



CHAPTER 62.

An Act to create the Roman Catholic Archbishop of Vancouver and his Successors in Office a Corporation Sole.

[12th March, 1909.]

WHEREAS the Roman Catholic Diocese of New Westminster Preamble. has been raised to an Archbishopric and changed from the City of New Westminster to the City of Vancouver:

And whereas the Roman Catholic Bishop of New Westminster, and his successors in office, were by chapter 62 of the Statutes of the Province of British Columbia, 56 Victoria, 1893, created a corporation sole:

And whereas there is now standing registered in the name of the said corporation sole a great deal of real estate:

And whereas, Bishop Dontenwill, who was the Bishop of New Westminster at the time of the change of See, and who became the first Archbishop of the Archdiocese of Vancouver, has resigned his See, and the said See is now vacant:

And whereas, the Reverend John Welch, the Administrator during the vacancy of the See, has presented a petition, praying that the Archbishop of Vancouver, and his successors in office, may be created a corporation sole, and that all the real estate vested in the Roman Catholic Bishop of New Westminster, as a corporation sole, may be declared to stand vested in the Archbishop of Vancouver, as a corporation sole:

And whereas it is expedient to grant the prayer of the said petitioner:

Therefore, His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:—

Incorporation. 1. The Roman Catholic Archbishop of the Archdiocese of Vancouver for the time being, and his successors in office, duly nominated and appointed as such Archbishop, according to the usages and rites of the Roman Catholic Church, shall be a corporation sole, with perpetual succession, under the name and style of "The Roman Catholic Archbishop of Vancouver," with power to acquire and hold lands; and all lands, real estate, tenements and hereditaments hereinbefore granted, conveyed or devised to, or which hereafter shall be granted, conveyed or devised to the Roman Catholic Archbishop of Vancouver, shall be vested in the said corporation sole, subject to any trusts affecting the same, with power, subject to all existing trusts, to sell, convey, lease, mortgage, or otherwise deal with the same, or any part thereof.

Corporate name.

Land, power to hold.

Vesting in new corporation of lands standing in name of R. C. Bishop of New Westminster.

2. All property, real or personal, now vested or standing in the name of the Roman Catholic Bishop of New Westminster, as a corporation sole, is hereby declared to be vested in the Roman Catholic Archbishop of Vancouver, as a corporation sole, and the said the Roman Catholic Archbishop of Vancouver, as a corporation sole, may sell and convey the said property under the name and seal of the Roman Catholic Archbishop of Vancouver.

(a.) No contract or engagement entered into by or with the Roman Catholic Bishop of New Westminster, and no liability incurred by the Roman Catholic Bishop of New Westminster as a corporation sole, shall be affected by the vesting of all property, real or personal, now vested or standing in the name of the Roman Catholic Bishop of New Westminster as a corporation sole in the Roman Catholic Archbishop of Vancouver, and all contracts entered into and all obligations and liabilities incurred by the Roman Catholic Bishop of New Westminster shall devolve upon, be binding upon and be discharged by the Roman Catholic Archbishop of Vancouver, by this Act created a corporation sole.

Vacancies.

3. Upon a vacancy happening in the office of the Roman Catholic Archbishop of the Archdiocese of Vancouver the person who shall for the time being be appointed, according to the usages and rites of the Roman Catholic Church, to administer the affairs of the Roman Catholic Church in the Archdiocese of Vancouver, shall have entire control over the rents, issues and profits of the real and personal property of the said corporation until the nomination and appointment of another Archbishop in manner named in section 1 of this Act.

2

4. In the event of any person or corporation being entitled, during a vacancy in the said office, to demand from the Roman Catholic Archbishop of Vancouver, or from the Roman Catholic Bishop of New Westminster, a conveyance of real estate in pursuance of an agreement duly entered into between the said person or corporation and the said corporation sole, then the person who shall for the time being be appointed, according to the usages and rites of the Roman Catholic Church, to administer the affairs of the Roman Catholic Church in the Archdiocese of Vancouver, is hereby authorised to execute and deliver to the said person or corporation a deed of the said lands in accordance with the terms of the said agreement, in the name of the Roman Catholic Archbishop of Vancouver; and the said conveyance shall be a valid transfer of the said lands as if made by the Roman Catholic Archbishop of Vancouver.

Administrator,
powers of.

5. This Act may be cited as "The Roman Catholic Archbishop of short title Vancouver Incorporation Act."

VICTORIA, B. C.:

Printed by EDWARD WOLFENBUTER L.S.G., V.D., Printer to the King's Most Excellent Majesty.
1909.



CHAPTER 69.

An Act to amend "The Roman Catholic Archbishop
of Vancouver Incorporation Act."

[Assented to 9th December, 1938.]

WHEREAS The Roman Catholic Archbishop of the Arch-^{Preamble}
diocese of Vancouver, in the Province of British Columbia,
and his successors in office, were created a corporation sole by
an Act of the Legislative Assembly of the Province of British
Columbia, intituled "The Roman Catholic Archbishop of Van-
couver Incorporation Act," and being chapter 62 of the Statutes
of British Columbia, 1909 (hereinafter referred to as the "Cor-
poration") :

And whereas certain doubts have arisen as to the power of
the Corporation to borrow money on the credit of the Corpora-
tion, and to sign, draw, endorse, make, and issue promissory
notes, bills of exchange, guarantees, bonds, debentures, and obli-
gations, and to mortgage, charge, hypothecate, and pledge the
real and personal property of the Corporation :

And whereas the Corporation has prayed that the said Act
may be amended so as to remove said doubts :

And whereas it is expedient to grant the prayer of the said
petition :

Therefore, His Majesty, by and with the advice and consent
of the Legislative Assembly of the Province of British Columbia,
enacts as follows :—

1. This Act may be cited as "The Roman Catholic Archbishop ^{Short title.}
of Vancouver Incorporation Act Amendment Act, 1938."

2. Section 1 of chapter 62 of the Statutes of 1909, being "The
Roman Catholic Archbishop of Vancouver Incorporation Act,"
is hereby amended by inserting the words "(hereinafter referred

CHAP. 69. ROMAN CATHOLIC ARCHBISHOP OF VANCOU- 2 GEO. 6
VER INCORPORATION (AMENDMENT).

to as the 'Corporation')" before the word "with" in the sixth line of the said section.

3. The said chapter 62 is hereby amended by adding thereto the following sections:—

Power to hold
personal property.

"6. The Corporation has and shall be deemed always from its incorporation to have had power to take, hold, and receive personal property, notes, bonds, mortgages, and agreements or other obligations for the payment of money.

Borrowing-powers.

"7. The Corporation may borrow money on the credit of the Corporation in such amounts, on such terms, and from such persons, firms, or corporations, including chartered banks, as may be agreed upon by the Corporation and such persons, firms, corporations, or chartered banks.

Promissory notes, etc.

"8. The Corporation may make, draw, and endorse promissory notes or bills of exchange.

Guaranty of obligations of others.

"9. The Corporation may guarantee, with or without security, upon such terms as it may determine, any debts of, the performance of any obligations of, and the repayment of any advances made to or for the purposes of any corporation, organization, association, or society engaged in activities in or partly in the Archdiocese of Vancouver, or any officers thereof, or any pastor of a parish in the Archdiocese of Vancouver, and, notwithstanding that any such corporation, organization, association, or society may not have power to borrow money, any such guarantee shall be valid and binding upon the Corporation in the same way as if such corporation, organization, association, or society had power to borrow money.

Security for moneys
borrowed or for
guarantees.

"10. The Corporation may hypothecate, pledge, mortgage, or charge all or any part of the real or personal property of the Corporation to secure any money borrowed or the fulfilment of any guarantee entered into by it, or the fulfilment of any obligation incurred by it under any promissory note or bill of exchange signed, made, drawn, or endorsed by it.

Issue of bonds, etc.

"11. The Corporation may issue bonds, debentures, and obligations on such terms and conditions as the Corporation may decide, and may pledge or sell such bonds, debentures, and obligations for such sums and at such prices as the Corporation may decide, and may mortgage, charge, hypothecate, or pledge the general credit of the Corporation, and all or any part of the real or personal property of the Corporation, to secure any such bonds, debentures, and obligations.

Manner of execution
of notes, bonds,
securities, etc.

"12. Every such promissory note, bill of exchange, guarantee, instrument of hypothecation, charge, or pledge of personal property, bond, debenture, and obligation made, drawn, signed, or endorsed by the Archbishop of the said Archdiocese on behalf of

1938

ROMAN CATHOLIC ARCHBISHOP OF VANCOU- CHAP. 69
VER INCORPORATION (AMENDMENT).

the Corporation shall be legal, valid, and binding upon the Corporation, and the execution of any guarantee in the manner aforesaid shall be conclusive evidence that such guarantee is valid and binding upon the Corporation.

"13. The Corporation shall be bound for payment of all moneys heretofore borrowed by and in the name of the Corporation and shall be liable on all guarantees heretofore entered into by and in the name of the Corporation, notwithstanding that the Corporation may not have had power to borrow such moneys or to enter into such guarantees, if such borrowing or such guarantees would have been valid if done or entered into after this Act had come into force. Existing borrowings confirmed.

"14. The persons, firms, or corporations, including chartered banks, from whom any moneys may be borrowed by the Corporation shall not be obliged to see to the application of the said moneys, or any part thereof. Lender not obliged to see to application of moneys.

VICTORIA, B.C.:

Printed by CHARLES F. BANFIELD, Printer to the King's Most Excellent Majesty.
1938.



ST. BENEDICT'S ABBEY
MT. ANGEL, OREGON

Aug. 14, 1939

Most Rev. W.M. Duke, D.D.
Archbishop of Vancouver
646 Richards Street
Vancouver, B.C.

My dear Archbishop:

Thank you for your kind letter of August
11th.

Father Eugene left last evening for Van-
couver and I trust he will have seen you before this letter
reaches you. He was sent to Vancouver for the purpose of
making definite arrangements concerning the opening of the
seminary as well as the opening date of the same.

I am sending five professors instead of
four as was agreed upon. Father Eugene will be the rector
of the seminary and I am placing an older father as super-
ior, the Very Rev. Cyril Lebold, who at the present time is
my sub-Prior. I can assure you that the five men I am
sending are excellent religious and will be able to conduct
your seminary in a very satisfactory manner.

I only hope that we may be able to make
a definite foundation during the coming year. However, this
will greatly depend upon your assistance and kindness. Since
our men will be in your diocese I will have occasion to see
you frequently and will be able to confer with you personally
concerning our new foundation.

Meanwhile, I trust you will join us in
praying that our work in your Archdiocese will bear much fruit
for the salvation of souls.

With kindest regards from all the fathers
at Mount Angel, I am

Sincerely in Christ,

October 17th, 1940.

Rev. Eugene Medved, O.S.B.,
Rector, Junior Seminary of Christ the King,
Westminster Priory,
New Westminster, B.C.

Dear Father:

It is with feelings of deep gratitude to the Benedictine Fathers that I send these few lines of sincere appreciation on the occasion of the publication of your Year Book 1940-1941.

The need of priests has been one of the greatest difficulties in the way of progress of Holy Church and the care of souls in this vast territory of British Columbia.

To meet this need and overcome this difficulty, Holy Church, following its traditional method, sought to establish an institution in our midst that would focus the attention of our youth on the sublime dignity of the Holy Priesthood, and at the same time make possible for many boys the preparatory training leading to so high an ideal.

With this in view, the Junior Seminary of Christ the King was established at Ladner on the property donated by the late Mrs. Ann McSealy and known as the Jubilee Farm.

Generously and willingly, the Priests and people co-operated for its construction and maintenance and from the beginning, urged no doubt by the gentle call of the Holy Spirit, there were ever found, youthful aspirants eager to enter its sacred portals.

An idea of how God in his Divine Goodness has blessed this foundation is found in the number of its graduates now in the Major Seminary finishing their studies for Ordination.

One difficulty, however, always remained; namely, to supply in this Diocese, already short of Priests for the Parishes and Missions, a permanent and competent staff of teachers for the youthful student body.

It was at this point that the Benedictine

Fathers of Mount Angel, Oregon, generously offered to make a Foundation in this Diocese and to take as their special and only work, the Junior Seminary of Christ the King.

Needless to say, this offer of the Community bringing with it all the strength and experience of the long and world wide traditions for holiness and scholarship of the Sons of St. Benedict was, with the approval of the Holy See, accepted, and this year in their own new Foundation near Deer Lake, Burnaby, they take up the work they began last year at Ladner.

It will be our constant prayer and, I am sure, the prayer of our Priests, Religious, people and little children, that God will continue to bless with every Grace this Junior Seminary established according to the mind of Holy Church for the protection and training of youthful souls destined for the Holy Priesthood.

Blessing the Community, I remain,

Gratefully yours in Christ the King,

W.M. Duke
Archbishop of Vancouver

WMD:CC

BISHOP'S RESIDENCE
813 Ward Street
Nelson, B.C.

Oct. 5/40

Very Rev. Eugene Medved, O.S.B.,
Rector, Christ the King Seminary,
Vancouver, B. C.

Very Reverend dear Father:

The announcement of Archbishop Duke concern-
ing the coming of the Benedictine Monks to staff the
Junior Seminary of Christ the King occasioned great joy
throughout the ecclesiastical Province of the Arch-
diocese.

The most important part of a Seminary is its
staff. In missionary dioceses it is extremely difficult
to spare our priests or to prepare priests for this task.
The call of the wide flung districts taxes to the utmost
our man power.

The Benedictines throughout the years have
given a tremendous contribution to the privileged office
of training young men for the priesthood. In the old
and new world their graduates are a credit to the Bene-
dictine discipline and a mighty power in the interests
of Holy Mother Church.

Nelson being a suffragan diocese of Vancouver
must at all times share in the joy of the Metropolitan
diocese. Great is her joy on this occasion.

With every blessing on Staff and Seminarians,

Devotedly yours in Christ.

(Signed) ✠ Martin M. Johnson

Bishop of Nelson.

October 14th, 1941.

Mr. F. W. Taylor,
District Superintendent,
Department of Immigration,
Vancouver, B. C.

Dear Mr. Taylor : -

Please find enclosed copy of the
telegram I sent to the Honourable Mr. Crerar on
September 3rd. regarding the case of Rev. A.
Unterhoffer., which I know you will be glad to
have for your files.

With kind regards, I am

Very sincerely yours,

W. M. D u k e ,
Archbishop of Vancouver .

B.
Encl.

PHONS
PA 7371

September 9th, 1941.

Mr. F. W. Taylor,
District Superintendent,
Department of Immigration,
Vancouver, B. C.

Dear Mr. Taylor : -

Please find enclosed copies of the telegrams
covering the case of Reverend A. Unterhoffer.

Very sincerely yours,

V. M. D u k e ,
Archbishop of Vancouver .

B.
Encl.



CANADIAN PACIFIC TELEGRAPHS

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W.D. NEIL, General Manager of Communications, Montreal

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1941 SEP 5 PM 1 05 70

MOST REVEREND W M DUKE 682
ARCHBISHOP OF VANCOUVER BC

YOURS FOURTH ADDRESSED MINISTER WIRED INSTRUCTIONS TODAY TRANSMITTED
DISTRICT SUPERINTENDENT TAYLOR ALLOW ENTRY REVEREND ANTHONY
UNDERHOFER

F C BLAIR

Handwritten note:
I duly received your
message...
to Mr. Underford at once
and thank you for your kind interest and help
A. M. Miller



CANADIAN PACIFIC TELEGRAPHS

World Wide Communications

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W.D. NEIL, General Manager of Communications, Montreal

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20 1 20

OTTAWA ONT 5

MOST REVEREND WILLIAM DUKE
ARCHBISHOP OF VANCOUVER 646 RICHARDS ST VANCOUVER
HONORABLE CRERAR NOW IN THE WEST STOP I HAVE SEEN
MR BLAIR AND MR JOLIFFE OF THE IMMIGRATION DEPARTMENT STOP REVEREND
A UNTERHOFFER WILL BE ADMITTED PROVISIONS BEING MADE
ARCHBISHOP VACHON

Mr. Vachon
I received your prompt telegram
of Sept 5 regarding Fr. Unterhoffer
I am writing to thank you for your
kindly attention to what Mr. Jansen
demands as well as to the fact that
you will be able to take care of
the matter.

With kind regards again
I remain
truly yours

September 17, 1941

Most Rev. Alexandre Vachon, D.D.
Archbishop of Ottawa
Ottawa, Canada

Your Excellency:

I received your prompt telegram of
September 8th regarding Father Unterhoffer.

I am writing to thank you for your
valuable assistance by which our Junior Seminary
will profit so much. The Benedictine Fathers join
me in gratitude to you.

With kind personal regards, I remain,

Fraternally yours in Christ,

WED/DC

W.M. DUBE
Archbishop of Vancouver

September 13, 1941

Mr. F.C. Blair
Department of Immigration
Ottawa, Canada

Dear Mr. Blair:

I duly received your telegram of
September 5th regarding the entry into Canada of
Reverend Anthony Underhofer.

I wish to thank you for your
kindness in giving this matter your prompt attention.

Sincerely yours,

WMD/EG

W.M. DUKE
Archbishop of Vancouver

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W.D. NEIL, General Manager of Communications, Montreal

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VANCOUVER, B.C. 19.....

To: HON. T.G. GREEN SEPT. 3RD.

MINISTER OF INTERIOR.

PARLIAMENT BLDGS OTTAWA, ONT.

BENEDICTINE PATERS CONDUCTING SEMINARY OUR CLERICS VANCOUVER NEED URGENTLY
PROFFESSOR PHILOSOPHY STOP, UNABLE PROCURE CANADIAN STOP, DESIRE TRANSFER HERE
FOR EIGHTEEN MONTHS FROM THEIR MONASTERY MOUNTANGEL OREGON REVEREND A.
UNTERHOFFER BORN AUSTRIA PRIEST WHOSE MONASTERY WAS NAZIS SUPPRESSED STOP,
CAN SUPPLY ALL NECESSARY CONFIRMING DOCUMENTS STOP, MISTER TAYLOR HERE
UNABLE TO HELP STOP, WOULD APPRECIATE YOUR INTERVENTION THIS TEMPORARY
ENTRY TO OPEN CLASSES SEPTEMBER SIXTEENTH.

ARCHBISHOP DUKE.

Sender's address or telephone number for reference.

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Send the following message, subject to the conditions on the back thereof, which are hereby agreed to.

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VANCOUVER B.C. SEPT 3RD.

MOST REVEREND ALEXANDRE VACHON
ARCHBISHOP OF OTTAWA
OTTAWA ONT.

NEED DESPERATELY PHILOSOPHY PROFESSOR OUR SEMINARY OPENING SEPTEMBER SIXTEENTH .HAVE WIRED HONORABLE T.G. CREBAR THE FOLLOWING.QUOTE BENEDICTINE FATHERS CONDUCTING SEMINARY OUR CUREGS VANCOUVER NEED URGENTLYPROFESSOR PHILOSOPHY STOP.UNABLE PROCURE CANADIAN STOP.DESIRE TRANSFER HERE FOR EIGHTEEN MONTHS FROM THEIR MONASTERY MOUNTANGEL OREGON REVEREND A. UNTERHOFER BORN AUSTRIA PRIEST WHOSE MONASTERY WAS NAZIS SUPPRESSED STOP.CAN SUPPLY ALL NECESSARY CONFIRMING DOCUMENTS STOP. MISTER TAYLOR HERE UNABLE TO HELP STOP.WOULD APPRECIATE YOUR INTERVENTION THIS TEMPORARY ENTRY TO OPEN CLASSES SEPTEMBER SIXTEENTH UNQUOTE. WOULD APPRECIATE YOUR SEEING MINISTER IMMEDIATELY TO ASSURE HIM EXCEPTIONAL CASE _ALIEN ONLY BY BIRTH

ARCHBISHOP DUKE.

3478

WESTMINSTER PRIORY.

St. Benedict's Rule and way of life were brought to British Columbia in 1939 by a group of five Monks from Mt. Angel Abbey in Ore.on. On the Feast of the Exaltation of the Holy Cross, Sept. 14, they sang their first Conventual High Mass and established regular community life at Ladner, B.C. Here the Monks also taught in the archdiocesan seminary. In the early summer of 1940 the community moved to the present site of Deer Lake in Vancouver, placed their monastery under the patronage of St. Joseph and called it WESTMINSTER PRIORY.

During the years more priests came from Mt. Angel and the novitiate was opened for the vocations God was beginning to send. On June 1, 1948, the Holy Father made the monastery an Independent Priory, and named the Very Rev. Eugene Medved, O.S.B., Conventual Prior.

The original group of five has now become a community of 30, including priests, clerics, brothers and novices. Already the community feels that it must seek a new location farther from the city where suitable farm lands may be had and permanent buildings erected. A site overlooking the Fraser has been purchased near Mission, B.C.

St. Benedict, over 1400 years ago, wrote a "Rule for Monks" intended to establish the monastery as "a school of the Lord's service" in which Monks should find ideal opportunities to lead a life of prayer, humility and obedience, and thus in imitation of Christ "to walk on the straight path which leads to God."

The primary duty of the Monk is to praise God. Consequently, St. Benedict give first place to Holy Mass and the Divine Office, which he appropriately calls the "Work of God". Daily the Benedictines of Westminster Priory chant the Office in common and sing the Conventual Mass, striving to observe faithfully St. Benedict's command: "Let nothing be preferred to the Work of God."

But as far as the world outside would judge, the chief occupation of the Monks is the conducting of the Seminary of Christ the King, work of teaching which has been incorporated as an integral part of the Priory's monastic life. In virtue of a contract with the Archbishop of Vancouver and ratified by the Sacred Congregation of Seminaries and Universities on September 21, 1949, the archdiocesan major seminary has also been confided to the Benedictines. The monastery and seminaries are, however, entirely distinct institutions and in separate buildings.

With their monastery and seminary the Monks of Westminster Priory approach the Benedictine balance of the active and contemplative life. According to the judgment of Pope Pius XII, the special task given to St. Benedict in the designs of God's providence was to adapt Eastern Monasticism to the people of the West.

"Thus", wrote the Holy Father in his Encyclical on St. Benedict, "to the placid asceticism which flowered so well in the monasteries of the East; St. Benedict added laborious and tireless activity which allows the Monks 'to give to others the fruit of contemplation'; and not only to produce crops from uncultivated land, but also to cultivate spiritual fruit by their apostolic labours."



SACRA CONGREGATIO
DE SEMINARIIS
ET STUDIORUM UNIVERSITATIBUS

Romae, d.d. 21 m. septembris a.D. 1949

Excellentissime Domine,

PROT. NUM. 334/48/11

(Hic numerus in responsione referatur)

gaudiosa animi commotione litteras Tuas accepimus, die 26 m. augusti nuper praeteriti datas, quibus, dum de Seminario Conventionis tria exemplaria rite subsignata ad nos mittis, simul chartulam (cheque) porrigis 1.000 (mille) dollariorum, ad totidem SS. Missas ad mentem dantium applicandas.

Quid Tibi, electe Praesul, eloquamur? Perampla praeconia minime sufficiunt ad gratitudinem nostram Tibi patefaciendam: satis sit nos habere confitentes, nunquam nos talem invenisse virum, qui, postquam egestatem intellexerit sacrae iuventae italicae, statim tam actuosam attulerit cooperationem.

Sint igitur summae Tibi grates itemque preces, quas enixe et nos et dilecti iuvenes Regionalium Italiae Seminariorum Deo Remuneratori attollemus pro felicitate et prosperitate Tua.

Amplitudo Tua Rev.ma hisce inserta duo Conventionis exemplaria accipiet, ab hac Sacra Congregatione congruenter approbata. Perlibenter parvae inductae imputationi assentimur. Certi sumus optimos S. Benedicti Filios, impensis sapientibus viribus, clericis insignis Archidioeceseos Vancouveriensis quam optime efformandis sollicitate adlaboraturos. Sint illis, una Tecum, omnia et vota nostra.

Gratum renovans animum, dum vivida obsequia pando et summam Tui existimationem, toto corde me profiteor

Excellentiae Tuae Reverendissimae
in Ch.J. addictissimum

Giord. Pizzardo

(cum inserto)

Excellentissimo Domino
D. GUILIELMO MARCO DUKE
Archiepiscopo
= VANCOUVERIENSI =

C.

H. Cecchetti,
Subsec

CONVENTIO SCRIPTA inter
ARCHIEPISCOPUM VANCOUVERIENSEM et PRIOREM CONVENTUALEM, O.S.B.,
Prioratus Sancti Joseph de New Westminster,
huic Communitati Seminarii Majoris et Minoris regimen committens.

SI \ 24 \ + 22 . mun . jery

In honore
SANCTISSIMAE ET INDIVIDUAE TRINITATIS
GULIELMUS MARCUS DUKE, ARCHIEPISCOPUS VANCOUVERIENSIS et
EUGENIUS MEDVED, O.S.B., PRIOR CONVENTUALIS WESTMONASTERII
de regimine Seminarii Majoris et Minoris hisce praesentibus conveniunt:

- A. Seminarium majus et minus a Christo Rege Seminarium dioecesanum Archidioeceseos Vancouveriensis sunt.
- B. Fundus et aedes utriusque seminarii ad Prioratum Westmonasterii pertinent.
- C. Temporis spatium quo conventio vigebit duodecim annorum erit.
- D. Neutra pars conventionem rescindere vel immutare poterit, etiam expleto temporis spatio, si quod approbata est, nisi a Congregatione quae Seminarium concessit praehabito atque altera parte anno, vel saltem sex mensibus, ante praemonita.
- E. Archiepiscopo Vancouveriensi jus reservetur nominationem Rectoris et Directoris Spiritus necnon et Magistrorum utriusque seminarii approbandi; Deputatorum vero coetus ad normam can. 1359 C.I.C. instituendi erunt ab Archiepiscopo Vancouveriensi, quos inter eligendus erit, assentiente Priore, unus alterve Deputatus ex Prioratu Sancti Joseph de New Westminster, Ordinis Sancti Benedicti tertio, relationem ad singulorum suorum alumnorum in pietate doctrinaque profectum quod attinet saltem quinquaginta annis Ordinatio adhibendam recipiendi Archiepiscopo Vancouveriensi jus reservetur.
- F. Archiepiscopo Vancouveriensi jus reservetur rationem studiorum utriusque Seminarii approbandi.
- G. Lex seu Normae juxta seminarium regimen moderandum est dilucide ac concinne significari debent. Normarum exemplar, ab Archiepiscopo Vancouveriensi et a Priore Westmonasterii approbatum, huius conventioni adnexum invenietur.
- H. Clausulae hujus conventionis firmae maneant, non obstantibus quibuscumque privilegiis Ordini Sancti Benedicti concessis.
- I. Seminarium quoad temporalia dependet a Monasterio.
- J. Ordinarius alumnos suos in hoc seminarium mittat salvo casibus peculiaribus in quibus prudenti suo iudicio quemlibet alium in aliud seminarium mittendo Ecclesiae melius consuleret.
- K. Annua alumnorum pensio arbitrio Archiepiscopi et Prioris Conventionalis relinquatur, juxta conditiones oeconomicas praevalentes.
- L. Casu quo Archiepiscopus Vancouveriensis, Sacrae Congregationis de Seminaris consensu praehabito, conventioni huic terminum posuerit et Seminarium dioecesanum in proprias suas aedes transtulerit, monasterium scholam in posterum retinere poterit in qua alumni religiosi et saeculares ad sacrum Presbyteratum studia prosequi possint.
- M. Nomen seminarium retinebitur, nempe: 'Seminarium a Christo Rege'.
- N. Seminarium vero nominis sensu erit in quo recipientur solummodo juvenes qui ad sacrum Presbyteratum studia prosequendi mentem habent. Hoc temporis momento seminarium minus philosophiam complectitur.
- O. Archiepiscopus jus suum tuetur invisendi seminarium dioecesanum quotiescumque ei placuerit itaque removendi et emendandi quae juxta legem communem vel particularem et normas a S. Congregatione de Seminaris constitutas ad sacrorum alumnos rite instituendos pietate, scientia, disciplina minus conferre videantur.

Datum VANCOUVERIAE die .25^a mensis .Augusti anno 1949

Testis *P. M. Nicholas* O.S.B.

Testis *Andreas Keler* O.S.B.

Gulielmus Marcus Duke
GULIELMUS MARCUS DUKE
Archiepiscopus Vancouverien.
Eugenius Medved O.S.B.
EUGENIUS MEDVED, O.S.B.
Prior Conventionalis Westmonasterii

Prot. num. 334/48/I2

SACRA CONGREGATIO ...

DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

Lecto hoc exemplari "Conventionis" initae d. 25 m. augusti a.

1949 inter Archiepiscopum Vancouveriensem et Priorem Conventualem

O.S.B. Westmonasteriensis, rata habemus et probamus quae in praesenti documento statuta sunt, atque omnibus ad quos pertinet praecipimus ut eadem executioni mandentur, reservatis vadere reliqua quod attinet, de pietate, regimine, disciplina, studiis, temporalium admi-

nistrations, Codicis Juris Canonici, et Sanctae Sedis praescriptis.

Datum Romae, die Aedibus Sanctae Callistae diei XXIII m. Septembris, in festo Sancti Matthaei Apostoli et Evangelistae, a.D. MCMXLIX.

PRAEFECTUS

Ordinarius alumnos in quibus prudenti et solerti curam in alia seminaria mandanda

SECRETARIUS

Gen. des. ... H. ...

Nomen seminarii retinebitur, nomen Seminarium a Christo Rege.

Seminarium vero nomen erit in quo recipientur solimodo juvenes

Archiepiscopus in sum tunc invadent seminarium diocesanum quod tunc

Datum VANCOUVERIAE die ... mensis ... anno 1949

... SACRA CONGREGATIO ...

... SACRA CONGREGATIO ...

Copy made
Jan 17/81

List of letters regarding the Junior Seminary

- 1 - September 21st, 1937, from the Holy See to the Bishops of Canada No. 1353/37. Attached to it was an English translation. English and Latin acknowledgement November 27th, 1937.
- 2 - September 2nd, 1938, Cardinal Ruffini to each Bishop asking for the response to No. 1353/37. Reply in English and Latin was sent on September 24th, 1938.
- 3 - October 20th, 1938, Cardinal Ruffini wrote to the Archbishop acknowledging his letter of September 24th.
- 4 - November 25th, 1938, letter from the Archbishop to Cardinal Ruffini in English and Latin.
- 5 - May 29th, 1939, Latin and English No. 2616/38 Cardinal Ruffini wrote to the Archbishop about the Benedictines taking over the direction of the Junior Seminary.
- 6 - August 17th, 1939, (First) Latin copy of letter to Cardinal Pizzardo in answer to No. 2616/38.
- 7 - April 12th, 1946, Latin and English No. 561/46 commenting on Biennial Report.
- 8 - November 7th, 1946, in Latin and English the Archbishop answered Cardinal Pizzardo's letter of 561/46 regarding the change of place of the Seminary and also the question of a Major Seminary.
- 9 - In the Fall of 1947, Cardinal McGuiggan while in Rome, presented the Archbishop's case to Congregation.
- 10- January 7th, 1948, in English, and on January 13th, in Latin, letter from Archbishop to Cardinal Pizzardo when no reply had been received to previous letter of November 7th, 1946.
- 11- January 21st, 1948, Father Bortignon took copy of this letter of January 13th on his visit to Rome.
- 12- February 16th received from S.C. of Sem and Un letter # 334/48 in reply to Archbishop's letter of Nov.7, 1946 (repeated on Jan 13/48) This includes a copy of the direction regarding Seminaries and the translation of this direction. There is an additional copy of letter 334/48 sent March 20 when letter of January 13 arrived in Rome.
- 13- April 9th, Archbishop wrote Father Eugene, mentioning the Congregation suggested amendments.
- 14- May 10th, letter to Abbot Meier, enclosing a copy of the Cardinal's letter and three copies of contract for the Abbott's signature. Attached is an English copy of Contract.
- 15- May 10th, wrote to Father Eugene regarding letter to Abbot Meier English letter and its translation to Cardinal Pizzardo, answering his of February 16, No.33448, enclosing copies of contracts, with suggested changes. English and Latin copies attached. This was not sent.

List of letters regarding the Junior Seminary

- 16- May 22nd, Abbot Meier wrote to Archbishop stating independence of New Westminster Priory. Archbishop replied May 31. July 17/48 Archbishop sent contracts to Father Eugene to be signed and returned for forwarding to Holy See, with changes made to suit new contract with Superior Father Eugene. This was simply acknowledged by Father Eugene.
- 17- February 7, 1949. Father Eugene wrote Archbishop enclosing the proposed contract; answered by Archbishop February 19th, suggesting contract be sent to Sacred Congregation immediately. Contract "A" by Benedictine English and Latin. Contract "B" prepared February 21st by consultants, English and Latin.
- 18- February 25th, Archbishop to Cardinal Pizzardo in answer to 334/48, including Latin copy of contracts "A" and "B", asking advice and promising to see the Cardinal in Rome. English and Latin copy on this letter.
19. May 17, 1949. Letter from Cardinal Pizzardo given to the Archbishop when he was in Rome, pointing out how the contract with the Benedictine Fathers ought to be made, after which three copies were to be sent to the Congregation of Seminaries.
20. September 12, 1949. Contracts duly signed received from the Benedictine Fathers and immediately forwarded to Cardinal Pizzardo, including also a cheque for masses sent him to be distributed to poor seminaries according to his wishes.

February 26th, 1961.

Rev. Fr. Boniface, O.S.B.,
Seminary of Christ the King,
MISSION CITY, B.C.

Dear Fether Boniface,

I was writing you about Desmond McEachern who has been janitor at the Cathedral since last September and lately we notice his health does not seem to be very good and it seems to be perhaps a mental condition.

I understood that he was at the Seminary as a Brother for a while and that he became sick there and perhaps it might be the same condition.

I would be grateful for any information you could send me about him because we fear we will have to make a change on account of his forgetfulness and absentmindedness.

With kind greetings and every blessing, I remain,

Devotedly yours in Christ,

Most Rev. V.E. Duke,
Archbishop of Vancouver.

WND:kom

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Archdiocese of Vancouver
Archbishop's Office

545 Richards St.
Vancouver, B. C.

July 22, 1939.

Most Rev. Abbot Meier, O.S.B.
Mount Angels Ore.

Dear Father Abbot;

1) I here commit to writing my invitation to you to make a foundation in the Archdiocese of Vancouver B.C., if possible within the year as from September 1, 1939.

2) Moreover, it is our intention to commit the direction of our Junior Seminary to your Community, in accordance with the directions laid down by the Congregation of Seminaries, one of which we have decided upon, (a) for a period of Ten Years.

3) Since however, your monastery and building for the Seminary will not be ready for this coming year, we gladly accept four of your Fathers as teachers, to direct and teach at the present Junior Seminary Ladner B.C., providing their room and board and salary at the rate of \$250.00 per year, per teaching-priest.

4) The other final directions of the contract, in accordance with the directions of the Holy See, between the Archdiocese of Vancouver and your Community, will be agreed upon when the Community moves into its own property, and has been submitted to and sanctioned by the Holy See.

I remain,
Sincerely yours in Christ,

+ W.M. Duke.

W.M. DUKE D.D.
Archbishop of Vancouver B.C.

Foundation of priory and establishment of
seminary in archdiocese of Vancouver.

Part A: Foundation of the monastery:

1) For the founding of a "prioratus simplex", be it either a domus formata or non formata, no permission is required from the Holy See. The written permission of the local Ordinary is sufficient. The simple priory is wholly and entirely dependent upon the mother abbey in both temporal and spiritual matters.

The permission of the Holy See is required when it is a question of erecting a prioratus sui juris or an abbey.

2) For the establishment of a novitiate in a simple priory a special indult must be obtained from the Holy See; this will not be difficult to obtain when sufficient reasons are present. These conditions appear to exist in the present case.

3) In securing land for the future monastery (abbey), care should be taken that as extensive a tract as possible be secured. There should be a large garden and fields, so that opportunity be afforded the institution to grow.

In the present case the acreage provided appears to be insufficient and as a result the cost of upkeep for the community and the school will be raised since, due to the lack of a larger farm, almost everything must be purchased.

Part B: Foundation of the seminary.

In regard to the foundation of a seminary one must distinguish clearly at the very outset between the following:

- 1/ If the future seminary is exclusively the property of the founding monastery and is used by the bishop only "propter occasionem propitiam" as a substitute for his own seminary, then in this case everything depends upon the abbey. The bishop does not concern himself about the regimen of the institution; he sends his students there in the same manner as he would send them to a seminary in some other diocese or province. He simply informs the Holy See where and how he has provided for the seminary training of his subjects.
- 2/ If the seminary or college is exclusively the property of the bishop, then all the rights regarding it belong to him also. The Fathers (no matter what their specific religion may be) are simply hired professors, who "quoad vitam communem" are subject to their own religious superiors, but as professors are subject to the bishop; the entire management and spiritual direction of the seminary is likewise answerable to the bishop.
- 3/ If the seminary is indeed the property of the monastery, but is "vi contractus" used by the bishop as his seminary, then a mutual contract must be drawn up, in which the rights and duties on both sides must be clearly defined.

The scheme submitted, (i.e. the proposed contract as sent to the Abbot Primate for confirmation) does not satisfy the conditions for which the monastery must provide. Hence it is necessary to draw up and to conclude a new contract. The contract must be visioned as belonging to #3 mentioned above.

The scheme already submitted is based on the false presumption that the seminary is the property of the local Ordinary. This is as if it belonged to #2 mentioned above. Hence the references to the management by the local Ordinary, the nomination or change of professors, etc. Such a scheme is usually followed by the Sulpician Fathers, wherein the local Ordinary is owner of the property and responsible for the upkeep. The privilege given to the Sulpicians regarding the handing in of accounts, etc., does not apply in this case because the Benedictines, as a clerical exempt Order and as owners of the property, do not come under the scheme of par. #2 above at all.

We consider the case now in which the seminary is entirely the property of the mother abbey and the religious community is a simple priory dependent upon Mount Angel, that this priory has a seminary, in which at the same time the local Ordinary of Vancouver places his seminary. In this given case the matter evolves itself as follows:

- a) The new foundation enjoys the same privileges as Mount Angel, upon which it depends.
- b) The familia monastica is quoad temporalia et spiritualia completely dependent upon Mount Angel.
- c) The seminary management as regards temporals is answerable only to the abbey of Mount Angel.
- d) The contract should be attempted for at least 20 years, because otherwise sufficient provision is not made for the future of the priory.

Further, the following should be set forth clearly in the contract:

- I Whether the local Ordinary can send his seminarians only to this seminary owned by the priory; that is, he must send them there.
- II What amount per student the local Ordinary must pay for these, Exact estimation of the economic conditions must be made. The price recommended of \$250 appears to be certainly too low. According to present conditions in the U.S. this cost is estimated at \$350 and hence in view of this a similar price would seem to be necessary. A clause should allow revision of price due to great economic change.
- III Whether the bishop, after the termination of the contract, can erect his own seminary elsewhere; and if so, with what recompense or with what field of work being allowed then to the religious community.
- IV Whether besides the local Ordinary, the Ordinaries of other dioceses can also send their seminarians there.
- V Whether the new school is a seminary only, or whether a college also. It should be stated whether other students who do not wish to become priests are to be accepted or not.

Seminary

VI Whether it is a question of a major or a minor seminary, or both, either now or later, or Philosophy now and Theology later on.

If the case is such, following the scheme as in par.3 above, namely, that the local Ordinary places his seminary in that of the Benedictine Fathers "vi contractus", there follows:

- 1) That the local Ordinary has the right to approve the plan of studies.
- 2) In the nomination of the Rector and the Spiritual Director there is reserved to the local Ordinary the right of approval.
- 3) This is not the case in regard to the other professors in so far as it is not a question of a "missio canonica docendi".

When a suitable contract has been made between the local Ordinary and the religious, the former can then inform the Holy See, without laying the contract before it, and ask that he may place his seminary in that of the religious. He will inform the Holy See likewise that the plan of studies and the education of the youth satisfy the requirements made by ecclesiastical law.

If the Holy See should desire to see the contract, then this can always be sent there. In this contract it is a question above all of the obligation which the diocese makes with the Benedictine Priory in regard to the seminary. It must be such that it guarantees the existence of the monastery for the future also in so far as the seminary enters into that factor. Hence a limit of at least 20 years should be provided, as mentioned above; this is especially so since the now dependent priory is to work towards independence, which itself takes a number of years.

(((The monastic superiors, on their part, have to submit the contract, containing the necessary stipulations, so that the Abbot Primate can submit it to the Congregation of Religious as a main factor in satisfying the conditions necessary for obtaining ultimately the canonical erection.)))

It would be well to provide in the contract also for the mutual revision of secondary points prior to the termination of the contract.

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CONTRACT BETWEEN THE ARCHDIOCESE OF VANCOUVER, B.C. and  
THE ABBEY OF ST. BENEDICT'S ABBEY, MOUNT ANGEL, OREGON, U.S.A.

*This Contract not accepted*

Whereas His Excellency W.M. Duke, D.D., Archbishop of Vancouver, B.C. as party of the first part, has invited the Rt. Rev. Abbot Thomas Meier, O.S.B., Abbot Coadjutor of St. Benedict's Abbey, Mount Angel, Oregon, U.S.A., as party of the second part, to take over the Junior Seminary at Ladner, B.C. and to make a religious foundation, let the following stipulations be agreed upon, to wit:-

1. That St. Benedict's Abbey, Mount Angel, Oregon, U.S.A. accepts the management of the Junior Seminary at Ladner, B.C., and begins it in the month of September 1939, and continues it until such time as the contract shall be effective.

2. For the ensuing year five members of St. Benedict's Abbey shall be sent to Ladner, B.C., to be freely chosen by the Abbot of St. Benedict's Abbey, who also appoints the Superior for a prospective new religious foundation, and the Rector of the Seminary, the latter, however, having the approval of the local Ordinary of the Archdiocese, as long as the Seminary is not fully incorporated with the prospective religious foundation.

3. The five Fathers, as teachers of the Junior Seminary at Ladner, B.C. shall be provided with room, board and salary at the rate of \$250.00 per year and per teaching priest as long as the Benedictine Fathers of St. Benedict's Abbey, Mount Angel, Oregon, shall not have established a canonically erected religious house. As soon as the religious foundation is canonically erected, no salary (\$250.00 per priest) shall be demanded; but the Archdiocese or student shall pay the Benedictine Fathers for board and tuition required for each seminarian, which amount shall be fixed according to the prevailing customs in other seminaries. The financial part, then, also shall be entirely man-

aged by the Benedictine Fathers.

4 . The present commitment of the Junior Seminary at Ladner, B.C. shall last from September 1939 to September 1949, provided no more suitable place for a religious foundation (for a religious foundation) be selected in the mean time.

5. But in any case, if one of the contracting parties should deem it necessary to "terminate or change the contract", after the lapse of time for which it was stipulated, the consent of the S.C. of Seminaries and Universities must be obtained beforehand, and the party be given one year's, or at least six months' notice.

6. For the present time the five members sent to Ladner, B.C. shall form a religious community, though not canonically erected, with the title of a "Dependent Priory", who as Regulars (can. 488, n. 5) shall enjoy exemption as per canon 615 compared with can. 617, and shall live according to the Rule of St. Benedict and the Constitutions of the Swiss-American Congregation, as approved by the S.C. of Religious, September 9th 1924. But as long as it remains a "Dependent Priory", the members at Ladner, B.C. retain their membership in the Community of St. Benedict's Abbey, Mount Angel, Oregon (Swiss-American Constitutions, n. 7).

7. If the present temporary "Dependent Priory" should be changed into a canonically established religious house, a papal indult to that effect must be obtained and the consent of the local Ordinary be given in writing, as per canon 497, #1.

8. The management of the Seminary must be conducted according to the rules laid down in writing and be approved by the local Ordinary. These rules must be made known to all employed in the work of the Seminary (canon 1357, # 3), and the statutes must be observed in a truly Christian spirit (canon 1369, # 1).

9. The Superior and the Officials, the Confessors and Spiritual Director shall be appointed in accordance with the Canon Law (see



↓  
canons 514, 875, 1360, #1), which holds for the time until the Seminary is entirely incorporated with the canonically established house.

10. The Rector of the Seminary is obliged to report to the local Ordinary, after each semester, concerning the ecclesiastical, literary and scientific education of the students (canon 1357, #2). *cf) canon 1357*

11. Whatever is given to the Seminary as such (intuitu seminarii) either by way of bequests or donations or other offerings, belongs to the Seminary. But whatever is given, or acquired by the monks as such (intuitu instituti religiosi), either by bequests or donations or other offerings or by personal labor, belongs to the Benedictine Fathers, who also administer the same (canons 520, #2; 630, #3).

12. The Seminary is exempt from the parish organization, and the Rector takes the place of the parish priest (canon 1368).

13. Whenever the Archdiocese of Vancouver, B.C. should need the service of the Benedictine Fathers at Ladner, B.C., or of the new religious foundation, canonically established, the Fathers shall be willing to comply with this request, save always the religious discipline as per canon 608, #1.

14. As to the ascetic training of the students, the principles of sound asceticism should be followed, and especially canon 1367 be put into effect. To which we only add a day of monthly recollection. The Holy Mass is that of the religious community.

15. Concerning the scientific training, the Code of Canon Law insists, first and above all, on the religious instruction, which should be carefully given and adapted to the intellectual capacity and age of the hearers. Then it emphasizes the study of the Latin language and that of the country, viz. English. As to other branches, the Code says that every thing should be taught that is required by the intellectual standard of the country in which the students expect to exercise the sacred

ministry(canon 1364).Partioulars to be determined in the plan of studies.

16. Concerning sports and hygiene,the"Recommendations"of the S.C.of Seminaries and Universities of January 25,1928 are very pertinent.They state that a reasonable amount of recreation is indispensable,spiritually and mentally,but that sports are a means,not an end in themselves,and that the seminaries are not supposed to turn out athletes. Personal cleanliness belongs to hygiene,and must be fostered among the students,provided the necessary precautions be taken(not published in A.A.S.,but printed in Can.Law Digest,page 352 f.).

17. If the Junior Seminary at Ladner,B.C.should, for weighty reasons, be relinquished by the Benedictines of St.Benedict's Abbey, Mount Angel,Oregon, the stipulation under n.5. must be observed; but the religious foundation shall not be affected by this severance,unless the Apostolic See shall provide otherwise.

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Archbishop of Vancouver B.S.

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Abbot co-adjutor of St. Benedict's Abbey  
Mt. Angel

INSTRUMENTUM PACTI INITI INTER ARCHIDIOECESIM VANCUVERIENSEM, B.C. CANADA

ET

ABBATIAM S. BENEDICTI APUD MOUNT ANGEL, OREGON, U.S.A.

Cum Excellēsus D.D.W.M. Duke, Archipraesul̄ Vancouveriensis, B.C. in ditione Canadensi petierit a R̄mo. D. Thoma Meier, O.S.B., Abbate Coadiutore monasterii S. Benedicti apud Mount Angel, Oregon, in Statibus Foederatis Americae Septemtrionalis, ut dicta Abbatia suscipiat regimen Seminarii Minoris, nunc temporis existentis apud Ladner, B.C. et insimul fundet domum religiosam in dicta Archidioecesi Vancouveriensi, praefata Abbatia censet huic laudabili desiderio esse accedendum sub sequentibus conditionibus:

I. Abbatia S. Benedicti apud Mount Angel, Oregon, U.S.A. paratam se declarat ad suscipiendum regimen Seminarii Minoris apud Ladner, B.C. mense Septembri 1939 idemque prosequendum usque ad tempus quo contractus perdurat.

2. Pro anno mox adoriendo scholastico quinque Patres abbatiae S. Benedicti, libere selecti ab Abbate eiusdem monasterii S. Benedicti, mittentur ad Ladner, B.C. Idem Abbas designabit Superiorem domus religiosae in futuro erigendae, necnon et Rectorem, qui posterior tamen indiget approbationem loci Ordinarii Archidioeceseos, quousque Seminarium non est canonice incorporatum novae foundationi religiosae.

3. Quinque sodales abbatiae S. Benedicti recipient unusquisque, qua praeceptores Seminarii Minoris, habitationem et sustentationem congruam pro rata annua doll. \$250.00, donec domus religiosa canonice erecta fuerit. Post hoc tempus contributio salarii (\$250.00) cessabit et loco eius sive Archidioecesis sive singuli alumni solvent pro victu et tuitione consuetum stipendium prout in usu est in seminariis aliis huius regionis. Post foundationem canonicam domus religiosae status materialis Seminarii administrabitur a Patribus Benedictinis, quibus commissum fuit regimen Seminarii.

4. Regimen Seminarium assumptum a Patribus Benedictinis perdurabit a mense Septembri 1939 usque ad mensem Septembrem 1949 apud Ladner, B.C., nisi interim locus aptior pro fundatione domus religiosae fuerit selectus.

5. Ast semper id servetur, ut, si una pars contrahentium censuerit, bona fide, contractum esse aut finiendum aut mutandum post lapsum temporis contracti, consensus S.C. Seminariorum et Universitatum obtineatur, et notitia huius mutationis alteri parti infra annum unum aut saltem infra sex menses communicetur.

6. Pro nunc temporis quinque Patres missi ad Ladner, B.C. constituent sic dictum Prioratum Simplicem, quamvis nondum canonice erectum et, qua Regulares, gaudent exemptione concessa a iure (canon 615 comparatum cum can. 617), qui sequentur Regulam S.P. Benedicti et Constitutiones Helveto-Americanas prout approbatas a S.C. Religiosorum die 9 Septembris 1924. Quamdiu tamen sodales apud Ladner, B.C. constituent tantum "Prioratum Simplicem," isti retinent iura capitularia in proprio monasterio (Const. Helveto-Americanas, n.7).

7. Casu, quo iste "Prioratus Simplex" convertitur in domum canonice erectam, beneplacitum Apostolicum requiritur et consensus loci Ordinarii in scriptis datus, sicut praescribit canon 497, #1.

8. Regendum est Seminarium iuxta regulas scriptas approbatas a loci Ordinario, quae regulae doceantur tum alumni quum omnes, qui in horum institutionem operam suam impendunt (canon 1357, #3), et servari debent ab omnibus alumnis Spiritu vere ecclesiastico (canon 1360, #2).

9. Superior religiosus necnon Officiales, Confessarii et Director Spiritualis designantur ad normas ss. canonum, quamdiu Seminarium non est incorporatum domui religiosae canonice erectae (can. 514, 875, 1360 #1).

10. Rector Seminarii Minoris tenetur referre, unoquoque semestri loci Ordinario de institutione ecclesiastica, litteraria et scientifica alumnorum (canon 1357, #2).

11. Quodcumque tribuitur Seminario, qua tali (intuitu seminarii) per modum sive legatorum sive donationum sive aliarum oblationum, id omne pertinet ad Seminarium. At quodcumque tribuitur monachis vel ipsis qua religiosis (intuitu religiosi instituti), per modum sive legatorum sive donationum sive aliarum oblationum sive industriae propriae, id totum pertinet ad Patres Benedictinos, qui etiam administrant illud (canones 580, #2; 630, #3).

12. Exemptum a iurisdictione paroeciali Seminarium esto, et parochi officium obeat Seminarii Rector eiusve delegatus (canon 1368).

13. Quotiescumque Ordinarius archidioeceseos Vancouveriensis vel parochi indiguerint ministerio monachorum sive apud Ladner, B.C. sive in nova fundatione canonice erecta, monachi libenter praestabunt illud, salva religiosa disciplina, canon 608, #1.

14. Quod attinet asceticam institutionem alumnorum, haec perficienda est iuxta sanas regulas asceticas, et imprimis observetur canon 1367, cui addenda est recollectio mensilis. Missa quotidiana erit eadem ac communitatis religiosae.

15. In scientifica alumnorum institutione sequendus est, tamquam norma generalis, canon 1364, qui vindicat primam partem religiosae instructioni, deinde linguae latinae ac patriae (sc.anglicae), et deum ceteris disciplinis prout tradi solent in regione respectiva. Quae particularia determinanda sunt in horario diei sive studiorum.

16. Quoad recreationem et sanitarias regulas quaedam consilia, notatu digna, facta sunt a S.C. Seminariorum et Universitatum, die 25 Ianuarii 1928 pro Statibus Foederatis data. Ibi dicitur proportionatam recreationem esse indispensabilem tum pro spiritu cum mente, at non esse putandam finem ipsum, sed medium ad finem. Propterea semi-

naria non esse instituta ad athletas producendos. Item munditiam personae propriae esse necessariam at observandas esse regulas modestiae. (Non invenitur in A.S.S., sed in Canon Law Digest, pag. 352 sq.)

17. Quodsi contigerit, ex gravi et iusta causa, ut Patres Abbatiae S. Benedicti apud Mount Angel, Oregon, censeant regimen Seminarii Minoris apud Ladner, B.C. non esse continuendum, tunc articulus sub n. 5 est omnino observandus; at ex ista disiunctione Seminarii et domus religiosae forsitan iam canonice erectae, huic posteriori nullam infertur praeiudicium, nisi secus provideat Sedes Apostolica.

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Archipraesul Vancouveriensis, B.C.

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Abbas Co-adjutor Abbatiae S. Benedicti  
apud Mt. Angel

INSTRUMENTUM PACTI INITI INTER ARCHIDIOECESIM VANCUVERIENSEM, B.C. CANADA

ET

ABBATIAM S. BENEDICTI APUD MOUNT ANGEL, OREGON, U.S.A.

Cum Excellēus D.D.W.M. Duke, Archipraesul Vancouveriensis, B.C. in ditione Canadensi petierit a Rmo. D. Thoma Meier, O.S.B., Abbate Coadiutore monasterii S. Benedicti apud Mount Angel, Oregon, in Statibus Foederatis Americae Septentrionalis, ut dicta Abbatia suscipiat regimen Seminarii Minoris, nunc temporis existentis apud Ladner, B.C. et in simul fundet domum religiosam in dicta Archidioecesi Vancouveriensis, praefata Abbatia censet huic laudabili desiderio esse accedendum sub sequentibus conditionibus:

1. Abbatia S. Benedicti apud Mount Angel, Oregon, U.S.A. paratam se declarat ad suscipiendum regimen Seminarii Minoris apud Ladner, B.C. mense Septembri 1939 idesque prosequendum usque ad tempus quo contractus perdurat.

2. Pro anno mox adoriendo scholastico quinque Patres abbatiae S. Benedicti, libere selecti ab Abbate eiusdem monasterii S. Benedicti, mittentur ad Ladner, B.C. Idem Abbas designabit Superiorem domus religiosae in futuro erigendae, necnon et Rectorem, qui posterior tamen indiget approbationem loci Ordinarii Archidioeceseos, quousque Seminarium non est canonice incorporatum novae fundationi religiosae.

3. Quinque sodales abbatiae S. Benedicti recipient unusquisque, qua praeceptores Seminarii Minoris, habitationem et sustentationem congruam pro rata annua doll. \$250.00, donec domus religiosa canonice erecta fuerit. Post hoc tempus contributio salarii (\$250.00) cessabit et loco eius sive Archidioecesis sive singuli alumni solvent pro victu et tuitione consuetum stipendium prout in usu est in seminariis aliis huius regionis. Post fundationem canonicam domus religiosae status materialis Seminarii administrabitur a Patribus Benedictinis, quibus commissum fuit regimen Seminarii.

4..Regimen Seminarium assumptum a Patribus Benedictinis perdurabit a mense Septembri 1939 usque ad mensem Septembrem 1949 apud Ladner, B.C., nisi interim locus aptior pro fundatione domus religiosae fuerit selectus.

5. Aet semper id servetur, ut, si una pars contrahentium censuerit, bona fide, contractum esse aut finiendum aut mutandum post lapsum temporis contracti, consensus S.C.Seminariorum et Universitatum obtineatur, et notitia huius mutationis alteri parti infra annum unum aut saltem infra sex menses communicetur.

6. Pro nunc temporis quinque Patres missi ad Ladner, B.C. constituent sic dictum Prioratum Simplem, quamvis nondum canonice erectum et, qua Regulares, gaudent exemptione concessa a iure (canon 615 comparatum cum can. 617), qui sequentur Regulam S.P. Benedicti et Constitutiones Helveto-Americanas prout approbatas a S.C. Religiosorum die 9. Septembri 1924. Quamdiu tamen sodales apud Ladner, B.C. constituunt tantum "Prioratum Simplem", isti retinent iura capitularia in proprio monasterio (Const. Helveto-Americanas, n. 7).

7. Casu, quo iste "Prioratus Simplex" convertitur in domum canonice erectam, beneplacitum Apostolicum requiritur et consensus loci Ordinarii in scriptis datus, sicut praescribit canon 497, #1.

8. Regendum est Seminarium iuxta regulas scriptas approbatas a loci Ordinario, quae regulae doceantur tum alumni quum omnes, qui in horum institutionem operam suam impendunt (canon 1357, §3), et servari debent ab omnibus alumnis spiritu vere ecclesiastico (canon 1360, #2).

9. Superior religiosus necnon Officiales, Confessarii et Director Spirituales designantur ad normas ss. canonum, quamdiu Seminarium non est incorporatum domui religiosae canonice erectae (can. 514, 875, 1360 #1).



10. Rector Seminarium Minoris tenetur referre, unoquoque semestri loci Ordinario de institutione ecclesiastica, litteraria et scientifica alumnorum (canon 1357, #2).

11. Quodcumque tribuitur Seminario, qua tali (intuitu seminarium) per modum sive legatorum sive donationum sive aliarum oblationum, id omne pertinet ad Seminarium. At quodcumque tribuitur monachis vel ipsis qua religiosis (intuitu religiosi instituti), per modum sive legatorum sive donationum sive aliarum oblationum sive industriae propriae, id totum pertinet ad Patres Benedictinos, qui etiam administrant illud (canones 580, #2; 630, #3).

12. Exemptum a iurisdictione parochiali Seminarium esto, et parochi officium obeat Seminarium Rector eiusve delegatus (canon 1368).

13. Quotiescumque Ordinarius archidiecesis Vancouveriensis vel parochi indigerint ministerio monachorum sive apud Ladner, B.C. sive in nova fundatione canonice erecta, monachi libenter praestabunt illud, salva religiosa disciplina, canon 608, #1.

14. Quod attinet asceticam institutionem alumnorum, haec perficienda est iuxta sanas regulas asceticas, et imprimis observetur canon 1367, cui addenda est recollectio mensilis. Missa quotidiana erit eadem ac communis religiosae.

15. In scientifica alumnorum institutione sequendus est, tamquam norma generalis, canon 1364, qui vindicat primam partem religiosae instructioni, deinde linguae latinae ac patriae (sc. anglicae), et deum ceteris disciplinis prout tradi solent in regione respectiva. Quae particularia determinanda sunt in horario diei sive studiorum.

16. Quoad recreationem et sanitarias regulas quaedam consilia, notatu digna, facta sunt a S.C. Seminariorum et Universitatum, die 25. Ianuarii 1928 pro Statibus Foederatis data. Ibi dicitur proportionatam recreationem esse indispensabilem tum pro spiritu cum mente, at non esse putandam finem ipsum, sed medium ad finem. Propterea semi-

naris non esse instituta ad athletas producendos. Item munditiam personae propriae esse necessariam et observandas esse regulas modestiae. (Non invenitur in A.S.S., sed in Canon Law Digest, pag. 352 sq.).

17. Quodsi contigerit, ex gravi et iusta causa, ut Patres Abbatiae S. Benedicti apud Mount Angel, Oregon, censeant regimen Seminarii Minoris apud Ladner, B.C. non esse continuandum, tunc articulus sub n. 5 est omnino observandus; et ex ista disjunctione Seminarii et domus religiosae forsitan iam canonice erectae, huic posteriori nullum inferitur praecidium, nisi secus provideat Sedes Apostolica.

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Archiepiscopi Vancouveriensis, B.C.

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Abbas Co-adjutor Abbatiae S. Benedicti  
apud Mt. Angel

1-33

CONVENTIO SCRIPTA inter  
ARCHIEPISCOPUM VANCOUVERIENSEM et PRIOREM CO NVENTUALIEM, O.S.B.,  
Prioratus Sancti Joseph de New Westminster,  
huic Communitati Seminarii Majoris et Minoris regimen committens.

In honore  
SANCTISSIMAE ET INDIVIDUAE TRINITATIS  
GULIELMUS MARCUS DUKE, ARCHIEPISCOPUS VANCOUVERIENSIS et  
EUGENIUS MEDVED, O.S.B., PRIOR CONVENTUALIS WESTMONASTERII  
de regimine Seminarii Majoris et Minoris hiis praesentibus conveniunt:

- A. Seminarium majus et minus a Christo Rege Seminarium dioecesanum Archidioeceseos Vancouveriensis sunt.
- B. Fundus et aedes utriusque seminarii ad Prioratum Westmonasterii pertinent.
- C. Temporis spatium quo conventio vigebit duodecim annorum erit.
- D. Neutra pars conventioem rescindere vel imitari poterit, etiam expleto temporis spatio per quod approbata est, nisi S. Congregationis de Seminariis consensu praehabito atque altera parte anno, vel saltem sex mensibus, ante praemonita.
- E. Archiepiscopo Vancouveriensi jus reservetur nominationem Rectoris et Directoris Spiritus sacrorum et Magistrorum utriusque seminarii approbandi; Deputatorum vero coetus ad normam can. 1339 C.I.C. instituendi erunt ab Archiepiscopo Vancouveriensi, quos inter eligendus erit, assentiens Priore, unus alterve Deputatus ex Prioratu S. Joseph de New Westminster Ordinis Sancti Benedicti; tertio, relationem ad singulorum suorum alumnorum in pietate doctrinaque profectum quod attinet saltem quotannis Ordinatio adhibendam recipiendi Archiepiscopo Vancouveriensi jus reservetur.
- F. Archiepiscopo Vancouveriensi jus reservatur rationem studiorum utriusque Seminarii approbandi.
- G. Lex seu Norma juxta seminarium regimen moderandum est dilucide ac concinne significari debent. Normarum exemplar, ab Archiepiscopo Vancouveriensi et a Priore Westmonasterii approbatum, huic conventioem adnexum invenietur.
- H. Clausulae hujus conventioem firmas maneat, non obstantibus quibuscumque privilegiis Ordini Sancti Benedicti concessis.
- I. Seminarium quoad temporalia dependet a monasterio.
- J. Ordinarius alumnos suos in hoc seminarium mittat salvo casibus peculiaribus in quibus prudenti suo iudicio quilibet alumnus in aliud seminarium mittendo Ecclesiae melius consuleret.
- K. Annua alumnorum pensio arbitrio Archiepiscopi et Prioris Conventualis relinquatur, juxta conditiones oeconomicas praevaletes.
- L. Cuiusmodi quo Archiepiscopus Vancouveriensis, Sacrae Congregationis de Seminariis consensu praehabito, conventioem huic terminum posuerit et Seminarium dioecesanum in proprias suas aedes transtulerit, monasterium scholam in posterum retinere poterit in qua alumni religiosi et saeculares ad sacrum Presbyteratus studia prosequi possint.
- M. Nomen seminarium retinebitur, nempe: 'seminarium a Christo Rege'.
- N. Seminarium vero nomine sensu erit in quo recipientur solummodo juvenes qui ad sacrum Presbyteratus studia prosequendi mentem habent. Hoc temporis momento seminarium minus philosophiam complectitur.
- O. Archiepiscopus jus suum tenetur invisendi seminarium dioecesanum quotiescumque ei placuerit itaque removendi et erigendi quae juxta legem communes vel particulariorem et normam a S. Congregatione de Seminariis constitutas ad sacrorum alumnos vite instituendos pietate, scientia, disciplina minus conferre videantur.

Datum VANCOUVERIAE die .25. mensis .Augusti. anno 1949

Testis *T. M. Nichol V.S.*  
.....

GULIELMUS MARCUS DUKE  
Archiepiscopus Vancouverien.

Testis .....

EUGENIUS MEDVED, O.S.B.  
Prior Conventualis Westmonasterii



Copy made November 1954 J.B.W. Bicknell

CHRIST THE KING SEMINARY

CONVENTIO SCRIPTA inter  
ARCHIEPISCOPUM VANCOUVERIENSEM et PRIOREM COVENTUALEM, O.S.B.,  
Prioratus Sancti Joseph de New Westminster,  
huius Communitati Seminarii Majoris et Minoris regimen committens.

In honore  
SANCTISSIMAE ET INDIVIDUAE TRINITATIS  
GULIELMUS MARCUS DUKE, ARCHIEPISCOPUS VANCOUVERIENSIS et  
EUGENIUS MEDVED, O.S.B., PRIOR COVENTUALIS WESTMONASTERII  
de regimine Seminarii Majoris et Minoris hisce praesentibus conveniunt:

- A. Seminarium majus et minus a Christo Rege Seminarium dioecesanum Archidioeceseos Vancouveriensis sunt.
- B. Fundus et aedes utriusque seminarii ad Prioratum Westmonasterii pertinent.
- C. Temporis spatium quo conventio vigebit duodecim annorum erit.
- D. Neutra pars conventionem rescindere vel immutare poterit, etiam expleto temporis spatio per quod approbata est, nisi S. Congregationis de Seminariis consensu praehabito atque altera parte, annuo vel saltem sex mensibus, ante praemonita, ea.
- E. Archiepiscopo Vancouveriensi jus reservatur nominationem Rectoris et Directoris, Spiritus nonnati et Magistrorum utriusque seminarii approbandi; Deputatorum vero coetus ad normam can. 1359 C.I.C. instituendi erunt ab Archiepiscopo Vancouveriensi, quos inter eligendus erit, assentiante Priore, unus alterve Deputatus ex Prioratu S. Joseph de New Westminster Ordinis Sancti Benedicti; tertio, relationem ad singulorum suorum alumnorum in pietate doctrinaque profectum quod attinet saltem quotannis Ordinatio adhibenda recipiendi Archiepiscopo Vancouveriensi jus ea reservetur.
- F. Archiepiscopo Vancouveriensi jus reservatur rationem studiorum utriusque Seminarii approbandi, a se sibi, huiusmodi rationem adhibenda recipiendi Archiepiscopo Vancouveriensi.
- G. Lex seu Norma juxta seminarium regimen moderandum est dilucide ac concinne significari debent. Normarum exemplar, ab Archiepiscopo Vancouveriensi et a Priore Westmonasterii approbatum, huius conventioni adnexum invenietur.
- H. Clausulae hujus conventionis firmas maneat, non obstantibus quibuscumque privilegiis Ordinis Sancti Benedicti concessis.
- I. Seminarium quoad temporalia dependet a monasterio.
- J. Ordinarius alumnos suos in hoc seminarium mittat salvis casibus peculiaribus in quibus prudenti suo iudicio quemlibet alumnus in aliud seminarium mittendo Ecclesiae melius consuleret.
- K. Annua alumnorum pensio arbitrio Archiepiscopi et Prioris Conventualis relinquetur, juxta conditiones oeconomicas praevalentes.
- L. Casu quo Archiepiscopus Vancouveriensis, Sacrae Congregationis de Seminariis consensu praehabito, conventioni huic terminum posuerit et Seminarium dioecesanum in proprias suas aedes transtulerit, monasterium scholam in posterum retinere poterit in qua alumni religiosi et saeculares ad sacrum Presbyteratum studia prosequi possint.
- M. Nomen seminarii retinebitur, nempe: 'Seminarium a Christo Rege'.
- N. Seminarium vero nominis sensu erit in quo recipientur solummodo juvenes qui ad sacrum Presbyteratum studia prosequendi mentem habent. Hoc temporis momento seminarium minus philosophiam complectitur.
- O. Archiepiscopus jus suum tuetur invisendi seminarium dioecesanum quotiescumque ei placuerit itaque renovandi et emendandi quae juxta legem communem vel particularem et normam a S. Congregatione de Seminariis constitutas ad sacrorum alumnos rite instituendos pietate, scientia, disciplina minus conferre videantur.

Datum VANCOUVERIAE die .25. mensis Augusti anno 1949

Testis J. M. Nicholas, r.f.

Testis Eugene J. Feler, O.S.B.

+ Gulielmus Marcus Duke  
GULIELMUS MARCUS DUKE  
Archiepiscopus Vancouverien.  
Eugenius Medved, O.S.B.  
EUGENIUS MEDVED, O.S.B.  
Prior Conventualis Westmonasterii

Copy made  
Dec 1951  
JTH  
Lambert

COMMISSIONER GENERAL OF THE BUREAU OF LANDS  
Department of Lands and Survey  
Government of Western Australia

Prot. num. 334/48/I2

SAURA CONGREGATIO  
DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

Lecto hoc exemplari "Conventionis" initae d. 25 m. augusti a.

1949 inter Archiepiscopum Vancouveriensem et Priorem Conventualem  
O.S.B. Westmonasteriensem, rata habemus et probamus quae in prae-

senti documento statuta sunt, atque omnibus ad quos pertinet prae-  
cipimus ut eadem executioni mandentur, servatis, ad ea quae quod  
attinet, de pietate, regimine, disciplina, studiis, temporali admi-

nistrations, Codicis Juris Canonici et Sanctae Sedis praescriptis.

Datum Romae, ex Aedibus Sanctis Callisti, diei XXIII mensis Septembris,  
in festo Sancti Matthaei Apostoli et Evangelistae, a.D. MCMXLIX.

SECRETARIUS

*Handwritten signature: H. Carulli*

*Handwritten signature: H. Carulli*

Archiepiscopus Vancouveriensem et Priorem Conventualem  
inter Archiepiscopum Vancouveriensem et Priorem Conventualem  
O.S.B. Westmonasteriensem, rata habemus et probamus quae in prae-

SECRETARIUS  
H. Carulli

*Handwritten signature: H. Carulli*



**WRITTEN CONTRACT BETWEEN**  
**The ARCHBISHOP OF VANCOUVER AND THE CONVENTUAL PRIOR, O.S.B.,**  
of Saint Joseph's Priory, New Westminster, committing to this community the care  
of the Major and Junior Seminary of Christ the King.

**IN HONOUR OF THE MOST HOLY AND UNDIVIDED TRINITY**  
**WILLIAM MARK DUKE, ARCHBISHOP OF VANCOUVER and**  
**EUGENE MEDVED, O.S.B., CONVENTUAL PRIOR OF WESTMINSTER**

- A. The Major and Junior Seminary of Christ the King are the Diocesan Seminaries of the Archdiocese of Vancouver.
- B. The land and buildings of both Seminaries belong to Westminster Priory.
- C. The length of time during which the contract shall remain in force shall be twelve years.
- D. Neither party shall be able to rescind or change the contract, even after the space of time for which it has been approved has expired, unless the consent of the Sacred Congregation of Seminaries has first been obtained and the other party previously notified a year or at least six months before.
- E. To the Archbishop of Vancouver is reserved the right of approving the nomination of the Rector and the Spiritual Director and also of the teachers of both Seminaries; the con. of deputies however, according to Canon 1359 of the C.J.C., will be appointed by the Archbishop of Vancouver, among whom one or other deputy, with the approval of the Prior, will be chosen from the Priory of St. Joseph, New Westminster, of the Order of St. Benedict; thirdly, the right is reserved to the Archbishop of Vancouver of receiving the report to be made at least once a year to the Ordinary with regard to the progress in piety and learning of his students.
- F. To the Archbishop of Vancouver is reserved the right of approving the course of studies in both Seminaries.
- G. The Law or Rules governing the conduct of the Seminary must be clearly and concisely stated. A copy of the Rules, approved by the Archbishop of Vancouver and by the Prior of Westminster, shall be found attached to this contract.
- H. Let the provision of this contract remain in force, notwithstanding any privileges granted to the Order of St. Benedict.
- I. The Seminary as regard temporalities depends on the monastery.
- J. Let the Ordinary send his students to this seminary except for special cases in which, according to his prudent judgment, he would be acting in the better interests of the church by sending some student to another Seminary.
- K. The annual fees for students shall be left to the discretion of the Archbishop and of the Conventual Prior, according to the prevailing economic conditions.
- L. In the event that the Archbishop of Vancouver with the approval of the Sacred Congregation of Seminaries should terminate this contract and transfer the Diocesan Seminaries into its own building, the monastery shall be able for the future to retain the school in which religious and secular students can carry out their studies for the sacred priesthood.
- M. The name of the Seminary shall be retained, namely: "Seminary of Christ the King".
- N. It shall be a Seminary in the true sense of the name, in which shall be admitted only young men who have the intention of carrying out their studies for the sacred priesthood. At the present moment the Junior Seminary includes philosophy.
- O. The Archbishop retains the right of visiting the Diocesan Seminary whenever he pleases and also of removing and improving whatever, according to common or particular law and the regulations drawn up by the Sacred Congregation of Seminaries, seems not to be conducive to the proper training of students for sacred orders in piety, knowledge and discipline.

Vancouver, B.C. day <sup>25<sup>th</sup></sup> month <sup>August</sup> year 1949

*J. M. Nichols, O.S.B.*

Witness

Witness

*William Mark Duke*

WILLIAM MARK DUKE  
ARCHBISHOP OF VANCOUVER

EUGENE MEDVED, O.S.B.  
CONVENTUAL PRIOR OF WESTMINSTER



CONVENTIO SCRIPTA inter  
ARCHIEPISCOPUM VANCUVERIENSEM et PRIOREM CONVENTUALEM, O.S.B.,  
Prioratus Sancti Joseph de New Westminster,  
hujus Communitati Seminarium Majoris et Minoris regimen committens.

In honore

SANCTISSIMAE ET INDIVIDUAE TRINITATIS

GULIELMUS MARCUS DUKE, ARCHIEPISCOPUS VANCUVERIENSIS et  
EUGENIUS MEDVED, O.S.B., PRIOR CONVENTUALIS WESTMONASTERII  
de regimine Seminarium Majoris et Minoris hisce praesentibus conveniunt:

- A. Seminarium majus et minus a Christo Rege Seminarium dioecesanum Archidioeceseos Vanuveriensis sunt.
- B. Fundus et aedes utriusque seminarium ad Prioratum Westmonasterium pertinent.
- C. Temporis spatium quo conventio vigeat duodecim annorum erit.
- D. Neutra pars conventioem rescindere vel immutare poterit, etiam expleto temporis spatio per quod approbata est, nisi S. Congregationis de Seminariis consensu praehabito atque altera parte anno, vel saltem sex mensibus, ante praemonita.
- E. Archiepiscopo Vanuveriensi jus reservetur nominationem Rectoris et Directoris Spiritus sacrum et Magistrorum utriusque seminarium approbandi; Deputatorum vero coetus ad normam can. 1359 C.I.C. instituendi erunt ab Archiepiscopo Vanuveriensi, quos inter eligendus erit unus alterve Deputatus ex Prioratu S. Joseph de New Westminster Ordinis Sancti Benedicti; tertio, relationem ad singulorum suorum alumnorum in pietate doctrinaque profectum quod attinet saltem quotannis Ordinarius adhibendam respiciendi Archiepiscopo Vanuveriensi jus reservetur.
- F. Archiepiscopo Vanuveriensi jus reservatur rationem studiorum utriusque seminarium approbandi.
- G. Lex seu Norma juxta seminarium regimen moderandum est dilucide ac concinne significari debet. Normarum exemplar, ab Archiepiscopo Vanuveriensi et a Priore Westmonasterium approbatum, hujus conventioem adnexum invenietur.
- H. Clausulae hujus conventioem firmae maneat, non obstantibus quibuscumque privilegiis Ordini Sancti Benedicti concessis.
- I. Seminarium quoad temporalia dependet a monasterio.
- J. Ordinarius alumnos suos in hoc seminarium mittat salvo casibus peculiaribus in quibus prudenti suo iudicio quolibet alumnus in aliud seminarium mittendo Ecclesiae melius consuleret.
- K. Aetna alumnorum pensio arbitrio Archiepiscopi et Prioris Conventionalis relinquetur, juxta conditiones oeconomicae praevaletes.
- L. Casu quo Archiepiscopus Vanuveriensis, Sacrae Congregationis de Seminariis consensu praehabito, conventioem hujus terminum posuerit et Seminarium dioecesanum in proprias suas aedes transtulerit, monasterium scholam in posterum retinere poterit in qua alumni religiosi et saeculares ad sacrum Presbyteratum studia prosequi possint.
- M. Nomen seminarium retinebitur, nempe: 'Seminarium a Christo Rege'.
- N. Seminarium vero nomine sensu erit in quo recipientur solummodo juvenes qui ad sacrum Presbyteratum studia prosequendi mentem habent. Hoc temporis momento seminarium minus philosophiam complectitur.
- O. Archiepiscopus jus suum tuetur invisendi seminarium dioecesanum quaecumque ei placuerit itemque removendi et emendandi quae juxta legem communem vel particularem et normas a S. Congregatione de Seminariis constitutas ad sacrorum alumnos rite instituendos pietate, scientia, disciplina minus conferre videantur.

DATUM VANCUVERIAE die ..... mensis ..... anno 1949

GULIELMUS MARCUS DUKE  
Archiepiscopus Vanuverien.

Testis .....

EUGENIUS MEDVED, O.S.B.  
Prior Conventionalis Westmonasterium

Testis .....



224 21, 1932

Rt. Rev. Monsignor Ernesto Ruffini,  
Secretary of the Sacred Congregation of  
Seminaries and Universities,  
Palazzo delle Congregazioni,  
Piazza S. Calisto.  
ROME: Italy.

Dear Monsignor Ruffini:

I am writing you concerning the Junior Seminary of Christ  
the King at Ladner, B. C.

Spiritually and materially it has made satisfactory progress  
since its foundation in 1931. Its first class of students  
advanced this year to the major seminary at Edmonton where its  
members are held in high esteem for their junior seminary training.

The intellectual progress at the seminary has not been so sat-  
isfactory, due to the difficulty of procuring and retaining suit-  
able and capable professors for the classes. At present we  
have not professors among our own clergy. We are, however, pre-  
paring the most capable of our present major seminarians for this  
work and in four years, with God's help, will have the necessary  
professors.

*after their ordination we will have*

In the meanwhile we need every available diocesan priest for  
the parish work of the diocese, which grows daily due to the  
influx of settlers to this province of desirable climate and  
opportunities.

The Benedictine Fathers of Mount Angel, Oregon, O., wish to  
make a foundation in the Archdiocese. They desire above all to  
found a monastery and attach to it the junior seminary work to  
which they would confine their activities. They would not take  
over our property, but they would acquire a suitable property  
for their monastery closer to the city of Vancouver and add to  
it the necessary buildings for the junior seminary work.

They say they have many suitable and capable priests for  
this important work, and would bend all their efforts to make it  
an ideal junior seminary according to the mind of the Church.

While we realize that this would help us at the moment when  
we have no professors and need every available priest for parish  
work, we are unable to decide ourselves whether or not this would  
be a good thing for the Church.

The work of small seminaries is not specifically the work of  
the Benedictine Order. It would seem also that the junior seminary  
in the hands of the secular clergy and under the direct supervision  
of the Ordinary would be more the mind of Holy Church, and in the  
long run better for the diocese in the work of secular vocations

*for the*

and training youth for the sublime vocation of Holy Priesthood.

It would help me very much to have the advice of the Holy Father and perhaps the direction of the Sacred Congregation, which I will gladly follow as the expression of God's Holy Will in this important decision.

The precious words of our beloved Holy Father addressed to the world on the questions of the day reach us through the press and exercise a marvellous power in forming public opinion for good in these evil times in which we live. We take this occasion of offering Him the assurance of our filial devotion and firm prayers for all His needs.

Recommending to your prayers at Holy Mass the work of Holy Church in this Archdiocese, I beg to remain, with sentiments of profound respect

Devotedly yours in Christ,

W. M. D u k e  
Archbishop of Vancouver.

Vancouveriae, die 25 Novembris 1938.

Ill.mo ac Rev.mo D.no Ernesto RUFFINI,  
Sac. Congreg. de Seminariis et  
de Universitatibus Studiorum Secretario,  
Palazzo delle Congregazioni,  
Piazza S. Galisto,  
R O M A M .

Ill.me ac Rev.me Domine:

Hisce praesentibus de Seminario minore a Christo Rege  
apud Ladner, B. C., Tecum confere.

Quod ad vitam spiritualem et rem familiarem attinet,  
profectum valde sufficientem inde ab erectione mense Octobri 1931 exhibuit.  
Alumni qui tunc temporis annum secundum studiorum superiorum in Seminario  
minore inierunt, hoc anno in Seminarium majus apud Edmonton, Alberta,  
ingressi sunt, ubi maximi meriti pro efformatione in Seminario minore recepta  
judicati sunt.

Profectus vero intellectualis in Seminario minore  
non adeo satisfacit ex difficultate obtinendi et retinendi magistros idoneos  
et capaces ad disciplinas tradendas. Hoc tempore non habemus magistros inter  
proprium Nostrum clerum. Sed quosdam ex alumnis in Seminario majore ingenio  
praestantes ad hoc munus praeparamus et intra quattuor annos, Deo adjuvante,  
post receptum ab eis presbyteratus ordinem, magistros necessarios habebimus.

Interim opus est Nobis quoque libero sacerdote  
dioecesano ad ministerium parociale dioecesis, quae in dies crescit propter  
adventum immigrantium in hanc provinciam miti hieme et bona spe gaudentem.

Patres ex ordine Sancti Benedicti apud Montem Angeli,  
Oregon, fundacionem in Archidioecesi facere volunt.

Monasterium erigere eique directionem seminarii  
minoris adjungere et ita labores definire summopere cupiunt.

Fundum Nostrum sibi assumere nolumus, sed fundum  
monasterio aptum propius civitati Vancouveriensi acquirerent ibique aedificia  
seminario minori necessaria adderent.

Dicunt se plures sacerdotes idoneos et peritos ad  
hoc summum officium habere seque omnibus viribus adnixuros esse ut  
seminarium minus ideale juxta mentem Ecclesiae efficiant.

or  
Dum bene intelligimus hoc Nobis auxilio fore nunc  
temporis quando nullum habemus magistrum et quoque libero sacerdote ad  
ministerium parociale Nobis opus est, num bonum sit Ecclesiae necne judicare  
ipsi non possumus.

Opus seminariorum minorum non specificè ordini  
Sancti Benedicti pertinet. Seminarium minus sub directione cleri dioecesani  
et sub influxu immediato Ordinarii magis juxta mentem Sanctae Ecclesiae esse  
videretur et dioecesi eventualiter commodius in opere fovendi vocationes ad  
clerum dioecesanum easque dirigendi in vocationem sublimem sacri presbyteratus  
dioecesani.

Mihi valde adjutorio esset si consilium  
SS.mi Patris et forsitan placitum Sacrae Congregationis scirem, cui  
utpote sanctae Dei voluntati in hoc iudicio maximi momenti libenter  
obtemperabo.

Monita pretiosa a Beatissimo Patre dilectissimo  
toti orbi de quaestionibus diurnis directa ad Nos per ephemerides  
perveniant et effectum mirabilem exercent in opinione populari in bonum  
efformanda hisce lamentabilibus temporibus quibus vivimus. (r)

~~XXXX/XXXX/XXXX/~~ Hanc occasionem  
nanciscimur Ei obsequium offerendi devotionis filialis et precum  
incessabilium cleri populiq[ue] Nostri fidelis pro omnibus Ejus necessitatibus.  
~~XXXX/XXXX/XXXX/~~ Tibi pie Sacrum litanti  
profectum Sanctae Ecclesiae in hac Archidioecesi dum commendo  
Cum sensu obsequii sinceri me profiteor

In Christo addictissimum

(Guillelmum Marcum D U K E,  
Archiepiscopum Vancouveriensem.

Corrections: on page 1: nine lines from foot of page:  
temporis quando nullum  
on page 2: eight lines from top:  
temporibus quibus vivimus.

Instead of translating: ' Its first class of students ', I translated:  
' The students who then started their second year of  
High School in the Junior Seminary ' (otherwise  
they would appear to have done the shorter course)  
If this longer form is not desired, the sentence could be:  
Alumni primae classis. .or alumni primi anni  
hec anno in Seminarium majus apud Edmonton, Alberta,  
ingressi sunt

TRANSLATION OF LATIN LETTER.

SACRED CONGREGATION OF SEMINARIES  
& OF UNIVERSITIES OF STUDIES.

Num. Prot. 2616/38

Rome, 29 May 1939

Your Excellency:

In a letter dated 25 November 1938 you informed this Sacred Congregation that the Monks of St. Benedict were prepared to build a Seminary in your Archdiocese at their own expense and to equip it with everything in accordance with the Sacred Canons.

On which matter, since there is already a Junior Seminary in the Archdiocese of Vancouver, you asked this Sacred Congregation whether, all things duly considered, it would be better to accept the proposal of the Benedictines or to keep and complete the Seminary of Christ the King.

This Sacred Congregation thinks thus: if there are sufficient priests in the Diocese, the Seminary is committed to the secular clergy more in accordance with canonical prescriptions, since it is an Institution designed to teach and train secular priests: if, however, suitable priests are wanting, thanks should be rendered to God since a Religious Order is found which would take upon itself such a grave duty.

It is indeed true that the Monks of St. Benedict, as you say, were not founded to direct Seminaries, but it is a known fact that they direct not without fruit several Colleges and Seminaries both in the Dominion of Canada, (v.g. St. Peter of Muenster) and in the United States of the N. American Republic: (e.g. Mt. Angel Seminary) and elsewhere.

With regard to those things, however, which concern the subjection of the Seminary to the Ordinary, the length of time granted and the conditions to be laid down, and other things, they will be able to be guaranteed by a contract to be drawn up between the parties, for which reason you will find a copy of the rules for contracts of this kind annexed to this letter.

If it is a question of a Full Seminary and it is foreseen that the expenses of the Diocese will be diminished, the agreement seems to us to be advisable, all the more so because the edifice of the Seminary of Christ the King as it now stands will be able to be sub-let or, preferably, serve as a Summer residence for the students of sacred sciences.

However, I commit the whole question to your great prudence for judgment and decision. ( OR THIS COULD READ: 'However, I leave the whole matter to be judged and decided by your great prudence' )

With all due regard and respect,

Your Excellency's devoted in Christ Jesus,

J. Card. Pizzardo

Ernst Ruffini, Secret.

at foot.....

Eminentiae Vestrae Reverendissimae  
in Christo addictissimus,  
Em.mo ac Rev.mo D. Ino  
D. Josepho Cardinali PIZZARDO,  
Sacrae Congregationis De Seminariis Gulielmus Marcus DUKE,  
Sacerdotum Universitatibus Archiepiscopus Vanuverien.  
Praefecto,  
Palatium Cancellariae-Apostolicae, Congregationi  
Piazzae Palliste,  
R O M A

Archidioecese of Vancouver  
Chancery Office

545 Richards St.  
Vancouver, B.C.

FIRST COPY OF LATIN LETTER.

Vancouveriae,  
die 17 Augusti 1939

Em.mo ac Rev.mo Domine;

Quae de Seminario minore a Christo Rege  
litteris die 29 mensis maii 1939 sub. Num. protoc. 2616/38 datis  
benevole scripsit Eminentia Vestra, mihi maximo gaudio profectuique  
fuerunt.

Audite Consultorum dioecesanorum cœtu,  
omnibus mature perpensis, cum de facto idonei sacerdotes ad hoc  
opus implendum desiderentur, Monachos S. Benedicti Monte Angeli,  
Oregon, ad fundationem in dioecesi faciendam invitavi eorumque  
curae opus Seminarii minoris ad decem annos commisi.

Quum monasterium et Seminarium proprium  
statim erigere nequeant, eos in Seminario minore a Christo Rege  
quod nunc est ad annum scholarem 1939-1940, uti videbitur ex  
litteris annexis Patri Abbati a me missis, recepi.

Rem familiarem Seminarii existentis usque  
dum proprium aedificium erigent, custodiamus, quod intra annum  
fore spero, et quando in novum fundum ingressi fuerint,  
conventionem inter Archidioecesim Vancouveriensem et eorum  
Communitatem inibimus, juxta normas a S. Sede statutas pro  
directione Seminarii Religiosis viris committenda. Tunc aedificium  
quod nunc est Seminarii minoris ad alium finem religiosum  
destinare poterimus.

Sacrae Congregationi de Seminariis convent-  
ionem finalem de qua supra ante subscriptionem ut ab ea approbat-  
ionem et si necesse sit consilium recipiamus mitemus.

Nuper me certiores Patres Benedictini  
fecerunt quinque optimos viros religiosos et moderatores ad opus  
idoneos missum iri, inter quos Rev. Patrem Eugenium Medved, O.S.B.,  
anno superiore Seminarii apud Montem Angeli rectorem, qui et Rector  
novus Seminarii minoris a Christo Rege apud Ladner, B.C. erit.

Quod sacerdotes dioecesani nunc apud Seminar-  
ium detenti aliis laboribus parochialibus necessariis in archidioecesi  
liberabuntur, immensae utilitati S. Ecclesiae et animabus erit.

Qua nactus occasionem iterum atque iterum  
aestimationem exprimere gratiasque agere valim de sapientia E.V.  
consilio in litteris 29 maii 1939 contento hac de re et clero  
et populo fideli tam gravi.

Eminentiae Vestrae Sacrum pie litanti  
profectum S. Ecclesiae in hac Archidioecesi dum commendo,  
obsequentis animi mei sensus profero, cuncta lectissima ex corde ominatus

6



Rome, April the 12th, 1946.

SACRA CONGREGAZIONE  
Dei Seminari E Delle Università Degli Studi  
-o-  
Num. di Protoc. 561/46

(Nella risposta si reporti il numero)

Your Excellency,

We have read and pondered the biennial report which you have diligently sent to this Sacred Congregation. We gladly congratulate you upon your care of having established orderly and fortunately, with the generous help of the Benedictine Fathers of your diocese, the Seminary of science and the course of philosophy.

It appears from the clear agreement that the Benedictine Fathers are the owners of the Seminary and have the administration thereof. And yet we have confidence you will endeavour, when conditions have changed and permit, to erect, the sacrifices might not be small, a diocesan juniorate exclusively your own, although it could receive students of other dioceses.

We are truly very pleased with the regular way of life in the Institute. We are very well aware that piety is cultivated very diligently, that the devotion to the Blessed Sacrament and to the Holy Virgin Mother is fostered, and the love for the Supreme Pontiff and the Holy See is inculcated.

However, it seems to be desirable with regard to piety, that the Spiritual Moderator be not overloaded with more important occupations, especially in school, because we fear this charge might take away the so necessary confidence to the Master of Piety on the part of the students or lessen it, and thus prevent him to devote himself thoroughly to the spiritual direction of the boys.

Likewise, it seems not sufficient that young men, especially those dedicated to the study of philosophy, are making a retreat of three days only; for such spiritual exercises are able to induce young men to a reflection on life and to a progress in good in such a degree, that, if their mind is enlightend by God in the truths of faith and their will strenghtened to embrace them, they have the power to impress cognitions and resolutions upon the heart.

We encourage you to foster that catholic action which the Supreme Pontiffs have recommended with charming zeal as such that is especially suitable for the welfare of souls.

Moreover, it proves sufficiently the importance of the Institute if professors are graduates; therefore we are very pleased to learn that for the study of philosophy someone of the students is being sent with three others to the Seminary at Ottawa. Nevertheless, that stu-

ments of philosophy might be separated from those of human sciences, we expect with great desire an enlargement of the building which would permit to receive boys also from other dioceses.

To guard the spiritual welfare of the students and the gift of vocation, it seems to be very profitable to reduce the autumnal holidays, or at least to interrupt them for some time, and to call back the students to the Seminary and to cultivate and guard them assiduously, even outside of the Seminary.

Although the number of the faithful in the diocese as compared with the number of non-catholics, is very small, and secular priests are not very numerous and many economic troubles and a scarcity of ecclesiastical vocations is perceivable, we nevertheless hope that by God's grace your labours could be crowned with holy and learned priests for your and all the faithful joy always and everywhere.

Finally it will be a pleasure for us, if by your kindness you will write us again.

Wishing from the bottom of heart the blessings of God upon you, we express the sentiments of our devotion and send many salutations

Your Excellency's  
very devoted in Ch.J.

*Joseph Louis Buzardo*



Westminster Priory  
2700 GILPIN ST.  
NEW WESTMINSTER, B. C.

1-21

Fax

Oct/44

MEMBERS OF WESTMINSTER PRIORY ( Order of St. Benedict)  
AND PROFESSORS OF THE JUNIOR SEMINARY OF CHRIST THE KING

- Very Reverend Eugene Medved, O.S.B. Prior
- ✓ · Reverend Joseph Schindler , O.S.B.
- ✓ · Reverend Leo Walsh, O.S.B.
- ✓ · Reverend Andrew Keber, O.S.B.
- ✓ · Very Reverend Luke Eberle, O.S.B. Rector
- ✓ · Reverend Benedict Keber, O.S.B.
- ✓ · Reverend Timothy Sander, O.S.B.
- ✓ · Reverend Chrysostom Brost, O.S.B.
- Reverend Augustine Kalberer, O.S.B.
- ✓ · Reverend Wilfrid Sowerby , O.S.B.
- Reverend George Houck, O.S.B.
- Brother Benedict Jones, Obl. O.S.B.

October 12, 1944

*Eugene Medved, O.S.B.*  
Eugene Medved, O.S.B.  
Prior

June 15, 1945

TO WHOM IT MAY CONCERN:

Very Reverend Father Eugene Medved, O.S.B. is the Prior of Westminster Priory, New Westminster, B. C. of the Order of St. Benedict to whom the Bishops of British Columbia have entrusted the training of their future candidates for the Holy Priesthood in the Junior Seminary of Christ the King established 12 years ago.

The present location is too small for the necessary future development and the present quarters are hardly able to accommodate the number of students now making application to enter the classes.

In view of the dire need of priests for the rapid growth of Holy Church in Western Canada and of missionaries for the fields at home and abroad already white unto the harvest, we encourage you in your laudable intention of interesting generous patrons during your coming visit to the United States, confident that those who seek great spiritual favors from Heaven and those to whom God has bestowed such temporal means will listen to your fervent appeal for the glory of God and the salvation of souls through the education of youthful aspirants to the Holy Priesthood.

I am confident that all the Bishops of this vast Archdiocese will heartily approve of your project, realizing that all will equally benefit by the great apostolate of the Benedictine Fathers.

Assuring you of my prayers for this great work, I remain

Sincerely yours in Xto

W. M. Duke  
Archbishop of Vancouver

## Annunciation Pro-Cathedral

PRINCE RUPERT, Canada

Prince Rupert, B.C., June 1955

To whom it may concern,

Very Rev. Father Eugene Madock O.S.B. is the Prior of Westminster Priory, New Westminster BC of the order of St Benedict to whom the Bishop of British Columbia has entrusted the training of their future candidates for the Holy Priesthood in the Junior Seminary of Christ the King established 12 yrs ago.

The present location is too small for the necessary future development and the <sup>present</sup> quarters are hardly able to accommodate the number of students now matriculating & into the classes.

It is now of the dire need of funds for ~~the~~ ~~the~~ ~~the~~ the rapid growth of Holy Church in Western Canada and the necessities of the fields at home and abroad already while into the harvest we encourage you to your charitable contribution of interesting generous ~~and~~ donations during your coming visit to the United States, confident that those who need great spiritual powers for Heaven and those to whom God has bestowed great temporal means will listen to your fervent appeal for the story of God of the salvation of souls through the education of youthful aspirants to the Holy Priesthood.

I am confident that all the Bishops of this vast Dominion will readily approve of your proposal realizing that all will equally benefit by the great opportunities of the Benedictine Father.

Assuring you of my prayers for this great work I remain

Sincerely yours in the

A. W. Duke

Aid Bishop of Vancouver

**Westminster Priory**  
2700 GILPIN ST.  
NEW WESTMINSTER, B.C.

fax

June 5, 1945

Most Reverend William M. Duke, D.D.  
Archbishop of Vancouver  
646 Richards Street  
Vancouver, British Columbia

Most Reverend and dear Archbishop:

Following your kind suggestion I am writing this letter proposing matter for your consideration when you compose your letter of recommendation which I will take with me on my proposed trip to the south this summer to collect funds for our proposed new monastery, Junior and Major Seminary.

I would be grateful to receive a letter from your Excellency before the end of June stating that you approve of our project, that the new buildings are necessary and urgent to meet the demands of more priests for our growing parishes and the vast missionary territory of Western Canada. You may state that I am Prior of Westminster Priory, of the Order of St. Benedict, to whom you and the other bishops of your province have committed the training of future candidates for the priesthood, in the institution known as the Seminary of Christ the King and established by your authority twelve years ago. The present growth of the seminary has made our present temporary facilities inadequate.

You may state that I am fully approved to represent conscientiously this worthy cause in behalf of the Catholic Church of Western Canada. In spite of the frustration of the Church in other parts of the world, the vast numbers of priests who have been savagely murdered elsewhere, the growth of the Church in the west and the dire need of more priests and missionaries will commend itself to those who have been known to have singularly loved the Church. The good cause will also commend itself to those who look for great spiritual favors and to those who realize their responsibility to the Good God who has entrusted to them a greater share in the use of the material goods of this world.

You may also feel able to state that the other Bishops of the Province also approve of our plans. I am sure you would not hesitate to speak for our late and saintly Bishop Buncz, O.M.I., who has shown such a kind interest in the seminary, and who would have sent me a letter had he been able. I have already received a beautiful letter from Bishop Gody and I <sup>also</sup> intend to write to the other Bishops of the Province.

Dear Archbishop, you know I will be grateful for whatever contained in the above matter you may be able to say in our behalf.

Most respectfully yours,

*Eugene Medved, O.S.B.*  
Eugene Medved, O.S.B.  
Prior



1-22

February 14th, 1948.

Rt. Rev. Thomas Meier, O.S.B.,  
c/o Junior Seminary of Christ the King,  
Mount Angel,  
St. Benedict P.O., Oregon.

Dear Father Abbott:

It gives me pleasure to approve and recommend that the New Westminster Priory become an independent Priory. It is now well established and its future, both financially and spiritually, seems well secure.

I am confident there will be found in this area sufficient vocations for the Benedictine Fathers and in the future a great work to do in their Junior Seminary and in the proposed Grand Seminary apostolate. I therefore approve of the New Westminster Priory as an independent Priory, both at its present site as well as at its proposed new site at Mission City as soon as that can be arranged.

In view of the excellent work done by the Benedictine Fathers for our youthful seminarians at the Junior Seminary during the time that they have been engaged in the work and also the continued good influence the Fathers exercise in general in the Archdiocese, I am disposed to help them in every way I can in the development of their own Community and in the work of seminarians in the Archdiocese.

Wishing you dear Father Abbott and the Fathers all the graces and blessings of this Holy Season of Lent and asking your prayers for the work of God here at the Pacific Coast, I remain as ever

Fraternally yours in Christ,

W. M. D u k e,  
Archbishop of Vancouver.

WMD:FS

PAX

The Benedictines of Westminster Priory

2700 GILPIN STREET  
NEW WESTMINSTER, B.C.

May 18, 1948

Most Reverend William Mark Duke, D.D.  
Archbishop of Vancouver  
646 Richards Street  
Vancouver, B.C.

Dear Archbishop:

We received your letter informing us that you had sent Abbot Thomas Meier the copies of the new contract concerning the Seminary. If you have not already heard from Father Abbot, we take this opportunity to announce the fact that, at noon today, Westminster Priory was made a Conventual Priory sui iuris. I have been appointed Conventual Prior.

The Monks who are remaining at Westminster Priory will, we understand, transfer their vows of stability on June 1st. As soon as our chapter is canonically constituted we will take up the matter of the contracts as they were sent to St. Benedict's Abbey.

Respectfully yours,

*Eugene Medved, O.S.B.*  
Eugene Medved, O.S.B.  
Prior Conventualis

EM: Au

Sept. 29 1949

Very Rev. Fr. Eugene, O.S.B.,  
Prior  
St. Joseph's  
2700 Gilpin St.,  
New Westminster, B.C.

Very Rev. and Dear Father Eugene:

Please find enclosed, for  
your files, a copy of the Contract received from the Sacred  
Congregation of Seminaries, approved, ratified and sealed.

It will be my constant  
prayer that God will continue to bless with every grace the  
expansion of this great work to which the Fathers have  
generously devoted their lives.

With every kind wish and  
blessing the Community, I remain,

Devotedly yours in Christ,

W. M. D u k e  
Archbishop of Vancouver

wmd:e  
Encl. 2.

PAX

The Benedictines of Westminster Priory

2700 GILPIN STREET  
NEW WESTMINSTER, B.C.

The Most Holy Rosary  
Oct. 7, 1949

Most Reverend William Mark Duke, D.D.  
Archbishop of Vancouver  
646 Richards Street  
Vancouver, B.C.

Dear Archbishop:

We received your letter with our contract for the seminaries, ratified by the Sacred Congregation of Seminaries and therefore having the special blessing of the Holy Father.

We would be glad if you would make a public statement regarding the contract on some convenient occasion. In the meantime, we do not plan to give it publicity.

I can only say that I will do my best to further the work of the seminary. My entire community is joined with me in this resolve. We are encouraged to know that we will always have the prayers of our Archbishop.

Respectfully in Christ,

*E. Medved*  
Eugene Medved, O.S.B.

EM: Au

WE SHOULD LIKE to make known to those interested in the Diocesan Major and Minor Seminary the critical situation in which this institution finds itself at the present time. You know the Government's official claim that she is not hindering Catholics in their right to conduct their own schools. However, the many discriminatory measures operative against Catholic schools cannot be reconciled with such a claim. To take some examples, children attending parochial public schools cannot receive the usual medical and dental services provided by the Department of Health; these same children cannot obtain free text books and are not allowed free transportation on school busses. Finally, there is a system of taxation in force in this province which requires that taxes be paid on Catholic school buildings as if they were business buildings, and this in spite of the fact that these schools give complete primary and secondary education and are therefore conferring the same public benefit as the state schools.

THE VANCOUVER CITY CHARTER recognizes the injustice of such taxation and thus grants tax exemption to "seminaries of learning". But outside the city limits the Municipal Act is operative. Thus St. Mary's School is exempt while St. Helen's just beyond the city limits in Burnaby pays taxes. Such a tax burden is particularly heavy and its obvious injustice more keenly felt by the community during the financial stress of opening a new school or of expanding into more adequate quarters. It is surely a curious situation when schools have to pay taxes which are destined in good part for educational purposes.

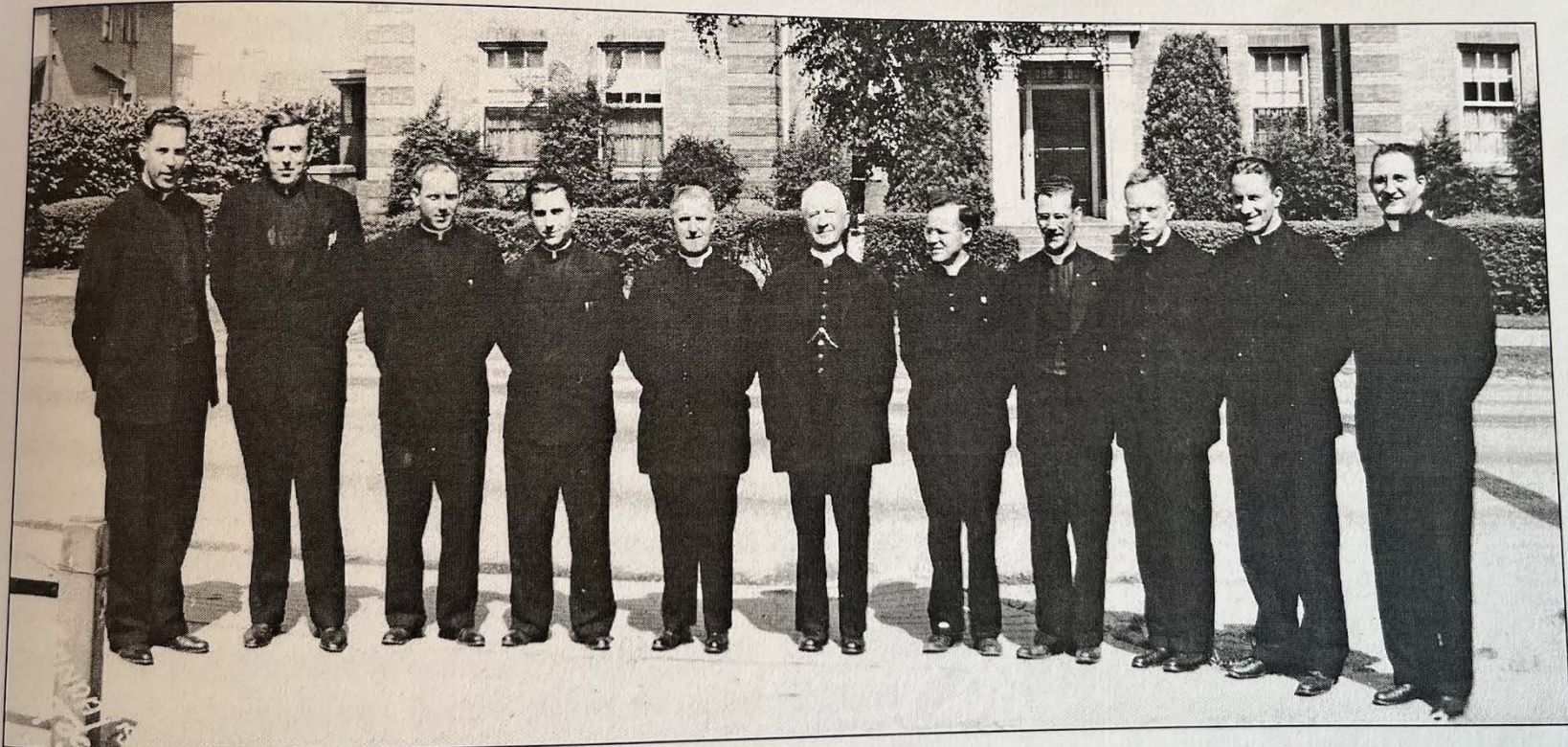
THE BENEDICTINE FATHERS, as is well known, have plans to move the Seminary to Mission City, and we were prepared to begin building last spring but were prevented because of the taxes we would have to pay. As in Burnaby, so at Mission, we would have to pay a tax which is equivalent to approximately  $3\frac{1}{2}\%$  of the assessment. If we were to build a permanent institution worthy of our work and adequate to our needs, the annual tax would exceed by several thousands of dollars the total income of our institution. And therefore, until the B.C. Municipal Act is amended to grant tax exemption to non-profit seminaries of learning, the efforts of the Benedictines to expand will be frustrated and the enrolment limited. We need not point out what a loss this curtailment of the seminary would be to the Church in British Columbia. The seminary has received the highest commendation from our Archbishop and the Bishops of the province and has been praised by the Holy Father. But its growth is impossible under the present circumstances when every improvement we make becomes a liability because of the corresponding increase in taxation.

IT IS A GENERAL PRACTICE among governments to grant tax exemption to non-profit educational institutions, encouraging thereby men and women of all denominations to dedicate their lives to charitable and educational works with little or no cost to the government; and this the state considers good business both in the economic and the moral sense. Our laws do grant exemption to orphanages, for example, and to the buildings and schools of agricultural and horticultural societies; but they should do the same for all non-profit educational institutions. The B.C. Municipal Act is admittedly backward in many respects and needs a thorough revision.

IT IS MY OPINION that if the Municipal Act is deficient on the present point it is because there has not been sufficient representation by Catholics and other interested groups to show the merit of such fair legislation. Further, I do not believe the Catholics of British Columbia realize the serious injury the Church suffers because of the fact that the seminary cannot expand under such repressive taxation.

EVEN IN OUR present inadequate quarters we pay nearly \$150.00 a month in taxes for the privilege of educating. If you consider the fact that we charge only \$350.00 a year or approximately \$35.00 a month to board, room and educate students for the priesthood, you can easily see why we cannot pay a tax of  $3\frac{1}{2}\%$  on the assessed value of large institutional buildings and why it takes the full-time unsalaried labor of some 20 monks to keep the seminary operating. For expansion we look to the kind benefactions of people who appreciate our work. We can ask for help to put up our buildings; but we are unwilling to face the prospect of having to rely upon charity to pay the taxes of our institution once it is built.

Father Prior Eugene, O.S.B.  
2700 Gilpin Street.  
New Westminster, B.C.



Priests from Ladner Seminary, 1931–1938 reunion, 1949  
L TO R: Fr. James Masse, Fr. James Carney, Fr. John Kilty, Fr. Nunzio Defoe, Msgr. Francis Chaloner, Msgr. Louis Forget, Fr. Gordon McKinnon,  
Fr. Joseph Franks, Fr. Wilfred Sowerby, OSB, Fr. John Edward Brown, and Fr. Patrick O'Sullivan Credit: Sunday's Photos

Source: Gresko, Jacqueline *Traditions of Faith and Service, Archdiocese of Vancouver 1908-2008*. P. 83

1.36



WESTMINSTER ABBEY  
MISSION CITY, B.C.  
OFFICE OF THE ABBOT

May 11, 1965

Most Reverend M. M. Johnson, D.D.  
Archbishop of Vancouver  
150 Robson St.  
Vancouver 3, B.C.

Your Grace,

We are preparing the Seminary Prospectus for reprinting (1965-67) and we would like to include the following changes regarding fees:

Tuition in Secondary School ... \$ 60.00 per semester

Tuition in Arts and Theology ..\$ 100.00 per semester

Total  
670. per year  
750 per year

Up to now we have not been charging tuition, but with the present state of inflation and rising costs our fees are no longer realistic.

We hope you will agree to have these fees apply also to the students of the Archdiocese.

Keeping the referendum in our prayers, I remain

Yours sincerely in Christ,

*Eugene Medved*

Eugene Medved, O.S.B.  
Abbot

EM:au

275.00  
550.00

2001

The Sacred Congregation  
of Seminaries and Universities

Prot. N. 749/65/2  
(Refer to this number  
in replying)

Rome  
June 11, 1965

Your Excellency:

We were pleased to receive the quinquennial report on the condition of your seminary which you kindly sent to us through the offices of His Excellency the Apostolic Delegate. We take pleasure in thanking Your Excellency for this.

In scrutinizing this report, as we must do, we did not fail to see the difficulties arising out of the fact that the Seminary belongs to the Benedictine Fathers, who hold the right of ownership and administration. For instance Your Excellency has informed us--e.g.--the Deputies cannot carry out their duties satisfactorily and as they should according to the principles of Can. 1359 C.J.C.; -- the life and conduct of the seminary depends--as you have written--on the abbot rather than on the Rector of the Seminary; finally, the Religious do not look upon the seminary as the seminary of the Archdiocese of Vancouver even though this is clearly stated in the Contract of August 25th, 1949, (letter A).

In view of all these circumstances, we ask Your Grace confidentially to indicate to us in a brotherly way what you feel should be done about the <sup>administration</sup> ~~management~~ of the seminary. Indeed this Sacred Congregation is most anxious that Your Excellency should be able to exercise complete authority over the life of this Pious Institute; therefore we would ask you kindly to indicate to this Sacred Office what are the major difficulties, so that, aided by your good counsel we can find a fitting solution that will preserve and safeguard the rights of the local Ordinary.

While we await an answer we ask God to shower all his best gifts on you, and express to you our warmest sentiments.

Devotedly Yours in Jesus Christ,  
Cardinal Pizzardo

To His Excellency,  
the Most Reverend Martin Michael Johnson,  
Archbishop of Vancouver





Seminary of Christ the King

Mission City, B. C.

Telephone: Area Code 604  
Major Seminary: 826-8975  
Minor Seminary: 826-8715

Chancery Office  
150 Robson St.  
Vancouver 3, B. C.

In account with

Seminary of Christ the King

1968-69 Major Seminary  
II Semester:

| B & L    | Tuition  | Totals          |
|----------|----------|-----------------|
|          | \$100.00 | \$100.00        |
| \$275.00 | \$100.00 | \$375.00        |
| \$275.00 | \$100.00 | <u>\$375.00</u> |
|          |          | <u>\$850.00</u> |

\$850.00

#Overcharged on B & L for 1st.  
semester: \$100.00 each:  
Archbishop's check of Feb. 13,  
1969 for

\$200.00

\$375.00  
\$575.00

\$575.00  
\$275.00

\$275.00

Due to Major Seminary:

1968-69 Minor Seminary  
II Semester:

\$275.00 \$100.00 \$375.00

\$375.00  
\$850.00

Total due, Both Major and Minor Seminaries:

Feb. 17, 1969

Father J. Chrysostom Brest OSB

*OK to pay  
Dym*

*# 3670*

MINUTES OF MEETING OF CONSULTORS, May 13, 1969.

ARCHBISHOP CARNEY called the Meeting to order at 10:10 a.m.

Present: Msgrs. Nichol, Carey, Clinton, Fathers O'Brien, J. Kilty, Defoe.

Minutes of previous meeting approved as read.

3) Seminary

Archbishop reported on prospects of students for the Archdiocese at the Seminary of Christ the King next year. In the minor sem. only 2 of 5 will be back; in the majors 3 of 7 now there wish to go elsewhere. The Archbishop requested two consultors be named to accompany him to a forthcoming meeting with Fr. Abbot. Moved by Fr. O'Brien, seconded by Msgr. Nichol, that Fr. Kilty be named; moved by Msgr. Nichol, seconded by Msgr. Clinton, that Fr. Defoe be named; both motions carried.

Moved by Fr. O'Brien, seconded by Msgr. Nichol, and carried, that the Archbishop and the two consultors discuss with the Abbot and Benedictines "our future policy for the Seminary".

Minutes (Continued) May 13

Meeting adjourned at 12:35 p.m.

MINUTES OF THE MEETING OF CONSULTORS

JUNE 2, 1969

PRESENT: ARCHBISHOP CARNEY IN THE CHAIR

FATHERS NICHOL, CAREY, CLINTON, BROWN, HANRAHAN,  
TEAGUE, O'BRIEN, KILTY, ZSIGMOND, DEFOE

15. SEMINARY - FATHER KILTY DIRECTOR OF VOCATIONS REPORTED VISITATION WITH FATHER ABBOTT AND BENEDICTINES AND THEIR ATTITUDES ON SEMINARY.

THE MEETING ADJOURNED AT 1:30 P.M.

141

# Seminary of Christ the King

Mission City, B. C.  
June 22, 1972

Most Rev. Archbishop J. F. Carney D. D.  
150 Robson St.  
Vancouver 3, B. C.

Dear Excellency,

Now that the school term is finished, I want to send you a brief report on the seminarians from the Archdiocese.

Grade 11.

██████████, from St. Edmond's parish in N. Van: ██████████ was alone in his class, but he didn't seem to mind too much and wants to come back. He is a good boy, with the priesthood as his definite goal, but he is not a hard worker when it comes to schoolwork. His Grade-point average (GPA) is 3.3, which is considerably above average, but we believe he should be capable of doing quite a bit better.

Grade 10:

██████████, from Our Lady of the Assumption, Port Coquitlam: ██████████ would not give me a definite decision as to coming back next year. His GPA is 3.0, which is quite satisfactory for him. He is not a real bright boy, but a very hard worker.

██████████, from St. Francis de Sales parish in Burnaby: He also would not give a decision as to coming back next year. His GPA is 3.3 .

██████████, from Holy Name parish in Vancouver: He is another one who said he did not want to decide as yet whether he would come back or not. ██████████ has much less ability than the others mentioned so far and less promise. His GPA is 1.6 for the year. He failed in Latin, and will have to repeat it.

Grade 9:

██████████, from St. Patrick's in Vancouver: ██████████ does plan to come back. His grades are about average, with a GPA of 2.6.

██████████, from St. Augustine's parish: ██████████ wants to return, although his scholastic ability is quite limited. His GPA is 1.4, which is the lowest in the school. He failed in Maths and will have to take a course at Summer School. We hope to see an improvement next year, with a little more age and maturity.

██████████, from Our Lady of the Assumption, Port Coquitlam: He says he does want to come back. We have great hopes in ██████████. He seems more solid now than he was a year ago. His GPA is 4.1, which is tied for the highest in the school.

██████████, from St. Stephen's in N. Van.: ██████████ wants to come back next year. He is a good boy and sincere, but with limited ability. His GPA is satisfactory for him, 2.9 .

Grade 8:

██████████, from Blessed Sacrament parish in Vancouver: I do expect him back, in spite of some hesitation in making his decision. His scholastic ability is limited with a GPA of 1.7 .

██████████, from St. Michael's parish in Burnaby. He says he will be back. His ability is perhaps a little less than average, with a GPA of 2.2 .

██████████, from St. Stephens parish in N. Van: ██████████ has a fair ability with a GPA of 3.2 . He will probably return, although he is uncertain.

██████████ of St. Edmond's parish in N. Van. ██████████ is definite that he will be back. He has good intentions and is sincere. He is also one of the best students we have. His GPA is 3.7.


██████████ from St. Joseph's parish in Powell River: ██████████ started at Christmas with us. His grades are good with a GPA of 3.5. He wants to return.

██████████, from Our Lady of Good Counsel parish in Surrey: I expect he will be back. He seems to have good intentions. His GPA is 3.2.

██████████ from St. Francis de Sales parish in Burnaby: He is very anxious to come back. He is good intentioned, but almost hyperactive, which causes some problems. His GPA is 2.2.

I am quite satisfied on the whole with the boys we had this year. I think a fair percentage will be back, and most of them have a proper goal. Of those from outside the Archdiocese, I expect five, at least, will be back--maybe more. Our hope is that we get some good new ones.

Sincerely,

  
Father J. Chrysostom Brost  
Rector

Copy to Father Kilty.



1.42

June 27, 1972.

Rev. J. Chrysostom Brost,  
Rector,  
Seminary of Christ the King,  
Mission City, B.C.

Dear Father Chrysostom:

Thank you for your report on our Seminarians.

It would seem that we won't know until September how many will actually be returning, but there seems to be some cautious hope with regards to a few of them.

The priests enjoyed the Benedictine hospitality during the Retreat, and I think it was a very beneficial week.

I am enclosing a cheque to cover the amount of tuition owing.

With every good wish, I remain,

Sincerely yours in our Lord,

Most Rev. James F. Carney, D.D.  
Archbishop of Vancouver.

JFC/mb

# Seminary of Christ the King

Mission City, B. C.

June 22, 1972

Chancery Office  
Archdiocese of Vancouver  
150 Robson St.  
Vancouver, B. C.

Dear Sirs,

Here are the unpaid accounts of the Seminarians of the Archdiocese at the end of the 1971-1972 school term.



\$ 75.00  
295.00  
335.00  
335.00  
110.00  
95.00  
155.00  
185.00  
155.00  
335.00  
335.00  
2410.00

Refund from 1st.  
semester, ( [redacted]  
account, which they  
have since paid:)  
Total due:

176.00  
\$2234.00

Yours very truly,

  
John Chrysostom Brost  
Rector

Copies to the Archbishop  
and to Father Kilty

1149

Father Augustine came to see me about the Junior Seminary.

On many occasions throughout the years, particularly recently, I have asked the Benedictines to indicate to us which students in the Seminary are students for the Archdiocese of Vancouver.

The Benedictines have politely declined to do this, pointing out that the students are too young to commit themselves.

While I agree to some extent with this, and I agree that a student can change his opinion about wanting to be a priest or about his Diocesan affiliation, nevertheless I think that we are being treated unfairly.

The students from Kamloops are openly considered students from the Kamloops Diocese. Any student sent by Bishop Doyle is considered a student for the Nelson Diocese. But the seminary will not take this stand with students from Vancouver.

They do not want Vancouver to conduct its own recruitment program; they want to conduct it. But when boys are recruited they don't want them to be considered students "for" Vancouver but students "residing in" Vancouver. Father Augustine pointed out that there was a student from the Franciscan Parish who may want to be a Franciscan, a student from the Oblate Parish who may wish to be an Oblate. I then told Father Augustine that we would conduct our own recruitment program and send the students we selected. He objected to this and said the seminary should have the right to conduct the program.

I asked him why we should pay for any students if they weren't ours. He said he felt we should pay for all the students because we took a collection in all the parishes, whether the parish was an order parish or not.

He was ambivalent; on the one hand he implied that we should consider all the students who "reside in" Vancouver to be Vancouver students. When I told him that I would agree to this and that I would like to have them send a simple application form he backtracked and pointed out that the students weren't able to decide.

He kept bringing in his view that we are bound to the seminary by a contract, to illustrate that there will be a difference between the way our students are treated and the way the Kamloops students are treated. I think it is doubtful whether there is a contract or not, but I don't see what difference it makes and I would be willing to abolish the contract. While the matter wasn't very important it can contribute to ill feeling.

*file*

# Seminary of Christ the King

Mission City, B.C.  
V2V 4J2

February 16, 1974

The Most Reverend James F. Carney, D.D.  
Archbishop of Vancouver  
150 Robson St.  
Vancouver 3, B.C.

Dear Archbishop Carney,

This is a mid-year report on the students from the Archdiocese of Vancouver enrolled at the Seminary.

As you were not satisfied with the picture I was able to give you last September I have taken the opportunities that have come along to ask the local students about their intentions as to whom they are studying for. I began with the older students and have got as far down as Grade 9. I have not yet asked the five lowest ones on the list, who happen to be from parishes staffed by religious, but I hope to do so eventually because I want to satisfy you in this matter.

Currently, there are 12 students from the archdiocese at the seminary. When I sent the list to you in September there were 14 but [redacted] (Our Lady of Fatima, Grade 9) and [redacted] (White Rock, Grade 8) returned home last fall through homesickness. Of the 7 I have spoken to, 5 wish to study for the archdiocese. Here is the list:

- |          |   |            |                                                                  |
|----------|---|------------|------------------------------------------------------------------|
| Arts II  | - | [redacted] | - for the archdiocese                                            |
| Arts I   | - | [redacted] | - wishes to remain independent at present                        |
| Grade 11 | - | [redacted] | - for the archdiocese                                            |
| Grade 10 | - | [redacted] | - for the archdiocese                                            |
|          | - | [redacted] | - for the archdiocese                                            |
|          | - | [redacted] | - undecided; has an uncle a religious and thinks mostly that way |
| Grade 9  | - | [redacted] | - for the archdiocese                                            |
|          | - | [redacted] |                                                                  |
| Grade 8  | - | [redacted] | - for the archdiocese                                            |
|          | - | [redacted] |                                                                  |
|          | - | [redacted] |                                                                  |

I am enclosing the mid-year academic record and some personal remarks on five older students who wish to study for the archdiocese and also on [redacted]. [redacted] was entered as a student for the diocese last summer when a promise of financial assistance was given to the parents. I'll speak to him personally sometime because the arrangements I made last summer were mostly with his parents and I don't think [redacted] would have had much of an idea what was meant by studying for the diocese.

There is also enclosed a financial statement for [redacted] and [redacted] who are receiving financial help from the archdiocese.

I would appreciate the opportunity, at your earliest convenience to discuss this report more fully with you and to look ahead to next year.

Yours sincerely in Christ,  
*St. Augustine*  
Augustine Kalberer, O.S.B., Rector

cc: Rev. Peter Mallon

CONFIDENTIAL

# Seminary of Christ the King

Mission City, B.C.

1973-74 Mid-year Report on Seminarians Studying for the Archdiocese of Vancouver:

██████████ Arts II. He has good character, better than average academic ability, studies fairly hard, is helpful to others in a personal sort of way, gets along quite well with others but is choosy about associates, would like to get out of playing soccer as it is too rough, is generally on the soft side, does well as M.C. in charge of the servers, is faithful to his period of meditation which requires him to rise ahead of the bell. I look for him to become more deeply supernatural. He seems fairly promising.

██████████, Grade 11. He looks promising, is very sensible, practical and dependable, is not too bright but is a well integrated character and realistic. He works hard and gets on well with others.

██████████, Grade 10. He is an extrovert with a real flare for getting in with guests, is learning to keep on top of his moods, is personally very neat but needs to be kept after on his housework, seems to have a good religious and supernatural attitude and may develop very well.

██████████, Grade 10. A good boy but quite worldly in his attitude and interests. I had a good talk with his father yesterday when he came to pick ██████████ up for this weekend, the monthly weekend at home. ██████████ is doing some serious thinking.

██████████, Grade 9. He is not bright but his main problem as far as his report card goes is that attention and application. He is just going through the fastest period of adolescent growth. When he settles down we will be able to judge whether he can cope with priesthood studies at the high school level. He has some very good qualities.

██████████, Grade 8. He is a very bright boy. His class mates have given him a rough time, resenting what they feel is showing off. He is adopted. It is a good home; but I think the parents should contribute more than the \$25 a month they are paying and I will work on that if ██████████ comes back next year.

Augustine Kalberer, O.S.B., Rector  
Feb. 16, 1974

cc: Rev. Peter Mallon

file  
1.46

# Seminary of Christ the King

Mission City, B.C.

Feb. 28, 1975

Most Reverend James F. Carney, D.D.  
Archbishop of Vancouver  
150 Robson St.  
Vancouver B.C. V6B 2A7

Dear Archbishop Carney,

Enclosed is a composite grade sheet of the First Semester for all the high school and college students.

Generally, things are going quite well. We are already at the end of February and from here on it isn't long before the year is over and all of our energies start to converge on the following September.

I feel that this is a good time of the year for the Archbishop to make a visit to the seminary and interview the students. At the feast of Christ the King it is still early in the year (not to mention the Grey Cup); but by now they have a more realistic view of seminary life and they are also thinking seriously about next year. If, for instance, you came for supper during a week day (but not Friday) you could interview the boys individually after supper. By 9.30 or 10.00 o'clock you could have seen them all and then either spend the night here or return to the city. It would give you a chance to get acquainted individually.

At this time I have no bill to send you but if there is still something left to be paid in June I will mention it then.

██████████ continues to look promising. I haven't talked to him yet seriously about next year. We are still stressing Latin a lot here and we also expect them to take a couple of years of Greek, but he really has no talent for languages.

██████████ impresses me fairly well. ██████████ feels he wants a change to another seminary and I don't object. He has had a few bouts of homesickness this year for the firsttime in his five years here. His attitude has always been good but it remains to be seen how deep his vocation is.

In Grade 11 ██████████ is being paid for by Bishop Exner but the family moved from Kamloops to Surrey before Christmas. The father has not been in the family for years and an annulment has just been granted. ██████████ is from Calgary. ██████████ is from Burnaby and ██████████ is from Coquitlam. They are good boys but none of them looks highly promising.

The others are still very young, but it would be good if you could get to know them all. It would also be an encouragement to them.

With best wishes,

Yours sincerely in Christ,  
*Dr. Augustus Kalberer, O.S.B.*  
Augustine Kalberer, O.S.B.  
Rector

MINUTES OF SENATE MEETING (26th August 1976, 10:30 a.m.)

The meeting in Board Room of the Catholic Charities Building was called to order by the Archbishop.

8 members present

Fathers: L. Sabatini, P. Mallon, W. Kilty, A. Verrall, A. Sacchi, N. Defoe,  
E. Brown, P. Kenny

Pastoral Institute

Fr. Sabatini informed us that he has asked Fr. Glendening to conduct a workshop for the priests at Westminster Abbey on the Liturgy. The dates in mind are 8th - 11th of November. Cost per priest, \$45.00

Fr. Defoe agreed to be in charge and he would have the help of Frs. John Tritschler, Stewart, and Brown.







# Archbishop's Office

Archdiocese of Vancouver

150 ROBSON STREET  
VANCOUVER 3, B.C.  
V6B 2A7.

1.54

September 27, 1976.

Reverend and dear Father:

Enclosed you will find information about the coming "CLERGY PASTORAL INSTITUTE" to be held at Westminster Abbey from Monday, November 8th to Wednesday, November 10th.

I think the information on the enclosed sheets is self-explanatory. The program has been prepared by the Senate in discussions with Father Glendinning. Even a casual reading of the topics will show that they touch on matters of everyday interest and importance in pastoral life.

I am confident that there will be a good attendance at the meeting. My purpose in writing is to ask you to register as soon as possible so that the list of those who will be attending can be made available to the committee and to Westminster Abbey.

With every good wish, I remain,

Sincerely yours in our Lord,

Most Rev. James F. Carney, D.D.  
Archbishop of Vancouver.

JFC/mb  
Encl. 3.

P.S. The registration fee for this Institute may be taken from parish funds.

DETAILS REGARDING REGISTRATION FOR THE  
CLERGY PASTORAL INSTITUTE -- 1976.

PLACE: WESTMINSTER ABBEY, MISSION, B.C.  
DATE: Evening of Nov. 8 - Evening of Nov. 10  
PROGRAM: See enclosed program details.  
INVITATION:

TO ALL THE PRIESTS SERVING IN THE ARCHDIOCESE.

REGISTRATION LIMIT:

- \* The Institute is limited to the first 50 Registrants.  
This will be determined by the post mark on the return envelope.
- \* The full registration fee is \$60.00 and must be paid at the time of registration (enclosed with the registration form)
- \* Make the cheque payable to the Chancery Office.
- \* Return the completed Registration Form and cheque to the Chancery Office in the self-addressed envelope enclosed before the Cut-Off date of Oct. 15th.

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REGISTRATION FORM  
PASTORAL INSTITUTE '76  
"THE SACRAMENTS"

Return this Registration  
Form to the Chancery in  
the envelope provided.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
PHONE \_\_\_\_\_

N.B. FULL PAYMENT OF \$60.00 must accompany this registration form before the CUT-OFF DATE OF OCT. 15.

Westminster Abbey, Mission City, B.C. Monday, Nov. 8, 1976 to Wed., Nov. 10, 1976

SACRAMENT AND SACRAMENTS

Theological and Liturgical Considerations  
Conferences  
Workshops

Rev. Barry Glendinning  
Diocese of London  
Visiting Professor  
Newman Theol., Edmonton

\* \* \* \* \*

Monday, Nov. 8th. 7.00 p.m. Hospitality  
7.30 p.m. Cold Buffet Supper  
8.00 p.m.\* Opening Talk  
\* SACRAMENT - an overview

| <u>T I M E</u>    | <u>TUESDAY, NOVEMBER 9th.</u>                                                      | <u>WEDNESDAY, NOVEMBER 10th.</u>                                                                     |
|-------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| 7.00 a.m.         | Rise                                                                               | Rise                                                                                                 |
| 7.30              | Breakfast                                                                          | Breakfast                                                                                            |
| 8.30              | Morning Prayers                                                                    | Morning Prayers                                                                                      |
| 8.45 to 10.45     | } * Sacraments of Initiation<br>* Baptism<br>* Confirmation                        | * Anointing of the Sick<br>* Pastoral Care of the Sick                                               |
| 11.00             | Celebration of the Eucharist<br>Archbishop: Homilist                               | Celebration of the Eucharist<br>Fr. Glendinning; Homilist                                            |
| 12.00 noon        | Lunch                                                                              | Lunch                                                                                                |
| 1.30 p.m. to 3.00 | } <u>Workshops:</u><br>Baptism<br>Confirmation                                     | <u>Workshops:</u><br>Anointing<br>The Sick                                                           |
| 3.00              | Coffee Break                                                                       | Coffee Break                                                                                         |
| 3.30 to 5.30      | } * Theology and Liturgical<br>* Celebration of Marriage                           | * Reconciliation<br>* Rite of Penance                                                                |
| 6.00 p.m.         | Supper                                                                             | Supper                                                                                               |
| 7.30 p.m.         | Evening Prayers                                                                    | 7.00 p.m. Evening Prayers                                                                            |
| 7.45 to 9.15      | } <u>Workshops:</u> preparation<br>Marriage - preparation<br>Marriage - enrichment | 7.15 <u>Workshops:</u><br>Catechesis re. Penance including<br>1st Confession & 1st Communion<br>9.00 |
| 9.15              | Social Hour                                                                        | 9.00 Social Hour<br>Optional departure                                                               |

\* indicates talks to be given by Fr. Glendinning

Priests are free to leave Wednesday evening if need be for Remembrance Day services or they may stay overnight and depart Thursday morning.

Minutes of the Senate of the Archbishop of Vancouver.

December 30th 1976.

Those Present.

Fr Birch.

Fr Stewart.

Fr Mallon.

Mgr Sacchi.

Fr Boland.

Fr Defoe.

Fr Cellins.

Fr Verrall.

Fr Kilty.

Fr Kenny.

Mgr Nichol.

Fr Sabatini.

Absent.

Mgr Brown.

Opening Prayer.

Reading by Fr Kenny.

Minutes were read and adopted

1. Fr Verrall

2. Fr Kilty.

Old Business.

Report on the Pastoral Institute at Mission. Excellent and outstanding were the comments.





1.50

# Seminary of Christ the King

Mission City, B.C.

January 15, 1977

To the Pastors of the Archdiocese of Vancouver

Dear Father,

RE: COLLECTION FOR THE SEMINARY GYMNASIUM, Feb. 6, 1977

This appeal to the faithful of the Archdiocese is for funds to assist in the construction of the gymnasium-auditorium at the Seminary of Christ the King.

So far \$86,150.00 have been received for this purpose through 157 gifts from friends and groups in British Columbia, Alberta and the United States. Special mention should be made of the \$10,000.00 contributed by the B. C. Knights of Columbus and of another \$10,000.00 received from the Vancouver Foundation, as well as of the Vancouver and Richmond truckers who prepared the site by hauling 2,000 yards of gravel fill donated by the Municipality of Mission.

The labor has, for the most part, been contributed by the fathers and brothers of Westminster Abbey with occasional assistance from other volunteer workers.

Funds are still needed for:

- |                |                                 |
|----------------|---------------------------------|
| hardwood floor | siding                          |
| plumbing       | wiring and lighting             |
| heating        | stage and stage equipment       |
| insulation     | interior and exterior finishing |
| seating        |                                 |

The gymnasium-auditorium was designed by Asbjorn Gathe, the architect who also designed the other building. Per Christoffersen of Read Jones Christoffersen was the structural engineer. Father Chrysostom, Father Nicholas and Brother Stephen have been designated as the contractors and Brother Stephen is foreman. Doyle Construction Co. has offered advice to the contractors and supervised the erection of the arches that carry the roof.

Since 1939 the Benedictines are committed to the fostering of vocations to the priesthood and religious life in B.C. The majority of the 50 seminarians who enrolled this year are from the Archdiocese of Vancouver.

Special envelopes have been printed for the February 6th collection and we will see that a supply reaches your parish at least by Sunday, January 23rd. With this letter I am also including suggested announcements for the parish bulletins of January 23rd and January 30th.

Please send the money directly to the Chancery where it will all be put together in one fat cheque and sent to us.

We expect the gymnasium to be a real boost to the seminarians and we hope that this opportunity to contribute to the work of training priests will stimulate the laity's interest in fostering vocations; and may your own words call forth the generosity of the faithful and arouse a personal response in those whom God is calling to the holy Priesthood.

Yours fraternally in Christ,  
*In Augustinus, O.S.B.*  
Augustine Kalberer, O.S.B.  
Rector

1.51

TELEPHONE 683-0281



# Archbishop's Office

Archdiocese of Vancouver  
150 ROBSON STREET  
VANCOUVER, B.C. V6B 2A7

January 17, 1977.

Dear Fathers:

As you know the Benedictines are adding a gymnasium to the buildings at Mission.

Recalling our own seminary years I think priests will agree that a gymnasium is needed and will work for the good of the students both in the matter of recreating and in the matter of providing another element to the healthy environment that is required in a seminary.

While the gymnasium, of course, is owned by the Benedictine Fathers I think it would be appropriate for the diocese to make a contribution to the building program because of the fact that a number of students from Vancouver are being educated there. For this reason I have authorized a collection to be taken up in all the parishes on February 6 and I would ask you to bring this to the attention of your people.

With every good wish, I remain,

Sincerely yours in our Lord,

Most Rev. James F. Carney, D.D.  
Archbishop of Vancouver.

JFC/mb





SEMINARY OF CHRIST THE KING

Mission, British Columbia V2V 4J2

148

November 12, 1977

Most Reverend James F. Carney, D.D.  
Archbishop of Vancouver  
150 Robson St.  
Vancouver, B.C. V6B 2A7

Dear Archbishop Carney,

Enclosed is a list of this year's students and a Composite Grade Sheet with the first term marks (orange column). I have marked in red the students who live in the Archdiocese.

There is also enclosed a financial statement for the two students needing help for the first semester: [REDACTED] (\$240) and [REDACTED] (\$50).

We are looking forward to your being with us next Sunday for the feast of Christ the King and the blessing of the gymnasium. The Mass will be at the regular time (10.00 a.m.).

We are also having a Vocation Live-In on Christ the King weekend so there should be a few more boys here to profit from your encouraging words on the priesthood.

If Sunday should prove too full for you to meet the students individually, I hope you will be able to give them some time when you are here during the pastoral institute.

The lines have been painted on the gym floor and the baskets should be up by Sunday. Naturally the boys are anxiously looking forward to using the gym.

Asking your prayers for the staff and students, I remain,

Yours sincerely in Christ,

*Dr. Augustine Kalberer, O.S.B.*  
Augustine Kalberer, O.S.B.  
Rector

thanks L & W  
- J m' 01  
enclose cheque

November 16, 1977.

Rev. Fr. Augustine Kalberer, OSB,  
Seminary of Christ the King,  
Mission, B.C.  
V2V 4J2.

Dear Father Augustine:

Thank you for your letter of November 12th with first term marks for our students. I am enclosing a cheque to cover the statement you sent for [redacted] and [redacted].

I look forward to seeing you on Sunday.

With every good wish, I remain,  
Sincerely yours in our Lord.

Most Rev. James F. Carney, D.D.  
Archbishop of Vancouver.

JFC/mb  
Encl. 1.

Seminary of Christ the King  
Mission City, B.C.

In account with the Archdiocese of Vancouver

ASSISTANCE FOR THE FIRST SEMESTER:

|       |           |
|-------|-----------|
| ..... | \$ 240.00 |
| ..... | 50.00     |
|       | <hr/>     |
| total | \$ 290.00 |

Some help may have to be given later to

Fr. Augustine, O.S.B.  
Augustine Kalberer, O.S.B.  
Rector

November 12, 1977

(#2456)

1.60

MINUTES of the meeting of the Consultors held February 9, 1979  
at 10:30 a.m. in the Board Room of the Catholic Charities Building.

- IN THE CHAIR: Archbishop Carney
- PRESENT: Msgrs. Nichol, Clinton, Teague, Stewart and Mallon.  
Fathers Campbell, O'Brien and Defoe.
- REGRETS: Msgr. Brown, Fathers Kilty and Zsigmond.

5. SEMINARY:

The Archbishop called on Bishop Sabatini to present a proposal for a major seminary in the Archdiocese. The Bishop recalled that we have a good number of major seminarians, 19 at present. They are all studying in other places because we have no seminary here. We have or could have the resource men here. The Abbey at Mission would be a good facility if we could get an agreement with the Benedictine Fathers so that the Archdiocese would control the educational process and discipline. An alternative to this would be to get a house elsewhere. This would be less desirable. Another possibility might be an arrangement with St. Mark's College. This would also enrich the resources for training Religious and lay people.

Bishop Sabatini mentioned the existence of a gym and an available library at the Abbey which would be useful resources. Msgr. Stewart questioned the possibility of realizing sufficient physical separation from the Monastic community to ensure against monastic influence or domination of the regimen of a major seminary located on Abbey premises. Father Defoe remarked that several years ago Father Abbot had indicated a willingness to collaborate in some unspecified manner. Msgr. Mallon opined that there would be an openness on the part of the Benedictines.

MOVED; Fr. Defoe/SECONDED: Fr. Campbell that Bishop Sabatini's proposal be explored more fully by overtures to the Abbey.

The Archbishop asked Bishop Sabatini to approach the Benedictines.

The meeting adjourned with prayer.

MINUTES of the Meeting of the Consultors held in the Board Room of the Catholic Charities Building on March 1, 1979, at 10:30 a.m.

IN THE CHAIR: Archbishop Carney

PRESENT : Bishop Sabatini, Msgrs. Nichol, Clinton, Teague, Stewart, Mallon; Fathers Campbell, O'Brien, Kilty, Defoe and Zsigmond.

IN ATTENDANCE: Rev. Denis Luterbach.

- d) Seminary Proposal made by Bishop Sabatini: The Archbishop explained that, with regard to this proposal, for the time being he thought he would let Bishop Sabatini approach the Benedictines by speaking to Fr. Augustine. He believes that Bishop Sabatini should visit Mt. Angel and inspect it as a model of what is proposed here.

The meeting adjourned with prayer.

*return  
seminary of Christ  
the King file*

Bishop Sabatini

The Benedictine Fathers were invited to open a foundation in the archdiocese in 1932 but were unable to do so at that time.

Archbishop Duke opened a seminary at Ladner, but the shortage of qualified teaching clergy made it extremely difficult for him to maintain a faculty. In 1937 he invited the Benedictines to conduct the seminary.

They accepted, and arrived in 1939.

The final contract, signed in 1949 is attached. On the advice of the Holy See the contract was to remain in force for 12 years. There is no documentary evidence in the archives that this time was ever extended.

There was considerable dissatisfaction with the training given to the seminarians in the 1960's, and Archbishop Duke formed a Committee comprised of Fathers J.W. Stewart, J. E. Kilty, and J. Hanrahan to discuss the problems and try to remove the difficulties. This material is available if you need it.





# Chancery Office

Archdiocese of Vancouver

150 ROBSON STREET  
VANCOUVER, B.C. V6B 2A7

TELEPHONE 683-0281

October 29, 1979

Rt. Rev. Eugene Medved, O.S.B.  
Westminster Abbey  
Mission, B.C.  
V2V 4J2

Dear Father Abbot:

The Archbishop is in the process of updating and revising the list of appointed ordinary and extraordinary confessors and chaplaincies to Religious Communities. The ordinary is required to revise and confirm appointments of confessors periodically. It would seem that this now has to be done for the Poor Clare Monastery at Mission.

It is our understanding that Fathers Augustine, Placidus and Maurus, O.S.B., are presently ordinary confessor, extraordinary confessor and chaplain respectively to the Poor Clares.

If this understanding is correct would you kindly confirm it by letter. If it is otherwise, I would be obliged if you would indicate it in detail.

With best wishes and many thanks for your kind cooperation, I remain,

Sincerely yours in Christ,

Rt. Rev. J. Stewart, P.H.,  
Chancellor.

JS/vb

**ARCHDIOCESE OF VANCOUVER  
OFFICE OF RELIGIOUS EDUCATION**

PHONE: 683-0261

150 ROBSON STREET  
VANCOUVER 8, B.C.

MINUTES OF THE VOCATION COMMITTEE OF THE ARCHDIOCESE OF VANCOUVER

The first meeting was held at 2:00 p.m., Wednesday, January 30, 1980 in the board room of 150 Robson.

PRESENT: Archbishop James Carney, Monsignor Peter Mallon, Sister Annette, M.C.R., Sister Jeanine, S.E.J., Sister Anne S.C.I.C., Rev. James MacLeod, Rev. Oliver Mohan, O.M.I., Rev. Denis Luterbach, Rev. Ron Tompson, Bro. Stan Dawson, C.F.C., Mr. Dermot Murphy, representing the Serra Club.

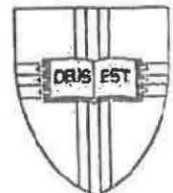
ABSENT: Rev. Albert Corridin.

The meeting was opened with prayer by Archbishop James Carney.

In his opening remarks the Archbishop emphasized;

- the importance of a "no gimmic" technique for vocation awareness,
- the necessity of prayer in discerning a vocation,
- of being open to God's call where he calls, rather than being partial to whether or not God calls to Religious orders or Diocesan priesthood.
- having a total dependance on God,
- emphasizing the Christian vocation as being for everyone with special emphasis on Religious vocations.
- our part to be channels of God's grace in order to build up the body of Christ.

Father MacLeod outlined in skeletal form ideas that could be used for vocation awareness. Father's plan was to have a week of vocation awareness culminating with a special Mass at the Cathedral on Vocation Sunday, April 27th, 1980.



Besides this outline, (presented to each person present) Father MacLeod had books from various dioceses showing suggestions that could be adapted and used in our diocese. It is his wish that packets be made up to help priests in the various parishes for suggestions re: Vocation Awareness, and how to prepare for it.

The committee was then asked for suggestions and ideas as to ways best suited to initiate vocation awareness. Discussion then centered around ideas such as:

- slide presentations re: the Christian vocation.
- use of good audio-visuals in the Archdiocese re the priesthood and updating these visuals.
- visiting the schools
- emphasis on prayer for vocations in schools
- priests visiting schools
- need for a parish vocation committee
- make Christian community see necessity of prayer and their responsibility to pray and foster vocations.
- necessity of parish priest to do home visits especially where there are vocation prospects - perhaps choose a half a dozen families to visit during lent.
- pick out some of these "potentials" to work with him
- set up a vocation committee with young people and yet have it guided by priests, Sisters, brothers and older people
- have Masses during the week - each day emphasizing one of the Christian vocations: single, married, Sister, Brother, Priest.
- Sisters, priests, brothers to speak after homily at Mass-personal
- confront prospects with the question "What does God witness want me to do with my life?"

After much discussion Father MacLeod asked that each member of the committee bring back ideas to implement in parishes. The Sisters present were asked to bring back ideas from their communities as well as ideas from the Sisters Council of the Archdiocese.

submitted by

Sister Annie Somers SCTC  
Secretary

\*May I ask that ideas be written in order to facilitate discussion and that these ideas be passed into the Secretary after the meeting.

MINUTES of the Meeting of the Consultors held on  
Wednesday, March 5, 1980 at 10:30 a.m. at 150  
Robson Street, Vancouver.

IN THE CHAIR: Archbishop Carney

PRESENT : Bishop Sabatini, Msgrs. Nichol, Clinton, Stewart, Mallon  
and Brown; Fathers Campbell, J. Kilty, Defoe and Zsigmond.

REGRETS : Father O'Brien

3. Seminary Proposal. The Archbishop reported that Bishop Sabatini had spoken to Father Augustine, O.S.B. asking consideration by the Benedictine Fathers of the proposal to have the Benedictines staff the major seminary at Mission under a rector to be appointed by the Bishops of the Province as an alternative to a major seminary elsewhere in the Archdiocese staffed by other priests available to the Bishops. Father Augustine responded that he would take the proposal to Abbot Eugene and the Community. He has not since reported back to Bishop Sabatini. Last December the Archbishop brought the matter up with the Abbot who indicated that the Benedictines preferred to maintain the seminary under their control.



The meeting adjourn~~ed~~ d.

Minutes of the July 22, 1980 Meeting of the  
ARCHDIOCESAN CONSULTORS.

Chairman: His Grace, Archbishop Carney

Present : Bishop Sabatini, Msgr. T.M. Nichol, Msgr. P. Mallon, Frs. O'Brien,  
J. Kilty, Zsigmond.

There being no further business the meeting was adjourned at 1:00 p.m. on the motion from Father Kilty.

+ *L. Sabatini*

Most Rev. L. Sabatini, C.S.  
Acting Secretary.

1.62

Minutes of the Meeting of the Consultors held  
on Wednesday, July 7, 1982 at 10:30 a.m. at  
150 Robson Street, Vancouver.

IN THE CHAIR: Archbishop Carney.

PRESENT : Bishop Sabatini, Msgrs. Stewart, Clinton, Mallon, Brown;  
Fathers Campbell, O'Brien, Kilty and Defoe.

ii. Seminary Proposal:

The Archbishop introduced a proposal made by Bishop Sabatini to establish a theologate in the Archdiocese which would come under the control of the Ordinary (copy attached). The Archbishop reported that the contract from 1949 to 1961 between the Archdiocese and the Benedictines had been viewed by Archbishop Johnson as expired, whereas the Benedictines claim it calls



III. ii. for a formal termination. He said there is a feeling that the Archdiocese should have more control of the seminary than it has been able to secure, especially for its theology students. He recalled that in 1979 Bishop Sabatini proposed that we try to get an agreement to have a diocesan priest as rector, as had been done at Mt. Angel, Oregon. He had subsequently authorized Bishop Sabatini to approach Father Augustine, O.S.B., the superior, with such a proposal. Bishop Sabatini reported that the proposal was turned down. The Archbishop reported that the question of the seminary has been much in his mind. He observed that:

- 1) the Benedictine Seminary is only 40 miles away. The question is asked, "Why do we not use it?"
- 2) a satisfactory theologate is needed.
  - i. The present access to St. Peter's, London, is limited and calls for careful negotiations for admissions. It can't take our philosophy students. They must go to the college at Waterloo in order to be admitted to London for theology. The future of this access is not assured since we do not enjoy priority of admission.
  - ii. Other available major seminaries are not satisfactory.
    - a) Edmonton: - some Bishops have reservations about it.
      - Bishop Exner, who had taught there, sent no students there from Kamloops.
      - the students reportedly are dissatisfied.
    - b) Toronto: - the students live in Scarborough and bus to Toronto School of Theology, an ecumenical structure.
    - c) Ottawa: - it is reportedly teaching liberal theology.
    - d) Seattle: - dissatisfaction is reported with the present set-up.

The Archbishop recalled that as Auxiliary Bishop he had been commissioned to look into the Mission seminary arrangement. He formed a committee to talk with the Benedictines. As a prelude to these talks he had interviewed all priest alumni who all said: "Don't send anyone there as long as the present Abbot is there." ~~He cited the example of Father Bill MacDonald, OMI who decided not to study for the Archdiocese because he was convinced that the young priests in Vancouver got a bad deal at Mission, that the regime was too rigid. He didn't want to go to Mission, so he became an Oblate.~~ JL

The Archbishop reported that in the dialogue with the Benedictines the committee pressed for a statement on who had the final authority in the seminary. The answer given was: "the Abbot."

The Archbishop faulted the seminary at Mission because the rector does not refer students originating in the Archdiocese to the Archbishop. He said: "We do not have the necessary control." Bishop Sabatini reported that he had studied the provisions of the seminary contract between the Archdiocese and the Benedictines and found that it gives the Archbishop the right to name the rector and the spiritual director and to approve the staff appointments, the right to approve the ratio studiorum and the rule book and the right to receive a report on each of his students. It provides that upon termination of the contract the Archdiocese can establish its own seminary and it vindicates the right of the Benedictines to conduct their own theological seminary for religious and archdiocesan students.

- III. 11. Bishop Sabatini suggested the possibility of taking advantage of St. Mark's College charter and its affiliation with U.B.C. as a way of giving our own theologate an academic standing. The Archbishop felt that the proximity of St. Mark's College to the V.S.T. on U.B.C. Campus might expose such a seminary to the unwelcome pressure of ecumenical theological influences.

Father Defoe said he did not favour the St. Mark's proposal and felt there would be possibilities at Mission.

Msgr. Brown felt that a theologate should be close to the centre of the Archdiocese.

The Archbishop proposed that the essential requirements of the Archdiocese be listed, then the Consultors would meet to decide whether to try to secure these requirements in a seminary contract with the Benedictines, or, alternatively, to plan a theologate under the ownership and control of the Archdiocese.

The Archbishop acknowledged the need to be assured of the practical viability of the Archdiocese having its own theologate before making any approach to the Benedictines. He asked that Bishop Sabatini prepare a list of the salient elements in the contract with the Benedictines for distribution to the Consultors.

The meeting adjourned.

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S...

MEMO TO: Archbishop Carney  
FROM : Bishop Sabatini  
DATE : March 31, 1982  
RE : Comments on Vancouver Seminary Program.

1. At the High School Level: Christ the King Seminary is available for those who wish a residential school - affiliated or non-affiliated. However, some form of "contact program" should be established among high school students in the Catholic Schools or Parish groups with a priest assigned to direct the contact program.
2. At College Level:
  - a) For those young men (age 28 or under) who have a desire to serve the Vancouver Archdiocese and have not had a college education (BA or its equivalent), an arrangement should be worked out with Christ the King Seminary for their College Training (details to follow). Upon completion they would be admitted to the Theology Program (see below).
  - b) For those young men who have already a college degree (BA or its equivalent) but who have not had any scholastic philosophy, related sciences, I would suggest one year in the Pre-theology Program at Mt. Angel Seminary in Oregon (see attached brochure).
  - c) For those over 28 years of age beginning College studies, the Beda College in Rome should be considered.
3. At Theology Level: Our own Theology house should be established in Vancouver with a Resident Rector (Dean of Studies), Spiritual Director and sufficient number of qualified resident and non-resident staff.

College Level at Christ the King:

- Graduates of Christ the King High School Program who wish to continue studies for priesthood in Vancouver Archdiocese will be admitted to College Program at Christ the King. (Some form of official affiliation will be required.)
- Those young men coming from other schools but wishing to study for Vancouver Archdiocese will process their applications through person designated by the Archbishop before forwarding it to Seminary Office of Admission.
- Relationship of Archdiocese and Westminster Abbey.
- The governance and administration of the High School Seminary is left entirely to the Abbey.
- Regarding the Liberal Arts College:
- Some form of Board consisting of Monks from the Abbey and Priests of the Vancouver Archdiocese should be established. This Board will meet a few times a year to evaluate College policies and ensure close ties with the local Church.
- Applications for admission to the College for those men affiliated with the Archdiocese of Vancouver shall be processed through designated Archdiocesan channels.
- The Office of Admissions of the College will include one or more priests of the Archdiocese selected by the Archbishop.
- A common living situation for Vancouver seminarians and those of other dioceses or religious communities is acceptable.

- At least one diocesan priest assigned by the Archbishop will serve on the Faculty of the College (either in residence or off-campus) in the capacity of spiritual director to the Vancouver seminarians (and others if acceptable). He will also direct the field education program of Vancouver students.
- Before any Vancouver student is dismissed from the College, a dialogue will be established with the Archbishop or his representative and an effective board of review will be requested.
- Evaluations of Vancouver students will be formally submitted to the Archbishop each year indicating academic and formational progress of candidates.

*Respectfully submitted,*

*+ h. Schitt*

MINUTES of the Meeting of the Consultors .  
held on September 21, 1982 at 10:30 a.m.  
at 150 Robson Street, Vancouver, B.C.

\* \* \* \* \*

In the Chair: Archbishop Carney

Present: Bishop Sabatini, Msgrs. Stewart, Clinton and Mallon,  
Fathers O'Brien and Campbell

ii) Archdiocese's Relationship to the Seminary at Mission

The Archbishop called on Bishop Sabatini to present a list of the salient factors in the Seminary contract between the Archdiocese and the Benedictines. (copy attached)

The Archbishop proposed the need to address the questions "What priorities do we want for the education of our future priests?" and "Can we get them at Mission?" He indicated that the Consultors might constitute an appropriate committee to study the matter and formulate a proposal. Msgr. Mallon felt that such a committee would benefit from the presence of some younger priests whose seminary experience is more recent and who are in closer touch with today's seminary life.

Msgr. Clinton asked whether No. 5 in Bishop Sabatini's list of salient factors had been observed by the Archdiocese and the Benedictines.

The Archbishop responded that there is a need to research that question in our archives. He asked Bishop Sabatini assisted by Msgr. Stewart to research the acts of the Archdiocese and the Benedictines relative to the seminaries, major and minor, not only during the life of the 1949 contract but also during the term of any other agreements which may have preceded it.

Father Campbell asked that the consultors be informed of the existing agreements between Vancouver and other seminaries such as St. Peter's, London, Ontario and the Beda College, Rome. The Archbishop agreed to ask Bishop Sabatini to prepare this information.



The meeting was adjourned.

Summary of Principal Points of Contract between Archbishop Duke and the Benedictines of Westminster Abbey re: Christ the King Seminary.

This contract committing the governance of the major and minor seminary to the Benedictines was signed by Archbishop Duke and Eugene Medved-Prior on August 25, 1949, witnessed by Msgr. Nichol for the Archdiocese and Father Andrew Keber for the Monastery. This written agreement was subsequently approved on the following September 21 by Cardinal Pizzard of the Sacred Congregation of Seminaries.

Some of the main points of the agreement are the following:

- 1) Both the major and minor seminaries of Christ the King are seminaries of the Archdiocese of Vancouver.
- 2) The land and the buildings belong to the monastery.
- 3) This agreement is binding for a period of 12 years
- 4) Neither party can rescind or change agreement, even after expiration, without consent of Sacred Congregation and at least 6 months' notice to other party.
- 5) The Archbishop has right to name Rector and Spiritual Director and to approve Teachers of both seminaries; the staff is to be established by Archbishop who may select members from the monastery with the consent of the Prior. Archbishop has right to receive a report at least annually on each of his students.
- 6) The Archbishop has right to approve the "ratio studiorum" of both seminaries.
- 7) Archbishop and Prior approve seminary rule book.
- 8) Ordinary should send his students to Christ the King except in special cases.
- 9) In the event that the Archdiocese pulls out with consent of Sacred Congregation and establishes its own seminary, Benedictines retain right to have their own seminary for religious and diocesan students for priesthood.
- 10) Seminary will accept only students who have intention of studying for priesthood.
- 11) Archbishop has right to visit seminary any time he pleases and make any changes he sees fit.



Minutes of the Meeting of the Consultors held at  
150 Robson St., Vancouver on December 15, 1982  
at 10:30 a.m.

IN THE CHAIR: Archbishop Carney

PRESENT : Msgrs. Stewart, Clinton, Mallon and Brown and Fathers  
O'Brien, Defoe and Zsigmond.

iii. Seminaries: a. The Archbishop referred to the inquiry about agreements with St. Peter's Seminary, London and the Beda College in Rome. He said the Archdiocese has no agreement with St. Peter's or the Beda. London takes our students if it has room. Those waiting for admission are sent to Resurrection College, Waterloo, Ont. There is no agreement with the Beda but it takes our students.

b. Msgr. Stewart reported on his research on the question of the Acts of the Archdiocese and the Benedictines relative to the seminaries during the life of the 1949 contract and the life of any earlier agreements.

He reported reviewing the available files from 1930 to 1966 and found no specific acts dealing with the Archbishop's appointment of the Seminary Rector, Spiritual Director or other Seminary staff. (see attached summary)

The Archbishop said that the ideal for the Archdiocese would be to have our own Seminary but that, failing that, the next best thing would be to try to implement the advantages for the Archdiocese in the present contract.

Msgr. ~~Brown~~<sup>Mallon</sup> asked whether the Sacred Congregation for Seminaries could be consulted about the kind of arrangement possible with the Benedictines, using the Benedictine premises but having the Archbishop appoint the rector, etc.

MOVED by Msgr. Brown, SECONDED by Father Defoe that a committee be named to pursue discussions with the Benedictines before approaching the S.C. for

Seminaries. MOTION CARRIED.

The meeting adjourned.

11

Outline of Material Relating to Seminary of  
Christ the King - from Archdiocesan Archives  
(224 pages)

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Eight folders of material:

Folder #5, 1948-1949:

1. a) Letters between Archbishop Duke and S.C. Seminaries beginning 1946 re question of letting Benedictines continue to run the junior seminary and with new buildings at Mission, and undertake to found a "Major Diocesan Seminary", as they have asked consent to do.
- b) Same subject moving toward contract with Benedictines at Mission 1948. Correspondence re negotiating revisions in the proposed contract with the Benedictines and acceptable to the Holy See. Father Eugene made Conventual Prior - Father Thomas Meier no longer competent to deal. Father Eugene calls on the Abbot Primate to represent Benedictine interests. 1949 Benedictines accept contract, August, 1949.

Folder #6, 1952-1959:

Various correspondence re:

- affiliating S.C.K. with U. of Montreal
- appointments to the Seminary Discipline Board and Board of Administration
- numbers of students in the minor seminary (1959) Father Placidus to Archbishop Johnson
- circular letter from S.C. Seminaries re ecclesiastical formation
- list of students reported by Father Wilfred, OSB. to Archbishop Duke.

Folder #7, 1959-1966:

Correspondence by Father Roberts, Vocations Director with Archbishop Duke and various Diocesan and Benedictine Priests re vocation promotion, vocation camp, transfers of seminarians out of S.C.K.

Folder #8, 1962-1965:

Records and correspondence pertaining to committees established to look into reported dissatisfaction with the Seminary at Mission.

Folder #1, 1930-1932:

Early correspondence re establishment of Junior Seminary,

Folder #2, 1932-1940:

Correspondence between Archbishop Duke and the Benedictines at Mt. Angel from earliest contact through full engagement at Deer Lake, Burnaby.

Folder #3, 1939-1940:

Correspondence between Archbishop Duke and Abbot Thomas Meier, OSB of Mt. Angel about contract between Archdiocese and Benedictines.

Folder #4, 1938-1940:

More correspondence about arrangements for Benedictines to staff the Seminary.

Minutes of the Meeting of the Consultors held at  
150 Robson Street, Vancouver, on January 11, 1983  
at 10:30 a.m.

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IN THE CHAIR: Archbishop Carney

PRESENT : Msgrs. Stewart, Clinton, Mallon and Brown, Fathers J. Kilty  
and A. Zsigmond

IN ATTENDANCE: Rev. A. Lou and Dr. Francis Ho

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iv. Seminary:

The Archbishop reported that no committee had yet been appointed to pursue discussions with the Benedictines but that he hoped to appoint one soon.

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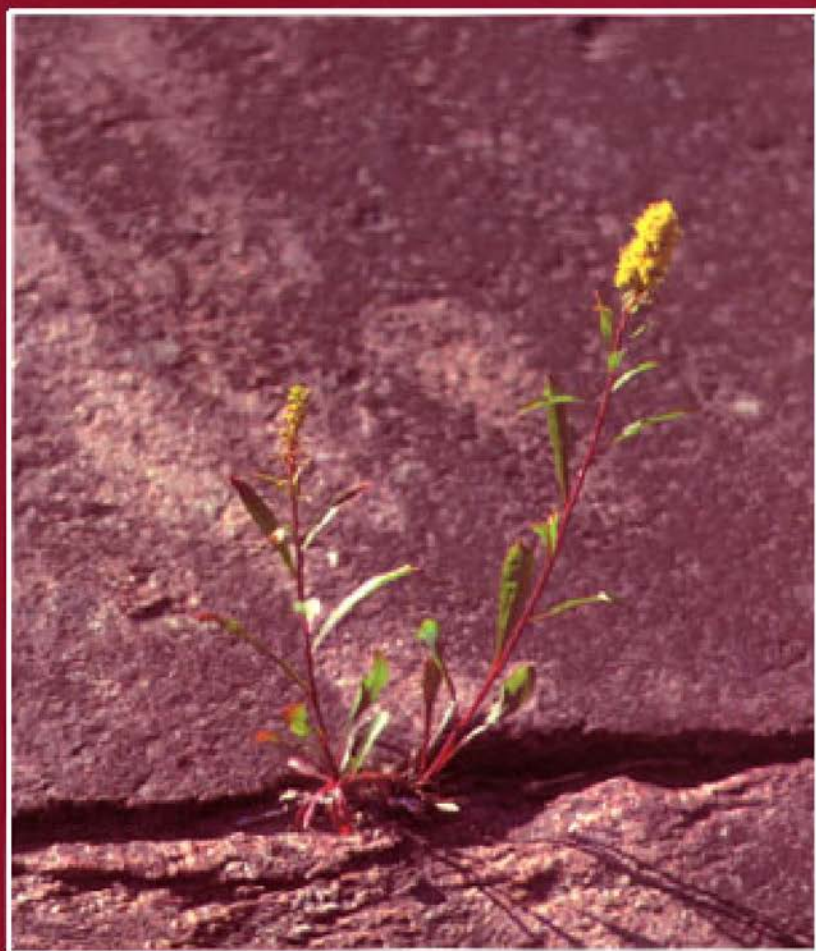
The Consultants' Meeting of January 11, 1983

Page 3.

The meeting adjourned.

*from*  
**PAIN**  
*to*  
**HOPE**

Report from the Ad Hoc Committee  
on Child Sexual Abuse



Canadian Conference of Catholic Bishops

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# FROM PAIN TO HOPE

REPORT FROM  
THE CCCB AD HOC COMMITTEE  
ON CHILD SEXUAL ABUSE

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*JUNE 1992*





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# TABLE OF CONTENTS

|                                                                                                     |    |
|-----------------------------------------------------------------------------------------------------|----|
| DEDICATION.....                                                                                     | 5  |
| I – FOREWORD.....                                                                                   | 7  |
| II – ACKNOWLEDGEMENTS.....                                                                          | 9  |
| III – MANDATE OF THE COMMITTEE.....                                                                 | 13 |
| IV – HISTORY OF THE COMMITTEE.....                                                                  | 15 |
| V – GLOSSARY.....                                                                                   | 18 |
| VI – PERSPECTIVES ON THE MANDATE.....                                                               | 21 |
| VII – RECOMMENDATIONS.....                                                                          | 43 |
| CONCLUSION.....                                                                                     | 63 |
| APPENDIX 1 – Biographical Notes on the Committee Members.....                                       | 65 |
| APPENDIX 2 – Diocesan Protocol.....                                                                 | 69 |
| APPENDIX 3 – The Canonical Preliminary Inquiry.....                                                 | 73 |
| APPENDIX 4 – The Administrative procedures and the<br>Canonical Criminal Trial (cc. 1717-1731)..... | 77 |
| APPENDIX 5 – The Formation of Candidates for the Priesthood.....                                    | 79 |
| APPENDIX 6 – Privilege and Confidentiality.....                                                     | 81 |
| APPENDIX 7 – Media Relations.....                                                                   | 85 |
| APPENDIX 8 – Child Sexual Abuse by a Priest or Religious<br>(Spiritual and Religious Issues).....   | 87 |
| APPENDIX 9 – Services in Sexual Behaviours Clinics.....                                             | 89 |



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# DEDICATION

**To the survivors of child abuse  
who have risked publicly  
disclosing their suffering;**

You have provided a voice for all who lost their childhood innocence to the tragedy of sexual abuse and have struggled to recover sexual and emotional balance. We thank you because your heroic action has been a prophetic catalyst for fundamental change in the way we relate to those who are mistreated.

**To the survivors of those institutions  
where there was abuse and to the  
families of all abuse victims:**

We proclaim our solidarity with you as we seek to follow Christ, the model of true compassion for all who are the victims of individual wrongs and alienating societal structures. We stand with all those who promote the rights of children as full persons.



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# I – FOREWORD

Members of the **Ad Hoc** Committee on Child Sexual Abuse have often been asked to explain the task assigned to us by the Canadian Conference of Catholic Bishops (CCCCB). Generally, those asking were sympathetic to the difficulty of our task. Some even described it as a “Mission Impossible”.

Others seemed to question the Church’s political and institutional willingness to face the issue squarely, with all the challenges it presents, including a challenge to the credibility of the Church itself. More cynical persons believed that our Committee had been established simply to minimize the harm already done to the Church through shocking revelations in the media.

We acknowledge that media headlines, incriminating priests or religious as the actual or presumed perpetrators of sexual offenses against children, have been the source of very real suffering. In our opinion, the Catholic Church in Canada has lived through truly difficult times as we confronted the numerous accusations of reprehensible conduct on the part of some of its ministers. In the eyes of a good number of our fellow citizens, the Church has lost a great deal of credibility over the past few years due to these scandals and the suspicion that there were attempts to conceal these intolerable acts.

Yet, these disheartening facts did not weaken our determination to assume our responsibilities and, with integrity, take up the task entrusted to us. We were asked to propose ways and means to deal effectively with the results of the sexual scandals that have affected our Church, and ways and means to prevent recurrences of sexual abuse of children. Our Christian faith teaches us that hope and life can arise out of pain and suffering. Saint Augustine was bold enough to say that even sin itself might, retrospectively, become an unforeseen occasion of grace.

We are aware, however, that to have hope we must do more than just intensely desire life. Our Church will not move “from death to life” in dealing with sexual abuse without profound and radical change – change that reflects a genuine

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**search for truth, dedication to a Church of service, community renewal, and indestructible hope.** This point is developed more fully in the sixth and seventh parts of our report.

We believe that we have discerned a new spirit and an array of means that point to a shining hope on the horizon and will ensure the triumph of life. These convictions, rooted in our faith, encouraged us to title our report: **FROM PAIN TO HOPE.**

The members of the CCCB **Ad Hoc** Committee on Child Sexual Abuse:

André Boyer

Rita Cadieux

Gerard Copeman

✚ Roger Ébacher

✚ Adam Exner

Nuala Patricia Kenny

✚ James MacDonald

**Notes:**

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- 1) Biographical notes on the members of the Committee can be found in Appendix 1.
- 2) Bernard Daly (former Assistant General Secretary of the CCCB) served as secretary of the **Ad Hoc** Committee April 1990 – May 1991; Marcel Lefebvre, professional staff of the CCCB, replaced him and edited this final report of the Committee.

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## II – ACKNOWLEDGEMENTS

As members of the CCCB **Ad Hoc** Committee on Child Sexual Abuse, we sincerely thank the leaders of the Canadian Conference of Catholic Bishops. They entrusted to us a very sensitive task, and gave us their complete confidence. This attitude of trust, openness and freedom of action has been evident throughout the whole process of the Committee's work.

We would not have been able to complete our task without the insightful and professional assistance of the four persons who chaired the various work groups studying key issues:

*Rev. Francis MORRISEY, O.M.I.*

chaired the group that revised the CCCB guidelines of 1987. Father Morrissey, professor of canon law at Saint Paul University, Ottawa, is an internationally known specialist frequently consulted on sensitive legal questions. In addition to chairing the first group, he was also a resource person for the third group. [GROUP I]

*Mr. Paul McAULIFFE*

chaired the work group on guidelines and supplementary policies for the pastoral care of sexually abused children and their families. Mr. McAuliffe works at the Catholic Children's Aid Society in Scarborough, Ontario; he is a member of the Ontario College of Professional Social Workers and supervisor of sexual abuse treatment and family support programs. [GROUP II]

*Rev. Jacques GAGNÉ, O.M.I.*

chaired the work group on guidelines and supplementary policies for the long-term pastoral care and future of priest abusers. Father Gagné is a professor in pastoral counselling at Saint Paul University, Ottawa, and for ten years, was the rector of the University Seminary. [GROUP III]



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*Dr. Jeannine GUINDON*

chaired the work group on guidelines and policies for the selection and formation of candidates to the priesthood and religious life. Ms. Guindon is a professional psychotherapist and the founder of the **Institut de Formation et de Rééducation de Montréal**, which is well known and respected throughout the world. She was invited by Pope John Paul II to attend the 1990 Vatican synod on priestly formation as a lay auditor. [GROUP IV]

We thank these four professionals for their tireless devotion to this important cause. We hope they, in turn, will communicate our appreciation to all who collaborated with them. An alphabetical list of collaborators follows. The numbers in parentheses indicate the work group in which each was involved.

AMESSE, Mr. Stephen (1), Senate research assistant, Ottawa;

AUBUT, Dr. Jocelyn (3), psychiatrist, **Institut Pinel de Montréal**;

BELLEAU, Ms. Charlene (2), sexual abuse research coordinator, Cariboo Tribal Council, British Columbia;

BOYER, Mr. André (4), social worker; member, CCCB **Ad Hoc** Committee on Child Sexual Abuse;

BRADFORD, Dr. John (3), physician, Royal Ottawa Hospital;

BROWN, Ms. Colette (2), specialist in work groups for treatment of sexual abuse; member of the Catholic Children Aid's Society, and executive member of a sexual abuse treatment program attached to the Scarborough agencies;

COUTURIER, Sister Marie-Paule (1), licentiate in canon law, former superior general of her congregation; vice-chancellor, Diocese of Gaspé, Québec;

DOIRON, Rev. Michael, S.J. (1), superior of the Jesuit community in Ottawa;

DUNN, Mr. Brian (2), barrister and solicitor, board member of Catholic Charities in Toronto;

EVANS, Ms. Marguerite (2), registered nurse, doctoral student, theologian/ethicist;

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FORDE, Dr. Francis (1), psychologist, Ottawa; long-term experience in counselling seminarians;

HEWITT, Mr. Adrian (3), lawyer, Ottawa;

KING, Mr. Jeffrey (1), lawyer, Ottawa;

LOFTUS, Rev. John, S.J. (3), therapist, director of the Southdown Centre, Aurora, Ontario;

LUGO, Ms. Elizabeth (2), vice principal, De LaSalle High School; member, Toronto Metropolitan Separate School Board;

MALONE, Mr. William (2), superintendent of education, Wellington County Separate School Board, Ontario;

MANCINI, Rev. Anthony (4), coordinator of Ministry to Priests Program, Archdiocese of Montreal, English sector;

McCANN, Mr. David (2), coordinator for St. Joseph's (Alfred) and St. John's (Uxbridge) Victim Helpline, Ontario;

McDEVITT, Sister Mary, I.H.M. (2), pastoral consultant for the Catholic Children's Aid Society of Metropolitan Toronto; former spiritual counsellor, Southdown Centre, Aurora, Ontario;

McFARTHING, Dr. A.M. (3), physician, Sudbury, Ontario;

MIAN, Ms. Marcellina (2), paediatrician; director of the Suspected Child Abuse and Neglect Program (SCAN), Hospital for Sick Children, Toronto;

O'HANLEY, Rev. Peter (1), priest actively involved in issues relating to sexual abuse and pastoral care (Saint John, N.B.);

O'REILLY, Rev. Michael, O.M.I. (1), professor of canon law, Saint Paul University, Ottawa; consultant to the Vatican Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life;

OUELLET, Rev. Marc, P.S.S. (4), rector, Major Seminary of Montreal;

PAGÉ, Rev. Roch (3), professor of canon law, Saint Paul University, Ottawa;

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PIGEON, Rev. Léo-Paul, O.M.I. (1), retired professor, Faculty of Education,  
University of Ottawa;

PRENDERGAST, Rev. Terrence (4), S.J., professor, Regis College, St.  
Michael's University, Toronto;

ROBILLARD, Msgr Jean-Marc (4), director of formation for future priests,  
Diocese of St. Hyacinthe, Quebec;

SCHRER, Dr. Gilles (3), psychiatrist, **Institut Pinel de Montréal.**

To all who volunteered many hours of their time to help us formulate the most judicious recommendations possible, as well as to all who were consulted, we offer our profound gratitude.

Their work will not have been in vain if it assists the Canadian bishops to achieve their threefold objective:

- to deal effectively, justly and compassionately with cases of sexual abuse;
- to work towards eradicating the blight of sexual abuse within the ranks of the clergy;
- to contribute to the eventual elimination of this plague in society as a whole by educating and sensitizing the Catholic population.

Our solidarity with the Church must inspire us to move towards eliminating the evil itself, rather than remaining silent, as sometimes was done in the past.

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# III – MANDATE OF THE COMMITTEE

The **Ad Hoc** Committee on child sexual abuse by priests or male religious was created at the annual Plenary Meeting of the Canadian Conference of Catholic Bishops, October 23-27, 1989. On that occasion, the bishops expressed deep concern and sympathy for victims of sexual abuse committed by Church personnel. Concerned also for Catholics in those dioceses where these abusive acts had taken place, the bishops requested the Committee give priority to such issues as the long-term prevention of sexual abuse, the care and support for victims and their families, and the rehabilitation and future of offenders.

The Plenary Assembly of bishops gave the Permanent Council of the Conference responsibility for determining the precise mandate of this Committee and appointing its members. The Plenary Assembly also asked the Committee to develop a series of guidelines to help the bishops respond appropriately to allegations of sexual abuse by priests or religious in their dioceses.

The Permanent Council devoted much of its meeting of November 29-30, 1989, to this issue and appointed three bishops as members of the **Ad Hoc** Committee: Most Reverend Roger ÉBACHER (chairperson); Most Reverend Adam EXNER and Most Reverend James MacDONALD. The Council then delegated to the Conference's Executive Committee responsibility for selecting the four priest and lay members of the Committee according to certain criteria of representation and competence. The Executive Committee was also responsible for determining the precise mandate of the **Ad Hoc** Committee.

The members of the Permanent Council also provided some parameters for the work of the Committee. The following is an excerpt from the minutes of the Permanent Council meeting:

“The Committee's task will be to elaborate additional policies to help individual dioceses to assist victims, their families and friends, as well as heal and reconcile the parish and diocesan communities affected. It is not to conduct

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extensive new investigations. Additional policies/guidelines could be foreseen in the following areas:

- 1) Completion/expansion of the 1987 suggested guidelines, in the light of their use in dioceses, other recent experiences, etc.
- 2) Additional guidelines/policies for the extended pastoral care of victims and their families.
- 3) Guidelines/policies for the extended pastoral care and future of priest offenders.
- 4) Guidelines (models) for diocesan community self-awareness (“auto-critique”) and prevention strategies and mechanisms, which foster and facilitate a fuller human support system for all priests and indeed for all parishioners.
- 5) Guidelines for affirmative activities at the local level, to help Church members join other people of good will to help break the cycle of sexual abuse.”

At the second meeting of the Committee, we reviewed the terms of our mandate and the way in which it was to be carried out. We decided to combine points 4 and 5 into a single project. In addition, we identified “the selection and training of candidates for the priesthood” as a specific question that needed to be addressed. To carry out our task, we formed four work groups and asked a special team of CCCB personnel to draft materials that could be used by local discussion groups.

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# IV – HISTORY OF THE COMMITTEE

The CCCB **Ad Hoc** Committee on Child Sexual Abuse met twelve times over two years (April, 1990 - April, 1992). In addition, each of the four work groups and the special team responsible for drafting the group discussion material met at least several times. In fact, one group alone held twelve meetings. This attests to the importance of the project for those involved and the dedication with which they carried out their work.

This capsule history of the Committee is divided into two main phases. In the first year, we studied intensely the issue of sexual abuse. At the same time, we responded to successive drafts of the discussion material prepared by the special team. In the second year, we received the reports of each work group and incorporated their findings into drafts of the Committee's final report. In addition, we maintained regular contact with the bishops responsible for the Committee's mandate, keeping them informed of the results of our on-going research.

## A. Phase I

At our second meeting, August 2, 1990, we studied the recently released WINTER report. We noted the strong points of the report: its courageous tone; its sweeping recommendations calling for a profound change in the life of the Church; its reasoned recommendations; its emphasis on the process of healing; its discussion of efforts required to reduce and hopefully eliminate sexual abuse; and, despite the initial scandal, its mention of the long-term benefits and liberating power of the truth. Clearly it would influence our own work.

We also discussed the importance of assessing factors that might have contributed to the present situation, including the isolation of priests, abuse of power, problems of ecclesiastical administration, dissociation of preaching from real life, the formation of priests to meet their responsibilities, and spiritual and moral leadership in the Church.

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In subsequent meetings, we reflected on whether the living conditions of some priests might contribute to deviant behaviour, e.g.: isolation; overload of pastoral work; an environment in which the concerns of laity are not easily heard; inadequate training or inadequate response to the training received; lack of true spiritual integration, and inadequate training in terms of moral responsibility.

Without claiming these are necessarily the determining factors, we began to explore preventive measures based on these preliminary reflections and on our professional experience.

We also had very candid discussions on a variety of related issues:

- How, in the face of revelations of allegations of sexual abuse by priests or religious, do we transcend discouragement and defeatism, and find the courage to respond justly and compassionately?
- How, in a spirit of openness and truthfulness, can we restore the confidence and credibility that the Church has unfortunately lost in the eyes of many Canadians?
- Are there structural causes within the Church and within society which explain the sudden rash of sexual abuse scandals? How can parishes repair the pastoral damage caused by wrong behaviour on the part of pastors?

In the sixth part of this report most of these questions will be discussed, with some specific recommendations.

Other problems were also raised during Committee meetings, which helped define more precisely the directives for the four work groups. These problems included, among others: the failure to fully implement the dynamic ecclesial communion proposed by the Second Vatican Council; how abuse by a priest is really a betrayal of a covenant; how diocesan practices could be revised in order to eliminate any suspicion or appearance of a cover-up by the ecclesiastical institution; ways of encouraging dioceses to examine how they respond to crises, and how to assess medium- and long-term consequences of abuse.

Gradually, we laid the groundwork for the second phase of the Committee's work. At the same time, the various drafts of the discussion materials were reviewed to ensure its orientation would be in accord with our findings.

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## **B. Phase II**

The second phase of the Committee's work consisted mainly of meeting the leaders of the four work groups to discuss the conclusions they had reached in their respective areas of responsibility. The Committee then took the main points of the four inquiries and consolidated them into the final report.

To assure the input from the work groups would not be lost, we formulated recommendations based on their research and addressed these to a number of persons or groups for implementation. The four work groups shed valuable light on the issue of sexual abuse and certain ways of remedying it. The appendices to this report give some indication of the painstaking work of the four groups.



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# V – GLOSSARY

In order to understand better the formal recommendations of the report and the texts included in the appendices, a glossary of frequently used terms may be helpful. Some expressions are described in simple terms. Others required a more strict definition to correspond to legal situations.

## *ALLEGATION*

A statement or accusation of sexual abuse that is yet to be proven. (See Appendix 2: Diocesan Protocol).

## *CHILD*

The legal definition of a child varies across Canada, according to federal, provincial or territorial legislation. In this report, child refers to a person who has not yet reached eighteen years of age. [Since the various applicable canonical and civil statutes mention different ages (for instance 7, 14, 16, 18, 19, 21), attention should be given to the applicability of such laws in a particular case.]

## *DIRECT VICTIM OF SEXUAL ABUSE AGAINST CHILDREN*

The child who has been abused by an adult; or the adult survivor of child abuse.

## *DUTY TO REPORT*

Every province and territory has legislation that requires the reporting of child sexual abuse or situations where the child is “in need of protection” or where the “security or development of a child is in danger.” The report is made to the local child protection agency or the police. While there are differences among the statutes about what is included in the term “in need of protection”, everyone has a duty to report sexual abuse.

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*The applicable statutory reporting requirements should be consulted to verify one's obligations.*

#### *ECCLESIASTICAL AUTHORITY*

Either the diocesan bishop or the major religious superior, or his/her authorized representative.

#### *EXTENDED PASTORAL CARE*

The informed, understanding and healing support given by the Catholic community to the victims of sexual abuse and the offender, from the disclosure of the abuse and for as long as it is required, possibly throughout a lifetime.

#### *INDIRECT VICTIMS BY RELATIONSHIPS*

The parents, foster parents, siblings, extended family and close friends of the direct victim of sexual abuse.

#### *LAY PASTORAL AGENT*

A man or woman employed and remunerated by a parish or diocese for performing a specific pastoral duty under the responsibility of that religious authority (parish or diocese).

#### *PREVENTION*

“In the context of child sexual abuse, prevention means any measure aimed at preventing the occurrence of sexual abuse, detecting its early signs, and reducing its impact” (Government publication, Health and Welfare Canada, *Child Sexual Abuse: Guidelines for Community Workers*, Ottawa, Supply and Services Canada, 1989, p. 19).

#### *RELIGIOUS*

A member of a religious institute or of a society of apostolic life recognized by the Catholic Church.

*Note that when they are assigned to pastoral work that reaches out to people outside their particular religious order, religious priests are responsible to two separate ecclesiastical authorities: the major superior of their order (depending on the religious province to which they belong) and the bishop of the area in which they perform their pastoral ministry.*

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*Religious brothers, on the other hand (i.e., those who have not been ordained as priests), are responsible to their major religious superior (depending on the religious province to which they belong).*

#### SECULAR

A structure or a system in society, as distinguished from Church structures or systems which are referred to as “ecclesiastical” or “canonical”.

#### SECULAR COURTS

The term applies both to criminal and to civil courts.

#### SEXUAL ABUSE

“Contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome” (WINTER Report, Vol. II, p. A-20).

#### TREATMENT

“Specific intervention(s) by a qualified professional or specialist based on a statement of need and designed to limit, reduce or remedy individual and/or family dysfunction.” Both the abuser and the victim could benefit from treatment (Health and Welfare Canada, *Child Sexual Abuse: Guidelines for Community Workers*, p. 21).

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# VI – PERSPECTIVES ON THE MANDATE

The few pages summarizing the Committee's mandate cannot possibly convey the long path we have travelled in our two years of work. Nor can such an overview adequately explain the convictions that inspired us or the goals we set for ourselves when we accepted the task confided by the Canadian Conference of Catholic Bishops. Yet all of this background is essential in order to understand the proper context of the fifty recommendations presented in Part VII.

To aid readers, we have chosen, at this point in our report, to present the basic perspectives and conclusions that emerged from our discussions of the five aspects of our mandate as originally specified by the CCCB Permanent Council. We are fully aware that, despite all the time spent on our task, this will not be the final word on this difficult issue. One of our strongest and clearest convictions is that it will require the concerted effort of many people to stem the tide of sexual abuse against children.

## A. Completion/Expansion of the 1987 Guidelines

As a first part of our mandate, we were asked to complete and expand the 1987 guidelines prepared by the Canadian Conference of Catholic Bishops. We noted, with satisfaction, that the bishops' decision was taken shortly after major government initiatives and preceded most professional corporate bodies in this respect. Three years before, the voluminous BADGLEY Report had been published. In August of 1987, the Minister of Health and Welfare named Rix ROGERS as Special Adviser on Child Sexual Abuse. Rix ROGERS was given the following mandate: "to prepare for the Minister a report on the long-range direction of federal child sexual abuse initiatives, their implementation and co-ordination" (*Reaching for Solutions: Report of the Special Adviser to the Minister of Health and Welfare on Child Sexual Abuse in Canada, 1990, p. 7* – cited elsewhere as Rix ROGERS).

In 1987, the ecclesiastical authorities had reacted in a predictable and normal manner, given the circumstances. In other words, they attempted to respond to

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the crisis resulting from the scandal brought about by disclosures of child sexual abuse by priests or religious. Three years later, at the end of 1989, this led the bishops to ask that the guidelines be expanded and completed.

To accomplish this task, we decided to conduct a survey in order to gauge the actual impact of the 1987 guidelines. In summary, we found:

- many dioceses had discovered for the first time the implications of a problem of which they had not been aware;
- some dioceses had drafted a protocol or action strategy on this issue;
- in at least one instance, a major pastoral region encompassing some twenty dioceses had drafted a common protocol on the issue of child sexual abuse;
- bishops had begun to call upon the services of professionals from a variety of disciplines to help in this task.

Overall, the guidelines represented a promising first step, but could they provide long-term direction?

At that time, however, the public was not sufficiently conscious of an essential element in the problem of abuse. The ideal breeding ground for the development and repetition of child sexual abuse is a general conspiracy of silence, motivated by the fear of scandal and of major repercussions for the institutions directly or indirectly concerned. A family is shaken by an incestuous relationship between father and daughter coming to light; the good name of a profession is smeared by the publication of facts implicating some of its members in reprehensible acts against children for whom they are responsible. The Church finds itself in a position that contradicts its own message when a priest or religious is accused of child sexual abuse.

The spontaneous reaction of shamed self-defense must be avoided under the circumstances, lest one risk becoming, consciously or not, party to further cases of abuse. **The fear of scandal** often conditions our instinctive reactions of inadvertently protecting the perpetrators and a certain image of the Church or the institution we represent, rather than the children, who are powerless to defend themselves.

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Five years of numerous painful experiences, a great number of excellent publications on abuse, and the opportunities afforded by seminars and various meetings have led many of our co-citizens to question their tendency to remain silent on the matter of child sexual abuse. More and more individuals no longer hesitate to break through the wall of silence surrounding instances of abuse, even if this leaves the impression that the number of cases is increasing. Disclosure brings these cases to light and helps to expose the conditions which may have contributed to their occurrence. Rix ROGERS noted pertinently: “Every public awareness and education effort related to child sexual abuse prompts more disclosures, thereby generating an immediate need for more support services” (Rix ROGERS, p. 54).

This situation of more or less conscious denial of sexual abuse by priests or religious allowed, in some cases at least, intolerable conditions to persist far too long. The Winter Commission report makes this point quite clearly.

*The first disclosures were inadequately dealt with by the Archdiocesan administration. This allowed the threat of sexual abuse to continue, though the poor handling of the early accusations of abuse may be understandable in the context of the times, when most people were not aware of the prevalence and dynamics of child sexual abuse, or the damage that it causes. [The Report of the Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy, St. John's, 1990, Vol I, p. 136.]*

Ecclesiastical authorities may not have always been completely successful in distinguishing between **the individual and personal responsibility of a priest abuser and the indirect responsibility borne by the Church**. Consider the following analogy: well-meaning parents suddenly find themselves almost directly involved in a judicial process because their son or daughter (who has reached majority) is implicated in drug trafficking. We all know of cases where parents blame themselves, intervene in a sometimes awkward manner, and tend to act in ways that are undoubtedly inspired by their love as parents, but ill-advised from the point of view of fostering a re-orientation of their now adult child. In spite of their good will, these parents delay their child's coming to terms with the consequences of his or her acts.

Similarly, a clearer understanding of the individual and personal responsibility of the priest-abuser as contrasted with the indirect responsibility of the institution makes it possible now to develop a more adequate action plan. In our view, the

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1987 guidelines laid insufficient emphasis on the fact that normally the direct and immediate responsibility for such actions rests with the abuser himself.

What is the situation today, five years later? On what grounds can we hope that our recommendations fulfill what we were asked to do, namely to complete and expand the work begun in 1987?

1. In contrast to what was done in 1987, we are not simply formulating guidelines to be communicated to the bishops alone to help them draft their own plans. The final report of the **Ad Hoc** Committee will be available to anyone interested in joining the fight against the current flood of child sexual abuse cases, regardless of the identity of the abusers. The bishops will no longer feel they are the only ones expected to take action.
2. Unlike the 1987 text, our recommendations are addressed to a much wider audience, including those at the crossroads of the Canadian Church and of Canadian society:
  - Catholic men and women of Canada
  - diocesan bishops
  - those responsible for priestly formation
  - those responsible for clergy
  - the Canadian Conference of Catholic Bishops.
3. In addition, a number of our recommendations are specifically intended to break through the wall of silence that has been and continues to be a key factor in allowing abusers to persist for years in their intolerable behaviour towards children. (In particular, see Recommendations #1, 2, 3, 9, 12, 32 and 38.)
4. Among other recommendations which go beyond what was dealt with in the past, we underline the following:
  - Recommendation # 6 asks that the **bishop's delegate** receive special training commensurate with his or her responsibilities.
  - Recommendation # 8, as complemented by Appendix 2, suggests that a "**current basic protocol regarding situations of sexual abuse**" be prepared and updated; we think that this measure responds to one of the

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major problems encountered by those dioceses ill-prepared to react appropriately to an unexpected situation.

- Recommendation # 11 proposes the formation of an **advocacy committee for the victims**, as distinct from an **advisory committee** (see also Recommendation # 7).
5. There is no denying that the problem of abuse has increasingly become a focus of concern over the past five years. The Rix ROGERS report and the publications of the National Clearinghouse on Family Violence have done much to heighten public awareness of this issue. The special adviser to Canada's Minister of National Health and Welfare alludes to this fact. "On a more personal level, I am troubled that, despite thirty years of work in a major child-serving organization, I was not more aware of child sexual abuse as I entered the assignment two years ago [i.e., 1988]. How could it be that such a serious problem has escaped my attention?" (Rix ROGERS, p. 12). Thanks to media reports, as well as research and literature aimed at raising awareness on the subject of sexual abuse, we are certain that our recommendations will not go unheard.
  6. Lastly, in addition to the fifty recommendations we have formulated, we have great hopes for the group discussion document recently published under the title *Breach of Trust/Breach of Faith*. This gives Canadians a discussion materials on the subject of sexual abuse, which should encourage dialogue on a topic that, not so long ago, was taboo.

Group discussion of this issue, however, must take into account what has happened in Canadian society over the past thirty years. We have clearly witnessed a dramatic and ugly upsurge in pornography. It will be difficult for a civilization that indulges in depictions of violence, turns the female body into an object, and trivializes sexuality, to rediscover the reasons for respecting the privacy of children, including their sexual identity. Much remains to be done to turn around the values of our civilization, given the many opposing social and cultural hurdles which are buttressed by such powerful technical means as videos. Our guidelines, as well as our educational venture, must be set within a broader strategy that is not afraid to challenge certain contemporary trends with Christ's message of respect for each human person.



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## B. Pastoral Care to Victims and Their Families

The type of pastoral care the Church should offer to children who are victims of sexual abuse and to adults who were sexually abused in their childhood will appear in the fourth preliminary observation. It is one of the basic principles underlying our analysis: namely, “giving priority to the protection of children and more vulnerable adults” (see Part VII, Recommendations: Preliminary observations).

We believe that this touches on an essential part of the Church’s mission: compassion for the victims of injustice. This is true especially when the injustice is perpetrated by a member of the Church’s personnel. The direct and personal responsibility of the abuser for the deed should not prevent the ecclesiastical community from showing kindness and compassion to innocent victims. Too often in the past, the uneasiness felt by Catholics in such circumstances prevented them from responding adequately to victims. Consequently, the victims and their families once more felt rejected. The word “revictimization” has been used to denote this second ordeal.

Over the last two years, through our work groups, we have come to know the feelings of anger, shame and violence expressed by victims of abuse. These feelings ran particularly high against the administrative structures of the Church in cases where the abuser was a member of the clergy or a male religious. Victims denounced the system for its attitude, accusing it of being more interested in limiting damage to the Church’s image than in dealing with the serious violence that had been inflicted on the victims.

On occasion, the language directed against the ecclesiastical authorities was quite strong, and some people felt that these authorities did no more than react defensively to revelations of abuse. Beyond such language, however, an ardent hope could also be perceived: a hope that the Church would eventually find the courage and the will to reshape its attitudes and behaviour into a firm commitment to undertake pastoral action primarily directed towards the needs of the innocent victims of sexual abuse.

We are convinced that pastoral care for the victims of sexual abuse consists above all in compassion, justice and healing of a grave injury inflicted upon those

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powerless to protect or defend themselves. Moreover, this pastoral concern is rooted in one of the most important commandments Jesus gave to his disciples: to care for the development of children in the candour, confidence, innocence and sanctity of their youth (see Matthew 18:2-5; Matthew 19:14; Mark 9:36-37; Mark 10:13-15; Luke 9:48; Luke 18:16-17). This commandment reflects the central message of the entire history of the Old Testament: the God of Abraham and of his descendants resolutely took the side of the weaker against the stronger who surrounded them, and came to the side of the poor against the powerful.

To be adequate, pastoral care for victims of abuse should have a twofold focus. First, pastoral care must aim to heal the wound caused by the abuse the child has suffered, employing great tact, discretion and understanding. The wound inflicted by sexual abuse cuts much deeper than a physical wound, as visible and as severely handicapping as such a wound might be. The wound caused by abuse is invisible and often rendered almost inaccessible through an unholy alliance whereby victims are convinced they must protect the abuser by their silence. Wounds such as these damage children to the very core of their being and their fundamental self-identity.

When the abuse is repeated over a long period of time or when the child is particularly vulnerable, the consequences of a wound inflicted in childhood may continue to trouble the person even into adulthood. The diocesan Church should, if necessary, contribute to the cost of the sometimes prolonged therapy required to heal the wound suffered by a child or by an adult when a child. The Church should also ensure that the offender contribute to the payment of the expenses incurred, even if only symbolically.

A second focus needed in pastoral care may be less evident at first glance. It involves restoring the confidence lost in an institution which, through the misdeeds of one of its ministers, betrayed this confidence. Children should be able to rely instinctively and implicitly on the good care of their parents. They come to learn, through repeated testing on their part, that their mother and father are always there, ready to meet their primary needs. As they pass from early childhood, the parents teach them that they can extend this act of implicit trust to other special individuals and that the capacity to care about the welfare of children can be found in other people, adults they meet on a regular basis, including members of the extended family, daycare workers, teachers and priests.

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For children sexually abused by a priest or a religious, this entire system of protection and confidence is destroyed. The children feel that the basis on which they have built relationships with a small group of special people has collapsed beneath them. The damage done extends well beyond a deep psychological wound; it causes radical soul-searching about the meaning of life and the pertinence of all that has been taught about God and religion. This sort of spiritual crisis goes so far as to render impossible, **at least temporarily**, the capacity to forgive (see Appendix 8).

Therapy to heal this second wound is often long and difficult. Some have argued that this second wound is akin to that produced when a natural father abuses his own son or daughter. **Confidence can never be restored simply through words.** A lasting change in behaviour and attitude is required. A new type of relationship must be built between the child (or the adult still suffering from the consequences of childhood abuse), and the representatives of the Church which betrayed that confidence. The transformation needed for the Church to gradually restore the confidence it has lost in the eyes of sexual abuse victims will be discussed later. For the time being, let us say these transformations will involve a humble admission of the facts, the implementation of effective preventive measures, greater solidarity between priests and lay persons, greater support on the part of teams of priests, and a commitment by ecclesiastical authorities to cooperate in addressing the wrong. This perspective is reflected more precisely in a number of the recommendations found in Part VII.

The establishment of an **advisory committee**, either diocesan or interdiocesan, “to whom [...] is referred any issue of sexual abuse or any allegation of sexual abuse” (Recommendation # 7), is specifically intended to provide bishops with a support team able to assist them in carrying out their obligations to victims. This multidisciplinary team should include at least several persons who already have professional expertise in the area.

A **committee for the victims** (see Recommendation # 11) should also be formed with the specific task of providing “**individualized support**” to each minor who is the alleged victim of sexual abuse by a priest. The different tasks assigned to this committee clearly indicate the attention which a pastoral response must give to the particular consequences of acts of sexual abuse committed by priests or male religious.

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In the same spirit of concern for the victims and of real commitment to preventing child sexual abuse, we recommend that the bishops “**communicate to priests and the religious personnel concerned** the duly approved text of the diocesan protocol” (Recommendation # 9). This protocol must explicitly note each citizen’s obligation of reporting all cases of sexual misconduct, regardless of the perpetrator. Respecting civil legislation on reporting is a key element in the prevention of further abuse.

Concern for victims is also reflected in the receptiveness advocated in Recommendation # 10: To “**provide a sympathetic and attentive hearing within the Church to each victim of sexual abuse committed by a priest or a religious.**” This attitude will obviously need to be shown in concrete fashion by responsible individuals and by mechanisms set up to respond to the varying needs and situations.

In addition to this receptiveness, we suggest that the bishops “**provide victims, after sentence has been pronounced against a priest for sexual abuse, the services of qualified resource persons** who can provide the pastoral support wanted, counselling and, if necessary, therapy” (Recommendation # 12).

We believe these specific recommendations express the concern for justice which the Church should show victims and survivors of sexual abuse committed by priests. These should be uppermost in our thinking and in our pastoral practice.

### C. Pastoral Care and Future of Priest Offenders

We were aware of the very difficult task which the third part of our mandate entailed: How to deal within the Church with priests who had been found guilty of sexually abusing children? Should there be any possibility of returning to active ministry after a criminal sentence and a prison term? If so, under what conditions?

We chose to approach the problem of child sexual abuse by priests from three specific angles: pastoral, legal and clinical. At the outset, we lamented the lack of compiled scientific research specifically concerning the target group of sexually deviant priests. As a result, little or no systematic data was found on the following points:

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- the proportional representation of priests among all adult male abusers,
  - the sexual orientation of priest abusers, the number of victims, patterns of abuse,
  - the incidence of drugs or alcohol,
  - the possibilities of rehabilitation, and the long-term prospects.

Recommendation # 50 recognizes this shortcoming and invites the Canadian Conference of Catholic Bishops to call for “immediate and continuing research in the social sciences regarding the complex reality of human sexuality (both homosexual and heterosexual orientations), the sexuality of celibates, as well as the issues linked to the deviant expressions of sexuality”.

Some specialized studies do exist and offer valuable data backed up by limited but controlled experiments. Our recommendations are based on this clinical experience.

Child sexual abuse by priests or male religious must certainly be seen within the larger context of an entire society where people experience difficulty in coming to live in harmony with their sexuality. The Church, however, must not use this fact as a pretext for shirking its responsibility in this area or for avoiding its duty to deal frankly and humbly with the problem of some of its ministers being involved in such abuse. This presents a major challenge for the Church to re-examine its traditional attitudes towards both sexuality and relationships of power. In addition, professional clinical experience involving priests accused of sexual abuse reveals clear shortcomings in their formation in how to relate interpersonally, control their sexual urges, integrate their personalities and live as celibates.

In dealing with the problem posed by the return of a priest to his pastoral ministry after being convicted on charges of sexual abuse and incarcerated for a more or less lengthy sentence, we had to confront very clear-cut and divergent opinions. Some people refuse even to consider the possibility. Others insist with equal vigour that human beings have immense potential for radical conversion. With the assistance of experienced clinicians, we were able to formulate a recommendation which, in our view, avoids the exaggerations of a somewhat dogmatic position on the matter, and at the same time accounts for a variety of experiences that have been thoroughly scrutinized by the experts. Recommendation # 20 suggests that bishops:

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**Decide**, in consultation with the treatment centre, **about the possible return to active ministry** of a priest who, having been convicted of child sexual abuse, having served his sentence, or having received a suspended sentence, asks to resume his ministry. Such a decision must give the protection of children first priority and, correspondingly, evaluate the potential risk constituted by the priest's eventual return to the ministry. Appendix 9 outlines the services available from treatment centres in such cases.

*The bishop should neither promote re-entry of priests at all costs, nor refuse re-entry of priests under any circumstances. The bishop or the religious superior should make the decision in consultation with the treatment centre. The following points should be kept in mind:*

- *a complete and reliable diagnosis and prognosis has to be available;*
- *the priest would have to accept or at least recognize the problem exists;*
- *there would need to be adequate probation time between the period of incarceration and eventual acceptance of re-entry;*
- *the priest would have to agree to maintain a relatively low profile in the community;*
- *an effective system of monitoring would have to be available;*
- *other mechanisms such as support groups and aftercare programs would need to be available in the diocese which can and will provide continuing support and guidance to the priest;*
- *an assurance that any ministerial assignment would avoid bringing the priest into contact with potential victims (namely, individuals or groups with similar characteristics to previous victims, or with persons who themselves had been previous victims of sexual abuse);*
- *in each individual case, the relationship between the occurrence of the offence and the existence of a personal crisis or risk factors would have to be assessed. (It should be emphasized that not all sex offenders have the same motivations or behaviour patterns.)*

*Prudential judgements are necessarily difficult, since risks can occur outside the identifiable ministerial context.*

We realize that our solution is neither as appealing nor as easy to apply as the extreme positions for or against re-entry. However, we think that it has the merit of being true to the problem in all its complexity, and accepts the arduous moral discernment that must be applied to the questions of life.

Despite the extremely strong negative reactions aroused in the public because of child sexual abuse by priests or male religious, one must strive to maintain an attitude of charity towards those accused and even towards those found guilty. Our legitimate desire to protect children to the utmost must not lead us to be unjust towards the adults who inflicted such serious wrongs upon

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them nor to decide summarily that such individuals must bear the scarlet mark of shame for the rest of their lives.

Before considering the return to ministry of a priest found guilty of sexually abusing one or more children, a certain number of specific conditions must be duly verified by an accredited professional therapeutic centre. Furthermore, a request such as this can be accepted only when a number of other strict conditions are met, as seen in the major recommendation just quoted.

This central recommendation regarding the future of delinquent priests is complemented by a number of others. It is recommended that the accused priest be placed on administrative leave with pay from the time there are reasonable and probable grounds to believe an allegation of sexual abuse until completion of the investigative or judicial process (see Recommendation # 41); and that during the period of incarceration, both those responsible for the diocese and fellow priests be asked to visit the priest periodically, **“offering him all the moral support needed, and never forgetting that he is a fellow human being, a child of God in need of compassion”** (Recommendation # 42).

Furthermore, the possible re-entry itself is accompanied by a number of important precautions: the enlightened opinion of the presbyterium (see Recommendation # 21); the possibility of instituting a re-entry committee (see Recommendation # 22); clear information given to the community in which re-entry is to take place (see Recommendation # 43). We obviously disapprove of a practice which may have happened in the past, namely that a priest who had committed child sexual abuse was accepted in another diocese without any information about this being given to the bishop of the receiving diocese and, *a fortiori*, to the receiving parish.

To conclude, we will mention two analogous but slightly different cases. It may happen that a priest committed acts of child sexual abuse in the recent or distant past but that the parents involved declined to initiate legal proceedings against him under criminal law. When informed of such a case, and in the absence of a reporting obligation (because the young person concerned is now over sixteen or eighteen, depending on the province or territory in which he or she now resides), the bishop should conduct an ecclesiastical

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investigation, insist that the priest acknowledge the facts of the case, possibly recommend treatment, and, if necessary, temporarily suspend him from his pastoral duties.

Similar action may be necessary when a priest is acquitted in criminal court as a result of insufficient evidence, but serious doubts remain about his moral responsibility and about the likelihood and probable nature of the alleged acts. Prudence and the obligation to protect potential victims should guide the bishop in making decisions concerning the future of such priests and the type of ministry with which they might be entrusted. The points listed in Recommendation # 20 could be used with the adaptations deemed necessary.

On the basis of the cases known to us, we believe that actual instances of re-entry will, in all likelihood, be infrequent. Nonetheless, the attitude and basic message of Jesus challenges us. He came that we may have life and have it in abundance (see John 10:10), and he said he did not wish death for sinners, but rather their conversion: "I did not come to call the virtuous, but sinners" (Matthew 9:13).

#### **D. Selection and Formation of Candidates to the Priesthood**

At our second meeting on August 2, 1990, we decided to combine the fourth and fifth aspects of the original mandate assigned to us and to add a new issue: the selection and training of candidates to the priesthood. We decided to form a fourth working group to study this issue, in order to benefit from the expertise of specialists in this area. [The fifth aspect, on long-term prevention and community involvement, originally numbers four and five of our mandate, is discussed in Section E.]

Why did we decide to create a work group specifically for a question which was not explicit within our mandate? In our view, the imperative nature of early prevention of sexual abuse by priests or religious has to be embedded in the very process of selecting and forming candidates for the priesthood. From the earliest moment in formation, attention must be paid to the strengths and weaknesses of the candidates, and taken into consideration in an individualized program based on an integral human formation process, as described in Appendix 5.



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The formation of candidates to the priesthood in the Catholic Church is a long and complex process which includes various dimensions: theological, spiritual, communal and pastoral formation within a framework which usually requires three or four years of study and one or two years of pastoral experience. We could not possibly review the specific content of all that is treated in the biblical, theological and pastoral formation of future priests. Instead, we focused specifically on the personal capacity of the candidate to integrate his knowledge and abilities, and on ways of enhancing the capacity a person has for actual personal conversion, as opposed to his potential for merely accumulating knowledge. The potential for profound integration must be already present even before the candidate comes to the seminary. The implications of this are seen in Recommendation # 24 which suggests that those responsible for priestly formation:

**Advocate**, in the groups which journey with priesthood candidates in order to discern their vocation, **that the candidates be accompanied by a spiritual guide who can also serve as mentor** (for example, an adviser who is a wise and experienced counsellor, and whose life work is proven and inspiring).

*This accompaniment, even for a candidate journeying outside such a group, helps the candidate to come to know Jesus Christ better and develop a significant relationship with him. In the case of an aspiring candidate who has recently undergone a conversion experience, discernment of his vocation over several year is advised.*

Admission criteria should also be based on the personal strengths of the individual and on the integration of his life experience in terms of transforming his own self rather than in terms of acquiring new knowledge. The last sentence of Recommendation # 25 clarifies this point: "Special attention will be paid to the harmony or disharmony which exists between the candidate's chronological age and his life-style."

We do not wish to suggest that the formation of future priests has until now been inadequate. Nonetheless, we think that improvements are possible and desirable, and, with the assistance of the specialists we consulted, we suggest a number of main objectives for an integral human formation of future priests:

- **"Implement a selection process for candidates** which focuses more on the candidate's personal fundamental strengths, rather than on factors

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of vulnerability, without however disregarding the latter” (Recommendation # 26).

- **“Personalize” the whole process of the candidate’s formation**, paying special attention to each candidate’s personal strengths, history, age, the progress of his achievements, and his development towards maturity” (Recommendation # 27).
- **“Pay particular attention to the candidate’s progress in the following areas:** his assumption of commitments and becoming truly responsible for his own personal development; concern for others; his life-style and the attainment of a certain financial independence; the adequate satisfaction of his basic needs and the presence of a healthy balance in life; his emotional stability” (Recommendation # 28).
- **“Examine with the candidate his own insight into himself**, and identify the strengths and weaknesses of his key life experiences” (Recommendation # 29).

These four emphases are different avenues leading to the integral human formation described in Recommendation # 30 and Appendix 5. They set a goal as well as a strategy, without, however, implying that we think we have discovered new or infallible means of formation. Some bishops and directors of seminaries may have experimented successfully with slightly different means of reaching the same objective of autonomy, integration, increasing maturity, acceptance of responsibility, and personal insight into oneself. Some would rather in this type of educational process bring together small groups of candidates belonging on the same level. The goal remains the same: a genuine sense of responsibility in the young man undergoing training, that is, fostering his ability to look for the good of others and not for his own immediate gratification (involving children or adolescents).

The reason for insisting on personal integration is that, in our view, the sexual abuse of a child by a priest, especially if repeated on one or more victims, is possible only in the individual who undergoes dissociation and whose existence is compartmentalized among pastoral duties, theoretical knowledge, and behaviour. Insight into oneself, true maturity, and a deep spiritual life grounded on the person of Christ do not co-exist with the kind of personality-splitting typical of the actions of a priest who abuses children sexually.

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Even though we do not intend to enter into the many means that could be used to improve priestly formation, we wish at this point to include two recommendations related to this topic. First, there is a need for the best possible consultation between the various resource persons who assume specific responsibilities in the formation of candidates, and we underscore the need of involving women in the process of formation (see Recommendation # 31). Secondly, the explicit mention of a factor which, up to now, may have been omitted from the various topics of the curriculum: We ask seminaries to “**foresee**, within the formation process of seminarians, **the presentation of up-to-date statistics on the present-day phenomenon of family violence**; noting especially the frequency of child sexual abuse, and paying special attention to child sexual abuse by priests (i.e., its incidence, the psychological profile of offenders, the factors of risk, pastoral care of victims, etc.)” (Recommendation # 32).

At this point, we wish to turn to recommendations pertaining to the life of priests already engaged in ministry. Even though these extend beyond the formation stage of candidates for the priesthood, they relate directly to the same concern of preventing cases of abuse. Our first concern was for priests in their early years of ministry, according to Recommendation # 34: to “appoint, in consultation with the diocesan bishop, **an experienced priest to be available to newly ordained priests who can act as a mentor for them**, to assist them in the transition from the seminary life to the many forms of pastoral experience in the local Church community.” In addition, provisions have been made for sustaining the spiritual direction of newly ordained priests (see Recommendation # 35) and setting personal and ministerial goals at the time of their first assignments (see Recommendation # 36).

A second aspect of prevention concerns priests after the first years of their apostolic work. This requires making provision for the periodic up-dating and the life-long on-going formation of the clergy (see Recommendations # 37 and 38) and individual support to priests experiencing a major personal or pastoral crisis (see Recommendation # 39). In preparing these recommendations, we strove to go beyond wishful thinking and commendable, but often fruitless, resolutions. We want to be quite specific about the preventive action we advocate.

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## E. Church Joint Affirmative Activities against Sexual Abuse

Consolidating aspects 4 and 5 of the original mandate produced a broad objective, encompassing both an educational strategy and the special dynamics of ecclesial community life. The Permanent Council had described the latter aspect of the mandate as follows: “to suggest guidelines/policies for diocesan self-awareness (“auto-critique”) and prevention strategies and mechanisms which foster and facilitate a fuller human support system for all priests and indeed for all parishioners” (*For Your Information*, #1423 [05.12.89]). Although it might not be immediately evident, the internal dynamics of ecclesial communities can be very relevant to cases of child sexual abuse by priests or religious.

As the supporting statements contained in the Winter Commission report indicate, we are becoming increasingly aware that the sexual abuse of a child by an adult represents, if not physical violence, at the least the assertion of power by an adult over a child to make him or her the adult’s “object” or “possession”. This is clear in cases where a father sexually abuses his own son or daughter, and it is also true when the abuser is a summer-camp counsellor, a teacher, a guardian or a parish priest. Parental authority or delegated parental authority is perverted into a relationship of power and domination rather than an expression of service and availability.

The members of the Winter Commission saw the same link between a model of Church life and the imposition of this style on relations between its ministers and members of the People of God. In their words, “the relationship that was established between offender and victim involved an abuse of power and betrayal of trust in which the victim was unable to give informed consent for participating in the sexual acts” (WINTER Report, Vol. I, p. 30).

Relatively recently in our history, Catholic priests in Canada could, on account of their ministry and their status as priests, exercise considerable authority over the day-to-day lives of their communities. This excessive power, unchecked by any kind of social control, placed certain individuals beyond the reach of legitimate questioning and made it possible to prevent detection. The fact that priests were placed on a pedestal was actually a kind of trap. This contributed to their becoming more and more isolated from the people they served

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and not developing healthy relationships built on simple friendship – something essential to a balanced humanity.

We agreed that important changes have taken place in the Catholic Church over the past thirty years. The Second Vatican Council, in the **Dogmatic Constitution on the Church**, emphasized that the two complementary dimensions of communion and the institutional hierarchy were both necessary for an adequate understanding of the mystery of the Church. Numerous conciliar texts have emphasized the fact that, according to Jesus' own teachings, the authority granted to officials at various levels of the hierarchy of the Church must be lived as a form of service, not power:

“You know that among the pagans the rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No, anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Matthew 20: 25-28).

We are aware that steps have been taken in all corners of the country to develop a more communal Church, and to ensure that the authority of hierarchical officials is understood and exercised as a form of service rather than power. The wording of Recommendation # 46 acknowledges the changes and transformations that have occurred.

We believe, however, that much remains to be done before our Christian communities begin to resemble what Jesus envisioned for them. We feel that this conversion, besides corresponding to a desire clearly expressed by Jesus, will have a positive impact on many aspects of life in the Church. We believe in particular that an attitude of humility and service will make parochial and diocesan communities more unified, more responsive, more able to deal with the crises that assail them, and more concerned with building a dynamic model of parochial life that can become a valuable source of support for the priests serving that community (see Recommendation # 5).

We dealt with the question of an educational strategy for the prevention of sexual abuse by creating a special team to prepare and pilot a collection of dis-

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discussion materials for the general public. It can be used as a tool for raising awareness and promoting education on all aspects of child sexual abuse.

The special team completed its assigned task in March, 1992, with the publication of discussion materials in English and French on sexual abuse. This publication contains additional documentation on the most recent information on the issue, as well as material for discussion groups, and recommends a series of five meetings on the following themes: Sexual Abuse of Children in our Church; the Dynamics of Child Sexual Abuse; Factors in Society and Church That May Contribute to Child Sexual Abuse; Personal and Community Responsibility in Child Sexual Abuse; and Preventing Child Sexual Abuse. The booklet is available from the Publications Service of the CCCB, under the title *Breach of Trust/Breach of Faith: Child Sexual Abuse in the Church and Society: Material for Discussion Groups*. (The French title is: *Comme une brisure ... Les agressions sexuelles contre les enfants dans l'Église et dans la société.*)

We believe the publication and wide distribution of these discussion materials has engaged our Church in a movement of hope, and there has been positive response to the booklet. In trying to shatter the conspiracy of silence that was a major factor in the repeated incidence of abuse in the past, we call upon all Catholics to make a commitment to react vigourously against all forms of sexual abuse, including that perpetrated by ministers of the Church.

We feel that the most appropriate way for the Church to address the wrongs committed by some of its ministers against children is to cooperate closely with the child sexual abuse programs already begun by Health and Welfare Canada: "That the federal and provincial/territorial governments continue to support community-based primary prevention, public awareness programs so that all sectors of society are encouraged to participate in the prevention of child sexual abuse" (Rix ROGERS Report, Recommendation # 17).

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## **SUMMARY: WHERE DOES THE CHURCH STAND?**

At the beginning of the sixth part of our report, we expressed the firm conviction that the concerted effort of many people will be needed to stem the tide of sexual abuse against children. To conclude this section, let us state where the Catholic Church should stand in the context of this plan for action.

- **On the side of openness and truth**

We would like to see our Church guided by a spirit of openness and truth when responding to allegations of child sexual abuse by a priest or a religious. We want our Church to cooperate fully with child-protection agencies and the judiciary, not claiming preferential treatment for one of its ministers when suspected or formally accused in such cases.

- **On the side of extensive cooperation by Catholics**

In our minds, our Church would be socially irresponsible if it participated in the fight against child sexual abuse only when one of its ministers is implicated. We know that such cases represent only a small proportion of the total number of cases in our country.

We would like to see our Church, inspired equally by belief in the cause itself and by a sense of responsibility, actively encourage all Catholics to co-operate fully with Health and Welfare Canada in its efforts to curb family violence and, in particular, child sexual abuse. Our Church should call its members to unite with those who condemn such forms of aggression.

- **On the side of transforming persons and institutions**

We would like to see our Church face, with clarity and courage, the decisions that must be taken in light of the failure that child abuse represents for society and the Church itself. Indeed, it is simply intolerable that a society should degenerate to the extent of closing its eyes to the injustices which are destroying the foundations on which children build their identity.

These decisions will call for change in the attitudes of those who are wholeheartedly to defend children and other vulnerable people in society. They also call for change in institutions themselves, both those in civil society and those within the Church.

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Child sexual abuse flourishes in a society that is based on competition and power and which is undermined by sexual exploitation and violence against women. Contemporary society has shown itself quick to reject traditional values, to be unable to offer new ones, and to be unfair to women and children. The challenge to transform society becomes enormous when we begin to realize the terrible social cost when child abuse is tolerated.

Another contributing factor to child sexual abuse is a Church that too readily shelters its ministers from having to account for their conduct; that is often tempted to settle moral problems behind a veil of secrecy which only encourages their growth; that has not yet fully developed a process of internal reform in which the values of familial communion would predominate. Challenges for personal conversion and institutional change are far from lacking. We would like to see our Church take firm steps which would leave no doubt as to its genuine desire to eradicate the phenomenon of child sexual abuse.

Such is our understanding of the findings which flow from our mandate. We will let our readers study the recommendations we have made and decide for themselves whether or not we have been true to it.





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# VII – RECOMMENDATIONS

## Preliminary observations

- 1) Most of the following recommendations concern the sexual abuse of children by priests. Those for whom these recommendations are intended will easily make the adaptations needed for cases that have some similarities but remain different – for example, sexual abuse by deacons or male religious; abuse committed by lay personnel of the Catholic Church; or the sexual abuse of adults.
- 2) The recommendations made to Church authorities call for the maximum reconciliation of the following three principles:
  - justice towards all who are implicated
  - diligence
  - respect for civil authorities and their proper jurisdiction in these matters.
- 3) The following recommendations try to reconcile two attitudes essential for an adequate Church response: compassion and responsibility.

**Compassion** towards the victims of abuse will be demonstrated by showing that the Church does care and will do everything possible to respond to the situation. The same compassion should also affect the response of the Church to those who are accused. The Church must manifest the compassion of Christ.

**Responsibility** calls for getting to the truth of a difficult situation, while firmly maintaining the principle that a person is innocent until proven guilty. It also calls for a search for appropriate remedies, various forms of response and, eventually, reconciliation through the actions of an authorized representative of the Church.

Both compassion and responsibility are facets of the Church's love. How the Church responds will be a determining factor in eliciting positive cooperation on the part of all those involved in this painful situation.

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- 4) A certain number of guiding principles underlie the recommendations we are making and indicate the spirit in which we have laboured. These guiding principles include:
- giving priority to the protection of children and vulnerable adults;
  - taking allegations of sexual misconduct seriously, independently of esteem for and the reputation of the accused;
  - presuming an accused person’s innocence until proven otherwise;  
*This presumption of innocence should not, however, disregard a healthy need for prudence. Necessary measures must be taken in order to avoid all risk of future abuse.*
  - respecting both the civil and canonical legislation which is applicable in these cases, while avoiding any undue interference;
  - respecting the rights of all persons implicated in allegations of sexual misconduct and in the proceedings following an allegation;
  - carefully avoiding any word or gesture that risks dissuading someone from carrying out his or her duty of reporting a case of child sexual abuse.
- 5) Despite the technical, clinical or juridical character of many of the recommendations made in this report, those to whom these are addressed are invited to implement them thoughtfully and humanely. To do otherwise would risk injustice.

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## A. Recommendations to the Catholics of Canada

We recommend that our Catholic brothers and sisters of Canada:

1. **Move beyond the fear and shame they experience** when confronted with cases of child sexual abuse perpetrated by adults (even when these are priests or religious whom they esteem and admire), and so become free to search out the truth about this socially tragic issue. By so doing, Catholics will be able to break silence and become actively involved in addressing and eradicating this social affliction of which we are becoming more and more aware.

*We suggest that Catholics who have become aware about questions concerning the prevention of sexual abuse take the initiative in promoting a frank dialogue within the Christian community.*

2. **Become involved, in a spirit of generosity, determination and hope, in the whole process of healing the sometimes serious and long-lasting after-effects that mark those who have been victims of child sexual abuse, and those near to them who are also often profoundly affected.**

*Such involvement is rooted in a strong trust in divine grace. It will demand that many people acquire new skills and abilities.*

3. **Support those who, with great difficulty, struggle to allow a painful truth to be heard, despite the conspiracy of silence which develops so readily as a way of self-protection against the fear of scandal.**

*The Committee suggests that Catholics take advantage of the mechanisms put in place by the institutional Church for responding fairly and openly to all instances of child sexual abuse alleged to have been committed by priests or religious. The Committee also invites Catholics not to trivialize or minimize the seriousness of child sexual abuse by priests or religious.*

4. **Become informed about the requirements of provincial and territorial reporting laws on child sexual abuse** (see Recommendation # 6 and Appendix 2), and become involved in information, education and prevention programs on child sexual abuse.

5. **Support, sustain and encourage in their mission and daily lives the thousands of Canadian priests** who, living their ministerial vocation in dignity and honesty, are unjustly smeared by the misconduct of a small minority of their colleagues.

*Finding the adequate means by which Catholic individuals and communities can actualize this recommendation is closely linked with the need for new models of parish community life, as we have suggested in Part 6. There is need for considerable creativity in this regard.*

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## B. Recommendations to the Canadian Catholic Bishops

We recommend that the Catholic Bishops of Canada:

6. **Appoint** in their respective dioceses a priest, hereinafter called the **bishop's delegate**, for issues regarding sexual abuse or allegations of misconduct or sexual abuse (c. 1717- § 1). Any allegation of sexual abuse by a priest should be referred to this delegate (or to the **deputy delegate**), whether such allegations are doubtful or appear to be founded on fact. [Here and in the remainder of the text, "c." refers to the number of an article or "canon" in the Code of Canon Law.]

A **bishop's deputy delegate** should also be appointed at the same time as the delegate, who would have the same duties and functions as the bishop's delegate, in the latter's absence or incapacity.

*The bishop's delegate and the deputy delegate should participate in a special training session before taking on the delicate responsibilities entrusted to them. Social workers and specialists in police investigation should be involved in their training.*

*It is recommended that the delegate or the deputy delegate not be the judicial vicar of the diocese; if a process of canonical adjudication is later initiated, the person who carried out the preliminary inquiry cannot act as judge in the judicial process (c. 1717 - § 3).*

*The delegate should be empowered and directed by the bishop to act immediately (i.e., within twenty-four hours or as soon thereafter as possible), with a view to determining in a discreet and pastoral manner whether there are reasonable and probable grounds to believe there was child sexual abuse by a priest. If such is the case, the delegate must ensure that any applicable child protection laws for reporting are complied with immediately (see Appendix 2: Diocesan Protocol). The priest under inquiry should be placed on administrative leave with pay, according to Recommendation # 41.*

7. **Establish**, in their respective dioceses (or group of dioceses), an **Advisory Committee of at least five persons** to whom, under the authority of the bishop's delegate, is referred any issue of sexual abuse or any allegation of sexual abuse.

*The membership of the Advisory Committee, without being too large, should be as diversified as possible; in addition to the delegate (as chairperson) and the deputy delegate, it should include a canonist (who must not be the judicial vicar), a civil lawyer, a professional person experienced in the treatment of those who have suffered sexual abuse, or a professional specialized in the treatment of persons who suffer from sexual integration disorders. The Advisory Committee's members should include men and women, parents, and professionals or others with experience well suited to deal with emotionally charged issues.*

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*Experience shows that rather than increase the size of the Advisory Committee, it is preferable for it to invite specialists as required (for example, in criminal law, education or communications).*

- 8. Mandate the Advisory Committee to prepare and maintain a current basic protocol regarding situations of sexual abuse;** after being prepared and updated, the protocol should of course be approved by the diocesan bishop in order to be implemented.

*Integral to this protocol should be a decision-making process which is prompt, reasonable and fair to all those involved. The protocol should also ensure that appropriate action is taken when facts are established or suspicions are linked to circumstantial evidence, according to the civil and ecclesiastical laws involved. [Appendix 2 lists elements necessary to prepare an adequate diocesan protocol].*

*There are those who favour a common protocol for a civil province; others maintain that because of regional differences it is better to choose from a variety of protocols. In any case, dioceses can inform one another of their experiences in this regard.*

- 9. Communicate to priests and the religious personnel concerned the duly approved text of the diocesan protocol.**

*Priests and religious personnel thus become aware of both their responsibility to oppose any possible instance of child sexual abuse and also their obligation to report every allegation of sexual misconduct (even if the alleged abuser is a colleague).*

- 10. Provide a sympathetic and attentive hearing within the Church to each victim of sexual abuse committed by a priest or a religious.**

*Victims often need to express their sufferings and conflicting feelings. Sometimes it is better that the victims have the opportunity of addressing someone chosen from the staff of the Church, since they had been betrayed by one of its ministers.*

- 11. Form a Committee for the Victims,** distinct from the Advisory Committee (see Recommendation # 7) but of an equally multidisciplinary composition, **which will provide individualized support** to each minor who is the alleged victim of sexual abuse by a priest until the competent civil authorities have concluded whether the allegations are valid. This support does not imply, at this stage, any admission regarding the guilt of the accused.

*This support will include, if necessary, arrangements for treatment and counselling, as well as any other form of assistance considered necessary by the victim or his/her representative and judged pertinent. Such support must not however entail meetings with the child, unless proper authorization is obtained from police or judicial authorities, in order to avoid unwarranted interference.*

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12. **Provide victims**, after sentence has been pronounced against a priest for sexual abuse, **the services of qualified resource persons** who can provide the pastoral support wanted, counselling and, if necessary, therapy. The diocese of course may refer to existing outside facilities.

*It is the Committee for the Victims (see Recommendation # 11) that is involved in this process.*

13. **Designate, if this has not already been done, one competent person who will be responsible for dealing with the media** and who will answer all questions concerning sexual abuse or allegations of abuse in the diocese; this person should not be the bishop's delegate (see Recommendation # 6).

Designating one mandated spokesperson allows for better mutual understanding and collaboration with the media, and helps avoid a variety of statements which could give the impression of divergent or contradictory declarations (see Appendix 7).

*There will be openness and trust in relations with the media when based on the following principles:*

- *Acknowledging the right of the public to know what information of general nature is available;*
- *Protecting the right of the accused to a fair trial;*
- *Safeguarding the right of the victims to maximum privacy;*
- *Safeguarding the right of the state to initiate legal proceedings.*

*The spokesperson should especially be diligent in providing information to the parish community whose priest is under suspicion.*

14. **Decide**, when there are allegations of child sexual abuse by a priest, **on the advisability and timing for introducing a preliminary canonical inquiry**. Canonical proceedings should not be pursued at the same time as the secular proceedings (criminal and civil). The decision should be made by the bishop and his judicial vicar in consultation with the bishop's delegate (see Recommendation # 6).

*The precise canonical details about the **canonical preliminary inquiry** are found in Appendix 3 of the present document. Information on both the **administrative procedure** and the **canonical trial** is found in Appendix 4. As a point of fact, few dioceses conduct a canonical penal process in such cases.*

*For the sake of clarity, in this report we group everything together that concerns **the preliminary canonical investigation** (Appendix 3) and **the administrative proceedings and the canonical penal process** (Appendix 4), in case they might be lost in the series of different recommendations addressed to the bishops.*

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15. Ensure, whether or not additional canonical procedures are undertaken, **that the canonical norms are carefully observed by the diocesan authorities.**

*Because religious authorities are subject to ecclesiastical legislation, they therefore must be able to document their defence if charges are brought against instances within the jurisdiction of the Holy See.*

*The juridical formulations used in the foregoing should not be construed as neglecting the fact that the bishop (or the religious superior) is the primary pastoral care-giver for the accused at a very difficult moment in life. This pastoral care should be characterized by understanding of, and respect for, the person accused and by a non-judgemental attitude.*

16. Provide, to the extent possible, depending on prevailing laws, **the maximum confidentiality** for all written documents related to allegations of sexual abuse by a priest. The documents should be recorded as having been prepared for the benefit and assistance of the diocesan counsel.

*This rule of confidentiality should also be applied, as much as possible and with due respect for the existing canonical or civil laws and regulations, for the benefit of the victims and their parents.*

*Legal experts might remark on the many precautions taken in the wording of this recommendation: “to the extent possible”, “depending on prevailing laws”, “the maximum confidentiality”; “as much as possible and with due respect for the existing canonical or civil laws and regulations”. The authors of this recommendation are very aware of the difficulties concerning privileged confidentiality: each case is special (the reader is referred to Appendix 6).*

17. **Identify, in each diocese, experts from many disciplines involved in the serious study of issues connected with sexual abuse**, in order to approach the whole problem from a multidisciplinary perspective (in its legal, psychological, sociological, spiritual, moral and pedagogical dimensions). This will make it easier to propose a form of therapy which takes into account the varied aspects of this complex problem.

*There is one pre-requisite before a priest implicated in child sexual abuse can begin specialized treatment: he must have begun to re-examine his own emotional, spiritual and sexual life. He should be capable of recognizing that this admission of his own limitations and failings is a **sine qua non**, and that it is vital for him to cooperate with competent people in the field of psychiatry, counselling and spirituality who are ready to help him. It is of paramount importance that he seek to overcome denial and resistance to truth if he wishes to be as free as completely possible for the rest of his life.*

*It would be useful to consult a recent document from the Family Violence Prevention Division (**Health and Welfare Canada**), which has been produced by the **Canadian Child Welfare Association (CCWA): National Inventory of Treatment Programs for Child Sexual Abuse Offenders** (April, 1989), 125 pages.*



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*For the therapy required for priests implicated in child sexual abuse, the specialists can help locate an appropriate clinic, that is, with personnel specifically trained in the treatment of sexual abuse; having access to a variety of up-to-date tools for diagnosis; and offering different forms of treatment adapted to specific individual needs. The contract between the diocese and the clinic should specify that professional information acquired during the course of treatment can be shared with the diocesan authorities.*

*For the therapy required by victims and their families, see Recommendations 11 and 12.*

- 18. Verify with insurance companies the particular clauses of a contract required so that the diocese can fulfil its obligations in regards to maximum pastoral support to all persons concerned, as well as appropriate services for counselling and therapy.**

*In the same context, the diocese or religious institute could establish a contingency fund, where applicable, in view of covering legal, medical and psychotherapeutic expenses. These contingent measures should consider taking into account possible revelations of cases dating back several decades.*

*The priest who has been convicted should be asked to contribute as much as possible, even if it be only in a symbolic way, towards paying the expenses incurred because of his conduct.*

- 19. Manifest particular pastoral care for the sufferings of the parish community when one of its priests is accused or convicted of child sexual abuse; and encourage the parish congregation to participate in the recovery process by offering assistance and understanding to those affected.**

*Among those affected by the accusation or sentencing of a priest for child sexual abuse, we must not forget his brother priests, whether in the same parish or neighbouring parishes. They feel through association the negative impressions circulating on the priestly ministry.*

- 20. Decide, in consultation with the treatment centre, about the possible return to active ministry of a priest who, having been convicted of child sexual abuse and having served his sentence or having received a suspended sentence, asks to resume his ministry. Such a decision must give the protection of children first priority and, correspondingly, evaluate the potential risk constituted by the priest's eventual return to the ministry. Appendix 9 outlines the services available from treatment centres in such cases.**

*The bishop should neither promote re-entry of priests at all costs, nor refuse re-entry of priests under any circumstances. The bishop or the religious superior should make the decision in consultation with the treatment centre. The following points should be kept in mind:*

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- a complete and reliable diagnosis and prognosis has to be available;
  - the priest would have to accept or at least recognize the problem exists;
  - there would need to be adequate probation time between the period of incarceration and eventual acceptance for re-entry;
  - the priest would have to agree to maintain a relatively low profile in the community;
  - an effective system of monitoring has to be available;
  - other mechanisms such as support groups and after-care programs need to be available in the diocese which can and will provide continuing support and guidance to the priest;
  - an assurance that any ministerial assignment would avoid bringing the priest into contact with potential victims (e.g., individuals or groups with characteristics similar to the previous victims, or persons who had previously been victims of sexual abuse);
  - in each individual case, the relationship between the occurrence of the offence and the existence of a personal crisis or risk factors would have to be assessed. (It should be emphasized that not all sex offenders have the same motivations or behaviour patterns.)

*Prudential judgements are necessarily difficult, since risks can occur outside the identifiable ministerial context.*

**21. Obtain the informed opinion of the diocesan presbyterium about reintegrating a priest into the ministry after his period of incarceration, and give this advice full consideration.**

*The ways for consulting the diocesan presbyterium will be set by each diocese. In most cases, the dioceses will establish representative groups, that is, the members of the Priests' Council, of a special committee (see Recommendation # 22), or of the advisory committee to the clergy office, etc.*

**22. Institute in each diocese, if required, a re-entry committee to assist the bishop in his decisions regarding reintegration.** Members of this committee should be recruited from among those who already know the facts, and from people in neighbouring parishes or the actual parish where the priest would be accepted for reintegration into pastoral ministry. This committee would be under the responsibility of the bishop's delegate or the priest responsible for diocesan clergy, who should evaluate all the factors discussed in Recommendation # 20, and meet with the priest who is seeking to return to active ministry.

*The personal intervention of the diocesan bishop is recommended in such circumstances. The priest who would be reintegrated should be prepared to meet with the members of the parish council or with a group of parishioners to ask for their support, understanding and prayer.*

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**23. Offer to priests** who have completed a prison sentence for of child sexual abuse, and who cannot meet all the established conditions for re-entry into pastoral ministry, **one of the following options:**

- to remain as priests under a formal prohibition of exercising any pastoral ministry whatsoever; in this situation, they should be independently capable of earning their living for their own sake and for the good of the Church;
- to retire, if they have reached the age to do so and if they are financially able to provide for their own needs;
- to ask for their laicization voluntarily;
- to accept canonical penal proceedings which could result in their being removed from the clerical state.

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## C. Recommendations to Those Responsible for Priestly Formation

### Preliminary note

Those responsible for priestly formation receive a mandate from the diocesan bishop to prepare the future priests of a particular diocese. These persons cooperate at different levels (for example, archdiocesan, interdiocesan, civil province or larger pastoral region) in order to develop common policies which then are submitted for the approval of the bishops concerned. However, it is the diocesan bishop who commits to those responsible the specific task of forming his priests.

Those responsible for priestly formation will readily recognize in this report the main emphases of a particular movement in psycho-education. This movement has inspired the whole dynamic behind a formation plan we consider especially appropriate to the contemporary world and Church. Even though we believe this movement has already proven itself in many formation and therapeutic settings in Canada, we do not claim that it represents the only valid approach. We invite those responsible for priestly formation to make the necessary adjustments in order to achieve, perhaps through different means, the same basic objectives as envisaged by this particular movement.

The following recommendations do not pretend to be a replacement or substitute for a complete program for the formation of future priests in its full philosophical, theological and spiritual dimensions. Nor are these recommendations intended to replace the orientation document approved by the Holy See in 1980 to which we will subsequently return. Their purpose is rather to indicate some of the conditions needed for the psycho-affective development of the candidate to the priesthood in order to foster the interiorization of his vocation, the strengthening of his commitment, and the integration of his vocation as a priest and his pastoral work.

We recommend that those responsible for priestly formation:

24. **Advocate**, in the groups which journey with priesthood candidates in order to discern their vocation, **that the candidates be accompanied by a spiritual guide who can also serve as mentor** (for example, an adviser who is a wise and experienced counsellor, and whose life work is proven and inspiring).

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*This accompaniment, even for candidates journeying without such groups, helps the candidate to come to know Jesus Christ better and develop a significant relationship with him. In the case of an aspiring candidate who has recently undergone a conversion experience, vocation discernment over several years is advised.*

- 25. Propose and enforce criteria for a candidate's admission to the priesthood** based on his personal fundamental strengths, as these relate to the stages of the candidate's human growth. Special attention should be paid to the harmony or disharmony which exists between the candidate's chronological age and his life-style.

*A candidate who applies to a formation centre in his twenties is still attempting to integrate Gospel values into his decision making. A candidate in his thirties has already met the earlier challenges of his professional life and his community commitments. He must become more autonomous in his choices and deepen his sense of pastoral commitment. Lastly, a candidate in his forties has already arrived at mid-life and should be capable of renouncing external expectations, accepting solitude as part of a more intense interior life, and understanding that celibacy has a spiritual significance and also provides greater availability in terms of priestly ministry.*

- 26. Implement a selection process for candidates** which focuses more on the candidate's personal fundamental strengths, rather than on factors of vulnerability, without however disregarding the latter. In the same spirit, it is recommended that there be an initial meeting with the candidate and those responsible for his formation even before there is psychological testing.

*Most bishops ask that those responsible for formation be assisted in the formation process by experts on the team of an accredited centre, so as to obtain a detailed assessment of each candidate. The results of the psychological tests, recorded in a report given to the candidate and, with his permission, forwarded to the rector of the seminary, are an important and indispensable part of his admission file.*

- 27. "Personalize" the whole process of the candidate's formation**, paying special attention to each candidate's personal strengths, history, age, the progress of his achievements, and his development towards maturity.

*The objective is life as a priest, with achievements to be realized and challenges taken on during the course of the journey (see Appendix 5).*

- 28. Pay particular attention to the candidate's progress in the following areas:** his assumption of commitments; his becoming truly responsible for his own personal development; concern for others; his life-style and the attainment of a certain financial independence; the adequate satisfaction of his basic needs and the presence of a healthy balance in life; his emotional stability.

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*It would be helpful to refer to a document prepared through a joint effort of representatives from seven English-language seminaries in Canada and members of the CCCB Secretariat. Its final version was approved September 28, 1978, by all the bishops of the English-speaking sector of the CCCB. The document was submitted by the Conference to the Congregation for Catholic Education as a revision of the 1971 "ratio fundamentalis" for English Canada and later published under the title, **The Program of Priestly formation**, Ottawa, CCCB, 1981, 35 pages.*

*Those responsible for priestly formation should also be attentive to the following factors: the candidate's functional or dysfunctional relationship with the members of his family, particularly with the authority figures (father and mother); his emotional development in relationships with women and men; as well as the special case of an only child, etc. This is intended to help the candidate acquire the self-knowledge necessary for progressing in his interpersonal and community life.*

*It would be advantageous for those involved in the formation process to know the seminarian's family background in order to better understand the origins of certain dysfunctional relationships between a candidate and his family. This would help a candidate overcome specific obstacles to his personal growth (for example, an alcoholic parent, a difficult relationship with a brother or sister, a parent's over-authoritarian attitude, the trauma of abuse at an early age).*

## **29. Examine with the candidate his own insight into himself, and identify the strengths and weaknesses of his key life experiences.**

*A human formation counsellor, as distinct from the spiritual director, should be appointed who will guide each candidate in his integral human formation. Some seminaries prefer a formation process involving small groups of seminarians, but with the same objective of the candidates obtaining better insight into themselves. This group work could, as needed, be complemented with an individualized approach.*

*The human formation counsellor, with special training in the basic principles of human development, should be clearly and unambiguously concerned with the external (observable) behaviour of the candidate, which includes the manifestations of his psychosexual identity. This form of accompaniment should help the candidate acquire and develop a greater self-awareness and to take a more conscious possession of his integrated self. He will be required to do this throughout his life in order to live his commitment to celibacy. This personal accompaniment should be recognized, by common agreement, as being in the external forum, thus leaving the human formation counsellor free to participate in the evaluation of the candidate and of his call to the diaconate and priesthood.*

*Human formation counsellors should be chosen from among men and women who are well established in their faith and convinced of the essential reality of the ministry of priests, and should have the necessary training to do this important task. It would be hoped that those involved in such formation would be able to acquire, and integrate into their own respective areas of responsibility, a vision of integral human formation and of the role of the human formation counsellor.*

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**30. Advocate the formation of priesthood candidates within the context of integral human development.** This implies in particular:

- a clear view of the theological identity of the priest, and a global (holistic) view of the human person which integrates all the dimensions of human identity;
- the practice of supervised reflection on their human experiences, so that candidates might have a deeper understanding of themselves and the capacity to make choices that are clear, free and consistent with their vocation;
- the development of altruistic and impartial relationships with others, in a spirit of collaboration with lay people (men and especially women).

For a fuller explanation of what integral human development involves, see Appendix 5.

*The concept of integral human development must be understood as a process in which the seminarian can gradually grow in human maturity, in an atmosphere of trust and accountability, with the help and accompaniment of the human formation counsellor (or a formation group), as well as with the collaboration of other resource persons, in particular the spiritual director. Growth in maturity reveals itself through increased self-awareness and the deliberate integration of the various facets of personal identity. It is linked to the age of the candidate, his background and his understanding of life, as well as to the quality of his relationships with others. Such growth is realized through a process of self-revelation of the seminarian's life experience (with particular attention to his accomplishments). Its objective is to actualize the candidate's strengths, from the approach and perspective of human growth and development.*

**31. Foster agreement and collaboration among the various resource people** who have special responsibilities in the formation of candidates (including the academic, spiritual, human, pastoral, artistic, missionary, and community dimensions).

*It is important to emphasize how necessary it is that women be among those who collaborate in the formation of candidates for the priesthood. The involvement of women is considered essential at all stages and in every aspect of the formation (including teaching, counselling and pastoral work).*

*Moreover, it will be noted that the collaboration recommended goes beyond a team of "directors" or those responsible. Collaboration should result in an experience of community life in which there is a true life sharing among all the members of the community, both those responsible for giving the formation and the candidates, in an atmosphere of confidence and clarity about the goals and criteria of the formation process.*

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32. **Foresee**, within the formation process of seminarians, **the presentation of up-to-date statistics on the present-day phenomenon of family violence**; noting especially the frequency of child sexual abuse, and paying special attention to child sexual abuse by priests (i.e., its incidence, the psychological profile of offenders, the risk factors, pastoral care of victims, etc.).

*Such a formation program should reflect clearly and unequivocally the position of the Church in this regard:*

- a) *Child sexual abuse has been committed by priests in the past and could happen again in the future;*
- b) *Child sexual abuse is tolerated neither by the Church nor by society;*
- c) *In the course of their ministry, priests can become aware of situations of child sexual abuse and should know how to respond properly in such circumstances. In particular, they should know the requirements of provincial legislation for reporting (see Recommendation # 8 and Appendix 2).*
- d) *In times of personal crisis, certain priests may feel overwhelmed by the urge to act out their sexual fantasies. Church authorities must be able to listen to their problems **before** abuse actually occurs, and provide a pastoral and clinical response. Once a sexual offence has been committed against a minor, the canonical and secular laws must be allowed to follow their course without hindrance, since the life of a child could be seriously affected (see Appendix 6, which compares the concurring requirements of confidentiality and reporting).*

33. Ensure that those responsible for the formation of seminarians **provide the diocesan bishop and/or the clergy office with a profile of each deacon to be ordained priest**, which would be helpful in determining what first assignments are appropriate for the priest.

*This profile should be prepared in an open manner and in collaboration with the different resource people on the formation team and with the candidate himself. It would show the candidate's various accomplishments with respect to the aims and objectives of the formation process. In some dioceses, the profile is prepared in progressive and gradual stages and given to the bishop at the time of ordination.*



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## D. Recommendations to Those Responsible for Priests in a Diocese

### Preliminary Note

The carrying out of the recommendations concerning the life and ministry of priests ultimately comes under the diocesan bishop. However, at least in dioceses with several hundred priests, the bishop will usually entrust the immediate and direct pastoral responsibility to the Clergy Office (responsible for both religious and diocesan priests).

We recommend that those responsible for priests:

34. **Appoint, in consultation with the diocesan bishop, an experienced priest to be available to newly ordained priests as their mentor,** and to assist them in the transition from seminary life to the many forms of pastoral experience in the local Church community.  
*This priest could be the pastor with whom the newly ordained is called to serve or, preferably, a priest in a neighbouring parish.*
35. **Put in place, when opportune, a plan of action (including time for meeting, resource persons, etc.) for sustaining the spiritual direction which the newly ordained priests began during the years in seminary.**  
*This form of support is crucial to maintaining and furthering a sustained life of daily prayer, the development of which can be observed. The new priest obviously remains responsible for his own spiritual growth.*
36. **Invite newly ordained priests to set personal and ministerial goals for the period of their initial assignments;** these goals should be reviewed periodically, especially when the priest takes on new pastoral assignments.  
*Attention should be paid in these evaluations to the various facets of a priest's personal identity: the use of his physical energies, productiveness in his work, awareness of his responsibilities and talents, his psychosexual integration, receptiveness to others, the meaning he gives to his life, etc.*
37. **Prepare policies regarding the need for periodic up-dating, renewal and specialized training.** This will foster a life-long, on-going formation of all the priests of the diocese.  
*This implies that the means and resources which the priest can call on to enhance his personal and professional development be well publicized.*

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- 38. Provide priests with regular opportunities for up-dating their pastoral knowledge through seminars. These seminars should periodically address the issue of child sexual abuse, from three angles:**
- new scientific knowledge;
  - Church policy as well as civil and criminal laws;
  - issues concerning moral theology, professional ethics, and the theology of sexuality.
- 39. Pay particular attention to priests who are experiencing a major personal or pastoral crisis, offering them counselling, if requested or judged necessary. In such circumstances, immediate consideration must be given to evaluating whether it is preferable to allow the priest to continue his ministry or to invite him to take on another type of work which would be more suited to this temporary situation.**
- 40. Make sure that an accused priest is informed about the availability and possibility of supportive treatment or counselling during the judicial process, and is encouraged, according to the advice of his counsellor, to use these services (see Recommendation # 17).**
- 41. Place a priest accused of child sexual abuse on administrative leave with pay, from the time there are reasonable and probable grounds to believe that child sexual abuse occurred until completion of the investigative or judicial process. This leave does not imply either the guilt or the innocence of the person under investigation.**

*When a priest has been financially assisted by his diocese in order to choose and retain legal counsel, it is suggested that suitable arrangements be made, when possible, for the priest to reimburse the diocese for its financial outlay, should he be found guilty.*

- 42. Ensure that the bishop's delegate, the diocesan vicar general or the bishop himself (or the religious superior, if such is the case) continue caring for the incarcerated priest, visiting him periodically, offering him the moral support needed, and never forgetting that he is a fellow human being and a child of God in need of compassion.**

*The incarcerated priest should be treated as a priest with his rights as long as he has not been canonically removed from the clerical state. Fellow priests and lay persons should also be encouraged to visit him in prison.*

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- 43. Clearly inform the parish council or representative parishioners, in an open and responsible manner, before appointing a priest who has been reintegrated into the pastoral ministry, and ensure that the receiving parish community will support the initiative of this appointment.**

*This sharing of information is not without problems, given the additional pressure it puts on the candidate for re-entry. Nonetheless, experience tends to indicate that those few who are involved in the situation will be fully supportive.*

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## E. Recommendations to the Canadian Conference of Catholic Bishops

We recommend that the Canadian Conference of Catholic Bishops:

44. **Prepare and implement a code of professional ethics for clergy and pastoral agents.**
45. **Continue to co-operate** with the Canadian Religious Conference, according to the situation as it evolves, **in working towards healing as initiated with the Native peoples** following revelations concerning the former Indian residential schools (this is in reference to the meeting in Saskatoon, March, 1991).
46. **Support and foster the present involvement of the diocesan Churches of Canada** in their efforts to emphasize baptismal priesthood and promote an ecclesial communion in which the ministerial priesthood serves the priesthood of all the faithful.

*Throughout the country we see a progressive transformation in the way certain diocesan structures function, e.g.: greater accent on the partnership of women and men; clearer expressions of the ministries of priests and pastoral agents; diocesan synods, etc.*

*We recognize that there is a direct connection between a certain model of Church life and the deviations we deplore in the behaviour of some of the Church's ministers. We do not claim this relationship is one of cause and effect but suggest, based on certain studies, particularly the Winter Commission, that a model of Church life in which priests live their ministry as if it were an undebatable power, provides a more favourable environment for committing and continuing acts of child sexual abuse (see Winter Commission, Vol. I, pp. 137-138). However, rather than belatedly putting hypothetical blame on outdated social structures that still exist, we ask the CCCB to support and promote all that is being done to implement the true spirit of the Second Vatican Council. Indeed, it is through fidelity to their own vocation of renewal and conversion that our diocesan churches will indirectly become less vulnerable to possible deviations by some of their ministers.*

47. **Explore ways of participating in a telephone service designed to provide assistance to troubled youth.** Dioceses or groups of dioceses could consider a similar project at the local or regional level.
48. **Collect suggestions and recommendations** submitted by local groups throughout Canada, using the discussion materials prepared by our **Ad Hoc Committee**, and provide the best follow-up possible.

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- 49. Have the competent authorities undertake an up-dated outline of the “ratio fundamentalis” for the formation of future priests (see Recommendation # 28).**

*This updating could take advantage of three recent studies: the Synod document on this subject, the evaluations from the apostolic visitations of the Canadian seminaries, and findings of the work group that was commissioned by the **Ad Hoc** Committee.*

- 50. Call for immediate and continuing research in the social sciences** regarding the complex reality of human sexuality (both heterosexual and homosexual orientations), the sexuality of celibates, and the issues linked to the deviant expression of sexuality.

*According to some researchers, it is urgent to establish a scientific basis on which clear guidelines can be made for the treatment of sexually dysfunctional priests.*

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# CONCLUSION

The two years of study we undertook, in response to the request of the Canadian Conference of Catholic Bishops, have taught us a great deal about the insidious character of sexual abuse. Within the limits of our studies, our discussions and the reports of our work groups, we have been able to come to a better understanding of the extent of the devastation caused by this abuse.

The devastation touches **the whole community** to one degree or another: the families and friends of the victims; those in their immediate community (school, neighbourhood, parish, scout troop, sport's club, activities centre, etc.); and the groups linked to the abusers (teaching staff, medical institutions, clergy, psychologists and psychiatrists, therapists, etc.). In varying degrees, these persons or agencies were obliged to live in an atmosphere of mistrust, suspicion, insidious accusations and at times contempt.

But abuse also causes **profound damage**. We became aware of the traumas that still resound within adults who lived through repeated abusive experiences in the past. Many or most have had to go through a long process before being able to recover, as adults, some belief in their own personal worth. Groups and institutions felt stigmatized when it was revealed that some of their members had been implicated in incidents or allegations of abuse. Our Church, people and clergy, has been deeply affected by the devastation. These profound effects on others, as well as on the actual victims, illustrate how the consequences of evil are transmitted and how difficult it is to control their damaging spread, even when the abusers are not numerous.

Rather than let ourselves be discouraged by these devastating effects, we chose to rely upon another kind of infectiousness. Goodness is also able to spread among people! We remembered the words and actions of Jesus and how some were scandalized by the contacts he maintained with publicans and sinners. This reminded us that the effects of the Good News can also be contagious.

We began our work firmly rooted in the hope that life and resurrection will triumph over the seeds of death, provided we remain true to the message of the one who told us he is the Resurrection and the Life, and who showed us the paths that lead to him: truth, humility, conversion and forgiveness.

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The path of **truth** becomes immediately evident. All our considerations convinced us that child sexual abuse occurs and will continue in a climate of deception, hypocrisy and lies. This is why our suggestions and recommendations are clearly oriented towards the search for truth: The truthfulness of statements made to the media. Personal truthfulness and honesty in the preparation of candidates for the priesthood. Insistence on the truth throughout the therapy of the abusers. Truthfulness with those few parishes asked to accept a priest who is being reintegrated into the ministry.

The path of **humility** is no less important. Even if only a tiny fraction of Canada's 11,000 priests in active ministry have been implicated in cases of abuse, the Church must humbly admit that some of its ministers are in flagrant contradiction to the message they have been commissioned to preach. In this spirit of humility, we suggest that more energy be put into correcting wrongs, than into safeguarding appearances; into humble care of the wounded, than into attempts to justify; into effective forms of education and careful research into ways of improving services for children, the poor and the most vulnerable in our society.

The path of **conversion** is also most necessary. Priest abusers are not numerous, but they are a painful indication that something is lacking within the Church. It is in this spirit that we have drafted a number of recommendations calling for: particular attention to all the measures of prevention possible in the formation of future priests; multiple ways to assure better pastoral and spiritual care for newly ordained priests; new insistence on communities and forms of fraternal support; and the progressive transformation of how our parish communities and their pastors live the insights of the Second Vatican Council.

**Forgiveness** is certainly not the easiest path the Lord has indicated to us. In cases of sexual abuse it can, at times, become confused with other paths erroneously called "the road to pardon". We must never forget, for example, that sacramental forgiveness can be used as a kind of security or a form of "cheap grace", to use Dietrich Bonhoeffer's expression. Nor should we demand premature forgiveness on the part of victims, particularly as a means of more or less silencing the demands of justice or concealing an unhealed wound. In this report we have tried to indicate what truly leads to forgiveness and how to avoid becoming side-tracked.

Knowing well that we have not said the final word in response to these difficult questions, with humility we ask our readers: "Are we right in believing that we, as Church, can pass from pain to hope?"

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# APPENDIX 1

## BIOGRAPHICAL NOTES ON THE COMMITTEE MEMBERS

### **ANDRÉ BOYER**

Born in Montreal; married and father of two children. Member of the Quebec Professional Social Workers Corporation, Canadian Social Workers Association and Quebec Professional Chartered Administrators. University education in social services (Sherbrooke University, Quebec), followed by further training in administrative management. Work experience in social services: first of all in the adult delinquency field, then working with families with socio-economic difficulties and, for the last 20 years, in the scholastic field.

Employed by Social Services of Metropolitan Montreal Centre, he holds the title of Division Head, School Social Services, for the three French school boards of the City of Laval. He is also commissioner for the Commission de la protection des droits de la jeunesse du gouvernement du Québec. He is personally involved in various social and community organizations.

### **RITA CADIEUX**

Born in Shawinigan, Quebec; widow and mother of two sons. Master's degree in social work (University of Montreal); further graduate studies at McGill University and Case Western University, Cleveland, Ohio. Professional experience: community worker, social development officer and administrator of social programs; works with minority and disadvantaged groups; federal public service (Department of Citizenship and Immigration, Secretary of State, Canadian Broadcasting Corporation, and Canadian Human Rights Commission). Para-professional activities: General Assembly of the United Nations (1969), UN Commission on the Status of Women (1973-76), UN Sub-Commission on the Prevention of Discrimination and the Protection of Minorities (1984-87).



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## **GERARD COPEMAN**

Born in Quebec City; priest of the Diocese of Sault Ste. Marie, Ontario. Served as secretary and master of ceremonies to the bishop; parish assistant and pastor of several parishes; diocesan director of the Cursillo movement; director of the Diocesan Office of Social Justice; chair of the Priestly Renewal Committee (1981 - 1986); chair of the Diocesan Personnel Committee (1986 - 1992); member of the National Council and English Education Committee of the Canadian Catholic Organization for Development and Peace (1982 - 1987); diocesan consultor (1989 - 1994). Studies in social justice at St. Michael's College, Toronto. Elected vice-president of the National Federation of Councils of Priests (English Sector) (1986 - 1990); elected president of the same federation 1991 - ....); member of National PLURA (1984 - 1987); member of Ontario PLURA (1984-1993).

## **✚ ROGER ÉBACHER**

Born in Amos, Quebec, from a family of 15 children. Archbishop of Gatineau-Hull since 1990. Licentiate in theology (University of Ottawa); doctorate in philosophy (Institut catholique de Paris). Diverse pastoral ministry: college professor in Amos; diocesan director of pastoral ministry; pastor; episcopal vicar; vicar-general of the diocese of Amos; Bishop of Baie-Comeau (1979-1988); and Bishop of Gatineau-Hull (1988 - ....). Responsibilities in the Canadian Conference of Catholic Bishops: member of the Liturgy Commission and of the sub-committee on liturgical broadcasting; member of the Permanent Council. Involvement in the Assembly of Quebec Bishops: member of the Committee on the Laity and the Family.

## **✚ ADAM EXNER, O.M.I.**

Born at Killaly, Saskatchewan; family of eight children. Archbishop of Vancouver since 1991, after having been successively Bishop of Kamloops, B.C., and Archbishop of Winnipeg, Manitoba. Licentiate in philosophy (Gregorian University, Rome); licentiate in theology (Gregorian University, Rome); doctorate in theology (University of Ottawa). Pastoral ministry: professor of moral theology at St. Charles Scholasticate, Battleford, Saskatchewan; rector of the Scholasticate; professor of moral theology at Newman Theological College, Edmonton, Alberta. Positions held in Canadian Conference of Catholic Bishops:

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member of Pastoral Team and of the Permanent Council; member of the Theology Commission and of the Commission for Christian Education (English Sector).

***NUALA PATRICIA KENNY, M.D. FRCP (C)***

Born in New York, USA; member of the Sisters of Charity of Halifax. Fellow in Paediatrics of the Royal College of Physicians and Surgeons of Canada (1975); and certified by the American Board of Paediatrics. Present responsibility: professor and head of the Department of Paediatrics at Dalhousie University; Faculty of Medicine and chief of paediatrics at the Izaak Walton Killam Hospital for Children in Halifax. Member of many professional and scientific organizations, notably the Royal College of Physicians and Surgeons of Canada, Canadian Medical Association, Canadian Paediatric Society, Assembly of Canadian Paediatric Department Heads and National Council for Bioethics in Human Research. Dr. Kenny also served as a member on the Commission of Enquiry into Sexual Abuse by Clergy in the Archdiocese of St. John's, Newfoundland (Winter Commission). She lectures extensively in paediatrics, health organization and bioethical topics.

**✦ *JAMES MacDONALD, C.S.C.***

Born in Whycomomagh, Nova Scotia, one of nine children. After joining the Congregation of Holy Cross, he studied at St. Joseph's University, New Brunswick; Holy Cross Novitiate, North Dartmouth, Massachusetts; University of Notre Dame, Indiana, and Holy Cross Seminary, Ste. Genevieve, Quebec. He was ordained in 1953. As a Holy Cross Father his ministry included: director of vocations; provincial steward: provincial director of personnel; vice-provincial steward, provincial director of personnel; vice-provincial; membership on the Holy Cross mission band; superior of Holy Cross houses of formation; parish priest and dean of the Waterloo Deanery (Diocese of Hamilton, Ontario). In 1978, he was appointed Auxiliary Bishop of Hamilton; in 1982, Bishop of Charlottetown, Prince Edward Island, and, in 1991, Archbishop of St. John's, Newfoundland. As a member of the CCCB he has served on several national commissions, the Permanent Council and the Executive Committee.



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## APPENDIX 2

### DIOCESAN PROTOCOL

The eighth recommendation of the report invites each diocesan bishop to “**mandate the Advisory Committee to prepare and maintain a current basic protocol regarding situations of sexual abuse**; after being prepared and updated, the protocol must of course be authorized by the diocesan bishop in order to be implemented.”

#### **Why prepare a diocesan protocol?**

Basically, because a number of parties must act on the same case, their respective responsibilities differ, the order of their intervention must not be haphazard, children must receive maximum protection, different jurisdictions deal with the same problem, and children must be spared as much as possible the trauma of having to testify repeatedly concerning an event which caused them great distress.

In fact, where there is an allegation of child sexual abuse against a priest, the following parties are liable to intervene at one time or another: the direct or indirect witness or witnesses of the facts which led to suspicion; a representative of the Church establishment (i.e., the bishop’s delegate); someone acting in the name of the government child protection agency; someone entrusted with the police inquiry; the child’s parents; the child; the respective lawyers; social workers; therapists; a judge; witnesses from the school environment; representatives of the media; etc.

Furthermore, the respective responsibilities of all the parties liable to intervene are quite specific: pursuant to provincial legislation, there is the duty to report child sexual abuse to the local child protection agency or the police; the bishop’s delegate cannot take the place of the police or judiciary authorities to conduct an investigation, which would, in effect, contravene most provincial or territorial laws; the person acting on behalf of the government child protection agency must receive the report and determine whether the abused child’s safety or development are at risk; the police force must investigate and, depending on the outcome, recommend for or against bringing the case before a criminal court; the local

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Crown Attorney must weigh the evidence and decide whether indictment is warranted. The responsibilities of other parties are also quite specific.

On the other hand, the actual sequence of these interventions must never be left to chance or improvisation because the very requirements of both the investigation and the logical ordering of its various stages serve a purpose no one should think of trivializing. The children's higher interest, that is, their maximum protection, requires the efficient joint effort of all parties involved.

Finally, preparing a diocesan protocol serves a secondary purpose of no little importance: sending out a clear message to the effect that any form of child sexual abuse by adults is unacceptable in any society, *a fortiori* when perpetrated by men whose priesthood or religious calling is dedicated to protecting the weak.

### **What is a joint-intervention protocol?**

It is a document in which are set out, to the greatest possible extent, the times and specific objectives of the intervention of the various parties involved in reacting to a given event. In the case at hand, the event is the following: an allegation of sexual abuse by a priest or religious against one or more children. Diocesan authorities must prepare a document in which are established the chronology of necessary actions, the names of those responsible for each intervention, and the interaction between Church and state interventions with respect to the same event, namely the allegation that A sexually abused child Y.

The joint-intervention protocol differs from diocesan policies on sexual abuse. Whereas the latter could and should extend to the whole area of prevention and therapeutic support for victims and their parents, the former is more akin to a traditional "customary" or crisis-response tool prepared for use in unforeseen circumstances where efficient joint action is needed which is respectful of the various levels of jurisdiction, geared to the protection of the child, etc. This type of document is, in some respects, analogous to the contingency plans developed by public protection agencies which deal with potential emergencies or catastrophes (PCB fires, toxic material spillages, hospital fires, major gas leaks).

### **How to prepare a diocesan protocol?**

Two complementary avenues are available for the preparation of a diocesan protocol on allegations of sexual abuse by a priest or religious against one or more chil-

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dren: on the one hand, experience and, on the other, a rationalization based on the consideration of all pertinent parameters.

Experience is the first avenue. It can be the direct experience of a diocese with similar cases or the experience of another diocese with a similar situation. It can also be the experience that other authorities have formalized in a protocol created outside the Church. The following is a good example: **Child Abuse Protocol: An Investigative Procedure to Coordinate Response in the Regional Municipality of Ottawa-Carleton (September, 1990)**. This agreement was prepared by a liaison sub-committee of the Police and the Children's Aid Society of the region, after a broadly based consultation undertaken by committee members with their respective organizations, in addition to consultation with the Crown Attorney's office, Probation Services, the Ministry of Community and Social Services, and the Community Advisory Committee on Child Abuse. [Le document comporte une version française intégrale sous le titre: *Protocole concernant les enfants maltraités.*]

We may also refer to the following document: **Inter-Ministry Child Abuse Handbook: An Integral Approach to Child Abuse and Neglect**, Victoria, B.C., Ministry of Social Services and Housing, 1988, 125 pages. The latter involves the collaboration of five departments: Attorney General, Education, Health, Social Services and Housing, and Solicitor General.

The second avenue – which is a complement to the first – is the consideration of all pertinent parameters:

- A. Lawyers should have in-depth knowledge of the various Criminal Code provisions pertaining to child sexual abuse;
- B. Lawyers should be acquainted with the current provincial legislation pertaining to the duty to report child sexual abuse. The following list of the relevant statutes for 1990 is provided for convenience only. It is assumed that the applicable legislation will be consulted by lawyers at the local level.
  - Newfoundland: Child Welfare Act, section 49: 1, 2, 3;
  - Prince Edward Island: Family and Child Services Act, section 14: 1, 2, 3, 4, and 5;
  - Nova Scotia: Children's Services Act, section 77: 1, 2, 4; section 82;

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- New Brunswick: Family Services Act, section 30: 1, 2, 3, 4, 5, 6, 7, 8, 10;
  - Quebec: Loi de la protection de la jeunesse, sections 39, 43, 134;
  - Ontario: Child and Family Services Act, 1984, section 68, 1-8; section 81,1;
  - Manitoba: Child and Family Services Act, section 18, 1-6;
  - Saskatchewan: Child and Family Service Act, sections 12, 1-4;
  - Alberta: Child Welfare Act, section 3, 1-6;
  - British Columbia: Family and Child Services Act, section 7, 1-4;
  - Yukon: Children's Act, section 117, 1-3;
  - Northwest Territories: Child Welfare Ordinance, section 30.1, 1-6; section 35, 1.
- C. Canonists should have in-depth knowledge of the pertinent Church legislation (see, in particular, Appendices 3 and 4);
- D. Diocesan authorities should have in-depth knowledge of contemporary communications requirements (see, in particular, Appendix 7).

### **Why not propose a standard protocol?**

Some Committee members and bishops were hoping that our report would propose a standard protocol for adoption in all Canadian dioceses. In spite of the obvious appeal of such a suggestion, there were a number of reasons against implementing it. First, the various provincial laws on reporting, despite their basic similarity, show differences which must be respected. Moreover, the coordination of interventions between the child protection agencies and the office of the local Provincial Crown Attorney can vary from province to province. Finally, the basic diocesan organizational structure is not identical in all dioceses.

Nonetheless, we earnestly stress the importance of interdiocesan consultation within a pastoral district or a province. In fact, we already did this in the explanatory notes following Recommendation # 7 and have mentioned the value of the expertise other dioceses can provide in this respect.

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# APPENDIX 3

## THE CANONICAL PRELIMINARY INQUIRY \*

1. It should be remembered that, both in the secular courts and in the canonical penal system, a person is presumed innocent until proven otherwise. Therefore, care should be taken to ensure that this principle is always observed, even when encouraging a thorough yet sensitive inquiry.
2. It should also be noted in a canonical inquiry that the accused person is not bound to admit to an offence, nor may an oath be administered to the accused (canon 1728, § 2) who should be informed of this provision before being questioned, even in a preliminary inquiry.
3. At no time after an allegation has been made should the diocesan bishop or any of the priests involved in the process hear the sacramental confession of the accused. The seal of confession is, of course, inviolable (see canon 983, § 1).
4. The delegate shall be empowered at any time to carry out his or her responsibility personally, or to appoint any number of persons, “examiners”, who may or may not be members of the committee, to assist in conducting a preliminary inquiry into an allegation (see Recommendation # 7). The purpose of such an inquiry is to obtain information determining whether or not there are reasonable or probable grounds to believe that there has been a situation of sexual misconduct.

If the case is one that would be the object of reporting laws, the delegate shall make the necessary contact with the secular authorities.

5. In the case of a minor, a person selected for this purpose by the delegate would, if possible, and according to the instructions of the delegate, meet with

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\* Excerpt from the Work Group I report. This report was submitted on November 15, 1991.



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the parents on behalf of the diocese to offer pastoral support and show care and concern for those involved.

If such support is not desired, at least advice should be available to them as to where to obtain appropriate professional counselling for themselves and the minor.

If there are reasonable grounds to believe that abuse might have taken place, and if the parents accept, professional help should be offered immediately if it is available in the area. If it is not available, the parents and minor child could be referred elsewhere.

It would be important to explain to the parents that the matter has to go through legal processes, and that no judgement can be made before such processes have taken place and the matter resolved.

In all matters relating to this phase of the inquiry, professional secrecy is to be observed.

6. If the delegate determines the allegation to be frivolous or unsubstantiated, the inquiry will be terminated and the diocesan bishop and the accused priest will be so informed. If the priest in question is a religious, the competent superior shall also be informed.

If, however, in the meantime, the allegation has become public, appropriate steps must be taken to repair damage done to the priest's reputation.

7. An accused priest is encouraged to engage the services of a lawyer who shall not be the diocesan lawyer. Suitable arrangements would have to be made regarding the covering of legal expenses, taking into account the financial situation of the diocese.

Furthermore, considering the seriousness of these cases, if the accused is called for questioning at this stage of the preliminary canonical process, or if the case is to be treated administratively, it seems only just that he also have the aid of a canonical advocate. However, he should be informed that anything he says might be used against him in a secular criminal proceeding or in a civil lawsuit.

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8. If the delegate has reason to believe that there may be an allegation against a priest who does not hold an appointment from the diocesan bishop (e.g., certain religious, visiting priests), the delegate shall immediately communicate with and advise the ecclesiastical superior of the priest regarding the possible allegation.
  9. In the case where the accused priest holding an appointment in the diocese is a religious, the competent superior shall notify the diocesan authorities if the superior consents to the application of the diocesan procedures. The delegate conducting the inquiry shall report the outcome to the superior, and shall answer such legitimate inquiries about the progress of the matter that the superior may make.

If, on the other hand, the institute's own procedures for dealing with such matters have been invoked, a report of the outcome shall be made to the diocesan bishop's delegate, and the superior shall from time to time answer any legitimate inquiries that the delegate may make.

10. Upon completion of this phase of the preliminary inquiry, a meeting could then be held with the appropriate civil counsel present; it would comprise the diocesan bishop or his representative, the diocesan lawyer, the accused priest and counsel for the accused. At this time, having heard the delegate, the diocesan bishop could make an interim disposition that would be made in respect of the priest's functions in the diocese (see below, No. 14).
11. If secular proceedings are taking place, it might be preferable to delay any further canonical inquiry until the matter has been resolved before the secular courts.
12. If, on the other hand, there are no secular proceedings, and if the accused admits that the allegations are true, the delegate shall immediately present a report on the investigation to the diocesan bishop.
13. If, however, the priest denies the allegations which have at least the semblance of truth, then the preliminary canonical inquiry prescribed by canon 1717 could proceed to a second phase, ensuring that the rights to due process are fully respected.

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14. If the priest admits the allegations, or if the delegate finds that indeed there is matter for further action, the priest is to be given an administrative leave within twenty-four hours or as soon thereafter as possible, and an appropriate place chosen for him to reside pending the outcome of the inquiry. At no time, though, should he return to the parish or to the pastoral work where he is assigned (if such is the case) or approach the persons involved. If appropriate, a penal precept (cf. c. 1319) could even be issued to this effect.

Furthermore, the priest's faculties to preach (c. 764) and to hear confessions (c. 974, § 1) should be removed. He would also be asked not to celebrate Mass publicly. While such measures could be painful, they are necessary to protect the good of the community.

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# APPENDIX 4

## THE ADMINISTRATIVE PROCEDURES AND THE CANONICAL CRIMINAL TRIAL (cc. 1717 - 1731) \*

1. If the ecclesiastical authorities concerned decide to proceed to the second phase of the preliminary canonical inquiry, the matter is taken up again by the delegate (see Recommendation # 5) who will conduct it. The lawyers designated above (# 7 of Appendix 3) or members of the committee (see Recommendation # 6) may be invited to participate. Great discretion is required in this phase of the inquiry, since care is to be taken that it does not call into question anyone's reputation (cc. 1717, § 2; 220).
2. If the delegate, after hearing those who are bringing the complaint, is of the opinion that there is indeed reason to proceed further, the accused is to be given the right to be heard (right of defence, c. 1720, 1°).
3. If there is reason to proceed further, the priest, with his consent, is then referred to the selected treatment centre for appropriate assessment, if this has not already been done.
4. If the priest could be considered to be responsible for his actions (cf. c. 1321), the committee (see Recommendation # 7) should meet to decide whether it is appropriate to recommend that the matter be referred to the diocesan bishop.
5. If the diocesan bishop or the competent religious superior decides to proceed in an administrative manner, then he may impose the appropriate penalties according to the norm of law. It should be noted, however, that a priest cannot be deprived of the clerical state by an administrative process at the diocesan level or by the religious superior (cc. 1342, §2; 1425, § 1, 2°).

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\* Excerpt from the Work Group I report. This report was submitted on November 15, 1991.

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6. In those instances where the diocesan bishop determines that the case is to be judged by a canonical penal process, he passes on the evidence to the promoter of justice in order to begin a canonical penal trial.
  7. If the promoter of justice considers it opportune to begin a canonical trial, the provisions of canon 1722 can then be applied: the accused can be prohibited from the exercise of sacred ministry or of an ecclesiastical office and position; or, residence in a certain place or territory can be imposed or forbidden, and so forth.
  8. The judge would then summon the accused and the evidence is presented. The accused must have a canonical advocate, appointed freely by himself; if, however, he does not designate someone to represent him, then the judge is to appoint such an advocate (c. 1481, § 2). The accused or the procurator-advocate has the right to present his defence and, in fact, has the right to make written submissions or speak last (c. 1725).
  9. The procedures prescribed by canonical legislation would be applied throughout this process.
  10. If the priest is found guilty at the conclusion of the trial, then the appropriate canonical penalties are to be applied (not excluding possibly depriving him of the clerical state).
  11. In imposing penalties on a priest, except in the case of dismissal from the clerical state, care must always be taken that he does not lack what is necessary for his worthy support (c. 281).

If a person is truly in need because he has been dismissed from the clerical state, the diocesan bishop or the proper Ordinary is to provide in the best way possible (c. 1350).

12. During these processes and throughout any follow-up period, the priest, in addition to financial support, should be given appropriate personal support.
13. Likewise, pastoral assistance should be continued in various ways for those directly involved and for their families, until such time as there is an agreement or evidence that this is no longer necessary or appropriate.

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# APPENDIX 5

## THE FORMATION OF CANDIDATES FOR THE PRIESTHOOD \*

- **WHAT is Integral Human Formation?**

Integral human formation is a process whereby an individual seminarian, with the guidance and accompaniment of a human formation counsellor – as well as the contribution of the other formative resources – can strive for, attain, and grow in personal human maturity by an increased self-awareness and the deliberate integration of the various facets of his identity, that takes into consideration the candidate's age, his context, the meaning of his life, as well as his relationship with others.

- **WHY Integral Human Formation?**

There is a need to take up this area of a seminarian's formation in a systematic, organized, and skilled manner, so that it can be inserted into the overall formative process of the candidate for priesthood, insuring that his spiritual, academic, and pastoral training will include development and growth in human maturity.

- **HOW does Integral Human Formation take place?**

Integral human formation is a process of personal accompaniment involving the human formation counsellor and the candidate within a community of formation.

Integral human formation focuses on the candidate's differentiated self-identities (his body-self – productive-self – individual self – psychosexual-self – psychosocial-self) and aims at the integration of all the facets into his one **self-identity**:

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\* Excerpt from the Work Group IV report. This report was submitted to the CCCB **Ad hoc** Committee on Child Sexual Abuse in January, 1992.

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- in regular meetings with the human formation counsellor, for the duration of the entire formation period;
  - by a series of questions and dialogue intended to shed light on the candidate's behaviour, decisions, choices, and day-to-day experiences;
  - on a journey of discovery, self-evaluation and accountability for achievements and challenges needing to be met prior to ordination.
- **WHO is the HUMAN FORMATION COUNSELLOR?**

The **human formation counsellor**, who must be a member of the formation team, may be male or female, and should possess a knowledge of the constitutive elements of human development, the process of self-representation, and basic counselling skills. He or she must be a person of faith, open to the mind of the Church and the needs of the people of God and be committed to the essential ministry of the ordained priest.

- **WHAT are the Human Formation Counsellor's RESPONSIBILITIES?**

The human formation counsellor's responsibilities include the following:

- establishing a relationship of mutuality and an atmosphere of trust;
- leading a candidate in a process of self-representation, in order to facilitate awareness and growth, by actualizing his personal vital strengths;
- aiming at establishing the candidate in self-confidence and self-esteem as necessary qualities for a free and autonomous response in following Jesus Christ through the priestly ministry;
- helping the seminarian become more aware of his psycho-sexual identity by addressing the subject of sexuality in a clear and unambiguous way;
- helping the candidate see himself as part of the formation community by drawing attention to how the seminarian interacts with his peers, as well as the other formation resource personnel.

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# APPENDIX 6

## PRIVILEGE AND CONFIDENTIALITY \*

1. Privilege and confidentiality in the context of this discussion relate to the privilege or confidentiality that attaches to communications, whether they be oral or written.
2. Confidential statements are not necessarily privileged. Some confidential statements may be privileged.
3. Whether a communication is confidential is dependent upon the circumstances under which it is made and arises out of the relationship between the parties to the communication. Unless a communication is made in circumstances which give rise to the confidential nature of it, it cannot be subsequently clothed with confidentiality.
4. A privileged communication is one in respect of which a court would not require any party to the communication to reveal the communication in a judicial proceeding.
5. A privileged communication is a confidential communication which is specifically recognized by a statutory enactment or meets four criteria established by the common law.
6. The test as to whether or not a communication may be privileged as a matter of common law is as follows:
  - 1) the communication must originate in a confidence that it will not be disclosed;
  - 2) this element of confidentiality must be essential to the full and satisfactory maintenance of the relation between the parties;

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\* Excerpt from the Work Group III report to the CCCB **Ad hoc** Committee on Sexual Abuse, submitted in January, 1992.



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- 3) the relation must be one which, in the opinion of the community, ought to be sedulously fostered; and
  - 4) the injury that would inure to the relation by the disclosure of the communications must be greater than the benefit thereby gained for the correct disposal of the litigation.
  7. A confidential communication which would qualify under the four criteria set out above may be abrogated by statutory enactment.
  8. In the context of the specific considerations of this working group, child protection legislation is of paramount importance.
  9. This paper will deal only with child protection legislation in effect in Ontario. Where applicable in other provinces in Canada, reference should be had to the law of those provinces. It is likely that most jurisdictions have comparable child protection legislation in place.
  10. "Child" is defined under the Child and Family Services Act of Ontario to be a person under 18 years of age. The provisions of that Act, however, in respect of all obligations to report abuse of a child, relate to children under the age of 16 years. The age of majority is generally 18 years of age and over in most jurisdictions but provisions in the Criminal code and provincial legislation relating to child protection vary, depending upon the particular application of the legislation. For purposes of this discussion, the terms "child" or "minor" relates to any person under the age of 18 years but in specific instances the applicable legislation should be consulted.
  11. In Ontario, for example, under the Child and Family Services Act, a person who performs professional or official duties in respect of a child and who in the course of his or her professional duties has reasonable grounds to suspect that a child is or may be suffering or may have suffered abuse, is required forthwith to report this suspicion and the information on which it is based to a children's aid society having jurisdiction. This requirement is mandatory even where the information reported is confidential or privileged.
  12. Persons who perform professional or official duties with respect to a child include physician, nurse, dentist, pharmacist, psychologist, school teacher, school principal, social worker, family counsellor, priest, rabbi, clergyman, day

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- nursery personnel, youth and recreational worker, peace officer, coroner, solicitor, and a service provider or an employee of a service provider.
13. A privileged communication between a solicitor and client is specifically excepted but it should be noted that if the solicitor is performing a professional or official duty with respect to a child, then the communication is not privileged.
  14. A privilege in respect of communication between a priest and penitent does not exist in many jurisdictions including Ontario, but has been given statutory effect in Quebec and Newfoundland and in all 50 states of the United States. In the many common law jurisdictions including Ontario which have not enacted a statutory privilege, the courts may nevertheless not require the disclosure of a communication between a priest and penitent but this is determined on a case by case basis.
  15. A priest should be aware that if he makes any admission to his superior, his peers or any health care professional, such admission is probably not privileged. Even though the communication is made in confidence, it may be one which must be reported to a children's aid society or other designated authority or law enforcement agency, and the person to whom the communication is made may be compellable to testify as to the content of the communication. It is also important that the person receiving the communication be aware of these obligations to report what may appear to be a confidential communication.
  16. A communication which is otherwise privileged may lose the protection of that privilege if it is disclosed to a third person who does not fall within the cloak of confidence. In other words, if the confidentiality of an otherwise privileged communication is breached, it cannot be reinstated.
  17. There are two situations in respect of which a confidential communication must be disclosed:
    - a) where the confidential communication is one required to be disclosed under child protection legislation, and
    - b) where a party to the confidential communication which is not otherwise privileged is required to testify in a judicial proceeding.

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With these two exceptions, disclosure of a confidential communication cannot be enforced even though not privileged.

18. Of the four criteria or tests outlined above, the most difficult in application is the fourth, which requires the weighing of the injury to the relationship against the benefit to be gained for the correct disposal of the litigation. This ultimately is a policy consideration and the law in this area continues to develop. Any extension of the privilege is dependent on convincing the tribunal that the public interest would benefit from a non-disclosure of particular communications.
19. Should a witness refuse to testify about a confidential communication which has been held not to be privileged, the court may not excuse the witness from answering but has a discretion in respect of the penalty to be imposed for refusing to reveal the confidential communication.
20. Every individual has a privilege against self-incrimination. This is not a privilege which attaches to a communication but is the right to remain silent in the face of accusations and a right not to be forced to testify against oneself in judicial proceedings. Although the privilege is absolute, it should be noted that in some circumstances an adverse inference may be drawn from silence in the face of accusation.
21. If a communication is received in circumstances from which it is clear that the communication is made in confidence, then those who receive the confidential communication are obliged to maintain confidentiality and may incur liability for improper disclosure.

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# APPENDIX 7

## MEDIA RELATIONS \*

1. The guidelines for media relations need not be any more complex than these:
  - protect the right of the accused to a fair trial;
  - protect the ability of the state to proceed to trial;
  - give the media as much general information as possible;
  - be available;
  - tell the truth.
2. In communicating with the media, the focus should not be seen as primarily limiting the liability of the Church. Nothing must be said about the particulars of the incident or those affected – because in so doing, it may infringe either or both upon the right of the accused to a fair trial on the one hand; or the ability of the state to proceed with prosecution, undefeated by the simple defence that the right to a fair trial has been compromised by comments made public before the trial. The press knows this prohibition exists, and accepts its valid application – but it must not be used as a device to avoid any communication at all.
3. Interested media should be made to feel welcome. Interviews should be granted readily, or may even be suggested before the media makes the approach. Indeed, relations with the press should ordinarily be established before a crisis occurs. This permits reporters to know and trust the Church's communicators when crises do occur.
4. What the media do not know or understand, cannot be accurately reported with clarity or without some distortion. Briefing or “background” papers

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\* Excerpt from the Work Group III report. This report was submitted to the CCCB *Ad hoc* Committee on Sexual Abuse in January, 1992.

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should be written centrally and provided to the press at all levels to ensure deeper understanding of the issues. Such papers should be concise, written in plain language, and explanatory. They should explain in simple terms the most complex issues: the nature of celibacy, the roles assigned to hierarchical levels in the structure of the Church, the nature and application of Canon Law, and so forth. These materials and a plan for their distribution should be prepared at the appropriate time.

5. The spokesperson for the Church, not only when dealing with the media, should tell the truth. There is nothing wrong with admitting that the Church is in shock. There is nothing wrong with admitting that we cannot, at a particular moment, see the answers. There is nothing wrong with admitting that the Church authorities and the People of God are troubled, concerned, and devoting themselves to discovery and prayer in a difficult situation. While these have been posed as “negatives”, such admissions are, in fact, validations to all concerned. They are reassuring because they are open and truthful. The spokesperson should feel comfortable speaking from the heart. The Church will be far better regarded if it admits that it does not have all the answers, rather than appear to be concealing answers and forcing reporters to play hide-and-seek. Devious and evasive responses are destructive to the relationship between the Church and the media. They indicate lack of confidence in the Church’s ability to confront problems as well as immaturity in the spokesperson.
6. Media communications must be placed in an appropriate modern context. They represent an important integral part of the Church’s outreach to the People of God and society as a whole, and should be approached in this context.

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# APPENDIX 8

## CHILD SEXUAL ABUSE BY A PRIEST OR RELIGIOUS

### **Spiritual and religious issues \***

Victims of sexual violence experience crises in their spirituality and conflicts in religious values. Victims struggle to integrate their beliefs and values with the losses imposed by sexual assault. They may challenge the values practiced and held by their religion, and they may question the existence of God. Victims may also express anger and distrust toward the clergy person who is trying to help them.

Spiritual crises are compounded by experiencing rejection or judgmental responses from clergy or church. These victims become further alienated from their religious community or sink deeper into despair and shame. Clergy must listen nonjudgmentally and openly to the content and feelings expressed by victims. By allowing the victim to evaluate and struggle with spiritual and religious issues, clergy can play an important role in the victim's process toward resolution and healing. Spiritual hope, guidance, and support, offered in a nonintrusive manner, create a nurturing climate for the victim to move from spiritual crisis to spiritual growth.

It is difficult for victims to resolve the contradiction of being a good person, of "following all the rules," with the experience of having a most degrading violation of their spiritual and physical being perpetrated against them. It simply does not mesh with the religious values they have learned, implicitly or explicitly: "If you are good, good things will happen to you," or "if bad things happen to you, you must be a bad person." Some victims thus conclude that they must have done

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\* Chris Servaty, "Support Counseling with Victims of Sexual Assault", *Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals*, edited by Mary Pellauer et al, Harper & Row, © 1987, pp. 137-138. Given as an Appendix in the Work Group II Report.

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something wrong or that they really are inherently bad or sinful in God's eyes. Whatever the clergy counselor's perspective on original sin, such theological positions need to be disentangled from the specific facts about sexual assault. These victims need patient guidance and consistent feedback that they are not to blame and that they did nothing to deserve the sexual assault. They also need continual validation that they are truly good people.

Another spiritual area that causes great confusion for victims is whether they really ought to "forgive and forget". This is not a realistic nor healthy practice for victims, particularly in the first three stages of recovery. They can find inner peace by clearly placing responsibility onto the perpetrator, a process that allows integration to occur and is actually a "letting go" process for the victim. The "forgive and forget" practice too often becomes a form of minimization and denial and does not serve to heal the internal wounds of the victim. Healthy anger, focused on the perpetrator, acts as an energizing and healing force for the victim. The victim always has the right to deny forgiveness to the offender.

A third area of spiritual crisis involves loss of hope. Victims are naturally very sensitive to, and consequently may feel overwhelmed by, the violence in their lives and in the world around them. This reinforces their feelings of insecurity and powerlessness. They may temporarily lose their coping skills for maintaining a spiritual balance and perspective. If this balance is not regained, the victim may become immobilized with depression and despair. Clergy can play a powerful role in instilling hope by reminding the victim of what is of value in that person's life, of what control the victim does have to make choices, and of those who care about the victim, including the clergyperson. When victims question whether they will ever feel hopeful again, encourage them to accept this struggle as part of the grieving process and assure them that they will indeed heal spiritually.

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# APPENDIX 9

## SERVICES IN SEXUAL BEHAVIOURS CLINICS \*

The functions of the clinic at this level are to:

- (a) Assess the extent of the sexual problem (e.g., paedophilia), precipitating factors, and associated problems (e.g., alcoholism, sexual dysfunction, etc.);
- (b) Provide opinion as to treatability, treatment objectives and modalities (e.g., length and cost of treatment);
- (c) Evaluate the priest's capacity to acknowledge his sexual problems. This opinion should be formulated pragmatically to help avoid the many interpretations assigned to the word "acknowledge". The following examples can illustrate the possible evolution of acknowledgement:
  - (i) A priest says he is a victim of false accusations or has no memory of the events;
  - (ii) A priest says he had contacts with the victim, but they were not of a sexual nature;
  - (iii) A priest says he had sexual contacts with the victim, but the victim solicited these, or was consenting, and there was "no harm done";
  - (iv) A priest says he had sexual contacts with the victim and there have been consequences for the victim. He feels these contacts happened because of factors which were not, and still are not, under his control;
  - (v) A priest recognizes that he is having problems in sexual or non-sexual areas of his life, or both. He recognizes the factors associated with the development of his problems, and the situations in which he is at risk. He wants to change and recognizes he needs help.

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\* Excerpt from the Work Group III report. This report was submitted to the CCCB **Ad Hoc** Committee on Sexual Abuse in January, 1992.





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# ACKNOWLEDGEMENTS

Excerpts from *The Report of the Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy*, Volumes One and Two, Archdiocese of St. John's, June 1990. Reproduced with permission from the Office of the Archbishop, Archdiocese of St. John's.

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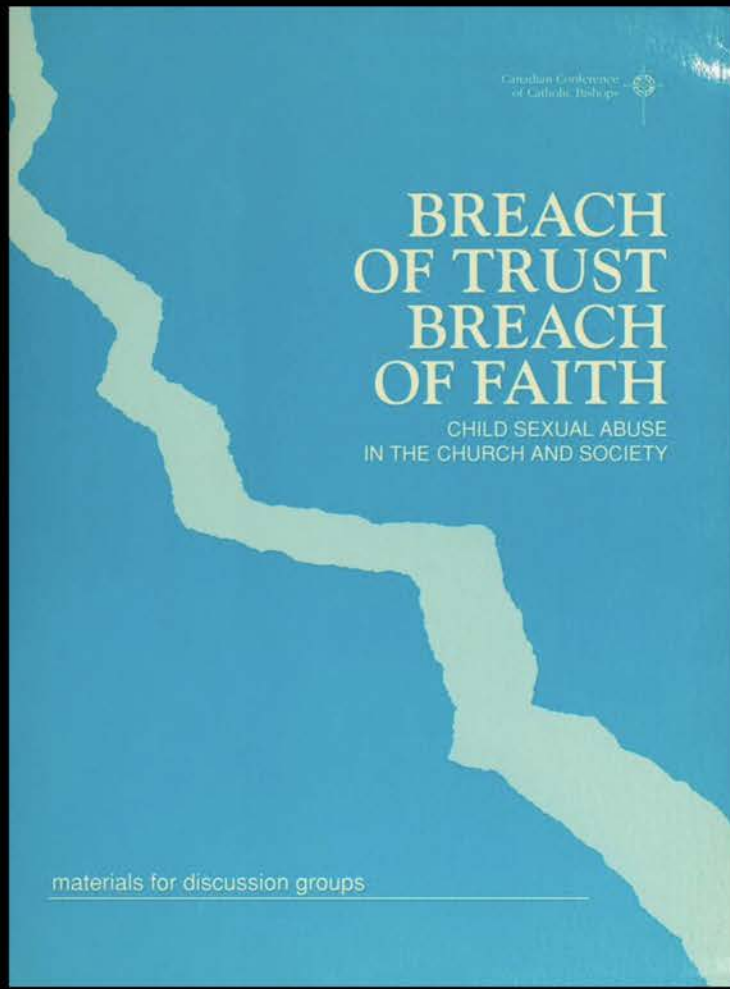
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materials for discussion groups



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# BREACH OF TRUST BREACH OF FAITH

CHILD SEXUAL ABUSE  
IN THE CHURCH AND SOCIETY

materials for discussion groups

CANADIAN CONFERENCE OF CATHOLIC BISHOPS

Return now Borrow ends at 10:45 AM



**BREACH OF TRUST  
BREACH OF FAITH**

TABLE OF CONTENTS

Introduction ..... 4

Facing the Issue Together ..... 6

Guidelines for Facilitators ..... 7

Session One: Sexual Abuse of Children in Our Church ..... 9

Session Two: The Dynamics of Child Sexual Abuse ..... 17

Session Three: Factors in Society and Church That May Contribute to Child Sexual Abuse ..... 29

Session Four: Personal and Community Responsibility in Child Sexual Abuse ..... 39

Session Five: Preventing Child Sexual Abuse ..... 45

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The CCCB staff under the direction of the members of the CCCB Ad hoc Committee on Child Sexual Abuse

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### Introduction

The sexual abuse of children concerns everyone. It raises questions about relationships of trust, family life, values, attitudes, human sexuality, the socialization of children, and what social institutions such as schools, Churches and media say and do every day. This is why the CCCB Ad Hoc Committee on Child Sexual Abuse<sup>1</sup> decided to develop these educational materials. The general objectives of the five study sessions in this booklet are to increase awareness of the nature of abuse and to promote actions that will purge this evil from society and the Church.

The Committee was helped enormously in the development of these materials by educators from across the country who evaluated earlier drafts by either piloting them with groups or providing a critical review. We are deeply grateful for their dedication, generosity and skill.

Each of the five sessions has an outline of process for the facilitator and Appendices of resource material. The Appendices include excerpts from the most up to date studies and reports on child sexual abuse in the Church<sup>2</sup> and society<sup>3</sup>. While these materials may be used for individual study, group sessions are recommended because of the opportunities to learn from one another and to take joint action.

The known causes of child sexual abuse are many, varied, and complex. Some causes may still be hidden. There are no quick fixes. The materials in this booklet do not provide all the answers or even pose all the questions. They simply facilitate and in some respects begin the discussion of an extremely painful and complicated topic. Greater study and debate are necessary. It is hoped that the conclusions and recommendations of study groups will advance the understanding of what needs to be done. Facilitators are therefore encouraged to send, at the end of the

series, their groups' suggestions for prevention to the Canadian Conference of Catholic Bishops, and to their local diocesan office.<sup>4</sup>

We offer these materials with the hope that they will provide a forum for the Catholic community to engage in a full, frank and compassionate discussion of this difficult topic, and that they will be a catalyst for the making of recommendations for action. The time, energy and creativity of the entire Church community are needed to eliminate the evil of child sexual abuse.

#### The Members of the CCCB Ad Hoc Committee on Child Sexual Abuse:

- Mr. André Boyer: Chief of Social Services for Laval, Quebec School Boards
- Ms. Rita Cadieux: Former Deputy-Chief Commissioner of the Canadian Human Rights Commission
- Rev. Gerard Copeman: President of the National Federation of Councils of Priests
- Most Rev. Roger Ébacher: Archbishop of Gatineau-Hull, Chairperson of the Ad Hoc Committee, member of the CCCB Permanent Council
- Most Rev. Adam Esmer, OMI: Archbishop of Vancouver, member of the CCCB Permanent Council
- Sr. Nuala Kenny, M.D.: Professor and Head of the Department of Pediatrics in the Faculty of Medicine at Dalhousie University, and Chief of Pediatrics at the Isaac Walton Killam Hospital for Children in Halifax
- Most Rev. James MacDonald, CSC: Archbishop of St. John's, Nfld., member of the CCCB Permanent Council

October 31, 1991

<sup>1</sup> The CCCB Ad Hoc Committee on Child Sexual Abuse was established in October 1989. In addition to the development of these materials, the Committee is working with specialists in the preparation of guidelines and policies for dealing with allegations of sexual abuse; for pastoral care of victims and offenders; and for the selection and formation of candidates to the priesthood and religious life. The allegations of sexual abuse in Indian Residential Schools are being addressed in a separate process set up by the CCCB Permanent Council.

<sup>2</sup> *The Report of the Archbishop's Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy, Archdiocese of St. John's*, June 1990 (hereinafter cited as *The Report of the Winter Commission*).

<sup>3</sup> *Reaching for Solutions*, the Report of the Special Advisor to the Minister of National Health and Welfare on Child Sexual Abuse in Canada, July 1990 (hereinafter cited as *Reaching for Solutions*).

<sup>4</sup> Forms are provided in Appendices F and G to Session Five.

Return now | Borrow ends at 10:45 AM



### Facing the Issue Together

**R**evelations of child sexual abuse by some members of the clergy and brothers of religious orders have stunned the Canadian Catholic community during the past few years. People are angry, alarmed, hurt and disillusioned. The offenders have done great damage to the victims and their families, to their fellow priests and brothers and to the whole Church.

The almost daily news reports of sexual abuse of children by their parents and others in positions of trust indicate that this form of misconduct is a serious widespread social problem. The abuse is particularly abhorrent, however, when it is committed by someone who is regarded as God's representative, and who is a leader in a Church that values children and tries to promote the gospel's preferential option for the weak and vulnerable.

Recent government initiatives on family violence in general and child sexual abuse in particular have emphasized that everyone must become involved if the violence and abuse that are so prevalent in our most intimate and trusting relationships are to be eliminated. In his report on child sexual abuse in Canada, Mr. Roy Rogers, the Special Adviser to the Minister of National Health and Welfare, identified the key role of the Church in the healing process. He said: "The trauma of child sexual abuse affects people physically, psychologically and spiritually. It can be argued that the combined efforts of secular expertise and spiritual healing are needed to help victims, survivors and offenders heal their wounds."

The Church is called to offer this spiritual healing, comfort and strength to those who are suffering because of child sexual abuse. All Church members have parts to play in this ministry, and can draw on the rich spiritual tradition of the Church. Moreover, the fact that some clergy and brothers have been offenders means that as part of the healing process all members of the Church must become more involved in discerning and correcting any factors in the life of the Church that contribute to abuse.

*Reaching for Solutions*, 1990, p. 53

The devastating reality of child sexual abuse by some members of the clergy and brothers has been a painful reminder that we are a human Church with all the strengths and weaknesses, goodness and sinfulness that are part of the human condition. There is a constant need for reflection, renewal and reconciliation.

At times the suffering is all that can be felt or expressed. "For me, there is no calm, no peace; my torments banish rest" (Job 3, 26). Yet we know from the death and resurrection of the Lord that even the most acute suffering contains the promise of new life. Indeed, "unless a wheat grain falls on the ground and dies, it remains only a single grain, but if it dies, it yields a rich harvest" (Jn. 12, 24). God is always present, even in those situations that seem the bleakest and the most hopeless.

To redress the suffering of so many who have been affected by sexual abuse, the Catholic community must face this problem directly, honestly and together. The healing that is necessary in our community involves a long process. It will take courage, compassion, openness, forgiveness and patience. Above all, it will take faith — faith in each other and faith that God is with us.

All Church members are invited to participate in the discussions and activities that are part of the materials in this booklet. It is hoped that this collective reflection will contribute to greater understanding and effective plans for action in our Church, homes, and local communities.

October 31, 1991

• Archbishop Roger Ebacher,  
Chairperson of the CCCC  
Ad Hoc Committee on  
Child Sexual Abuse

### Guidelines for Facilitators

It was strongly recommended by the people who piloted or critiqued these materials that the leaders of the sessions have experience in group dynamics and adult learning process. Given the painful and sensitive nature of the topic, it was also proposed that there be some guidelines for the facilitators. The following suggestions and comments are offered for the assistance of the facilitators.

- It is important for you to be comfortable with the topic and to read the resource material provided in the Appendices in advance of the sessions.
- You may find it helpful to have a resource person provide input or clarification (e.g., social worker, health care worker, psychologist, police officer, teacher, spiritual director, therapist).
- You should be aware that the material may arouse intense feelings, the discussion group may include victims and offenders, and that during the sessions there may be disclosures of sexual abuse.
- You should be ready to respond to members of the group who disclose that they were sexually abused as children. As preparation for these disclosures:
  - obtain professional advice in advance or have a counsellor present during the sessions;
  - have available a list of resource people to whom the person can be referred for counselling; and
  - keep in mind and recall for the group, if necessary, that the primary objectives of the kit are to create awareness about child sexual abuse and to develop strategies for prevention - not to provide therapy for victims or offenders.
- Inform yourself of the diocesan policies and guidelines on the investigation of complaints of child sexual abuse and the pastoral care of victims and offenders.
- Without discouraging critical and frank reflection, ask the participants for attentive listening and compassion and caution them against labelling or scapegoating.
- The suggested time frames in the sessions are for groups who choose to have one meeting on each theme. You might wish to have more and may adapt the schedule according to the needs of your group. Whatever the choice, it is recommended that the chronological order within each session be respected. You are, however, free to modify the process within each component of the session.
- The pilot indicated that the discussions were enhanced if the participants had the opportunity to read some of the resource material in the Appendices in advance. These Appendices are identified at the end of the preceding session where applicable. Providing the other material in advance could interfere with the process that has been designed.

Return now Borrow ends at 10:45 AM



*Session One*  
**Sexual Abuse of Children in Our Church**

*Objectives*

- To clarify the meaning and nature of sexual abuse of children
- To reflect on our experience of child sexual abuse in our Church
- To identify some of the effects of child sexual abuse when the offender is a member of the clergy

*Time*  
2.5 hours approximately

*Materials needed*

- Individual sheets of plain paper
- Handout sheets for Appendix C - Session Two - to be distributed at the end of the session
- Paschal candle or another candle
- Refreshments

*Physical environment*  
Arrange comfortable chairs in circles of 5-6 throughout the room. If fewer than 10 persons participate, form one circle and subdivide by twos or threes for suggested activities.

Return now Borrow ends at 10:45 AM



## SESSION OUTLINE FOR FACILITATORS

- 1 WELCOME AND PERSONAL INTRODUCTIONS**  
Ask the participants to share their reasons for coming:
  - their hopes
  - their concerns
  - their interests
- 2 INTRODUCTION TO THE THEME**  
Introduce the participants to the theme in light of the objectives. Include the following points:
  - This session is intended to help us discuss our experiences, knowledge, and feelings about sexual abuse in the Church.
  - Other sessions are designed to ask questions of why this happened and what we can do about it.
- 3 WHAT IS CHILD SEXUAL ABUSE?**  
*IS IT CHILDREN WHO ARE THE VICTIMS? WHO ARE THE OFFENDERS?*  
30 MINUTES  
Ask the participants to write their responses to the above questions, and share them in small groups. Indicate that these questions relate to abuse in society and the Church. In plenary session hear a brief random sample of what has been shared and discussed.
- 4 CLARIFICATION; INFORMATION**  
30 MINUTES  
Provide the information contained in Appendix A, and invite participants to listen for similarities and differences when compared to their own perspectives. Questions for clarification may be raised. Encourage the participants to express thoughts and feelings in response to the information given.
- 5 REFRESHMENT BREAK**  
15 MINUTES
- 6 SEXUAL ABUSE IN OUR CHURCH**  
*WHAT HAS HAPPENED? WHAT ARE THE EFFECTS?*  
45 MINUTES  
Acknowledge that clergy in our Church have been involved in the sexual abuse of children, and express empathy with the concerns brought by participants to this gathering.

- 7 SYMBOLS, METAPHORS OR IMAGES**  
15 MINUTES  
Have the participants draw or name a symbol, metaphor or image which expresses how they feel in the face of sexual abuse of children in our Church - e.g., a dark storm cloud, shattered glass. Invite them to share it with one other person.
- 8 RITUAL RESPONSE**  
15 MINUTES  
Gather the participants in a large circle, light the candle and acknowledge God's presence. Ask them, with the help of their symbols, to name in litany style the sinfulness involved in child sexual abuse that needs to be addressed. The response is *Lord have mercy*.
- 9 PLANS AND QUESTIONS FOR THE NEXT SESSION**  
Thank the group for their participation and ask for their evaluation of the session. Invite them to the next session. Identify the theme and hand out a copy of Appendix C to Session Two as preparation for the discussion.

Return now Borrow ends at 10:45 AM

# Session One appendix A INITIAL QUESTIONS

## WHAT IS CHILD SEXUAL ABUSE?

"Child sexual abuse is always a criminal act. The behaviours which are abusive include acts of exposure, sexual threats, sexual touching, attempted sexual assaults and sexual assaults. The use of a child for the purposes of prostitution or the making of pornography is also sexual abuse, as is exposure of children to pornographic materials."

Health and Welfare Canada, *Child Sexual Abuse Guidelines for Community Workers*, Ottawa: Minister of Supply and Services Canada, 1989, p. 22

"Sexual abuse, as the term is used in this report, is the misuse of power by someone who is in authority over a child for the purposes of exploiting a child for sexual gratification. It includes incest, sexual molestation, sexual assault and the exploitation of the child for pornography or prostitution."

*Reaching for Solutions*, 1990, p. 19

"Child sexual abuse can be defined as contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome."

Cheryl Herbert and Gurnet Wynn, "Child Sexual Abuse: A Review of the Literature", *The Report of the Windsor Commission*, 1990, Vol. II, p. A20

## WHO ARE THE VICTIMS OF CHILD SEXUAL ABUSE?

"Any child can be a victim of child sexual abuse regardless of sex, colour, culture, creed, social standing, age or place of residence: Recent studies show that as many as one of three girls and one in five boys will experience some form of sexual abuse before the age of 18."

*Child Sexual Abuse: Guidelines for Community Workers*, p. 23

## WHO SEXUALLY ABUSES CHILDREN?

"Most sexual offenders are male: One in four offenders is a member of the child's family or a person who has been entrusted with the care of the child. Approximately half are friends or acquaintances of the child or family."

*Child Sexual Abuse: Guidelines for Community Workers*, p. 23

# Session One appendix B INTERVIEW SHEET

What do you know about child sexual abuse in our Church?

What are your feelings about child sexual abuse in our Church?

What concerns do you have about the effects of this abuse on

- the victims?
- their families?
- their friends?
- the offenders?
- the offenders' families?
- other priests?
- laity?

Return now Borrow ends at 10:45 AM

# Session One appendix C THE EFFECTS OF CHILD SEXUAL ABUSE

## PERSONAL VIOLATION

"The personal violation also causes victims of child sexual abuse to experience many losses. Lew (1988) enumerates several, including loss of childhood memories, loss of healthy social contact, loss of the opportunity to learn, loss of bodily integrity, loss of identity and self-esteem, loss of trust, loss of sexual maturity and loss of self-determination. All of these personal violations mean that victims of child sexual abuse lose the child's right to a normal childhood. In adulthood it may also mean a loss of the capacity to appreciate sexual intimacy as nurturing, gentle, holy and loving."

*The Report of the Winter Commission, 1990, Vol. 1, p. 118*

## THE INITIAL EFFECTS

"The initial effects of child sexual abuse present themselves differently depending on the age or developmental stage of the child. Very young children tend to display mainly internalized traits such as fear, anger and hostility, guilt, diminished self-esteem, a sense of betrayal and self-hate. Older children, however, usually exhibit more externalized symptoms such as school problems, tendencies to run away, temper tantrums, substance abuse, inappropriate sexual behaviour and suicide attempts. They may be repulsed by their sexual feelings or develop a heightened sexual awareness leading to promiscuous behaviour."

*The Report of the Winter Commission, 1990, Vol. 1, p. 118*

## LONG-TERM EFFECTS

"The most prevalent long-term effects reported by male victims have already been experienced by some of the victims in this Archdiocese. These include such emotional reactions as depression, self-destructive behaviour, anxiety, sleep problems, stigmatization and negative self-concept. Many victims experience difficulties related to their

sexuality: an inability to enjoy sex or a compulsive desire for sex that may reflect a confusion about their sexual orientation. Other consequences might include chronic pain, headaches, nausea, eating disorders, problems in school, prostitution, alcohol and drug abuse, and sexually transmitted diseases. Victims might also have difficulty relating to others, forming healthy relationships with adults and with their own children, and may be vulnerable to victimization. Within society they may feel powerlessness, have problems with responsibility and self control, or experience general problems with adjustment or coping."

*The Report of the Winter Commission, 1990, Vol. 1, p. 119*

## PARENTS OF VICTIMS

"Parents of victims tend to be especially hard on themselves. While they are trying to help their child they must also cope with their own deep and complex feelings. They may torture themselves with endless doubts about the quality of their parenting, and tensions within the family will rise as the parents are beset by new worries about the safety of their children outside the home - about drug and alcohol abuse, fights or suicide attempts.

Parents often find it difficult to deal with their child's personal feelings about the abuse experience. They may feel ill-equipped to discuss issues of sexuality openly in the family. In cases where a son was sexually abused by a male offender they may have fears and misconceptions about homosexuality and may not know how to discuss this issue. If the abuse occurs around puberty - a difficult time for the family in any case - the impact may be heightened. The victim's anger may be directed at his parents because they were not able to protect him, at the court for what the court has done or failed to do, as well as the offender for what he has done.

*The Report of the Winter Commission, 1990, Vol. 1, p. 125*

# Session One appendix D THE EFFECTS OF CHILD SEXUAL ABUSE WHEN THE OFFENDER IS A MEMBER OF THE CLERGY

## LOSS OF PERSONAL FAITH

"What is unique for clergy (and potentially more damaging for the parishioner or client) is the additional authority role which clergy carry as 'God's representative' within the religious institutions and groups which they serve. Also, unlike any other professionals, parish pastors have access to people's lives. They can initiate visits and contact with parishioners whether or not it is requested. All of this means that being approached sexually by or having sexual contact with one's pastor is even more confusing and disruptive than in a secular setting. The additional burden for the parishioner or client is a sense of being betrayed not only by the minister but also by God and the Church. Finally, and perhaps most tragically, this betrayal by one's pastor represents a major obstacle to the parishioner or client's personal faith. The damage to one's spiritual life done by this experience is often profound and long term."

*Maria Marshall Fortune, Sexual Violence: The Commission's 50, New York: Pilgrim Press, 1980, p. 107*

## DISTRUST OF THE INSTITUTIONAL CHURCH

"If the person who abused the child was a friend or a person entrusted with the care of the child the parents will experience an enormous sense of betrayal. It may be even greater if the person is a teacher or clergyman, and the family will probably feel betrayed, not only by that person, but by the whole institution that the person represents. This may lead to a feeling of distrust of everyone. And for parents trying to teach their children how to trust, a tremendous dilemma is created."

*The Report of the Winter Commission, 1990, Vol. 1, p. 123*

## EFFECTS ON YOUTH

"Distrust and disillusionment with the Church and with individuals within the Church are evidenced by the cynical and irreverent remarks that are made from time to time by certain students about the Church and religion in general. Some students demonstrate a clear

reluctance to participate in religion classes and in religious activities. Some students cite the sexual abuse as a reason for this. There were, no doubt, always some students who exhibited this attitude, but it seems to be more widespread than in the past, and it seems to be more deeply ingrained. Students are questioning why they should have to listen to people like this, why they should have to do what the priests are telling them. The respect that was there in the past has disappeared and this is true not just for the disgruntled few but for the many ordinary students who have been genuinely turned off by a Church that they perceive to have let them down."

*David presented by Enright Memorial School, The Report of the Winter Commission, 1990, Vol. II, p. C55*


## COMMITMENT TO RENEWAL

"Members of our parish community are experiencing a confusion of emotions arising from the disclosures of child sexual abuse within the Church. People are revolted and shocked at the nature and the extent of the heinous crimes committed by persons who were respected and esteemed; they are hurting deeply through their empathy with victims and from the breaking of trust by some members of the ordained clergy. Often parishioners speak of their intense anger at the crimes themselves, at the perceived indifference of the church to the victims and their families, and at the incisive leadership of the church hierarchy. There is a sense of frustration and uncertainty about how to help victims, how to respond personally to these events, and about how this tragedy will affect the future of the local church. Amidst the pain and upheaval, there is still a commitment to faith and to church. Moreover, the trauma has shaken people from a comfortable complacency, and acted as a catalyst accelerating a process of change within the church whereby lay people will be empowered with a more involved and more responsible ownership of the local church."

*Brief by the Sacred Heart Parish Pastoral Council, The Report of the Winter Commission, 1990, Vol. II, p. C120*



Return now Borrow ends at 10:45 AM



### Session Two

## The Dynamics of Child Sexual Abuse

#### Objectives

- To deepen our understanding of the nature and extent of child sexual abuse
- To appreciate why children are victims and to reflect on the nature of victimization
- To reflect on how we can better care for our children

#### Time

2.5 hours approximately

#### Materials needed

- Individual handout sheets to be copied for sections on *Personal awareness of the dynamics of child sexual abuse* - Appendices A and B
- Group handout sheets for the section on *Victimization: perspectives from the literature* - Appendix C
- Handout sheets for Appendix D - to be distributed at the end of the session
- Refreshments

#### Physical environment

- Arrange the room in a semi-circle of chairs. Additional rows may be needed depending on numbers.

17

Return now Borrow ends at 10:45 AM

# SESSION OUTLINE FOR FACILITATORS

- 1 WELCOME AND PERSONAL INTRODUCTIONS**
- 2 INTRODUCTION TO THE THEME**  
Introduce the theme in light of the objectives. Point out that this session helps situate the incidence of sexual abuse in the Church in the wider social context. Indicate that such questions as why children are victims, and the effects of victimization will be discussed.
- 3 PERSONAL AWARENESS OF THE DYNAMICS OF CHILD SEXUAL ABUSE**  
10 MINUTES  
Give the participants the list of statements in Appendix A about the dynamics of child sexual abuse. Ask them to check the true/false response. Have them compare and discuss their answers in groups of three.
- 4 WHAT IS KNOWN ABOUT THE DYNAMICS OF CHILD SEXUAL ABUSE**  
15 MINUTES  
Provide the group with the information contained in Appendix B. A resource person might be helpful at this stage. Allow the participants the opportunity to comment on their earlier responses, and to discuss the similarities and differences with the information given.
- 5 THE CHILD AS VICTIM**  
15 MINUTES  
**OPTION 1**  
*Note: It is essential that a professional counsellor be present for this option.*  
The purpose of this option is to deepen the participants' knowledge of the dynamics of child sexual abuse in the light of actual cases. This may be done by: 1) making prior arrangements for a survivor to attend the session and tell his or her story; 2) asking a social worker or therapist to reflect on his or her cases in a manner that respects confidentiality; or 3) obtaining a film or video from the library or National Film Board.  
  
If it is decided to invite a survivor, special care should be taken that it is someone who is ready to speak about the abuse, who can advance the understanding of the group, who is not involved in court proceedings, and who is not in the initial

- stages of therapy. The survivor should be approached in an invitational manner and not pressured to attend the session.  
Many questions will arise but ensure the group spends some time in identifying factors that cause children to become victims.
- OPTION 2**  
Have the participants in plenary session identify the factors that facilitate the victimization of children.  
Ask them to share what they know about the characteristics of offenders.
- 6 REFRESHMENT BREAK**  
15 MINUTES
- 7 VICTIMIZATION: PERSPECTIVES FROM THE LITERATURE**  
30 MINUTES  
Divide the participants into small groups. Give each group a quotation on children as victims from Appendix C, and ask them to compare the quote to what emerged in their earlier discussions.  
Ask each group to report, sharing their quotation, presenting their analysis, and highlighting any new information that they want to bring to the others' attention.
- 8 CONCLUDING REFLECTIONS**  
20-30 MINUTES  
Ask participants to think of what scripture passage or story comes to mind as a result of discussing the dynamics of child sexual abuse. Why does it come to mind? How are we called to respond? Allow time for personal reflection, then invite people to share their reflections in the whole group. Be comfortable with silence between offerings. Allow the word of God to emerge.
- 9 PLANS AND QUESTIONS FOR THE NEXT SESSION**  
Give members of the group a copy of Appendix D to take home as background information for subsequent sessions. Ask them for feedback on this one. Invite the group to participate in the next session. Announce its theme and objectives.



Return now Borrow ends at 10:45 AM

Session Two **appendix A** PERSONAL AWARENESS OF THE DYNAMICS OF CHILD SEXUAL ABUSE

Indicate whether the following statements are true or false.

|                                                                         | TRUE                     | FALSE                    |
|-------------------------------------------------------------------------|--------------------------|--------------------------|
| 1. Most offenders are strangers                                         | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Most offenders are male                                              | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Sexual abuse usually involves physical violence                      | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Some children are willing victims                                    | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. It isn't abuse if the children stay in the situation and tell no one | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Most allegations of child sexual abuse are unfounded                 | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. The child is sometimes at fault                                      | <input type="checkbox"/> | <input type="checkbox"/> |

Session Two **appendix B** RESOURCE MATERIAL TO ASSIST IN RESPONDING TO STATEMENTS IN APPENDIX A

- 1. Most offenders are strangers**  
*FALSE*

  - Most offenders are not strangers. Studies reveal that in nine out of ten cases the perpetrator is either related or known to the victim.
  - Most sexual abuse takes place in the context of an ongoing relationship between the abuser and the child. This affords the offender an opportunity to exploit the child's wants and fears. An incestuous father, for example, may give his daughter special privileges or presents to have her remain silent.

Health and Welfare Canada, Information from: The National Clearinghouse on Family Violence: Child Sexual Abuse, January 1990.
- 2. Most offenders are male**  
*TRUE*

• There are very clear gender dimensions to child sexual abuse. In well over 90% of reported cases of sexual abuse, the offenders are men. When women are involved, it is often because they are forced or encouraged to abuse by men. The Badgley Committee found that 98.8% of offenders were male and 1.2% were female.

Reaching for Solutions, p. 17.
- 3. Sexual abuse usually involves physical violence**  
*FALSE*

• The abuse is usually coercive. For the most part, the child is engaged by means of persuasion, bribes, and threats, rather than by extreme physical force. Many victims experience confusion, shame, guilt, lowered self-esteem, betrayal of trust, fear of intimate relationships, and a distorted view of sexuality. Most victims do not have physical injuries.

Menonitis-Central Committee Domestic Violence Taskforce, Broken Boundaries: Resources for Protecting People, 1990.
- 4. Some children are willing victims**  
*FALSE*

• Children are never responsible for their own abuse. Although children may appear to have cooperated with the abuser, they are often vulnerable to exploitation by those who have power over them, or they are drawn into abuse situations without understanding what is happening.

Child Sexual Abuse: Guidelines for Community Workers, p. 24.
- 5. It isn't abuse if the children stay in the situation and tell no one**  
*FALSE*

• Children who find themselves in repetitive situations of sexual abuse do not remain in it because they want it or like it. They do it usually because it is the only way they have found to deal with their abuse. But more than anything, the fact that many children get involved in repetitive situations of abuse reflects clearly society's incapacity to protect them adequately.

In conclusion, the 'consent' given by a child to an abuser can never be an informed one.

Return now

Borrow ends at 10:45 AM

### Session Two *appendix B*

even in the case of the less aggressive or less physically abusive type of abuser (fixed pseudo-affective)."

Jacques Adult, "An Overview of Child Sexual Abuse" in *The Report of the Winter Commission*, Vol. II, p. B10

- Children find it difficult to break the silence. In a child's world, adults control most of the resources and they seem to know all the answers. If the abuser threatens the child or someone the child loves, the child will seldom question the power of the adult to carry out the threat.
- Children invariably want to tell about their abuse so that it can be stopped, but they are often afraid that they will not be believed or protected, or are afraid of the possible consequences of disclosure.
- Especially in cases of incest, enforced secrecy and a child's fear of destroying the privacy and security of the family are such powerful obstacles to disclosure that children rarely reveal their sexual victimization until they are adults. Many never tell even then.

Health and Welfare Canada, Information from *The National Clearinghouse on Family Violence: Child Sexual Abuse*, January 1990

#### 6. **Most allegations of child sexual abuse are unfounded**

**FALSE**

- There is little evidence that many children deliberately make false allegations or misinterpret appropriate adult-child contact as sexual abuse.
- In the few recorded cases where children have made false allegations, it has almost always been the result of manipulation by an adult.
- False denials of sexual abuse and recanting a disclosure of abuse are much more common than false reports.
- Children sometimes recant truthful allegations of abuse. This is not surprising in the light of

the imbalance of power between the offending adult and the child."

Health and Welfare Canada, Information from *The National Clearinghouse on Family Violence: Child Sexual Abuse*, January 1990

#### 7. **The child is sometimes at fault**

**FALSE**

- All the research into child sexual abuse indicates that it is the offender who initiates the sexual activity. The responsibility for the abuse rests with the offender.

Health and Welfare Canada, Information from *The National Clearinghouse on Family Violence: Child Sexual Abuse*, January 1990

"Responsibility for the act lies with the offending adult, not with the child. Children seek affection from adults, not abuse. Sexual abuse exploits a child, developmentally incapable of understanding or resisting, often in a relationship of emotional dependence on the adult."

Scientific Critical Committee Domestic Violence Taskforce, *Broken Foundations: Resources for Protecting People*, 1990

B-2

The Dynamics of Child Sexual Abuse

### Session Two *appendix C* THE CHILD AS VICTIM

#### EXCERPT FROM THE REPORT OF THE WINTER COMMISSION

Offenders target children because they are powerless and vulnerable. Goldstein (1987, 5-7) presents the characteristics that make children ideal victims from the offender's perspective. Presented here is an edited version of Goldstein's five characteristics:

1. **Natural curiosity** - Children are naturally curious about the world around them and as they grow older, sex becomes one of the things they become inquisitive about. Because the subject of sex is so taboo, little open discussion and accurate information is presented to the child. The child's natural curiosity, and the lack of information to satisfy it, can easily be exploited by a sex offender to overcome a child's inhibitions and gradually seduce him/her into sexual activity.
2. **Easily led by adults** - Children are taught to respect and obey adults. Even if they are not given that direct message, they learn early in life that their survival depends on these "powerful" adults whose role it is to meet their physical and emotional needs. Many adults in a child's life (parents, teachers, clergy, police officers, etc.) are extra-powerful people with even greater influence over children. Any adult sex offender can simply use his size and adult status to influence and control a child's behaviour, but the extra-powerful adult has even more influence and control. Some parents, clergy, teachers, police officers and others do molest children. Other offenders exploit their status as stepfathers, guardians, big brothers, Scout leaders, and so on to entice children into sexual activity. Those who do not actually have this added adult authority sometimes impersonate such individuals. Children also believe that adults know what is best for them and would not ask them to do something wrong or harmful. Some children have been instilled with a fear of adults, especially those adults in extra-powerful positions, such as clergy, police officers and teachers.

3. **Need for attention and affection** - This characteristic is a very significant one in making children ideal victims. Even when they are getting attention and affection at home, children still crave and need it from significant others in their life. Although all children are at risk from such seduction techniques, it seems that the child who is the victim of emotional neglect or who has strong feelings of alienation, is most vulnerable. Added to this is the fact that children often do not know how to deal with the promises of attention, care and rewards made to them by adults.
4. **Need to defy parents** - Although viewed as the least significant characteristic some child molesters may exploit children, especially adolescents, by taking advantage of a period when they are seeking independence from their parents. This works particularly well for silencing victims. Any child who is victimized as a result of disobeying some parental guideline or instruction is going to be very reluctant to tell anyone about it. This is especially true of adolescent boys, who might feel they will lose some of their freedom if they reveal their victimization.
5. **View of children as fantasizers and liars** - Although the criminal justice system has changed dramatically in the way it views testimony from children, attitudes that children frequently lie or cannot distinguish reality from fantasy still prevail. From the offender's point of view this certainly helps make a child the ideal victim.

Cheryl Herbert and Carmel Wyse, "Child Sexual Abuse: A Review of the Literature", *The Report of the Winter Commission*, Vol. II, pp. A 67-68

The Dynamics of Child Sexual Abuse

C-1

Return now Borrow ends at 10:45 AM

## Session Two *appendix C*

### EXCERPT FROM THE REPORT OF THE WINTER COMMISSION

The size and innocence of young children help us to understand and accept their vulnerability, but the vulnerability of adolescents is less considered and often questioned. We expect that teens, particularly males, will be old enough and mature enough to protect themselves. Such an expectation, though, ignores the element of power that is part of an abusive relationship and the insecurities and difficulties that are an inherent part of the adolescent stage of development. As Kempe and Kempe (1984, 199) state:

Although the adolescent victim of sexual abuse is developmentally more mature and therefore presumably better able to cope with sexual abuse, the adolescent is also in the process of forming his/her sexual identity and is therefore very vulnerable in this aspect of development.

Clinicians concur with this view and believe that the victim's self-esteem is also a factor. For adolescents it is a period of time when they are developing their personal identity and struggling with their dependencies on and independencies from family, and hence, seek assurances from others in many aspects of their lives. Offenders targeting this age group will use tactics that will boost the adolescents' self-esteem and make them feel honoured and privileged.

Cheryl Herbert and Carol Wynn, "Child Sexual Abuse: A Review of the Literature", *The Report of the Winter Commission*, Vol. II, pp. A 06-09.

## Session Two *appendix D* THE OFFENDER

### EXCERPT FROM THE REPORT OF THE WINTER COMMISSION

There are numerous theories about the nature of the perpetrator of child sexual abuse, but it is known that the great majority of sex offenders are male; as are those under investigation in the Archdiocese. (All references to sex offenders will therefore use the masculine pronoun.) Discovering and understanding more than this - who he is, why he offends and where his life should and will proceed - is a complicated and challenging task. However, it is important that the challenge be accepted so that society can recognize why the offender does what he does and thus prevent the abuse, assess treatment plans, and determine the risk of the offender repeating the offence after treatment.

#### CLASSIFICATIONS OF SEX OFFENDERS

Sex offenders who abuse children are classified as heterosexual when they abuse girls, homosexual when they abuse boys, and bisexual when they abuse both. This does not mean they have the same orientation towards adults. Little is known about homosexual sex offenders who abuse post-pubescent male children.

A number of researchers have attempted to develop broad classification systems for sex offenders and some distinguishing characteristics have also been outlined in the literature. Classification systems may help distinguish among types of sex offenders, but a clear understanding of these distinctions is complicated by the different terms used by individual researchers.

Summaries of two classification systems, developed by studying large groups of offenders who have been identified by the justice system, are presented below. However, these broad systems are not sensitive enough to characterize precisely the small group of priests charged within the Archdiocese.

#### Regressed and Fixated Offenders

According to Groth (1978, 6-10), a distinction can be made between regressed and fixated offenders. *The regressed offender* prefers peer or adult partners but,

because of precipitating stress, turns to children for sexual gratification. The abuse is often more impulsive than premeditated. These offenders are generally more amenable to therapeutic intervention than the fixated offender.

*A fixated offender* will have been, from adolescence, primarily or exclusively attracted to children. The attraction persists regardless of other sexual experiences; it is the preferred sexual lifestyle. Rather than a reaction to an active crisis situation, the offender displays a pattern of repeated sexual contacts which may be with younger children or adolescents.

Fixated sex offenders can be further subdivided into four types:

**Pseudo-Affective.** This offender uses seduction or persuasion to approach the child. The offender will pick a child who is vulnerable in some way and court him over a period of time. He leads the child to believe that he is important to the offender. The child will usually be abandoned when he no longer conforms to the image that the offender expects of him.

**Dominating.** This type of offender does not want to pursue his contacts with the child beyond the sexual encounters. His approach may vary from paying the child to abduction and physical coercion.

**Sadistic.** This type of offender has strong preferences for children. In order for the offender to be aroused, he needs to inflict pain on the child. In extreme cases this may lead to murder.

**Aggressive.** For this type of offender the aggressive components of the act are more important than the sexual. The difference between sadistic and the aggressive is that the former tends to feel excitement while committing the abuse while the latter overriding emotion is anger.

#### Situational and Preferential Child Molesters

Golubstein (1987) refers to those who sexually abuse children as child molesters. He divides them into

Return now Borrow ends at 10:45 AM

Session Two appendix D

two broad categories, situational and preferential, and distinguishes further sub-groups within these divisions. *The situational child molester* does not have a true sexual preference for children but engages in sex with children for other varied and sometimes complex reasons. Abuse may range from a once-in-a-lifetime act to a long-term pattern of behaviour. Goldstein believes that most offenders are situational and that their numbers are increasing faster than those of preferential child molesters. Within this category, Goldstein identified four major patterns of behaviour:

**Regressed.** This kind of behaviour is exhibited by what appears to be a reasonably "normal" individual who turns to children as a sexual substitute for preferred, peer sex partners. The main criterion for victim selection seems to be availability, and many of these offenders molest their own children.

**Morally indiscriminate.** Sexual abuse of children is simply part of a general pattern of abuse; children are molested because of their vulnerability and availability. This type of sex offender uses force, lures and manipulation, his victims can be strangers, acquaintances or his own children.

**Sexually indiscriminate.** This individual appears to be discriminating in his behaviour except when it comes to sex. He likes to experiment sexually and is motivated toward sex with children out of boredom. He may abuse his own children or share them with others.

**Inadequate.** This category includes misfits, those suffering from psychiatric or personality disorders, mental retardation or senility. The individual becomes sexually involved with children out of insecurity or curiosity. He finds children to be non-threatening objects and might choose a vulnerable adult for the same reason. If frustrated, he can sometimes become unpredictable, and has a potential for violence.

**Preferential child molesters** have a definite sexual preference for children. Their sexual fantasies and erotic imagery focus on children. Although this type of child molester may be fewer in number than situational child molesters, both types have the potential to molest large numbers of victims. The preferential offender may exhibit specific patterns of behaviour as well which associate him with one of three major subdivisions:

**Seductive.** The offender engages children in sexual activity by seducing them in much the same way as

adults seduce each other - with attention, affection and gifts. His goal is to lower the child's sexual inhibitions over a period of time; frequently victims reach a point where they will trade sex for the attention, affection and other benefits they receive from the offender.

**Introverted.** The offender has a preference for children but lacks the interpersonal skills necessary to seduce them. He usually molests strangers or very young children and engages in a minimal amount of verbal communication with his victims. This introverted sex offender is most like the stereotypical child molester - more likely to hang around places where children gather, such as playgrounds, and watch them or engage them in brief sexual encounters.

**Sadistic.** This type of offender has a sexual preference for children but, in order to be aroused or gratified, must inflict pain or suffering on the child victim; he uses lures or force to gain access to his victims and is more likely than other molesters to abduct and even murder them.

A comparison of the two classification systems summarized above suggests similarities between Groth's fixated pseudo-affective offender and Goldstein's regressed situational child molester. In reality sex offenders rarely fit neatly into any one classification system described in the literature. The sex offenders under investigation by this Commission exhibit characteristics of both Groth's and Goldstein's descriptions, of both pseudo-affective and of regressed homosexuals. In the absence of detailed psycho-social assessments the Commission has thus referred to them as pseudo-affective regressed homosexuals. Psychiatric evaluations and individualized therapy would refine this designation further.

**COMMON CHARACTERISTICS**

Although sex offenders are a very heterogeneous group, researchers and clinicians working with sex offenders have determined some commonalities within some general characteristics, personality traits, coping skills and defence mechanisms. However, because this is based on information given by identified victims and offenders reliable predictions cannot be based on it.

**Sex.** Most of the research has dealt with male sex offenders because women make up a very small

Session Two appendix D

percentage of identified sex offenders. Statistics have ranged from 1.1% (*National Corrections Survey*) to 2.8% (*National Population Survey*). Badgley (1984, 215) reported that in his study 92.2% of the sexual offences against female victims were committed by males and although the proportion of female assaultants was higher when boys were victims, most boys and male youths were assaulted by other males. In most cases convicted female offenders were involved with male accomplices, usually a husband, common-law partner or boyfriend. However, clinicians are beginning to identify more offenders among adult female patients.

**Age.** Most offenders are between the ages of 20 and 40, although they can be younger or older. Groth (1984, 4) found that all convicted offenders had committed their first known offence before the age of 40; more than 80% were first offenders by age of 30 and almost 5% had committed their first sexual assault before they reached adolescence.

**Family background.** The information pertaining to the family background of sex offenders is far from conclusive. Most of the results of studies and clinical work have shown that sex offenders usually come from broken or disrupted families. However, Badgley found that most offenders surveyed had both natural parents present during their childhood.

The childhood backgrounds of offenders tend to involve "double bind parenting", where conflicting or opposing messages are given to a child regarding the appropriateness of certain behaviours and the acceptance of certain emotions. Offenders also tend to come from homes where an authoritarian style of parenting was practised, where emotions were closely monitored and suppressed, and where verbal and non-verbal behavioural controls were frequent.

**Personality.** Offenders are often very self-centred in relation to others. They may be so insecure and immature emotionally that they do not see past their own needs. They will usually have a poorly developed moral sense and poor impulse control, and they have a great fear of rejection, when they experience rejection they often react strongly, sometimes violently.

**Attitudes.** The majority of sex offenders initially deny their behaviour. There is usually both a denial of

guilt and a denial of responsibility. They often reveal a number of inappropriate attitudes or distorted perceptions of the world of other people. Sex offenders may believe that children who do not forcibly resist them really want to have sex and that they enjoy it. Some also say that they are not really harming the child if no physical force has been used and see it as a positive, healthy learning experience for the child.

**Sexual preference.** Marshall and Barbaree in their studies of men who had molested boys, looked at their sexual orientation to adults. Only one-third of the men were classified as homosexual and most of these men were married but reported that their sexual relations with their wives were unsatisfactory. These men hid their sexual orientation from family and friends and targeted boys who were older (an average 12.4 years) than those targeted by the heterosexuals (an average of 7.3 years). There is no evidence in the literature that male adult homosexuals are more likely to prefer children to adult partners.

**Sexual knowledge.** Many individuals' knowledge of sexuality is limited because of a lack of open discussion in our society, but sex offenders, in particular, have a very confined and inadequate knowledge of sexuality, though they are afraid to acknowledge their ignorance. They tend to be "prudish" and only feel comfortable with limited activities.

**Sexual needs.** Offenders have difficulties with intimacy and generally do not know how to relate with affection to adults. They are often ignorant of the fact that sex serves more needs than physical gratification. Hence, they often feel unsatisfied by sex because they have a limited knowledge of what sex is supposed to do.

**Sexual dysfunctions.** Few sex offenders suffer from actual sexual dysfunction. Some may show signs of impotency with adults but not with children.

The Report of the Winter Commission, Vol. 1, pp. 40-50

Return now Borrow ends at 10:45 AM



**Session Three**  
**Factors in Society and Church that May Contribute to Child Sexual Abuse**

**Objectives**

- To reflect on patterns of male and female socialization that may foster violent and manipulative relationships
- To identify factors in the Church and society that may foster violent and manipulative behaviour

**Time**  
2.5 hours approximately

**Materials needed**

- Newsprint sheets
- Handout for each person's journaling on *Factors in Church, factors in society* - Appendix A
- Overheads for salient points for *Child sexual abuse: an overview of factors in society and Church*
- Markers
- Refreshments

**Physical environment**

- Arrange the room in a semi-circle of chairs. Additional rows may be needed depending on numbers.

29

Return now Borrow ends at 10:45 AM

# SESSION OUTLINE FOR FACILITATORS

## 1 WELCOME AND PERSONAL INTRODUCTIONS

## 2 INTRODUCTION TO THE THEME

Introduce the theme in light of the objectives. Highlight that the session provides the opportunity for discussion of some of the causes of sexual abuse in the Church and society.

## 3 PERSONAL REFLECTION AND SHARING

45 MINUTES

Distribute Appendix A to the participants and ask them to list the factors in society and the Church that may contribute to child sexual abuse. Divide into small groups and give each person a chance to read first from his or her list of factors in society and then from his or her list of factors in the Church. Ask a volunteer in each group to record the lists on newsprint under the two headings "Society" and "Church". If a factor is mentioned more than once, it may be identified each additional time with a check mark.

Ask each group to post their newsprint and invite the participants to walk around and note the similarities and differences among the lists of the groups.

## 4 ANALYSIS IN PLENARY

20 MINUTES

Call the whole group together and ask them to comment on what they have observed and learned from their "walkabout". Some possible questions to assist the analysis are

- Having read this material, what conclusions can we come to about the primary factors leading to child sexual abuse in our society? In our Church?
- Are there any factors listed that are surprising?
- Are there any factors which need to be added?
- What feelings or emotions do these factors evoke?

## 5 REFRESHMENT BREAK

15 MINUTES

## 6 CHILD SEXUAL ABUSE: AN OVERVIEW OF FACTORS IN SOCIETY AND CHURCH

30 MINUTES

Provide some input on four areas based on Appendices B and C. The amount of material shared and topics covered will depend on the previous discussions. Some of the areas covered in the Appendices are

- Violence in our society

## 7 ENVISIONING A CHURCH AND SOCIETY WITHOUT CHILD SEXUAL ABUSE

30 MINUTES

Note: Whatever option is used, remind the group that Session Five is the time to deal more explicitly with proposals for prevention.

OPTION 1 (Adapted from Carstson, Concacan Inc., 1988, Vol. 2, no. 1.)

Ask the participants to choose whether they would prefer to work in either Church or society, and divide them into two groups accordingly. Each group will require a separate space.

Have one person in each group lead the participants in the following visualization:

*Relax. You won't need to urinate. Get comfortable. Close your eyes. Get in touch with your breathing. This is breath that takes in life and energy. Exhale all your tensions. Inhale life again. Exhale tensions. Imagine you are descending a long staircase. You are going down one step at a time. You might want to count the steps as you go down (you don't have to). Keep going down. At the bottom of the stairs there is a door, and the door is closed. Over the door is written the phrase: "Society (Church) without sexual abuse of children". Someone will bring you the key to open the door. When you have the key, unlock the door, open it and go through. See what you find on the other side - explore the space, get to know it...*

After about five minutes, continue with:

*Look around to see if there is anything you'd like to take back with you. Take your time. Get ready to come back now. If you are not ready to come back, know that you can always return to this place. Come back through the door. Close the door and come back up the stairs. Remember you can return to that place whenever you choose.*

*What did you see and/or experience?*

Invite volunteers to describe what they saw and experienced. Return to plenary session, and have each group relate a summary of what was behind the door, identify any similarities and differences, and ask what can we learn from this?

OPTION 2

Offer participants the choice of working on either Church or society. Ask each group to describe the kind of Church or society in which sexual abuse might not exist.

Have each group share their insights with the other, looking for any similarities or differences in their ideas.

## 8 PLANS AND QUESTIONS FOR THE NEXT SESSION

Take some time to evaluate this session. Invite participants to the next session. Provide information about the theme.

## 9 SIGN OF PEACE

Invite the group to offer one another a sign of the peace of Christ.



Return now Borrow ends at 10:45 AM

Session Three appendix A FACTORS THAT MAY CONTRIBUTE TO CHILD SEXUAL ABUSE

| FACTORS IN SOCIETY | FACTORS IN CHURCH |
|--------------------|-------------------|
|                    |                   |

A-1 Factors in Society and Church that May Contribute to Child Sexual Abuse

Session Three appendix B FACTORS IN SOCIETY

*Note: The quotations pertaining to each factor are discussion starters only. Debate and further study of these complex matters are needed and encouraged.*

**Violence in Society**  
 "Society is fundamentally committed to the use of violence to maintain the *status quo* or to achieve desired change. Examples of this commitment are reflected in some commonly accepted models of violence, such as defending and condoning the arms race, sports violence, capital punishment, thriving pornography industries, prostitution, movie and TV violence, and violence against animals and the environment. It does seem that society on a large scale tolerates violence as an acceptable part of the continuum of ways in which people relate."  
 Cheryl Herbert, Carmel Wyse, "Child Sexual Abuse: A Review of the Literature", *The Report of the Winter Commission*, 1990, Vol. II, p. A34

**Socialization of Children**  
 "The division of our society into male and female roles and institutions amounts to sexual stereotyping which, as we have seen, may be perpetuated by all those who are involved in raising children - the family, the church and the school. This restriction is detrimental to both sexes. Boys who are not allowed to display feelings and emotions may turn away from intimacy. Girls, on the other hand, are supposed to be emotional, understanding and forgiving. They learn to desire romantic, sentimental love relationships but also to expect a sexually aggressive male who is in control of the social and sexual interaction."  
*The Report of the Winter Commission*, 1990, Vol. I, p. 80

"One of the most disturbing discoveries for me has to do with the impact of underlying social attitudes and values related to male and female sexuality. More than I ever realized, these tend to condition males to be sexual predators and females to be sexual victims. Our patriarchal society has set the conditions for sexual assaults and harassment, including the sexual abuse of children. I am increasingly uncomfortable with the realization that such behaviour has far too long been tolerated in our society. In my opinion, one of the most significant tasks ahead of us is to make major changes in the underlying deeply rooted attitudes of sexism."  
*Reaching for Solutions*, 1990, p. 11

**Sexuality**  
 "While sexuality is a positive and necessary part of both self and society, sometimes the expression of that sexuality has become distorted and destructive. People may confuse intimacy and sex, equate sexual activity with sexual violence, establish unequal relationships and then abuse the resulting power imbalance through emotional and physical violence. The sexual abuse of children in the Anglicanocese is one extreme example of this kind of distortion and confusion.  
 Children begin to learn about sexuality in the family setting. However, recent studies suggest that family communication about sexuality is most often characterized by the exercise of authority and arbitrary rule-making, and not by mutual discussion, exploration and understanding of values (Butler, 1978, 154). Negative attitudes about sexuality within the family can create a climate of repression and denial of sexual feelings, so that even a child's innocent question about body function or casual exploration of his or her genitals can lead to over-reaction by other family members.  
 Today, in more liberal societies, young people still obtain most of their information about sex and sexuality from magazines, movies and their friends, rather than from their parents. Many young people find it difficult to ask intimate and troubling questions because they sense, and are put off by, the discomfort felt by their parents."  
*The Report of the Winter Commission*, 1990, Vol. I, pp. 41-42

B-1 Factors in Society and Church that May Contribute to Child Sexual Abuse

Return now Borrow ends at 10:45 AM

Session Three *appendix* B

**The Media**

"Television, music, music videos and advertising are powerful and sometimes insidious contributors to social learning. On television and in motion pictures males are often portrayed in dominant roles, while women are frequently depicted as victims of violence. Many music videos are especially culpable in this regard. Their emotional messages are directed to a juvenile audience who are highly susceptible to their violent imagery.

Advertising is a powerful means of communication that can influence values and standards as well as shopping preferences. The sexualization of children in fashion promotion is an example of the sexually exploitive role that advertising can assume. Images of children dressed as adults, assuming sexual poses and having apparently seductive facial expressions, are becoming more prevalent. This trend to make children sexual objects may have serious effects on the incidence of child sexual abuse since it appears to legitimize objectification. As well, children are encouraged to become prematurely sophisticated, a pretext often used by abusers."

*The Report of the Winter Commission, 1990, Vol. 1, p. 39*

**The Family**

"During the past decade, we have become increasingly cognizant of the breakdown of interpersonal relationships, family disintegration and domestic violence. Children who are caught in destructive violence between parents suffer some of the same effects faced by children who are the direct victims of violence.

Some parents lack parenting skills or may be emotionally immature. Instead of having the resources to nurture their children, these parents may neglect or abuse those who most need them."

*Reaching for Solutions, 1990, p. 44*

**The Place of Children**

"It can be argued that Canadian children live at a standard of living higher than that of most other children in the world. Parents buy designer clothing for children and stock their bedrooms

with toys, books and computers. But do they really understand the concept that children are human beings with the right to participate in society, the right to learn how to be actively involved in decisions about their own lives, and the right to develop physically, intellectually and spiritually as equals? In fact, it appears that many adults prefer to teach children to be passive, to be obedient and to be controlled.

Obedience and passivity contribute to the victimization of children by adults. Children who are abused sexually are children who do not understand that they have rights to say "No." They are children who can be controlled by adults who choose to use their power to exploit those who are most vulnerable."

*Reaching for Solutions, 1990, p. 43*

"Our culture places a positive value on obedience and, as we have seen, even condones the use of physical punishment to enforce it. Children are taught to respect adults and their authority simply because they are adults who supposedly know what is best. Such emphasis on obedience and deference to authority because of position has obvious implications for child sexual abuse. Children who are unable to question the behaviour of an adult because they feel they have no right to do so are vulnerable to that adult, and to adults in general.

Certainly there are many other factors to consider but the intimidation by authority and the inequality it breeds are frequently mentioned by both victims and therapists."

*The Report of the Winter Commission, 1990, Vol. 1, p. 41*

Session Three *appendix* C FACTORS IN THE CHURCH

*Note: The quotations pertaining to each factor are discussion starters only. Debate and further study of these complex matters are needed and encouraged.*

**General**

"The Commission's examination of the nature of child sexual abuse, the profile of the offender, the characteristics of the victim and history of the operation of the Church in the Archdiocese has led it to conclude that no single cause can account for the sexual abuses which are the subject of this Commission's enquiry. Rather, it is the Commission's view that a combination of factors coincided to allow the abuses to occur. Some of these were direct, such as the regressed sexuality of the offenders, their access to children, and the powerful status accorded to priests within the patriarchal Church community. Others were indirect, and worked in less obvious ways, some to protect the offenders and inhibit public acknowledgement of the offenses. They included a variety of socio-cultural factors, a general lack of an appropriate understanding of sexuality, the social isolation of priests, inadequate support systems, ineffective and inappropriate management by the Archdiocesan administration, and a recurring pattern of denial throughout the Archdiocese generally."

*The Report of the Winter Commission, 1990, Vol. 1, p. 91*

**Patriarchy**

"Child sexual abuse is clearly not a pathology which has infected the Church alone, but is a part of the human condition. It is, nevertheless, a problem in which the Church shares as an active agent within society. A patriarchal (adult-male dominated) society has been reinforced by the authoritarian institutional Roman Catholic Church. Historically, as such attitudes became institutionalized in the policies and structures of Church and society, they provided a strong cultural and social support for oppression, where one person or group dominates or exploits those without power."

*The Report of the Winter Commission, 1990, Vol. 1, pp. 2-5*

"Paternalism and sexism are very much in evidence, the Commission was told, among both young and old priests in the Archdiocese. Many who spoke and presented briefs to the Commission described an alarming lack of awareness and insensitivity in the use of patriarchal language and imagery in worship, and in preaching and teaching throughout the Archdiocese. In some situations the inability to separate power from clerical position, combined with an institutionally conditioned reticence toward women, has been so pronounced that parish councils at times have been rendered ineffective.

Many have argued that patriarchal thinking is one of the contributing factors to the sexual abuse of children within the Archdiocese because of the power and position it confers upon the members of the patriarchal establishment, in particular the ordained clergy. In our culture this has been linked to the power over women and children which males have traditionally exercised. Such arbitrary assignment of authority, whether to men generally in a male-dominated society, or to priests specifically in a patriarchal church, can preclude freedom of insight and liberty of action."

*The Report of the Winter Commission, 1990, Vol. 1, pp. 93-94*

**Priestly Celibacy**

"Much concern has been expressed over the possible link between priestly celibacy, which is required by long-standing discipline of the Roman Catholic Church, and the occurrence of child sexual abuse. The Commission has been unable to establish any direct correlation in this, and statistics tend to indicate that the incidence of sexual abuse of children among celibate clergy is no different from that among other groups within the general population. The Commission has deep concern, however, in face of the evidence it has assembled, that there has

Return now Borrow ends at 10:45 AM

Session Three *appendix C*

been a long and disturbing anxiety within the Presbyterium relating to the observance of priestly celibacy."

*The Report of the Winter Commission, 1990, Vol. 1, p. 97*

**Values and Attitudes**

"The contribution to socialization by organized religion parallels or, for some people, supersedes that provided by families. While many individuals have positive experiences because they belong to a religious community, there are values and attitudes transmitted by the organization and teachings of churches that may actually create, influence and perpetuate abusive relationships...

Unquestioning obedience to authority figures, viewing suffering as desirous and unavoidable, and emphasis on inherent sinfulness can have negative effects on those who are victimized by sexual abuse because they reinforce both guilt and responsibility. Also within the Church, the emphasis on unlimited and often unconditional forgiveness and the requirement to keep the family intact, no matter what the cost, may perpetuate the abuse because it discourages the victim from escaping from the abuser.

Religious systems have also imparted negative attitudes about sexuality issues and have suppressed discussion of sex and sexuality, a situation which makes disclosure of sexual abuse all the more difficult."

*The Report of the Winter Commission, 1990, Vol. 1, pp. 57-58*

**The Avoidance of Scandal**

"The traditional cultural and ecclesiastical concern for avoiding the spread of scandal is based on the view that if people see their leaders and those they admire doing evil things the tendency will be to stumble: either by direct imitation of those evil actions or by being shocked into turning away from the good that may be associated even with those who do evil.

This traditional view, however, which gives priority to preventing the spread of scandal as a way to protect people and their children against falling

into evil, has two fundamental fallacies if inappropriately employed. It is a further example of the kind of patriarchal thinking that robs people of their own authority and their right to judge for themselves. It also provides protection for the offender and prevents the admission of sin, contrary both to Christ's teaching and to the rule of law."

*The Report of the Winter Commission, 1990, Vol. 1, p. 112*



Return now Borrow ends at 10:45 AM



*Session Four*  
**Personal and Community Responsibility in Child Sexual Abuse**

*Objectives*

- To recall factors in Church and society that may contribute to child sexual abuse
- To reflect on how individuals and the community can make a difference by sharing responsibility for transforming our Church and world

*Time*

2.5 hours approximately

*Materials needed*

- Copies of semantic webbing chart – Appendix A
- Flip chart
- Candle on small table for prayer
- A variety of differently coloured and variously textured pieces of wool or ribbon for prayer time
- Handout sheets for Appendices A and C - Session Five, to be distributed at the end of the session
- Refreshments

*Physical environment*

- Arrange the room in a semi-circle of chairs. Additional rows may be needed depending on numbers.

39

Return now Borrow ends at 10:45 AM

# SESSION OUTLINE FOR FACILITATORS

## 1 WELCOME AND PERSONAL INTRODUCTIONS

### 2 INTRODUCTION TO THE THEME

Introduce the participants to the theme in light of the objectives. Underline that the theme is intended to explore the responsibility that all share for preventing sexual abuse.

### 3 FACTORS IN CHURCH AND SOCIETY THAT MAY CONTRIBUTE TO CHILD SEXUAL ABUSE

15 MINUTES

Distribute a copy of the Semantic Webbing Chart in Appendix A to each participant. Drawing on their background from previous sessions and their own awareness, invite them to create their personal summary of the key factors in Church and society that may contribute to child sexual abuse. On the Semantic Webbing Chart, these factors correspond to each arrow originating from the central issue, child sexual abuse. In small groups ask participants to discuss their summaries.

### 4 TAKING RESPONSIBILITY

45 MINUTES

In their small groups, have participants select three of the most significant factors and discuss them in light of the following questions: Who or what has contributed to the development of these factors? What keeps them in place? Are there any ways in which we as individuals or as a community contribute directly or indirectly to sexual abuse in our Church and society? Provide time for personal reflection prior to the group sharing. Invite each group to share their discussion with the others for their response.

Help the group summarize their conclusions about responsibility for child sexual abuse, and ask them to identify what for them are some of the key challenges in living a moral life.

### 5 REFRESHMENT BREAK

15 MINUTES

### 6 THE CHALLENGE OF MORAL LIVING

20 MINUTES

Give the group an overview of the material on the challenge of moral living that is in Appendix B. Suggest that they listen for similarities and differences to the challenges they have just expressed. Provide an opportunity for comments and questions at the end of the overview.

## 7 RESPONDING TO THE CHALLENGES

40 MINUTES

### OPTION 1

Ask the small groups to develop a role play using one challenge of moral living and one factor they have identified as contributing to child sexual abuse. The role play should illustrate the possibilities and difficulties of responding to the challenge of moral living in the context of child sexual abuse.

Each group presents their role play. On the basis of the role plays, give participants the opportunity to identify obstacles and supports for moral living.

### OPTION 2

In small groups invite the participants to identify obstacles and supports for moral living. Have them report back in plenary session.

## 8 A MOMENT OF PRAYER

10 MINUTES

Ask the participants to choose a long strand from a selection of differently coloured and variously textured wool or ribbon pieces. Come together in a circle. Light the prayer candle. Invite the participants to intertwine their strands with one another, and to observe the unique contribution of each and the rich pattern the combination makes. Conclude with spontaneous prayers from the group for individual courage and community support as they take responsibility for helping to create a world where abuse is prevented.

If strands of wool or ribbon are not available, the prayer can be adapted by gathering in a circle to pray for courage and support.

## 9 PLANS AND QUESTIONS FOR THE NEXT SESSION

Thank members of the group for their participation and ask for their feedback on the session. Announce the theme and objectives of the next session, invite them to participate, and ask for some volunteers to help prepare the closing liturgical event.

Provide the participants with copies of Appendices A and C to Session Five in order that they may be prepared to formulate recommendations for prevention.

Return now Borrow ends at 10:45 AM

Session Four appendix A SEMANTIC WEBBING CHART

Think about what factors in our society and Church may contribute to child sexual abuse. Write each of your responses at the end of an arrow.



Session Four appendix B THE CHALLENGE OF MORAL LIVING

EXCERPTS FROM THE CHALLENGE OF MORAL LIVING, CANADIAN CONFERENCE OF CATHOLIC BISHOPS, 1986 STATEMENT OF THE THEOLOGY COMMISSION

THE NEED FOR CAREFUL AND CRITICAL REFLECTION

12. Is the action I am about to take morally good? Will it help me grow as a person and advance the growth of people around me? Does this action lead to greater service of others? Will it really respond to the depth of my being or am I giving in to fleeting and superficial desires? Does it make life more human? Will my decision reflect God's plan for my life? All of these considerations are moral questions of the highest order. The answers we give will influence profoundly our own existence and happiness and, indeed, the future of all people around us.

THE DANGER OF "DOING WHAT OTHERS DO"

13. To follow through with this critical analysis of our actions is not an easy task. Often enough we would like to remain shallow in our scrutiny and simply follow the behaviour of others. In recent years, traditional attitudes and norms have disappeared or come under heavy attack, and formerly all powerful authorities have been weakened. This may make us feel more liberated, more autonomous and adult than before. However, reality is different. Our moral decisions are under enormous pressures from social trends and the media. Sports figures, entertainers, TV stars all exercise a subtle and not so subtle influence on our conscience. Consider the hidden but pervasive impact of slogans, stereotypes and of the standard "that everyone does it". An especially powerful example is the myth that only the young, athletic, beautiful and rich are worthy of our attention and esteem. Lack of commitment and responsibility is presented as desirable. No doubt, if we would seriously study the influence of this stereotype on our lives, we would find a surprising impact on our attitudes and decisions.

OUR DESIRE FOR IMMEDIATE SATISFACTION

14. A second threat to our freedom is the unbridled desire for immediate gratification. Often the prospect of instant pleasure makes us avoid serious moral reflection and analysis. This danger is especially prevalent in our consumer society, a society of impatience where our wishes must be realized as quickly as possible. It almost seems as though we were caught up in a race to have everything at once. "Wait no more", we are told. Buying on credit, catching up with fast-changing fashions, racing against the clock are all symptoms of our haste to have.

THE NEED TO FORM AND RENEW OUR CONSCIENCE DAILY

15. Faced with these pressures from within ourselves and from without, we need to reflect and meditate constantly on our actions. We must learn how to fight and become free of trends and forces that promote instant pleasure and partial fulfillment. "Becoming free" means probing our heart and listening quietly to its message so as to discover our deepest goals in life and how to achieve them. It means being open to all aspects of life, becoming aware of the real powers active in society and within ourselves. It means forming and renewing our conscience daily, discovering what makes us grow as individuals and what humanizes the world around us. This is our first moral duty if we wish to follow the Lord's call.

Return now Borrow ends at 10:45 AM



*Session Five*  
**Preventing Child Sexual Abuse**

*Objectives*

- To review perspectives from the literature on how to prevent child sexual abuse
- To explore ways of preventing child sexual abuse in our Church and society
- To make recommendations about how to prevent child sexual abuse in our Church and society

*Time*

2.5 hours approximately

*Materials needed*

- Newsprint and markers for group work
- Copies of case studies — Appendix E
- Candle and Bible
- Refreshments

*Physical environment*

- Arrange comfortable chairs in circles of 5-6 throughout the room. If fewer than 10 persons participate, form one circle and subdivide by twos or threes for suggested activities.

45

Return now Borrow ends at 10:45 AM

# SESSION OUTLINE FOR FACILITATORS

- 1 WELCOME AND PERSONAL INTRODUCTIONS**
- 2 OPENING PRAYER**  
Gather in a prayer circle around a lit candle and the Bible. Proclaim a scripture passage that describes how God relates to us and in turn how we are to relate to one another. Possible passages include Isaiah 61:1-5; Matthew 5:1-12; 1 Corinthians 13:1-13. In response to the reading, invite participants to share their hopes for this session.
- 3 INTRODUCTION TO THE THEME**  
Introduce the participants to the theme in light of the objectives stressing that it is intended to help us understand how to prevent the sexual abuse of children in Church and society and to develop effective recommendations.
- 4 HOW CAN SEXUAL ABUSE BE PREVENTED?**  
**OPTION 1**  
*45 MINUTES*  
Recall the factors in society and the Church that the group identified in Session Three as contributing to child sexual abuse. This may be prepared in advance by way of overheads, newsprint or chalkboards.  
Ask the participants to divide into small groups and to take one or two societal factors and one or two Church factors and discuss how they might be addressed or eliminated.  
In plenary session, have each group give a brief report and compare their findings. Ask a recorder to note on a flip chart key words and phrases about prevention.  
You may supplement the discussion with the materials in Appendices A-D.  
**OPTION 2 - Case studies**  
*45 MINUTES*  
Distribute copies of the case studies (Appendix E). You may want to divide the group into two, giving one case study 1 and the other case study 2. If the group is smaller, you can choose one of the case studies or both if time permits.  
In the groups, provide time for reading the case study. Encourage the participants to describe their feelings in response to what they have read. Ask them to brainstorm about how child sexual abuse might have been prevented in the case.  
In plenary session, request each group to share their proposals for prevention. Have a participant note key words and phrases about prevention on a flip chart.  
You may supplement and broaden the discussion with the materials in Appendices A-D.
- 5 REFRESHMENT BREAK**  
*15 MINUTES*

- 6 RECOMMENDATIONS ON CHILD SEXUAL ABUSE**  
*30 MINUTES*  
Post the pieces of newsprint containing the group's notes on prevention. Give the participants some time to walk around and read and think about what has been recorded. Upon reassembling, invite them to suggest deletions or additions to the notes. Take some time to formulate recommendations. Identify those that apply to society, those that apply to the Church, those that overlap, those that may be addressed by the Church at the diocesan level and those that may be addressed by the Church at the national level. Appendices F and G may be used to record the recommendations.  
Arrange to forward the recommendations to your diocesan office and to the Canadian Conference of Catholic Bishops at 90 Parent Avenue, Ottawa, Ontario K1N 7B1.
- 7 PERSONAL IMPLICATIONS**  
*10 MINUTES*  
Have participants turn to their neighbour and share how they might implement these recommendations in their own lives.
- 8 LITURGICAL CELEBRATION**  
*30 MINUTES*  
This being the last session in the series, it is recommended that it conclude with a liturgical celebration. As the nature of the celebration will depend upon the discussions during the previous sessions, the planning of the liturgy is left to the discretion of each group.  
The nature of a liturgical act or rite is primarily to give thanks and praise to God for the new life bestowed in Jesus Christ. It is the act of a community which celebrates and rejoices in its faith-life.  
You will have to be sensitive in assessing whether thanksgiving is an appropriate theme at this time. Your group may not be in a position to appropriate the idea of rejoicing, especially if there are open wounds. In some cases, the liturgical rite may need to focus more directly on healing.  
Scriptural themes, passages and images that have surfaced in the previous sessions, may be included in this liturgical celebration.  
While the liturgical celebration concludes this series, it should not be presented as a final solution to any problems found in society or in the Church. As the people of God, we are constantly in need of healing and forgiveness. A liturgical celebration may help us to gather in order to express our dependency upon God and one another. However, the healing of God is an on-going process, and one that requires the agency of a community of faith. It is as a broken yet redeemed people that we assemble to proclaim the greatness of God.



Return now Borrow ends at 10:45 AM

Session Five

appendix A

PUBLIC AWARENESS AND PRIMARY PREVENTION



EXCERPT FROM REACHING FOR SOLUTIONS

VOICES

The sexual abuse of children is perpetuated by ignoring the prevalence of patriarchy in our society. Specifically, we must address the eroticization of powerlessness, and those forces which encourage many men to believe that they have the right, by virtue of being male, to sexual gratification, with or without consent. This belief drives the rape and harassment of women, sexual violence among adolescents, our refusal to ban pornography as bare literature and, I believe, the sexual abuse of children

Heather-Jane Robertson Member, Canadian Teachers' Federation May 1989

THE UNDERPINNINGS OF CHILD SEXUAL ABUSE

The sexual abuse of children is symptomatic of deeply rooted societal values that tolerate and thereby promote the misuse of power and authority against vulnerable populations, including children. The sexual abuse of children is a pervasive social problem that can be reduced and ultimately eliminated only through comprehensive social change and culturally appropriate community development strategies. The sexual abuse of children is not gender-neutral. Although some women do sexually abuse children, the vast majority of offenders are males, while there are large numbers of both male and female victims

THE CHILD IN SOCIETY

We are on the eve of an important moment in history. The United Nations General Assembly has just adopted the Convention on the Rights of the Child. For the first time, children in all member countries of the UN are to be accorded a broad range of rights. The right to freedom from abuse is

one of those rights. The discussion that should arise from an examination of this Convention will inevitably lead to consideration of how we value children in our society

It can be argued that Canadian children live at a standard of living higher than that of most other children in the world. Parents buy designer clothing for children and stock their bedrooms with toys, books and computers. But do they really understand the concept that children are human beings with the right to participate in society, the right to learn how to be actively involved in decisions about their own lives, and the right to develop physically, intellectually and spiritually as equals? In fact, it appears that many adults prefer to teach children to be passive, to be obedient and to be controlled.

Obedience and passivity contribute to the victimization of children by adults. Children who are abused sexually are children who do not understand that they have rights to say "No." They are children who can be controlled by adults who choose to use their power to exploit those who are most vulnerable.

THE FAMILY AS NURTURER

The family is society's major vehicle for socializing children and has long been viewed as a safe haven for children. The majority of Canada's families have done and are doing a credible job in educating and nurturing children, despite the stresses of a turbulent social and economic environment.

On the other hand, many persons I consulted perceive that about a quarter of our families are experiencing a range of difficulties. The growing diversity of lifestyles and values can make parenting more difficult because value systems compete and because there are few clear models to emulate. Children, being the most vulnerable, are often the first to suffer when families undergo stress.

Session Five

appendix A

During the past decade, we have become increasingly cognizant of the breakdown of interpersonal relationships, family disintegration and domestic violence. Children who are caught in destructive violence between parents suffer some of the same effects faced by children who are the direct victims of violence.

Some parents lack parenting skills or may be emotionally immature. Instead of having the resources to nurture their children, these parents may neglect or abuse those who most need them. While it is perhaps a tribute to the human spirit that so many individuals manage to cope as well as they do under stressful circumstances, we cannot leave to chance the welfare of our youngest citizens.

Many people feel that the family as a social structure is threatened and needs to be strengthened and supported as the place where children are socialized and learn values. Yet to do so requires a fundamental change in thinking. It is doubtful that the position of children in the family setting can be much improved without looking more consciously at issues of human sexuality, greater equality between roles of men and women in society, and the importance of domestic settings as nurturing centres where children are protected and safeguarded. Although most parents speak about valuing their children, many socializing processes and activities for children are not child-centred. In fact, they may be harmful to children.

As a legal entity, the family is both easily formed and easily dissolved. One could argue that it serves primarily the interests and needs of adults. Hence, the very institution that is assigned the major responsibility for socializing children is often fragile, stressed and inadequate to the task.

The women's movement has given leadership in analysing many of these values issues. It is now crucial that society as a whole and particularly men, give serious attention to the status and role of women and children in society.

We must recognize that the term "family" has taken on a broad meaning in a pluralistic society whose members have very different cultural and ethnic backgrounds. "Family" includes not only

mothers, fathers and siblings, but also members of the extended family and, for some cultures, it also includes a broader community. A contemporary definition of the family must take into account single parents, common-law relationships and other emerging styles of family life.

Social change in the 1960s and 1970s has had a profound impact on family structure. According to Kahn and Kamerman, there appear to be four major trends in the changing structure of the family. These trends are:

1. more families have two working parents as wage earners;
2. more women are working in both two-parent and single-parent families;
3. the number of single-parent families is increasing in number, especially those headed by women; and
4. the restructuring of the family is due to the large number of divorces and remarriages.

While family structures are changing, so too are family functions. Parsons notes that only two basic family functions remain: the socialization of the child and the exchange among family members of emotional support and affection. Not all family researchers agree with Parsons but most agree that the more concrete operations of education, religious training, recreation, protection and production of food are carried out by specialized organizations and are rarely seen as family functions. The main family functions seem to be "intimacy, emotional support, interpersonal fulfillment, expression of mutually developed values, and achievement of personal satisfaction." It might be logical to assume that a breakdown in this haven of affective support results in divorce.

The family has long been recognized as the primary socializing agent. What happens to children in their earliest years is fundamental in shaping the values and attitudes they will carry with them throughout life. If children are abused or neglected, the damages that result will remain as shadows over their lives and may affect how future generations are raised. Governments are attempting to recognize and grasp their responsibility by supporting families

D. Harvey, Some Social Change Effects in the 1980s (Winnipeg: University of Manitoba, February 1986), pp. 5-6

Return now Borrow ends at 10:45 AM

Session Five appendix A

as nurturing centres for children. Families struggling with poverty are severely hampered in their abilities to provide adequate social and emotional development experiences for children. Investment in children now is a sound investment for a safer and healthier future.

COMMUNITY INSTITUTIONS AND THE FAMILY

What should be the responsibilities of institutions such as schools, churches and other community organizations? During crises, society's institutions attempt to provide care and security. Yet less attention has been given to the causes that lead to crises. If for no other reason than survival, serious attention must be given to issues of social development and, in particular, to a clarification of values regarding our vision of the family's role and of the importance of children. Families of all kinds must be supported in their role to support and nurture children.

A commitment to creating a socially healthy culture has to underpin any serious long-term effort to reduce the incidence of sexual abuse of children and other forms of abuse in our society. It is also important to look at these underlying negative factors, for the same factors seem to contribute to a broad range of violent behaviour, including sexual assault and the sexual abuse of children. By addressing these underlying issues more directly, we enhance the possibilities of tackling an extensive array of social problems over the long term.

THE ROLE OF EDUCATION

It is also timely to address the role of our schools in social development. Contemporary schools must play a role much broader than teaching academic skills.

Educators agree that teaching children about sexual abuse should be done within the context of curricula that address the broader subject of human sexuality and life values. This approach to comprehensive school health is an identified priority across the country.

Health and Welfare Canada has recently established a mechanism for ongoing liaison with provincial/territorial departments of education through the

Council of Ministers Education, Canada. Discussion of this report has been identified as one of the topics for possible cooperative efforts. There is an opportunity for productive and appropriate actions and activities at an intergovernmental level. Further, various discussions within Health and Welfare Canada have established effective partnerships with national non-governmental organizations in education representing parents, school principals, teachers, school superintendents, Ministry of Education officials and school trustees.

THE INTERRELATEDNESS OF ISSUES SURROUNDING VIOLENCE IN THE FAMILY

The extent to which issues of violence in the family are interrelated was noted many times during the cross-country consultations of the Special Advisor. The issue of child abuse in its several forms, wife assault and elder abuse were identified as being closely connected.

Shelters for battered women often receive children who have suffered sexual and other forms of abuse. Many runaway adolescents flee abusive family settings. Many juvenile prostitutes have been victims of sexual abuse in their growing years. The presence of alcohol abuse is a compounding factor that increases the risk of other forms of abuse. It can be argued that abuse in the family setting is largely a symptom of other underlying problems and stress, such as:

- inadequate emotional and social development,
• emotional difficulties of parents and lack of coping skills,
• inadequate parenting skills,
• poverty or economic stress,
• communication and relationship difficulties,
• poor self-image and low self-esteem, and
• negative forces in the surrounding environment.

Single-parent families and newly merged families add other dimensions of stress and risk to children. The family in its many evolving forms continues as society's primary agent of socialization and care of children. A great deal of positive reinforcement is needed if the family is to be successful in this mission. All of these related issues have significance for

Session Five appendix A

the long-range reduction of child sexual abuse and must be addressed as part of a public awareness and primary prevention strategy.

RETAINING FOCUS ON CHILDREN

While child abuse is clearly related to other problems, many experienced professionals expressed the view that retaining a separate focus on children and children's issues is essential. Several unique aspects of child sexual abuse merit specialized approaches. Although there must be efforts to strengthen the family as part of a prevention strategy, the primary focus on the child must be retained.

This concern was reflected in the statement, "A victim is a victim, is a victim." Advocates of this view believe that courts and the public at large tend to minimize sexual crimes within the family. There is concern that the needs of children may be ignored if service delivery systems rely too heavily on the concept of "family violence," rather than focusing on child abuse. The sexual abuse of children, whether from inside or outside the family, must be recognized as criminal activity in the eyes of the law.

Child sexual abuse cannot be dealt with in isolation of other issues such as poverty, housing shortages, the legitimization of corporal punishment as a form of discipline, and the vulnerable position of children in society, especially those who are disabled. The interrelatedness of social and economic factors and negative socialization attitudes in our society are significant factors that must be addressed as part of a primary prevention program. As noted above, the United Nations has just adopted the Convention on the Rights of the Child. Canada has co-sponsored the introduction of this Convention to the General Assembly. All Canadian governments will now have to assess their laws and policies to ensure that they reflect this new international convention. Children must be accorded proper and equitable protection, participation and recognition.

Primary prevention is by its very nature complex and multifaceted and must be perceived as a continuum of coordinated efforts involving the following efforts:

- governments must demonstrate continuing commitment to leadership related to the welfare and safety of children, and must express this through funding of specific strategies to prevent child sexual abuse;
• strategies for the prevention of child sexual abuse must incorporate provisions for the early identification of existing victims and offenders, as well as those at high risk of becoming victims and offenders;
• any public awareness efforts must be undertaken with the recognition that increased awareness of the existence of child sexual abuse has been accompanied by increasing numbers of disclosures and thereby increased stress on a service delivery system that is already struggling with the problems of burnout and inadequate resources; and
• all initiatives to prevent child sexual abuse should be undertaken with a sensitivity to cultural differences and a commitment to involving survivors and local communities.

Reaching for Solutions, pp. 43-46

Return now Borrow ends at 10:45 AM

Session Five appendix B RECOMMENDATIONS FROM REACHING FOR SOLUTIONS

RECOMMENDATION 14 That the National Family Violence Film Collection be maintained and regularly updated so that the Canadian public has access to a broad range of excellent training films on child sexual abuse... RECOMMENDATION 15 That Health and Welfare Canada continue to work with the Council of Ministers of Education and the national education associations in developing long-range programs of values education... RECOMMENDATION 16 That provincial ministries of education, culture and recreation, and social services should continue to fund and plan strategies that will encourage an enhanced liaison between school personnel and community leaders... RECOMMENDATION 17 That the federal and provincial/territorial governments continue to support community-based primary prevention, public awareness programs so that all sectors of society are encouraged to participate in the prevention of child sexual abuse... RECOMMENDATION 18 That the federal Minister of Justice introduce legislation that will address the protection of children from the harmful effects of pornography...

Session Five appendix C EXCERPT FROM THE REPORT OF THE WINTER COMMISSION

PREVENTION Efforts to prevent the occurrence of child sexual abuse have increased since the late 1970s with the implementation of numerous education programmes and the development of agency policies and protocols aimed at detection and reporting... Another concern is the lack of evaluation of existing programmes. There is no clear evidence that programmes are successfully teaching children the behaviours thought to be useful in preventing or escaping sexual abuse because it is not known whether this information actually translates into action... It is revealed throughout the Report that sexual abuse is a widespread problem that develops in a broad social context, and that in part, "Rape and child sexual abuse are life-threatening by-products of a violent, sexist and racist society" (Frotman, 1983, 230). In order to create a climate of intolerance of abuse, the structures of our institutions must be examined... The significance of the sexual stereotypes of men, women and children, their portrayal in the media, the male domination of women through violence, and the perpetuation of the powerlessness...

Return now Borrow ends at 10:45 AM

Session Five appendix C

and vulnerability of women and children cannot be ignored. As well, institutions that neglect and arbitrarily control children or assign low status to their care-givers reinforce the historical view of children as objects of exploitation. Problems of wife battering and elder abuse need to be addressed in connection with child abuse. Poverty, unemployment, inadequate daycare and poor housing also affect the well-being and personal strength of all members of the family and should be recognized as other contributing factors in need of redress. The structures of society that exclude the equal participation or value of all members perpetuate biases and injustices.

Positive approaches to prevention will be, in general, most effective in the long term. The kind of laws passed and the kind of education provided must be chosen carefully so that expressions of genuine love and caring are not suppressed or stifled in the attempt to avoid the occasion - or the suspicion - of child sexual abuse. This is a significant problem with potentially serious repercussions for society. Ignorance of the reality and prevalence of child sexual abuse must be replaced, but not with suspicion, insecurity and vigilantism. Already, public reaction to the problem of child sexual abuse in the local community has resulted in child education programmes that may encourage generalized distrust of adults by children. It has also affected school board policies concerned with teacher-pupil interaction and has altered the behaviour of teachers so that they are more distant and isolated from their students. We could thus inadvertently create a society in which adults are forced to withhold expressions of nurturing and affection for children. Unless great care is taken to address this problem in a balanced manner we run the risk of producing future generations of emotionally stunted adults.

The method of informing people about child sexual abuse will have to be multifaceted and implemented by various institutions of society, including schools, churches, hospitals, governments, agencies and volunteer groups. Among other subjects, this education should provide knowledge about the dynamics and impact of child abuse, and information about detection, reporting and available

support services. Further, it should promote the value and importance of the well-being and rights of children, and convey the message that neglect and abuse have no place in a caring community and will not be tolerated. It should provide knowledge about sexuality, including intimacy, relationships, sex-role stereotyping, sexual orientation, and reproduction; provide knowledge about child development and parenting skills; and teach children their rights to safety, security, and appropriate, non-exploitive affection and caring.

The types of prevention programmes needed are primarily educational rather than therapeutic. Consequently they may be provided by a variety of agencies ranging from professional treatment centres and the education system to the pastoral care component of the local parish.

As well as education, there is a need for the implementation of legislation, policies and practices that will ensure the equal protection, rights and proper treatment of children under the law. There is a need to develop strict and consistent legal, moral and social sanctions against the abuse of children, and against their exploitation through child pornography and child prostitution. There is also a need to develop and implement policies and protocols that detect, report and prevent the abuse of children. To accomplish this it will also be necessary to review and monitor all relevant policies and practices of social institutions serving children, such as health, educational, cultural, religious, recreational, legal and social services.

The Report of the Winter Commission, Vol. 1, pp. 130-132.

Session Five appendix D RESPONSE CHART

This diagram illustrates the varied responses to sexual abuse of children. At the centre is prevention that connects all eight areas together to end abuse. While each part of the circle performs an important function in prevention, they are most effective when working together.



This diagram is slightly modified from one that is in Child Sexual Abuse: Guidelines for Community Workers, p. 25.

Return now Borrow ends at 10:45 AM

Session Five **appendix E** CASE STUDIES

**CASE STUDY ONE**

Renee is seven years old. She lives with her family in a major Canadian city. She is a babysat every day after school by her nineteen year old cousin, Robert. When she arrives home, Robert is already there. She feels uncomfortable entering the house, but thinks "Maybe today he'll leave me alone." They watch TV in the family room. She tries to ignore him and hopes somebody will walk in. Sometimes in the past they have and sometimes they haven't. As the situation becomes more difficult, she decides to change rooms. She goes to the kitchen, trying to talk a lot. She knows she has to keep talking, keep moving, constantly changing rooms. She knows she has to avoid going upstairs. She knows what can happen. She tries to avoid it, hoping that someone will come in.

Later that day she is in the kitchen with her mother. She tells her mother she doesn't like Robert. She is OK staying alone after school. She doesn't need him to look after her. Her mother worries about Renee being home alone. "Robert is your cousin. He likes you. He offered to look after you. I feel better knowing that someone is here with you."

Daunted, Renee leaves the kitchen. No one will really believe her if she tells what is happening. She feels guilty. Maybe she is doing something to cause this. Everyone is busy. This would be just one more thing to deal with. Besides, what would her aunt, Robert's mother, think.

**CASE STUDY TWO**

Alex is thirteen years old and lives in a rural area in Canada. He has been a good student and enjoys sports. He has been an altar server for five years. Recently, Alex has been tormented about something. It all started when his friend, Father Jerry, was moved to the next village. The new priest, Father Peter, is different from Father Jerry. When Alex is alone in the sacrety with this new priest, he feels uncomfortable because of the touching. Alex doesn't know what to say or do. And even if he did tell, who would believe him? Besides, Father Peter has said not to tell anyone, and that he might take him and some other altar servers to an NHL game next year.

Alex doesn't want to go to the altar servers' Christmas party but his parents say he should go and have a good time. He's afraid that Father Peter will want him to stay later, as he did before. He's afraid somebody will find out what he is doing. He can't concentrate on his homework the way he used to. He is so confused.

E-1 Preventing Child Sexual Abuse

Session Five **appendix F** RECOMMENDATIONS TO THE DIOCESE

*Send to your bishop at the local chancery office.*

We hereby recommend to the diocese that the following actions be undertaken or supported to address and eliminate child sexual abuse in the Church and society:

RECOMMENDATIONS PERTAINING TO CHURCH TO BE ADDRESSED BY THE CHURCH AT THE DIOCESAN LEVEL

- 1.
- 2.

Return now Borrow ends at 10:45 AM

Session Five *appendix F* RECOMMENDATIONS TO THE DIOCESE

RECOMMENDATIONS PERTAINING TO SOCIETY TO BE ADDRESSED BY THE CHURCH AT THE DIOCESAN LEVEL

- 1.
- 2.

Contact person for discussion group

Name \_\_\_\_\_

Address \_\_\_\_\_

Tel \_\_\_\_\_ Diocese \_\_\_\_\_

No. of people in discussion group \_\_\_\_\_ Date \_\_\_\_\_

Session Five *appendix G* RECOMMENDATIONS TO THE CANADIAN CONFERENCE OF CATHOLIC BISHOPS

Send to the General Secretary, Canadian Conference of Catholic Bishops, 90 Parent Ave., Ottawa, Ontario K1N 7B1

We hereby recommend to the Canadian Conference of Catholic Bishops that the following actions be undertaken or supported to address and eliminate child sexual abuse in the Church and society:

RECOMMENDATIONS PERTAINING TO CHURCH TO BE ADDRESSED BY THE CHURCH AT THE NATIONAL LEVEL

- 1.
- 2.



Return now Borrow ends at 10:45 AM

**Session Five** *appendix G* **RECOMMENDATIONS TO THE CANADIAN CONFERENCE OF CATHOLIC BISHOPS**

RECOMMENDATIONS PERTAINING TO SOCIETY TO BE ADDRESSED BY THE CHURCH AT THE NATIONAL LEVEL

- 1.
- 2.

Contact person for discussion group

Name \_\_\_\_\_

Address \_\_\_\_\_

Tel \_\_\_\_\_ Diocese \_\_\_\_\_

No. of people in discussion group \_\_\_\_\_ Date \_\_\_\_\_

**ACKNOWLEDGEMENTS**

Health and Welfare Canada, *Child Sexual Abuse Guidelines for Community Workers*, Ottawa: Minister of Supply and Services Canada, 1989. Reproduced with permission from The Minister of Supply and Services, Canada 1991.

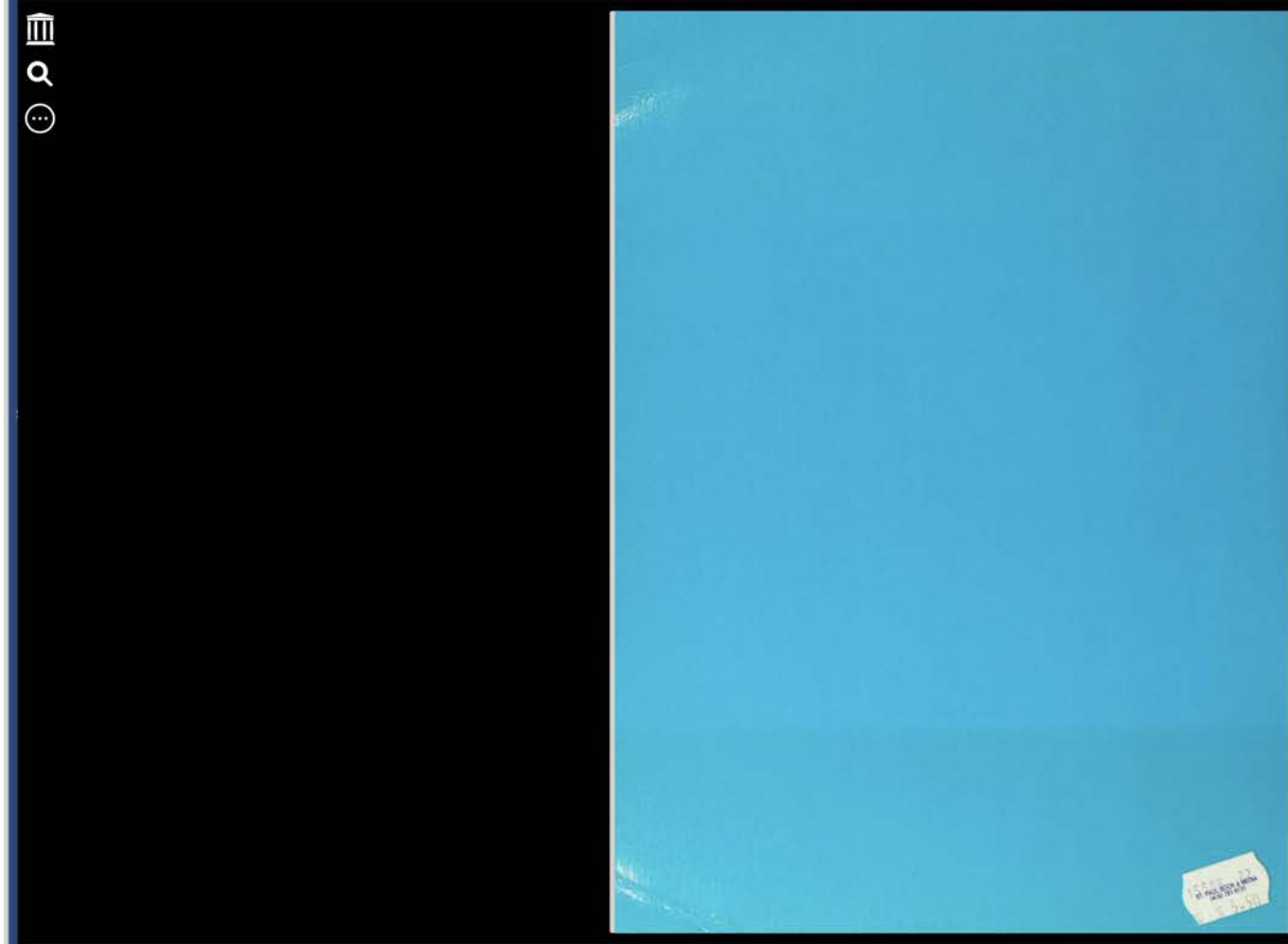
Health and Welfare Canada, Information from *The National Clearinghouse on Family Violence: Child Sexual Abuse*, Ottawa: Minister of Supply and Services Canada, 1990. Reproduced with permission from The Minister of Supply and Services, Canada 1991.

Mennonite Central Committee-Domestic Violence Task Force, *Broken Boundaries Resources for Pastoring People*, 1990, 134 Plaza Drive, Winnipeg, Manitoba R3T 5K9. Reproduced with permission from the Mennonite Central Committee Domestic Violence Task Force.

*Reaching for Solutions*, The Report of the Special Advisor to the Minister of National Health and Welfare on Child Sexual Abuse in Canada, Ottawa: Minister of Supply and Services Canada, 1990. Reproduced with permission from The Minister of Supply and Services, Canada 1991.

*The Report of the Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy*, Volumes One and Two, Archdiocese of St. John's, June 1990. Reproduced with permission from the Office of the Archbishop, Archdiocese of St. John's.

Return now Borrow ends at 10:45 AM





**IMMACULATE CONCEPTION PARISH**

8842 - 119th Street, Delta, B.C.

V4C 6M4

Telephone: 591-2271

Sept. 12, 1994

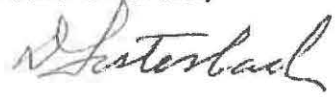
Most Rev. Adam Exner, O.M.I.  
Archbishop of Vancouver  
150 Robson Street  
Vancouver, B.C.

Your Grace,

On the recommendation of my parish pastoral council, our parish would like to help contribute to the work of vocations by paying the total wage of the seminarian who will be working in the parish for the coming year. We consider it an honour and a privilege to have a seminarian working in the parish and hope that it will be an encouragement for vocations in the parish.

I have enclosed a cheque for \$1000, the amount that has been sent to us for July and August to be returned to the Vocation Fund and will ask Fr. Galvon to cancel the future cheques.

Yours in Christ,



Fr. D. Luterbach,  
Pastor

122-06



FILE COPY

Archdiocese of Vancouver  
ARCHBISHOP'S OFFICE

September 14, 1994

Rev. Dennis Luterbach, Pastor  
Immaculate Conception Parish  
8842 - 119th Street  
Delta, BC  
V4C 6M4

Dear Father Luterbach:

Thank you for your letter of September 12, 1994. I am most grateful to you and to your parish for your kindness in covering the wages of the seminarian working in your parish this year.

Your generosity and thoughtfulness in contributing in this way to the work of vocations in the Archdiocese of Vancouver are very much appreciated. I ask God to reward you and your parishioners and to bless Immaculate Conception Parish with vocations to the priesthood and to the religious life.

Thanking you again, and with personal best regards and the assurance of my prayers, I remain,

Yours sincerely in Christ,

Most Reverend Adam Exner, OMI  
Archbishop of Vancouver

AE/mlm