

## Fr. Placidus Sanders, baptismal name, Harold Vincent

September-06-18 10:55 AM

Mar. 10, 1927. Born in Tillamook, OR.

Sep. 12, 1947. Entered Westminster Priory.

Sep. 12, 1950. Made Solemn Vows.

May 22, 1952. Ordained a Priest.

1952-54. Studied at Sant'Anselmo, Rome for STL.

Sep. 1955-1965. Appointed Rector of Minor Seminary.

Sep. 1973 Appointed Vice-Rector

May 1, 1987. Letter of Seminarians (anonymous) to Abbot Eugene through Nuncio. Warned Abbot Eugene about Fr. Placidus Sanders of homosexual activity with seminarians.

Nov. 5, 1987. Letter of Nuncio to Abbot Eugene. Forwarded letter of seminarians.

Nov. 24, 1987. Letter of Abbot to Nuncio. Stated, "first serious complaint against Fr. Placidus." Thought it prudent to make some necessary changes without admitting the guilt of the accused.

Sep. 1988 Replaced Fr. Placidus as Vice-Rector by Br. Meinrad.

Feb. 7, 1996. 6 Charges against him of sexual assault against 3 minors from January 1974 to June 30, 1978.

- See attached document for details including conditions of bail.
- MO initials for Mark O'Neil

- Conditions of bail observed even after conclusion of trial.

Dec. 12, 1997. Acquitted of all charges by BC Supreme Court Judge, Richard Blair. Said that evidence given by the three complainants was unreliable and did not prove beyond a reasonable doubt his guilt. Admitted to consensual homosexual sex with an 18 year old adult student in the 1980s. Also admitted to kissing one student on the lips twice.

Dec. 28, 1997. Statement issued by Westminster Abbey to the BC Catholic. Stated that Fr. Placidus, "deeply regrets the scandal caused by the incidents of improper behaviour. The Abbey said, " he recognizes the seriousness of his misconduct and is contrite and repentant." He has been withdrawn from teaching. Continued to conduct practice session of chant to major seminarians. Remained as spiritual directors of some major seminarians.

1997. Archbishop Exner' restrictions, through Msgr. Gregory Smith, ordered him not teach

in the Seminary.

Aug. 19, 1998. Archbishop Adam Exner, refused Abbot Maurus' petition for P. Placidus to be reinstated as a teacher in the seminary.

Jun. 22, 1999. Relinquishes Independent School Teacher Certificate.

Sept. 9 2014 - Aug. 2017. Appointed Postulant Master, with Br. Joseph Bruneau as assistant.

August 2017 - Retires and is in infirmary.

Compiled on Sept. 11, 2018  
By Rev. Anthony Nguyen, OSB  
Abbot's Delegate



**From:** Anthony Nguyen <[anthonyosb@gmail.com](mailto:anthonyosb@gmail.com)>  
**Sent:** Wednesday, September 12, 2018 10:22 AM  
**To:** Archbishop J. Michael Miller <[mmiller@rcav.org](mailto:mmiller@rcav.org)>  
**Cc:** Fr. Abbot <[frabbotwestminster@gmail.com](mailto:frabbotwestminster@gmail.com)>  
**Subject:** Father Placidus CV

Dear Archbishop Michael,

Greetings from the Abbey! Fr. Abbot asked me to send to you a CV of Fr. Placidus so that you have a reference. There are details in there that may not be suitable for the public, such as the names of the complainants, and that he was appointed Postulant Master since this pertains to the Abbey and not the Seminary. We want you to have all the facts. With regards to his appointment as Postulant Master, Fr. Abbot considered the matter and did not think that he was no longer a threat given his evidence of conversion after many years after the incident.

If you have any other questions please let me know.

Yours in Christ,

Fr. Anthony

Oct. 15, 1948

██████████  
 District Superintendent  
 Department of Mines and Resources  
 Immigration Branch  
 Vancouver, B.C.

Dear ██████████

Reverend Placidus Sander, O.S.B., formerly a member of St. Benedict's Abbey, Mt. Angel, Oregon, has been assigned to the permanent staff of Westminster Priory and the Seminary of Christ the King. He appears in the published "Ordo" (1948) p.142, of the Swiss-American Benedictine Congregation. He was born in Tillamook, Oregon.

Reverend Placidus Sander wishes to enter as an immigrant and he will enter via car on Nov. 2. He would be pleased if you would notify the officials at White Rock of his status; and we will be glad to conform to any suggestions you may find it necessary to make. The scope of his work will be the same as that recorded in your office for Westminster Priory and the Seminary of Christ the King.

Very Sincerely yours,

Very Rev. Eugene Medved, O.S.B.  
 Conventual Prior

EM: Au

ADDRESS  
DISTRICT SUPERINTENDENT  
PACIFIC DISTRICT



IN YOUR REPLY REFER TO  
No. 65821  
IMMIGRATION  
BRANCH

DEPARTMENT  
OF  
MINES AND RESOURCES

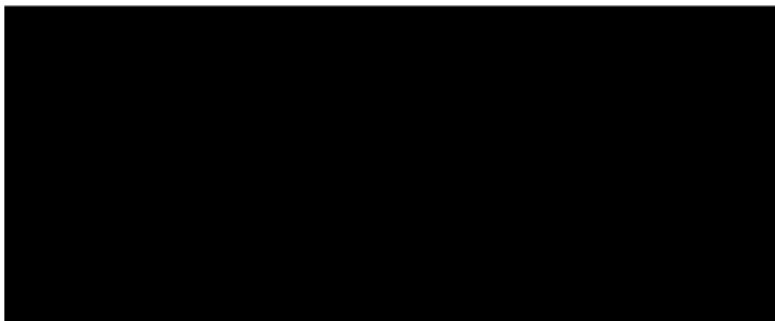
VANCOUVER, B.C.,

October 21, 1948.

Dear Sir:

This will acknowledge your communication of October 15, 1948, wherein you advise that the Reverend Placidus Sander, O.S.B., formerly a member of St. Benedict's Abbey, Mt. Angel, Oregon, has been assigned to the permanent staff of Westminster Priory. I note that the gentleman mentioned was born at Tillamook, Oregon.

I am, therefore, by copy of this letter, advising our border ports of his coming by car on or about November 2nd and providing he can comply with our requirements, entry will be allowed.



Very Rev. Eugene Medved, O.S.B.  
Conventual Pior  
The Benedictines of Westminster Priory  
2700 Gilpin Street  
New Westminster, B . C.

# BENEDICTINE PRESS

FOUNDED  
1888



PRINTERS ~ PUBLISHERS

ST. BENEDICT, OREGON • Telephone Black 43

September 15, 1952

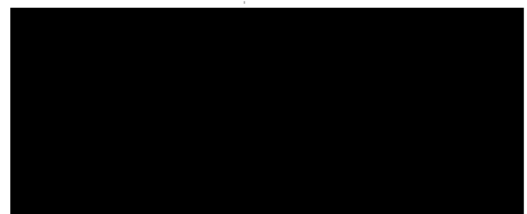
Dear Father Eugene:

Enclosed is the transcript of credits for Father Placidus. I am very happy to learn that he is to continue his studies at Sant' Anselmo. He should do very well, as he is a good, conscientious student. You have heard, no doubt, that [redacted] are also going to Rome for studies. Some day, maybe we old-timers will have available relief in sight. Father Abbot admitted publicly the other day that our class now belongs to the older Fathers since we have observed our silver jubilee.

No doubt, [redacted] informed you about the date for the opening of Theology classes -- September 25th. I am glad that it is that late, because I am swamped with work on Christmas cards, which are later than usual this year due to circumstances beyond our control. Packaging and mailing 90,000 boxes is quite a project, I assure you, especially when you are fighting against time. We have to have the gym cleared out in time to get ready for the Bible display and lecture on the 28th. If everything goes well we should make it with a day or so to spare.

Please extend my best wishes for a delightful trip and for a successful sojourn in Rome to Father Placidus. We shall miss him in class this year. The class should be a little larger than last year, but not as large as we had thought since so many of last years novices failed to persevere.

Greetings to all the confratres!



Westminster Priory  
2700 Gilpin Street  
Vancouver, B.C.  
Canada

Sept. 18, 1952

Dear 

Inclosed are the transcripts of the philosophy and theology courses taken by Father Placidus Sander, a priest-monk of our monastery whom I am sending to Sant' Anselmo to pursue the major course, in which he has already been registered.

I have recommended to Father Placidus that he interest himself in the Institute of Monastic Studies, insofar as this is possible. We are greatly pleased to see Sant' Anselmo undertake this most important work.

Father Placidus expects to arrive in Rome on Sunday, October 12. Father is an excellent religious and an industrius student. He has above-average talent for study. His one fault is that he is inclined to be over-zealous.

May God's abundant blessing descend upon you and the professors and students.

Fraternally yours,

Eugene Medved, O.S.B.  
Prior Conventualis

EM: Au

Westminster Priory  
2700 Gilpin Street  
Vancouver, B.C.  
Canada

November 27, 1952

Rev. Placidus Sander, O.S.B.  
Collegio S. Anselmo  
Aventino, Roma

Dear Father Placidus,

I was glad to receive the good news that [redacted] Procurator General of the Congregation of St. Ottilien, thought his Archabbot would be interested in our plan to have some of their Brothers help us with the construction of our new monastery at Mission; and in return, they could have an opportunity to learn to speak English.

There would be no difficulty regarding the Brothers' immigration to Canada nor about their return. And by flying to Vancouver, or at least to Montreal, they could make the trip in a short time.

Of course, I would be glad to pay their expenses; but when I spoke to the community about this they thought the Brothers should stay a little longer than a year, say a year and a half or two years--in which case we would be glad to pay the traveling expenses both ways. Should they stay a shorter time than a year and a half, however, some agreement could be reached about paying for their transportation. We would be glad to accept any reasonable arrangements, both in regards to payment and length of stay. The Chapter has already agreed to my plan.

We have not determined just when we will begin construction; but it looks like we will start in the spring. We must finish the plans and get some estimates before we can decide upon the method of construction. I am thinking of hiring a regular contractor for the main part of the work and it would be my intention to have the Brothers work in their trade at the same time.

Carpenters would always be welcome and a cabinet maker, brick layers and an electrician and plasterer. The Fathers should remember that we will begin at Mission with nothing. The building will be simple, and modern. Much of it will be poured concrete. Soon I will be able to give more practical details about our construction plans; but I think it would be sufficient for the present time to have an agreement with St. Ottilien that Brothers would be willing to come under mutually satisfactory conditions. In fact, any workman would be of great value. In case I have omitted anything, you can explain to the Fathers the conditions more extensively, as you know my mind and our situation.

God bless you,

Eugene Medved. O.S.B.



Westminster Abbey  
July 15, 1953

Dear Father Placidus, PAX!

Thank you for your recent letter with the good news that you were so successful in your examinations. You did not state when you might receive the Licentiate. I want you to know that I am pleased with the success that you have had, and to assure you that you will always have the support of my prayers.

██████████ is planning to go to Rome via Naples, sometime in October, and I know you will be glad to have a companion next year. You can see from this that I have not as yet made up my mind about going to Rome in September.

We are still working on our building plans, and construction on the monastery block will just about have begun when I am supposed to leave for Rome.

His Grace, the Archbishop, has also given us permission to appeal to the people for funds early in the new year, so you see that it is difficult for me to know where I could do the most good. To be present at the meeting will be a real monastic seminar, and I am sure it will be an historic occasion for the Benedictines. We have sent a modest display for the exposition of Benedictine life.

Thanks for the prices regarding stalls. I am also waiting for another price list, and I also want to thank you for the prices on the marble. As yet I have not received the samples of marble, nor the plans for the stalls.

In regard to ██████████'s brother, I do not think that we would be interested in bringing this young man to our monastery, even as a layman, since he was already a religious Brother in another community.

Doyle Brothers Construction Co. are the contractors for our monastery, and they tell me that labor in the valley will be plentiful.

Two Fathers, four clerics, and two Brothers are taking their vacation at Mission just now. More will be going there later in the summer. Next we are having our Liturgical Week, and expect a rather good attendance.

Please convey my greetings to Father Abbot, Father Prior, Father Martin, and Father de Sales. Tell them that I will certainly come to see them if I can make the trip to Europe.

Abbot

PONTIFICIUM ATHENAEUM S. ANSELMII

FACULTAS THEOLOGICA

Notas quas obtinuit anno academico 1953-54

D. Sander, Placidus

in scriptus in anno 4 cursus maioris (ad gradus) minoris

Table with columns: Subject, Nota, horae hebd. Includes entries like Theologia dogm. I, II, minor, fund., moralis, Introductio in S. Scripturam, Sacra Scriptura V. T., N. T., Ius Canonicum, Historia Ecclesiastica, Patrologia, Archaeologia, Liturgia, Graecum biblicum, Hebraica II, Theologia orientalis pastoralis, Theologia ascetica, Cursus specialis, Seminarium II.

Scala Notarum:

- 1 - 5 non probatus
6 probatus
7 probatus
8 bene probatus
9 cum laude probatus
10 summa cum laude probatus

Numeri fracti tunc tantummodo pro numero integro superiore computantur cum tres quadrantes illius numeri attigerint.

Pro materiis in singulis cursibus tractatis, videas Kalendarium Lectionum eiusdem anni academici.

OBSERVATIONES:

Examen supplementare in Theol. dogm. = 9.5
Theol. (method.) 7.5

pro licentia vertas

Secretarius Athenaei

D. Placidus Sander

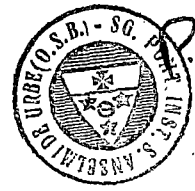
die 28 iunii 1934 obtinuit gradum

Licentiatum in S. Theologia

bene probatus (8-1)

orale "de universa,,	.45 X	7.5
dissertatio Licent.	.25 X	9.5
examen scriptum	.20 X	7.5
nota media	.10 X	8.6

1.00



P. Sherwood  
Secret.

May 19, 1954

Rev. Placidus Sander, O.S.B.  
St. Anselm's College  
Aventine, Rome

Dear Father Placidus,

In the midst of the appeal, this must be a short letter, and so I take up your business immediately. I am sending you a check of \$185 for the boat ticket, of \$125 for traveling expenses and another check of \$65 for additional needs. There is another check inclosed of \$75 for Mass intentions to be distributed. You will note that Father Benedict has also sent you 62 intentions for your personal use.

We are having a hard time getting Mass intentions and the Intentionarius from Mt. Angel has just written to us saying that he would not be able to assure us of intentions for the summer. I would be very pleased if Solemnus would take Mass intentions for your stay there.

Father Anselm's trunk has not yet arrived and I do not think there is anything you can do about it. We have sent you your eastern and western clergy books. Inclosed is a pass from St. Paul to Vancouver.

Thank you for all the news about completing the thesina and your visit to Boville, Ernica and Monte Casino. It was certainly a story the way you broke your glasses and if anyone else told me I would not believe it. We have not yet returned the choir stall plans of St. Anselm's and the instructions of [REDACTED] but you can assure them they will be sent in due time.

We are looking forward to your return home.

God bless you,

June 16, 1954

Dear Father Abbot,

Thanks be to God, I passed the Licence exams. The written on the 10th and the oral yesterday morning! My mark in both was 7.5, which is not too good, since 6 is passing. But I shall not complain; in fact am most content and could not ask more for what I gave. There are still two more exams to take: one in Archaeology and the other in Old Testament - the historical books, but I think that I can manage these all right. What a relief, though, to have that big exam behind one. Besides the fact of getting through, there is much for which to be thankful. The weather has been all in our favor - cool and rainy somewhat the same as last year - so that it offered no obstacle to real study. Then too my health has been good. I have been having some chest-pains for some time now, and this should be looked into sooner or later; but I hope that it is nothing serious. Once I get out in the country air of G nterstal or Solesmes it will probably disappear. Father Superior's note and the clergy-books for the railroad, which he sent during the retreat, arrived the other day. Thanks very much. I believe that I already thanked you for the checks and the railroad pass. With these things the trip across the States and up home is under control now. Although I wrote in my last letter that I would procure and send the formula for the blessing of Seminaries, I must admit that I spoke too soon. Desclee is not publishing it. They do not publish separate fascicles; and incorporate it in the Ritual only when they print a new edition of the same. However it will only be a minor difficulty to type it out of the Acta, as it is not long. I have been thinking of making a detour of about eight hours on the way to Beuron....getting down to the trip again....over to Weingarten, if that would be all right with you. That means I would go from Luzern up through Z rich and over to Weingarten and then to Beuron - but without stopping in Thalwil to see the [redacted] who were at Ricavo the last I heard from them. I shall leave Rome on the evening of SS Peter and Paul so that I will have time in Milan for Mass the next morning before pushing on to Luzern.





18th November, 1944.

Rt. Rev. Abbot Eugene Medved, O.S.B.,  
Westminster Abbey,  
2700 Gilpin Street,  
Vancouver, B.C.

Dear Father Abbot Eugene,

Please find enclosed the Faculties  
of the Archdiocese for Rev. Father Placidus Sender, O.S.B., now  
returned from Rome, where he was completing his Theology.

With kind greetings to all the Fathers  
and every good wish, I remain,

Devotedly yours in Christ,

W.E. Duke,  
Archbishop of Vancouver.

WMD/cs  
Encl.

P.S., I would be grateful if you would take Father's Profession  
of Faith and return the signed profession of Faith for  
our files.

WMD.



PAX

PHONE: DEXTER 0874-F

The Benedictines of Westminster Abbey

2700 GILPIN STREET  
VANCOUVER, B. C.

Nov. 15, 1954

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

Your Grace,

Father Placidus Sander, O.S.B., has recently returned from Rome where he completed his studies in theology. He is permanently attached to our monastery and I would be pleased if you would grant him the faculties of the Archdiocese.

Yours sincerely in Christ,

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

(Rt. Rev.) Eugene Medved, O.S.B.  
Abbot

EM: au



PAX

## The Benedictines of Westminster Abbey

MISSION CITY, B. C.

August 16, 1955

Most Rev. William M. Duke, D.D.  
Archbishop of Vancouver  
646 Richards St.  
Vancouver, B.C.

Your Grace,

At the opening of the coming school year I would like to appoint Father Placidus Sender Rector of the minor seminary with your approval.

I believe the division of work between Father Wilfrid in the major seminary and Father Placidus in the minor seminary is necessary and will be an improvement with the increased enrollment.

Father Placidus, I am confident, is well qualified for the position and his studies in Rome will prove a decided advantage.

Yours sincerely in Christ,

*+ Eugene, O.S.B.*

Eugene Medved, O.S.B.  
Abbot

EM: au

August 19, 1955.

Right Rev. Eugene Medved, O.S.B.,  
Abbot,  
The Benedictines of Westminster Abbey,  
MISSION CITY, B. C.

Right Reverend and Dear Father Abbot:

I received your kind letter of August the 16th and  
gladly approve of your move to appoint Father Placidus Sander as Rector  
of the minor seminary.

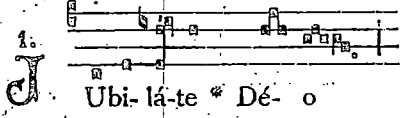
Like yourself I believe the division of the work  
between Father Wilfrid in the major seminary and Father Placidus in the  
minor seminary will aid aid everyone in this great work.

With kind greetings and every blessing, I remain,

Devotedly yours in Christ,

W. M. Duke,  
Archbishop of Vancouver.

WMD:mv



SACRED MUSIC COMMISSION

ARCHDIOCESE OF VANCOUVER

3080 PRINCE EDWARD ST., VANCOUVER 10, B. C.

21 FEBRUARY 1956

COMMISSION MEMBERS

REV. NUNZIO J. DEFOE  
CHAIRMAN

\* \*

REV. HENRY BADER  
SECRETARY

\*\*

REV. PETER SMEETS

REV. JOSEPH MCINERNEY

REV. GORDON MCKINNON

REV. JOHN E. KILTY

REV. P. O'SULLIVAN

REV. FR. ZEPHYRIN, OFM

REV. ANDREW KEBER, OSB

\* \* \* \*

THAT IN ALL THINGS  
GOD MAY BE GLORIFIED

DEAR FATHER ABBOT:

LAETARE SUNDAY IS RAPIDLY APPROACHING AND WITH THE ANNUAL CATHOLIC SCHOOL CHOIR SACRED MUSIC FESTIVAL.

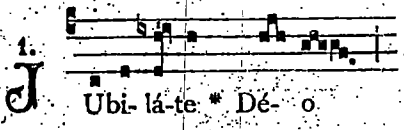
THIS YEAR, AT THE REQUEST OF THE SISTERS, THE COMPETITION HAS BEEN ELIMINATED AND IT WILL BE SIMPLY A MUSIC FESTIVAL. SO, WHILE I AM NOT LOOKING FOR JUDGES, I AM, NEVERTHELESS, LOOKING FOR CRITICS. PRACTICALLY ALL THE SCHOOLS IN THE ARCHDIOCESE WILL BE PARTICIPATING THIS YEAR. THE FESTIVAL WILL BE HELD AT THREE LOCATIONS ON THE AFTERNOON OF LAETARE SUNDAY: VANCOUVER COLLEGE, NOTRE DAME HIGH, AND DONTENWILL HALL, ALL THREE COMMENCING AT THREE O'CLOCK. MORE SCHOOLS WILL THUS BE TAKING PART, AND WE HOPE TO REACH IN CONSEQUENCE MORE PEOPLE.

FR. BADER WILL BE M.C. FOR THE COLLEGE PROGRAM, FR. KILTY AT NOTRE DAME, AND FR. O'SULLIVAN IN NEW WESTMINSTER. I WILL TRY TO CIRCULATE WITH ONE OR MORE OF THE ARCHBISHOPS. AT THE CONCLUSION OF THE PROGRAM, WE WOULD LIKE TO HAVE SOME COMPETENT PERSON MAKE SOME CRITICAL COMMENTS ON THE PRESENTATIONS. WOULD IT BE POSSIBLE TO HAVE THE SERVICES OF FATHERS ANDREW AND PLACIDUS? IF YOU HAVE A THIRD CRITIC, I WOULD BE GLAD TO HAVE HIM ALSO.

WITH EVERY GOOD WISH, I REMAIN,

SINCERELY IN CHRIST,

NUNZIO J. DEFOE  
CHAIRMAN



SACRED MUSIC COMMISSION

ARCHDIOCESE OF VANCOUVER

3080 PRINCE EDWARD ST., VANCOUVER 10, B. C.

23 MARCH 1957

COMMISSION MEMBERS

REV. NUNZIO J. DEFOE  
CHAIRMAN

\* \*

REV. HENRY BADER  
SECRETARY

\*\*

REV. PETER SMEETS

REV. JOSEPH MCINERNEY

REV. GORDON MCKINNON

REV. JOHN E. KILTY

REV. P. O'SULLIVAN

REV. FR. ZEPHYRIN, OFM

REV. ANDREW KEBER, OSB

\* \* \* \*

THAT IN ALL THINGS  
GOD MAY BE GLORIFIED

DEAR FATHER ABBOT:

I AM ENCLOSING INFORMATION REGARDING THE LAETARE SUNDAY PROGRAMS FOR THE INFORMATION OF THE FATHERS ACTING AS ADJUDICATORS.

YOU ARE CORDIALLY INVITED TO BE OUR GUEST OF HONOR AT THE PROGRAM IN NEW WESTMINSTER, WHICH BEGINS AT 3 P.M. WE WOULD BE MOST HAPPY TO HAVE YOU SAY A FEW WORDS AT THE CONCLUSION OF THE PROGRAM. (THE INVITATION HAS THE BLESSING OF THE ARCHBISHOP.)

THANKING YOU FOR ALL YOUR HELP.

SINCERELY, IN CHRIST,

*Nunzio J. Defoe*  
NUNZIO J. DEFOE

WOULD FR. ANDREW BY ANY CHANCE JUST HAPPEN TO BE IN TOWN AROUND 1 P.M. ON APRIL 23RD, TUESDAY OF EASTER WEEK, WHEN WE HAVE OUR SEMINAR FOR THE GOOD SISTERS? OR FR. PLACIDUS? ONE WILL DO.

*Andrew*



U. S. O. S. D.

Duncan, B. C.  
July 13, 1957

Dear Father Abbot,

Before leaving for Campbell River, I thought I would write a few lines; otherwise you would receive no word until next Wednesday.

The trip thus far has been enjoyable and profitable. At Nanaimo the first evening I visited with Fr. Mudge and Msgr. (Baker), visited the Indian Hospital and the [redacted] family. The next morning we took Communion to the Indians at the Hospital, I said mass for the Sisters, and taught a class of Catechism. Living in that place is like being in the midst of a whirlwind! That afternoon we went up Island to see [redacted] who is at Cub Camp - so I did not stay long there - on to Port Alberni, where [redacted] really appreciated the visit and the opportunity to talk about the seminarians. I visited three of the families and made one contact for a possible future sem - the Lord only knows. In Victoria Thursday and Friday, there was time for a visit with some of the priests at the Palace, visit to Buehart's Gardens with [redacted] and [redacted] visit with the Bishop (9:30 a.m. - 12:15 p.m.!) and then up here. I see it is time to leave for the bus. Father Superior mentioned (when I asked) that their Xavier Camp here at the Lake could be available after August 18th - nice spot with seclusion + all facilities. I will come back here Monday so that I can be at the boys' camp there on Tuesday - the older groups

from about 10-14 yrs old; and will return Wednesday.

Asking your blessing,

Your son in Christ,

P. Placidus

MINOR SEMINARY: recommendations for change to entire 3rd floor as dormitory area, ~~entire~~ change of classrooms to home-room plan for classes and study.

### I. Third floor:

1. Large, north end dormitory for the juniors: possibly Grades IX - X;
2. South dormitory for intermediate group: possibly Grades XI-XII;
3. West dormitory, for seniors: Arts I and II.

Age group would determine selection for one or other dormitory.

4. Prefect's room, 3rd floor, north end: install window (c. 3'x5', visibility one way) in dormitory wall; room would need running water, electric plug, control for dormitory lighting; clothes closet.

### II. Second floor:

#### 1. Disposition of grades into various classrooms as follows:

- Room 1 - Arts II (min.sem.library)
- Room 2 - Arts I (room next to rector's office)
- Room 3 - Gr. XII (science room)
- Room 4 - Gr. XI
- Room 5 - Gr. IX
- Room 6 - Gr. X

Plan here is to have all the juniors together and leave the seniors in a section where they can get to reference material more conveniently.

Each student is assigned one desk in his homeroom for study purposes; should class be held in this room during his study period, he moves to a desk in an unoccupied classroom.

Lecture chairs provide seating space for "extra" students in any class.

#### 2. Discipline in classroom area:

- 1) Library silence in all classrooms at all times.
- 2) Partition doors to be left open during common study periods - this may not be necessary for seniors, e.g. Gr.XII - Arts II.
- 3) One student designated in each room ~~for~~ in charge of ventilation and partition doors.
- 4) Students are forbidden to go into another's desk.
- 5) Desk-tops should be cleared, chair in place, when desk unoccupied.
- 6) typewriters allowed with permission; use permitted during first half-hour of recreation period after meals, and when others are not in the room studying; never during nightly silence.
- 7) Senior students in rooms #1 and 2 held responsible for their own prefecting; one in each room designated by superior.
- 8) Rector and ViceRector should be able to take care of prefecting this year, without additional help, as last year.

### III. Advantages and disadvantages of change to home-room plan now:

1. We can realize the circulation for which the building was planned;
2. There will be complete silence on the 3rd floor - an aid to discipline and good order;
3. It should facilitate proper separation between faculty and students;
4. More ideal study conditions for senior students;
5. Elimination of much running upstairs - an aid to discipline and good order.

- 
1. There will no longer be a large area for assembly, except the recreation room.

1. e.g. for chant class or elocution class. We could have chant in room 2, use front portion of room and have class stand through the period.
2. Classrooms cannot be so easily converted to the needs of visitors: e.g. use of rooms 1 and 2 for luncheons (visiting clergy, etc.) more difficult with box desks in the room and necessity of using room for class and study; also, the use of other rooms for visitors on visiting Sunday; or for visitors who come at times other than visiting Sunday (e.g. parents from distant places).
3. Classes must be so arranged that one room will always be free for study, since there is no longer a common study hall.

Father Placidus,  
August 6, 1959

# Seminary of Christ the King

Mission City, B.C.

135

August 17, 1959

The Most Reverend M. M. Johnson, D.D.,  
Coadjutor Archbishop of Vancouver,  
150 Robson Street,  
Vancouver 3, B.C.

Your Excellency:

Further to our conversation of last Tuesday, I would have the following information regarding the 1959-1960 enrollment of minor seminarians studying here for the Archdiocese. There should be nineteen former seminarians returning from last year, as compared with thirteen a year ago; there should be sixteen new seminarians, as compared with fifteen a year ago - a total of thirty-five students this year, as compared with twenty-eight in 1958-1959. The figures for 1959-1960 could vary slightly either way by registration day, September 8th.

It might be of interest if I note that of the seventeen who wrote the "entrance examination" in Vancouver and the one who wrote in White Rock on May 16, 1959, only eight have applied for admission to the Seminary. I have heard nothing further from the four who were supposed to have written on the same day at New Westminster, although I tried to follow the case through with the pastor, who had the applicants.

And, as happens every year, we are losing some possible candidates for the priesthood because in some cases wither Priests, or teaching Brothers and Sisters, or parents object that would-be-applicants are "too young" to go to a Seminary. But I suppose that Father Bach and the others who interviewed the boys during Sem Week have mentioned this problem and its extent.

As soon as I can draw up a definitive list of the students for the coming year, I shall forward it.

Asking your blessing for the seminarians and ourselves, I remain,

Respectfully yours in Christ the King,

*Fr. Flacidus, O.S.B.*

Father Flacidus, O.S.B.,  
Rector of the Minor Seminary

21st August, 1959

Very Rev. Placidus Sanders, O.S.B.,  
Seminary of Christ the King,  
Mission City, B.C.

Dear Father Placidus,

I thank you for your letter of 17th August and am glad to note that there will be an increase of at least seven seminarians in the Minor Seminary this coming year. I am somewhat optimistic as to this number increasing before registration day.

Yesterday at our Serra Luncheon I mentioned to the members the content of your letter, and they were very happy.

With every blessing,

Devotedly yours in Christ,

Most Rev. Martin M. Johnson, D.D.,  
Coadjutor Archbishop of Vancouver.

MMJ:km



September 18th, 1959.

Rev. Fr. Placidus, OSB,  
Rector,  
Minor Seminary of Christ the King,  
MISSION CITY, B.C.

Dear Father Placidus,

I received your kind letter of September 15th for which I am grateful. I was glad to have the fine list of Minor Seminary students for the Archdiocese of Vancouver. It shows what can be done by active promotion and we hope that with God's holy grace and with the assistance of His Holy Mother and St. Benedict the list will hold firm in this new school year.

We note the boys who are not going on and accept their decision as God's holy will.

I am glad to send a blessing and the assurance of my prayers and gratitude of the fine work being done. I remain,

Devotedly yours in Christ,

WMD:ke

Most Rev. W.M. Duke,  
Archbishop of Vancouver.

memo to Father Abbot: March 7, 1960

re: Daily Schedule, P. Placidus

5:00 a.m.	Rise.
5:15	Meditation (in the office).
5:40	Mass (Thanksgiving during the Seminarians' Communion).
6:25	Sext and High Mass.
c. 7:20	Breakfast (Father Dunstan goes with seminarians one week; I the next).
7:45	Morning toilette.
8:00 - 8:15	Arrange for day's work.
8:15 - 9:00	Prepare for Dogma class.
9:05 - 10:00	Dogma, daily, except Saturday.
10:10-11:00	Prefect study hall, or Chant on Wednesday. Pray Prime, Terce, None; Scripture reading.
11:00 - 12:00	Prepare Religion 20; mail; read the paper; correspondance; prepare Wednesday and Saturday afternoon activities.
12:00 - 12:30	Dinner with the Community.
12:30 - 1:30	Recreation with Community.
1:45 - 2:30	Religion class or chant
2:30 - 4:00	Prefect study hall:(in reality, I have not been giving this much attention). Prepare Dogma; Spiritual Reading; bookkeeping, correspondance.
4:00 - 4:45	<del>Arrange for exams</del> Prefect recreation; meetings; interviews;
4:40 - 5:00	Schola practice on Tuesdays and Fridays.
5:00 - 5:55	Vespers, Compline, Spiritual Reading, Chant practice.
6:00 - 6:30	Supper with the seminarians.
6:30 - 7:30	Visit to Blessed Sacrament (Stations, sometimes during <del>these</del> this period), prefect recreation; interviews; meetings; Glee club on Sunday, Monday and Wednesday evenings; prepare signs for coming events or appointments for week.
7:30 - 8:15	Prefect Study-hall; prepare dogma.
8:15 - 8:45	Night prayers and spiritual reading with seminarians; Saturday evenings explanation of Sunday Mass in place of spiritual reading.
8:45 - 9:45	Prefect, put seminarians to bed, pray Matins and Lauds.
9:45 - 10:20	Prepare Dogma, or more of same as above; lock up;
10:30	Lights out.

⊗ I must begin a regular particular examen period at 11:50 a.m.

Note:

- This schedule does not take into account the many daily calls at office by boys for all sorts of things: after breakfast  
" school  
" supper
- Interviews are infrequent, except at end of year, during May + June when I see all the seminarians individually.

## MINOR SEMINARY

Financial Report, September, 1959

<u>ITEM</u>	<u>INCOME</u>	<u>EXPENDITURES</u>
Cash on hand, Sept.1, 1959	\$ 00.00	
Board and lodging, and general fees:	4891.00	
Miscellaneous:	9.50	
Sale of 2 surplices: 5.00		
Hair clipper repair 1.50		
Vocation Club 3.00		
To Abbey:		\$4891.00
Refund to H, Allard:		5.00
Needle-hose for pump, Rec. Association		.42
<b>TOTALS</b>	<u>\$4900.50</u>	<u>\$4896.42</u>
Cash balance to October,		<u>4.08</u>
		\$4900.50

## MINOR SEMINARY

Financial Report, October, 1959

<u>ITEM</u>	<u>INCOME</u>	<u>EXPENDITURES</u>
Cash on hand, October 1, 1959	\$ 4.08	
Board and Lodging fees:	1615.00	
Missellaneous:	75.70	
Laundry (September):	\$ 9.55	
General fees: J.Haley	37.50	
Tolls on pillow fights	4.49	
Broken dishes	1.00	
" "	.15	
Pillow	.01	
General fees: D. Hartman	23.00	
To Abbey		\$1693.75
N.F.B. Catalogue		.25
TOTALS	<u>\$1694.78</u>	<u>\$1694.00</u>
Cash balance to November, 1, 1960		<u>.78</u>
		\$1694.78

## MINOR SEMINARY

Financial Report, November, 1959

<u>ITEM</u>	<u>INCOME</u>	<u>EXPENDITURES</u>
Cash on hand, November 1, 1959	\$ .78	
Board and lodging fees:	515.00	
Miscellaneous:	51.04	
Leathercraft	\$13.60	
Woodwork	34.26	
Found	.05	
Broken dishes	.35	
Mission box	2.38	
Telephone	.25	
Broken dish	.15	
To Abbey		\$ 584.24
Film rental, Fraser V. R. Library		2.40
<b>TOTALS</b>	<u>\$ 566.82</u>	<u>\$ 586.64</u>
Cash balance to December 1, 1959:		1.50
		<u>\$ 588.14</u>
Unaccounted for:		21.32

## MINOR SEMINARY:

Financial Report, December 1959

<u>ITEM</u>	<u>INCOME</u>	<u>EXPENDITURES</u>
Cash on hand: December 1, 1960	\$ 1.50	
Board and lodging fees:	410.00	
Miscellaneous:	132.27	
"Mission box"       1.51		
Cleaners           17.60		
Bedsprings		
pillows            1.50		
broken cup         .18		
Cleaners           4.15		
Sem Week payment 28.00		
Laundry            5.50		
Cleaners           5.30		
Laundry           16.35		
Woodcraft          6.77		
Leathercraft      17.91		
General fees.     27.50		
To Abbey:		\$443.68
TOTALS	<u>\$ 543.77</u>	<u>\$443.68</u>
Cash balance to January 1, 1960		<u>100.00</u>
		<u>\$543.68</u>
Unaccounted for:		<u>.09</u>
		<u>\$543.77</u>

## MINOR SEMINARY:

Financial Report, January, 1960:

<u>ITEM</u>	<u>INCOME</u>	<u>EXPENDITURES</u>
Cash on hand: January 1, 1960	\$ 100.00	
Board and lodging fees:	2175.00	
Miscellaneous:	89.23	
N. Whitehouse: General fees: 10:00		
Laundry	1.45	
General fees: B. Rossi	23.00	
Broken dishes:	.65	
Mission Box	2.59	
Shoe Repair	2.75	
Laundry (December)	14.94	
Telephone	1.15	
Donation to "Missions"	2.00	
General fees: H. Gibault	25.00	
Cleaners:	4.70	
"Vocational Replies"	10.00	
To Abbey:		\$2357.37
Miscellaneous:		2.01
Refund to D. Cassidy on shoe repair		
Rentals for French films.		
Check returned: E. Otway	<u>275.00</u>	<u>275.00</u>
TOTALS	<u>\$2089.23</u>	<u>\$2084.38</u>
Cash balance to February 1, 1960		<u>4.75</u>
		\$2089.13
Unaccounted for:		<u>.10</u>
		\$2089.23

## Autobiographical note on P. Placidus:

1. Born, March 10, 1927;
2. As boy soprano, did singing for local celebrations, ecclesiastical and civil;
3. Studied piano, 1937-1947;
4. Began the study of Gregorian Chant in Grade IX, 1941; under Father Victor Rassier, OSB, and Father Dennis Marx, OSB, who had studied under Dom Joseph Gajard, O.S.B.
5. Minor Seminary training, Mount Angel, 1941-1946;
6. Entered the Novitiate, to begin monastic life, Aug. 14, 1946;
7. Studied Philosophy, ~~completed~~ B.A., Seminary of Christ the King, 1947-1948;
8. Studied Theology, Mount Angel, 1949-1952;
9. Solemnly professed, Sept. 12, 1950;
10. Ordained a priest, May 22, 1952;
11. Studied at the Pontifical Athenaeum of St. Anselm, the International College of the Order of St. Benedict, Rome, 1952-1954; S.T.L., 1954;
12. Sang with the schola cantorum of St. Anselm's, 1953-1954;
13. Attended lectures and exercises given by Dom Eugene Cardine, monk of Solesmes, professor of Gregorian Chant at the Pontifical Institute of Sacred Music, Rome, 1953-1954;
14. Lived at the Abbey of St. Peter, Solesmes, Sarthe, France, July-August, 1954; attended the afternoon instructions and exercises of Dom Joseph Gajard;
15. Choirmaster, Westminster Abbey, 1954-

*Placidus*  
*Oct. 27, 1960*



*Please return to P. Prior.*

*P. Placidus will arrange details.*

*Please hand in report to P. Placidus*

Church of Six Peter and Paul

1425 39TH AVENUE WEST

Vancouver B. C.

*W.*

Very Rev Father Prior  
Westminster Abbey  
Mission City, B.C.

March 9, 1963

Very Reverend and dear Father:

I wrote Father Abbot concerning the Laetare Sunday Festival to be held in five centres on March 24th.

I am presuming now that you will be the one to arrange for the adjudicators. I am also presuming that the same Fathers plus one will be adjudicators.

Last year Father Dunstan was at Notre Dame, Father Andrew at St Thomas Aquinas, Father Placidus at Vancouver College and Father Chrysostom at New Westminster.

I wonder whether I could change this arrangement so the good fathers will hear some other choirs. If at all possible could Father Dunstan be at Vancouver College;

Father Andrew in Whalley;

Father Chrysostom at Notre Dame;

Father Placidus in New Westminster;

the fifth father at St Thomas Aquinas.

If this arrangement is not satisfactory, do change it by all means. Since 1959 Father Andrew has been at N.D.; V.C.; N.D. & North Shore. Father Placidus at V.C.; N.D.; North Shore & V.C. Father Chrysostom since 1960 at North Shore, V.C. & New West. Father Dunstan since 1961 in New West & N.D.

I would appreciate hearing from you at your earliest convenience if this arrangement is satisfactory. Please do not forget to send the name of the fifth adjudicator.

As I wrote to Father Abbot, there will be a change in procedure; the choirs will only have one selection but were asked to add the chants of the Mass recommended by the Holy See in 1959, namely Mass XVI, Gloria XV and Credo III. I would be very pleased if the Fathers could be prepared to direct the children and the people in the singing of this Mass. This should be done after the adjudication and as long or short as time permit. The program should not go much over an hour.

I will be M.C. at Vancouver College and will be prepared to do this conducting, but as yet I do not know who will be assigned as M.C. at the other places and I doubt that they would be ready to do this. I hope that this will not be too much of an imposition on the good fathers who so faithfully and expertly have done their assigned tasks in the past.

However this will be a more direct way of promoting the love of the Sacred Liturgy among our children and people.

Sincerely Yours in Christ

Chairman Sacred Music Committee

*P. Placidus Sauer*

Luncheon address for the Vancouver Serra Club, Thursday, Oct. 17, 1963, noon, Grovenor Hotel, (840 Howe, Vancouver), P. Placidus.

**THE IMAGE OF THE MINOR SEMINARY and THE FUTURE PRIEST:**

- I. Factors, difficulties, misunderstandings, objections which leave the minor seminary image blurred and distorted.
- II. The image of the future priest as depicted and delineated by Pope John XXIII.
- III. Question period.....(which we did not get to).

Introduction: Soon after Pope John was elected, in late '58, a visitor is reported to have asked him: "How many people are working in the Vatican now, Your Holiness?" "Oh", he replied, "I suppose about half". From what I have heard and observed of Serra's activities in the Archdiocese during the past 6½ years, I would judge that all your members must be whole-heartedly committed in giving a generous part of their time and prayers for the cause of vocations. It was thoughtful of you to invite the Rectors of the two seminaries to be with you during this year, as we celebrate the 4th centenary of the Council of Trent's decree "Aetas adolescentium", establishing seminaries. The Council Fathers, I understand, will be observing this anniversary with Pope Paul on November 4th.

I take this opportunity to thank you, in the name of the minor seminarians, for the "life and light" that your prayers and hours of labour bring to them. Present day minor seminary "image" and the seminarian "image" depicted, delineated by Pope John XXIII are the two thoughts that I planned to discuss with you this afternoon. It is too much to handle in these few minutes. The treatment of the first point is negative, however, and I hoped that the second point would offer a positive thought.

**I. PRESENT DAY MINOR SEMINARY IMAGE:**

The need for priests, and Religious, is so world-wide today, and so much is being said and done for the promotion of vocations, that there certainly is a greater vocation-consciousness in the Church. This can be noted in the two Congresses for Vocations held in Rome, Dec., 1961, and May, 1962.

But there are still a number of factors, difficulties, misunderstandings that leave the image of the minor seminary blurred, in some cases distorted. Just listing a few that came to my mind may be helpful towards verifying this point.

**a. In General:** and, I believe, most basic and most important:

1. Total lack or or inadequate presentation of the theology of vocation
  - a) for our future priests in their classes of dogmatic theology in the major seminary
  - b) for our future mothers and fathers of families in high school religion classes;
  - c) for our growing families and recruitment of candidates for the seminary in the pulpit.
2. The source of vocation is God, Creator and Redeemer. The decisive question for a seminarian, or for any young person, should be: What does GOD want me to be and do as a member of the Body of Christ? Practically, in case after case, I have found this frame-of-reference wanting.
3. "Vocation" is given and has too narrow a meaning: the call to be a priest, Brother or Sister. Teen-agers rightly rebel against this type of presentation whether it comes from parents, teachers, or recruiters.

**b. Objections to minor seminary in general:**

1. A lad 13-17 years of age is too young, doesn't know his own mind yet. He should see the world first and then decide what he wants to be.
2. It takes a lad from his home and parents during his adolescence, a time during which he most needs both home and parents.

The Image of the Minor Seminary and Future Priest, cont.

3. So many drop out of the seminary. Of what practical value is such an institution? What do we have to show for such an investment?
4. The "Ex-seminarian" type seems to prove that seminaries spoil rather than form good material.
5. We do not have the money for such an education, and we do not wish to burden ourselves or this lad with a debt to be paid later on.
6. Present seminary policies are "stilted, pedagogically unsound, right-wing conservative", as was pointed out locally Nov.29, 1962.

c. Criticisms of the minor seminary at Mission in particular:

1. The Rector is arbitrary in accepting and refusing applicants and does so without consulting the pastor;
2. The discipline is too strict; there is too great a shock for a lad entering a seminary from grade school or high school; your regime is monastic.
3. No TV; no movies; no gym, as was pointed out editorially in the local Catholic paper about a year ago.
4. The seminarians' time is too taken up; he has no time for himself.
5. The Rector is over-bearing, not sufficiently understanding, patient and encouraging. Too many are dropping out of the seminary, too early, because of this.
6. Parents and pastors are not consulted or are not notified of a seminarian's vocational problems and about his plans to leave or his actual leaving.
7. The Benedictines are not fitted for training students for the active ministry of the secular priest. They are contemplative monks; not practical.
8. There is too much liturgy and Benedictine chant. High Mass and Vespers are all right for monks, but not seminarians who will be secular priests.
9. Why all these rules of silence. A priest in a parish doesn't have to keep silence.
10. Your public relations are poor. Secular priests are given a very cool reception. The Benedictines expect everyone else to agree with their ideas. They should come half way.
11. You tell the seminarians to keep away from their pastors during the holidays.
12. The seminary is a "jail".
13. The coffee those Sisters make is like - well, better left unsaid. The seminarians don't get toast for breakfast; and they can't have second helpings on anything, not even bread.
14. Your teachers are unqualified.
15. All these seminarians are studying for the monastery, is that right?
16. The monks are exerting influence to get as many of the seminarians as possible to become monks. They are subtle. The rector has to do this if he is going to be a true Benedictine. He can't be objective and impartial about vocations, even if he wanted to.

Or: the candidates you send to the seminary are of inferior quality.

RESULT: Priests, parents, teaching Brothers and Sisters are not agreed about the seminary and seminary training. The result is even greater confusion in the minds of our youngsters. This was an observation made at the 1st International Congress for Vocations held in Rome, May, 1962.

II. IMAGE OF THE SEMINARIAN AND PRIEST AS DELINIATED OR DEPICTED BY POPE JOHN XXIII IN HIS ADDRESSES AND LETTERS.

1. Nov.30, 1958, to the Students of the Pontifical Urban College of the Propagation

The Image of the Minor Seminary and Future Priest, cont.

of the Faith: "Priestly action will never be able to guide the world spiritually except on a threefold requirement for moral elevation on which depend the success of every missionary and an ever new triumph of truth and grace in the Catholic Church... The pure glory of the Catholic priesthood...consists of this: an immaculate life, by which is meant purity of mind and heart; a spirit of meekness and humility; and the pure perpetual flame of action and sacrifice".

2. March 13, 1959, to a Congress of the Apostolic Union of the Clergy (3000 priests) in Rome to commemorate the 100th anniversary of St. John Vianney's death: "A priest is, above everything else, a man of God". Love of Christ and of silence should characterize the man of God. He must remain close to the Sacred Scripture and the Holy Eucharist, love the souls entrusted to his care, if he is to fulfill his priestly vocation.
3. April 16, 1959, to the Clergy of Venice: "The Christian people, despite changing tastes and a weakening of the old spirit of closeness to the parish, do still expect their priests to be worthy, enlightened, amiable, and holy".
4. The Sacred Congregation of Seminaries to the Bishops, June 5, 1959; to commemorate the centenary of St. John Vianney's death: This saint is for seminarians an example of tenacity of purpose, of obedience, and of the truth that "all pastoral endeavour is directly dependent on the personal holiness and interior life of the priest".
5. The encyclical on the priesthood: "Sacerdotii nostri Primordia", Aug.1,1959: Pope John offers St. John Vianney to all priests as a model for priestly ascetical life and urges all priests to practice the spirit of evangelical poverty, of chastity and of obedience as practiced by St. John; as a model of prayer and priestly eucharistic piety: the priest should derive his strength from the tabernacle and the Sacrifice of the Mass; as a model shepherd, tireless preacher and catechist, and apostle of the confessional.
6. Sacred Congregation of Seminaries to the Bishops, Sept.27,1960, 3rd Centenary of the death of St. Vincent de Paul, on ecclesiastical formation: First qualities of a priest should possess are an ardent charity and apostolic zeal (p.2). "There is nothing more conformable to the Gospel than for us to acculate light and strength for our own souls in prayer, spiritual reading and solitude and then to bestow on men this spiritual food.(P.2)...The seminary is of necessity a place of selection and formation...(p.3) To evaluate a vocation properly, it is indispensable to know the student's whole personality (p.4)...in the ordinary course of events, the appearance and development of priestly vocations derives from the personal action and example of the priest as from their instrumental cause. It is an undeniable fact that vocations flourish where there are real men of God.(p.6)...prior to making priests, the teachers in our Seminaries should make it their first care to train upright men.(p.8)...the discipline of the seminary and the observance of rule, even on minor points, should be at the heart of every student.(p.9) The true foundations of the genuine ecclesiastical education - prayer, intimate union with God, a spirit of mortification, humility, obedience, withdrawal and separation from the world -...(p.10)...It is essential that our students begin their self-denial and sacrifices from the outset".(p.10) likewise in the delicate question of the students' ascetical training, it is necessary to move slowly and with discretion and to maintain a gentle but firm hand:...(p.11)

The Image of the Minor Seminary and Future Priest, cont.

7. To Italian Seminarians: (Fall, 1959): "The circle of seminarians that We see around Us today reminds Us of the whole legion of young men who are preparing for the priesthood either in countries with ancient Christian traditions or in mission-lands. This consoling vision of young souls,..inspires Us with a word that can serve as your program and plan: a word dictated by Our desire to see all of you strive to do a better and better job of meeting the needs of the people of today and of living up to the Church's continuous resolution to be detached and recollected so that she may be better able to point out her own internal and external beauty to the world. This program that We want to offer you is inspired by the three graces...: purity of heart, strength of character and ardent charity".
8. To the students at the Pontifical Beda College, Oct.20, 1960: "So it is well worth following the example of absolute generosity displayed by the Apostle Paul;...This calls for a whole-hearted answer from each and every one of you, one made up of a complete surrender, a complete detachment from goods, from pressing cares of an earthly nature, even from loved ones, in order to take giant steps along the road you have chosen, to clothe yourself with the intentions and the feelings of the eternal Priest: 'Vivo autem, jam non ego, vivit vero in me Christus...qui dilexit me, et tradidit semetipsum pro me' (Gal.2:20)".
9. to Italian Seminarians, April 6, 1961: "Your lives as seminarians today are not supposed to be preparing you for a service that can be or ought to be carried on in some ideal world built on illusions...The real priest of the Lord does not spend his life chasing after dreams of an earthly happiness that can never be, or after comfort and security;...Yesterday, today, always: we have to fight, to remain strong in the faith and in charity, so as not to give in to the attractions offered by a shallow life without any hard knocks...In faith, beloved sons, in faith. As in the times of St. Catherine and of St. Antoninus. For then, too, holiness was able to conquer difficulties and rebellions. This is the secret and the assignment that We entrust to you: your life must be hidden away spiritually with Christ in God and develop there (Col.3:3) You are called upon to overcome every obstacle and snare and to struggle manfully in the practice of zeal, of purity of intention, and cooperation with God in the salvation of the world...the real meaning of the priest's ministry...real service: humble and fervent, giving without asking anything in return, without thinking of one's self, like the ministry of those servants who seem to be worthless but are actually valiant and fearless: We have done that which we ought to do (Lk.17:10).  
 "The principles that bring an apostle into the service of the Lord and of souls are completely different from those of the world: not presumption but vocation; not some sentimental whim but solid study, deeply-rooted piety, constant discipline. In these times, a young priest must make use of the advance in method of winning souls and the aid furnished by better organized pastoral teaching. But he particularly careful not to get into the habit of looking upon the apostolate as a matter of technique; rather, it is a matter of bringing your thinking and your life into line with the sincerity, the generosity, and the sacrifice that Christianity teaches, and to which we must all be completely committed...This is how the servant of God and souls moves along the highways of the world. Like Philip he is recollected in prayer, always confident, always completely abandoned to the inspirations of the Paraclete, to the action of grace. Ready to do his part, which is that of cooperating with grace, not of anticipating it; of stepping forward at the proper moment, and of withdrawing into silence when the work is done: leaving a great peace and indescribable joy in the hearts of those who have been helped.  
 "Your apostolate will be just as fruitful as his, if you learn to become docile instruments of the grace of God and do not look for words of human praise or meaningless approval, but rather dig deeply to form a path along which the Lord may

The Image of the Minor Seminary and the Future Priest, cont.

come. Then the Holy Spirit will be able to take possession of you and to work miracles of reform and transformation of souls by means of you....that your preparation for the altar may move along calmly, generously, joyfully and in an orderly fashion. It is in these years which are so important to your future life that your future fidelity will actually be decided".

10. Address to the Seminarists of Rome during the Roman Synod, Jan 28, 1960:

"Gideon...was told by the Lord to count not upon the many, but upon the few in great undertakings. Selection is the law of life, progress and perfection..(Jg.7:5)... He who holds back, who seeks his own ease, and who desires to quench his thirst for human knowledge, is not - and never can be - a soldier of God. Beloved sons, the secret of your future success depends upon your spirit of detachment...We offer you three considerations which are always in Our heart...1) Digne ambulate, 2) Accipite librum et devorate illum, 3) Psallite sapienter et frequenter.

....move towards enrichment of the mind which, in the light of God, must be open to every good and holy thing; move towards flawless purification of the heart which is freed from the dominion of created things, and thus you will recognize those who rejoice and those who suffer; go forward to acquire experience which will mature and strengthen you for future responsibility: go forward to the acquiring of amiability and loving-kindness...Be watchful for your heart, your feelings, your relationships and your reactions. The ecclesiastic is not impulsive, not a sentimentalist; he is not a partial man, introverted, fearful or sad. The priest is not satisfied with mediocrity in himself. Beginning with the precious years of formation you must know yourselves, so that you can overcome your failings and form that ideal of perfection demanded by Our Lord, et esto perfectus".

"2)...The voluntas Dei for all is made known in the Bible, which contains the way of life, for everyone and has too the secret of success for every worthy apostolate, which is never frantic to produce human results which oftentimes are absent...In the Holy Book, therefore, you have all the sources which will inspire in you a stronger and better-nourished devotion, and give a greater lustre to the priestly life....it is a well-ordered and wonderful work which, before all things, should be engrained in your mind so that the better you may lead God's holy people in the increase of piety and the practice of the Christian life.

"3) Let your prayer be continuous, meditative and profound...The most precious source of prayer is the Psalter with which, one day, you will be so familiar; and it will be the thought of your thoughts, the living substance of your consecrated lives. We desire that, even from this time forth, it should thus be familiar to you. Learn it, therefore, in its entirety and in its every aspect. Meditate on each separate psalm so that you may unveil its hidden beauty, which will fill you with the sure 'sensus Dei' and 'sensus Ecclesiae'; rest yourselves in them; then, lift your hearts from the Psalms to the contemplation of heavenly things, and from these turn to calm and accurate appraisal of earthly things, culture, history and current events. It is said that continual prayer should be on the lips of the priest, but like all things of the spirit, this cannot be improvised, or delayed until after ordination, because if by that time the prayerful spirit has not been formed, you will find all too many opportunities - even, alas! self-justification on the grounds of work and occupations - for its weakening. Now is the moment to make yourselves men of prayer:...Pursue your road worthily: from Holy Scripture, the Old and New Testaments, draw forth the strength of holiness, immediate obedience to the voice of the Church, the splendour of chastity, the generosity of the apostolate.

"The ecclesiastic treads upon the earth, but his thoughts, his heart and his eyes are fixed on Heaven."

Here, then, are some of the qualities which make the future priest, as we find them outlined in the addresses of Pope John, as we say them exemplified in his own life: prayer, intimate union with God, a spirit of mortification, humility, obedience, withdrawal and separation from the world. In your own home, these are some of the

The Image of the Minor Seminary and the Future Priest, cont.

virtues which you are trying to teach your children, or have already done so. Teach the children too, to reverence priests and Religious, by your example, by your words. What you begin in your homes, we try to foster and protect in the seminary; try to build upon that foundation, and work towards this wonderful ideal which Pope John and the Pontiffs before him have given us in their teachings and lives. To achieve this there is no easy way. It means work, work and much constant prayer. But it is God's work. The nearest to His Heart, to that of our glorious Mother Mary, and of St. Joseph. If we do our best, it is a work that cannot fail. It is His work.

Conception Abbey  
St. Lawrence's - '65

Dear Father Abbot,

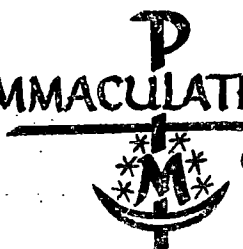
Thanks so much for your letter that arrived last Saturday and the news of Father Maurus' appointment, also for your words of thanks.

It's a relief, and at the same time strange to think of a new situation. I am only sorry that the past year was - or if I made it - harder for you and will try to see the present & work with it as the "saving now"!

I must go to rest for an ordination mass.  
See you all Friday, *Adio volente*,

Respectfully,  
Placidus




**IMMACULATE CONCEPTION SEMINARY**  
 Conception, Missouri

Office of the Registrar

## SEMESTER GRADE REPORT

Student's Name: Sander, Rev. Placidus, OSB

Diocese:

Class:

Date: Sept, 1965

Course No.	Descriptive Title	Grade	Semester Hours
Ps 92	Pastoral Psychiatry	Audit	
LI 91	Pastoral Liturgy	Audit	
Th 91	Ecumenics	Audit	
Pr 91	Pastoral Communications	Audit	
Grading System: A—Outstanding Achievement B—Superior Achievement C—Average Achievement D—Inferior Achievement F—Failure I—Incomplete Cr.—Credit			

Comments by Dean of Studies:

Westminster Abbey,  
Mission, B.C.  
V2V 4J2 September 3, 1977  
St. Gregory's

Peace!

Dear Father Abbot,

It is just ten days ago since my operation in Mission Memorial Hospital. The doctor removed the stitches yesterday. Everything has proceeded marvelously well. I am regaining strength each day, and today have been out for two walks already.

performed the surgery, bilateral, with the assistance of on anaesthesia. The latter is a young man, new to the West Heights Medical Group. They did excellent work, as far as I can judge, and certainly all has gone well to date. I was able to return home to the infirmary last Tuesday, six days after the operation, and since yesterday have been taking meals in our refectory with the others. Doctor said to take it easy for the next two weeks, but I see no reason why I can't carry out his orders and yet take my classes beginning Wednesday. P.E. will take a little longer, of course!

The staff and all I met at the hospital are to be commended. They are care-full, and certainly show much more concern than would be demanded by their wages. And there is so much demand on their time: a 55 bed hospital, operating with as many as 75 patients, at least the last while, which means patients in the hallway and various corners. Fortunately, construction begins this month on the 55-bed addition; and their third floor, up to now "attic", will finally be finished and put to use.

My roommate, in hospital, was a classmate of Archbishop Carney, Msgr. Brown, Fathers Masse\$, McKinnon and Gallo - the first class of SCK. He looks like an ancient of years, lives in Mission above McLeod's store, facing on Railway Street; was at Miracle Valley between 1970-76. He used to serve Mass for Archbishop Duke, loved Latin, and can still sing the Pater Noster of the Mass in Latin....but has been away from the Church for about twenty years. is trying to put some weight on his bones before major surgery of some kind. Amazing the way he knows some Scripture, has a few favorite Psalms and still prays every day, he says.

Father Mark is out mowing the lawn, at the moment,; has been painting the ceiling in the gym, following along after Father Paul, Father Damasus or Father Nicholas and Brother Stephen. They have more than half of the ceiling finished now - panelled and painted. It looks lovely. Progress on the hardwall finish is good. It looks to me as though a little more than half of the north wall is ready for paint. I may be wrong there, because I haven't asked about it, observed only. Brother Meinrad and Brother David have been working on this, with Frater Peter - who is now on retreat for profession.

Everybody was home, at least for a few hours this morning, before another weekend assistance contingent left. Even Father Gregory dropped by during the afternoon recreation period. He is wearing his habit, so perhaps is here for a little. He is looking better than I have seen him in years - not only physically, but so calm and possessed of himself, confident. The new parish assignment must agree with him.

Father Albert Mauman was here overnight, recently. Father Matthew was supposed to come with him, but backed out the last minute. Father Albert says he can't seem to commit himself to anything anymore - sounds like he is in a pretty bad way.

-2-

It looks as though there has been a big turnover in student population again this year. We should be starting with about the same number we ended with last June - a little over forty. The senior group, in grade 12, should be a big help to the student community this year. There will be eight in that class. The grade eight class will not have enough for a soccer team, which cuts out one team; and I trust that there will be enough interest among the boys to form one team that we can have in the MSA Minor Soccer League. [REDACTED] will be helping us again this year with soccer. We have not really found anything yet for weekly transportation, but Jesus will provide what we need to do His will and work in this area, I trust. [REDACTED] just sent out \$200 as a donation for gym equipment; very generous of him, with his additional expenses this year.

The brethren have been very good about helping out with preparing the building, doing last-minute work that I ought to be doing. Bro. Maurus and Bro. Benedict repaired and painted the partitions in the showerroom and did a lovely job - although it's unfortunate that another color of paint was introduced into the room. There were a few spots on the partitions that were rusted through; they repaired these with a plastic putty and then painted. Bro. Michael, who has been picking fruit like he usually does, did the necessary repairs on the lockers and the rec room tables. The fruit is in abundance on all sides, he says. Father Basi and Father Michael have been cleaning dormitories and making beds. That is all finished - likely classrooms, too.

We pray that all goes well for the Congress and that your health remains vigorous.

Your son in Christ and St. Benedict,

*Placidus*



MINISTRY OF EDUCATION

# Teaching Certificate

(INDEPENDENT SCHOOLS SUPPORT ACT)

REV. V. H. PLACIDUS SANDER, O.S.B.

is certified to teach in an independent school  
in the Province of British Columbia, Canada

Minister of Education.

Inspector of Independent Schools

OCTOBER 19/78

Date of issue

Note: This certificate is issued under the provisions of the "Independent Schools Support Act" and applies only in an independent school classified as "Group 2" under Sec. 6 of that Act.

May 1, 1987  
Feast of St. Joseph the Worker

Right Rev. Father Abbot Eugene Medved  
Westminster Abbey  
Mission, B.C.  
V2V 4J2

Dear Father Abbot;

It is with great difficulty that we endeavor to write this letter to you on this sensitive issue, however, we believe it to be of importance to your community. If this offend you or your confreres, we wish to apologize.

It has come to our attention that a member of your community and of the seminary faculty is known to have been involved in homosexual activities with high school seminarians. These accusations are not unfounded and we make them with the utmost sincerity. We do not wish to cause scandal and embarrass the seminary or your community. However, in the best interest of your community, the seminarians, and of course the individual himself, we feel it proper to reveal these things to you. A number of seminarians have had rather disturbing encounters with the individual, Fr. Placidus Sander. We believe for the protection of present and future seminarians and of course the welfare of Fr. Placidus himself, he should be removed from close proximity with minor seminarians; in other words, his position as Vice-Rector.

We trust that you will act in the best interests of all involved in light of this information. Once again, be assured that we realize the seriousness of these accusations and do not make them lightly. We have no intention of making this information public and henceforth leave it in your hands, satisfied that we have acted in charity.

Very sincerely in Christ,

Former Seminarians.



NONCIATURE APOSTOLIQUE

APOSTOLIC NUNCIATURE

N. 25011

Ottawa, November 5, 1987

Dear Father Abbot:

The enclosed letter has been put into my hands by non identified persons asking if it should be delivered to you. I find it is my duty to forward it for whatever purpose it may serve.

Be so kind as to give me your opinion concerning that matter.

Please accept, dear Father Abbot, the expression of my devoted sentiments in Our Lord.

Apostolic Pro-Nuncio.

---

Right Rev. Father Eugene MEDVET  
Abbot  
Westminster Abbey  
MISSION, B.C.  
V2V 4J2

November 24, 1987

Most Rev. Angelo Palmas  
Apostolic Pro-Nuncio to Canada  
724 Lance Ave. - Rockcliffe Park  
Ottawa, Ont. K1A 0R3

Of course I was saddened by your letter of November 5, 1987, with its enclosure.

For thirty years this father has served the seminary in a conscientious way and this is the first serious complaint I have had. His confreres and the students look upon him as an exemplary priest and religious.

I can assure you I do not lack the courage to correct serious faults which may affect the salvation of souls or the good name of our institutions.

In view of a certain possible amount of risk it seems prudent to make some changes without necessarily admitting fault.

I am grateful for your solicitude,

Respectfully yours,

Rt. Rev. Eugene Neavey, O.S.B.  
Abbot



NONCIATURE APOSTOLIQUE  
APOSTOLIC NUNCIATURE

N. 25011

Ottawa, December 8, 1987

Dear Father Abbot:

I thank you warmly for your letter of November 24, and your informations of which I have taken good note, confiding in your wisdom and carefulness for the guidance of your institution.

Please accept, dear Father Abbot, the expression of my devoted sentiments in Our Lord.

Apostolic Pro-Nuncio.

---

Most Rev. Eugene MEDVED, O.S.B.  
Abbot  
Westminster Abbey  
MISSION CITY, B.C.  
V2V 4J2



CFS

CATHOLIC FAMILY SERVICES

December 11, 1992

Most Rev. Adam Exner  
Archbishop of Vancouver  
Roman Catholic Archdiocese of Vancouver  
150 Robson Street  
VANCOUVER, B.C.  
V6B 2A7

Your Grace:

Re: \_\_\_\_\_

Allegation of misconduct by a priest

called the agency today seeking counselling.

Background

The T.V. show "St. Vincent's," (based on the incidents of Mount Cashel) had triggered memories for \_\_\_\_\_ states that until now, while fully cognizant of what had happened to him, he had chosen to "try to forget." He says he now realizes he had lived with this a long time and now wants to deal with the emotional impact.

Prior to phoning Catholic Family Services he had phoned a priest friend in Prince George who had suggested he should seek counselling preferably in a Catholic environment.

Incidents

1. \_\_\_\_\_ attended Westminster Abbey from 1990 - 1993. He was a minor seminarian attending grade 8,9 and 10. \_\_\_\_\_ recalls that Father Placidus would pay special attention to him, would take special notice of him. \_\_\_\_\_ would receive hugs. By the end of the second year, grade 9, the hugs escalated to kisses on the mouth, that felt "inappropriate."

\_\_\_\_\_ had the strength to somehow distance from Father Placidus and protect himself. Apparently Father Placidus then started "to pick on me for any little mistake," seemingly as retaliation.

\_\_\_\_\_ despite the above, still keeps in touch with Westminster Abbey, still goes to retreats. \_\_\_\_\_ has seen Father Placidus there since the abuse. Apparently, Father Placidus avoids \_\_\_\_\_.

.../2

December 11, 1992

2.            makes allegations of abuse by a priest in Prince George. The priest mentioned is Father-1            states it happened on one occasion only.            describes being kissed, again, inappropriately.

3.            also recalls memories of being abused by "an older priest," Father            who lives in New Hampshire. The abuse apparently happened in Seattle in February 1989.            states that the incident happened in the evening. After having said goodnight and retiring to his bedroom, Father            came back to bedroom and forced himself on him and kissed him.

#### Strength

                 presents as an articulate, thoughtful and caring young man (age 25) able to see hope in his painful memories.

                 He remains connected with the church and states that he holds the church in high esteem.

                 One notes that he knew Archbishop Exner and has respectful and fond recollections of him.

                 He states he gained his strength in being able to cope and avoid bitterness through his mother. His mother was widowed at age 29, and never remarried. She had two boys. The siblings get along with each other and are supportive of their mother.

#### Support system

                 has a good support network. Presently            lives on his own. He attends BCIT to learn to fit people with prostheses. He has friends at school. His mother presently lives in Victoria and his brother,            in Prince George. They will all spend Christmas together and attend to the paternal grandmother's needs. He can name three good friends, which speaks to his ability to maintain supportive friendships.

#### Services to be Provided

                 I made            aware of the Archdiocesan policy on allegations of serious Misconduct by a Priest.            wants the following information to be relayed to you, Your Grace, as the authority of the Church.

Most Rev. Adam Exner

December 11, 1992

To the question, "What would you hope Archbishop Exner could do for you," paused and stated, "Possibly I would want to meet with him. Archbishop Exner is an incredible pastor!" I affirmed him in his statement. He paused and stated, "the suspension of a priest is not a bad idea . . . . putting someone in the slammer (sic) does not do any good. I would also hope something would be done to get Father Placidus some counselling."

I have set up a counselling session with him for January 6th at 2 p.m. He understands we will not be charging any fees.

Yours faithfully,

A handwritten signature in cursive script that reads "Mimi Dent". The signature is written in dark ink and is positioned below the typed name.

Mimi Dent, M.S.W.  
Clinical Supervisor

**CFS**  
**CATHOLIC FAMILY SERVICES**

CONFIDENTIAL

To : Louise Murphy, Secretary to the Archbishop  
From : Mimi Dent, Clinical Supervisor, CFS *med*  
Re : errata in correspondence  
Date : January 20, 1993

I forwarded a letter on December 11, 1992 pertaining to the following person.

I am now aware of mistakes in my document and would want the following amended.

- 1) spelling of the client's name (under your file :  
)
- 2) change second paragraph, under "incidents" :  
attended Westminster Abbey from 1980 - 1983.
- 3) on page 2, . makes allegations of abuse by a brother  
rather than a priest. The Brother mentioned is Brother  
Eric Lucas.

I apologize for my mistakes and for any inconvenience it causes you.

1,000  
- confided in his friend - an ex american - who  
reminded him of someone about others who apparently  
had similar problems -

→ he had to help to provide help for the...

→ didn't focus much on the legal issues

→ again stated he had no intention of legal charges -

THE PRESBYTERAL COUNCIL  
ARCHDIOCESE OF VANCOUVER

---

F I R S T B A L L O T

Please vote for ONE candidates from the attached  
list of eligible priests.

(1) \_\_\_\_\_

This ballot should be returned by hand or mail to  
The Elections Committee, c/o The Chancery Office,  
150 Robson Street, Vancouver, BC V6B 2A7.

ST. PATRICK'S HIGH SCHOOL

•115 East 11th Avenue • Vancouver, BC V5T 2C1 •874-6422 • fax 874-5176

March 6, 1996

DOUBLE REGISTERED

Rev. Harold Vincent Sanders (aka Father Placidus Sanders)  
Seminary of Christ the King  
Mission, British Columbia  
V2V 4J2

Dear Father Sanders:

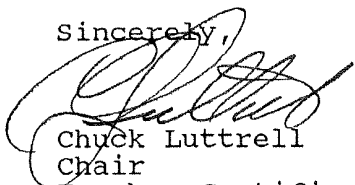
I am writing to you in my capacity of Chair of the Independent Schools Teacher Certification Committee.

Pursuant to section 5(2) (c) of the Independent School Act the Independent Schools Teacher Certification Committee will be reviewing your certification to teach in a British Columbia independent school. The purpose of this review is to consider the charges against you for offences contrary to sections 149 (1), 155, and 157 of the Criminal Code of Canada.

On completion of the review, the Committee may make recommendation to the Inspector of Independent Schools that the certificate be suspended pending the outcome of the trial.

If you wish to make any submissions to the Committee with regard to this review of your certification, the submission should be made in writing and received in my office no later than April 15, 1996. Any submission you make will be considered by the Committee and will be sent to the Inspector along with the Committee's recommendation. A copy of the Committee's recommendation will be sent to you.

Sincerely,



Chuck Luttrell  
Chair  
Teacher Certification Committee

cc. T.G. Ellwood, Inspector of Independent Schools



## SEMINARY OF CHRIST THE KING

Mission, British Columbia V2V 4J2 • (604) 826-8715

1996 March 22

Mr. Chuck Luttrell,  
Chair,  
Independent Schools Teacher Certification Committee,  
St. Patrick's High School,  
115 East 11th Avenue,  
Vancouver, B.C.  
V5T 2C1

Dear Mr. Luttrell:

This morning I received your letter of March 6, 1996, advising me that my certificate to teach in a British Columbia Independent School may be suspended pending the outcome of my trial.

Aware that the committee must follow and apply certain norms, I would, nonetheless, draw its attention to the following:

1. One of the conditions imposed by the Provincial Court for my being released is that I "not be found in the company of young persons under the age of 16 years except in the presence of their parent or another adult or in public".
2. I have not been teaching in an Independent School for the past two years.
3. The Canadian Charter of Rights and Freedoms, section 11 (d) states: "Any person charged with an offence has the right to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal",

Sincerely,

Rev. V. H. Placidus Sander, O.S.B.



The statement below will probably appear in the  
B. C. Catholic in the near future.

F. Abbot  
20/12/97

*CONFIDENTIAL*

1. We accept the decision of the Supreme Court of British Columbia acquitting Father Placidus Sander of the criminal charges against him. We are grateful for the prayerful support of many throughout this difficult period.
2. Father Placidus deeply regrets the scandal caused by the isolated incidents of improper behaviour, admitted by him, which occurred thirteen years ago and which came out during the trial, but were not part of the proceedings against him. He recognizes the seriousness of his misconduct and is contrite and repentant.
3. Concerning withdrawal from teaching, Father was ordered by the Provincial Court not to be with students under sixteen years of age pending the outcome of the trial, which exonerated him.
4. Father Placidus has been withdrawn from teaching. He will undergo a professional assessment and will be provided with professional psychological and spiritual help as needed. The outcome of these measures will determine whether or not Father Placidus will resume teaching on the level of Arts and Theology.



December 2, 1998

Reverend Harold Vincent Sanders (a.k.a. Father Placidus Sanders)  
Seminary of the Christ the King  
GD 34224 Dewdney Trunk Rd  
Mission BC V2V 4J2

Dear Father Sanders:

This letter is to advise you of current actions being taken to investigate circumstances that could have bearing upon the validity of your Independent School Teaching Certificate.

Certain statements in your testimony made during trial, as reported by media, have raised concerns. The Independent School Teacher Certification Committee has requested the Inspector of Independent School to obtain a transcript of your actual testimony at trial, to assess your suitability to retain British Columbia Independent School Teacher Certification.

This letter is sent to inform you of this decision. If you have any observations or submissions you would want to make regarding this, you may forward them to the Office of the Inspector of Independent Schools. Confidential copies will be provided to members of the Independent School Teacher Certification Committee.

Sincerely,



Inspector





PERSONAL AND CONFIDENTIAL

March 29, 1999

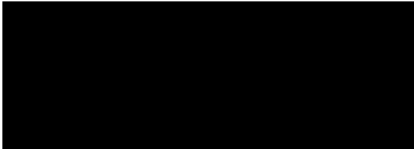
Reverend Harold Vincent Sanders (Father Placidus Sanders)
Seminary of the Christ the King
GD 34224 Dewdney Trunk Rd
Mission BC V2V 4J2

Dear Father Sanders:

Further to my letter to you of December 2, 1998, I have now had an opportunity of reviewing the transcript of your evidence given at your criminal trial respecting charges of indecent assault, gross indecency and buggery. In order to complete my investigation preparatory to this matter being referred to the Independent School teacher Certification Committee, I request an interview with you in order to obtain further information regarding certain conduct and actions disclosed in the proceedings.

Apart from information regarding the substance of the criminal charges, I am also concerned by two further disclosures made in the proceedings. The first disclosure relates to your admission of kissing a student on the lips and acknowledging that this was inappropriate conduct. The second matter relates to your admission of a consensual homosexual genital act between yourself and a grade 12 student at the Seminary of Christ the King at Westminster Abbey in Mission. I am sure you will appreciate that these matters are fundamental to the issue of your fitness to retain your Independent School teacher certification. Consequently, I will be contacting you in the next few weeks to arrange a suitable time and place for the interview.

There is a further inquiry that I would make of you at this time as it may affect the course of my investigation. It is my understanding that you have been engaged in other duties in the Seminary and have not been involved in teaching students of school age for some considerable time. If, in fact, you do not propose returning to teaching school age students, you may have no further need to maintain an active Independent School Teacher Certificate. Clearly, these are matters for you to determine. However, if you were contemplating voluntarily relinquishing your Independent School teacher certification at this time, perhaps you would advise me accordingly as that would obviate the need for further investigation of these matters.



Inspector

\* Phoned May 3, 1999 to say he could come here on either Mon. June 7, at 9:00 a.m. or Fri. June 11, at 2 p.m. for a meeting with me & Father Abbot.

JPL 5.11.99 4. v. 99



SEMINARY OF CHRIST THE KING

Mission, British Columbia V2V 4J2 • (604) 826-8715

June 22, 1999

[REDACTED]  
 Ministry of Education,  
 Inspector of Independent Schools,  
 P.O. Box 9153 Stu. Prov. Govt.  
 Victoria, B.C.  
 V8W 9H1

Dear [REDACTED]

Further to your letter of March 29, 1999, and your visit here with Abbot Maurus, Father Augustini and myself on June 7<sup>th</sup>, I hereby relinquish my Independent School teacher certification.

Thank you for the time and pains you have taken in this regard and on my behalf.

Sincerely yours,

Rev. V. H. Placidus Sanders, O.S.B.

(The name on my teaching certificate appears as "Sander").

Original  
 Certificate enclosed - V.H.P.S.


# Seminary of Christ the King

## Administration

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

## Officials

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

 night2.jpg (14670 bytes)

## Faculty

### **Boniface Aicher osb**

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

*English*

### **Gordon Atkinson**

*English*

### **Lawrence Bilesky osb** ([lawrence\\_bileski@mindlink.bc.ca](mailto:lawrence_bileski@mindlink.bc.ca))

B.A., Seminary of Christ the King, 1954; M.A., St Louis University, 1964; Pastoral Counselling, Westminster Foundation, Vancouver, 1970; special studies in Theology, Pontifical International College of St Anselm, Rome, 1983.

*Latin, Greek*

### **John Braganza osb**

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

*English, Speech*

### **Chrysostom Brost osb**

B.A., Mt Angel College, 1938; Pastoral Counselling, Westminster Foundation, Vancouver, 1970.

*English, Sociology, Latin*

### **Luke Couillard osb**

B.A., Loyola College, 1969; M.S.W., McGill, 1973.

*Social Science, French*

### **Mark Dumont osb**

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

History

### **Basil Foote osb**

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

Abbey organist, Choral Music

### **Matthew Gerlich osb**

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

Moral Theology, Social Sciences

### **Paul Hagel osb**

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

Mathematics

### **Vincent Hawkswell**

Homiletics

### **Augustine Kalberer osb**

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

Philosophy

### **Maurus Macrae osb**

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

Canon Law, Pastoral Counselling

### **Dunstan Massey osb**

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

Fine Arts, Religious Studies

### **Audrey Marie Mellors**

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

Effective Speaking

### **Gerald Morgan**

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

English

### **Peter Nygren osb**

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





University, 1994.

Philosophy

### **Margherita Oberti**

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

History of Philosophy

### **Joseph Park osb**

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

Mathematics, Science

### **Alban Riley osb**

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

Theology, Latin

### **Bernard Rossi**

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

Lecturer in Canon Law

### **Nicholas Ruh osb**

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

Sacred Scripture, Science

### **Placidus Sander osb**

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

Theology, Sacred Music, Liturgy

### **Wilfrid Sowerby osb**

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

Pastoral Liturgy, History, French

### **Thomas Spring**

Speech

Archdiocese of Vancouver

Education & Formation Services

Seminary of Christ the King

Administration & Faculty

**Msgr Gregory Smith**

---

**From:** Msgr. Gregory Smith [gnsmith@rcav.bc.ca]  
**Sent:** Sunday, July 07, 2002 1:06 PM  
**To:**  
**Subject:** RE: Archdiocesan Policies

Dear

I am sorry to be so slow acknowledging your reply. I was away from the office and got behind with my e-mail.

Thank you for the information. I hope the policy and booklet have now reached you.

Sincerely,

Msgr. Gregory N. Smith  
Chancellor  
Archdiocese of Vancouver



**Msgr Gregory Smith**

---

**From:**  
**Sent:** Monday, June 24, 2002 1:05 PM  
**To:** gnsmith@rcav.bc.ca  
**Subject:** Re: Archdiocesan Policies

Msgr. Gregory N. Smith,

Today I received your request for the name of the abusing monk at Westminster Abbey. At the time he was known as Fr. Placidus (Harold Vincent Sanders). I believe our family members contacted the archdiocese, the Abbey and the RCMP/B.C. in the year following my husband's death. My husband's name was \_\_\_\_\_ at the time of the abuse.

Please let me know if I can be of further assistance. I look forward to receiving the policy and report mentioned below.

On Sat, 15 Jun 2002 11:10:40 -0700 "Msgr. Gregory Smith"

<gnsmith@rcav.bc.ca> writes:

> Dear

>

> I will have a copy of the policy in the mail to you on Monday

> (unless I can

> figure out how to work the postage machine today).

>

> Under separate cover, I will also send you "From Pain to Hope," the

> report

> of an ad hoc committee of Canadian bishops issued in 1992 when our

> country

> experienced a form of the crisis presently confronting the Church in

> the

> U.S.

>

> Sincerely in Christ,

>

> Msgr. Gregory N. Smith

> Chancellor

> Archdiocese of Vancouver

>

>



June 19, 2002

Mrs.

Dear Mrs.

Following our recent e-mail correspondence, in which you indicated that your late husband had been abused by one of the monks at Westminster Abbey/Seminary of Christ the King in the 1960s, I gave some thought to my obligations as chancellor of the Archdiocese. I believe I am obliged to make some inquiries. If you are aware of the name of the monk whom your husband reported to you, could you please provide me with the name?

With thanks for any assistance you can provide me in this regard, and the assurance of my prayers for you and your deceased husband, I remain

Yours sincerely in Christ,

A handwritten signature in black ink, appearing to be 'G. N. Smith', written in a cursive style.

Msgr. Gregory N. Smith  
Chancellor



ARCHDIOCESE OF VANCOUVER

CHANCERY OFFICE

150 Robson Street  
Vancouver, BC V6B 2A7

Phone: 683-0281

Fax: 683-4288

MEMORANDUM

TO: The Archbishop  
FROM: Msgr. Gregory N. Smith *G.N.S.*  
DATE: June 15, 2002  
RE: Westminster Abbey

**CONFIDENTIAL**

Attached is a copy of my e-mail correspondence with Mrs. \_\_\_\_\_ of Richmond,  
Virginia.

Does Your Grace think this correspondence needs to be drawn to the attention of the  
Abbot at this point?

*- not at this time.  
+ ada  
June 18/02*

**Msgr Gregory Smith**

---

**From:** Msgr. Gregory Smith [gnsmith@rcav.bc.ca]  
**Sent:** Saturday, June 15, 2002 11:11 AM  
**To:**  
**Subject:** RE: Archdiocesan Policies

Dear Mrs.

I will have a copy of the policy in the mail to you on Monday (unless I can figure out how to work the postage machine today).

Under separate cover, I will also send you "From Pain to Hope," the report of an ad hoc committee of Canadian bishops issued in 1992 when our country experienced a form of the crisis presently confronting the Church in the U.S.

Sincerely in Christ,

Msgr. Gregory N. Smith  
Chancellor  
Archdiocese of Vancouver

**Msgr Gregory Smith**

---

**From:**  
**Sent:** Friday, June 14, 2002 6:06 PM  
**To:** gnsmith@rcav.bc.ca  
**Subject:** Re: Archdiocesan Policies

Dear Msgr. Smith,

I appreciate your immediate response to my inquiry. Canada does seem to have excellent policies already in place. Please do mail a copy of the full policy to me at:

I am aware of the 'additional complexity' issue from when I first attempted to report this in 1994-95. Thank-you for clarifying the paths I might consider.

I will be away this weekend and look forward to sharing your response with family.

In Christ's Peace,

On Fri, 14 Jun 2002 15:28:43 -0700 "Msgr. Gregory Smith" <gnsmith@rcav.bc.ca> writes:

- > Dear Mrs.
- >
- > I am replying on behalf of Archbishop Exner to your e-mail of
- > today's date,
- > since the Archbishop does not have e-mail.
- >
- > You enquire how accusations of clergy sexual abuse are handled in
- > our
- > diocese. The answer is contained in our "Policy Regarding
- > Allegations of
- > Clerical Sexual Abuse," dated January, 1994.
- >
- > The preface to the policy states our basic commitment: "The
- > Archdiocese of
- > Vancouver is committed to both justice and compassion in dealing
- > with the
- > evil of sexual abuse in the Church."
- >
- > The policy "aims to address three elements of any incident
- > involving
- > clerical sexual abuse. First, it provides for the safety and
- > pastoral care
- > of the victims, their families and the community at large. Second,

- > it seeks
- > to protect the rights of all, as guaranteed by the Code of Canon
- > Law. Third,
- > it explains how the Archdiocese will deal with allegations prior to
- > the more
- > formal processes defined in that code, the universal law of the
- > Church."
- >
- > The first five articles of the policy (which is 16 pages long) are
- > as
- > follows:
- >
- > 1.1. Sexual misconduct by a priest with a minor [1] violates human
- > dignity,
- > priestly commitment and the mission of the Church. Such misconduct
- > is an
- > offense in both canon and civil law.
- >
- > 1.2. The Archdiocese undertakes to investigate carefully any
- > allegation of
- > clerical sexual abuse.
- >
- > 1.3. The Archdiocese will listen attentively and sensitively to
- > anyone
- > alleging sexual abuse committed by a priest or a religious.
- >
- > 1.4. The Archdiocese will also respond to the victim's family, the
- > community, and the priest with appropriate pastoral care.
- >
- > 1.5. The Archdiocese will take all necessary steps to offer
- > pastoral and
- > psychological help to those who may be affected by the alleged
- > sexual
- > misconduct of a priest with a minor.
- >
- > -----
- > [1] Under the Age of Majority Act, section 1(1), a person attains
- > the age of
- > majority on attaining the age of 19 years.
- > -----
- >
- > In the case you present, there is some additional complexity arising
- > from
- > the fact that the place where the abuse happened is Westminster
- > Abbey, which
- > is a largely-autonomous institution in the Archdiocese. Normally,
- > a
- > complaint involving the Abbey or Seminary would be investigated by
- > the Abbot
- > and the Archdiocese would become involved only at the Abbey's
- > request or if
- > the complainant was not satisfied by the Abbey's response. Having

- > said
- > that, you are free to lay the facts of the matter before the
- > Archbishop or
- > the Abbot, as you choose, or both.
- >
- > I would be pleased to send you a copy of the full diocesan policy or
- > any
- > other information you may require, if you provide me with your
- > mailing
- > address. In the meantime, should you wish to write to the Abbot or
- > to
- > Archbishop Exner, their addresses are as follows:
- >
- > Right Reverend Maurus Macrae, OSB
- > Abbot, Westminster Abbey
- > Mission, BC
- > Canada V2V 4J2
- > tel. (604) 826-8975
- >
- > Most Reverend Adam Exner, OMI
- > Archbishop of Vancouver
- > 150 Robson Street
- > Vancouver, BC
- > V6B 2A7
- > tel. (604) 683-0281
- >
- > If I can be of any help, my direct telephone line is (604) 443-3201.
- > I am
- > very sorry that you have to deal with this most unhappy situation
- > and assure
- > you of my prayers.
- >
- > Msgr. Gregory N. Smith
- > Chancellor
- > Archdiocese of Vancouver
- >
- >
- >

---

**GET INTERNET ACCESS FROM JUNO!**

Juno offers FREE or PREMIUM Internet access for less!

Join Juno today! For your FREE software, visit:

<http://dl.www.juno.com/get/web/>.



**Msgr Gregory Smith**

---

**From:**  
**Sent:** Friday, June 14, 2002 11:06 AM  
**To:** Msgr Gregory\_Smith  
**Subject:** FW: Clergy Abuse/Westminster Abbey

-----Original Message-----

**From:**  
**Sent:** Friday, June 14, 2002 9:48 AM  
**To:**  
**Cc:** Msgr Gregory\_Smith  
**Subject:** FW: Clergy Abuse/Westminster Abbey

-----Original Message-----

**From:**  
**Sent:** Friday, June 14, 2002 5:37 AM  
**To:** [chancery@rcav.bc.ca](mailto:chancery@rcav.bc.ca)  
**Subject:** Clergy Abuse/Westminster Abbey

My dear Archbishop Exner,

How are accusations of clergy sexual abuse handled for your diocese?  
This involves my husband who was a student at Christ the King  
Seminary/Westminster Abbey in the 1960's where he was repeated abused by  
one of the monks there. I spoke to my bishop here in 1995 about this.  
At that time, Bishop Sullivan said "14 years old was consensual."  
Clearly things are changing here in the U.S. at this time. Please  
advise me on how you would like to me to proceed on behalf of my  
deceased  
husband and all of our children.

Yours in Christ,



# The Monks

## THE MONKS

### THE MONKS

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



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

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



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

1939

History

2004

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



Bishop Duke  
1940



Deer Lake

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

## Contact us

### WHO'S WHO



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



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

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

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



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



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

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



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



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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Br. Meinrad is the main prefect of the

---

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

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

---

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

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

---

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

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

---

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

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

---

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

---

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

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

---

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

the constantly changing events of the year on the farm.

---

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

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

---

**High school seminary, and is thus**

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

---

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

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

---

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

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

---





Vol. 34, No. 3 – June, 2008

# Diocesan News

News and Views of the Roman Catholic Diocese of Kamloops



## CHRISM MASS – HOLY WEEK, 2008

Parish priests of the Diocese of Kamloops join Bishop Monroe as he consecrates the Holy Chrism, the blend of pure oil of olives and fragrant balsam used to confer the sacraments of Baptism, Confirmation and Ordination. Other vessels contain the holy oils used to anoint the sick and the catechumens. The priests return to their parishes with a year's supply of holy oils and Chrism. Everyone who has received the sacraments of Baptism and Confirmation since Easter has been anointed with the Holy Chrism consecrated by Bishop Monroe on Holy Tuesday – CHUCK BISHOP PHOTO

## 'Eternal rest grant unto him'

Reverend Monsignor John A. MacIntyre, Chancellor of the Diocese of Kamloops (pictured above—front left), died in Kamloops on the Feast of the Sacred Heart of Jesus (Friday, May 30) at the age of 86.

Born in Reserve Mines, Cape Breton, NS, he served in the Royal Canadian Air Force from 1941 to 1945. He graduated from St. Francis Xavier University in 1951. After studying theology at St. Augustine Seminary in Toronto, he returned to Antigonish, NS to receive the Sacrament of Holy Orders as a priest of the Diocese of Kamloops in 1955.

After serving a number of parishes, Monsignor MacIntyre celebrated his 53rd anniversary of ordination on March 5 in Kamloops.

He was appointed Vicar General of the Diocese of Kamloops in 1982 and invested as a Prelate of Honour in 1984.

A more complete tribute to Monsignor MacIntyre will be published in the August issue. §



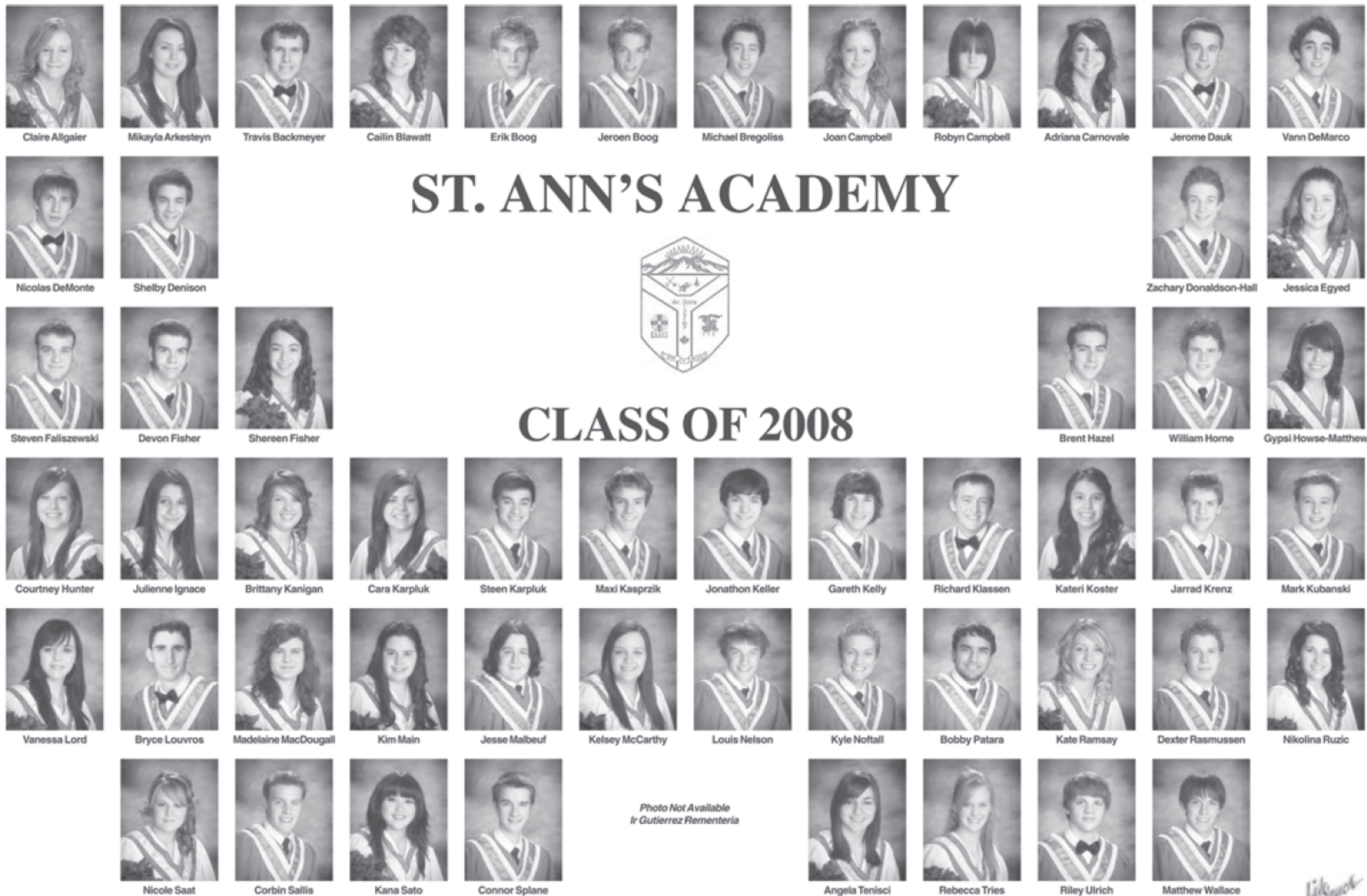
THE  
BISHOP'S  
MESSAGE

3

St. Ann's Graduates	Fr. Augustine, OSB
2	10
Tanzania Missions 2008	CWL News
2	12 & 13
St. Vincent de Paul	Burma Relief
4	15
The Bishop's Journal	Forgiveness
6 & 7	18
WYD08 Pilgrims	Visits with Jesus
8	20
Knights of Columbus	ADVERTISERS
9	14-18



# CONGRATULATIONS, GRADUATES!



## AFRICAN MISSION PROJECTS: Windmills, Wells, Water and More 2008

By Kelly Tries, Kamloops

This sixth annual fundraising dinner was a spectacular event, attracting 340 people and bringing in more than \$38,000 for the various mission projects of the Missionaries of the Precious Blood in Tanzania. The support given by individuals and businesses in the Kamloops region was tremendous. Numerous items were donated for the silent and live auctions. Also several families and businesses were corporate sponsors for the evening in the TRU Grand Hall.

Brother Anthony Canterucci, C.Pp.S., the Director of C.P.P.S.

Mission Projects, thanked the community for its ongoing support and generous spirit. He assured all present that their caring and their willingness to give have made a life-changing difference for the Tanzanian people.

This past summer, the volunteer group from Kamloops returned to the village of Iyumbu and constructed a medical dispensary that now provides much needed medical care for more than 3,000 people. As part of the evening's festivities, group members were presented with a picture collage of their summer work project.

The funds raised at this year's event will be used to continue construction of water supply

systems throughout the mission territory and to provide St. Gaspar Elementary School with supplies.

On behalf of the Missionaries of the Precious Blood, and the people of Tanzania, *Asanteni Sana!* §



2008 MISSION VOLUNTEER Josh Keller's eloquence brings Tanzanian village life closer to home



## THE BISHOP'S



## MESSAGE

It was in May on a Saturday after the morning Mass. An elderly gentleman, a daily communicant, approached. He was especially well dressed on this day – suit and tie.

“Today is a very special day for me,” he said as he pulled out his wallet and carefully unfolded a rather tattered paper.

Showing me the paper he said, “Today is the sixtieth anniversary of my First Holy

Communion and here is my certificate!”

At the time I wondered to myself, “I can’t remember what day it was when I received my First Holy Communion and I wonder how many others remember?”

In light of the **49th International Eucharistic Congress** in Quebec this June, it is a good time to try to go back to that day when we first received Jesus in the Holy Eucharist. At the time it was so special; it was something that we had looked forward to as little children – looking up as our parents and older brothers and sisters received the host. Sometimes a child could be heard saying, “Why can’t I have one?” and being told, “You are not old enough yet.”

Have you ever thought to yourself as you came forward to receive Holy Communion how, with the simple word, “Amen,” you are saying, “I believe that I am about to receive Jesus – Who is truly God and truly Man.”

As a priest, I was once asked, “What does it feel like to know that, after you say the

words of Consecration, you are holding the Body and Blood of Jesus Christ?”

After a reflective pause – I had not been asked this question before – my answer was, “It is too easy. I do not have to do some extraordinary sacrifice, but when I say the words “This is my Body,” “This is my Blood” I know that Jesus is truly present – body, soul and divinity, true God and true Man. There is a danger when something is easy and repeated so often; it can become habitual and the attentiveness to such a mystery can be weakened.”

I then told the story of Archbishop Francis Xavier Van Thuan who treasured what he celebrated every night in his communist prison cell in Vietnam. During his thirteen years of confinement he would, each night, place three drops of wine and a drop of water on his hand and take a fragment of a host from the back of a flashlight that had been cleverly brought to him by a parishioner, along with the wine (disguised as ‘medicine for stomach pains’). Then from memory he would celebrate the Mass.

This was not easy and of these Masses he would later say, “These were the most beautiful Masses of my life!”

The occasion of the International Eucharistic Congress is offering us a wonderful opportunity to reflect on the goodness of God – to choose such simple food (bread) and drink (wine), to become the Body and Blood of Jesus and to make this food and drink so accessible that we can receive Jesus in our Holy Communion every day.

Next Sunday when you approach the altar to receive Holy Communion, thank God for the gift of your faith and say the “Amen” not only with your lips, but also with your heart, recognizing how precious this Gift is and make it an occasion to return love for love.

Yours in Christ,

**Most Rev. David J. Monroe,  
Bishop of Kamloops**



## Diocesan News

**A publication of the Roman Catholic Church in the Diocese of Kamloops**

The Diocesan News is an associate member of Canadian Catholic News (CCN).

### MANAGEMENT BOARD

Most Reverend David Monroe, Bishop of Kamloops – publisher; Gary Cooper – advisory member. Design & layout: Bishop & Bishop Advertising & Public Relations.

### EDITORIAL POLICY

The Diocesan News seeks to increase the unity of the people of the diocese by providing current information about matters of Church teaching and policy, in addition to diocesan and parish news.

News will be as up-to-date as possible, given the publication schedule, and generally will reflect relevant Church issues affecting this diocese.

Diocesan and parish news will inform the people of the diocese about the activities of individuals or groups within the Church. The purpose of publishing this news is to celebrate activities that foster the life of the spirit within the diocese.

As publisher of The Diocesan News, the bishop is responsible for its content. Any material submitted for publication is subject to revision following editorial review for suitability, style and accuracy. The decision to publish unsolicited material depends on its relevance to the overall mission of The Diocesan News and availability of space. In all cases, contributors are urged to be concise and to strive for the highest standards of accuracy and fairness.

**GUIDE TO WRITTEN LENGTH**  
Most news can be told effectively in 300 words or less. Letters to the Editor should be as brief as possible.

### PUBLICATION SCHEDULE

Six times a year: February, Easter, June, August, October and Christmas.

**The Diocesan News  
c/o 635A Tranquille Rd.  
Kamloops, BC, V2B 3H5**

**Tel. 250-376-3351  
Fax 250-376-3363  
rcbk@telus.net**

Canada Post  
Customer No. 0254232399  
Publications Mail Agreement  
No. 40013998

## IN MEMORIAM: Sister Stella of Our Lady of the Blessed Sacrament, OCD

Sister Stella of Our Lady of the Blessed Sacrament, OCD (Betty Mary Pang) immigrated from Hong Kong to Canada in 1976.

She worked many years in Toronto and later heard the call to join Carmel.

She entered the monastery at St. Agatha, Ontario and was the first sister to join our Western Foundation in Armstrong, BC on November 1, 1991.

Sister made her Final Profession on October 11, 1993 here among many new friends.

She loved her homeland greatly and devoted her life to work, prayer and sacrifice for her people. The story of her conversion was another one of God’s miracles in her life. Our Lady was her Sweet Mother and the rosary, during free time, was always in her tiny hands.

Born November 7, 1921 in Hong Kong,



**SISTER STELLA (1921- 2008)**

Sister Stella was predeceased by her father, Yun Ting Pang, her mother, Lai Ngor Wong, her brother Peter and a sister. She has two living brothers, K.W. Pang and Kam Wing.

Sister Stella suffered a long, brave fight with cancer. She was very courageous throughout this illness.

She died peacefully on the morning of Thursday, May 22 at the Carmel of Saint Joseph, Armstrong, where the prayer vigil and wake took place at 7 p.m. on Monday, May 26.

His Excellency Bishop David Monroe celebrated the Mass of Christian Burial at 2 p.m. on Tuesday, May 27.

Interment in the cemetery on the Monastery grounds followed Mass. Pallbearers were Larry Aubin, Napp Valcourt, Claude Tripier, Charles Johnson, Don Cameron, James Krebbers and Louis Prost. Donations in memory of Sister Stella may be made to the Monastery Building Fund c/o Carmelite Monastery, 4815 Salmon River Road, Armstrong, BC V0E 1B4. §



# St. Vincent de Paul's volunteers feed thousands of neighbours

Between feeding the hungry and sheltering those in danger of freezing to death, Our Lady of Perpetual Help Conference of the St. Vincent de Paul Society (SVdP) had another busy season.

The regular breakfast program at SVdP's Briar Avenue site provided hot breakfasts to 3,288 guests during the 2007-2008 season. To do this required 1,314 volunteer hours from a total of 438 volunteers; this number includes the same or different people giving

their time on different days. Often family groups serve on the same day each month, with parents and children working together to feed the hungry.

"This is a vital service," says president Ron Tronson. "There are a lot of people in Kamloops who really need these meals."

Breakfast is offered Mondays, Wednesdays, Fridays and Saturdays, with Saturday mornings reserved for women and children.

Between November and March, the Society collaborated with St. Paul's Anglican Cathedral in downtown Kamloops to provide emergency shelter for the homeless through the Out of the Cold program. All night for 33 nights, counting regular and emergency openings, 734 guests slept in the Cathedral's basement. An additional 254 guests received supper, but did not stay the night.

This is the second season for Out of the Cold in Kamloops and

the Society's program would have been impossible without the space made available at the Cathedral. It became clear during the first winter that the Society's Briar Avenue facility was unsuitable for the program's smooth delivery.

"Out of the Cold is really necessary when the temperature drops below -10 Celsius," says Ron. "That's the time when street people are really at risk."

"This season we were open on 19 regular Wednesday nights

and 14 nights when we had dangerously low temperatures."

Ron stresses the importance of the Catholic and Anglican volunteers who set up the basement rooms each night, fed the hungry and cleaned up afterwards.

"We had to leave the space spotless in the morning, as it was required for other Cathedral programs – we couldn't have done it without them."

Out of the Cold volunteers worked a total of 1,838 hours. §

† July 16 †

## SAINT MARY-MAGDALENE POSTEL (1756-1846)

Julia Frances Catherine was born on November 26, 1756 in Burfleur, France. Her parents, John Postel and Teresa Levallois, raised her in a truly Catholic atmosphere and at an early age she showed such love for God that she was permitted to receive her first Holy Communion at the age of 8 rather than 12 – the usual age at that time.

For schooling she attended the Benedictine convent at Valogres where she made a promise to devote her life to God and service to her neighbour and made a private vow of perpetual virginity. At the age of 18 she returned to Barfleur, where she started a school for girls.

Five years later the French Revolution began and oppression against those faithful to the Church took place. The school she had started was closed.

Julia made a secret chapel under the steps of her house, dedicating it to Our Lady, Mother of Mercy. Here she could pray and on occasion have Mass celebrated. She also was given permission to carry the Blessed Sacrament so she could take Communion to the seriously ill when no priest was available. On several occasions her home was searched.

Four years after the Concordat of 1801 Julia was able to

IMAGE COURTESY OF THE HAGIOGRAPHY CIRCLE  
(<http://newsaints.faithweb.com>)



ST. MARY-MAGDALENE POSTEL

Foundress of the Sisters of the Christian Schools of Mercy

help repair the damages of the revolution by preparing children and adults for the sacraments and organizing works of mercy.

In 1807 she responded to the need for a school in Cherbourg.

"I want to teach the young and to inspire them with the love of God and liking for work," she told the local priest. "I want to help the poor and relieve some of their misery. These are the things I want to do, and for a long time I have seen that I must have a religious congregation to do it."

A house was found and with three other young women she took the vows of religion and the name Mary-Magdalene.

In the next 11 years this small community grew to nine, had great successes, had times of extreme poverty, had to move to different places and had false allegations raised against them, but in 1818 Prince Le Brun offered them a house and school in Tamerville.

During that same year there was a severe famine and the number of sisters was reduced to four.

By 1830 the numbers had grown and a larger convent was necessary.

The community was given the abandoned 11th century abbey of Saint-Sauveur-le-Vicomte. Within a year there were 10 new postulants, bringing the number of community members to 15.

In 1837 the rule by which the sisters had been guided for 28 years was set aside and the rule for the Brothers of the Christian Schools which had been approved by the Holy See was formally adopted. The next eight years were ones of great growth, in spite of many trials.

St. Mary-Magdalene Postel died at the age of 90 on July 16, 1848. She was canonized by Pope St. Pius X in 1925. §

## Vatican approves 'Heroic Virtue' Decree

His Holiness Pope Benedict XVI has approved a decree recognizing the heroic virtue of Father Michael J. McGivney, founder of the Knights of Columbus.

The Pope's declaration in March significantly advances the priest's process toward sainthood and gives this parish priest the distinction of the title, Venerable Servant of God. If canonized, Father McGivney would be the first American-born priest to be so honoured.

"The strength of the Knights of Columbus today is a testament to his timeless vision, his holiness and his ideals," said Supreme Knight Carl Anderson.

Fr. McGivney [1852-1890] founded the Knights of Columbus with the help of several men of St.

Mary's Parish in New Haven [Connecticut] in 1882 to help strengthen the faith of the men of his parish and, in the event of their death, to provide financial assistance to the widows and orphans left behind. He was also known for his tireless work among his parishioners.

The cause, or process, for Fr. McGivney's sainthood was opened by Hartford Archbishop Daniel A. Cronin in 1997 and presented to the Vatican in 2000, where it has been under review by the Congregation for the Causes of Saints. With the papal decree, and authentication of a miracle at Fr. McGivney's intercession, he could be beatified. A second miracle would be required for canonization. §

## WHERE IN THE DIOCESE IS IT?



This sinkhole surprise in the parish parking lot was filled in almost as soon as it appeared.

ANSWER  
PAGE  
14

## SAINTLY SAYINGS (Fill the spaces to see the words)

St. Mary-Magdalene (1756-1846)

St. Mary-Magdalene (1756-1846)



## Congress 'live' online – for the first time

Bishop Monroe and 15 others from the Diocese of Kamloops are among those attending the 49th International Eucharistic Congress (IEC) in Québec City.



49<sup>th</sup> INTERNATIONAL  
EUCHARISTIC CONGRESS  
QUÉBEC CITY, CANADA 2008

*The Eucharist, gift of God  
for the life of the world.*

For those who can't get away, Congress events will be accessible via the new media portal for the Catholic Diocese of Quebec: <http://www.ecdq.tv/en/videos/>

Available in English, French and Spanish, IEC coverage from June 15-June 22 will include topics such as catechesis, testimony, interviews and analysis.

Participating via satellite connection, the Holy Father will deliver the homily at the closing Mass. §

## Speakers internationally renowned

By Deborah Gyapong, Canadian Catholic News

QUÉBEC CITY (CCN) – The International Eucharistic Congress in Québec City June 15-22 features a world-renowned roster of plenary speakers, witnesses and catechists on the overall theme *The Eucharist: Gift of God for the Life of the World*.

Opening ceremonies will welcome pilgrims and outline the week's programs. Québec City's Expo Cite grounds and Pepsi Coliseum will be transformed into a Eucharistic City for the week-long event. Quebec's 400th anniversary and history will be highlighted.

### JUNE 16

Washington Archbishop Donald Wuerl will give the catechesis on 'The Eucharist Gift of God for the Life of the World'. L'Arche founder Jean Vanier will address the plenary assembly as the witness to faith. The continent of the day is North America.

### JUNE 17

Cardinal Philippe Barbarin, Archbishop of Lyon and Primate of France, will deliver the catechesis on 'The Eucharist, Memorial of the Paschal Mystery'. The witness is Father Nicolas Buttet, founder of the Eucharistic Fraternity. The continent of the day is Europe.

### JUNE 18

Cardinal Jorge Mario Bergoglio, Archbishop of Buenos Aires, will teach on 'The Eucharist Builds Up the Church, the Sacrament of Salvation'. The continent of the day is South America.

### JUNE 19

Bishop Luis Antonio G. Tagle of Imus, the Philippines, will teach on 'The Eucharist: the Life of Christ in our Lives'. The witness is Elisabeth Nguyen Wong, a woman of Vietnamese background who lives in Canada. The continent in focus is Asia.

In the evening, pilgrims can join a procession of the Blessed Sacrament through the streets of Québec City.

### JUNE 20

Cardinal Yvan Dias, Prefect of the Congregation for Evangelization of Peoples, will teach on 'Eucharist and Mission'. The witness is Joe H. Prado Flores, a lay Catholic evangelist. The continent in focus is Oceania.

### JUNE 21

Cardinal Christian Wiyghan Tumi, Archbishop of Doula, Cameroun, will teach on 'Witnesses to the Eucharist in the Midst of the World'. The witness is Marguerite Barankitse, a Burundian humanitarian who has helped 20,000 children. The continent of the day is Africa.

The evening will feature a Eucharistic celebration and Young Adult Prayer Vigil.

### JUNE 22

Pilgrims will gather for the closing Sunday Mass on the famed Plains of Abraham, now a national historic site, on the theme of The Eucharist, Gift of God for the Life of the World: "What I tell you in the darkness, speak in the light." §



## The sixteenth annual Fountain Lake Pilgrimage in honour of Our Blessed Mother Mary begins on Friday, Aug. 15 – the Feast of the Assumption.

"This is an invitation from the Native community to share their spirituality, and people think the experience is unique in North America," says Lillooet pastor Fr. Bob Haggarty, OMI. "It's the most beautiful site in all of British Columbia. There are no fees for parking RVs. There are no charges at all."

Situated near Lillooet on the lands of the Xaxli'ip people, the property managed by Cecil and Debbie Mitchell was donated as a pilgrimage site in honour of the Bob family and is used for no other purpose. The site is now graced with a permanent sanctuary to shelter the altar for Masses and talks.

The weekend begins with Mass at 5:30 p.m., followed by confessions, Benediction and a candlelight procession. Aug. 16 and 17 are devoted to the Rosary, daily Mass, the Way of the Cross, sharing circles and a number of talks. Reconciliation is available all weekend. Saturday after supper there will be a family talent show with skits and music, followed by a candlelit living Rosary.

"Come prepared to be self-contained all weekend – there are no stores or supplies close by," Fr. Bob says. "Tents, campers, motor homes – even sleeping under the stars is fine; Bishop Monroe pitches his own tent."

The pilgrimage concludes with a mid-day community potluck before departure on Sunday. §

## Booklet celebrates first 100 years

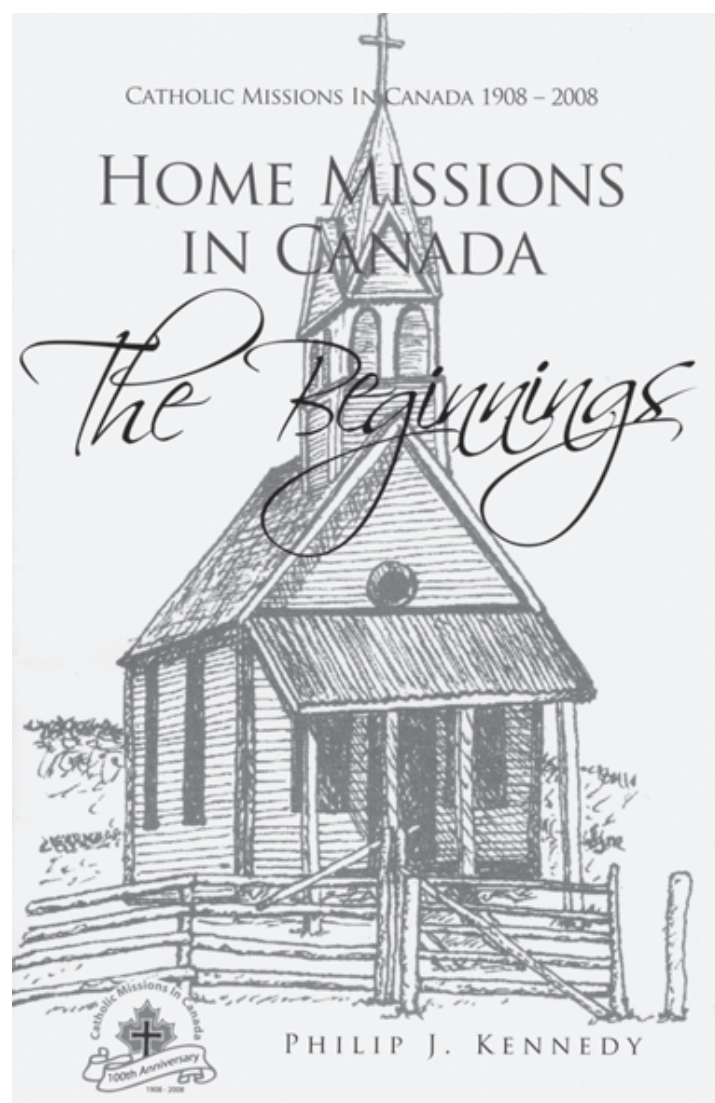
Catholic Missions in Canada (CMIC) is a century old this year. The organization, founded as the Catholic Church Extension Society of Canada, continues to support missionary activities in every corner of the nation.

In the Diocese of Kamloops CMIC supported recent renovations to St. Mary's Church, Enderby and is contributing to replacement of Anaham's Sacred Heart of Jesus Church – lost in a disastrous fire January 6, 2007 (see update, page 11).

CMIC President Fr. Philip Kennedy has written *Catholic Missions in Canada 1908-2008: Home Missions In Canada – The Beginnings* to commemorate a century of service to Catholic Missions.

The booklet's cover and back page feature drawings by our own Bishop David Monroe.

Readers wishing to obtain a copy of this brief history (already in short supply) can call CMIC at 1-800 937-2642 and subscribe to Catholic Missions in Canada. §



ON THE COVER: ST. JOHN THE BAPTIST MISSION AT STONE



# THE BISHOP'S JOURNAL

## February 29 to March 2 – Friday to Sunday

This weekend I was with 40 retreatants for the Lenten Retreat at Immaculate Heart of Mary Shrine (IHM). The theme was *The Call to Holiness – The Means to Holiness – The Living Holiness*.

## March 3 & 4 – Monday & Tuesday

The priests of the Diocese held their regular monthly gathering at IHM Centre – a time for prayer, learning, business and socializing.

## March 6 – Thursday

This evening I visited the Kamloops Art Gallery for the opening of a show of photography by some students from St. Ann's Academy.

## March 8 – Saturday

About 100 young candidates for the Sacrament of Confirmation held their *R-U-Ready* rally at Our Lady of Perpetual Help Centre. These young people came from several parishes throughout the Diocese.

## March 9 – Sunday

As we get close to spring I begin my 'travels' and one of the first is to Our Lady of Lourdes Parish, Heffley Creek.

This is a small and dedicated community at the entrance to the road leading to Sun Peaks.

## March 10 – Monday

In the early afternoon I began my six and a half hour drive to Prince George to be present, along with all of the bishops of BC and Yukon and the Apostolic Nuncio, in the celebration of the 100th anniversary of the Diocese of Prince George. The main celebration was the Chrism Mass in the evening at the Cathedral.

## March 18 – Tuesday

Today we celebrated the Chrism Mass with almost all of the priests present. After the Mass some of the members of the CWL served their 'special' lunch for the priests and seminarians.

## March 19 to 23 – Triduum

The ceremonies for Holy Week were well attended again this year.

## March 24 – Monday

Fr. Domingo Cedo phoned to let me know that one of his brothers in the Philippines died. Please keep him in your prayers!

Also, please note that Fr. Cedo celebrates his 40th anniversary of ordination on March 28.



**MARCH 6 – STUDENT PHOTO EXHIBIT.** Renza Kanigan (R) and her daughter Brittany (L) join St. Ann's Academy art instructor Philippa Glossop

## March 25 – Tuesday

A communication from Rome informed me that Fr. Kenneth Anorou (St. Jude's, 100 Mile House) has a new bishop. The Holy Father has appointed Father Augustine Tochukwu Ukwouma as bishop-elect to succeed Bishop Gregory O. Ochiagha as Bishop of Orlu, Nigeria. (The Diocese of Orlu is 929 square kilometres in area; population 996,000, Catholics 571,015, priests 287, religious 168.)

## March 29 – Saturday

It was my first time over the Okanagan Connector to go to Penticton to speak at the Knights of Columbus dinner at St. Ann's Parish and then back home by midnight.

## March 30 – Sunday

This morning I made my pastoral visit to Blessed Sacrament Parish, Chase, then back to the Cathedral for 11:30 a.m. Mass.

After the 3 p.m. Mass for Divine Mercy Sunday I drove to Vancouver to catch the 'red eye' flight to Ottawa to attend the National Office for Religious Education meeting on Monday and Tuesday.

## April 4 – Friday

After a couple of days visiting former parishioners in Vancouver, I drove up to IHM Centre, Cache Creek with Father John Horgan, who presented the Lay Enrichment program on Mary and the Saints.

## April 6 – Sunday

After the 10 a.m. Mass at St. Peter's Parish, Clinton, I met with Fr. Horgan and brought him to Kamloops for his flight home.

## April 7 & 8 – Monday & Tuesday

We held our regular Clergy Day of Reflection.

## April 10 – Thursday

Today was the funeral for Fr. Augustine Kalberer, OSB at Westminster Abbey. On the way to the Abbey we stopped at Hope to take Fr. John Tritschler and a visiting priest with us. The funeral at 2 p.m. was well attended by the people and many priests who had studied at Christ the King Seminary



The Diocese of Kamloops covers 120,000 square kilometres (46,332.26 square miles) in south central British Columbia.

during the 60 years that Father Augustine taught there.

In the evening I gave a talk at the Father LeJeune Assembly, Fourth Degree Knights of Columbus meeting in Kamloops.

## April 11 – Friday

This evening was the Pro-Life dinner at Our Lady of Perpetual Help Parish Hall. It was very well attended.

## April 12 – Saturday

Today I drove to Our Lady of the Mountains, Whistler to celebrate the 5 p.m. Mass with Msgr. Jerry Desmond. After Mass there was a potluck dinner and an opportunity to visit with some of the parishioners.

## April 13 – Sunday

After the 9 a.m. Mass at Our Lady of the Mountains, Msgr. Desmond and I drove to St. Christopher's, Mount Currie for 11 a.m. Mass, then to St. Francis of Assisi, Pemberton for Mass and the Confirmation of three young people at 12:30 p.m. After Mass and a potluck lunch, as I was going to head home through the Duffy Lake road, I saw 'the sign' – the Duffy Lake Road was closed because of an avalanche! According to the radio, it would not be reopened until about 6 p.m. – instead of a 3.5-hour drive, it became more than a 5.5-hour drive via Vancouver. (The road did not open until after 8 p.m.!)

## April 17 – Thursday

This evening I had supper with Tim McCluskey, president of the Diocese of Kamloops Teachers' Association (DKTA), and Al Blesch, who is the guest speaker for the DKTA conference.

Then it was up to greet the Fourth Degree KofC at the ABC Restaurant before celebrating Mass at 7 p.m. for the members of the DKTA.

## April 18 – Friday

I was able to attend the first of two talks given by Al Blesch and, along with Mrs. Kelly Tries, to present certificates recognizing those teachers who have taught in Catholic schools for more than 20 years. Part of the afternoon was spent with members of the Diocesan CWL at their convention at Holy Family Church (congratulations to Holy Family CWL on their 25th anniversary). Then it was on to Sacred Heart Cathedral for 5 p.m. Mass, followed by the convention dinner.

## April 19 & 20 – Saturday and Sunday

On Saturday, after celebrating Mass for the Sisters at the Carmel of Saint Joseph at 2 p.m. in Armstrong, I went to St. James Church, Vernon to celebrate the 5 p.m. Mass and then to Our Lady of the Valley, Coldstream for Mass and the Confirmation of 31 young people. CONTINUES NEXT PAGE

# The Bishop's Journal continues

## April 19 & 20 continued

On Sunday morning I drove from Vernon to St. Joseph's, Armstrong for the Mass and Confirmation at 9 a.m., then to St. Ann's, Enderby (11 a.m.) and St. Mary's, Enderby (1 p.m.).

## April 24 to 27

### – Thursday to Sunday

I drove to Surrey to attend the 97th Annual Convention of the BC and Yukon Knights of Columbus. (See Page 9 for photos and award recipients in our Diocese.)

## May 2 – Friday

A good day for a Walkathon! St. James School, Vernon held this annual event, after which Fr. Martin Peyton and I concelebrated with the children. Then it was back to Our Lady of Perpetual Help Parish (O.L.P.H.) for dinner and the Mass and Confirmations at 7 p.m.

## May 3 – Saturday

I made an early drive to IHM Shrine at Cache Creek to speak on the Sacraments with those attending the Lay Enrichment program; I then came back to O.L.P.H. for the celebrations at 1 p.m. in honour of St. Francis of Paolo – a favorite saint for the people of Calabria, Italy. The festivities ended with a dinner and dance in the evening.

## May 4 – Sunday

This morning I concelebrated Mass at St. George's, Barriere (9 a.m.) and St. James, Clearwater (11:30 a.m.) with Father Donal O'Reilly. In the afternoon I was back at the Shrine in Cache Creek for the annual Ecumenical Retreat, which went until noon

on Tuesday. Fr. Placidus Sander, OSB (from Westminster Abbey, Mission, BC) gave the retreat to the clergy who were present – three Anglicans, three Lutherans and 13 Catholic priests – including three seminarians. The theme was *Seeking God – How Jesus reveals the Father to us.*

## May 6 to 8

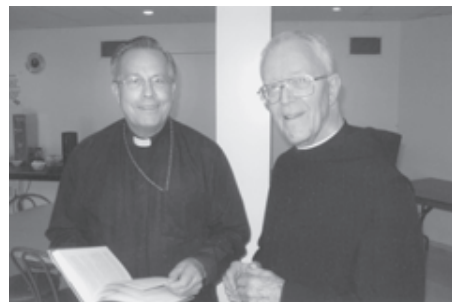
### – Tuesday to Thursday

This afternoon the priests of the Diocese began the spring study days with Fr. Dale Normandeau directing the sessions by speaking on the life, the times and the works of the Venerable John Henry Cardinal Newman.

After the Study Days I drove to St. Joseph's Parish, Salmon Arm for the Mass and Confirmation of young people from St. Joseph's, Our Lady of the Lake – Sorrento, and Our Lady of Fatima – Sicamous.

## May 11 – Sunday

Today I celebrated the Mass and the Sacrament of Confirmation at Holy Family Parish (10:30 a.m.) and at Sacred Heart Cathedral (6 p.m.).



**MAY 4 – Bishop Monroe and Father Placidus Sander, OSB during the annual Ecumenical Retreat**

## May 14 – Wednesday

This evening the Knights of Columbus held a dinner to thank the priests of the Diocese for their dedication in serving the people of the Diocese.

A certificate recognizing the support of the Knights for their priests was presented to those priests who were present and were sent to those who could not attend.

## May 15 & 16

### – Thursday & Friday

I drove up to Quesnel to celebrate the Mass and the Sacrament of Confirmation at St. Ann's Parish.

On Friday after visiting the students at the school I drove to Williams Lake to visit the students at Sacred Heart School.

In the evening I celebrated Mass and confirmed 17 young people.

## May 17 – Saturday

Today I had a new experience. I attended a branding at one of the ranches at Chimney Lake.

Father Andrew L'Heureux was able to show his skill at riding and roping.

In the evening Fr. Jude Ogoke and I went to St. Therese of the Child Jesus

Church, Alkali Lake for Mass and a Baptism.

## May 18 – Sunday

Fr. Jude Ogoke and I started the day at 7 a.m. by driving from Williams Lake out to Sacred Heart Parish at Anaham. After the Mass at 9 a.m. I was accompanied by Chief Gerald Johnny and some of the parishioners to turn the sod and bless the four corners of the excavated area – the beginnings of the construction of their new church. (See photos on page 11.)

On the way back to Williams Lake we celebrated Mass and a Baptism at St. Thomas the Apostle Church in Toosey. Then, after returning Fr. Ogoke to Sacred Heart, Williams Lake, I drove to Canoe Creek for Mass at 5 p.m. at Saint Paul's Church.

After supper with one of the families at Canoe Creek I headed back to Kamloops, taking a road I had not been on before – through Big Bar and past Poison Lake, down to Kelly Lake and then to Clinton and the highway. The key to driving on these dirt roads is either to be out front, and avoid all of the dust, or stay about a quarter of a kilometre back of the car in front so the dust has some chance to settle! §



**MAY 17 – Williams Lake pastor Father Andrew L'Heureux keeps the rope nice and tight (above) for cattle branding (right) near Chimney Lake – BISHOP MONROE PHOTOS**

## CARTOON by Fr. Martin Peyton



## COMING EVENTS IN THE DIOCESE OF KAMLOOPS

**JUNE 27, 2008** – The Ordination of Clinton Pendleton to the Diaconate has been set for Friday, June 27 at 7 p.m. The Mass and Ordination will take place at Sacred Heart Cathedral, Kamloops.

**JULY, 2008** – Plans are being made for two summer camps in the Williams Lake area. The first (Friday, July 11 to Sunday, July 13) will be a Family Camp with retreat/conference activities, games and Mass. The second (Monday, July 14 to Friday, July 18) is a Teen Camp for students entering Grade 7 to Grade 12 in the fall. The proposed location for both camps is Till Lake. For more information, please contact Father Andrew L'Heureux at Sacred Heart Parish – 250-398-6806. §



## Daily Catechesis Themes for WYD08

World Youth Day Sydney 2008 (WYD08) organizers provide the themes and accompanying scripture verses selected for each day of Catechesis – the daily teaching sessions during the week. Bishops from around the world will lead Catechesis in more than 300 Sydney churches and WYD venues over three days. The central theme is *Holy Spirit and Mission*. This theme will be developed in the following stages:

### Wednesday, July 16

*Called to live in the Holy Spirit*

Scripture verse: “If we live by the Spirit, let us also be guided by the Spirit” (Gal 5:25).  
Scripture texts for the Mass: Acts 1:6-14 and Luke 24:44-49.

### Thursday, July 17

*The Holy Spirit, soul of the Church*

Scripture verse: “For in one Spirit we were all baptised into one body; and we were all given to drink of one Spirit” (1 Cor 12:13).  
Scripture texts for the Mass: 1 Corinthians 12:4-13 and Matthew 16:13-19.

### Friday 18 July

*Sent out into the world: the Holy Spirit, the principal agent of mission*

Scripture verse: “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses” (Acts 1:8).  
Scripture texts for the Mass: 1 Corinthians 9:16-18 and Matthew 28:16-20.

The Scripture verse for Friday, July 18 is the theme for WYD08.

“Catechesis represents the spiritual heart of World Youth Day, when young people from various backgrounds and circumstances unite to listen, reflect, discuss and pray in harmony,” WYD08 Coordinator Bishop Anthony Fisher, OP said in a news release.

“I encourage all pilgrims who are attending WYD08 to begin reflecting on the Catechesis themes now, so that come July, they are spiritually prepared to witness the Spirit and gain as much as they can from their WYD08 experience.”

The WYD08 Catechesis themes and Scripture texts for each of the Masses were selected by the Pontifical Council for the Laity (PCL), the Vatican body that oversees World Youth Day preparations.

Hosted by the Catholic Church but open to all, WYD08 is a week of event activities July 15-20 in Sydney. §



**LUMBY'S WYD08 PILGRIMS – (L-R) Jonathan Deuling, Brienna Gemmel, Jody Somerset, Matthew Somerset, Liane Hornell, Jordan Somerset**

## ‘Lumby Leads the Way!’

**By Liane Hornell, Sacred Heart Parish**

The excitement is mounting as six young adults make their preparations to attend World Youth Day in Sydney, Australia this July.

Jody Somerset, Matthew Somerset, Jordan Somerset, Liane Hornell, Jonathan Deuling and Brienna Gemmel will be travelling with a group from Chilliwack, BC. The group leaves July 9 from Vancouver and returns July 29.

The first week will be spent in Melbourne, staying with families to better understand their culture.

World Youth Day activities fill the second week and during the third week, Lumby's pilgrims will be doing missionary work in the Brisbane area.

We have put on many fundraisers over the last year, including pancake breakfasts, garage sales, hot dog sales and flower sales. Our ongoing fundraising project is a delicious pancake breakfast prepared on the last Sunday of every month. A magnificent pasta dinner and silent auction, plus live Christian music, is set for June 14.

We thank all of our benefactors for their support – much needed for a trip of this magnitude! In particular, Fr. Don O'Reilly was an enthusiastic and prayerful supporter, singlehandedly organizing many dinner/auctions and donating the proceeds to our cause. You can contact us at Sacred Heart Church, PO Box 26, Lumby, BC V0E 2G0 or call Jody Somerset at (250) 547-9747. §



**WYD08 FUNDRAISER – Jonathan prepares to tuck in to one of the sumptuous breakfasts the group serves up every month at Sacred Heart Parish, Lumby**

**‘You will receive power when the Holy Spirit has come upon you; and you will be my witnesses’ – THEME FOR WYD08 IN AUSTRALIA**

Vocations director Fr. Derrick Cameron will join Diocesan pilgrims in Sydney in time for World Youth Day 2008 in Australia.

Youth from Lumby (above), Kamloops (Paul Simms and sisters Carmel and Adele

Huculak) and Vernon (Matthew L'Heureux) will join the group from St. Mary's, Chilliwack for a three-week pilgrimage including Days in the Diocese in Melbourne, World Youth Days with the Holy

Father, Pope Benedict XVI, in Sydney and a mission experience in Brisbane.

Like Fr. Derrick, Michelle Parenteau and her son Alex of the Cathedral Parish will travel independently. §



**BC/YUKON  
KNIGHTS OF COLUMBUS  
STATE CONVENTION  
APRIL 25-27, 2008**

**Diocese of Kamloops  
Award Winners**

**SUPREME SERVICE PROGRAM AWARDS**

SERVICE TO THE CHURCH

**Mother Teresa Council 12202, Coldstream  
Joe Bukowsky, Grand Knight  
Program: "Loonies for Lumby"**

**STATE SERVICE AWARDS**

District Deputies Award

EYEGLOSS COLLECTION WINNER

**Cariboo Council 4785, Williams Lake  
Richard Taylor, Grand Knight  
(2,180 Pairs)**

SECOND

**Bishop Buno Council 5282, Prince Rupert  
Grand Knight: Frank Visentin  
(430 Pairs)**

**BC/YUKON  
STATE CHAPLAIN  
His Excellency  
David J. Monroe,  
Bishop of  
Kamloops,  
is flanked by  
award-winning  
Mother Teresa  
Council 12202's  
Grand Knight  
Joe Bukowsky  
(LEFT) and State  
Deputy Dan  
O'Hara at the  
97th State  
Convention in  
Surrey, BC**



**BC & YUKON FOURTH DEGREE  
FAMILY OF THE YEAR**



**BETTY AND JOHN WIENS of Kamloops (RIGHT) receive the BC & Yukon Family of the Year Award from Michael Sehn, Master of the Fourth Degree Knights of Columbus, and his wife Rose at the 2008 Fourth Degree Convention in Surrey. John is Past Navigator, Father LeJeune Assembly**

**STATE DEPUTY: SECOND ANNUAL WESTERN CANADA MARCH FOR LIFE SET FOR MAY 14, 2009**

MAY 8, 2008

Worthy Sirs,

*I have just returned home from what turned out to be a very moving and memorable event and I wanted to share a few thoughts of it with you while it was still fresh in my mind.*

*Over 1,000 people gathered on a beautiful spring day on the steps of the Provincial Legislature in Victoria today for the Knights of Columbus first annual Western Canada March for Life.*

*Coordinated by State Community and Life Issues Director Tom Hamel, pro-life groups from throughout BC responded to the call and together, put together a near perfect program.*

*The day began at 11 a.m. at St. Andrew's Cathedral in Victoria, with recitation of the Luminous Mysteries of the Rosary followed by Mass at 11:30 with Bishop*

*Richard Gagnon of Victoria as the principal celebrant and 15 Priests concelebrating. Three others joined the March later, totalling 18 Priests who proudly came out and shepherded their flocks! It was amazing and the Cathedral was overflowing.*

*The March commenced exactly on time at 1 p.m. with hundreds of DEFEND LIFE posters being prominently displayed by Knights and their families. The March was headed by Fourth Degree members in Social Baldrick and myself, followed by our priests and youth.*

*The march to the Provincial Legislature stretched over two blocks in length and took 40 minutes to complete through the core of downtown Victoria, where thousands looked on, most offering encouragement and taking pictures, while a few made negative comments.*

*The Marchers were treated to bottled*

*water provided by the State Council and arrived at the Legislature to the sound of music from our Catholic Redeemer Pacific College.*

*There were eight excellent speakers, including Brother Knight and Senator Gerry St. Germain who couldn't attend as he underwent heart surgery today and could use our prayers. His speech was read by another. The event wound down around 3 p.m.*

*The Marchers know that this is only a beginning and they have promised to spread the word so that others will come next year and to speak out on the sanctity of life whenever the opportunity presents itself.*

*A new sense of hope and a realization that a culture of life IS possible was begun today.*

*It was a deep and very emotional day for me as well, knowing that through our actions today in Victoria, we have finally come out of the silence and pushed open the doors to educate, to change hearts and to save lives.*

*I leave you with a postscript that was shared with me by a 76 year old man I have never met before today who wanted*

*to talk to me after I spoke to the Marchers.*

*With tears in his eyes he related to me that he seldom talks about this, but when his mother was 26, her father kicked her out of the home and she was pregnant outside of marriage.*

*He wanted her to abort and she refused. At six months old, my new friend was put up for adoption.*

*Today, he is the proud father of two and grandfather of six... he credits his good fortune to "the tenacity of my mother for toughing it out" and to God's grace.*

*That made the months of planning and preparing all worth it!*

**NEXT YEAR - MARK YOU CALENDARS FOR 14 MAY, 2009 AND PLAN TO BE THERE!**

*I offer my most sincere appreciation to the organizing committee and the many, many Knights from the Island and Lower Mainland who came out to volunteer, to marshal, to help, but most importantly, to walk the talk!*

*You did yourselves proud!*

*God Bless,  
B. Dan O'Hara  
State Deputy  
BC & Yukon*



MAY 8, 2008 - VICTORIA, BC



**2008 Western Canada March for Life Photos  
- BC & Yukon Knights of Columbus -  
<http://prolifekelowna.com/Victoria08.html>**





## IN MEMORIAM: Fr. Augustine Kalberer, OSB

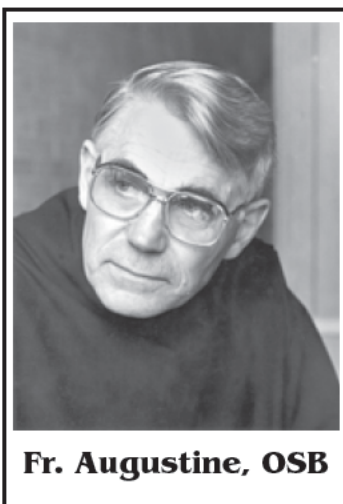
Anthony Aloysius John Kalberer was born on March 8, 1917, in Milwaukie, Oregon, the youngest of seven children, to a Catholic Swiss immigrant family. He spent his childhood years in Lake Grove, Oregon, near Lake Oswego.

Anthony's earliest awareness of his vocation goes back to one day when he was home alone with his father: "I was already in bed and my father said something like, 'being a priest is a good thing'. I was probably about six or eight years old. And I turned to the wall and began to cry. I have often wondered just why I cried, but I think it was because I felt that my thoughts about being a priest in some way got known. My father was quite conscious about vocations, because one of his brothers was a Benedictine brother in Einsiedeln Abbey, Switzerland."

He enrolled in the Seminary at Mt. Angel, Oregon in 1931 for Grade 9, entered the novitiate in 1936, made profession of vows in 1937 and was ordained a priest in 1942. A month after his ordination, Abbot Thomas sent him to the new foundation in Canada (now Westminster Abbey), which he joined in June of the same year.

Eugene Medved, then Prior, sent him to the Pontifical Mediaeval Institute in Toronto in 1942. He obtained his Licentiate in Mediaeval Studies there and his PhD in Philosophy from the University of Toronto in 1946.

Father returned to the Seminary of Christ the King, where he taught philosophy and other subjects for the next 60 years. Father was Rector of the Major Seminary



**Fr. Augustine, OSB**

from 1968 to 1996 and, simultaneously, of the Minor Seminary, from 1973 to 1996. Father Prior Eugene, now Abbot, had great confidence in Father Augustine's leadership of the Seminary, of which he once said: "My mind has always been at peace, since Father has been rector."

Father Augustine was Subprior of Westminster Abbey for 53 years, under three Abbots.

Father was greatly influenced by the lives of the saints. He had a particular love and fidelity to the Rule of St. Benedict and was exemplary in his own practise of obedience, both as Rector and professor and later as a simple retired monk.

Monks and priests of the archdiocese alike sought him out for advice in difficult decisions. His objective, balanced and prudent decisions were appreciated by everyone who consulted him, especially by his three Abbots.

Father Augustine left a con-

siderable collection of biographical material on the lives of recently canonized and beatified saints. The saints were his close friends. On his filing cabinet, which housed all his notes, he had pasted this little blurb: "St. Thérèse's Little Way is neither mediocrity nor conformity. It is 'love in the trenches,' so to speak."

As his eyesight began to fail he would often say that he had entrusted his writing projects to St. Thérèse. His *Lives of the Saints*, printed by Franciscan Press, went through three editions.

In his declining years, when he no longer had sound judgement about his health and physical condition, whenever the Abbot or the infirmarian gave him a particular directive, he would say simply "I will do whatever you say" with a conviction that often left us edified by his docility. True to his own preaching, he was trusting and docile to those who cared for him to the end.

Completely conscious until just a few hours before his death, he accepted his condition without complaint.

The morning he died, he was anointed again and received Holy Communion and the Apostolic Pardon. He died peacefully as the *Regina Coeli* was sung to him.

We recommend Father Augustine to your prayers and ask the usual suffrages from the members of our congregation.

The Funeral Mass, with Fr. Abbot John presiding, was held on April 10 at the Abbey, after which Father was buried in the Abbey cemetery. §



WESTMINSTER ABBEY, MISSION, BC – PHOTOS BY P. LAWRENCE BILESKI, OSB





## BISHOP BLESSES SITE OF ANAHAM'S NEW PARISH CHURCH

Less than 15 months after fire destroyed Sacred Heart of Jesus Catholic Church, the people of Anaham were already preparing the ground for their new parish church. The official ground-breaking ceremony took place during Bishop Monroe's visit on May 18. The new parish church will be the fourth since Anaham's first log church was built in 1870.

**TOP PHOTO** – After Mass in the Elders Centre at 9 a.m. on Trinity Sunday, Father Jude Ogoke leads the procession to the new church site. Chief Gerald Johnny and Sr. Eileen Gamble, MCR are on either side of Bishop Monroe

**LOWER LEFT PHOTO** – Chief Gerald Johnny and Bishop Monroe share the shovel and the

sod-turning honours at the site, where excavation is in progress

**LOWER RIGHT PHOTO** – Chief Johnny joins Bishop Monroe as he blesses the four corners of the excavated area where the new church will rise – PHOTOS BY SR. JO ANN SUTHERLAND, MCR AND FR. JUDE OGOKE





**ZIMIRA MERSINGTON (seated) receives her CWL 75 Year Pin in Armstrong. (L-R) Doreen Nadeau; Florence Theobald; Millie Brunner; Father Leo Boyd, OMI; Lorrilee Jordan; and Gabriel Donahue**

## Catholic Women's League of Canada

### Zimira Mersington receives 75-year membership pin

By Lorrilee Jordan

A very honoured and pleased Zimira Mersington received her 75 Year Pin in Armstrong on April 3. She is a member of St. Ann's CWL Council, Enderby. Along with the special pin, Mrs. Mersington was presented with other gifts but most pleasing was the special bouquet from her grand-sons.

Father Leo Boyd, Diocesan President Lorrilee Jordan, St. Ann's Council President Doreen Nadeau and members Florence Theobald, Millie Brunner and Gabriel Donahue were among those present.

Born in Italy on Nov. 20, 1913, Zimira arrived in Canada via New York. She was the second eldest of eight children. Her oldest brother tragically was killed at age 18. Zimira spent many years helping her parents in their general store and also helped raise her younger siblings. Zimira was married the first time in 1932. She lost her husband in 1934, when her only daughter was just 18 months old. She lived in Ontario for many years and remarried in 1947. The family moved to BC and lived in Dawson Creek, Merritt and Salmon Arm, where her second

husband passed away in 1999. Very active in community life wherever she lived, Zimira served on school boards and, with husband Bill, was honoured for her work with the SPCA. In her younger years she also cared for foster children – she received special permission to bring one child to BC from Ontario.

She took training and was very successful in the hair dressing profession, having her own shop in different locations. On his last visit home from Peru, Fr. David Johnson visited Mrs. Mersington to share memories of when she faithfully trimmed his hair for many years as he was growing up.

Zimira joined the CWL in Thunder Bay in 1933 and has served the League in many places throughout Canada. She has one daughter and two grandsons and now resides at Pioneer Village, a Seniors Home, in Armstrong.

She has always had a deep devotion to Our Blessed Lady and to the Catholic faith.

Her rosary is always with her, day and night.

She is definitely a part of the League's foundation and we treasure her membership and service. §

## CWL Retreat – Immaculate Heart of Mary Shrine, Cache Creek

By Dorothy Hruby,  
CWL Diocesan Spiritual  
Development Standing  
Committee Chairperson

The weekend retreat was a moving experience for 39 ladies from the Diocese at the Immaculate Heart of Mary Shrine in Cache Creek.

Sponsored by the Catholic Women's League, the retreat was facilitated by Verna Cheramy of Kamloops.

Verna is well known to the Kamloops area and is a long-time associate of the Congregation of Notre Dame.

Risking the Spiritual Journey was the theme of the retreat. With Verna's guidance, the ladies followed the spiritual

journey from and into God's heart, into their own heart, into creation and into the heart of the world.

By the end of the weekend, all the ladies were inspired to go beyond their boundaries, and one lady said she felt like she was

part of an army ready to meet spiritual challenges and make the world a better place to live in. §

Cheramy spoke her words of wisdom and read us stories and taught us techniques of prayer that opened my eyes to so many possibilities.

During our break times I'd go adventuring around the grounds and I found so many beautiful things.

On my first morning adventure, I found a grotto and for the first time in my life I felt like kneeling and praying out of church and enjoyed it. My second day adventuring, I sat on a cliffside hanging my feet over the edge, writing, drawing – and took pictures and got closer to God. This was an amazing retreat. I wish I could have stayed there forever. §



## KAMLOOPS DIOCESAN CWL COUNCIL NEWS

'For the first time in my life I felt like kneeling and praying out of church'

The following is a personal testimony from a young lady – a Grade 8 student and the youngest person attending our retreat.

By Chiara Stoneman,  
Williams Lake  
March 7-9, 2008 I came with my

Grandma, Anna May McCarvill,  
to Cache Creek for a retreat  
called Risking the Sacred

Journey at the Shrine of the  
Immaculate Heart of Mary.  
During my time there, Verna



# 2008 Catholic Women's League of Canada Diocesan Convention

**By Lucille Wallace, Holy Family Parish**

The Catholic Women's League of Canada's Kamloops Diocesan Convention at Holy Family Parish in Kamloops brought members from as far away as Quesnel, Vernon and Salmon Arm.

His Excellency Bishop David Monroe, Monsignor John A. MacIntyre and priests from various parts of the Diocese also attended.

Holy Family Catholic Women's League chose to celebrate its twenty-fifth anniversary by holding the Diocesan Convention in its parish. Charter members were Elizabeth Karpluk, Bertha Kreger, Marlene Rombough, Louise Tetreault, Josie Cordonier and Marianne Piller, first president. Ten former presidents were also honoured. These were Louise Tetreault, Elizabeth Karpluk, Kay Marshall, Rita Berglund, Anne Fox, Sheila Doherty, Lucille Wallace, Mary Morin and current president Pauline Phlanz.

Barb Dowding, Provincial Catholic Women's League President, presented a workshop on communication with topics such as rights and responsibilities of communications, tips for public relations success, email etiquette, tips for effective listening and guidelines for communiqués.

The featured speaker was Dr. Clem Persaud, who spoke on stem cell research. Dr. Persaud explained that stem cells are cells that are capable of growing into various types of cells, such as skin cells and muscle cells. The richest source of ethical stem cells can be found in the placenta and cord blood. Dr. Persaud gave examples of cures with ethical stems cells while stating that none have been made with embryonic stem cells so far.



Adele Huculak of Kamloops is the recipient of the Kamloops Diocesan Women's League Bursary of \$500.

We wish her the very best in her studies.

Five resolutions passed at this convention were sent to the Provincial Convention in Williams Lake (May 29-

June 1) for further scrutiny: Protect Unborn Victims of Crime; Preventing Human Trafficking at the 2010 Olympics; Withdraw Support for Amnesty International; Awareness, Prevention and Treatment of Depression; and Protection of Human Trafficking of Victims (a priority).§

**HOLY FAMILY CWL COUNCIL – The lady in the front row is Agnes Desaulniers, our oldest member at 96 years of age. She is attending the final Mass of the 2008 Diocesan Convention at our parish church in Valleyview, Kamloops**



**CONVENTION COINCIDES WITH COUNCIL'S SILVER ANNIVERSARY – Flowers were presented to the Charter members of Holy Family CWL Council formed in 1983 and to all past presidents. (L-R) BACK Bertha Kreger, Louise Tetreault, Rita Berglund, Sheila Doherty, Anne Fox, Lucille Wallace; CENTRE Council President Pauline Phlanz, Marianne Piller, Josie Cordonier, Marlene Rombough, Kay Marshall, Elizabeth Karpluk; SEATED Mary Morin, Diocesan President Lorrilee Jordan and Provincial President Barb Dowding – PHOTO COURTESY OF HOLY FAMILY CWL COUNCIL**

**61ST ANNUAL CWL PROVINCIAL CONVENTION IN WILLIAMS LAKE • READ ALL ABOUT IT IN YOUR AUGUST ISSUE OF THE DIOCESAN NEWS**



**2008 DIOCESAN CWL BURSARY RECIPIENT Adele Huculak (left) is pictured with her sister Carmel and seminarian Paul Simms – all preparing for their pilgrimage to Australia in July and World Youth Day with Pope Benedict XVI**

## 2008 Diocesan Confirmation Rally

**By Adele Huculak, Diocesan Young Adult Coordinator**

Ninety students attended the annual Diocesan Confirmation Rally organized by the Office of Religious Education and Youth Ministry on Saturday, March 8.

The Rally assists in the preparation for the Sacrament of

Confirmation. Students from around the Diocese were in attendance. The leaders were young adults who provided skits and leadership to the students throughout the day. This year a room was reserved for parents and

chaperones, so they had a chance for faith formation and discussion. Many thanks to the leaders, chaperones, coordinators, teachers, parents and members of the O.L.P.H. CWL for helping throughout the day. §

## Pro-Life Society fundraiser features keynote speaker from Kelowna

**By Adele Huculak, Kamloops**

More than 200 mouths were fed at this year's Kamloops Pro-Life Society fundraising banquet at O.L.P.H. Centre.

Dinner guests welcomed Marie Magirescu of Kelowna whose touching testimony of abortion, forgiveness and God's

unfailing and unconditional love encapsulated the message the Society strives to bring to our community. As ever Maybelle Nordick and her team of volunteers organized and prepared a wonderful feast.

Rev. Keith Kirkwood was master of ceremonies and versatile

local pianist Curtis Howell provided musical entertainment.

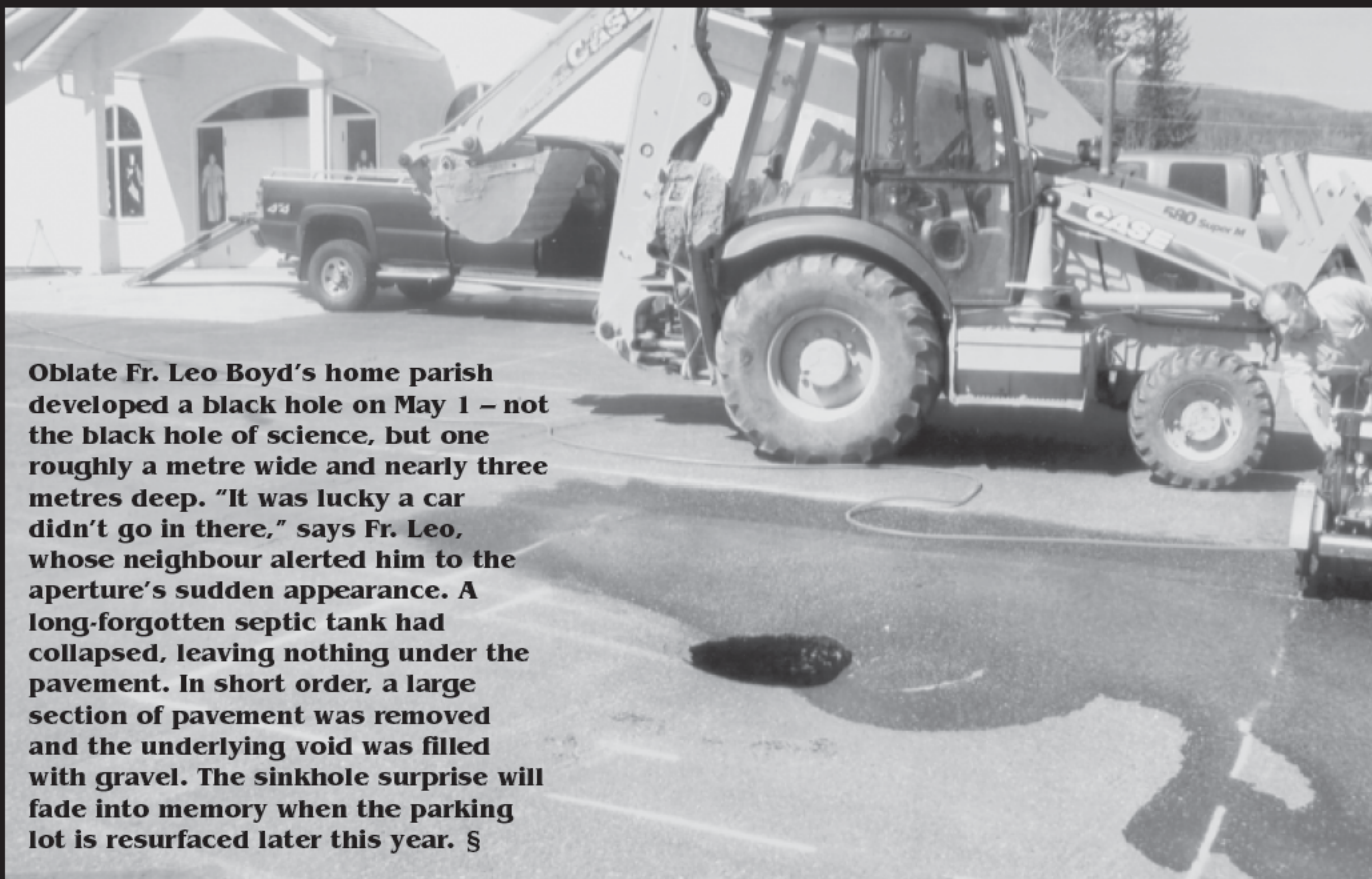
"The festivities concluded with the wind-up of the silent auction, which was a resounding success due to the quality and variety of items donated by more than 60 local merchants," says President Terry McAllister. §



## WHERE IN THE DIOCESE IS IT? FROM PAGE 4



Armstrong's parish buildings seen prior to the problem in the parking lot



Oblate Fr. Leo Boyd's home parish developed a black hole on May 1 – not the black hole of science, but one roughly a metre wide and nearly three metres deep. "It was lucky a car didn't go in there," says Fr. Leo, whose neighbour alerted him to the aperture's sudden appearance. A long-forgotten septic tank had collapsed, leaving nothing under the pavement. In short order, a large section of pavement was removed and the underlying void was filled with gravel. The sinkhole surprise will fade into memory when the parking lot is resurfaced later this year. §

ARMSTRONG IS IN THE EASTERN ZONE OF THE DIOCESE OF KAMLOOPS • PHOTOS BY BILL ROGERS

## IMMACULATE HEART OF MARY SHRINE & RETREAT CENTRE



## SUNDAY MASS

11 a.m.

Rosary at 10:30 a.m.

Words from our secondary patron, St. John Vianney

*God makes greater speed to pardon a penitent sinner than a mother to snatch her child out of the fire.*

– Catechetical Illustration from Nature

Box 250 (1540 Stage Road)  
Cache Creek, BC V0K 1H0  
Telephone: 250-457-9930



**KAMLOOPS** *Your family owned funeral home*  
FUNERAL HOME

### Did you know?

- We are locally owned
- We can make arrangements in the comfort of your home or in our funeral home
- We have a dedicated tea room for receptions
- We serve the entire Roman Catholic Diocese of Kamloops
- We are involved in our community
- Our prices are always competitive – call and compare

Phone 250-554-2577 • Toll Free 1-866-420-7758  
285 Fortune Drive, Kamloops, BC V2B 2H7

Phone (250) 372-5505 • Toll Free Number for Kamloops 1-866-577-6689 • Fax (250) 372-5105

256 Nicola Street, Kamloops

across from Sacred Heart Cathedral

Store Hours 9 a.m. – 5 p.m. Monday to Friday, 10 a.m. – 5 p.m. Saturday

**LOAVES & FISHES**

BOOK & CHURCH SUPPLY LTD.

MAIN STORE: 591 Lawrence Avenue, Kelowna, BC V1Y 6L8  
Phone 250-868-8933 • Toll Free 1-800-663-4840 • Fax 250-868-8221

Come in and check out our wide variety of products – from Bibles and Books to Music, Candles and Church Supplies as well as Gifts for all occasions, especially Sacraments such as Baptism, First Communion, Confirmation and Weddings – or give us a call.

We can special order anything you need!

Visit us online today at [www.loavesandfishes.ca](http://www.loavesandfishes.ca)



## BURMA RELIEF: Ottawa matching donations until June 13

Development and Peace has launched an appeal for donations for the victims of Cyclone Nargis, which devastated Burma on May 2, leaving 134,000 dead or missing.

"Development and Peace (D&P) and Caritas Internationalis, the Catholic Church's international development network, are focusing all their efforts to lend urgent assistance to the Burmese population which is in dire need," D&P's executive director Michael Casey said May 27 in a news release.

"Assistance sent to Burma from humanitarian agencies around the world is currently being distributed via the parishes throughout the country. An international team of Caritas network experts is organized in Bangkok, Thailand and inside Burma to support this humanitarian operation."

The relief effort includes the provision

of food, medical and water purification equipment, as well as temporary shelter materials to at least 60,000 victims of the cyclone.

Caritas Internationalis set an initial fundraising objective of \$8-million for the next three months, although community reconstruction and rehabilitation will take several years.

### MATCHING FUNDS

The Canadian International Development Agency (CIDA) has pledged to match any donation made to Burma before June 13, 2008.

Contributions can be made by telephone (1-888-664-3387) and online at [www.dev.org](http://www.dev.org). Cheques marked "Emergency: Burma" can be sent to: Development and Peace, 1425 René-Lévesque Blvd. West - 3rd floor, Montreal, Quebec H3G 1T7.

Urging Canadians to respond to this appeal, Casey added: "By this gesture, let us send a solidarity message to the Burmese population that they have not been forgotten."

In a separate publication, D&P indicates it will focus "its limited human and financial resources on the Burma crisis" and will not launch an appeal for China following the 7.9-magnitude earthquake that shook southwestern Sichuan province on May 12: "The situation in China is disastrous, but the government of China is well organized, has important resources and several organizations are already operating in China."

"Development and Peace is accepting donations for China, which will be sent through Caritas Hong Kong or to other international organizations". §

## Share Lent 2008

This news is making the rounds among Canadian Catholic Organization for Development & Peace (D&P) animators, including Paul Corcoran of Kamloops.

Sister Raymonde Arcand is Parish Administrator for St. Charles, Moosomin First Nations near The Battlefords in Saskatchewan.

Sister writes:

"We received a \$500 donation this Share Lent from a member of the Moosomin First Nations. The donor is a recipient of the CEP (common experience payment) made to former students of residential schools.

"The Sunday that I talked about D&P, she felt compelled to donate \$500 as she feels she has been blessed in many ways and wanted to help make a difference in the life of the poor.

"Her experience at the residential school was a positive one and [she] is grateful for the opportunity that she had at the residential school." §



### 'DEVELOPMENT AND PEACE' GATHERING

Rainbow Dancers of the Cree Nation entertain members of the Canadian Catholic Organization for Development and Peace (D&P) at the BC/Yukon Region's recent annual meeting in Prince George. While most of the weekend was given over to discussions and workshops, members found the time on Saturday evening to join in cultural solidarity with their First Nations sisters

— PHOTO BY PAUL CORCORAN

**Clippers**  
HAIR FASHIONS  
& ESTHETICS

ALWAYS  
ON THE FRONT LINE  
OF FASHION

329 VICTORIA ST.  
PHONE 828-2823

### St. Vincent de Paul Drop-in Centre & Thrift Store

168 Briar Avenue  
Kamloops V2B 1C1

554-0050

Palm Street

X

Briar Avenue

Tranquille Road

Visitors, volunteers and donations ALWAYS welcome!




#1-825 LAVAL CRES. KAMLOOPS, B.C. V2C 5P2

MASTER ROOFERS  
PAT DESMOND  
374-0154

SERVING THE INTERIOR  
FROM KAMLOOPS  
SINCE 1969

**FLOWERS**  
BY  
VALLEYVIEW

  
The language of the heart.  
FTD

1935 E. Trans Canada Hwy.  
Kamloops, B.C.  
V2C 2Z9

Phone (250) 374-4312

"Flowers for All Occasions" - All Over the World

shoes, shoes & more shoes ...



**ARDUINI'S**  
NATURALIZER SHOES  
Sahali Centre Mall • 372-1621  
Greg & Leslie Arduini

**Smith**  
Chevrolet • Chevy Trucks • Cadillac  
Turnin' up the heat!

Your #1 GM Dealer  
We won't be undersold!

The Home Town Boys  
Anthony Muzzillo Michael Schreiner  
Dealer Dealer

 372-2551  
950 Notre Dame Dr.  
[www.smithchevolds.com](http://www.smithchevolds.com)

**EXCEL**  
INDUSTRIES  
KITCHEN CABINETS • VANITIES • CLOSET ORGANIZERS •  
COMMERCIAL MILLWORK •

Enzo Lizzi  
PRESIDENT

Bus: (250) 376-8711 • Fax: (250) 376-4511  
670 Kingston Avenue, Kamloops, B.C. V2B 2C8





## TRI - ROM INDUSTRIES LTD.

Preventative Maintenance Program

- Heating
- Air Conditioning
- Refrigeration
- Appliance Install & Repair

**ED & DENNIS ROMBOUGH**  
(250) 554-8733

24 HOUR EMERGENCY SERVICE

*We Sell the Best and Service the Rest*



## BUY DIRECT FROM THE MANUFACTURER

- WOOD WINDOWS
- ALUMINUM CLAD/WOOD WINDOWS
- VINYL WINDOWS • PATIO DOORS
- FRENCH DOORS • SEALED UNITS

WE CAN SUPPLY A COMPLETE LINE OF

- PREHUNG DOORS
- BIFOLD DOORS
- GARAGE DOORS

CALL 376-1021 • FAX 376-2324  
1255 12th Street, KAMLOOPS, BC V2B 3C8  
SERVING WORLDWIDE SINCE 1969

PHONE 372-8842  
FAX 372-0603

PROMPT  
PROFESSIONAL  
SERVICE

**Giddens**  
SINCE 1914 SERVICES LTD.

TV - STEREO - VCR - VIDEO CAMERA  
MAJOR APPLIANCES - ELECTRICAL  
GUARANTEED SERVICE  
"Serving Kamloops & Area since 1914"

John, David & Brian Giddens  
1613 VALLEYVIEW DRIVE  
KAMLOOPS, B.C. V2C 4B4



## Full Mexican Food Menu

Fortune Drive at Northhills Centre  
on the North Shore in Kamloops  
**554-2055**

Lansdowne Village - Downtown  
450 Lansdowne Street

NEW **374-8282** NEW

Ask for our family discount on Sundays



**OUR LADY OF PERPETUAL HELP SCHOOL, KAMLOOPS** – Here is a photo of our Flag Football Team taken Tuesday, May 13 at Rayleigh Elementary – they finished the season undefeated! – PHOTO BY LINDA BITTANIE



**MLA  
LEADS  
THE  
WAY**

[www.rcdk.org](http://www.rcdk.org) – YOUR DIOCESAN WEB SITE

## TENISCI PIVA

CHARTERED ACCOUNTANTS

Ronald A. Tenisci, MBA, CA  
Mario Piva, BComm, CA  
Arlana Cochran, CGA

261A Victoria Street  
Kamloops, B.C.  
V2C 2A1

Ph: (250) 372-7655 Fax: (250) 372-2118  
[tp@teniscipiva.com](mailto:tp@teniscipiva.com)



RELOCATING  
anywhere  
in  
Canada?

Call Ed  
for  
Info. Package

**Ed Barker**

your "results" realtor in Kamloops



Office/Pager: (250) 374-3331  
Fax: (250) 828-9544

Toll Free: 1 800 553-3322

e-mail: [edbarker@remax.net](mailto:edbarker@remax.net)

[www.KamloopsResultsRealtor.com](http://www.KamloopsResultsRealtor.com)

RE/MAX ED BARKER

## Morelli Chertkow LLP LAWYERS

RUDY MORELLI, Q.C.  
SCOTT HUYGHEBAERT  
JOHN H. O'FEE

#300 - 180 Seymour Street,  
Kamloops, B.C. V2C 2E3  
Telephone: (250) 374-3344  
Fax (250) 374-1144  
[www.morellichertkow.com](http://www.morellichertkow.com)

Ashcroft Office  
401 Railway Ave.  
Ashcroft, B.C. V0K 1V0  
Telephone: (250) 453-2320  
Fax: (250) 453-2622

Merritt Office  
1988 Quilchena Ave.  
Merritt, B.C. V1K 1B8  
Telephone: (250) 378-4218  
Fax: (250) 378-4997



## Book Review: *From Truth to Reconciliation: Transforming the Legacy of Residential Schools*

By Chuck Bishop, Kamloops

*From Truth to Reconciliation: Transforming the Legacy of Residential Schools* is a worthwhile book about various aspects of truth as Native people see it.

This massive collection of competently edited articles is in four sections: Truth-Telling; The Legacy Lives On; Exploring Paths to Reconciliation; and A Journey of the Spirit. The book is helpful reading for anyone wishing to understand the legacy of Canada's Indian Residential Schools from an Aboriginal perspective.

There is no doubt that some students were abused in residential schools. By the 1960s the federal government had, in the main, stopped sending Native children away to residential schools unless they were from families with serious social problems (as perceived by Indian Affairs social workers) or unless they were too distant to travel to public or reserve day schools. This policy indicates tacit recognition that whatever the government's intentions when creating the network of residential schools in 1879, the results were often less than ideal.

The book begins with Anishinaabe Elder Fred Kelly's 'Confessions of a Born Again Pagan'. Writing in the form of a pre-Vatican II confession, Kelly recalls his

experiences from age four at St. Mary's Residential School in Kenora, ON, where he was left after the death of his father and the illness of his mother.

Kelly contrasts the differences between the Anishinaabe and European world views that led to Canada's creation of the residential school system. He uses his understanding of the history of European contact in Canada to explain his decision to leave the Roman Catholic Church at age 14 to search for his cultural roots and become a "born again pagan".

Assistant Crown Attorney Rupert Ross, in 'Telling Truths and Seeking Reconciliation: Exploring the Challenges,' approaches the legacy of Indian Residential Schools from a very different perspective.

The purpose of his article is to show that one of the unintended results of the residential school experience was to create decades-long tensions within Native communities.

Ross argues that much of the abuse in the schools was inflicted by older students on younger ones. He writes that many students found that joining gangs in school provided their only protection from on-going abuse by older students. He notes that reporting such abuse to the school authorities was never done. He writes that

when former students returned home, they took their memories of abuse with them and since their abusers often lived nearby, these memories created unspoken multigenerational tensions between Aboriginal families.

"Keeping silent, however," Ross writes, "may only perpetuate the inter-family antagonisms that plague community politics, hiring, education, welfare, housing and healing."

*From Truth to Reconciliation* should be read in conjunction with John S. Milloy's *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986* (Winnipeg; University of Manitoba Press; 1999; reprinted 2000).

Milloy has written what is arguably the only serious historical study of the residential schools as an expression of

government policy. As the official historian of the Aboriginal Royal Commission he was able to mine the mass of records (many now tied up by freedom-of-information-legislation red tape) held by the National Archives of Canada, as well as those of the Presbyterian, United and Anglican church archives and those of the Missionary Oblates of Mary Immaculate.

Working with the Aboriginal Royal Commission, Milloy was able to access most of the records of the Department of Indian Affairs, which in general were closed to other researchers.

Today, as a result of a decade of litigation, many archives – particularly those of the Catholic entities involved with the Residential Schools – are still not open to the public. §

*From Truth to Reconciliation:*

*Transforming the Legacy of Residential Schools*

Marlene Brant Castellano, Linda Archibald and Mike DeGagné, editors; Aboriginal Healing Foundation, Ottawa, 2008; 425 pp.

This title also is available as a PDF file from the Aboriginal Healing Foundation (<http://www.ahf.ca/publications/research-series>).



## Lillooet partnership benefits parish hall

St. John the Baptist Parish's partnership with a local seniors' group has resulted in a major upgrade to the parish hall and a new home for the group's activities.

The group made its proposal to the parish just over a year ago.

Finding the pastor and parish council both welcoming and supportive after due consideration, the group then applied for a grant to cover the cost of substantial improvements to the hall, which was showing its age.

"They put in a new ceiling, painted the walls, installed laminated flooring

and fixed up the kitchen," says parish priest Fr. Bob Haggarty, OMI.

He adds that while this work was going on, a couple of St. John the Baptist parishioners completely renovated the parish hall's bathrooms.

Fr. Bob says the "handshake understanding is working very well," with the parish having first call on the shared facility whenever the need arises.

"The seniors have done a fine job," Fr. Bob says.

"It's very pleasant to be able to welcome them." §

### COME AND CELEBRATE WITH US

St. James Catholic Church, Vernon celebrates its 100th Anniversary on November 1, 2008

Mass on Friday, Oct. 31

followed by a reception

Mass on Saturday, Nov. 1

followed by a dinner at the Parish Centre

Mass on Sunday, Nov. 2

followed by breakfast in the church basement

The St. James Centennial Committee would like to borrow any items of historic interest (old photos, stories of events, artifacts, etc.); they will be returned after the celebration. Contact Chairperson Helen Donovan at [radonovan@shaw.ca](mailto:radonovan@shaw.ca)

**FULTON & COMPANY** LLP  
LAWYERS & TRADE-MARK AGENTS

**Frank R. Scordo**

Telephone (250) 372-5542

Telecopier (250) 851-2300

Suite 300 – 350 Lansdowne St.  
Kamloops, British Columbia, V2C 1Y1



Ave Maria  
Centre of Peace

2008 Spiritual Journeys

Medjugorje

June 19-27 \$1699

Oct. 09-17 \$1399

Nov. 19-26 \$1299

Lourdes

Oct. 10-17 \$1899

Holy Land

Nov. 23-Dec. 2 \$2499

Call for free colour brochure

800-663-6279

416-251-4245

Toronto departures

**Schoening**  
FUNERAL SERVICE



Some things you don't have to worry about

A pre-planned funeral can save you money and give you peace of mind, knowing your loved ones won't need to make difficult decisions at a time of loss.

Flexibility • Peace of Mind  
Mobility • Monthly Plans  
Tax Free Growth • Money Returned  
World Wide Protection

For a gift of selfless love, planning and pre-planning your funeral please call

Shirley McCaffrey, CPC  
374-1454

Cell. (250) 319-8783

Toll Free 1-800-668-3379

513 Seymour St.  
Kamloops, BC V2C 2G8

# Forgiveness

## I. Personal Forgiveness

Forgiveness. The New Testament has a lot to say about forgiveness. However, I wonder how many Christians really understand what Jesus meant by 'forgiveness'? The most obvious phrase that comes to mind is from the The Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." (Mt 6:9-13) Some may immediately call to mind St. Peter's question to Jesus: "Then Peter came and said to him [Jesus], 'If another member of the church sins against me, how many times should I forgive? As many as seven times?'" (Mt 18:21) Most people do not stop to realize that here there are two different kinds, two different cases, of forgiveness. First there is the forgiveness of sin by God and second there is the personal forgiveness of one Christian to another. One deals with repentance while the other is completely personal and one-sided.

Let us talk about the second case first. The Lord's Prayer, "as we forgive those who trespass against us," and Peter's question, "how many times should I forgive," are both instances of personal forgiveness. There has been an occasion in which we have been wronged or hurt personally by another person. It could have been inadvertent on their part, or it could have been intentional.

There is no distinction made here by Jesus of accidental trespasses or intentional trespasses. Jesus teaches that forgiveness on the part of the person who has been wronged is mandatory, not just seven times "but seventy-seven times". (Mt 18:22) Not only is it the responsibility of the person wronged to forgive the trespasser "seventy-seven times," but there is no mention by Jesus of the trespasser's asking forgiveness or showing contrition about the hurt he has caused.

Jesus did not make the command of the forgiveness of trespasses on our part conditional on the showing of contrition, of sorrow, or on the requesting of our forgiveness by the trespasser. This offends our human sense of justice because we are asked to forgive without any material compensation for our forgiveness. We humans have been conditioned by our education, our culture, and especially by our legal system to expect to be given something material in return for the suffering which we perceive any real or fancied wrong caused us. This is the basis of the whole profession of lawyers (or advocates) and the whole duty of magistrates (or judges): materially compensating claimants for real or imagined hurts. It is very difficult for we humans to understand a system of justice

The first of two essays by Rev. Malcolm DeWeese Jr.  
Pastor, Immaculate Heart of Mary Shrine, Cache Creek

without material compensation. However, that is exactly the nature of God's justice.

The Hebrew Scriptures taught that one who lost an eye had to be compensated by being given a material equivalent for an eye: an eye for an eye. That is essentially the basis of the modern system of jurisprudence practised in Western European culture. For one to give something, that is, forgiveness, and receive nothing in return as we see it, is not acceptable to us. We want material compensation; yet Jesus teaches us just the opposite.

We are to give forgiveness expecting nothing material in return—not even an "I'm sorry". This is what is meant by "seventy-seven times". In the forgiving of those who trespass against us, we are totally compensated by God and not by man.

When do we know that we have truly forgiven another person?

While we may forgive wrongs done to us, we seldom forget them. Long memory is both a blessing and a curse of humanity and most people find forgetting much more difficult than forgiving. However, just because we remember a hurt does not mean we have not forgiven him who hurt us. We remember a broken limb long after it has healed; it would be foolish to ask if it were healed or not, simply because we remember it. So it is with forgiveness. We can truly forgive the trespass even if we have a hard time to forget it. §

**Next: Part II – Reconciliation and the Forgiveness of God**

## THE ROSARY OF THE VIRGIN MARY

### *My brothers and sisters in Christ,*

As has been the practice since 2002, I am sending this letter to encourage the people of the Diocese to say the Rosary daily and to have a special intention for each decade. I am also sending a 'Prayer List' so that on the date given you can remember in your prayers on that day the special intention (for example: on the 6th day of each month you can remember Msgr. Jerry Desmond in your prayers).

When visiting the parishes throughout the Diocese I have often noticed that some parishioners, when saying the rosary in common, announce the intention of the decade.

When praying the Rosary, I ask that, besides your personal intentions, you pray each decade for the following intentions:

- First decade for peace
- Second decade for our families
- Third decade for priests and deacons
- Fourth decade for religious, and
- Fifth decade for our seminarians.

As I am asking you to be a people of prayer, I ask that you may keep me in your prayers that I may, with the help of the Good Shepherd, be a good shepherd to you.

Mary, Mother of God, pray for us!

*Yours in Christ,*



**Most Reverend David J. Monroe**  
Bishop of Kamloops

### 2008 PRAYER LIST

1	Reverend Anthony Ackerman	17	Reverend Jude Ogoke
2	Reverend Kenneth Anoruo	18	Reverend Donal O'Reilly
3	Reverend Leo Boyd, O.M.I.	19	Reverend Martin Peyton
4	Very Reverend Derrick Cameron	20	Reverend Emil Sasges
5	Reverend Domingo Cedo	21	Deacon Eddie Lavoie
6	Reverend Monsignor Jerry F. Desmond	22	Deacon Clinton Pendleton [Ordination 27 June 2008]
7	Reverend Malcolm DeWeese, Jr.	23	Religious Sisters
8	Reverend Nicholas Forde, O.M.I.	24	Religious Brothers
9	Reverend Robert W. Haggarty, O.M.I.	25	Deceased Clergy and Religious
10	Reverend Ryszard Hanaczewski	26	Seminarians
11	Reverend Wladyslaw Karciak, O.M.I.	27	Catholic teachers
12	Reverend George LaGrange, O.M.I.	28	Catechists
13	Reverend Andrew L'Heureux	29	Sick & elderly
14	Most Reverend David J. Monroe	30	Families and youth
15	Reverend Peter Nguyen	31	Special Intentions
16	Reverend Dale Normandeau		



**Financial Security**  
**Strong Catholic Values**



**Think your Long Term Care Costs will be provided for you by the Government?**  
**Think again.**

40% of those currently turning 65 will need LTC services at some point in their lives. "Will you be prepared?"

**Helpful Hints on Planning your Finances;**  
*Your Knights of Columbus Long Term Care Premiums may be eligible for the medical tax credit.*

**Did You Know?** *You can do your Legacy Planning with us.*

**Call Toll Free: 1-866-571-5632 Email: VENDERBUHSAGENCYMAIL@KOF.C.ORG**

**Why people buy Long Term Care Coverage:**

1. Peace of mind
2. Avoid dependence on family and friends
3. Maintain standard of living for spouse
4. Do not want to rely on Government and world events to ensure financial stability.

**Protecting Catholic Families for Generations**











## Who Are the Church Fathers?

A series of articles by Rev. Dale Normandeau,  
Pastor of St. Ann's Parish in Quesnel

### St. Irenaeus of Lyons (died circa 200 AD)

Since about 2003, there has been a resurgence of interest in the ancient heresy of Gnosticism. One can see this in the recent media circus that followed the rediscovery of the ancient Gnostic document, *The Gospel of Judas*.

Popular interest in Gnosticism has also been raised through the wildly successful novel, *The Da Vinci Code*. Dan Brown, the author of this potboiler, presents a false, conspiratorial history of Christianity's roots by suggesting that the so-called Gnostic Gospels present us with an authentic image of the 'real' Jesus, an image that was suppressed by ancient Church authorities.

While this tale of conspiracy is completely false, the rediscovery of a treasure trove of ancient Gnostic texts in 1945 at Nag Hammadi, a small town in southern Egypt, has heightened modern interest in this heresy that had, until recently, only been known through the denouncements given them by such ancient Church Fathers as Hippolytus, Tertullian and Irenaeus.

While scholars now have the advantage of being able to study the actual Gnostic texts, the conclusions they draw concerning the person of Jesus these works describe are often as fanciful and unreal as *The Da Vinci Code* itself.

The wisdom and insight of the early Church Fathers concerning this ancient heresy is needed in order to refute the false image these texts present concerning Jesus Christ, his nature and his mission.

The insights of one Church Father in particular is especially valuable, namely St. Irenaeus of Lyons, who is the subject of this article.

Details concerning the life of Saint Irenaeus are very unclear.

He was born sometime during the first half of the second century. He is believed to have been Greek and born in Smyrna in Asia Minor (modern-day Turkey); Saint Polycarp, who as a youth had been a disciple of St. John the Apostle, also came from Smyrna.

Irenaeus was a disciple of Saint Polycarp, but eventually made his way to the Western part of the Roman Empire.

It is known that during the persecution of the Church in the reign of Marcus Aurelius, the Roman Emperor from 161-180 AD, Irenaeus was a priest

of the Church in Lyons in Gaul (modern-day France).

After St. Pothius, the Bishop of Lyons, was martyred, St. Irenaeus succeeded him and became the second Bishop of Lyons. During his episcopacy, St. Irenaeus divided his time between writing theology and being a pastor.

His writings are particularly valuable because they were formative in the early development of theology in the Church.

He emphasized the necessity of the episcopate and the central role of scripture and tradition in the life of the Church.

He also reminded Christians to accept the doctrinal authority of the bishops.

Nothing is known concerning the date and circumstances of his death, except that it probably occurred at the end of the second century or the beginning of the third.

St. Irenaeus was buried in the Church of St. John's in Lyons – a church later renamed St. Irenaeus in his honour.

Unfortunately, his tomb and remains were utterly destroyed in 1562 by Calvinist Huguenots, so that nothing is left today of his mortal remains.

St. Irenaeus wrote a number of books on scripture, tradition and apostolic succession, but his single most important work was the five-volume book *On the Detection and Overthrow of the So-Called Gnosis*, often referred to by its shorter Latin title *Adversus Haereses* ("Against Heresies").

This document is, even after 1,800 years, still the best definitive refutation of the Gnostic heresy.

The first volume addresses the Valentinian Gnostics, one of many different groups of Gnostics, and their predecessors. In Book II, St. Irenaeus exposes the lack of merit in Valentinian's doctrines. Drawing from evidence found in the scriptures, Book III demonstrates the falsity of the Gnostic doctrines. Book IV is a collection of Jesus' sayings with an emphasis on the unity that lies between the Old Testament and the Gospels. In the final Book, St. Irenaeus continues examining more of Jesus' sayings, along with the letters of St. Paul.

Gnosticism can be described as the grandfather of all heresies. Its roots actually predate Christianity by several hundred years.



While Gnosticism's historical roots are uncertain, one can discern two major influences in its development: Mythology and the ideas of the Greek philosopher Plato.

Gnostics believed in a dualistic universe, split between the spiritual and the material. One's goal was to reject the material universe and focus one's life on the spiritual realm. Some Gnostics sought to do this by forsaking sexual relations and living a celibate life, while others became sexual libertines because they believed the body was just a shell and so it did not matter what one did in it. Gnostics also tended to be anti-Semitic in their rejection of the God of the Old Testament and anti-feminist in their understanding of women as being less than men.

The most distinctive belief in Gnosticism was the understanding that one achieves salvation through knowledge (*gnosis* in Greek) rather than through Grace and right living. Gnostics believed that a divine seed was imprisoned in every person and the purpose of salvation was to acquire the knowledge that would set that seed free.

It is in this conviction that one sees most clearly how ancient Gnosticism has had a profound influence on the contemporary New Age Movement, a movement that emphasizes individual potentiality over the need for salvation

and redemption from a source outside oneself.

During the second and third century of the Christian era, Gnostics looked upon Jesus not as a saviour and messiah, one who fulfilled God the Father's will and the prophecies of the Hebrew Scriptures, but as a perfect Gnostic who exemplified Gnostic ideals.

Gnosticism's understanding of Jesus Christ ignored his incarnation, his Jewish roots and his call to conversion.

Instead Gnostics presented him as a quasi-superman who comes off as being arrogantly above the rest of humanity and its experiences, limitations, sufferings and pains.

St. Irenaeus points out that the Gnostic Christ is simply a false Christ who is nothing like the true, incarnate Christ of the Scriptures and of history.

St. Irenaeus sought to counteract the spread and influence of Gnosticism by beginning with the unity of God.

The Gnostics had made a distinction between a transcendent "High God" and an inferior *Demiurge* who messed around with matter by creating the world. According to Gnosticism, the God of the Old Testament was such a *Demiurge*.

Irenaeus, on the other hand, rejects this idea outright. There is no greater and lesser god but only one God who created the world and has been its overseer ever since. God created humankind and gave them free will. Through an unwise use of that free will, humankind chose to rebel against God through sin. The high point of human history, according to Irenaeus, was the incarnation of Jesus Christ. Jesus comes as the new Adam to undo by obedience the damage wrought by the original Adam's disobedience. To do this, Christ had to go through all stages of human life in order to sanctify it by his divinity. Salvation, therefore, is not acquired through a secret knowledge, but rather through a free act of God's love, as manifested in Jesus Christ.

The hype surrounding the recent rediscovery of the Gnostic *Gospel of Judas*, fortunately, has also led people to a rediscovery of St. Irenaeus, because he was familiar with this document and made reference to it. This text tries to portray Judas in a more positive light by implying his betrayal was in accordance with Jesus' instructions.

Irenaeus implies that this is clearly an exercise in historical revisionism that does not reflect real history.

We simply can do no better than to read the original four Gospels to get a clear understanding of the 'real' Jesus and, through this reading, have the understanding needed to reject Gnosticism and its false Christ. §

† PRAY FOR VOCATIONS †





## CLERGY BIRTHDAYS

Congratulations and prayerful birthday wishes to:

Rev. Jude Ogoke  
June 2

Congratulations and prayerful birthday wishes in advance to:

Rev. Monsignor  
Jerry F. Desmond  
July 23

Rev. Domingo Cedo  
August 4

Rev. Kenneth Anoruo  
August 16

Rev. Robert Haggarty, OMI  
August 27

Rev. George LaGrange, OMI  
August 28

Rev. Dale Normandeau  
August 29

## ANNIVERSARIES OF ORDINATION

Congratulations and prayerful anniversary wishes in advance to:

Rev. Jude Ogoke  
July 31, 1999

Rev. Robert Haggarty, OMI  
August 14, 1971

Rev. Kenneth Anoruo  
August 24, 1996

## News Deadlines

### AUGUST ISSUE

**Celebrating the Sacraments**  
*Baptism, First Communion, Confirmation*

Please send or deliver photos and news to  
The Chancery,  
c/o 635A Tranquille Road,  
Kamloops, BC V2B 3H5  
or by email to  
rcbk@telus.net  
by **July 18**.

FOR OCTOBER – Sept. 19  
FOR CHRISTMAS – Nov. 21

**Telephone Inquiries**  
**250-376-3351**

## My Visits with Jesus in the Blessed Sacrament

“What is that?” I asked myself as I walked into Good Shepherd Church in Valemount.

Fr. Emil Sasges had the Blessed Sacrament exposed in the monstrance. I had never seen a monstrance.

That was over 20 years ago; today I know *Who* that is and make my weekly Adoration visits with Jesus.

These visits are important to me as a devotion and I believe this time with Jesus is very beneficial, both to my faith and my emotional well-being.

Jesus has blessed me in my visits; I have experienced inspiration, training, correction, healing, comfort and transformation. I would like to share three visits which inspired, healed and transformed me.

I once sat asking Jesus for guidance and inspiration to write a letter to my prodigal daughter. From my visit I was able to write a letter that surpassed all of my initial attempts; in this letter I wrote in honesty, sincerity and love. This relationship has yet to be reconciled – so I remain faithful, praying for her.

On another visit I sat and shared with Jesus my grief over my relationship with my father. In this visit Jesus healed me in the areas that hurt; I longed for a healthy relationship with my Dad. Jesus encouraged me to love my Dad where he is at and give the rest to God.

And finally, this past month I showed up for my visit so weary, drained and exhausted from my workday. At first I complained, then pleaded for answers, for ways to lighten my workload. I reminded Jesus that working like this just wasn't working! He listened. At one point, I let go and praised Him for Who He is and in doing so, experienced a release from the weariness and was once again transformed.

My visits with Jesus are at Sacred Heart Cathedral in Kamloops. As parishioners, we are blessed to have Holy Hours on weekday mornings (7:45-9:15 a.m.) and on Wednesdays from 10 a.m. to 9 p.m.

Prayer and meditation books are available to use during Adoration. *Come to Me*, published by the Missionaries of the Blessed Sacrament, has been helpful to me.

This book includes Pope John Paul II's homily in Seoul, Korea on Oct. 7, 1989. From his homily addressing priests:

“Given the demands that are made on you, it is all the more important that you be men of prayer before the Blessed Sacrament, that you ‘ask God for a true spirit of Adoration’ in order to be filled with love of Christ. Only in this way can you hope to grow in the pastoral charity that makes your life and ministry fruitful.” From this I take the words *ask God for a true spirit of Adoration and makes your life and ministry fruitful*.

Mother Teresa tells how in 1963 all of her Sisters of the Missionaries of Charity were making a weekly Holy Hour together. In 1973 they began daily Holy Hours and the number of vocations doubled.

These two people are my heroes and their examples show me that even with their heavy workloads they saw it as very important to visit with Jesus in Adoration. So do I – and so I do.

**Blessings,**  
**Janet Doxey**



**HOLY HOUR at Sacred Heart Cathedral, Kamloops**

## OUT & ABOUT in the Diocese



**CONSTRUCTION CALCULATIONS** – The igloo pictured here was painstakingly constructed by Mrs. Grace's Grade 4 class at St. Ann's Academy. The igloo is built from 460 four-litre jugs and two two-litre jugs; that means 1,844 litres of milk had to be drunk. Yes, that's right – 1,844,000 ml of milk (or as the students further calculated: 9,220 two-hundred ml glasses of milk)! That's a whole lot of milk. Anyone have cookies? – MAUREEN ST. PETER PHOTO



# COPY

June 9, 2008

Most Reverend Father,

**Re: Letter of Permission and Testimonial of Suitability for Ministry**

I am writing to certify the suitability of Reverend Placidus Sander, O.S.B., a monk and priest of the Abbey of Westminster in Mission, British Columbia. He is travelling to Quebec for the Eucharistic Congress. He has my permission to celebrate or concelebrate Mass, or administer the sacraments when necessary.

Father Sander is a person of good moral character and reputation and to the best of my knowledge has nothing currently pending in his background which would limit or disqualify him from serving in the capacity of a priest of Church.

Based on my experience of Father Sander's ministry, I also endorse and support the content of his mission and message, which I believe is consistent with the theological, social and moral teachings of the Church. I hereby grant him permission to minister in your diocese under your authorization.

The Benedictines of Westminster Abbey agree to indemnify and hold harmless any diocese in which Father serves for any loss, damage, and liability of any kind, in the event that any of the representations made in this Testimonial are incorrect, incomplete, or inaccurate.

Sincerely in the Lord,

(Rt. Reverend John Braganza, O.S.B.)  
Abbot of Westminster Abbey, Mission, British Columbia.

Reverend Father's:  
Date of Birth: Mar 10, 1927  
Date of Monastic Profession: Aug 8, 1947  
Date of Ordination: May 22, 1952

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

November 12, 2018

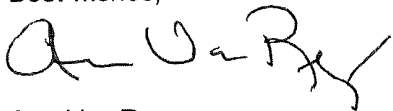
Abbot John Braganza, osb  
Harold Sanders, osb  
PO Box 3310,  
Mission, BC  
Canada V2V 4J5

Dear Gentlemen,

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

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

Best wishes,



Ann Van Regan

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

F Present formation material

- Subject matter
- number of conferences.
- a challenge.
- at peace.

Fr. Placidus.

Oct 26, 2014.

8:30am

G Punctuality.

- be on time
- working on it.

H Not taking 5<sup>th</sup> steps.

- good.

Spiritual Dir.

- ~ Pat Gillespie. 1/5-6 wks.
- ~ Jaimie (perm. reason). 1/month
- ~ another?
- ~ Jean Sabana. (1/6 months)
- ~ Fred Nelson (1/wk).
- ~ Vicki Iki. (Friday)
- ~ April Hendrix (1/month)
- ~ Bert. (Obl. Sund.).

I Majors Chant Class.

Andrew Lee

Thomas Lawrence.

} assist Majors.  
in practice.

J Schola Practice.

- Sat. practice.

K. Senta

1/2 hr not during wk.

Wed. 06:15 pm

A Direction of Choir.

1. Problem of eyesight.
  - Centre of choir
  - can't see text.
  - rely on P. Benedict.
2. Hearing problem.
  - Can't get the tone
  - count on Fra. Caesarini.

B Balance of Sp. Reading/Script.

1. Rely alot on the work I am doing
  - Perhaps spending too much time on Vatican website. (morning?)

C Praying in Choir.

- Working on: heart & lips in accord.
- better.

D Meditation after Lauds.

- not ideal
- just dining room calls me

E Meeting at end of summer (formation).

- grace filled occasion.
- finally came to accept
- do what I can + be at peace.

P. Abbot

BONA OPERA  
OF THE OBERVANCE OF LENT

So that I may of my own will offer to God with joy of the Holy Spirit, imitating the example of Our Lord Jesus Christ, something beyond the measure appointed to me, following St. Benedict's advice, I ask your blessing for the following Lenten resolutions:

- 1. To recite daily the Sorrowful Mysteries of the Rosary.
- 2. ....  
.....
- 3. ....  
.....
- 4. ....  
.....
- 5. For the love of God to try especially to observe holy silence more carefully, to take part in the Liturgy more sincerely, and to carry out diligently the tasks for which I am appointed.

MAY THE HOLY CROSS BE MY LIGHT

Devotedly yours in Christ and our Holy Father Benedict,  
.....

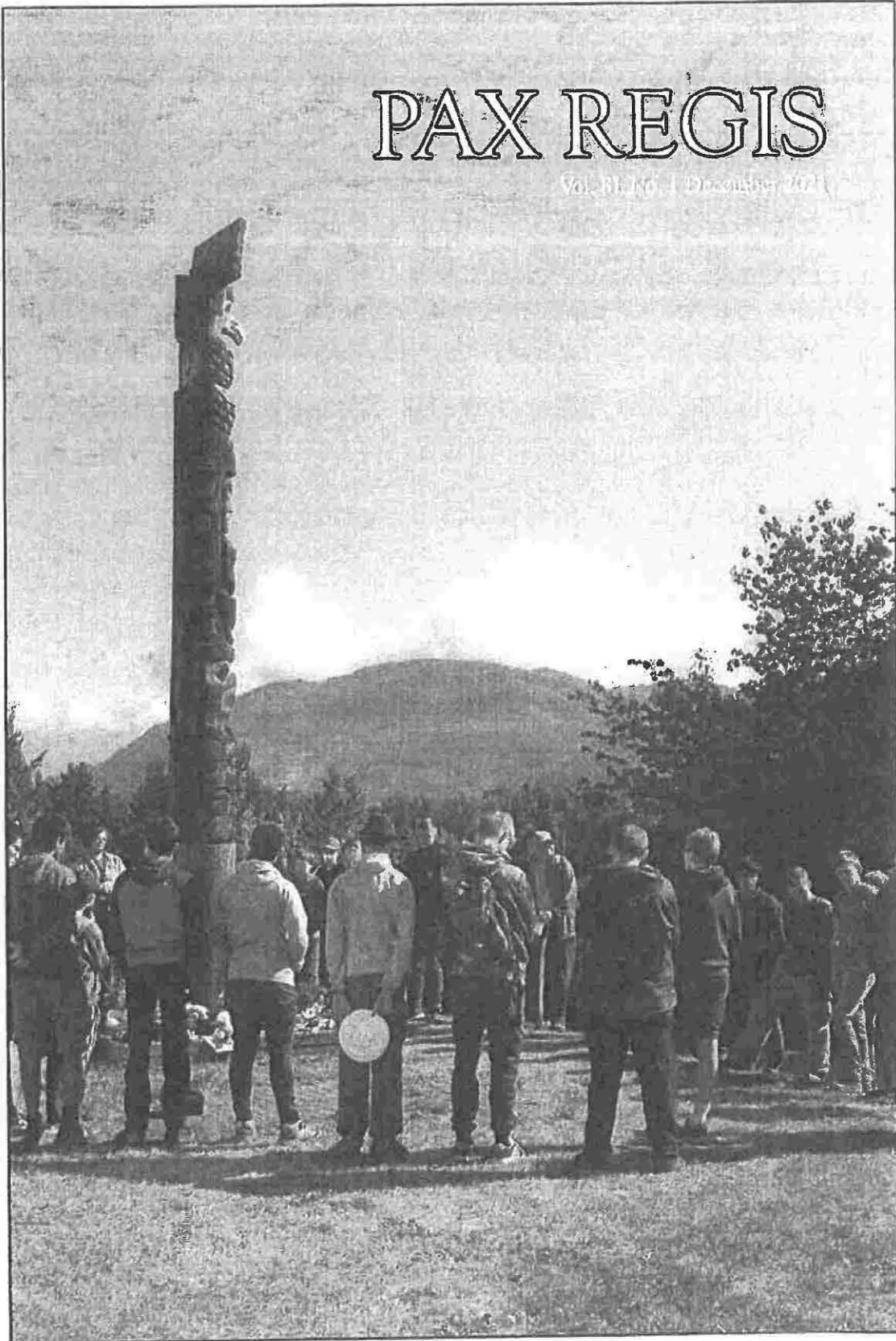
May God bless you,  
.....  
Abbot

LW150/07

Dec 2021

# PAX REGIS

VOLUME 1 DECEMBER 2021



## Father Placidus Sander, 1927-2021

Vincent Harold Sander (the eighth of eleven children) was born on March 10, 1927 in Tillamook, Oregon to Catholic parents, Leo Bernard Sander (from Moberly, MO) and Theresa Durrer (from Holbrook, OR). Leo was a farmer, and Theresa was a stay-at-home mom. Running a dairy and market gardening were the means to support a family of four girls and seven boys. Father Placidus' love of gardening, floral arranging and landscaping likely date to these family times. He also loved the outdoors, hiking and back-packing in the mountains, and swimming.

Father told of a time when he was a toddler and his father found him drowning in the milk-cooler water trough in the milk-house. Jolted into action, prophet-like, he fished out of the water a future Placidus, like the one whom Saints Benedict and Maurus had once saved from the lake below the Subiaco monastery of old!

Harold began his schooling in Sacred Heart Academy, which was run by the Sisters of St. Mary of the Valley, of Beaverton, OR. He completed grades one to eight with the Sisters. In grade five he began taking piano lessons. His lifelong love of singing and music was rooted in these early experiences.

In grade nine Harold began attending the Seminary at Mount Angel in 1941. After graduation, he continued with two years of Arts, pursuing schooling even through the summers, as required for deferment of military service.

In June of 1946 Harold travelled to

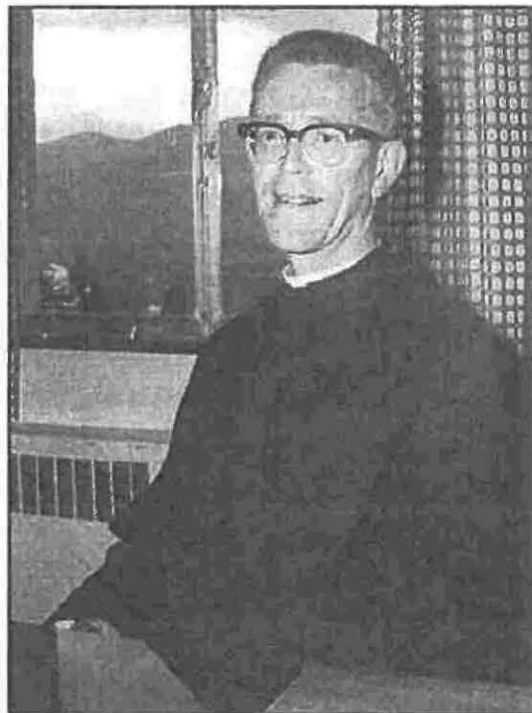
Westminster Priory in Burnaby, BC, to visit his brother, Fr. Timothy, who was there at the time. In his words, "I fell in love with the whole pioneering situation and wrote to Abbot Thomas [of Mount Angel] to ask that I might enter the monastery with the intention of becoming a member of the community at Westminster." After he made temporary profession at Mount

Angel on September 8, 1947 as Frater Placidus, Abbot Thomas took him up to the priory on September 17. There he did two more years of philosophy and he learned a simple method of accompanying chant from Fr. Luke Eberle who was rector of the seminary at the time. Thus, in these years he was able to help out on the organ and in the schola.

On September 12, 1950 he made solemn vows. Then after completing his theological studies at Mount Angel (1949-1952) he, immediately

left for Sant'Anselmo in Rome to obtain his Licentiate in Sacred Theology. The impact on him of two years in Rome was very significant: being steeped in liturgical theology with Fr. Cipriano Vagaggini; being opened to the expanse of the Universal Church (he had a lifelong zeal for keeping up with the Magisterium and the Holy Father); growing in an appreciation of culture and, in particular, of Gregorian chant because of his visit to Solesmes with Dom J. Gajard, OSB. He would later teach chant for many years and would direct the monastic schola until 2016.

Four years after his return in 1954, he began





**Fr. Placidus and his brothers  
(Fr. Bernard and Fr. Timothy)**

teaching dogmatic theology at the Seminary of Christ the King. Counselling and working with people were a big part of his life and his genuine compassion made a lasting impact on many people. Over the next forty years he helped form many generations of diocesan priests. Among his own younger confreres, he is remembered for imparting a zest for the Vatican II documents and the current concerns of the Holy Father. To the monastic community, he bequeathed his own personal synthesis of doing *lectio* in the light of the Eucharist. He also loved to go to the root of biblical, historical and liturgical questions.

For many years, he was the cheery face of the monastery at the door of the guesthouse on Sunday afternoons. His ringing greeting made one feel welcome at once. This welcoming warmth is remembered by many alumni who would come back and visit with him in his latter years. Another frequent service was assisting men in the 5<sup>th</sup> step of the Alcoholics Anonymous program.

Father Placidus regularly referred to Mother Teresa who said, "Whenever I meet someone in need, it's really Jesus in his most distressing disguise." Father acknowledged that he was able to meet others in their woundedness since he had been forced to come to a deep sense of his own human weakness as well as the ways that other

people had been hurt by his own actions. He saw himself as a sinner in need of God's mercy.

Father Placidus humbly accepted reduced responsibilities when this became necessary; yet he began a no less active but more hidden phase of his monastic service. After taking a Foodsafe course, he helped out regularly in the kitchen. For years after, even when in declining health, he helped with peeling vegetables, making beds in the guesthouse, and cleaning, washing and ironing napkins. He never lost his characteristic openness to God, being present to the person and task at hand, with a ready smile, and willing to help in any way he could. Even as his sight was failing in the last few years, on his walker in the morning he had his Greek-Latin New Testament for his morning meditation. He passed to the Lord very swiftly on Friday, October 15 after breakfast, surrounded by three of his confreres.

A monk tries to live, when all is said and done, in the perspective of his death and eternal life. He also becomes more aware of the lights and shadows that shape his life and ministry; Father Placidus was realistic about the fact that, although many people counted him as a grace in their lives, not everyone had such a positive experience of him. He responded to this hard truth by embracing a deep conversion of life with gratitude and faith. He always appreciated the reformed funeral liturgy for its twofold focus on hope in the Resurrection and intercession for the dead. It is with this in mind that Father is entrusted into the merciful hands of our Risen Lord. May he rest in peace.



DIOCESAN CONSULTORS MEETING  
Mon. Feb. 7, 1977

Has Grade 12 plus two years arts. Interested in Kamloops Diocese, can pay his own studies and would like to come for a visit in May and June. He lives in Leavenworth, Washington.

DIOCESAN CONSULTORS MEETING

TUESDAY, SEPTEMBER 6, 1977

- He is vacillating somewhat. He is again interested in the Kamloops Diocese. He is taking 3rd arts in Washington. The hopes for his future are not too good.

DIOCESAN CONSULTORS MEETING  
April 6, 1977.

coming to visit in June.

DIOCESAN CONSULTORS MEETING

TUESDAY, NOVEMBER 15, 1977.

vii -  
stability.

- He is studying 3rd year arts in Mission. He lacks

DIOCESAN CONSULTORS' MEETING

May 24, 1978 1:00 P.M.

- He is fluctuating back to the Kamloops Diocese again. A report from the Benedictines shows some positive and some negative traits. His letters reveals some hostility and legalism. He is difficult to fathom. *Decision not to accept him*



DIOCESAN COUNCIL MEETING

Kamloops, B.C.

Monday - February 7, 1977 - 4:00 p.m.

... completed.

X. Seminararians:

e)

\_\_\_\_\_ of Leavenworth, Washington

DIOCESAN CONSULTORS MEETING

KAMLOOPS, B.C.

Sept. 6, 1977 - 1 p.m.

vi- Seminararians: report

e)

\_\_\_\_\_ of Leavenworth, Washington

DIOCESAN CONSULTORS MEETING

Kamloops, B.C.

Tuesday - November 15, 1977

vii.

\_\_\_\_\_ of Leavenworth, Washington \_\_\_\_\_

Nov. 15/77

6. Personnel:

(ii) = 2

DIOCESAN CONSULTORS' MEETING

Kamloops, B.C.

Wednesday, May 24, 1978 - 1:00 p.m.

7. PERSONNEL

*St. John - A. D. D. - 1*

May 24/78

[21] - Magnificat - ?

(1)

LW150/07  
keep on Placidus  
hand

f.

**From:** Matthew Gerlich <rector.majors@sck.ca>  
**Sent:** March 17, 2022 10:40 AM  
**Subject:** Father Placidus

Dear Seminarians,

The CBC has a disturbing article on-line about Father Placidus. If you have not seen it, it can be found at <https://www.cbc.ca/news/canada/british-columbia/seminary-sander-catholic-abuse-1.6387136>.

The Abbey is aware, of course, of the current civil proceedings which follow upon Father Placidus' actual and alleged misdeeds in the seminary many years ago. The factual nature of some details in the article is in question. In a criminal trial in December 1997, the charges laid against Father Placidus were dismissed as the judge did not consider the witnesses' testimony against Father Placidus to be convincing.

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

Please let me and the other SCK formators know how we can help you deal with this deeply troubling part of our history. I plan to speak to you today to listen and clarify matters.

In Christ,

---

**Rev. Matthew Gerlich OSB**

Rector



**Seminary of Christ the King**  
PO Box 3310 | Mission BC | V2V 4J5  
Tel: 604.826.8975 | Fax: 604.826.8725  
[www.westminsterabbey.ca](http://www.westminsterabbey.ca)

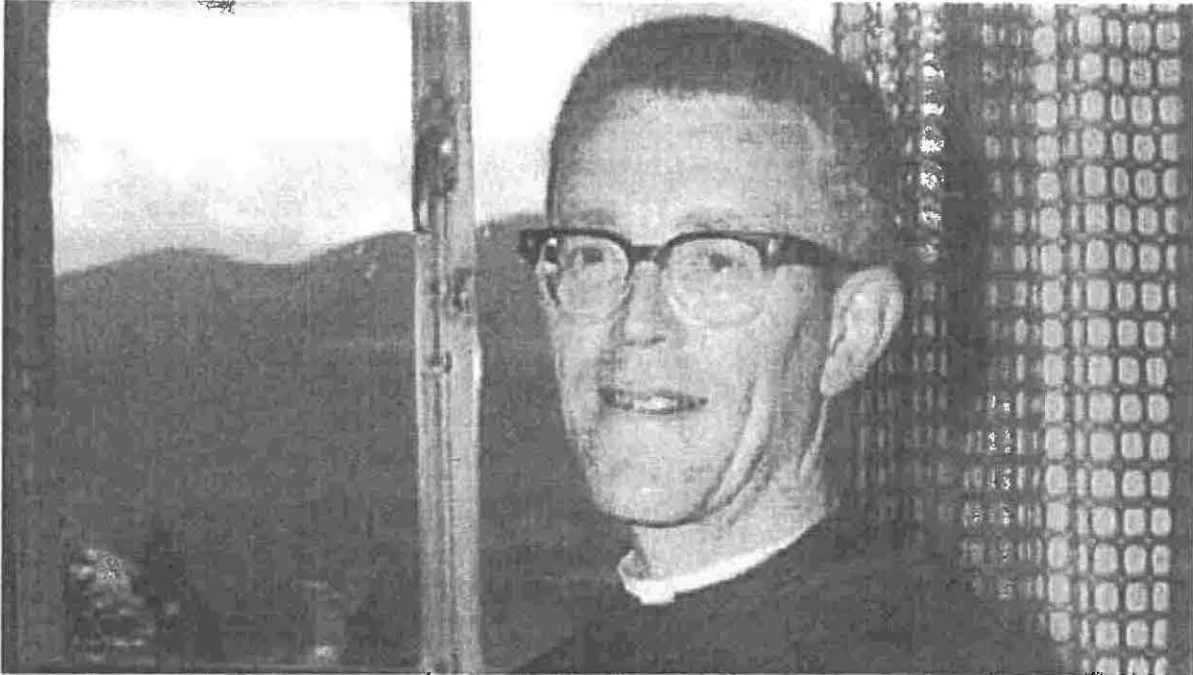
*This e-mail and any attachment(s) related to it may contain confidential information that may be privileged. Any distribution, copying or disclosure is strictly prohibited. If you are not the intended recipient, we ask that you, please notify the sender immediately by return email and delete the message without making any copies. Thank you*

## Former student sues B.C. Catholic seminary and dead monk's estate for alleged abuse | CBC News

Lawsuit claims church's culture silences witnesses and whistleblowers while enabling abusers



Jason Proctor · CBC News · Posted: Mar 17, 2022 6:00 AM PT



Harold Vincent Sander, known as Father Placidus, died last October. A former student at a Catholic seminary in Mission, B.C. is suing the Benedictine Monk's estate and the seminary over alleged sexual abuse. (Pax Regis)

***WARNING: This article contains graphic content and may affect those who have experienced sexual violence or know someone affected by it.***

A former student who attended a Mission, B.C. seminary in the 1970s has filed a lawsuit against the school, the Roman Catholic Archbishop of Vancouver, and the estate of a dead monk who he claims sexually assaulted him decades ago.

The alleged victim, who is applying to keep his identity anonymous, was one of three complainants in a 1990s criminal sexual assault trial that ended in the acquittal of Benedictine monk Vincent Harold Sander, known as Father Placidus.

According to a notice of civil claim filed this week in B.C. Supreme Court, the man claims Sander fondled his genitals and penetrated him anally when he was a 13-year-old student at the Seminary of Christ the King.

The lawsuit claims the church and the seminary failed to protect the alleged victim when he attended the school from September 1977 to June 1978 — instead promoting a culture that "silenced witnesses, complainants and whistleblowers" while "enabling perpetrators of sexual abuse to continue to commit their grievous crimes."

## **'A serious offence against God'**

The alleged victim lived in a dormitory during the year he attended the seminary.

He claims Sander taught art class and took an interest in a sketch he made of the monk's profile.



The alleged victim claims he attended the Seminary of Christ the King in Mission and was sexually abused when he was 13 years old. (Google Maps)

"The plaintiff subsequently attended at Sander's private office," the lawsuit reads.

"Sander gestured him into the adjacent room where his pants and underwear were lowered to his ankles."

The allegations echo those contained in a case set for trial this fall against the seminary and a number of monks, including Sander, who died in Mission at age 94 in October 2021.

Both cases also name the "sole corporation" of the Roman Catholic Archbishop of Vancouver — which is the legal entity that makes up the office.

In the case already underway, Mark O'Neill is suing for damages related to sexual and physical abuse he claims he suffered as a seminary student between 1974 and 1978, starting at age 13.

According to court documents, both O'Neill and the alleged victim in the suit filed this week were complainants in a criminal case against Sander, which was dismissed in December 1997.

News articles at the time said the monk admitted to a "consensual genital act" with a Grade 12 student in the 1980s during trial and admitted to kissing a student on the lips but not touching him "in any sexually inappropriate manner."

Sander denied any abuse and was quoted as testifying that "what is alleged is a serious offence against a person and a serious offence against God ... Categorically, they did not happen."

## **Culture perpetuated deviant behaviour**

Last spring, the B.C. Supreme Court judge overseeing O'Neill's civil case ordered former Archbishop Adam Exner, who is in his 90s, to be questioned in preparation for trial on O'Neill's claim Exner should be held vicariously liable for abuse.

Exner was archbishop in the 90s, long after the alleged abuse, but the judge said "he was personally involved with dealing with the consequences" of the criminal trial.

According to the lawsuit filed this week, the seminary operates for the "specific purpose of enrolling teenage boys who have expressed an interest in becoming Roman Catholic priests."



In 2007, Interpol identified Christopher Paul Neil as the man in a series of "swirly face" photos that showed a man sexually abusing children. According to a lawsuit, Neil attended the Seminary of Christ the King in Mission. (Interpol)

The claim alleges three graduates have been convicted of child molestation, including Christopher Paul Neil, a notorious B.C. pedophile who became known as "Swirl Face" after he obscured his image online in photos of himself abusing young boys in Southeast Asia.

Neil was sentenced to five and a half years in jail in 2014.

The notice of claim faults the seminary and the church for alleged complicity in a culture of "entrenched clericalism and distorted beliefs that implicitly promoted the psychosexual immaturity of priests and seminarians, perpetuating sexually deviant behaviour."

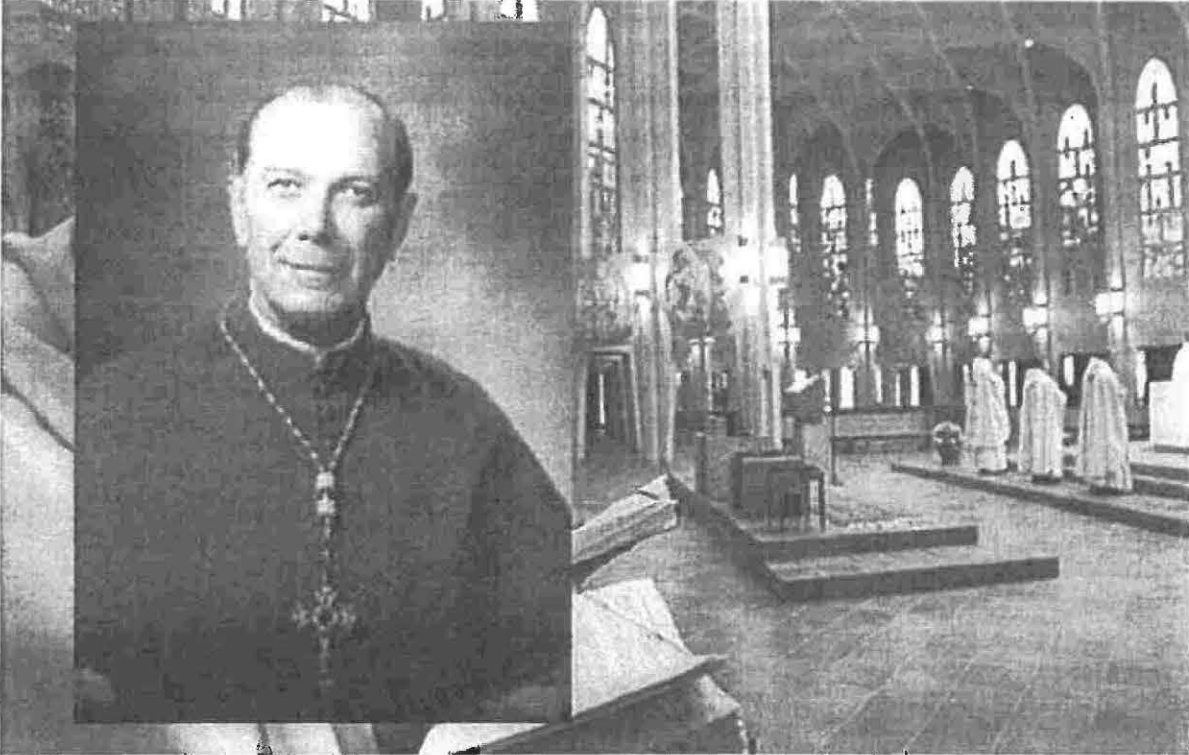
The lawsuit says the "worldwide Roman Catholic Church's policies, philosophies and doctrines ... reflect this culture."

### **'He saw himself as a sinner'**

The alleged victim claims to suffer from post-traumatic stress, chronic anger and a lack of self-worth as well as "a loss of connection to faith and a higher spiritual power."

The man is seeking damages for negligence, and wilful blindness related to what he claims is a failure by the seminary and the archbishop to advocate before the pope for "fundamental change to the structure and culture of the worldwide Roman Catholic Church to prevent sexual abuse from continually re-occurring."





Archbishop Emeritus Adam Exner has been ordered to testify in relation to a previous claim in which he is accused of being vicariously liable for abuse at the Seminary of Christ the King in Mission. (Archdiocese of Vancouver/WestminsterAbbey.ca)

According to his claim, the alleged victim is seeking punitive and aggravated damages against the defendants for "publicly celebrating and rejoicing" the monk's life in the last issue of *Pax Regis*, the seminary's bi-annual publication.

A two-page tribute to Sander said he "had been forced to come to a deep sense of his own human weakness as well as the ways that other people had been hurt by his own actions. He saw himself as a sinner in need of God's mercy."

Without going into details about the reasons, the article says Sander "humbly accepted reduced responsibilities when this became necessary; yet he began a no less active but more hidden phase of his monastic service."

"Father Placidus was realistic about the fact that, although many people counted him as a grace in their lives, not everyone had such a positive experience of him," the tribute reads.

"He responded to this hard truth by embracing a deep conversion of life with gratitude and faith."

None of the defendants has filed a response to the lawsuit yet.

Support is available for anyone who has been sexually assaulted. You can access crisis lines and local support services through this [Government of Canada website](#) or the [Ending Violence Association of Canada database](#). If you're in immediate danger or fear for your safety or that of others around you, please call 911.

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

**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;

- awareness,
- the importance of a "no gimmic" technique for vocation
  - 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, 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, CMI who ~~decided not to study for the Archdiocese because he was convinced that the young priests in Vancouver get a bad deal at Mission, that the regime was too rigid. He didn't want to go to Mission, so he became an Oblate.~~

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. ii. 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 result in pressure on us to join the Vancouver School of Theology.

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.



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,  
+ L. Sabat

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 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.





*see in  
seminary of Chualar  
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.

350/9

20

Seminary of Christ the King

3012-DEER LAKE AVENUE

BURNABY (VANCOUVER), B.C.

HISTORY OF THE SEMINARY OF CHRIST THE KING

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

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

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

# Seminary of Christ the King

3612 DEER LAKE AVENUE  
BURNABY (VANCOUVER), B.C.

2.

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

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

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

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

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

# Seminary of Christ the King

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

3.

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

omit

*Copy.*

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 com. 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 Prio, 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 Prio 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 Prio, 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 15<sup>th</sup>, month August, year 1949

*J. M. Nichol* vs.  
Witness

*Andrew Kibbe* O.S.B.  
Witness

*William Mark Duke*  
WILLIAM MARK DUKE  
ARCHBISHOP OF VANCOUVER

*Eugene Medved O.S.B.*  
EUGENE MEDVED, O.S.B.  
CONVENTUAL PRIOR OF WESTMINSTER







CONVENTIO SCRIPTA inter  
ARCHIEPISCOPUM VANCOUVERIENSEM et PRIOREM CONVENTUALIUM, O.S.B.,  
Prioratus Sancti Joseph de New Westminster,  
huius Communitati Seminarii Majoris et Minoris regiminis 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 huius 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 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 nominationes Rectoris et Directoris spiritus nonnae et Magistrorum utriusque seminarii approbandi; Deputatorum vero coetus ad normam can. 1559 C.I.C. instituendi erunt ab Archiepiscopo Vancouveriensi, quos inter eligendus erit, assentiente Priore, unus alterve Deputatus ex Prioratu S. Joseph de New Westminster Ordinis Sancti Benedicti; tertio, relationem ad singulorum suorum alumnarum in pietate doctrinaque profectum quod attinet saltem quotannis Ordinatio adhibendam recipiendi Archiepiscopo Vancouveriensi jus reservetur.
- F. Archiepiscopo Vancouveriensi jus reservetur rationem studiorum utriusque Seminarii approbandi.
- G. Lex seu Normae juxta seminarii regimen moderandum est dilucide ac benevole significari debent. Normarum Exemplar, ab Archiepiscopo Vancouveriensi et a Priore Westmonasterii approbatum, huius conventioni annexum invenietur.
- H. Clausulae huius conventionis 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 quemlibet alumnum in aliud seminarium mittendo Ecclesiae melius consuleret.
- K. Annua alumnorum pensio arbitrio Archiepiscopi et Prioris Conventualis relinquatur, juxta conditiones oeconomicas praevalescentes.
- L. Casu quo Archiepiscopus Vancouveriensis, Sacrae Congregationis de Seminariis consensu praehabito, conventioni huius terminum perierit et Seminarium dioecesanum in proprias suas aedes transferat, monasterium scholam in posterum retinere poterit in qua alumni religiosi et saeculares ad sacrum Presbyteratum studia prosecui possint.
- M. Nomen seminarii retinebitur, nemp: 'Seminarium a Christo Rege'.
- N. Seminarium vero nominis sensu erit in quo recipientur solusmodi juvenes qui ad sacrum Presbyteratum studia proseguendi mentem habent. Hoc temporis momento seminarium minus philosophiam complectitur.
- O. Archiepiscopus jus suum tustur invisendi seminarium dioecesanum quotiescumque ei placuerit itaque removendi et emendandi quae juxta legem communem vel particularem et normas a S. Congregatione de Seminariis constitutas ad sacrorum alumnorum pietate institutos pietate, scientia, disciplina minus conferre videantur.

Datum VANCOUVERIAE die .25<sup>o</sup> mensis <sup>Augusti</sup>..... anno 1949

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

GULIELMUS MARCUS DUKE  
Archiepiscopus Vancouverien.

Testis .....

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

Rev. Eugene Medved, OSE., Prior,  
Benedictine Priory,  
New Westminster, B.C.

September 18, 1949

Dear Father Eugene:

I received your kind letter of September 17, sending back the enclosed copies of the contract for the major and minor seminaries, for which I am grateful.

Like yourself I am glad that the permanency of your work is assured here and that now you can go ahead and plan for the future of the Community and for the training of students for the Holy priesthood, than which there is no greater work.

I have sent the contract to the Holy See and in due time they will send us copies for our files.

I wish to assure you that I am heart and soul behind the progress of the seminaries and the welfare and success of the Fathers and will do all I can to help them. You realize, however, how many demands are made on the Catholic people of the diocese at the present time, for new churches, schools, social service in Catholic charities and the need of an institution of higher learning, either by an affiliated college at the University or a Catholic College for our youth.

I wish to thank the Fathers for their prayers for the success of the Rosary Crusade and for the little Community we have hopes to be able to start at White Rock in the interest of souls.

With kind regards, I beg to remain,

Devotedly yours in Christ,

W. M. Duke  
Archbishop of Vancouver

WMD:e

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

MAR 11 2008

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

March 6, 2008

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

Dear Archbishop Miller,

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

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

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

With best wishes for a joyful Easter,

*Mark Dumont, OSB.*

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

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

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

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

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

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

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



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

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

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

**Agreement**  
**Between the Archdiocese of Vancouver and**  
**Westminster Abbey**  
**Regarding the Major Seminary of Christ the King**

On the Feast of Christ the King, October 25, 1931, the Seminary of Christ the King was established and dedicated as the Major and Minor Seminary of the Archdiocese of Vancouver.

Later, at the invitation of the Archbishop of Vancouver, on July 22, 1939, the Benedictines established a foundation in the Archdiocese to take charge of the Seminary of Christ the King. The land and buildings that currently constitute both Seminaries, Major and Minor, belong to Westminster Abbey and are maintained by the Abbey and not by the Archdiocese (cf. CIC, c. 263).

In the light of this relationship, the Archdiocese and Westminster Abbey recognize that this Agreement refers only to the governance of the Major Seminary. The Minor Seminary will remain, for the present, under the full responsibility of Westminster Abbey.

1. The Major Seminary of Christ the King's program for priestly formation is recognized as the Major Seminary of the Archdiocese of Vancouver (cf. CIC, cc. 237, 681; The Constitution and Statutes of the Swiss-American Benedictine Congregation, C58.2 and S59.1.)
2. The Seminary of Christ the King is a Major Seminary which receives only men who intend to pursue studies leading to ordination to the priesthood.
3. This Agreement will be in force for a period of ten years, after which time it may be renewed for a further period agreed to by both parties.
4. Neither party will rescind the Agreement without at least three years' notice; nor will they make any changes in it unless agreed upon by both parties and with a year's prior notice.
5. The Abbot of Westminster Abbey appoints the Rector, Vice-Rector, Spiritual Director, and faculty members subject to confirmation by the Archbishop of Vancouver. All teachers of the sacred sciences must receive the *mandatum* from the Archbishop of Vancouver (cf. CIC, c. 253).

6. To foster communion between the two parties and to assist in the formation of seminarians as diocesan clergy, the formation faculty of the Seminary should include diocesan priests who, if both the Abbot of Westminster Abbey and the Archbishop of Vancouver agree, will participate fully at meetings at which seminarians are evaluated.
7. The Archbishop of Vancouver is to receive, at least yearly, a report regarding the progress in all aspects of formation of every seminarian studying for the Archdiocese.
8. The Archbishop of Vancouver has the right of visiting the Seminary as often as he wishes and likewise can correct those things which, according to general or particular law and the norms established by the Congregation for the Clergy, might harm the proper formation of seminarians in piety, learning and discipline (cf. CIC, cc. 259 §2, 397).
9. The Archbishop of Vancouver reserves the right to approve the program of studies for the Major Seminary. He is to ensure its conformity with the current *Ratio Fundamentalis* of the Holy See and with that promulgated by the Canadian Conference of Catholic Bishops (cf. CIC, c. 243).
10. The Seminary will have its own Rule, approved by both the Archbishop of Vancouver and the Abbot of Westminster Abbey (cf. CIC, c. 243).
11. The law or norms according to which the governance of the Seminary is to be regulated will be clearly indicated. Statutes are to be approved by the Archbishop of Vancouver and the Abbot of Westminster Abbey (cf. CIC, c. 239 §3). These Statutes will also be in agreement with the civil Charter and By-laws.
12. Although Westminster Abbey is responsible for the financial support of the Seminary, the Archdiocese of Vancouver may enter into a separate agreement with the Abbey whereby it pays for the whole or part of the remuneration of particular professors or formators at the Seminary. The Archdiocese of Vancouver recognizes its obligation to support the Seminary financially when and if Westminster Abbey presents a request for funding.
13. If the need arises, the Seminary, with the consent of the Archbishop of Vancouver, may raise funds for itself in the Archdiocese (cf. CIC, c. 264). Any funds collected will be the property of the Seminary of Christ the King.
14. The Archbishop of Vancouver agrees to send his seminarians (arts, pre-theology and theology) to the Seminary of Christ the King, except in particular cases in which, according to his prudential judgment, a seminarian's formation or the needs of the Archdiocese would be better served in another seminary.

15. The student fees will be set by Westminster Abbey, according to prevailing economic conditions.
16. The provisions of this Agreement are to remain firm, notwithstanding any privileges conceded to the Order of St Benedict.
17. This Agreement replaces the contract made between the Archdiocese of Vancouver and Westminster Priory entered into on August 25, 1949, and formally ratified by the Sacred Congregation of Seminaries and Universities on September 21, 1949.

Given at Vancouver, British Columbia, Canada, on this 29<sup>th</sup> day of June, the Solemnity of Saints Peter and Paul, Apostles, in the Year of Our Lord, Two Thousand and Seventeen.

+ J. Michael Miller CSB  
Most Reverend J. Michael Miller, CSB  
Archbishop of Vancouver

+ John Braganza, OSB.  
Right Reverend John Braganza, OSB  
Abbot of Westminster Abbey

+ Luigi Bonazzi  
Most Reverend Luigi Bonazzi  
Apostolic Nuncio to Canada  
(Witness)



## Addendum to the Agreement

Should the apostolic work of the Seminary of Christ the King be changed or altered in a significant manner through suppression, transfer, the erection of another Archdiocesan Seminary, or the sending of students to another Seminary, the Archdiocese of Vancouver recognizes and accepts the following:

1. Westminster Abbey's responsibility of discerning a suitable apostolic work to sustain the monastic community which is mutually agreed upon by Westminster Abbey and the Archdiocese of Vancouver, unless the monastic community decides not to pursue an apostolic work in the Archdiocese of Vancouver.
2. The responsibility of providing necessary monies to Westminster Abbey to accommodate changes to buildings and grounds brought about concerning the above. This would apply primarily to the Major Seminary, which is the object of this Agreement.
3. The Archbishop's acknowledgement for Westminster Abbey to continue to provide education for students pursuing priestly studies and forming members of other religious institutes.
4. The name of the Seminary shall be retained, namely, "Seminary of Christ the King."

Given at Vancouver, British Columbia, Canada, on this 29<sup>th</sup> day of June, the Solemnity of Saints Peter and Paul, Apostles, in the Year of Our Lord, Two Thousand and Seventeen.

+ J. Michael Miller CSB  
Most Reverend J. Michael Miller, CSB  
Archbishop of Vancouver

+ John Braganza, OSB.  
Right Reverend John Braganza, OSB  
Abbot of Westminster Abbey

+ Luigi Bonazzi  
Most Reverend Luigi Bonazzi  
Apostolic Nuncio to Canada  
(Witness)



ED 5/10/20  
v. 1.1

## JOINT ADVISORY COMMITTEE OF THE SEMINARY OF CHRIST THE KING PROPOSALS

Meeting: Dec 11<sup>th</sup>, 2015

In open and fruitful dialogue the committee came to a consensus that the following proposals be made to Archbishop Miller and Fr. Abbot John Braganza regarding the relationship between the Archdiocese of Vancouver and the Seminary of Christ the King.

- 1) The committee discussed the proposed policy of the Archdiocese of Vancouver regarding the seminarians serving at Archdiocesan events. The policy was agreed to in principal with concerns being expressed by the faculty about the need to respect the intellectual and spiritual formation of the seminarians. It was also recommended that seminarians be reminded about their freedom to not choose to remain at the seminary when needed.
- 2) In regards to faculty needs for the future the following recommendations were made:
  - a. In theology there is need of a Canon Law professor on the topic of "The People of God." Fr. Justin Huang was discussed as a possibility.
  - b. In Arts there is need of an English professor. The Archdiocese commits to pursuing its channels to find a suitable candidate.
  - c. The seminarians have requested a for-credit pastoral counseling course. This request was echoed by the Archdiocese and some members of the monastic faculty.
  - d. The Archdiocese suggested providing the best available for homiletics training and pastoral liturgy. Frs. Nelson Santos and John Horgan were proposed respectively.
  - e. The CISVA will be consulted about any retired or otherwise available teachers that may be able to assist with the seminary high school in any subject area.
  - f. It was recommended by this committee that a full revision of the curriculum should be discussed. However this revision should wait until after accreditation has been resolved and greater clarity on the potential relationship with San Anselmo is achieved.
- 3) A number of challenges were put acknowledged regarding the proposed spirituality year beginning 2017. Decisions should be made soon regarding:
  - a. The financial arrangements for seminarians taking part in the year.
  - b. Developing a full schedule of for the year including presentations, retreats and pastoral placements. Potential faculty and spiritual directors should be identified.
  - c. Whether a subcommittee needs to be developed for the spirituality year.



**Archdiocese of Vancouver**  
**VOCATIONS OFFICE**

JOHN PAUL II PASTORAL CENTRE

4885 Saint John Paul II Way  
Vancouver, BC | T: 604-683-0281  
V5Z 0G3

- 4) Once the agreement between the Archdiocese and the Seminary has been agreed upon the canonical statutes of the Seminary of Christ the King should be developed and submitted to the Holy See. The rule of life should also be updated in the future.
  
- 5) It was discussed by the committee that the seminarians would benefit from increased communication among seminary formators. Perhaps faculty could meet regularly (or at least once) before the faculty evaluations in the spring to discuss each of the seminarians and their particular formation needs. This increased communication could help formators work as a team by being on the same page as well as airing any disagreements that may exist among formators. The Archdiocese requests that the observations of Jake Khym be incorporated into these discussions.

ED 350/20  
SCK

On Wed, Jun 3, 2015 at 4:05 PM, Archbishop J. Michael Miller <[mmiller@rcav.org](mailto:mmiller@rcav.org)> wrote:

Dear Fr Abbot,

Once again, thank you for the conversation last week. We had a Vocations Committee meeting today (Frs. Duggan, Nguyen, Huang, Hughes) and enthusiastically endorsed two proposals:

1. The Archdiocese would gladly make available a priest to be in residence for young men in a propaedeutic or spiritual year program. As matters unfold, we can become more precise about implementation.
2. Frs. Duggan, Nguyen and Hughes accepted being members of a Joint Committee on Formation to be set up between the Archdiocese and the Seminary. The format would entail open discussion but proposals or recommendations would then be submitted to the two of us. The matters on the table, at least initially, would be how we can together improve the formation (especially its human dimension) of the seminarians. To set up times and places and agenda I will leave it to Fr Duggan to be in touch with whomever you ask from the Seminary to fulfill that role. I do hope that some discussion can take place before the end of the summer.

With gratitude for the openness of our conversation and with fraternal prayers,

+Michael

**From:** Benedict Louis Braganza [<mailto:frabbotwestminster@gmail.com>]  
**Sent:** June-01-15 4:03 PM  
**To:** Archbishop J. Michael Miller  
**Subject:** Fr. Abbot

I have not forgotten your request for names of possible ecumenical reps for the advocacy committee. I have contacted them asking their permission to share their contact information. I am sure I will get a positive response.

On another topic, I would like to know your thoughts: if we did have a house of formation available close to the Abbey/SCK, would you consider guaranteeing a priest-in-residence for the duration of the academic year for 1st year seminarians of the Vancouver Archdiocese?

Fraternally in the Lord,

Fr. Abbot John, OSB



SEMINARY OF CHRIST THE KING )

FACULTY OF ARTS

FACULTY OF THEOLOGY

EU 350/20

File SK

February 26, 2015

RECEIVED MAR 05 2015

Archbishop Michael Miller CSB  
Archdiocese of Vancouver  
4885 Saint Paul John Paul II Way  
Vancouver, BC V5Z 0G3

Your Excellency,

I wish to thank you for paying for my trip to the IPF Symposium which was held last week in Denver, CO. Father Bryan Duggan and I both found the presentations and discussions to be helpful in our work in promoting and forming priestly vocations. It is encouraging to know that other seminary formators face the same challenges as we do, something which is hardly a surprise, and are balanced, serious and capable in working to address the spiritual and human issues which arise in priestly formation. I think that IPF, which is known to you, has some solid resources and hope that we will draw upon them in the future.

Our faculty met on Monday, February 23 to evaluate the theologians. I am currently drafting the faculty responses and plan to discuss them with the theologians as early as next week. I hope to forward the evaluation documentation to you by mid-March, so that you and your advisory committee can meet and make decisions for the summer and beyond.

I do not foresee a large turnover in the seminary community at the end of this year, but we will see how things shape up over the next couple of months.

Rest assured of my prayers as we journey through this season of Lent and as you and the chancery staff transition to a new facility.

Sincerely in Christ,

*Rev. Matthew Gerlich OSB*  
Rev. Matthew Gerlich OSB  
Rector





## JOINT ADVISORY COMMITTEE OF THE SEMINARY OF CHRIST THE KING PROPOSALS

Meeting: June 30<sup>th</sup>, 2015

In open and fruitful dialogue the committee came to a consensus that the following proposals be made to Archbishop Miller and Fr. Abbot John Braganza regarding the relationship between the Archdiocese of Vancouver and the Seminary of Christ the King.

- Aug/Sept*
- planning + Dec/Jan - new stud June*
- Dec/June*
- yes*
- yes*
- yes // lis →*
- yes*
- high school ↔ CISVA*
- list of events*
- yes*
- Fr. Abbot*
- see over // ↑*
- Fr. Abbot*
- (1) The committee recommends that it meet quarterly, alternating locations between the John Paul II Pastoral Center and the Seminary of Christ the King. The meeting schedule should respect the Seminary calendar (i.e. one meeting at the end of the academic year, another at the beginning, one near Christmas and another at evaluation time in the spring.) The next meeting is proposed for the first week of August. *Bryan, dates \**
  - 2) Every effort should be made to anticipate – even several years in advance – the faculty needs of the Seminary so that the best available teachers can be located and given time to prepare. In particular, with regard to clerical teachers, much advance notice should be given to the Archbishop in order that pastoral responsibilities can be properly adjusted to better free a priest for work at the seminary. *yes // lis →*
  - 3) The Archdiocese is willing to be consulted in the recruitment of teachers for the Seminary since it is able to reach a wider pool of potential faculty. This Joint Advisory Committee could be a vehicle for broadening the recruitment process and connecting the Seminary with known experts throughout the Archdiocese. *yes*
  - Communication should be improved between the Archbishop's Office and the Rector when scheduling the seminarians' presence at various Archdiocesan events, with respect given to the academic and liturgical calendar of the Seminary and its particular communal life. *list of events* *yes*
  - 5) Jake Khym's presence at the Seminary should be better integrated into the overall formation. His presentation of material and assignments should respect the other demands of the seminary schedule (i.e. avoiding giving exercises during exams). Better communication with the faculty is desired, perhaps taking the form of a weekly meeting with Fr. Rector and at least monthly with Fr. Abbot. It is suggested that Jake be present two afternoons every week to enable these meetings and make more time available to the seminarians for one-on-one sessions. *Fr. Abbot* *see over // ↑*
  - 6) The pastoral work component of seminary formation should be developed to include a greater breadth of experience. Methods of assessing growth in this area should be explored. *Fr. Abbot*



# Archdiocese of Vancouver

VOCATIONS OFFICE

JOHN PAUL II PASTORAL CENTRE

4885 Saint John Paul II Way  
Vancouver, BC | T: 604-683-0281  
V5Z 0G3

In addition to these formal proposals agreed upon a number of guiding principles and matters of concern were also raised that could be reviewed at subsequent meetings:

- i. The negotiation of the contract between the Archdiocese and the Seminary should proceed with urgency to formalize the structure of this relationship.
- ii. The communal life of the Seminary of Christ the King is a value to be protected and integrated with the life of Westminster Abbey. When considering changes to the Seminary care must be given to avoid creating unhealthy division between the Abbey and the Seminary.
- iii. There is openness to consider having a diocesan priest assigned fulltime to the Seminary, perhaps beginning 2017. The details should be examined and decided upon at a later date.
- iv. Consideration should also be given to the Seminary high school. Developments in the Major Seminary may have an effect on the high school that must be evaluated.
- v. Closer collaboration between the Seminary and the Vocations Office is desired regarding the summer parish placements and formation plans for seminarians.

*most up-to-date*

*=*

*~~with~~ statutes.*

*John Meeger  
access to Forest  
decided home  
across the street.*



PKK

JOINT ADVISORY COMMITTEE OF THE SEMINARY OF CHRIST THE KING  
PROPOSALS

Meeting: June 30<sup>th</sup>, 2015

In open and fruitful dialogue the committee came to a consensus that the following proposals be made to Archbishop Miller and Fr. Abbot John Braganza regarding the relationship between the Archdiocese of Vancouver and the Seminary of Christ the King.

Planning +  
Dec/Jan  
(new stud)  
June

Aug/Sept

Dec/June

- (1) The committee recommends that it meet quarterly, alternating locations between the John Paul II Pastoral Center and the Seminary of Christ the King. The meeting schedule should respect the Seminary calendar (i.e. one meeting at the end of the academic year, another at the beginning, one near Christmas and another at evaluation time in the spring.) The next meeting is proposed for the first week of August. *Bryan, dates \* arrange*
- 2) Every effort should be made to anticipate - even several years in advance - the faculty needs of the Seminary so that the best available teachers can be located and given time to prepare. In particular, with regard to clerical teachers, much advance notice should be given to the Archbishop in order that pastoral responsibilities can be properly adjusted to better free a priest for work at the seminary. *spreadsheet, priests + degrees what they can teach / availability*
- 3) The Archdiocese is willing to be consulted in the recruitment of teachers for the Seminary since it is able to reach a wider pool of potential faculty. This Joint Advisory Committee could be a vehicle for broadening the recruitment process and connecting the Seminary with known experts throughout the Archdiocese. *high school ↔ CISVA*
- 4) Communication should be improved between the Archbishop's Office and the Rector when scheduling the seminarians' presence at various Archdiocesan events, with respect given to the academic and liturgical calendar of the Seminary and its particular communal life. *Fr Braganza → AB Fr. Matthew - once per semester*
- 5) Jake Khym's presence at the Seminary should be better integrated into the overall formation. His presentation of material and assignments should respect the other demands of the seminary schedule (i.e. avoiding giving exercises during exams). Better communication with the faculty is desired, perhaps taking the form of a weekly meeting with Fr. Rector and at least monthly with Fr. Abbot. It is suggested that Jake be present two afternoons every week to enable these meetings and make more time available to the seminarians for one-on-one sessions.
- 6) The pastoral work component of seminary formation should be developed to include a greater breadth of experience. Methods of assessing growth in this area should be explored.

yes  
yes  
lis. →

yes

yes

see over

||

list of events

Fr Abbot

Fr. Abbot



Archdiocese of Vancouver  
VOCATIONS OFFICE

JOHN PAUL II PASTORAL CENTRE

4885 Saint John Paul II Way  
Vancouver, BC | T: 604-683-0281  
V5Z 0G3

In addition to these formal proposals agreed upon a number of guiding principles and matters of concern were also raised that could be reviewed at subsequent meetings:

- i. The negotiation of the contract between the Archdiocese and the Seminary should proceed with urgency to formalize the structure of this relationship.
- ii. The communal life of the Seminary of Christ the King is a value to be protected and integrated with the life of Westminster Abbey. When considering changes to the Seminary care must be given to avoid creating unhealthy division between the Abbey and the Seminary.
- iii. There is openness to consider having a diocesan priest assigned fulltime to the Seminary, perhaps beginning 2017. The details should be examined and decided upon at a later date.
- iv. Consideration should also be given to the Seminary high school. Developments in the Major Seminary may have an effect on the high school that must be evaluated.
- v. Closer collaboration between the Seminary and the Vocations Office is desired regarding the summer parish placements and formation plans for seminarians.

*most up-to-date*

=

CONTRACT:

# not ABC

cf. rather than citations

~~v. s. 112~~ statutes.

*Fr. Kent*

*John Meeger  
access to Forest*

*decided how to  
access the street.*

integrated prog. year  
for Western bps?

- 
- 
1. sent to Abbot  
• "positive vibe"

Jake not yet given schedule  
+ not clear whether 2 days

→ clinical on hold.

- wants Monday + Wed.

- 
2. Zak Mok - IVP  
→ not decided.

---

3. How often? 4x per yr?  
at least: " .

- 4.



CFS

CATHOLIC FAMILY SERVICES

December 11, 1992

Most Rev. Adam Exner  
Archbishop of Vancouver  
Roman Catholic Archdiocese of Vancouver  
150 Robson Street  
VANCOUVER, B.C.  
V6B 2A7

Your Grace:

Re: \_\_\_\_\_

Allegation of misconduct by a priest

called the agency today seeking counselling.

Background

The T.V. show "St. Vincent's," (based on the incidents of Mount Cashel) had triggered memories for \_\_\_\_\_ states that until now, while fully cognizant of what had happened to him, he had chosen to "try to forget." He says he now realizes he had lived with this a long time and now wants to deal with the emotional impact.

Prior to phoning Catholic Family Services he had phoned a priest friend in Prince George who had suggested he should seek counselling preferably in a Catholic environment.

Incidents

1. \_\_\_\_\_ attended Westminster Abbey from 1990 - 1993. He was a minor seminarian attending grade 8,9 and 10. \_\_\_\_\_ recalls that Father Placidus would pay special attention to him, would take special notice of him. \_\_\_\_\_ would receive hugs. By the end of the second year, grade 9, the hugs escalated to kisses on the mouth, that felt "inappropriate."

\_\_\_\_\_ had the strength to somehow distance from Father Placidus and protect himself. Apparently Father Placidus then started "to pick on me for any little mistake," seemingly as retaliation.

\_\_\_\_\_ despite the above, still keeps in touch with Westminster Abbey, still goes to retreats. \_\_\_\_\_ has seen Father Placidus there since the abuse. Apparently, Father Placidus avoids \_\_\_\_\_.

.../2

December 11, 1992

2.            makes allegations of abuse by a priest in Prince George. The priest mentioned is Father-1            states it happened on one occasion only.            describes being kissed, again, inappropriately.

3.            also recalls memories of being abused by "an older priest," Father            who lives in New Hampshire. The abuse apparently happened in Seattle in February 1989.            states that the incident happened in the evening. After having said goodnight and retiring to his bedroom, Father            came back to bedroom and forced himself on him and kissed him.

#### Strength

                 presents as an articulate, thoughtful and caring young man (age 25) able to see hope in his painful memories.

                 He remains connected with the church and states that he holds the church in high esteem.

                 One notes that he knew Archbishop Exner and has respectful and fond recollections of him.

                 He states he gained his strength in being able to cope and avoid bitterness through his mother. His mother was widowed at age 29, and never remarried. She had two boys. The siblings get along with each other and are supportive of their mother.

#### Support system

                 has a good support network. Presently            lives on his own. He attends BCIT to learn to fit people with prostheses. He has friends at school. His mother presently lives in Victoria and his brother,            in Prince George. They will all spend Christmas together and attend to the paternal grandmother's needs. He can name three good friends, which speaks to his ability to maintain supportive friendships.

#### Services to be Provided

                 I made            aware of the Archdiocesan policy on allegations of serious Misconduct by a Priest.            wants the following information to be relayed to you, Your Grace, as the authority of the Church.

Most Rev. Adam Exner

December 11, 1992

To the question, "What would you hope Archbishop Exner could do for you," paused and stated, "Possibly I would want to meet with him. Archbishop Exner is an incredible pastor!" I affirmed him in his statement. He paused and stated, "the suspension of a priest is not a bad idea . . . . putting someone in the slammer (sic) does not do any good. I would also hope something would be done to get Father Placidus some counselling."

I have set up a counselling session with him for January 6th at 2 p.m. He understands we will not be charging any fees.

Yours faithfully,

A handwritten signature in cursive script, appearing to read "Mimi Dent".

Mimi Dent, M.S.W.  
Clinical Supervisor

**CFS**  
**CATHOLIC FAMILY SERVICES**

CONFIDENTIAL

To : Louise Murphy, Secretary to the Archbishop  
From : Mimi Dent, Clinical Supervisor, CFS *med*  
Re : errata in correspondence  
Date : January 20, 1993

I forwarded a letter on December 11, 1992 pertaining to the following person.

I am now aware of mistakes in my document and would want the following amended.

- 1) spelling of the client's name (under your file :  
)
- 2) change second paragraph, under "incidents" :  
attended Westminster Abbey from 1980 - 1983.
- 3) on page 2, . makes allegations of abuse by a brother  
rather than a priest. The Brother mentioned is Brother  
Eric Lucas.

I apologize for my mistakes and for any inconvenience it causes you.

1,000  
- confided in his friend - an ex american - who  
reminded him of someone about others who apparently  
had similar problems -

→ he had to help to provide help for the...

→ didn't focus much on the legal issues

→ again stated he had no intention of legal charges -



THE PRESBYTERAL COUNCIL  
ARCHDIOCESE OF VANCOUVER

---

F I R S T B A L L O T

Please vote for ONE candidates from the attached  
list of eligible priests.

(1) \_\_\_\_\_

This ballot should be returned by hand or mail to  
The Elections Committee, c/o The Chancery Office,  
150 Robson Street, Vancouver, BC V6B 2A7.

(: v)

**Msgr Gregory Smith**

FR. PLACIDUS

**From:**  
**Sent:** Thursday, July 11, 2002 11:21 AM  
**To:** gsmith@rcav.bc.ca  
**Subject:** Re: Archdiocesan Policies

Thank- you for the information below and direction you have provided. Still haven't received those 'large envelopes'...maybe a border delay these days.

On Mon, 08 Jul 2002 11:30:34 -0700 Msgr Gregory Smith <gsmith@rcav.bc.ca> writes:

- > Dear
- >
- > Yes, I think it's the mails--Canadian, probably! The policy
- > materials went
- > out immediately, but in larger envelopes than the letter. If they
- > do not
- > arrive soon, we'll send out another set.
- >
- > Accusations against Father Placidus were the subject of a police
- > investigation and a subsequent criminal trial, at which he was
- > acquitted.
- > However, certain admissions were made at the trial. Father Placidus
- > no
- > longer teaches in either the major or minor seminaries.
- >
- > To pursue this further, it would be appropriate for you to contact
- > the
- > Abbot, at the address I provided earlier.
- >
- > Sincerely,
- >
- > Msgr. Gregory Smith
- >

> -----Original Message-----

> From:  
> Sent: July 8, 2002 4:23 AM  
> To: gsmith@rcav.bc.ca  
> Subject: Re: Archdiocesan Policies

- >
- >
- > Good to hear from you. As you know, I did receive the letter
- > requesting
- > specific information. However, I have not received either the
- > policy or
- > the booklet. Perhaps with holidays on both sides, mail has been
- > quite
- > slow and both items will soon be delivered.
- >
- > What has been the initial reaction to the specific information I

- > other information you may require, if you provide me with your
  - > mailing
  - > address. In the meantime, should you wish to write to the Abbot or
  - > to
  - > Archbishop Exner, their addresses are as follows:
  - >
  - > Right Reverend Maurus Macrae, OSB
  - > Abbot, Westminster Abbey
  - > Mission, BC
  - > Canada V2V 4J2
  - > tel. (604) 826-8975
  - >
  - > Most Reverend Adam Exner, OMI
  - > Archbishop of Vancouver
  - > 150 Robson Street
  - > Vancouver, BC
  - > V6B 2A7
  - > tel. (604) 683-0281
  - >
  - > If I can be of any help, my direct telephone line is (604) 443-3201.
  - > I am
  - > very sorry that you have to deal with this most unhappy situation
  - > and assure
  - > you of my prayers.
  - >
  - > Msgr. Gregory N. Smith
  - > Chancellor
  - > Archdiocese of Vancouver
  - >
  - >
  - >
-

**Msgr Gregory Smith**

---

**From:** Msgr. Gregory Smith [gnsmith@rcav.bc.ca]  
**Sent:** Sunday, July 07, 2002 1:06 PM  
**To:**  
**Subject:** RE: Archdiocesan Policies

Dear

I am sorry to be so slow acknowledging your reply. I was away from the office and got behind with my e-mail.

Thank you for the information. I hope the policy and booklet have now reached you.

Sincerely,

Msgr. Gregory N. Smith  
Chancellor  
Archdiocese of Vancouver

**Msgr Gregory Smith**

---

**From:**  
**Sent:** Monday, June 24, 2002 1:05 PM  
**To:** gnsmith@rcav.bc.ca  
**Subject:** Re: Archdiocesan Policies

Msgr. Gregory N. Smith,

Today I received your request for the name of the abusing monk at Westminster Abbey. At the time he was known as Fr. Placidus (Harold Vincent Sanders). I believe our family members contacted the archdiocese, the Abbey and the RCMP/B.C. in the year following my husband's death. My husband's name was \_\_\_\_\_ at the time of the abuse.

Please let me know if I can be of further assistance. I look forward to receiving the policy and report mentioned below.

On Sat, 15 Jun 2002 11:10:40 -0700 "Msgr. Gregory Smith"

<gnsmith@rcav.bc.ca> writes:

> Dear

>

> I will have a copy of the policy in the mail to you on Monday

> (unless I can

> figure out how to work the postage machine today).

>

> Under separate cover, I will also send you "From Pain to Hope," the

> report

> of an ad hoc committee of Canadian bishops issued in 1992 when our

> country

> experienced a form of the crisis presently confronting the Church in

> the

> U.S.

>

> Sincerely in Christ,

>

> Msgr. Gregory N. Smith

> Chancellor

> Archdiocese of Vancouver

>

>





June 19, 2002

Mrs.

Dear Mrs.

Following our recent e-mail correspondence, in which you indicated that your late husband had been abused by one of the monks at Westminster Abbey/Seminary of Christ the King in the 1960s, I gave some thought to my obligations as chancellor of the Archdiocese. I believe I am obliged to make some inquiries. If you are aware of the name of the monk whom your husband reported to you, could you please provide me with the name?

With thanks for any assistance you can provide me in this regard, and the assurance of my prayers for you and your deceased husband, I remain

Yours sincerely in Christ,

A handwritten signature in black ink, appearing to be 'G. N. Smith', written in a cursive style.

Msgr. Gregory N. Smith  
Chancellor



ARCHDIOCESE OF VANCOUVER

CHANCERY OFFICE

150 Robson Street  
Vancouver, BC V6B 2A7

Phone: 683-0281

Fax: 683-4288

MEMORANDUM

TO: The Archbishop  
FROM: Msgr. Gregory N. Smith *G.N.S.*  
DATE: June 15, 2002  
RE: Westminster Abbey

**CONFIDENTIAL**

Attached is a copy of my e-mail correspondence with Mrs. \_\_\_\_\_ of Richmond,  
Virginia.

Does Your Grace think this correspondence needs to be drawn to the attention of the  
Abbot at this point?

*- not at this time.  
+ ada  
June 18/02*

**Msgr Gregory Smith**

---

**From:** Msgr. Gregory Smith [gnsmith@rcav.bc.ca]  
**Sent:** Saturday, June 15, 2002 11:11 AM  
**To:**  
**Subject:** RE: Archdiocesan Policies

Dear Mrs.

I will have a copy of the policy in the mail to you on Monday (unless I can figure out how to work the postage machine today).

Under separate cover, I will also send you "From Pain to Hope," the report of an ad hoc committee of Canadian bishops issued in 1992 when our country experienced a form of the crisis presently confronting the Church in the U.S.

Sincerely in Christ,

Msgr. Gregory N. Smith  
Chancellor  
Archdiocese of Vancouver

**Msgr Gregory Smith**

---

**From:**  
**Sent:** Friday, June 14, 2002 6:06 PM  
**To:** gnsmith@rcav.bc.ca  
**Subject:** Re: Archdiocesan Policies

Dear Msgr. Smith,

I appreciate your immediate response to my inquiry. Canada does seem to have excellent policies already in place. Please do mail a copy of the full policy to me at:

I am aware of the 'additional complexity' issue from when I first attempted to report this in 1994-95. Thank-you for clarifying the paths I might consider.

I will be away this weekend and look forward to sharing your response with family.

In Christ's Peace,

On Fri, 14 Jun 2002 15:28:43 -0700 "Msgr. Gregory Smith" <gnsmith@rcav.bc.ca> writes:

- > Dear Mrs.
- >
- > I am replying on behalf of Archbishop Exner to your e-mail of
- > today's date,
- > since the Archbishop does not have e-mail.
- >
- > You enquire how accusations of clergy sexual abuse are handled in
- > our
- > diocese. The answer is contained in our "Policy Regarding
- > Allegations of
- > Clerical Sexual Abuse," dated January, 1994.
- >
- > The preface to the policy states our basic commitment: "The
- > Archdiocese of
- > Vancouver is committed to both justice and compassion in dealing
- > with the
- > evil of sexual abuse in the Church."
- >
- > The policy "aims to address three elements of any incident
- > involving
- > clerical sexual abuse. First, it provides for the safety and
- > pastoral care
- > of the victims, their families and the community at large. Second,



- > it seeks
- > to protect the rights of all, as guaranteed by the Code of Canon
- > Law. Third,
- > it explains how the Archdiocese will deal with allegations prior to
- > the more
- > formal processes defined in that code, the universal law of the
- > Church."
- >
- > The first five articles of the policy (which is 16 pages long) are
- > as
- > follows:
- >
- > 1.1. Sexual misconduct by a priest with a minor [1] violates human
- > dignity,
- > priestly commitment and the mission of the Church. Such misconduct
- > is an
- > offense in both canon and civil law.
- >
- > 1.2. The Archdiocese undertakes to investigate carefully any
- > allegation of
- > clerical sexual abuse.
- >
- > 1.3. The Archdiocese will listen attentively and sensitively to
- > anyone
- > alleging sexual abuse committed by a priest or a religious.
- >
- > 1.4. The Archdiocese will also respond to the victim's family, the
- > community, and the priest with appropriate pastoral care.
- >
- > 1.5. The Archdiocese will take all necessary steps to offer
- > pastoral and
- > psychological help to those who may be affected by the alleged
- > sexual
- > misconduct of a priest with a minor.
- >
- > -----
- > [1] Under the Age of Majority Act, section 1(1), a person attains
- > the age of
- > majority on attaining the age of 19 years.
- > -----
- >
- > In the case you present, there is some additional complexity arising
- > from
- > the fact that the place where the abuse happened is Westminster
- > Abbey, which
- > is a largely-autonomous institution in the Archdiocese. Normally,
- > a
- > complaint involving the Abbey or Seminary would be investigated by
- > the Abbot
- > and the Archdiocese would become involved only at the Abbey's
- > request or if
- > the complainant was not satisfied by the Abbey's response. Having

- > said
- > that, you are free to lay the facts of the matter before the
- > Archbishop or
- > the Abbot, as you choose, or both.
- >
- > I would be pleased to send you a copy of the full diocesan policy or
- > any
- > other information you may require, if you provide me with your
- > mailing
- > address. In the meantime, should you wish to write to the Abbot or
- > to
- > Archbishop Exner, their addresses are as follows:
- >
- > Right Reverend Maurus Macrae, OSB
- > Abbot, Westminster Abbey
- > Mission, BC
- > Canada V2V 4J2
- > tel. (604) 826-8975
- >
- > Most Reverend Adam Exner, OMI
- > Archbishop of Vancouver
- > 150 Robson Street
- > Vancouver, BC
- > V6B 2A7
- > tel. (604) 683-0281
- >
- > If I can be of any help, my direct telephone line is (604) 443-3201.
- > I am
- > very sorry that you have to deal with this most unhappy situation
- > and assure
- > you of my prayers.
- >
- > Msgr. Gregory N. Smith
- > Chancellor
- > Archdiocese of Vancouver
- >
- >
- >

---

**GET INTERNET ACCESS FROM JUNO!**

Juno offers FREE or PREMIUM Internet access for less!

Join Juno today! For your FREE software, visit:

<http://dl.www.juno.com/get/web/>.

**Msgr Gregory Smith**

---

**From:**  
**Sent:** Friday, June 14, 2002 11:06 AM  
**To:** Msgr Gregory\_Smith  
**Subject:** FW: Clergy Abuse/Westminster Abbey

-----Original Message-----

**From:**  
**Sent:** Friday, June 14, 2002 9:48 AM  
**To:**  
**Cc:** Msgr Gregory\_Smith  
**Subject:** FW: Clergy Abuse/Westminster Abbey

-----Original Message-----

**From:**  
**Sent:** Friday, June 14, 2002 5:37 AM  
**To:** [chancery@rcav.bc.ca](mailto:chancery@rcav.bc.ca)  
**Subject:** Clergy Abuse/Westminster Abbey

My dear Archbishop Exner,

How are accusations of clergy sexual abuse handled for your diocese?  
This involves my husband who was a student at Christ the King  
Seminary/Westminster Abbey in the 1960's where he was repeated abused by  
one of the monks there. I spoke to my bishop here in 1995 about this.  
At that time, Bishop Sullivan said "14 years old was consensual."  
Clearly things are changing here in the U.S. at this time. Please  
advise me on how you would like to me to proceed on behalf of my  
deceased  
husband and all of our children.

Yours in Christ,



FILE COPY

Archdiocese of Vancouver  
ARCHBISHOP'S OFFICE

August 19, 1998

Rt. Rev. Maurus Macrae, OSB, Abbot  
Westminster Abbey  
Mission, BC V2V 4J2

Dear Father Abbot:

In a telephone conversation on August 11, 1998, you asked me to once again consider the possibility of allowing Father Placidus Sanders to do some teaching on the college and theology level.

Since our telephone conversation, I have had the opportunity to again discuss the issue with my advisers and have come to the following conclusion. Considering the perceptions and the reaction of our laity, clergy, and some of our seminarians, the prudent course indicated is that Father Placidus not be allowed to teach. While I realize that this conclusion will place an extra burden on your teaching staff, I am of the opinion that the credibility of the Abbey and of the Archdiocese, which must be protected, requires it. I pray that God may bless you, your community and your important and appreciated presence and ministry in the Archdiocese.

With personal best regards and the assurance of my prayers, I remain,


Sincerely yours in Christ,

Most Reverend Adam Exner, OMI  
Archbishop of Vancouver

AE/mlm



## MEMORANDUM

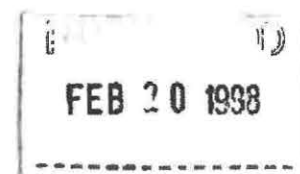
**Date:** February 20, 1998  
**To:** Archbishop Exner  
**From:** Father Gary Franken   
**Re:** Seminary of Christ the King Seminarians

My conversations with each of our seminarians at the Seminary of Christ the King had two objectives: To give them the chance to be heard in reference to Father Placidus Sander's trial and acquittal with the admission of other wrongdoing, and to inform them of the reasons why he is not teaching.

Virtually all of them were shocked at his admission of misconduct. Two volunteered that they cried. Some also mentioned that they were angry with the lack of forewarning and subsequent support. It seemed to them that Father Sander's admission of sexual impropriety was, from the institution's perspective, a non-event. Some of the monks were said to have updated the seminarians on the trial proceedings, but the concern there was his acquittal on the charges.

Most of the seminarians did not say that they have any difficulty with being in Father Sander's presence. Indeed, since they know him personally, they have enough of their own knowledge of him that this new information did not suddenly give them a negative perspective on him. They were concerned about the seriousness of the misconduct and one mentioned that he thought future seminarians who do not yet know him may be disturbed about being around him. Some common comments were: "It's in the past." "It only happened once." "We're supposed to forgive and get on with things." The seminarians who have him as a spiritual director continue to see him for direction and reported no worries or fears.

Two outstanding reactions that were mentioned to me come from two of our younger men. One said his parents phoned him and were upset, asking "what's going on up there?" Another mentioned that something good has come out of the situation: he is now attempting to deal with the fact that he was abused several years ago (not in the seminary). He is having a difficult time right now. I told him that we are ready to support him with counselling, not to mention prayer.





Memo to Archbishop Exner  
February 20, 1998

Page 2

The information that I wanted to pass on essentially dealt with the fact that his admission of wrongdoing is not insignificant. I presented a scenario in which there were three possible elements to a serious wrong. The first that the event remain occult and is dealt with (hopefully) properly at that level. The second that the wrong be perpetrated by someone in authority, adding an extra dimension of seriousness. The third that the wrong becomes public, creating scandal for all—not just those in the church. (I did not add a fourth, that the wrong be done to a minor.)

By means of this scenario, I attempted to show that Father Sander's admission needs to be dealt with—not as punishment, but for the sake of the Church, i.e., not only for people in the Church who are understandably confused by his actions and position, but also for the church's position in the world. (I do feel that the Abbey's response of carrying on as if nothing had happened did influence the thinking of our men. I hope that my explanation validated their misgivings and helped them see that priests are accountable for their behaviour to the entire Church.) I was able to explain that this is why he is not teaching.

Apparently some of the men knew that there is a difference in perspective on this matter between the Abbey and the Archdiocese. I neither confirmed nor denied this, nor did I give any indication of how long he wouldn't be teaching. Only one person mentioned that he thought Father Placidus should still be teaching, in part because he sees this as a past matter, and in part because his absence on the teaching faculty is noticeable. Several did mention that the monks that are teaching his courses are (obviously) not as prepared as he was.

Statement — agreed to by J. Abbot, Maroon Walker, P.O.B.  
Dec. 18/99

**CONFIDENTIAL**

1. We accept the decision of the Supreme Court of British Columbia acquitting Father Placidus Sander of the criminal charges against him. We are grateful for the prayerful support of many throughout this difficult period.
2. Father Placidus deeply regrets the scandal caused by the isolated incidents of improper behaviour, admitted by him, which occurred thirteen years ago and which came out during the trial, but were not part of the proceedings against him. He recognizes the seriousness of his misconduct and is contrite and repentant.
3. Concerning withdrawal from teaching, Father was ordered by the Provincial Court not to be with students under sixteen years of age pending the outcome of the trial, which exonerated him.
4. Father Placidus has been withdrawn from teaching. He will undergo a professional assessment and will be provided with professional, psychological, and spiritual help as needed. The outcome of these measures will determine whether or not Father Placidus will resume teaching on the level of Arts and Theology.

Confidential

Statement to Abbot Maurus regarding Fr. Placidus' sexual conduct.

I was Rector of both the Major and Minor Seminary during the incidents referred to in Fr. Placidus' trial. Near the end of the 1983-84 school year when I was speaking to one of the seminarians about his vocation plans I learned he had had homosexual contact with one of the priests. The young man--he was 19--did not tell me who the priest was. When I reported the incident to the Father Placidus, the Vice-Rector, he answered at once that the person in question was himself. Both men made these disclosures to me within a few days of the event.

I spoke to Father Placidus again in more detail today. He told me that it was the only genital homosexual contact he has ever had. He said it was a case of masturbation in his office. I think he would be prepared to swear that it was the only instance of genital touching on his part. His truthfulness in admitting the event first during the police investigation and then at the trial is impressive in view of the consequences he must have foreseen. In his verdict the judge said he believed Father Placidus but not the complainants. And from my perception of his initial admission to me, I would say that if he were a pedophile he would not have admitted his involvement when I did nothing more than report to him what the student had told me. That spontaneous and contrite acknowledgment made a deep impression on me.

In the report I sent, November 4, 1995, to Constable Clary I included these memories of Father Placidus' reaction: "He was broken up over the incident, mentioned to me the name of the priest to whom he had related the incident--which I presumed was in the sacrament of confession--and he told me he would do whatever I thought he should do. He also mentioned what a blow this would be to Father Abbot Eugene if he knew. I did not say anything to anybody. I was sure Father Placidus was genuinely sorry. I did not consider him as an aggressor but that his sympathetic disposition got him into the mess." Constable Clary told me the young man did not wish to place charges on Father Placidus.

To my mind truthfulness is one of Father's special virtues. In the 50 years I have known him--and during many of them I worked closely with him--I have never known him to tell the slightest lie; if anything, he is tediously and scrupulously exact in recounting what he knows.

He is a key member of our community, the backbone of our choir, a good teacher with heavy classes, a favorite with guests especially for those looking for a sympathetic ear. I think that both he and our community have already suffered very much from the false charges in the media and the papers have done little to publicize the verdict. Our community and the students must have been impressed by the calm and patience in which Father Placidus has taken the heat.

The From Pain to Hope program is appropriate for a genuine Pedophile or a pervert. The allegations and trial have taught Father more effectively than counselling would. If in addition we shelved him by disciplinary action that would tell our friends and the public that we consider Father's problem something more deep-seated than the single serious instance of weakness in an affectionate and sympathetic priest, then there would be an element of untruth in our own reaction.

Everybody on reflection is aware of human weakness and Catholics are routinely reminded of St. Peter's weakness. If his problem is thought to be more serious than just weakness, then a more professional assessment should first be made.

*Augustine Kalberer, D.S.B.*  
Augustine Kalberer  
December 17, 1997

CONFIDENTIAL

1. We accept the decision of the Supreme Court of British Columbia acquitting Father Placidus Sander of the criminal charges against him. We are grateful for the prayerful support of many throughout this difficult period.

2. Father Placidus deeply regrets the scandal caused by the isolated incidents of improper behaviour, admitted by him, which occurred 13 years ago and which came out during the trial, but ~~was~~<sup>was not</sup> part of the proceedings against him. He recognizes the seriousness of his misconduct and is contrite and repentant.

3. Concerning withdrawal from teaching, Father was ordered by the Provincial Court not to be with students under 16 years of age pending the outcome of the trial, which exonerated him.

4. As to further restrictions on his teaching activities and monastic life this will be decided by Archbishop Adam Exner and Abbot Maurus Macrae.

*4. Father Placidus <sup>has been withdrawn from teaching</sup> ~~will~~ <sup>will</sup> undergo a period of ~~seclusion~~ <sup>seclusion</sup> and will be provided with professional, psychological, and spiritual help as needed. The outcome of these measures will later indicate whether or not Father Placidus will ~~be permitted to teach~~ <sup>be permitted to teach</sup> ~~at the level of Arts and Philosophy.~~*

March 29/98 - Mission - interw. with Fr. Abbot-Maurice.

re: Fr. Klarides -

- told him -

- some seminarians uncomfortable with Fr. Klarides

- some parents disturbed

- Concubors - some - should not teach

- 2 more present not to let him teach.

- Abbot Maurice -

- spoke of Fr. Balasuriya & process by which he was reconciled with Church.

- felt there should be some process for cases like Fr. Klarides - but didn't know what such a process would look like - particularly because the general public was involved - & what Fr. Klarides admitted doing cannot be undone -

- will ask around re: possible process - in meantime Fr. Klarides will not teach.

+ add.

- Acies will be held on March 22<sup>nd</sup> or March 29<sup>th</sup>.
- On May 14<sup>th</sup>, there will be a mass for Edel Quinn.

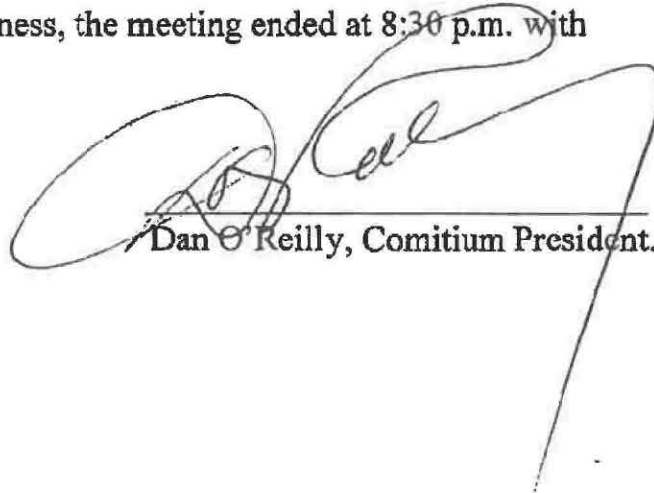
**PRAESIDIA TO REPORT IN JANUARY:**

- A) Mary, Queen of the Home Praesidium
- B) Mystical Rose Praesidium

**FIRST SATURDAY DEVOTION** for January at Holy Rosary Cathedral:  
Mary, Queen of the Home Praesidium is in charge.

**NEXT MEETING** will be held on January 26<sup>th</sup>, 1998 at 7 p.m.

There being no further business, the meeting ended at 8:30 p.m. with concluding prayers.



Dan O'Reilly, Comitium President.



~~for the ...~~

Feb. 26/98 - Conductor

Ward -

- Lewis - some prudent do not do
- Morse - should do (can manage without him)
- Smith - should do
- Ferson - should do
- Jensen - should not do
- Mason - having him do not problems
- Ross - some prudent do not do - to have things done

- original complaints to - would bring matter to public & to Finance -  
 Names would go to Langley for Coll. Card.

Dr. Abbot - Feb 13/98 - ...

① - ... a reasonable doubt.

② - Williams (VAD) ...

1 1/4 page ...

"The ... the ... of ..."

- He ... - because of close proximity to the ...  
- general publicity re: charges of ...

- Pass ... - historical or commercial ...  
be in pairs or in setting that discourages too great a feeling of privacy.

- did not administer any tests -

- Awaiting report from Dr. ... - re: reactions of our ...

- Re: Incident admitted -

- Dr. Pleasides - ...

- Dr. Abbot - "Should if students felt they are at risk"

- It could take responsibility - ...

- Want to see Dr. Hay's report - will get back to him

## Convention 1997/98 Itinerary

(subject to minor changes)

### Friday March 20th.

2:00 - 4:45 pm	Check in & starting of Committee meetings
4:45 - 5:00 pm	Bus departs for St. John Vianney
5:00 - 6:00 pm	Dinner
6:00 - 7:00 pm	Opening Ceremony
7:00 - 9:00 pm	Spiritual & Social
9:00 - 9:15 pm	Bus Departs for Hotel
9:15 - 10:00 pm	Committee Meetings
12:00 am	Lights out

### Saturday, March 21st

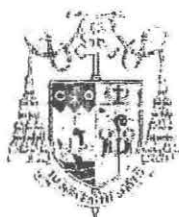
7:00 - 8:00am	Wake Up
8:00 - 8:30 am	Breakfast
8:30 - 9:00 am	Bus Departs to St. Ann's
9:00 - 10:30 am	Session I
10:30 - 10:45 am	Break
10:45 - 12:00 pm	Session II
12:00 - 1:00 pm	Lunch and Awards
1:00 - 3:00 pm	Session III
3:00 - 3:30 pm	Break and Prepare for Installation of Officers
3:30 - 4:00 pm	Installation of Officers
4:00 - 5:00 pm	Mass
5:15 - 5:30 pm	Bus Departs for Hotel
6:30 - 8:30 pm	Banquet
9:00 - 1:00 am	Dance
1:30 am	Lights out.

### Sunday, March 22nd

8:00 - 9:00 am	Wake up
9:00 - 10:00 am	Breakfast
10:00 - 12:00 pm	Session IV
12:00 - 1:00 pm	Check Out.

Fr. Allet Marce, O.S.B. - Dec. 31/97

- plan to have assessment done in Vancouver by Mr. McLean & his partners -
- end of time for appeal Jan. 15/98
- Alice send me copy of judgment
- Not opposed to going to Congreg. for Education in Rome -
  - feel it will be difficult to present the case properly.
- Wait till we have | ① judgment  
                                  | ② Assessment report.



Archdiocese of Vancouver  
ARCHBISHOP'S OFFICE

April 15, 1993

TO: ALL DIOCESAN PRIESTS

Reverend and dear Father:

I am writing about our 1993 clergy retreats, which will take place at Westminster Abbey. The first will run from May 17th - 21st and the second from May 24th - 28th. Both will be preached by Rev. Anthony Mancini from the Canadian Centre for Human Development in Montreal. Father Mancini preached the priests retreat in the Nelson diocese a couple of years ago and was very warmly received.

Please indicate on the form below which retreat you would prefer to attend, and return to the Chancery Office no later than May 1st. If there are special circumstances which prohibit your making either retreat, please contact me as soon as possible. As usual, each retreat begins Monday at 8 p.m. and concludes Friday after the noon meal.

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

---

Preference for the 1993 Archdiocesan Priests' Retreats:

1st Retreat, May 17-21 \_\_\_\_\_ 2nd Retreat, May 24-28 \_\_\_\_\_

---

Signature

Parish

Return to CHANCERY OFFICE, 150 Robson Street, Vancouver, BC, V6B 2A7.

1. We have always been ready to accept the judgment of the court and accept the consequences of any ruling which the court may make.

2. ~~We~~ <sup>In</sup> ~~the~~ <sup>the</sup> ~~past~~ <sup>past</sup> ~~we~~ <sup>we</sup> ~~regret~~ <sup>regret</sup> ~~the~~ <sup>the</sup> ~~incidents~~ <sup>incidents</sup> of ~~the~~ <sup>the</sup> ~~past~~ <sup>past</sup> ~~and~~ <sup>and</sup> ~~offer~~ <sup>offer</sup> ~~our~~ <sup>our</sup> ~~sincere~~ <sup>sincere</sup> ~~apology~~ <sup>apology</sup> to ~~all~~ <sup>all</sup> ~~who~~ <sup>who</sup> ~~have~~ <sup>have</sup> ~~been~~ <sup>been</sup> ~~hurt~~ <sup>hurt</sup> ~~by~~ <sup>by</sup> ~~our~~ <sup>our</sup> ~~administration.~~ <sup>administration.</sup>

3. ~~John~~ <sup>John</sup> ~~Placidus~~ <sup>Placidus</sup> ~~recognizes~~ <sup>recognizes</sup> ~~the~~ <sup>the</sup> ~~gravity~~ <sup>gravity</sup> ~~of~~ <sup>of</sup> ~~his~~ <sup>his</sup> ~~misconduct~~ <sup>misconduct</sup> ~~and~~ <sup>and</sup> ~~is~~ <sup>is</sup> ~~sincerely~~ <sup>sincerely</sup> ~~contrite~~ <sup>contrite</sup> ~~and~~ <sup>and</sup> ~~repentant.~~ <sup>repentant.</sup>

4. ~~John~~ <sup>John</sup> ~~Placidus~~ <sup>Placidus</sup> ~~has~~ <sup>has</sup> ~~been~~ <sup>been</sup> ~~withdrawn~~ <sup>withdrawn</sup> ~~from~~ <sup>from</sup> ~~teaching.~~ <sup>teaching.</sup> ~~He~~ <sup>He</sup> ~~will~~ <sup>will</sup> ~~no~~ <sup>no</sup> ~~longer~~ <sup>longer</sup> ~~be~~ <sup>be</sup> ~~provided~~ <sup>be</sup> ~~with~~ <sup>with</sup> ~~professional~~ <sup>professional</sup> ~~psychological~~ <sup>psychological</sup> ~~and~~ <sup>and</sup> ~~spiritual~~ <sup>spiritual</sup> ~~help~~ <sup>help</sup> ~~as~~ <sup>as</sup> ~~needed.~~ <sup>needed.</sup> ~~The~~ <sup>The</sup> ~~outcome~~ <sup>outcome</sup> ~~of~~ <sup>of</sup> ~~these~~ <sup>these</sup> ~~measures~~ <sup>measures</sup> ~~will~~ <sup>will</sup> ~~decide~~ <sup>decide</sup> ~~whether~~ <sup>whether</sup> ~~or~~ <sup>or</sup> ~~not~~ <sup>not</sup> ~~John~~ <sup>John</sup> ~~Placidus~~ <sup>Placidus</sup> ~~will~~ <sup>will</sup> ~~continue~~ <sup>continue</sup> ~~his~~ <sup>his</sup> ~~role~~ <sup>role</sup> ~~as~~ <sup>as</sup> ~~teacher~~ <sup>teacher</sup> ~~on~~ <sup>on</sup> ~~the~~ <sup>the</sup> ~~level~~ <sup>level</sup> ~~of~~ <sup>of</sup> ~~State~~ <sup>State</sup> ~~and~~ <sup>and</sup> ~~Local~~ <sup>Local</sup> ~~Education.~~ <sup>Education.</sup>

Address question - to Congregation for Education and Administration



ADDRESS TO THE CANADIAN CLUB OF TORONTO

"Business Accountability: Shareholders, Stakeholders or Society?"

Courtney Pratt  
President, Noranda Inc.

Royal York Hotel, Toronto  
Monday, September 29, 1997

"Surveys in North America and the U.K. consistently show that a large majority consider social responsibility a key element in their judgement of a company. Further, they state that people's judgement of a company on these dimensions affects their buying decisions in a significant way. What kind of marks does the general population give to business? An Angus Reid poll taken earlier this year showed that 45% of Canadians thought corporations were becoming "less responsible". As a businessperson, I find this statistic disturbing. I see many businesses, including mine and a number of those represented here today, working hard to become "more responsible" I have to conclude, however, that the work of this group alone is not enough and that we are not telling the story very well.

What is needed at this time is first of all an understanding of what business is actually doing. Then we will be in a position to discuss not whether business has a responsibility to community or social responsibility, but how that responsibility is to be met. The Imagine campaign of the Canadian Centre for Philanthropy, of which I am chairman, has set itself the task of initiating and facilitating the discussion."

For complete copies of this speech in French and English please call Noranda Inc.  
Communications Department  
Tel: (416) 982-7181  
Fax: (416) 982-7446  
Web Site: [www.noranda.com](http://www.noranda.com)

LOWER MAINLAND REPORT

# Monk admits consensual sex

CHILLIWACK — A Westminster Abbey monk on trial on sexual-assault charges says he had consensual homosexual relations with an older student.

Harold Vincent Sanders, known as Father Placidus, told B.C. Supreme Court

yesterday he had consensual sex with an 18-year-old seminary student on one occasion in the 1980s. He said he often gave students hugs and kissed one student on the lips twice.

But the 70-year-old monk insisted he never touched

boys without their consent. "I respect people. That is such an important thing in my beliefs."

He is charged with buggery, gross indecency and indecent assault relating to a series of alleged incidents in the 1970s.

Three complainants testified Sanders sexually assaulted them when they were teens living at the monastery and he was responsible for monitoring the junior boys' dormitory.

He remains a teacher at the Mission abbey. — Sterling

## Burnaby

It's time to light up the heights.

The Heights Merchants Association is sponsoring the second annual Heights Fountain Square tree-lighting ceremony at MacDonald Avenue and Hastings Street tomorrow.

Mayor Doug Drummond will officially light up the 2,000 white, green and red Christmas lights in the square at 5 p.m.

There's free hot chocolate and cookies and entertainment by the Burnaby North Secondary Choir and the Noodle Brothers Elves.

Santa Claus will pay a visit to hand out candy canes to the kids and unwrapped toys for the Burnaby Christmas Bureau can be dropped off at the square.

## Pitt Meadows

Visitors to Grant Narrows regional park and Swan-e-set golf club may



A quick look at news around the region

soon face less of a trek to get there, says Mayor Dave Duncan.

He said the district is about to start work on a culvert to replace a bridge that was burned in September. The province has agreed to support the \$425,000 culvert plan rather than a more costly single-span bridge and the funding is the only thing holding up the work, he said.

## Abbotsford

Patients requiring hip or knee surgery wait at least 10 weeks longer for their operation at two Fraser Valley hospitals than anywhere else in

the province, says a Fraser Valley Health Region report.

A health ministry report released in October says the provincial average for hip or knee surgery is 10 to 12 weeks. However, a study conducted by the FVHR shows waits for these same operations at Chilliwack General hospital and Matsqui-Sumas-Abbotsford hospital are up to 22 weeks long.

Abbotsford police are asking for public assistance in locating a man requiring medical attention.

Brian Mathot, 27, was last seen at 6 a.m. Sunday at his residence on Clearbrook Road. Mathot suffers from a medical condition and requires treatment. Police said his health will be in serious jeopardy if he does not receive medication soon.

Mathot is five feet three inches tall, weighs 220 pounds, and has brown hair, brown eyes and a high-pitched voice.



Grouse Mountain  
The Peak of Vancouver

\*Favorite Night Season's Pass

(upgrades to full season's pass available)

\*Four, 2 hour lessons with lift tickets

included . . .

When you purchase either package

# FUTURE SHOP

It's for

# YOU!



## No Contract

No binding commitment!

## No Boundaries

Coast to coast national coverage!

## No Worries

Generous 500 minutes of evening and weekends/month!

**NOKIA**  
05042160 NOKIA 2160

**FREE SERVICES INCLUDED:**

- Caller ID
- Per second billing

**PLUS A CANCEL AT&T EXCLUSIVE:**

- Your first 400 incoming calls per month are

FREE!





Madeleine Sophie Barat  
Foundress of the Society of the Sacred Heart

An early 19<sup>th</sup> Century Frenchwoman, Madeleine Sophie Barat championed the need for the education of women. This truly remarkable woman was born in the province of Burgundy and grew up surrounded by affection and security. She was not yet seventeen when 1794 ushered in the Reign of Terror. Though not imprisoned herself, she suffered with her compatriots who were in hiding or facing the guillotine. It was her deep faith and rich spiritual life that carried her through those days.

Today, the Society of the Sacred Heart educates women in some 35 countries. Her followers remain faithful to her inspiration. Like her, they remain open to new situations, making her vision their own – that people become ever more aware of truth, of love, of freedom and of responsibility. Besides their involvement in traditional forms of education at all levels, many are involved in adult education and other activities for human development including the promotion of justice.

Madeleine Sophie Barat died in 1865 and in 1925 was canonized by Pope Pius XI.

CONVENTS OF THE SACRED HEART  
NATIONAL ALUMNAE ASSOCIATIONS

Belgium	Italy
Argentina	Japan
Australia	Kenya and Uganda
Austria	Korea
Brazil	Malta
Canada	Mexico
Chad	New Zealand
Chile	Peru
Columbia	Poland
Cuba	Puerto Rico
Egypt	Spain North
England and Wales	Spain South
France	Taiwan
Germany	The Philippines
Holland	U.S.A.
Hungary	Venezuela
India	Zaire
Ireland and Scotland	

March 28, 1997



Rome  
23 December, 1996

Mary Cecelia Harrison  
#1509 - 1450 Chestnut Street  
Vancouver, British Columbia V6J 3K3  
Canada

Dear Mary Cecelia,

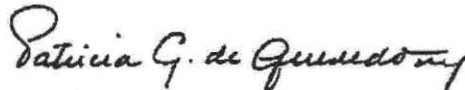
Recently it was brought to my attention that you, an alumna of the Sacred Heart, have initiated an essay contest in Vancouver at the University of British Columbia on the topic: "The Creative and Responsible Use of Freedom."

I want to congratulate you and to assure you of my support to encourage the exploration of freedom as a matter of education, to seek its depth and respond to it. I agree also that such an understanding is a matter of justice. Too often we have used this gift for our own self-interest, and few people, especially decision-makers, seem to have any interest in or understanding of freedom. Mega-projects proceed which damage the ecological system and force people out of work.

I encourage and support you in your desire to involve the local alumnae associations in similar essay projects at the university level. The publication of the best essays in book form by the United Nations would, indeed, highlight the importance of the potential of this gift of freedom in the formation of a vital society.

I pray that God may bless you and bring to fruition this worthwhile project.

With affectionate good wishes,



Patricia Garcia de Quevedo, RSCJ  
Superior General

Casa Generalizia  
Societa' Del Sacro Cuore  
Via Tarquinio Vipera, 15  
00152 Roma (Italia)



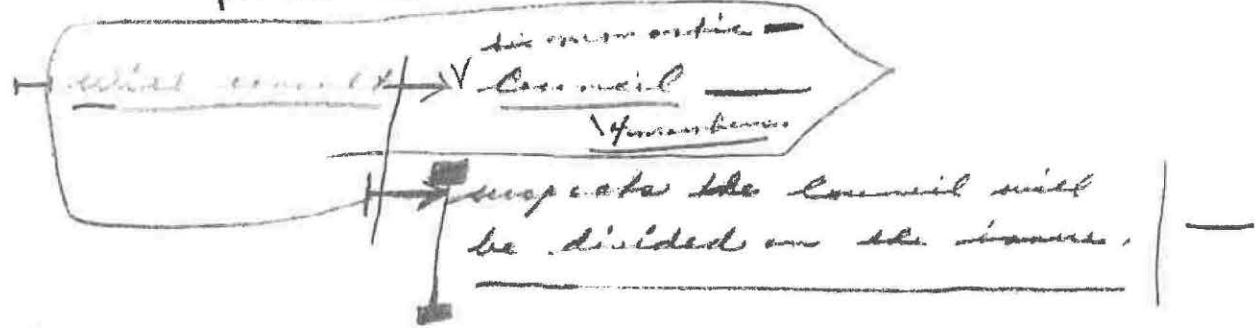
- pro-posed - any above that - not decided - signs for to stay away from unstable
- the document of the university -

11/10

- not allegation of mal practice
- Problem of the University is the document

- file is filed by the university
  - explained how matters arose
  - committee concluded that the university
    - asked if the university wanted to make any allegations in the document said no

- Went over prepared from statement -
  - suggested some changes
  - students will be opposed to this



What alternatives do we have?

Office of the Deputy  
Prime Minister and of the  
Minister of Canadian Heritage



Cabinet de la vice-première  
ministre et de la ministre  
du Patrimoine canadien

Ottawa, Canada K1A 0M6

JAN - 7 1997

Ms. Mary Cecelia Harrison  
1509 - 1450 Chestnut Street  
Vancouver, British Columbia  
V6J 3K3

Dear Ms. Harrison:

On behalf of the Honourable Sheila Copps, Deputy Prime Minister and Minister of Canadian Heritage, thank you for your letter of August 14, 1996, regarding "The Responsible Use of Freedom" essay contest of the University of British Columbia. The Secretary of State (Multiculturalism) (Status of Women) has also brought this initiative to the attention of the Minister and I am providing her with a copy of this reply for her information.

The Minister appreciates your making her aware of the essay contest that you have established to encourage Canadian students to reflect on the fundamental values that define our society. There are no programs within the Department of Canadian Heritage, however, that can provide support for this initiative. I encourage you, nonetheless, to continue your efforts to stimulate debate on the meaning of a responsible citizen in a free society.

I regret that my response could not be more favourable. Please accept our best wishes.

Yours sincerely,

A handwritten signature in cursive script, appearing to read "JBoutet".

Jean Boutet  
Policy Advisor

c.c.: The Honourable Hedy Fry, P.C., M.P.

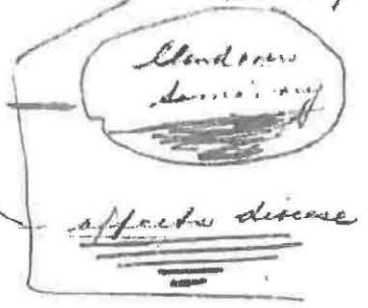
Canada

Constitution - Review 70

- Assessment - for benefit of the
- No teaching -
- No teaching of self -

not good  
 + ...  
 but ...  
 part of ...

evolve / creditability of / Church



- not fair for the to be punished

the Church - to be punished  
 by not doing all that  
 can be done to reverse the creditability  
price assessment

Refers

- Assessment - no teaching  
 + professional help as needed

- system review of  
personnel staff - student relationships

- 1 - Withdrawn from teaching
- 2 - Assessment
- 3 - prof. help as needed

What possible  
 of Longport Lewis  
 re: ...

(This ... of the ... may be  
 determined by the ...)



In Abbot - 13/97

- 3 complaints to - 6 strategies - suggested of school -

- Mr. ... had any ... matter - left ... (P. King or ...)

- Lawyer does ... appeal ... 30 days -

- Letter of ... - H. ... student ... in ... already ordained (Kevin ...)

mentioned in ... proceedings

- Mr. ... ... Dr. ... removed ... 6 ... after ... to ... ( ... by ...)

- ... was ... was satisfied ... was ... danger to ... kept ...

- When ... laid - 1995 - was moved out of high school - ... + restriction ... with ...

Dept. of ...

- Still ... Students support ...

- Appropriate to say something in B.C. ... Abbot requires

- Statement from Abbot

- We draft ... for Abbot - for his input or approval then we can ... in B.C. ...

limited to 2000 words per page -

to address

the following / -

to do

- (1) acknowledge the error
- (2) apologize for that error
- (3) What measures to ensure it won't happen again

Press release

Atty -  
Fax 826-0704

It is always desirable to accept the judgment of court & accept the fact of judgment. It is desirable of any criminal officer involved in incidents of 3 years ago.

Regret that improper behavior admitted by the Plaintiff in the court proceedings & apologize to all who have been hurt by the defendant.

Measure taken to ensure it won't happen again.

(specific) - won't hesitate to have contact with students

(non-specific) - appropriate measures to be taken to ensure it won't happen again



THE HOPE ENERGIZING THIS PROJECT IS —

THAT THE IMMENSE SACRIFICES OUR YOUNG HAVE  
MADE THROUGH THE AGES TO PROTECT OUR  
FREEDOM WILL BE HONOURED.

THAT THE POTENTIAL BENEFITS OF USING FREEDOM  
RESPONSIBLY AND CREATIVELY WILL BE RECOGNIZED.

THAT MULTINATIONAL USES OF FREEDOM WILL BE  
AVAILABLE FOR STUDY.

THAT AN UNDERSTANDING OF IDEAS ABOUT RE-  
SPONSIBLE CREATIVE FREEDOM FROM MULTINATIONAL  
SOURCES WILL PROMOTE TOLERANCE, PEACE AND  
TRUST.

TRUST OPENS THE HEART AND MIND AND MAKES US  
HUMAN.

Your Grace,

- Did you want to  
put this in your  
file? ?

Louise

Dear Fr. Klocider,

Thank you for your kind words  
written and for your apology which  
I fully accept. I do not doubt your  
sorrow and am confident that you  
have made appropriate amendments.  
I have no desire to impose any  
further penances on you. The measures  
taken were judged necessary to  
assure the general public that your  
admission in court was taken  
seriously and to safeguard the  
credibility of the Abbey & the Church.  
I hope you can understand this.  
Please rest assured of my good  
will and my prayers.

God bless,

+ A. [Signature]

Dec. 19, 1997

Dear Archbishop Exner,

While I thank you for your prayers  
and support these past two years,  
I beg your pardon for the pain and  
scandal of sin causing you,  
my fellow priests, and the  
Church.

Each day, I unite my prayers  
and sufferings with the Sacred  
Heart in reparation and for  
vocations to the priesthood and  
religious life.

May Our Saviour bless you with  
a grace-filled Christmas.

J. Devine

## MEMORANDUM

**RE:** CONSULTORS MEETING

**DATE:** December 16, 1997

1. I think that Canon 253 §1. is relevant:

Only those persons are to be appointed by the appropriate bishop or bishops to teach the philosophical, theological and juridical disciplines in a seminary who, being outstanding in virtue, have obtained a doctorate or licentiate from a university or faculty recognized by the Holy See.

The Ottawa commentary equates *virtutibus praestantes* with "moral excellence".

2. The attached excerpts from the NCCB's Program of Priestly Formation "provide some relevant canonical commentary.

## CANON 1357

**Relationship of the Local Ordinary to the Seminary Owned and Operated by Religious (N.C.C.B., 3 March, 1976)**  
Private.

The following document forms Appendix V of the *Program of Priestly Formation*, second edition, drawn up by the National Conference of Catholic Bishops (U.S.A.) and approved by the Sacred Congregation for Catholic Education on 3 March, 1976, for a period of five years.

## I. STATE OF THE QUESTION

Ecumenical endeavor, liturgical renewal, theological investigation, controversy over the role and life-style of the priesthood today are major issues of divided opinion in priestly formation.

The NCCB *Program for Priestly Formation* is sometimes interpreted variously by some Ordinaries and seminaries.

The traditional confusion over the definitions of responsibility and competence of local Diocesan and Religious Ordinaries is a practical problem particularly where the above issues are concerned.

The problem is further complicated because the consultative and advisory role of the NCCB Committee on Priestly Formation is apparently misunderstood and sometimes thought or desired to be of determinative jurisdiction.

II. COMMUNICATION  
APPROACH TO COOPERATION

A general posture of open communication and discussion about matters of mutual concern to the local Diocesan Ordinary and the Rector of the Seminary is essential.

Regularly established meetings (e.g., end of semester) between Bishop and Rector seem advisable. Reports of

plans, progress and problems for the Ordinary's information, reaction and suggestions is helpful. Consultation concerning major changes and programs seems advisable. Matters which relate directly to the Bishop's jurisdiction, e.g. certain liturgical practices, matters which affect Diocesan policy, certainly ought to be part of regular communication and dialogue.

Opportunities for the Bishop to communicate with the Seminary Board of Trustees should be available to him and vice versa. In some cases it may be desirable that he be a member of the Board.

Opportunities for the Bishop to meet and dialogue with faculty members and the seminarians about the philosophy of priestly formation is likewise desirable.

In other words care should be taken to plan open communication and public relations between seminary and local Ordinaries.

III. CANONICAL PRINCIPLES TO GUIDE THE  
FORMAL RELATIONSHIP BETWEEN LOCAL  
ORDINARIES AND RELIGIOUS IN THE MATTER OF  
PRIESTLY FORMATION

## A. Canonical Principles

1. General norms for relationship between religious and local Ordinaries.<sup>1</sup>

a. "The privilege of exemption, by which religious are called to the service of the Supreme Pontiff or other ecclesiastical authority and are withdrawn from the jurisdiction of bishops, applies chiefly to the internal order of their communities so that in them all things may be more aptly coordinated and the growth and depth of religious life better served . . . this exemption however does not exclude religious in individual dioceses from the jurisdiction of the bishop in accordance with the norm of law, insofar as the

<sup>1</sup>Cf. Appendix at end of this document, section B [Converting the references in the document to footnotes and the addition of references to C.L.D. are the work of C.L.D.]

performance of the pastoral office and right ordering of the care of souls require."<sup>2</sup>

b. "All Religious, even the exempt, are bound by the laws, decrees and ordinances enacted by the local Ordinary for various activities, in those matters which touch upon the exercise of the sacred apostolate, as well as for pastoral and social action prescribed or recommended by the local Ordinary."<sup>3</sup>

c. "Moreover, Religious are also bound by the laws and decrees issued by the local Ordinary according to the norm of the law regarding the public exercise of worship in their own churches and in public and semi-public oratories if the faithful ordinarily attend themselves. The proper rite of the Religious remains intact which they lawfully use for their own community alone, taking into consideration the order of the Divine Office in choir and the sacred functions which pertain to the special purpose of the institute."<sup>4</sup>

d. "Works proper or special to the institute, which are carried out in its own houses, even if these are rented, depend on the superiors of the institute who according to the constitutions rule and direct them. However, these works are also subject to the jurisdiction of the local Ordinary according to the norm of law.

"Works which have been entrusted to the institute by the local Ordinary, however, even if they may be proper or special to it, are under the authority and direction of the same Ordinary, without prejudice, however, to the right of the religious superiors to exercise vigilance over the life of the members of the institute, and in conjunction with the local Ordinary, over the fulfillment of duties committed to them."<sup>5</sup>

Note: The distinction between "works proper and special to the institute which are carried out in their own houses," and "works which have been entrusted to the institute by the local Ordinary, even if proper and special to the institute,"

<sup>2</sup>*Christus Dominus*, n. 35, 3.

<sup>3</sup>*Ecclesiae Sanctae*, n. 25, 1 [C.L.D., 6, p. 278]. *Now cf. canon 678*

<sup>4</sup>*Ibid.*, n. 26 [C.L.D., 6, p. 279].

<sup>5</sup>*Ibid.*, n. 29, 1 and 2 [C.L.D., 6, pp. 279-280].

in an important one. In the case of the former works, the religious superior has jurisdiction, and the local Ordinary coordinates the activity of the religious community with other apostolic activities in the diocese. In the case of the latter, the local Ordinary has jurisdiction over the work, and the religious superior's concern is confined for the most part to the internal affairs of the community.

How do we distinguish works which are "proper and carried out in its own houses," and those which are "entrusted to the institute, even though proper"? There is no definition of these works given in law. In practice, it seems we must take into consideration who instigated the work, and who finances it. Thus, if a high school were built and financed under the inspiration of a religious community, it would be a work "proper to the community and carried out in its own house." If the high school were part of the diocesan system, and built and financed by the diocese, it would be work which was "entrusted to the religious community, even though proper to it."<sup>6</sup>

2. General norms which apply more specifically in the matter of Priestly Formation.

a. It is important to note that even in view of the provisions of *Ecclesiae Sanctae*, which are experimental,<sup>7</sup> privileges of religious communities remain in effect because they are not specifically revoked.

Some religious communities of men have the privilege or right of immemorial custom of receiving students for the diocesan priesthood into their studia, and some even have the right to receive lay people.

b. The effect of the documents *The Basic Plan for Priestly Formation* and *The Program of Priestly Formation* of the NCCB is extremely important insofar as relations between seminaries and Ordinaries, whether religious or local, is concerned.<sup>8</sup> These documents give guidelines, at times both detailed and definite, that must be followed by both seminary and the Ordinary. Hence, the Ordinary does not

<sup>6</sup>Cf. "Cooperation of Religious with Local Ordinary," O'Rourke, in *Jurist*, 27 (1967), no. 4.

<sup>7</sup>Cf. Introduction [C.L.D., 6, p. 264].

<sup>8</sup>Cf. Appendix, section C, n. 2.



have an absolute right to determine goals, objectives and strategy for the seminary, nor do the seminary officials have an absolute right. Both must abide by the directives mentioned above. In these directives, there is some provision for due process of law, should there be disagreement between the Ordinary and the seminary officials.<sup>9</sup>

These documents also provide for objective evaluation by a team of competent people acquainted with education and seminary formation, and for referral to higher authorities should there be some disagreement.<sup>10</sup> These factors should eliminate some of the difficulties that might ordinarily occur in the relationship between Ordinaries and seminary officials.

c. In order to understand clearly the jurisdiction of the local Ordinary and the major superior of a religious seminary, it seems we must distinguish between the right of vigilance and the right of disposition. The right of vigilance enables the Ordinary in question to observe a situation, to ask questions about it, and make recommendations concerning it. If the Ordinary does not think that the situation is corrected, he has the right to bring the matter to a higher authority. The right of disposition enables one not only to observe and evaluate a situation, but it also gives the right and obligation to take steps necessary to correct the situation, such as changing policy or removing people from office. Hence, in a school conducted by religious, if it is a proper work, the local Ordinary would have the right of vigilance only; in a school operated by religious, but only "entrusted" to them, the local Ordinary would have the right of disposition as well.

Though this distinction between the right of vigilance and the right of disposition is not contained in the code, it seems to be presupposed, and it seems to be the working principle underlying statements of the Council and the practice of the Roman Congregation.<sup>11</sup>

<sup>9</sup>Cf. e.g., *The Program of Priestly Formation*, ed. 2, nn. 218, 241, 205.

<sup>10</sup>*Loc. cit.*, n. 40, footnote 1; 41; n. 268.

<sup>11</sup>Cf. *Ecclesiae Sanctae*, nn. 30, 31, 39 [C.L.D., 6, pp. 280 and 282]; private letters of Congregation of Seminaries, 27 April, 1964, 25 November, 1970.

The significance of this distinction is important in delineating the rights of local Ordinaries and religious major superiors in many different situations.

### B. Specific Applications of the Principles

1. Seminaries which are conducted by religious for the training of religious candidates as well as candidates for the diocesan priesthood:

a. The Ordinary of such a seminary, *qua* institution would be the religious major superior. The local Ordinary would have the right of vigilance *qua* institution.

b. Insofar as candidates for the religious priesthood are concerned, the Ordinary is the major superior of the religious community that conducts the seminary. The Ordinary of the students for the diocesan priesthood would be the local Ordinary of the place where the seminary is located, even if he does not have students from his own diocese studying there.

At first glance, it might seem strange to say that the local Ordinary of the place would be the Ordinary of the seminary, even if he does not have students there. Would it not be better to have the various Ordinaries of the diocesan students involved in the administration of the seminary? The reason the local Ordinary of the place where the seminary is located becomes involved is because of the nature of the school, not because he has students there. The local Ordinary has the general right to visitate schools conducted by religious if they educate students who do not belong to the religious institute.<sup>12</sup> In the case of institutions which educate students for the priesthood, this right is more detailed and spelled out in the law, because of the importance of the work being done there.<sup>13</sup> Thus, the right would extend to academic, spiritual, and disciplinary matters insofar as diocesan students are involved.

c. Does the local Ordinary have the right to appoint and

<sup>12</sup>*Ecclesiae Sanctae*, n. 39 [C.L.D., 6, p. 282].

<sup>13</sup>Cf. *The Program of Priestly Formation*, n. 202.

remove people from the faculty of a seminary conducted by religious for both diocesan and religious candidates? In this case, we must use the distinction between works "proper and special to the institute which are carried out in their own houses," and works "entrusted to the institute by the local Ordinary." In the case of the former, it does not seem that the local Ordinary has the right to appoint people to the faculty, nor to remove them, since the apostolic work "depends upon the superiors of the institute who according to the constitutions rule and direct them."<sup>14</sup> In the case of a seminary that is an "entrusted" apostolic work, however, it would seem that the local Ordinary would have more power. In this situation, members are appointed to this work by their own religious superior, "after mutual consultation with the local Ordinary."<sup>15</sup> However, in this type of apostolic work the local Ordinary has the right to remove a person from office, having notified the religious superior.<sup>16</sup> In this case, the prudent way to proceed would be to define in writing the rights of the various Ordinaries and the people involved in the institutions.<sup>17</sup>

How would one distinguish a seminary which is "proper" to a religious institute from one that is "entrusted"? Two factors should have to be considered: who exercised the apostolic initiative in founding the seminary; who finances and owns the seminary? If the religious community established the seminary, having obtained the necessary permission for founding a religious house, and owns and supports it, then it would seem to be a "proper" work of the institute. If the local Ordinary, on the other hand, founded the seminary, owns and supports it, and merely hires the religious to run it and teach in it, then it would be considered as "entrusted work."

2. Seminaries conducted by religious for the training of diocesan seminarians:

<sup>14</sup>*Ecclesiae Sanctae*, n. 29, §1 [C.L.D., 6, p. 279].

<sup>15</sup>*Ibid.*, n. 30 [C.L.D., 6, p. 280].

<sup>16</sup>*Ibid.*, n. 32 [C.L.D., *loc. cit.*]

<sup>17</sup>*Cf. ibid.*, n. 30 [C.L.D., *loc. cit.*]

a. Some seminaries are conducted by religious, at the request of a local Ordinary, or a group of Ordinaries. Usually, this type of seminary would be considered an entrusted work, and the local Ordinary would be considered the Ordinary of the seminary in regard to its academic, spiritual and disciplinary preparation of the seminarians. The circumstances of the initial foundation, however, and the support of the seminary, might determine that the seminary is a proper work of the institute. If it is a "proper" work, then the norms outlined in the above section apply.

b. If it is an "entrusted" work, the major superior of the religious community would retain the right to appoint the members of his community who would serve as faculty members, after consultation with the local Ordinary.<sup>18</sup> Diocesan priests or lay people who would serve as members of the faculty would be appointed by the local Ordinary. "In this matter the superior and the authority are legally equal and the action of the one does not require the consent of the other, nor is the one bound to make known to the other the reason for his judgment, much less prove it, though recourse to the Apostolic See, without suspensive effect (*in devolutive*) remains open."<sup>19</sup>

The ability to remove a man from office without giving reasons or without proving them, seems to violate the norms of due process of law, a natural right. Moreover, it is severely destructive of morale and perhaps of an individual's reputation. Norms such as this should be changed in the new Code of Canon Law. Moreover, since these seminary norms are experimental, it is suggested that the proper authorities be notified concerning the injustice of this type of procedure.

3. Seminary programs which are conducted by Schools of Theology, affiliated with universities or not:

a. A few schools of theology, some of them associated with universities, have programs for the education of diocesan seminarians. There are usually some other people enrolled in the School of Theology as well—priests, sisters, and lay men and women. The local Ordinary, it seems,

<sup>18</sup>*Ecclesiae Sanctae*, n. 30, §2 [C.L.D., *loc. cit.*]

<sup>19</sup>*Cf. Ibid.*, n. 32 [C.L.D., *loc. cit.*]

would have the right to jurisdiction insofar as the academic, spiritual, and disciplinary matters are concerned for the diocesan students. However, he would not have the same right for other students. Rather, he would have the rights that are proper to local Ordinaries concerning schools, which are not as intensive as the rights concerning seminaries (right of vigilance).

As *Christus Dominus* states, "Catholic schools conducted by religious are also subject to the authority of the local Ordinaries as regards policy and supervision, but the right of religious to direct them remains intact."<sup>20</sup>

b. Complicating the matter a bit is the fact that some of the universities which have Schools of Theology have become "lay" institutions. Whether or not this removes them from the jurisdiction of the Ordinary is an interesting legal question.

c. When considering programs conducted by Schools of Theology for diocesan priests, we must once again determine whether or not the school is "proper" to the institute, or "entrusted" to it. As indicated, this makes a difference in the appointment and removal of professors and administrators.<sup>21</sup>

#### IV. PROCEDURES FOR RESOLVING PROBLEM SITUATIONS

a. A necessary preliminary to more formal procedures should be a personal discussion between the local Ordinary and the seminary rector to clarify and, if possible, to resolve any problem situation.

If discussions on the level of the local Ordinary and the seminary rector do not resolve the situation, then serious personal attempts at conciliation should be made in the spirit of charity between the local Ordinary and the proper Major Superior.

<sup>20</sup>*Christus Dominus*, n. 35, 4.

<sup>21</sup>*Cf. Ecclesiae Sanctae*, 29, 30, 32 [*C.L.D.*, 6, pp. 279-280].

b. When all personal attempts at negotiation have failed, then the local Ordinary or the proper Major Superior or both may refer the problem to the Bishops' Committee on Priestly Formation which, with due consultation, will study and recommend a procedure for solving the difficulty.<sup>22</sup> A representative (of the liaison committee) of the Conference of Major Superiors of Religious Men will be consulted by the Committee in making its study and recommendation.

c. The local Ordinary or the Major Superior, if dissatisfied with the final results of the referral to the Bishops' Committee on Priestly Formation, may have recourse to the appropriate Congregation in Rome.

#### ADDENDUM

##### I. OTHER CANONICAL PRINCIPLES PERTINENT TO THE FORMAL RELATIONSHIP BETWEEN LOCAL ORDINARIES AND RELIGIOUS

###### A. Right to Establish Religious Houses and Seminaries

1. "In order to establish a religious house of an exempt community in a particular diocese, the written consent of the local Ordinary is required."<sup>23</sup>

2. "In the case of clerical institutes, the permission to establish a house implies the authorization for a church or public oratory in connection with the house. . . . Moreover, in the case of clerical institutes, the permission for the opening of a house implies further the authorization for the celebration of sacred functions in conformity with the disposition of law. In the case of all institutes, it implies authorization for the performance of all works proper to the respective institute, without prejudice to conditions that may have been inserted in the permission itself."<sup>24</sup>

<sup>22</sup>*Cf. nn. 41 and 268 of The Program.*

<sup>23</sup>Note: the permission of the Holy See is no longer required: *cf. Cong. Rel. 6/4/70, Ad Instituenda Experimenta* [*C.L.D.*, 7, p. 81, n. 2].

<sup>24</sup>Canon 497, §2.

3. "Every clerical institute shall have houses of studies approved by the General Chapter or the superiors to which there shall be assigned only religious conspicuous for observance of religious discipline in accordance with c. 554, §3."<sup>25</sup>

4. The definition of a seminary is not contained in law. There is a rather lengthy description of a diocesan seminary in footnote 74 of *The Basic Plan for Priestly Formation*, several elements of which pertain to religious seminaries, as well.

5. Perhaps the most accurate and concise description of a seminary is: "an institution organized for the formation of priests, and provided with those educational features which, combined with others, can effectively promote the integral formation of future priests."<sup>26</sup>

#### B. Additional Norms Pertinent to the Relationship of Religious and Local Ordinaries

1. "When a local Ordinary entrusts an apostolic work to an institute, observing what must be observed according to law, a written agreement should be entered into between the Ordinary and the competent superior of the institute by which, among other things, the matters pertaining to the carrying out of the work, the assignment of personnel for the work and finances are clearly defined."<sup>27</sup>

2. "For a grave reason any member of a religious institute can be removed from the position assigned to him either at the will of the authority who made the appointment, after he has advised the religious superior, or at the will of the superior after he has advised the one who made the appointment. In this matter the superior and the authority are legally equal and the action of the one does not require the consent of the other, nor is the one bound to make known to the other the reason for his judgment, much less

<sup>25</sup>Canon 587, §1.

<sup>26</sup>*Op. cit.*, n. 1.

<sup>27</sup>*Ibid.*, n. 30, 1.

to prove it, though recourse to the Apostolic See, without suspensive effect (*in devolutivo*), remains open."<sup>28</sup>

3. "The local Ordinary has the right, with respect to the observance of general laws and episcopal decrees concerning divine worship to conduct a visitation of the churches of religious, even exempt, and also their semi-public oratories, provided the faithful ordinarily frequent them. If he should discover abuses in this regard, and the religious superior has been admonished in vain, he can himself by his own authority make provisions."<sup>29</sup>

4. "According to the norm of No. 35, 4 of the Decree *Christus Dominus*, the right of religious in regard to the direction of the schools remaining in effect, and observing the norms established there concerning the prior agreement to be mutually entered into between bishops and religious superiors, the general policy of the Catholic school of religious institutes involves the general distribution of all Catholic schools in a diocese, their common cooperation and supervision so that these schools no less than others may be adapted to pursue cultural and social aims.

The local Ordinary can conduct a visitation, either personally or through a delegate, according to the norms of the sacred canons, of all schools, colleges, oratories, recreation centers, protectorates, hospitals, orphanages and other similar institutions of religious institutes devoted to works of religion or to the temporal or spiritual works of charity, except those schools of an institute which are open exclusively to the institute's own students."<sup>30</sup>

#### C. Competence of the Roman Curia and the NCCB

1. Prior to the revision of the Roman Curia (August 15, 1967), the Congregation of Religious was competent in the over-all formation of religious. Now, however, the Con-

<sup>28</sup>*Ibid.*, n. 32.

<sup>29</sup>*Ibid.*, n. 38.

<sup>30</sup>*Ibid.*, n. 39, 1 and 2.



gregation of Catholic Education has competence over the academic preparation of people in religious life.

"Through the First Section the Congregation is in charge of affairs which pertain to religious institutes of the Latin Rite and of their members . . . therefore to this section pertain all matters which concern the founding, governing, and suppressing institutes; the safeguarding and striving for their specific purpose, their rule and discipline, their possessions, privileges, training of the religious . . . with due regard for the competence of the Congregation of Catholic Education with respect to the systematic or academic arrangement of their studies in the Church."<sup>31</sup>

"Through the First Office the Congregation watches over . . . those things which have bearing on the promotion of the education of diocesan clergy and the systematic education of Religious and Secular Institutes; it examines especially, and approves, the statutes of regional and interregional seminaries which have been drawn up by the bishops concerned.

"Through the Second Office the Congregation oversees universities and faculties, atheneums, and any institutes of higher learning which duly bear the name Catholic insofar as they in any way depend on the authority of the Church, not excluding those which are conducted by religious or the laity."<sup>32</sup>

2. a. Two documents have been drawn up under the direction of the Congregation for Catholic Education which are of interest to our study. *The Basic Plan for Priestly Formation*, indicates to Episcopal Conferences "the solid foundation for carrying out the serious task of drawing up programs for priestly formation proper to each nation. It also supplies sure standards to the Congregation for Catholic Education in accordance with the decree *Optatam totius*, n. 1.

"Since this document has been thoroughly treated by the delegates of the Episcopal Conferences and approved by the Holy See, it is to be taken as obligatory as regards its

<sup>31</sup>"On the Roman Curia," August 15, 1967, n. 73 [*C.L.D.*, 6, p. 343].

<sup>32</sup>*Ibid.*, n. 77 [*C.L.D.*, 6, pp. 344-345].

principal points . . . so that it may become the norm for drawing up individual programs. . . ."<sup>33</sup>

The second document was composed by the Bishops' Committee on Priestly Formation of the United States National Conference of Catholic Bishops (NCCB) and approved for a five year period by the Congregation for Catholic Education. This document "is obligatory for all diocesan and inter-diocesan seminaries. It should also be followed by seminaries and schools owned and operated by religious in providing programs for the preparation of candidates for the diocesan priesthood. Finally, it should guide religious institutes in adapting their own formation programs to the conditions of education and pastoral ministry in the United States."

. . . in June, 1970, the Conference of Major Superiors of Men adopted the Bishops' *Program* as the recommended program for the formation of religious priests, "preserving the rights and privileges granted religious in Church law, especially regarding the religious and spiritual formation of their own candidates. With the edition of part four, concerned specifically with the religious priests' formation, the *Program* is thus the one program for all seminaries in the United States, whether diocesan or religious."<sup>34</sup>

b. Another document of some consequence is the *Ecumenical Directory II*,<sup>35</sup> which concerns ecumenism in higher education, and which was issued by the Secretariat for Promoting Christian Unity. The major points of this document have been incorporated into *The Program of Priestly Formation*.

<sup>33</sup>*Loc. cit.*, n. 1, 2.

<sup>34</sup>*The Program of Priestly Formation*, nn. 5, 6.

<sup>35</sup>Reported in *C.L.D.*, 7, pp. 801-819.

II. SPECIFIC APPLICATIONS OF THE PRINCIPLES  
FOR THE SEMINARY OWNED AND OPERATED BY  
RELIGIOUS SOLELY FOR CANDIDATES OF  
RELIGIOUS COMMUNITIES

a. The Ordinary of this seminary is the major superior of the community which owns and operates the seminary. In religious communities, major superiors carry out their responsibilities with the help of a provincial council. This council often has deliberative voice in important matters. Hence, the council of the major superior in question will also be involved in the governing of the religious seminary.

This type of seminary would be independent of the local Ordinary in academic, spiritual, and disciplinary matters.

b. If more than one religious community conducts the seminary, and the seminary educates only religious, for example Catholic Theological Union in Chicago, the Ordinary is more difficult to determine. Though a Board of Directors is competent under civil law, it seems the various major superiors retain their rights under Church law. Hence, the professors and students of the various communities would remain subject to their religious superiors in regard to most matters. If the seminaries are merely in *consortia*, and not in full union, as they are in Washington, D.C., there is really no problem since all seminaries remain autonomous and under their major superiors.

c. Even though the seminary which educates religious students alone is not under the direct jurisdiction of the local Ordinary, it still must cooperate with the local Ordinary. Moreover, the local Ordinary retains the powers granted him in law concerning the sacred apostolate, pastoral and social action, the visiting of churches, and the soliciting of help from the religious community (right of vigilance).<sup>36</sup>

(Private); N.C.C.B., document, 3 March, 1976; reported as Appendix V in *The Program of Priestly Formation*, 2nd edition, pp. 162-172.

<sup>36</sup>Cf. *Christus Dominus*, n. 35; *Ecclesiae Sanctae*, nn. 25, 26, 36, 37, 38, 39 [C.L.D., 6, pp. 278-279, 281-282].

101

## CANON 1358

*Seminary Rectors*: John Paul II, allocution (in English) to the, of England and Scotland, 3 March, 1979 (AAS 71-433); also in *O.R.(Eng.)*, n. 572, 12 March, 1979.

## CANON 1364

*Lath*: John Paul II, allocution to winners in the XXI Vatican Contest, on the importance of, 27 Nov., 1978; reported in *Communic.*, 10 (1978), 150; it was preceded by a short address by Card. Pericles Felici, *op. cit.*, p. 151; Eng. vers. of Pope's allocution in *O.R.(Eng.)*, n. 559, 14 Dec., 1978.

John Paul II, allocution to participants in the XXII Vatican Contest, sponsored by *Latinitas*,<sup>1</sup> on the value of, 26 Nov., 1979 (AAS 71-1522); Eng. vers. in *O.R.(Eng.)*, n. 613, 24 Dec., 1979.

John Paul II, allocution to the promoters of, language on the occasion of the 20th centenary of the death of Virgil, the poet of Mantua, 30 Nov., 1981 (AAS 74-214); Eng. vers. in *O.R.(Eng.)*, n. 717, 11 Jan., 1982.

## CANON 1365

*Study of Philosophy in Seminaries* (S. C. Inst. Cath., 20 Jan., 1972) Private.

The following letter was addressed to all the Ordinaries of the world by the S. C. for Catholic Education. Following is the English version issued by the Sacred Congregation.

Your Excellency.

In the present period of various kinds of change in the life of seminaries, the Sacred Congregation would like to call to Your Excellency's attention a matter which, in our opinion, is of great importance.

As is well known, among the various problems connected with the conciliar renewal of seminaries, a particular place is held by the philosophical formation of future priests. The Second Vatican Council, with the intention of creating a solid base for the study of theology, and of setting down the

<sup>1</sup>Cf. C.L.D., 8, p. 955.



Paul & Co. Inc. Feb 1966

- Re: The Blairton -

- could work up a plan for the at 4:00.

- go to court and supporting procedure -

┌ - see report on the part  
└ - check with Abbott



# Chancery Office

Archdiocese of Vancouver

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

TELEPHONE 683-0281

Very Rev. Chancellor  
Arch/Diocese of

Dear Father:

Would you please do us the kindness of having the files of your Chancery Office checked for the purpose of determining if there is any record of a dispensation or sanation in favor of

and

for the period \_\_\_\_\_.

For your convenience in reply, we ask you to check the appropriate statement below.

Thanking you for your generous assistance, and assuring you of our cooperation in any way we may serve, I remain,

Fraternally yours in Christ,

Chancellor.

- - - - -

( ) We have searched our files and have found no record of dispensation or sanation for the parties named during the years given.

( ) A record has been found and an authentic copy of same is attached.

Dated:

At:

\_\_\_\_\_  
Chancellor.

(Fr. Placidus etc.)

Mar 1/96

Dear Father:

Re the attached, I have searched my notes more than once. I'm not sure why you asked this question, but in case the following account is of any help, to the best of my recollection this is the scoop!

phoned June 30, 1995 according to my notes. I have written down that I should refer him to Tom for a certain length of time and then Fr. Larson after that -- this squares with Tom's note attached.

I do not have the following stuff in my notes any more, as I will explain, but a few months later, called again and said the police would be making an announcement the following Tuesday and gave me the name of the person involved. He said he didn't know why he was calling, but since he had spoken to the Archbishop before, he thought he should warn him about the announcement. As the Archbishop was away, I mentioned his call to Msgr. Monroe, but relayed it verbally to the Archbishop on his return. However His Grace wanted it in writing, so I wrote him a note with the date of the call, and then erased it from my book because of the nature of the call, knowing that it was recorded with the date and in the Archbishop's possession.

This was certainly after you came back from studies, but you were not in your office at the time of the call, I remember. Because of the person involved, I didn't like to give you the message myself, but I do remember that the subject came up shortly after and we talked about it.

I think this would have been around October or so and, needless to say, there was no announcement on the Tuesday he foretold.

*Larson*

July 5, 1995

We will not return his telephone call. If he telephones Louise during this week I will take the call. If next week, Father Larson will take the call. The statement we agreed to make to him is:

"There is no reason to believe that there is any substance to the complaint and therefore we are prepared to do anything about it."

TR

From :  
former students of S.C.K.

March 6/96

To; Adam Exner  
Abbot Maurus  
Fr. Augustine

URGENT

Fr. Weisgerber from the office of the Papal Nuncio, Ottawa, instructed to phone the Bishops' office in Vancouver to ask and receive therapy for past S.C.K. experiences. asked 3 times over a 3 year period and did not even get a return phone call. Please address this issue and respond why the people of B.C. are responsible for paying and providing these counseling sessions.?

We do hope those who have been abused are further counceiled and justified by criminal and civil charges. Lastly we and many others feel that the minor seminary should be closed.!

The past experience of Mt.Cashels' Newfoundland has shown that the abused are only treated as problems and not compensated even after 7 years. Shame. The abused of Mt.Cashels' are even climbing the walls of the Priminister of Canada to bring attention to these issues.

Please respond

adress

Arg -

- for your info  
+ for file -

- since issue before  
court - a reply  
has not been  
appropriate -

Quit pubas?

+ R.D.s.

J. Ashley - Aug. 29/95

- call from RCMP

in May  
or June '95

re: J. Flويد

- asked to deliver letter  
to Thomas re: Mission

- while in Ottawa - occasionally  
delivered letters <sup>for various people</sup> to Thomas -  
without knowing contents -

- courtesy visit

- O'Neill urges them to do something  
RCMP

- RCMP has no evidence re:  
O'Neill's allegations

- still in parish → Arch. Liturgy office of Patterson

- wrote one re: new city → Bishop <sup>James (?)</sup> Timlin - O.N. ad idea  
Bp. of Sarantow, Penn

?

what  
canonical  
report of this  
on loan to  
Sarantow?

- not relig. order -  
similar institute -  
hope it will become a Oratory  
- probably: clerical publ. city in sb.

- (Tapanan - speaks good Spanish)

- gave up idea of joining fraternity of St. Fisher

bill Oct. 15/95 - under  
auspices of fraternity -

- Will soon go to Dioc. of Sarantow

- probably take parish there -

- will write - once in Sarantow - will  
write for authorization to work in Sarantow -



### school timetable

TIME	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7	DAY 8
1 9:02 10:03								
2 10:07 11:08								
3 11:12 12:13								
12:13 12:53	LUNCH BREAK							
4 12:57 13:58								
5 14:02 15:03								

NOTE: OPERATION NUMBER 48 : 1800BPS SELECTED EC : ERROR CORRECT  
 ID : POLL'D BY REMOTE SF : STORE & FORWARD R1 : RELAY INITIATE  
 MB : SEND TO MAILBOX PG : POLLING A REMOTE MP : MULTI-POLLING  
 RS : RELAY STATION RM : RECEIVE TO MEMORY  
 G2 : G2 COMMUNICATION

TOTAL 0:01:21.3

No.	REMOTE STATION	START TIME	DURATION	#PAGES	MODE	RESULTS
1	A CLARK:	2-29-96 15:02	1.21"	3 / 3	EC	COMPLETED 9600

\*\*\* SEND \*\*\*

\*\*\* COUNT \*\*\*  
 TOTAL PAGES SCANNED : 3  
 TOTAL PAGES CONFIRMED : 3

THIS DOCUMENT WAS CONFIRMED (REDUCED SAMPLE ABOVE - SEE DETAILS BELOW)

TRANSMISSION REPORT

July 5, 1995

We will not return his telephone call. If he telephones Louise during this week I will take the call. If next week, Father Larson will take the call. The statement we agreed to make to him is:

"There is no reason to believe that there is any substance to the complaint and therefore we are prepared to do anything about it."

*V met ?*

*TF*

*Louise - Do you recall  
 if ever  
 called a second time?*

**Msgr Gregory Smith**

---

**From:** Mary Margaret MacKinnon [mm\_mackinnon@gulldyule.com]  
**Sent:** Friday, June 28, 2002 9:47 AM  
**To:** Msgr. Gregory Smith  
**Subject:** Re: Archdiocesan Policies

i would simply reply thanking her for the information and telling her the policy is in the mail

----- Original Message -----

**From:** "Msgr. Gregory Smith" <gnsmith@rcav.bc.ca>  
**To:** "Mary Margaret MacKinnon" <mm\_mackinnon@gulldyule.com>  
**Sent:** Thursday, June 27, 2002 11:46 AM  
**Subject:** FW: Archdiocesan Policies

> MM:

>

> In light of the fact that the monk she names was criminally charged and

> acquitted, but is nonetheless removed from the seminary on account of his

> acknowledged sexual contact with an adult seminarian, do I need to pursue

> the matter further?

>

> Seems to me I could simply reply thanking her for the information?

>

> -----Original Message-----

> From:

> Sent: Monday, June 24, 2002 1:05 PM

> To: gnsmith@rcav.bc.ca

> Subject: Re: Archdiocesan Policies

>

>

> Msgr. Gregory N. Smith,

>

> Today I received your request for the name of the abusing monk at

> Westminster Abbey. At the time he was known as Fr. Placidus (Harold

> Vincent Sanders). I believe our family members contacted the

> archdiocese, the Abbey and the RCMP/B.C. in the year following my

> husband's death. My husband's name was \_\_\_\_\_ at the time of

> the abuse.

>

> Please let me know if I can be of further assistance. I look forward

> to

> receiving the policy and report mentioned below.

>

> Mrs.

>

NOTES FOR FILE

Date

1996

complaints ; criminal  
charges against Fr  
Placidus Sander

Telephone Call:

T

F

Interview

with:

Client:

Re:

Box 1

34

---

**From:** Archbishop J. Michael Miller  
**Sent:** November 22, 2019 12:45 PM  
**To:** Roland Carelse-Börzel  
**Subject:** FW: Fr. Placidus  
**Attachments:** 2019-11-21 Archbishop regarding publication of name of Fr. Placidus (revised).docx

All should be kept on file.

**From:** Benedict Louis Braganza <frabbotwestminster@gmail.com>  
**Sent:** November 21, 2019 9:58 AM  
**To:** Archbishop J. Michael Miller <mmiller@rcav.org>; Rev. Joseph Thoal Le <jle@rcav.org>  
**Subject:** Fr. Placidus

Good Morning Your Grace,

After having spoken to you on your way back from the Priests' Study Day I had a chance to speak with the community about the publication of names. Their advice to me was against the publication of his name for the reasons we have outlined in the attachment I have enclosed.

I am available to be reached by phone if you so desire.

Faternally in Christ,

Fr. Abbot.

--

Abbot John Braganza  
Westminster Abbey  
Mission, BC  
604-826-8975

PLEASE NOTE: This message is intended solely for the use of the individual or organization to whom it is addressed and may contain information that is privileged, confidential and prohibited from disclosure under the Freedom of Information and Protection of Privacy Act and other applicable laws. Any other reproduction, distribution or disclosure is strictly prohibited.

July 5, 1995

Personal Notes on case of

His Grace saw me this morning with a telephone note from Louise. \_\_\_\_\_ telephoned Louise this morning requesting to speak with His Grace regarding the archdiocese paying for counselling fees. He stated he was referred to His Grace by Monsignor Weisgerber of the Canadian Council of Bishops.

His Grace asked me to consider the counselling request and respond after reading \_\_\_\_\_ file in the archives. I read the files, gained impression that \_\_\_\_\_ had changed the content his various allegations over time and had increasingly sensationalized them. From the file, I gained the impression that he might be mentally unbalanced. Considered having an interview with Mr. \_\_\_\_\_ so that the Archdiocese would have would have directly responded to his request.

Spoke with Alf Clarke re liability to abbey if I interviewed \_\_\_\_\_ He guessed that if the diocese were to consider offering to pay for \_\_\_\_\_ counselling it would be important to speak with Westminster Abbey. There was the possibility that the abbey could be included in the standard consent for treatment form. He suggested that I not consider any action until talking with abbey. Talked with Father Larson re consulting with abbey and saw His Grace briefly to obtain permission to call Father Abbot re a possible interview with \_\_\_\_\_ and perhaps, since the man appears a little unbalanced, offering treatment as a charitable gesture.

Telephoned Father Abbot and advised him we were considering seeing \_\_\_\_\_ and might offer counselling. He wasn't sure why diocese would be involved in case. Explained how we had dealt with unbalanced persons in past by offering them counselling for healing regardless of whether their claim valid or not. Father Abbot suggested I talk with Father Augustine.

Father Augustine said that \_\_\_\_\_ has recently been making further allegations with the Mission RCMP. The RCMP has interviewed about 60 former seminarians. Father also said that CBC news had contacted him this morning regarding \_\_\_\_\_ allegations....he referred them to the Mission police. The reporter asked him if he could call Father after talking to the police and Father told him the abbey wished to make no further response.



In summary, Father felt that he thought \_\_\_\_\_ would be encouraged in carrying on his accusations against the abbey by an expression of interest by the archdiocese. On the face of it there is reasonable doubt that \_\_\_\_\_ will accept counselling with "a pure heart". It seems more likely that he would to reinforce the credibility of his claims against the abbey. After contacts with all the media and getting no response, \_\_\_\_\_ was very heartened by the B.C. Report article. He left copies of the B.C. Report under the windshield of all the cars parked at the abbey during a Sunday Mass shortly after the issue was published. Father was opposed to an offer of counselling by the archdiocese and felt that citing the abbey along with the archdiocese in the consent for treatment would simply give encouragement to \_\_\_\_\_ hopes of legitimizing his various claims.

Father Abbot came back on the line and I told both of them that the diocese would do nothing without conferring with them further. Father Abbot suggested I telephone Alfred Clarke re the implications of even an interview with Mr.

I telephoned Alf who agreed that we would be abetting a claim that appears to be unsubstantiated. He suggested that \_\_\_\_\_ be told that there is no reason to believe that there is any substance to the complaints. Therefore we are not prepared to do anything.

Saw Father Larson re Alf's suggestion and we discussed this with His Grace. In summary, we noted that the diocese had responded to Mr. \_\_\_\_\_ several times in the past. We should not respond to his call. Father will handle the press if necessary. Father and I adjourned to his office and agreed that I will give Alf's statement to \_\_\_\_\_ if he calls prior to my leaving on holidays. Father Larson will deal with media if necessary. Father Larson will respond to \_\_\_\_\_ during my holidays.

Telephoned Father Abbot and told him our action plan and read him the planned statement to Mr.

*Tom James*

**Justine Goco**

---

**From:** Justine Goco  
**Sent:** Wednesday, October 20, 2021 8:26 AM  
**To:** Clergyupdate  
**Subject:** Clergy Update - RIP - Father Placidus Sander, OSB

**Title:** Reverend  
**First Name:** Placidus  
**Middle Name:**  
**Last Name:** Sander  
**English Name:**  
**Religious Order:** Benedictine (OSB)  
**Effective Date:** October 15, 2021  
**Update:**  
 New to RCAF  
 Change in appointment  
**Position:**  
**Location:**  
 Leave of absence from RCAF  
 Leaving RCAF  
 Died

**RCAF Email:**

**Notes:** Father Placidus Sander, OSB, passed away on October 15, 2021.



**Justine Goco**  
Assistant to the Vicar General;  
Administrative Assistant, Chancery & Archbishop's Office  
(604) 683-0281 ext. 50464  
[rcav.org](http://rcav.org)

Archdiocese  
of Vancouver



*The Archdiocese of Vancouver acknowledges that the land on which we gather and work is the unceded territory of the Coast Salish Peoples, including the territories of the xʷməθkʷəy̅əm (Musqueam), Skwxwú7mesh (Squamish), and Selilwəlat (Tsleil-Waututh) Nations.*

## PAX

*Let all guests that come be received like Christ Himself, for He will say:  
"I was a stranger and you took Me in."*

Rule of St. Benedict, Chapter 53

Vincent Harold Sander (the eighth of eleven children) was born on March 10, 1927 in Tillamook, Oregon to Catholic parents, Leo Bernard Sander (from Moberly, MO) and Theresa Durrer (from Holbrook, OR). Leo was a farmer, and Theresa was a stay at home Mom. Running a dairy and truck gardening were the means to support a family of 11 (4 girls and 7 boys). Father Placidus' love of gardening, floral arrangement and landscaping likely date to these family times. He also loved the outdoors, hiking and back-packing in the mountains, and swimming.

Father tells of a time when he was a toddler and his father found him drowning in the milk-cooler water trough in the milk-house. Jolted into action, prophet-like, he fished out of the water a future Placidus, like the one whom Saints Benedict and Maurus had once saved from the lake below the Subiaco monastery of old!

Harold began his schooling in Sacred Heart Academy, which was run by the Sisters of St. Mary of the Valley, of Beaverton, OR. He completed grades one to eight with the Sisters. In grade five he began taking piano lessons. His lifelong love of singing and music is rooted in these early experiences.

In grade nine Harold began attending the Seminary at Mount Angel in 1941. When he graduated from there, he continued with two years of arts, pursuing schooling even in summer, as required for deferment of military service.

In June of 1946 Harold took a bus up to Westminster Priory in Burnaby, BC, to visit his brother, Fr. Timothy, who was there at the time. In his words, "I fell in love with the whole pioneering situation and wrote to Abbot Thomas to ask that I might enter the monastery with the intention of becoming a member of the community at Westminster." After he made temporary profession at Mount Angel on September 8, 1947 as Frater Placidus, Abbot Thomas took him up to the priory on September 17. There he did two more years of arts and philosophy. From Fr. Luke Eberle who was rector of the seminary at the time, he learned a simple method of accompanying chant. Thus, in these years he was able to help out on the organ and in the schola.

On September 12, 1950 he made solemn vows. Then after completing his theological studies at Mount Angel (1949-1952) he immediately left for Sant' Anselmo in Rome to obtain his Licentiate in Sacred Theology. The impact on

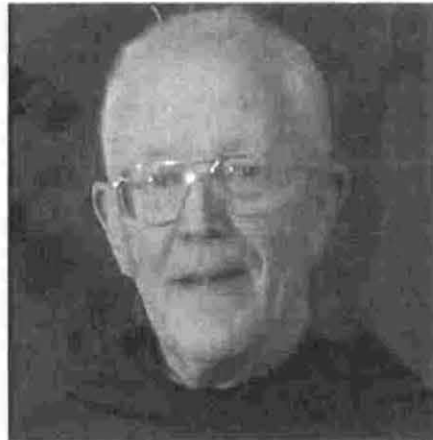
him of his two years in Rome was very significant: being steeped in liturgical theology with Fr. Cypriano Vagaggini; being opened to the expanse of the Universal Church (he had a lifelong zeal for keeping up with the Magisterium and the Holy Father); growing in an appreciation of culture and, in particular, of Gregorian chant because of his time at Solesmes with Dom J. Gajard, OSB. He would later teach chant and direct the monastic schola until 2016.

Four years after his return in 1954, he began teaching dogmatic theology at the Seminary of Christ the King, Counselling and working with people was a big part of his life and his genuine compassion made a lasting impact on many people. Over the next forty years he helped form many generations of diocesan priests. Among his own younger confreres, he is remembered for imparting a zest for the Vatican II documents and the current concerns of the Holy Father. To the monastic community, he bequeathed his own personal synthesis of doing lectio in

the light of the Eucharist. He also loved to go to the root of biblical, historical and liturgical questions.

For many years, he was the cheery face of the monastery at the door of the guesthouse on Sunday afternoons. His ringing greeting made one feel welcome at once. This welcoming warmth is remembered by many alumni who would come back and visit with him in his latter years. Another frequent service was assisting men in the 5<sup>th</sup> step of the Alcoholics Anonymous program.

Father humbly accepted reduced responsibilities as he aged. He could no longer teach in the college nor assist in the high school. Yet he began a no less active but more hidden stage of his monastic service. After taking a food safe course, he helped out more regularly in the kitchen. For years after, even when in declining health, he helped with peeling vegetables, making beds in the guesthouse, and cleaning, washing and ironing napkins. He never lost his characteristic openness to God, being present to the person and task at hand, with a ready smile, and willing to help in any way he could. Even as his sight was failing in the last few years, on his walker in the morning he had his Greek-Latin New Testament for his morning meditation. He passed to the Lord very swiftly on Friday October 15 after breakfast, while being helped into bed surrounded by three of his confreres. May he rest in peace.



**Father Placidus Sander OSB**  
March 10, 1927 - October 15, 2021

*Father Abbot John Bruganza OSB and community,  
Westminster Abbey, Box 3310, Mission, BC, Canada V2V 4J5*




**Archdiocese of Vancouver**  
**VICAR GENERAL'S OFFICE**

JOHN PAUL II PASTORAL CENTRE

4885 Saint John Paul II Way  
Vancouver, BC | T: 604-683-0281  
V5Z 0G3

OK circular

**MEMORANDUM**

**TO:** All Priests; All Permanent Deacons  
**CC:** All Parishes  
**FROM:** Father Gary Franken, Vicar General   
**DATE:** Saint Paul of the Cross  
October 19, 2021  
**RE:** MFMO – RIP – Reverend Placidus Sander, OSB – Funeral Details

This is a follow up to the MEMO that was sent on October 15<sup>th</sup>, 2021, regarding the death of Father Placidus Sander, OSB, who passed away earlier that morning.

The reception of Father Sander's body in the abbey church will be on Tuesday, October 26<sup>th</sup>, 2021 at 5:00 pm, which will be followed by Vespers.

The funeral will be on Wednesday, October 27<sup>th</sup>, 2021 at 2:00 pm. As per the present public health orders, there are no restrictions on the number of people who wish to attend the funeral Mass, however masks, are of course, required. The reception will be in the guesthouse lobby, following the funeral. Those in attendance, will need to wear masks except while eating or drinking.

Let us remember Father Sander in our prayers along with the Benedictine community.

*Requiescat in pace.*

**Justine Goco**

---

**From:** mail@flocknote.com on behalf of Vicar General's Office <mail@flocknote.com>  
**Sent:** Wednesday, October 20, 2021 8:19 AM  
**To:** Justine Goco  
**Subject:** MEMO - RIP - Father Placidus Sander, OSB - Funeral Details



**Archdiocese of Vancouver**  
**VICAR GENERAL'S OFFICE**

Dear Father and dear Deacon,

This is a follow up to the MEMO that was sent on October 15<sup>th</sup>, 2021, regarding the death of Father Placidus Sander, OSB, who passed away earlier that morning.

The reception of Father Sander's body in the abbey church will be on Tuesday, October 26<sup>th</sup>, 2021 at 5:00 pm, which will be followed by Vespers.

The funeral will be on Wednesday, October 27<sup>th</sup>, 2021 at 2:00 pm. As per the present public health orders, there are no restrictions on the number of people who wish to attend the funeral Mass, however masks, are of course, required. The reception will be in the guesthouse lobby, following the funeral. Those in attendance, will need to wear masks except while eating or drinking.

Let us remember Father Sander in our prayers along with the Benedictine community.

*Requiescat in pace.*



Sent by Justine Goco

C

v.

I

C



## Justine Goco

---

**From:** Archbishop J. Michael Miller  
**Sent:** Sunday, October 17, 2021 8:04 AM  
**To:** Justine Goco; Rev. Gary Franken  
**Subject:** FW: Funeral date for Father Placidus

**From:** Matthew Gerlich  
**Sent:** October 16, 2021 5:45 PM  
**Subject:** Funeral date for Father Placidus

Greetings,

Father Prior has communicated to me the following information about Father Placidus' funeral.

*Father Placidus' funeral will be on Wednesday, October 27 at 2:00 p.m.*

*The reception of the body in the abbey church will be on Tuesday, October 26 at 5:00 p.m., followed by Vespers.*

*By the present public health orders, it seems that there are no restrictions on attendance at the funeral Mass; masks, of course, are required.*

*As for the reception afterwards, our present plan is to have it in the guesthouse lobby. Those in attendance, both we and the public, will need to wear masks except while eating or drinking.*

*Classes, with the exception of Scripture 520, are cancelled on the day of the funeral.*

In Christ,

---

**Rev. Matthew Gerlich OSB**

Rector



**Seminary of Christ the King**  
PO Box 3310 | Mission BC | V2V 4J5  
Tel: 604.826.8975 | Fax: 604.826.8725  
[www.wcsuniversityabbey.ca](http://www.wcsuniversityabbey.ca)

Handwritten text at the top of the page, possibly bleed-through from the reverse side. The text is mostly illegible but appears to contain a list or set of instructions.



**MEMORANDUM**

**TO:** All Priests; All Permanent Deacons  
**CC:** All Parishes  
**FROM:** Father Gary Franken, Vicar General  
**DATE:** Saint Teresa of Jesus  
October 15, 2021  
**RE:** MEMO – RIP – Reverend Placidus Sander, OSB

I regret to inform you of the death of Father Placidus Sander, OSB, who passed away suddenly this morning. He was 94 years of age.

Father Sander came to the then-Westminster Priory at Deer Lake in 1947 and made his final vows as a Benedictine monk on September 12, 1950 and was ordained a priest on May 22, 1952. His roles at Westminster Abbey and Seminary of Christ the King were many, including: professor; rector; assistant guest master; and choir director.

Funeral arrangements are yet to be determined.

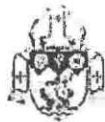
Let us remember Father Sander in our prayers along with the Benedictine community.

*Requiescat in pace.*

**Justine Goco**

---

**From:** mail@flocknote.com on behalf of Vicar General's Office <mail@flocknote.com>  
**Sent:** Friday, October 15, 2021 4:30 PM  
**To:** Archbishop's Office  
**Subject:** MEMO - RIP - Father Placidus Sander, OSB



**Archdiocese of Vancouver**  
**VICAR GENERAL'S OFFICE**

Dear Father and dear Deacon,

I regret to inform you of the death of Father Placidus Sander, OSB, who passed away suddenly this morning. He was 94 years of age.

Father Sander came to the then Westminster Priory at Deer Lake in 1947 and made his final vows as a Benedictine monk on September 12, 1950 and was ordained a priest on May 22, 1952. His roles at Westminster Abbey and Seminary of Christ the King were many, including: professor; rector; assistant guest master; and choir director.

Funeral arrangements are yet to be determined.

Let us remember Father Sander in our prayers along with the Benedictine community.

*Requiescat in pace.*



Sent by Justine Goco

From: "Justine Goco" <justine.goco@flocknote.com>  
To: "Archbishop's Office" <mailto:archbishop@flocknote.com>

To ensure that these e-mails reach you, we have included the e-mail address of the sender in the address book or safe senders list.



## Justine Goco

---

**From:** Rev. Gary Franken  
**Sent:** Friday, October 15, 2021 2:35 PM  
**To:** Justine Goco; Natalie Aguilar  
**Subject:** Fwd: Passing of P. Placidus Sander, osb

Ladies,

Something needs to go out about Fr. Placidus' passing.

It will be a case of 'less is more' for now; we can see what more we send out next week when we know the arrangements.

Thanks,  
Fr. Gary.

**Very Reverend Gary Franken**  
Vicar General  
Archdiocese of Vancouver

(604) 683-0281 ext. 50444  
[rcav.org](http://rcav.org)

*The Archdiocese of Vancouver acknowledges that the land on which we gather and work is the unceded territory of the Coast Salish Peoples, including the territories of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and Səlilwətał (Tsilhqot'in) Nations.*

---

**From:** Benedict Lefebvre <prior@westminsterabbey.ca>  
**Sent:** Friday, October 15, 2021 11:31:13 AM  
**To:** Rev. Gary Franken <gfranken@rcav.org>  
**Subject:** Passing of P. Placidus Sander, osb

Dear Father Gary,

You may have the news already: our dear Father Placidus passed away this morning rather suddenly. He had been at daily Mass and then at breakfast as usual, then around 8:30 a.m. he seems to have had some event and after Father Abbot anointed him, he went to the Lord a few minutes later.

Could you communicate the fact to the clergy of the archdiocese and commend him to their prayers?

P. Placidus was born on March 10, 1927, came to the then-Westminster Priory at Deer Lake in 1947, made his final vows as a Benedictine monk on September 12, 1950, and was ordained a priest on May 22, 1952.

His roles in Westminster Abbey and the Seminary of Christ the King were many, including professor, rector, assistant guestmaster, and choir director.

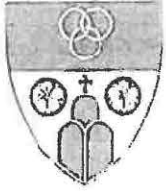
Please keep him in your prayers,

P. Benedict, osb



# P. Benedict Lefebvre OSB

Prior



## Westminster Abbey

PO Box 3310 | Mission BC | V2V 4J5  
Tel: 604.826.8975 | Fax: 604.826.8725  
[www.westminsterabbey.ca](http://www.westminsterabbey.ca)

*This e-mail and any attachments related to it may contain confidential information that may be private. Any distribution, copying or disclosure is strictly prohibited. If you are not the intended recipient, we ask that you please notify the sender immediately by return email and delete the message without making any copies. Thank you.*

CW/KO/DF  
Sex Abuse - GAT

**From:** Archbishop J. Michael Miller  
**Sent:** August 18, 2018 12:41 PM  
**To:** Roland Carelse-Borzel  
**Subject:** Fwd: Sander: Father Placidus Sander osb | Sylvia's Site

Print

---

**From:** Rev. Joseph Thoai Le <jle@rcav.org>  
**Sent:** Saturday, August 18, 2018 8:20 AM  
**To:** Archbishop J. Michael Miller  
**Subject:** FW: Sander: Father Placidus Sander osb | Sylvia's Site

Your Grace,

I also received this statement today and have responded to it. In my response, I also cc Fr. Benedict. Just to let you know.

In Christ,  
Fr. Joseph

**From:**  
**Sent:** Friday, August 17, 2018 10:56 PM  
**To:** Rev. Joseph Thoai Le <jle@rcav.org>  
**Subject:** Sander: Father Placidus Sander osb | Sylvia's Site

Dear Fr. Le

I came across the following website and am highly concerned that a monk who has admitted to consensual homosexual relations with an 18 year old seminarian is still at Westminster Abbey around other seminarians. The website also details some serious accusations against this monk, granted they were not proved in court.

As a mother with young sons I simply do not feel safe sending my sons to Westminster Abbey knowing that a homosexual priest is still there! Please advise why this man is still allowed to be at our seminary?!?!

Sincerely

Parishioner, St. Patrick's  
Maple Ridge

<https://www.theinquiry.ca/wordpress/accused/charged/sanders-father-placidus-sanders/>

## Sander: Father Placidus Sander osb

Father Placidus Sanders

Dom Placide Sander

Dom Placidus Sander

Father Harold Vincent Sanders

The Canadian Catholic church Directories spell his last name without the "s" – SANDER. Media coverage spells his surname SanderS. I have opted to go with the CCCD

Benedictine priest. Ordained 22 May 1952. 1996 – charged with four counts of indecent assault, one count of gross indecency and one count of buggery related to sex abuse of three boys age 12 to 14 between 1974 and 1978. The boys were 12 to 14 years old at the time. At trial said he had consensual sex with an 18-year-old student. 1997: ACQUITTED. Went back to teach at the seminary.

---

**2017, 2012, 2011, 1999:** Westminster Abbey, Mission, BC (CCCD)

**04 May 2008:** preached annual Ecumenical retreat in Cache Creek, BC to three Anglican, three Lutherans and 13 Catholic priest. Bishop Monroe (Diocese of Kamloops) was in attendance (Kamloops Diocese News letter JUNE 2008 (page 7 – Father Placidus Sander conducting retreat))

**14 December 1997:** ACQUITTED (M)

**December 1997:** at trial said he had consensual sex with an 18-year-old seminary student on one occasion in the 1980s. (M)

**January 1996:** Charged with four counts of indecent assault, one count of gross indecency and one count of buggery related to allegations that in the 70's he molested three boys at Christ the King Seminary, Westminster Abbey, in Mission British Columbia

**May 1993:** RCMP investigation started after first complainant came forward (M)

**1974-1978:** teaching at Christ the King seminary, Westminster Abbey in Mission, BC. – there was both a major and a minor seminary on site, both called Christ the King (M)

**1973-74:** Westminster Abbey, Mission BC. Listed in CCCD as Dom Placidus Sander (Abbot at the Abbey Right Rev. Eugene Medved. Prior Very Rev. Wilfred Sowrby) (Rector at the Major Seminary: Very Rev. Augustine Kalberer) (Rector at the Minor Seminary: Very Rev. Chrysostom) (CCCD)

**1968-69:** Choir Director, Westminster Abbey, Mission BC. Listed as Dom Placide Sander (CCCD) (Abbot at the Abbey Right Rev. Eugene Medved. Prior Very Rev. Wilfred Sowrby) ((Rector at the

Major Seminary: Very Rev. Sowrby) ((Rector at the Minor Seminary: Very Rev. Maurus Macrae)  
(CCCD)

1967: Rector, Christ the King Minor Seminary, Westminster Abbey, Mission BC. (CCCD) (Abbot at the Abbey Right Rev. Eugene Medved. Bursar: Dom Boniface Aicher) Rector at the Major Seminary Very Rev. Dom Wilfred Sowrby (CCCD)

1959: Rector Christ the King Minor Seminary, Westminster Abbey, Mission BC. Listed as Dom Placidus Sander

1952: ORDAINED (CCCD)

---

## **Monk wins acquittal on sex charges**

The Vancouver Province

14 December 1997

CHILLIWACK — A Westminster Abbey monk has been acquitted of all six sex-offence charges against him.

B.C. Supreme Court Justice Richard Blair said the evidence given by the three complainants was unreliable and could not prove beyond a reasonable doubt the offences were committed.

Harold Vincent Sanders, 70, was on trial on charges of buggery, gross indecency and four counts of indecent assault for allegedly sexually assaulting three teenage boys at the Mission monastery.

“There were so many inconsistencies and contradictions given in the evidence,” said Blair. “I cannot convict the accused of any of the charges. I find the Crown’s case not to be beyond a reasonable doubt.”

The three complainants, who cannot be named because of a publication ban, testified they were sexually assaulted by Sanders, also known as Father Placidus, between 1974 and 1978.

Sanders refused to comment after his acquittal. Fellow Westminster Abbey monk Father Maurus Macrae said they were pleased with the decision.

One complainant said he is upset that Sanders will be returning to the monastery, particularly since during the trial Sanders admitted to having consensual sex with an 18-year-old student.

"I find this is so bizarre, that he admitted to having sex with a high-school student at the seminary and now he's going back there to teach," he said.

---

## **Evidence unreliable, monk's lawyer argues**

The Vancouver Province

09 December 1997

**CHILLIWACK** — A monk facing sex-offence charges should be acquitted because of unreliable evidence and inconsistent memories recounted by the three complainants, says lawyer Richard Peck.

"The Crown's case is so full of inconsistency and some points of exaggeration, the standards of proof point to reasonable doubt," Peck told B.C. Supreme Court yesterday.

Peck is defending Harold Vincent Sanders, a monk at Mission's Westminster Abbey, against charges of buggery, gross indecency and indecent assault involving three teenage boys in the 1970s.

One complainant testified he remembers drawing a profile of his art teacher, Sanders, known as Father Placidus, during class. He said the monk told him to come to his office afterward for what the then-13-year-old thought would be a whipping. But when he went to the office, he said, the monk forced him to submit to anal intercourse.

Peck, however, said Father Placidus never taught art class.

"The details (the complainant) describes are sketchy," he said during final arguments. "It appears his evidence was totally unreliable."

Peck said the testimony of another complainant who claimed he was fondled by the monk may have been financially motivated. He said the complainant phoned the abbey in the late 1980s and asked for compensation for a broken arm he suffered at the monastery almost a decade earlier.

"His business went bankrupt, so he called the monastery asking for money," said Peck.

He said the third complainant has an extensive record of "dishonest" crimes.

But Crown counsel Jack Gibson said Father Placidus, as dormitory supervisor at the abbey, had the opportunity to assault the boys as alleged.

Justice Richard Blair is to hand down his decision Friday.

---

## **Assaults on boys denied by monk**

The Vancouver Province

07 December 1997

CHILLIWACK — A monk on trial for allegedly sexually assaulting three teenage boys testified he would never commit such "serious offences" in the eyes of God.

"What is alleged is a serious offence against a person and a serious offence against God," Harold Vincent Sanders told the B.C. Supreme Court. "Categorically, they did not happen."

The Westminster Abbey monk, known as Father Placidus, was charged in 1996 with buggery, gross indecency and indecent assault after three complainants alleged they were assaulted by him while living in the monastery as students in the 1970s.

One testified that Father Placidus fondled his genitals while giving him a sponge bath. The 13-year-old boy was unable to wash himself because his arm was broken.

He said Sanders, on another occasion, came to his bed in the middle of the night and fondled him.

Sanders has admitted he gave the complainant a sponge bath but said he did not wash his genitals.

"I did not wash his genitals because he had one arm he could use for that purpose," he said. "I am definite about the fact that I did not do that."

Crown counsel asked Sanders whether he had perhaps blocked out the memory.

"I could not have blocked it out. I say this before the court and before God. I don't see how any human being could block that out. The conscience of someone would have to be hardened."

A second complainant testified last week that he was called to Father Placidus's office for what he believed was a strapping but instead was raped.

Sanders was the dormitory supervisor in the 1970s.

---

## **Chilliwack: Ex-Abbey Student Says Monk Fondled Him**



The Vancouver Sun

05 December 1997

Another former Westminster Abbey student testified he was fondled by Father Placidus on two occasions in 1977 as the monk's B.C. Supreme Court trial continued this week in Chilliwack.

The 33-year-old man said he had just turned 13 when Harold Vincent Sanders, known as Father Placidus, came to his bed in the middle of the night and fondled him. Sanders, 70, is on trial for buggery, gross indecency and four counts of indecent assault for incidents involving three seminary students in the 1970s.

Defence lawyer Richard Peck pointed out the complainant originally said he did not experience sexual abuse at the monastery and, in a statement to the Mission RCMP in 1993, said his year at the monastery was the best year of his life.

---

## **Monk admits consensual sex**

The Vancouver Province

05 December 1997

**CHILLIWACK** — A Westminster Abbey monk on trial on sexual- assault charges says he had consensual homosexual relations with an older student.

Harold Vincent Sanders, known as Father Placidus, told B.C. Supreme Court yesterday he had consensual sex with an 18-year-old seminary student on one occasion in the 1980s. He said he often gave students hugs and kissed one student on the lips twice.

But the 70-year-old monk insisted he never touched boys without their consent: "I respect people. That is such an important thing in my beliefs."

He is charged with buggery, gross indecency and indecent assault relating to a series of alleged incidents in the 1970s.

Three complainants testified Sanders sexually assaulted them when they were teens living at the monastery and he was responsible for monitoring the junior boys' dormitory.

He remains a teacher at the Mission abbey.

---

## **Alleged rape ended dream of priesthood**

The Vancouver Sun

03 December 1997

CHILLIWACK — A child's dream of becoming a priest was shattered when he was raped by a monk at Mission's Westminster Abbey monastery, a man told B.C. Supreme Court yesterday.

The complainant, 34, said monk Harold Vincent Sanders, now 70, sodomized him when he was a 13-year-old living at the monastery.

"I no longer believe in God," the alleged victim told the court. "After that incident, I didn't want to become a priest any more. I was thinking differently. I had an experience I didn't quite know how to deal with, and my belief in that institution had been destroyed."

Sanders, known as Father Placidus at the monastery, is charged with buggery, gross indecency and four counts of indecent assault for alleged attacks on three boys in the 1970s.

"I attended the school in 1977 because I wanted to become a priest. Father Placidus taught Latin and art classes and was the dormitory supervisor," he said.

During an art class, students were asked to sketch a profile of Father Placidus, he said. When the drawings were turned in, the monk asked the complainant to see him in his office.

The complainant said he thought he was going to get a whipping for doing something wrong. Instead, he said, Father Placidus sodomized him.

---

## **Monk molested me: Ex-student**

The Vancouver Province

02 December 1997

CHILLIWACK — A monk charged with sexually assaulting three boys at Westminster Abbey in Mission pleaded not guilty in B.C. Supreme Court yesterday.

Harold Vincent Sanders, 69, was charged in January 1996 with buggery, gross indecency and four counts of indecent assault.

A three-year police investigation examined complaints by three men stemming from alleged incidents in the mid-1970s.

The first of the complainants testified he was assaulted by "Father Placidus" on at least three occasions while he lived at Christ the King Seminary, part of the abbey.

The 36-year-old complainant, who because of a publication ban cannot be named, said the first assault took place when he was in Grade 8 after his arm was "intentionally broken" by another monk.

"I had a cast that went around my whole arm and I couldn't move it whatsoever," he said. "I had to be bathed in the infirmary by the monks.

"I'm in the infirmary. I remember the door being shut. I didn't have anything on at all. I remember I was being sponge-bathed. (Sanders) seemed to be fixating on cleaning my penis and genital area a little more than necessary. I remember him playing with me. . . . The same thing happened the second time — he fondled and masturbated me."

The witness testified: "When I was in Grade 9, I woke up and found him on the side of my bed. He had his hand down by my genital area and was stroking me."

When asked by Crown counsel Jack Gibson whether he ever consented to these actions, the man replied, "Not a chance."

Defence lawyer Richard Peck asked the witness why he didn't mention the alleged sexual assaults in complaints filed with Delta police and Mission RCMP in 1993.

The complainant said he tried to tell the police about the assault on both occasions.

Sanders, who still lives at the abbey, refused a jury. He was released on \$2,500 bond. A second complainant is expected to testify today.

#### TEACHER AT ABBEY SEMINARY

— Harold (Father Placidus) Sanders served as a Benedictine monk at Westminster Abbey and taught at the Seminary of Christ the King.

— About 55 students at the seminary, ranging in age from 13 to the mid-50s, take high-school, college and theology classes. There are about 15 teachers, some of whom are monks.

-- The monastery is self-sufficient in food. The monks grow vegetables and maintain a large herd of cattle.

---

## **Accused priest in court**

The Vancouver Sun

08 February 1996

A priest charged with sexually assaulting students at a seminary school at Westminster Abbey in Mission during the 1970s made a first appearance in court Wednesday.

Father Placidus, 68, also known as Harold Vincent Sanders, is charged with four counts of indecent assault, one count of gross indecency and one count of buggery.

At the time of the alleged abuse, the accused was a teaching father at the seminary school. He was released on bail and ordered not to be alone with persons aged under 16. His next court appearance will be March 1.

---

## **Priest facing 6 sex charges: Counts allege seminary teacher assaulted boys**

The Vancouver Province

08 February 1996

John Bermingham

A 68-year-old Mission priest turned himself in yesterday to face multiple sex charges from 20 years ago.

Father Placidus Sanders of Westminster Abbey in Mission, also known as Harold Vincent Sanders, was released on his own recognizance and a \$2,500 surety yesterday at Abbotsford provincial court.

Sanders is charged with a total of four counts of indecent assault, one count of gross indecency and one count of buggery against three male victims.

The acts are alleged to have taken place between 1974 and 1978, when the men were seminary students aged 12 to 14 years old.

Crown prosecutor Gregg Goodfellow told The Province that Sanders was a teaching father at the seminary at the time of the alleged acts.

The Mission RCMP investigation started in May 1993, when the initial complaints were made.

There are two publication bans preventing any further details becoming public.

Sanders' next court appearance is in Abbotsford March 1.

An alleged victim told The Province in an interview that his life became a nightmare after a four-year stint at Westminster Abbey.

He said during his stay at the abbey he fell off the roof and severely damaged both his legs.

"I've hardly ever been able to hold a job," he said yesterday. "Every time I do, my body gives out. I'm a basket case."

Coming forward, he said, will help to restore his self-confidence.

Sent from my iPhone

RECOGNIZANCE OF BAIL cont. . . .

---

File: 36974D  
Name: Harold Vincent SANDERS

---

CHARGES:

Count 1: between January 1, 1974 and December 31, 1974, at Mission, BC, did indecently assault a male person, M.O., contrary to Section 149(1) of the Criminal Code.

Count 2: between September 1, 1975, and June 30, 1976 at Mission, BC, did indecently assault a male person, M.O., contrary to Section 149(1) of the Criminal Code.

Count 3: between January 1, 1978 and December 31, 1979, at Mission, BC, did indecently assault a male person, K.N., contrary to Section 149(1) of the Criminal Code.

Count 4: between January 1, 1978 and June 30, 1978, at Mission, BC, did indecently assault a male person, D.H., contrary to Section 149(1) of the Criminal Code.

Count 5: between January 1, 1978 and June 30, 1978, at Mission, BC, did commit an act (or acts) of gross indecency with, D.H., contrary to Section 157 of the Criminal Code.

Count 6: between January 1, 1978 and June 30, 1978, at Mission, BC, did commit buggery with D.H., contrary to Section 159 of the Criminal Code.

CONDITIONS:

1. Keep the peace and be of good behaviour.
2. You are to provide a residential address to the Court and you are not to change that place of residence without prior application to the Court.
3. You are to have no contact or attempt to contact, directly or indirectly, any of the named complainants in Counts 1 to 6 on the Information.
4. You are to remain within the jurisdiction of the Court.
5. You are not to be found in the company of any person under the age of 16 years, save and except unless the young person is in the company of parents or other adult or in a public place.

INITIALED:

*H.V.S.*

DATE: Feb 7/96



**From:** Anthony Nguyen <[anthonyosb@gmail.com](mailto:anthonyosb@gmail.com)>  
**Sent:** Wednesday, September 12, 2018 10:22 AM  
**To:** Archbishop J. Michael Miller <[mmiller@rcav.org](mailto:mmiller@rcav.org)>  
**Cc:** Fr. Abbot <[frabbotwestminster@gmail.com](mailto:frabbotwestminster@gmail.com)>  
**Subject:** Father Placidus CV

Dear Archbishop Michael,

Greetings from the Abbey! Fr. Abbot asked me to send to you a CV of Fr. Placidus so that you have a reference. There are details in there that may not be suitable for the public, such as the names of the complainants, and that he was appointed Postulant Master since this pertains to the Abbey and not the Seminary. We want you to have all the facts. With regards to his appointment as Postulant Master, Fr. Abbot considered the matter and did not think that he was no longer a threat given his evidence of conversion after many years after the incident.

If you have any other questions please let me know.

Yours in Christ,

Fr. Anthony

# Fr. Placidus Sanders, baptismal name, Harold Vincent

September-06-18 10:55 AM

Mar. 10, 1927. Born in Tillamook, OR.

Sep. 12, 1947. Entered Westminster Priory.

Sep. 12, 1950. Made Solemn Vows.

May 22, 1952. Ordained a Priest.

1952-54. Studied at Sant'Anselmo, Rome for STL.

Sep. 1955-1965. Appointed Rector of Minor Seminary.

Sep. 1973 Appointed Vice-Rector

May 1, 1987. Letter of Seminarians (anonymous) to Abbot Eugene through Nuncio. Warned Abbot Eugene about Fr. Placidus Sanders of homosexual activity with seminarians.

Nov. 5, 1987. Letter of Nuncio to Abbot Eugene. Forwarded letter of seminarians.

Nov. 24, 1987. Letter of Abbot to Nuncio. Stated, "first serious complaint against Fr. Placidus." Thought it prudent to make some necessary changes without admitting the guilt of the accused.

Sep. 1988 Replaced Fr. Placidus as Vice-Rector by Br. Meinrad.

Feb. 7, 1996. 6 Charges against him of sexual assault against 3 minors from January 1974 to June 30, 1978.

- See attached document for details including conditions of bail.
- 
- DH [REDACTED]
- 
- Conditions of bail observed even after conclusion of trial.

Dec. 12, 1997. Acquitted of all charges by BC Supreme Court Judge, Richard Blair. Said that evidence given by the three complainants was unreliable and did not prove beyond a reasonable doubt his guilt. Admitted to consensual homosexual sex with an 18 year old adult student in the 1980s. Also admitted to kissing one student on the lips twice.

Dec. 28, 1997. Statement issued by Westminster Abbey to the BC Catholic. Stated that Fr. Placidus, "deeply regrets the scandal caused by the incidents of improper behaviour. The Abbey said, " he recognizes the seriousness of his misconduct and is contrite and repentant." He has been withdrawn from teaching. Continued to conduct practice session of chant to major seminarians. Remained as spiritual directors of some major seminarians.

1997. Archbishop Exner' restrictions, through Msgr. Gregory Smith, ordered him not teach

in the Seminary.

Aug. 19, 1998. Archbishop Adam Exner, refused Abbot Maurus' petition for P. Placidus to be reinstated as a teacher in the seminary.

Jun. 22, 1999. Relinquishes Independent School Teacher Certificate.

Sept. 9 2014 - Aug. 2017. Appointed Postulant Master, with Br. Joseph Bruneau as assistant.

August 2017 - Retires and is in infirmary.

Compiled on Sept. 11, 2018  
By Rev. Anthony Nguyen, OSB  
Abbot's Delegate

10/10/18  
Fr. Abbot

**From:** Archbishop J. Michael Miller  
**Sent:** September 10, 2018 8:06 PM  
**To:** Roland Carese-Borzal  
**Subject:** FW: Fr. Abbot

file

**From:** Archbishop J. Michael Miller  
**Sent:** Monday, September 10, 2018 8:01 PM  
**To:** 'John Braganza' <frabbotwestminster@gmail.com>  
**Subject:** RE: Fr. Abbot

Thanks, Father Abbot, for letting me know about [redacted] intentions. I had heard, indirectly, that he was very upset about Fr Placidus. No one, to date, has contacted the Archdiocese about this particular matter.

For all of us, the past few weeks have been particularly painful. The Pennsylvania grand jury report and the revelations about McCarrick have shaken many. We can only pray that the Lord will, in his good time, draw good from this situation.

My prayers are with you, the monks and the seminarians as the new year begins.

+Michael

**From:** John Braganza <frabbotwestminster@gmail.com>  
**Sent:** Monday, September 10, 2018 7:04 PM  
**To:** Archbishop J. Michael Miller <mmiller@rcav.org>  
**Subject:** Fr. Abbot

Dear Archbishop Michael,

On the 4th September I met with one of our faculty members, me. [redacted] from Bellingham. He wanted to speak with me about all the potential victims of Fr. Placidus. He wanted me to contact all the victims. He also wished that I or Fr. Placidus make a public apology. He wants them to know that there is help available for them.

I said we/I was in touch with the Archdiocese already. I also said that you had already made a very general and open invitation to this effect. But I added that we were already thinking about how to do this in a way that would respect the confidentiality of the victims (if there are others). I assured him that I was working on all this.

However, my main reason for writing you now is to simply let you know that [redacted] has taken it upon himself to contact the seminarians he has taught in the past and ask them to spread the news.

I just thought you would like to know this. I didn't want you to get this second hand.

In fact I was planning to speak with you tomorrow now that the three Seminary formation programs have begun and I have a moment to do other important things.

Peace.

Fr. Abbot

**REMEMBERING.ca**

1.855.535.1161 • ANNOUNCEMENTS@SUNPROVINC.COM  
VANCOUVER@SUNPROVINC.COM REMEMBERING.CA

**THE VANCOUVER SUN**  
NOTES THE FOLLOWING  
OBITUARIES IN TODAY'S PAPER.

To view a notice online, share your memories or express condolences, go to:  
[vancouverandprovince.remembering.ca](http://vancouverandprovince.remembering.ca)

**BURNS, William FISHER, Elaine GILLAN, John MCCANDLESS, Kenneth SANDER, Placidus STRUCHTRUP, Ise VERY, Ronald WEISMILLER, Albert**

Notices may not appear alphabetically due to space requirements.

**Obituaries**

**BURNS, William (Willie)**  
Mar 18, 1943 - Oct 8, 2021  
Always the adventurer, Willie left Scotland in his early twenties arriving in Toronto and residing in Trenton for a time, before working his way across Canada and setting in Vancouver. One could count on Willie for his sense of humour, his honesty, and his lively conversation. Of course, the ladies would vouch for his charm, and often requested a song or two. He voice was unique and he did enjoy the stage. He visited many countries from Cuba to Spain, marrying in Grenna Green, and as a gambler he returned a few times to Vegas, and enjoyed betting on the horses in person and on-line. Lastly, he would say, I did it my way. After a brief bout with cancer, he slipped away peacefully. RIP my love, companion, best friend.

**FISHER, Elaine**  
August 22, 1931 - September 29, 2021  
Elaine passed away peacefully in hospital. She was predeceased by her daughter, Patricia (Terry), in 2009. She is survived by her husband John, daughter Virginia, son Michael (Christie) and grandsons Derek (Lydia), and Kyle, and granddaughters Nancy and Alex.  
Family will gather to celebrate Elaine's life at a later date, in lieu of flowers, donations can be made in Elaine's memory to Rosewood Manor, Richmond, BC.  
You are invited to leave a personal message of condolences at the family's online obituary at [www.enb.com/obituary/canadianobit/obituaries/elaine-fisher/27233](http://www.enb.com/obituary/canadianobit/obituaries/elaine-fisher/27233)



**FISHER, Elaine**  
August 22, 1931 - September 29, 2021

**WEISMILLER, Albert John (Bert)**  
June 12, 1935 - October 12, 2021  
It is with great sadness that we announce the peaceful passing of Bert with his family by his side. Predeceased by his parents, brother and two sisters, he will be greatly missed by his loving wife Nora of almost 62 years as well as three sons, a daughter and their families. He is also survived by two sisters and many extended family and friends. A Mass of Christian Burial will be held on October 23, 2021 at 2:00 PM at St. Ann's Catholic Church, 33333 Mayfair Avenue, Abbotsford, BC.  
Our family would like to thank the doctors and nurses in the Renal Unit at Abbotsford Hospital. In lieu of flowers, donations may be made to the Kidney Foundation or Canadian Cancer Society.

**GILLAN, John Martin (Marty)**  
Mar 5, 1944 - Oct 1, 2021  
Singer/songwriter Marty Gillan died at home in Chilliwack, BC in the context of ongoing skin cancer. He was born in Brentwood, TN, and emigrated to Elton Lake, ON in 1955 with his family, later moving long north to Geraldton, ON where he found his musical career in earnest. At 20, Marty moved to BC and became a vital part of Vancouver's folk circuit. He appeared on radio programs, and before long was host of a TV show, Banjo Parlor on CTV. When it was time to move on from music, Marty relocated to Chilliwack, BC and enjoyed a second career with Canada Post, emating him to make new friends, both human and canine. In time, he health signified his final retirement. He found himself content to spend time with his cats, his books and his camera, and never lost his smile. Marty was predeceased by his parents, Anne and Jack Gillan, but will be sorely missed by his sister Lynette, along with her husband Mike and nephews, Jules and JJ, and by his younger sister Nikki Gillan. Marty was cremated. At his request, there will be no service. Lynette will plant a tree for him and turn the ashes into raw life where he can continue nurturing the earth.



**GILLAN, John Martin (Marty)**  
Mar 5, 1944 - Oct 1, 2021

**MCCANDLESS, Kenneth John**  
Mar 30, 1967 - Oct 2, 2021  
With great sadness we announce the sudden passing of Ken McCandless. He will be greatly missed by his father Douglas McCandless, his sister Patricia Goulet, nephews Jordan Goulet, niece Kristine Murphy, uncle Jim Siskler and cousins.  
There will be an informal graveside memorial at Mountain View Cemetery on October 29, 2021 at 1PM (entrance off 33rd).

**SANDER, Father Placidus, OSB**  
Of Westminster Abbey, Mission, B.C., died on October 15, aged 94. Mass of Christian Burial will be celebrated on Wednesday, October 27, at 2:00 p.m. at Westminster Abbey, immediately after Mass. Celebration will be Rt. Rev. John Brigance, OSB-ABT. 604-826-8975

**STRUCHTRUP, Ise**  
Apr 13, 1929 - Oct 18, 2021  
Our precious Mom was predeceased by her husband, Karl. She is survived by her sister, Erna and two sons, Bernie and Wolfgang and grandchildren. Peace Mom & Gma, We love You!

**VERY, Ronald Steven**  
May 10, 1959 - Jun 28, 2021  
It is with the greatest sorrow we announce the unexpected passing of our brother Ronald (Ron) in Surrey B.C. on June 28, 2021. Survived by his sisters Linda and Brenda and brother Michael, and many family members that will miss him immensely. Always in our thoughts and forever in our hearts. His service to follow.



**Obituaries**

**MCCANDLESS, Kenneth John**  
Mar 30, 1967 - Oct 2, 2021  
With great sadness we announce the sudden passing of Ken McCandless. He will be greatly missed by his father Douglas McCandless, his sister Patricia Goulet, nephews Jordan Goulet, niece Kristine Murphy, uncle Jim Siskler and cousins.  
There will be an informal graveside memorial at Mountain View Cemetery on October 29, 2021 at 1PM (entrance off 33rd).

**SANDER, Father Placidus, OSB**  
Of Westminster Abbey, Mission, B.C., died on October 15, aged 94. Mass of Christian Burial will be celebrated on Wednesday, October 27, at 2:00 p.m. at Westminster Abbey, immediately after Mass. Celebration will be Rt. Rev. John Brigance, OSB-ABT. 604-826-8975

**STRUCHTRUP, Ise**  
Apr 13, 1929 - Oct 18, 2021  
Our precious Mom was predeceased by her husband, Karl. She is survived by her sister, Erna and two sons, Bernie and Wolfgang and grandchildren. Peace Mom & Gma, We love You!

**VERY, Ronald Steven**  
May 10, 1959 - Jun 28, 2021  
It is with the greatest sorrow we announce the unexpected passing of our brother Ronald (Ron) in Surrey B.C. on June 28, 2021. Survived by his sisters Linda and Brenda and brother Michael, and many family members that will miss him immensely. Always in our thoughts and forever in our hearts. His service to follow.



**WEISMILLER, Albert John (Bert)**  
June 12, 1935 - October 12, 2021

It is with great sadness that we announce the peaceful passing of Bert with his family by his side. Predeceased by his parents, brother and two sisters, he will be greatly missed by his loving wife Nora of almost 62 years as well as three sons, a daughter and their families. He is also survived by two sisters and many extended family and friends. A Mass of Christian Burial will be held on October 23, 2021 at 2:00 PM at St. Ann's Catholic Church, 33333 Mayfair Avenue, Abbotsford, BC.  
Our family would like to thank the doctors and nurses in the Renal Unit at Abbotsford Hospital. In lieu of flowers, donations may be made to the Kidney Foundation or Canadian Cancer Society.



**GILLAN, John Martin (Marty)**  
Mar 5, 1944 - Oct 1, 2021

**MCCANDLESS, Kenneth John**  
Mar 30, 1967 - Oct 2, 2021  
With great sadness we announce the sudden passing of Ken McCandless. He will be greatly missed by his father Douglas McCandless, his sister Patricia Goulet, nephews Jordan Goulet, niece Kristine Murphy, uncle Jim Siskler and cousins.  
There will be an informal graveside memorial at Mountain View Cemetery on October 29, 2021 at 1PM (entrance off 33rd).

**SANDER, Father Placidus, OSB**  
Of Westminster Abbey, Mission, B.C., died on October 15, aged 94. Mass of Christian Burial will be celebrated on Wednesday, October 27, at 2:00 p.m. at Westminster Abbey, immediately after Mass. Celebration will be Rt. Rev. John Brigance, OSB-ABT. 604-826-8975

**STRUCHTRUP, Ise**  
Apr 13, 1929 - Oct 18, 2021  
Our precious Mom was predeceased by her husband, Karl. She is survived by her sister, Erna and two sons, Bernie and Wolfgang and grandchildren. Peace Mom & Gma, We love You!

**VERY, Ronald Steven**  
May 10, 1959 - Jun 28, 2021  
It is with the greatest sorrow we announce the unexpected passing of our brother Ronald (Ron) in Surrey B.C. on June 28, 2021. Survived by his sisters Linda and Brenda and brother Michael, and many family members that will miss him immensely. Always in our thoughts and forever in our hearts. His service to follow.

**Business Card Directory**  
Home Improvement & Personal Services

Professional Services

**TELUS**

Development of a Pest Management Plan

File # TW-0003-23/27

As per the Integrated Pest Management Act of British Columbia, Section 8(7)(1) this is a public notification that:

TELUS Communications Inc. is developing an Integrated Pest Management Plan (IPMP) under the BC Integrated Pest Management Act and associated regulations. TELUS manages property in the Province of British Columbia, which includes communications towers, network buildings and rights of ways for above and below-ground operations. The plan is described to ensure effective and safe control for invasive weeds and other undesirable vegetation, which will reduce fire hazards, ensure telecommunications equipment and communications are not jeopardized and provide safe working conditions.

Our approach is to promptly assess sites and use selective techniques to enhance our efforts toward reducing the number of instances that may require vegetation control. Methods may include mechanical, manual, cultural or herbicide ground applications.

These treatment applications may also be used in accordance with the Weed Control Act by orders from the B.C. Ministry or local jurisdictional authorities. Herbicides will be applied by backpack sprayers, trucks, or ATV. Herbicide active ingredient proposed under this program include: aminopyralid, metolachlor-methyl, metazachlor, triclopyr, glyphosate, indoxacarb, flumioxazin, pyraflufenolide, flazasulfuron, aminopyralid/triclopyr, sulfentrazone, acetic acid, methyl ethyl stearate, paraquat, al. alachlor and surfactant blend.

Trade names include ClearView, Aramul Powerline, Garlon ERT, VP482, Equinocid, Nexus VM, Topcon, LongRun, Detol, Mungur Vinegar Plus, Gateway, Huston KT and L1700.

The proposed effective date of this IPMP is from January 2, 2022 to January 1, 2027. IPMP or map(s) may be viewed by contacting the agent, E-Event Consulting at 250-210-8727, 2579 Sylvia Road, Suite 100, Vancouver, BC V4V 2M6. Or email, E-Event Consulting Ltd. e-quest@shawca.com. Alternatively, you can contact TELUS at [enw@enw.com](mailto:enw@enw.com) or [enw.com](http://enw.com).

A person wishing to contribute information about a proposed treatment site, to assist the development of the Pest Management Plan, may provide the information to the applicant at the address above within 30 days of the publication of this notice.

**COMPUTER**  
Windows 10, MS Office, \$100  
Call: 778-926-1111

**FILM & SLIDE PROJECTORS**  
TOP END, \$100  
\$125 to \$300  
604-999-4939

**iPhone XR REPAIR**  
PROJECT REPAIR  
\$450 Excellent work  
Call: 604-999-4939

**COMPUTER**  
Windows 10, MS Office, \$100  
Call: 778-926-1111

**FILM & SLIDE PROJECTORS**  
TOP END, \$100  
\$125 to \$300  
604-999-4939

**iPhone XR REPAIR**  
PROJECT REPAIR  
\$450 Excellent work  
Call: 604-999-4939

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Accounting & Finance**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

**Books**

*Thinking of you always!*