

SEMINARY OF CHRIST THE KING

SEMINARIAN HANDBOOK

2026–2027

TABLE OF CONTENTS

INTRODUCTION	1
1 SEMINARY OF CHRIST THE KING	2
1.1 THE COAT OF ARMS	2
1.2 MISSION STATEMENT	3
1.3 HISTORICAL SKETCH	4
1.4 INSTITUTIONAL LEADERSHIP AND ADMINISTRATION	6
1.4.1 Leadership Team	6
1.4.2 Responsibilities and Accountability	8
1.5 POLICIES AND REGULATIONS	9
1.5.1 Admissions	10
1.5.2 Fees	10
1.5.3 General Policies and Regulations	10
2 ADMISSION	12
2.1 ADMISSION PROCESS	12
2.1.1 Diocesan Assessment	12
2.1.2 Required Documents	12
2.1.3 Interview Process	14
2.2 ACADEMIC ADMISSION REQUIREMENTS	14
2.3 SUPPORT FOR INTERNATIONAL SEMINARIANS	15
2.3.1 Orientation Program	15
2.3.2 Seminarian Support Services	15
2.3.3 Housing Provision	17
2.3.4 Program Progression and Attendance	18
2.3.5 Critical Incident and Crisis Management	18
2.3.6 Post-Graduation Support	19
2.4 FINANCIAL INFORMATION	19
2.4.1 Seminarian Fees for 2025-2026	19
2.4.2 External Financial Assistance	20
2.4.3 Seminary Financial Aid	20
2.5 ORIENTATION FOR NEW SEMINARIANS	21
2.6 BELONGING AT SCK	21
3 FORMATION PROGRAM	22
3.1 INTEGRAL FORMATION	22
3.2 STAGES OF FORMATION	23
3.2.1 Propaedeutic Year	23
3.2.2 Discipleship Stage (Philosophy/Pre -Theology)	24
3.2.3 Configuration Stage (Theology)	24
3.2.4 Vocational Synthesis Stage	25
3.2.5 Implementation and Continuity	25

3.3	HUMAN FORMATION	26
3.3.1	Elements of Human Formation	26
3.3.2	Means of Human Formation	29
3.4	SPIRITUAL FORMATION	32
3.4.1	Elements of Spiritual Formation	33
3.4.2	Means of Spiritual Formation	34
3.5	INTELLECTUAL FORMATION	38
3.5.1	Elements of Intellectual Formation	39
3.5.2	Means of Intellectual Formation	40
3.5.3	Academic Integrity	44
3.6	PASTORAL FORMATION AND MINISTRY	48
3.6.1	Elements of Pastoral Formation	48
3.6.2	Means of Pastoral Formation	50
3.6.3	Candidacy, Ministry & Ordinations	51
4	EVALUATION AND ASSESSMENT	53
4.1	PURPOSE OF EVALUATIONS	53
4.2	EVALUATION COMPONENTS	53
4.2.1	Self-Evaluation	53
4.2.2	Peer Evaluation	54
4.2.3	Academic Performance	54
4.2.4	Year-End Evaluation Integration	55
4.3	EVALUATION PROCESS AND ROLES	55
4.3.1	Participants and Their Roles	55
4.3.2	Step-by-Step Process	56
5	DAILY LIFE AND COMMUNITY	57
5.1	RULE OF LIFE	57
5.2	DAILY SCHEDULE	58
5.2.1	Weekdays	58
5.2.2	Sundays	59
5.2.3	Solemn Feast Days	59
5.3	LITURGICAL LIFE	59
5.3.1	Choir Books and Stalls	59
5.4	COMMUNITY LIFE	60
5.4.1	Student Association	60
5.4.2	Community Activities	60
5.4.3	Dining and Table Manners	61
5.4.4	Kitchen Access and Meal Arrangements	62
5.5	INTERACTION WITH MINOR SEMINARIANS	62
5.5.1	Respecting Privacy	63
5.6	VISITOR POLICIES	63
5.6.1	Private Room Access	63
5.6.2	General Guidelines	64
5.6.3	Accessible Areas	64
5.6.4	Specific Policies	64

6	HEALTH AND PERSONAL DEVELOPMENT	65
6.1	HEALTH AND PHYSICAL WELLNESS	65
6.2	PERSONAL CONDUCT AND APPEARANCE	65
6.2.1	Smoking Policy	65
6.2.2	Alcohol Policy.....	65
6.2.3	Drug Policy.....	66
6.2.4	Dress Code.....	66
6.3	RESIDENCE GUIDELINES	67
6.4	TECHNOLOGY USE AND DIGITAL WELLNESS	69
6.4.1	Fundamental Principles and Boundaries	69
6.4.2	Formation Requirements and Pathways.....	70
6.4.3	Personal Device Stewardship.....	70
6.4.4	Daily Structure and Access.....	70
6.4.5	Community Recreation	71
6.4.6	Accountability and Violations	71
6.5	PERSONAL LEISURE AND RECREATION	71
6.5.1	Off Campus Activities.....	72
6.5.2	Discretionary Day.....	73
6.5.3	Quiet and Silence.....	73
7	SOCIAL DEVELOPMENT AND STEWARDSHIP	74
7.1	SOCIAL SKILLS DEVELOPMENT	74
7.1.1	Christian Character Formation.....	74
7.1.2	Community Participation and Expectations.....	74
7.2	SEMINARY ABSENCE POLICIES	74
7.2.1	General Principles and Communication.....	74
7.2.2	Daily and Evening Absences.....	75
7.2.3	Extended Absences and Overnight Stays.....	75
7.2.4	Home Weekends and Holidays	75
7.2.5	Vehicle Use	75
7.3	STEWARDSHIP RESPONSIBILITIES.....	76
7.3.1	Seminary Facilities	76
7.3.2	Community Responsibilities	76
7.3.3	Financial Stewardship and Responsibility	76
8	GENERAL INFORMATION	78
8.1	BOOKSTORE	78
8.2	LIBRARY	78
8.3	LAUNDRY	79
8.4	MAIL	79
8.5	SPORTS EQUIPMENT	80
8.6	STORAGE ROOM AND “FREE SHELF”	80

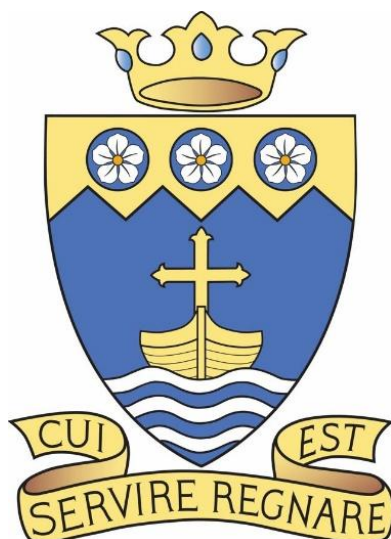
APPENDIX.....	81
A LETTERS OF PETITION	81
9.1 REQUESTING CANDIDACY	81
9.2 REQUESTING THE MINISTRY OF LECTOR	82
9.3 REQUESTING THE MINISTRY OF ACOLYTE	83
9.4 REQUESTING THE DIACONATE.....	84
9.5 REQUESTING THE PRIESTHOOD	85
B SEMINARIAN GOVERNMENT AND ASSIGNMENTS	86
10.1 STUDENT ASSOCIATION CONSTITUTION, BYLAWS AND PROCEDURES	86
B.1.1 Constitution.....	86
B.1.2 Bylaws	87
B.1.3 Meeting Procedures	93
B.1.4 Special Meetings	94
B.1.5 Motion Procedure	94
10.2 ANNUAL JOB ASSIGNMENTS.....	95
B.2.1 Master of Ceremonies (Liturgical Trainer).....	95
B.2.2 Head Sacristan.....	95
B.2.3 Lector Trainer	95
B.2.4 Head Antiphonarians.....	96
B.2.5 Head Waiter	96
B.2.6 Infirmarian.....	96
B.2.7 Job Board Coordinator	97
B.2.8 Community Chronicler (Diary).....	97
B.2.9 Housework Coordinator(s)	97
B.2.10 Maintenance Coordinator	98
B.2.11 Grounds Attendant (Parking area)	98
B.2.12 Plant Care Coordinator	98
B.2.13 Flag Attendant.....	99
10.3 WEEKLY JOB ASSIGNMENTS	100
B.3.1 MC (Master of Ceremonies)	100
B.3.2 Thurifer.....	100
B.3.3 Sacristan	101
B.3.4 Mass Lector	102
B.3.5 Vesper Reader	102
B.3.6 Prayers of the Faithful	102
B.3.7 Table Reader	103
B.3.8 Waiter.....	103
B.3.9 Breakfast Table Setter	104
B.3.10 Lunch Table Setter.....	104
B.3.11 Supper Table Setter.....	104
B.3.12 Breakfast & Lunch Dishes	104
B.3.13 Street Sweep	104

10.4	HOUSEKEEPING ASSIGNMENTS	105
B.4.1	General Note for Everyone	105
B.4.2	Laundry & Garbage, Locker Room, and Residence Entrance 105	
B.4.3	Recreation Room; 2nd & 3rd Floor Hallways, Parlor, Guest Washroom and, North & South Stairwells	106
B.4.4	Dining Room and Hallway to Kitchen.....	107
B.4.5	Rooms 200, 300, Chapel, Room 205 in High School, Lobby, and Gym.....	107
C	TRADITIONS AND LITURGICAL CUSTOMS	109
11.1	GENERAL LITURGICAL GUIDELINES	109
C.1.1	Basic Liturgical Procedures	109
C.1.2	Serving Assignments	109
C.1.3	Responsorial Assignments	109
11.2	PONTIFICAL MASS SCHEDULE.....	110
C.2.1	First Semester	110
C.2.2	Second Semester	110
11.3	COMMUNITY LIFE TRADITIONS	110
C.3.1	Celebrations and Observances	110
C.3.2	Retreat Customs	110
11.4	SEASONAL OBSERVANCES.....	111
C.4.1	Advent	111
C.4.2	Lent.....	111
C.4.3	Holy Week.....	111
11.5	FEAST DAYS.....	111
C.5.1	September	111
C.5.2	November	112
C.5.3	January.....	112
C.5.4	February.....	112
11.6	SPECIAL LITURGIES.....	112
C.6.1	Latin Mass.....	112
C.6.2	Mass of Thanksgiving of an Alumni Priest	113
C.6.3	Funeral and Memorial Services	113
C.6.4	End of Seminary Year.....	113
D	SAFE ENVIRONMENT	114
12.1	PROTOCOLS FOR SAFE ENVIRONMENT	115
D.1.1	A Synopsis of Key Points	115
12.2	CODE OF CONDUCT FOR SEMINARIANS	117
E	DOCUMENTS CITED	122

INTRODUCTION

The Seminary of Christ the King (SCK) is dedicated to forming men for the diocesan priesthood through a holistic program rooted in the Benedictine tradition of *ora et labora* (prayer and work). This handbook serves as a comprehensive guide for seminarians, faculty, and stakeholders, outlining the expectations, policies, and practices that shape SCK's mission. The formation program unfolds through four distinct stages—Propaedeutic, Discipleship, Configuration, and Vocational Synthesis—each designed to foster growth in the four dimensions of priestly formation: human, spiritual, intellectual, and pastoral. This document provides clear direction for community life, academic rigour, spiritual development, and pastoral preparation, ensuring alignment with the *Ratio Fundamentalis Institutionis Sacerdotalis* (RFIS, 2016) and the Canadian Program for Priestly Formation (PPF, 2022).

1 SEMINARY OF CHRIST THE KING



1.1 The Coat of Arms

BLAZON

Azure, on waves argent and azure a boat or, surmounted by a cross of the second; in chief four chevrons conjoined argent representing mountains; three dogwood flowers proper arranged two and one; all ensigned with a royal crown or gold.

MOTTO

Cui servire regnare est (“To serve Him is to reign”)

SYMBOLISM

The cross represents the Gospel proclamation. The boat or (gold) represents the Church on mission, bearing the Good News and evoking Christ’s call to be “fishers of men.” The waves azure and argent reflect the Pacific Ocean and symbolise the world through which the Church journeys, echoing similar elements in the arms of the Archdiocese of Vancouver and British Columbia.

The four chevrons argent represent the Cheam mountain range and the four dimensions of priestly formation: human, spiritual, intellectual, and pastoral. The three dogwood flowers (the provincial flower of British Columbia) symbolise the Trinity, foundation of faith and goal of all formation.

The royal crown or (gold) represents Our Lord Jesus Christ, King of the Universe, to whom Archbishop William M. Duke dedicated the Seminary, honouring the newly instituted Feast of Christ the King (1925).

The field azure represents the Blessed Virgin Mary's presence throughout priestly formation, while the or (gold) elements signify both the glory of Christ the King and communion with the See of Peter.

The motto, appearing in the 8th-century Gelasian Sacramentary and cited by medieval writers from Blessed Alcuin to Saint Bernard, echoes *Lumen gentium* §36 on sharing in Christ's royal office through service and evangelisation.

1.2 Mission Statement

The Major Seminary of Christ the King seeks to form holy, competent priests conformed to Christ the King, who serve the Catholic Church with devoted fidelity. Rooted in Sacred Scripture, Tradition, and the Magisterium, and enriched by the Benedictine charism of seeking God through liturgical worship, fraternal community life, honest work, and dedicated study, SCK aims to cultivate men of prayer, communion, virtue, and intellectual depth to proclaim the Gospel with courage, administer the sacraments with wisdom, accompany the faithful in their journey toward holiness, and collaborate in building God's Kingdom with a missionary heart for the salvation of souls.

1.3 Historical Sketch

FOUNDATION (1928-1931)

In 1928, Archbishop William Mark Duke was called to Vancouver to serve as Coadjutor Archbishop in a vast Archdiocese that extended to the Alberta border, serving 87,000 Catholics. Despite serious priest shortages and financial difficulties, the Apostolic Delegate encouraged Archbishop Duke to establish a seminary.

The Seminary was founded in 1931 at the Thomas and Annie McNeely estate in Ladner, with Fr. Francis Chaloner as Rector and Fr. J.P. Kane as Bursar. SCK was officially dedicated on October 25, 1931, the Feast of Christ the King.

EARLY GROWTH AND CHALLENGES (1932-1939)

Staff shortages challenged early operations. Archbishop Duke recruited priests from Toronto and Kingston. By the late 1930s, Monsignor Chaloner recommended that a religious community run the seminary to ensure stability.

THE BENEDICTINE ERA BEGINS (1939)

After years of correspondence, the Benedictines of Mount Angel Abbey, Oregon, accepted Archbishop Duke's invitation in July 1939 to take charge of the Seminary at Ladner. The arrangement began with nineteen seminarians and a one-year trial period.

MOVES AND EXPANSION

Deer Lake (1940): The Seminary moved to Fair Acres, a seventeen-acre estate on Deer Lake in New Westminster (now Burnaby).

Westminster Priory (1948): When the monastery became independent as Westminster Priory, a formal contract was established with the Archdiocese, securing the Benedictines' permanent right to operate the Seminary.

Theological Studies (1951): The Seminary began offering four years of theological studies, allowing seminarians to complete their entire priestly formation in British Columbia.

Mission (1954): The Seminary made its final move to Mission, B.C., under the leadership of Abbot Eugene Medved OSB, the first abbot of Westminster Abbey.

MODERN DEVELOPMENT

The Seminary received civil recognition in 1966, gaining authority to confer Bachelor of Arts degrees and Theology degrees. Despite post-Vatican II challenges to traditional seminary education, Westminster Abbey chose to maintain its minor seminary program, citing the unique needs of British Columbia's secular environment and limited Catholic educational institutions.

FACILITIES AND GROWTH

- **Library:** Over 55,000 catalogued books
- **Athletic Field:** Constructed 1973-74
- **Gymnasium-Auditorium:** Completed 1977
- **Abbey Church:** Built 1979-1982, dedicated by Basil Cardinal Hume OSB
- **Seminary Residence:** Completed 1987

LEGACY

SCK has educated over 1,800 alumni, including numerous bishops and priests who have served throughout Canada and beyond. The institution continues to fulfill Archbishop Duke's vision.

1.4 Institutional Leadership and Administration

The Seminary of Christ the King (SCK) is operated by the Benedictine community of Westminster Abbey, in accordance with Canon Law (Canons 232–264), under a contractual Agreement with the Archdiocese of Vancouver. It is incorporated and chartered under the laws of British Columbia by the Seminary of Christ the King Act, 1966. In this document SCK refers to the major seminary (Faculties of Arts and Theology). The leadership team ensures the well-ordered operation of the major seminary's formation programs, with oversight from the Archbishop of Vancouver.

1.4.1 Leadership Team

Abbot (Chancellor): Abbot Alban Riley OSB oversees the governance of the major seminary, appoints the Rector, Vice-Rector, Spiritual Director, and faculty members in consultation with and subject to confirmation by the Archbishop of Vancouver (cf. CIC, c. 253). The Abbot is advised by the Abbot's Council (Board of Governors) and Chapter (Senate). The Abbot also appoints a Delegate and Survivor Assistance Coordinator to manage allegations of sexual misconduct.

Rector (President): Fr. Matthew Gerlich OSB is responsible for daily operations of the major seminary, seminarian formation and evaluations, and liaison with the Archdiocese of Vancouver, reporting to both the Abbot and the Archbishop to ensure alignment with ecclesiastical standards and the Agreement. The Rector oversees investigations of sexual misconduct complaints in collaboration with the Archdiocese of Vancouver's Safe Environment Office.

Vice-Rector (Vice-President): Fr. Caesarius Marple OSB assists the Rector in daily operations, community life, and seminarian support, including addressing non-academic disputes and ensuring adherence to the Code of Conduct.

Director of Studies (Dean of Studies): Mrs. Karen Hoyer, serving as Acting Director, is responsible for managing seminarian academic programs, seminarian support services and academic policies while also providing advocacy for seminarians and faculty.

Bursar: Br. Paschasius Roca OSB handles financial matters, including tuition, fees, and bursaries, with consultation from a third-party accountant.

International Student Advisor: Fr. Matthew Gerlich OSB supports international seminarians with academic, cultural, and immigration needs, reporting to the Registrar, and Chancellor throughout the academic year.

Registrar: Mrs. Karen Hoyer, serving as Acting Registrar, oversees student records, admissions, enrolment, and external institutional compliance reporting.

Director of Spiritual Directors: Fr. Prior Benedict Lefebvre OSB oversees spiritual formation at SCK, coordinating spiritual directors to guide seminarians in prayer and discernment.

Admissions Committee: Fr. Matthew Gerlich OSB, Fr. Caesarius Marple OSB, Fr. Anthony Nguyen OSB, Fr. Joseph Park OSB, Fr. Leo Barker OSB, Mrs. Karen Hoyer, view applications, interview applicant and recommend admission.

Formation Team: Fr. Caesarius Marple OSB (Vice-Rector), Fr. Joseph Park OSB, Fr. Bryan Duggan, under the leadership of Fr. Matthew Gerlich OSB (Rector) work together to develop and plan integral formation.

Human Formation Advisor(s): Fr. Joseph Park, OSB, and Fr. Caesarius mentor seminarians in cultivating the human qualities vital for priestly ministry. They contribute to evaluations, support formation goals under the Rector, and offer tailored guidance, accountability, and practical advice to help seminarians embody Christ's humanity and prepare for genuine relationships and effective pastoral service.

Counsellor: Fr. Bryan Duggan supports seminarians who voluntarily request psychological accompaniment and growth counseling. He also leads a bi-weekly processing group (i.e. Brothers-in-arms).

Delegate for Sexual Misconduct: Br. Joseph Bruneau OSB manages reports of sexual misconduct, coordinates with the Survivor Assistance Coordinator, and ensures compliance with civil and canon law reporting obligations.

Survivor Assistance Coordinator: Kristin Austin, LCSW-C, CCTP (443-462-7787, kaustinlcswe@gmail.com), provides support to reporters of sexual misconduct, offering referrals for counseling and spiritual support, operating at arm's length from Westminster Abbey.

1.4.2 Responsibilities and Accountability

Leadership and Reporting Structure

Rector's Accountability: The Rector reports directly to the Abbot, ensuring alignment with ecclesiastical standards, the Archdiocesan Agreement dated June 29, 2017, provincial legislation (including the Seminary of Christ the King Act, 1966), and the civil Charter and Bylaws.

Archbishop's Oversight: The Archbishop of Vancouver receives an annual report detailing the progress of all seminarians studying for the Archdiocese, comprising all aspects of their formation. The Archbishop also has the right to visit the major seminary and may address issues affecting seminarian formation in piety, learning, and discipline, in accordance with Canon Law and Dicastery for the Clergy norms (cf. CIC, cc. 259 §2, 397).

Administrative and Faculty Responsibilities

Leadership Team Meetings: The leadership team convenes regularly to review seminarian progress, facility needs, and policy compliance. Monthly faculty meetings are held to discuss academic and formation-related matters.

Formation Faculty Composition: To foster communion, the formation faculty includes diocesan priests who, with mutual agreement between the Abbot and Archbishop, are welcome to participate fully in seminarian evaluation meetings.

Consultative Bodies: The Abbot's Council (Board of Governors) and Chapter (Senate) serve as consultative bodies, with strategic planning informed by faculty feedback.

Governance and Compliance

Rule and Statutes: The major seminary operates under a Rule and Statutes, approved by both the Archbishop of Vancouver and the Abbot of Westminster Abbey, ensuring compliance with Canon Law and civil regulations (cf. CIC, cc. 239 §3, 243).

Sexual Misconduct Policy: The Abbot ensures that all members, including leadership, comply with Westminster Abbey's Policy on Sexual Misconduct by Members, which includes mandatory training and reporting obligations.

Seminarian Support and Grievance Procedures

Complaint Resolution: Seminarians may direct complaints or concerns to the appropriate administrator, such as the International Student Advisor for international seminarian issues or the Rector for disputes.

1.5 Policies and Regulations

This Seminarian Handbook outlines the policies and regulations governing the seminary community. These policies, encompassing admissions, fees, codes of conduct, and other critical areas, are established to promote an environment conducive to spiritual growth, academic excellence, and mutual respect. The seminary expects all seminarians to review and adhere to these guidelines, which embody the institution's commitment to integrity, accountability, and service.

1.5.1 Admissions

All admissions-related policies can be found at:
<https://sck.ca/college/admissions-college/>

- Admission Requirements
- Apostolic Commitments of Seminarians
- Application Form
- Disclosure of Personal Information
- English Proficiency Policy
- International Student Guide
- Required Personal Items
- Seminarian Enrolment Agreement

1.5.2 Fees

All financial aid and fee-related policies can be found at:
<https://sck.ca/college/financial-aid/>

- Fee Payment, Refund and Transfer Assistance
- Financial Aid Application
- Financial Aid Policy
- Seminarian Association Fees
- Seminarian Fees
- Tuition/ Room and Board Fees Policy

1.5.3 General Policies and Regulations

All general policies and regulations can be found at:
<https://sck.ca/college/policies-regulations/>

- Academic Integrity Policy
- Code of Conduct Employees
- Code of Conduct Faculty
- Code of Conduct Members
- Code of Conduct Seminarians
- Communicable Disease Policy
- Conflict Resolution Policy
- Earthquake Procedure
- Emergency Procedures Policy

- Fire Drill Procedure
- Harassment, Bullying, and Anti-Racism Policy
- Policy and Procedures on Sexual Misconduct by Members
- Seminarian Attendance Policy
- Seminarian Records Policy
- Seminarian Standing Policy
- Technology Use Agreement
- Technology Use Policy

2 ADMISSION

2.1 Admission Process

SCK seeks to ensure that every candidate is prepared humanly, spiritually, academically, and pastorally for the diocesan priesthood. Admission is a holistic discernment involving the sponsoring diocese, the Seminary, and the candidate.

2.1.1 Diocesan Assessment

In order to ascertain their suitability to enter the Seminary, all prospective candidates undergo an application process at the diocesan level. Once the application is completed successfully, the diocese contacts the Rector and, with the approval of the bishop, the candidate begins the procedure of admission to the Seminary.

2.1.2 Required Documents

All documents can be submitted as copies (not originals) and must be translated into English if necessary. The following are to be submitted as part of the application process:

Application documents

- Completed [SCK Application Form](#)

Personal Identification

- **For Canadian Citizens:** Photocopy of birth certificate
- **For Non-Canadian Citizens:** Photocopy of documents permitting entry into Canada (Passport, Study Permits & Immigration Status Documents)
- Health Coverage Card
- Two (2) passport-size photos

Academic Records

Official academic transcripts for all previous studies, including high school and any college/university degrees

Personal Statement

- Biography (Curriculum Vitae): A few pages detailing family background, significant childhood and youth experiences, educational interests, religious practice and attitudes, work experience, character strengths and weaknesses, and reasons for considering the priesthood. This helps provide an accurate picture of the candidate's readiness for seminary life.

Sacramental Records

- Certificate of Baptism not older than six months
- If Confirmation details do not appear on the Baptism certificate, a Certificate of Confirmation not older than six months

Letters of Reference and Recommendation

- Letter of acceptance by the sponsoring Bishop
- Letter of reference from the applicant's pastor

Background Checks & Evaluations

- Canadian Criminal Records Check with a Vulnerable Sector Check sent directly by the applicant's local police force to the Seminary
- Copy of the psychological report if one has been completed for the applicant's diocese

Medical Documentation

- Recent letter from a physician stating suitability for seminary formation and noting any serious health concerns

Special Circumstances

- If the applicant has been a **seminarian** elsewhere: The applicant should ask his former rector to forward his file to the Rector of SCK.
- If the applicant has been a **novice or member of a religious institute**: He must ask the superior to forward a letter of reference and any evaluations to the Rector of SCK.

2.1.3 Interview Process

Once all documentation is complete and received, the candidate will meet with the Rector and members of the Admissions Committee for an interview. This helps to assess the candidate's human maturity, spiritual readiness, and overall fitness for life in the Seminary community.

2.2 Academic Admission Requirements

Once a candidate has completed the diocesan and seminary admission procedures, his academic placement and program requirements are determined by the Rector in consultation with the Admissions Committee.

The Dean of Studies consults with each seminarian before determining the choice of courses. Each seminarian should consult his human formation advisor if he is having academic difficulties, or if he wishes to drop or withdraw from a class during the semester.

The Faculty of Arts and Pre-Theology (Discipleship Stage), and the Faculty of Theology (Configuration Stage) programs have specific academic prerequisites and degree requirements. Refer to Section 3.5.2 for program-specific details.

2.3 Support for International Seminarians

SCK is committed to supporting international seminarians in their academic, spiritual, and personal formation. This section outlines the resources, policies, and supports available to ensure a successful transition to life in Canada and studies at SCK.

2.3.1 Orientation Program

SCK provides a mandatory orientation program for international seminarians at the outset of their studies, offered in-person at the Mission, BC campus. The orientation covers:

- Introduction to SCK's mission, Benedictine tradition, and formation programs.
- Overview of academic expectations, including program progression and attendance requirements (see Section 3.5).
- Guidance on living in Canada, including cultural norms, transportation, banking, and community integration.

An orientation package (i.e. International Student Guide) is provided to all international seminarians, including printed and digital materials detailing the above topics.

2.3.2 Seminarian Support Services

SCK designates an International Student Advisor as the primary point of contact for international seminarians. The advisor assists with:

- Academic advising and program progression.
- Adjusting to life in Canada, including cultural and social integration.
- Accessing health, mental health, and addiction support services.
- Navigating immigration requirements, including study permits, LOA, PAL, TRV, and eTA compliance (note: immigration advice is provided only by licensed professionals per EQA requirements).

- Reporting incidents of harassment, discrimination, or sexual misconduct to the International Student Advisor, Rector, or Survivor Assistance Coordinator (443-462-7787 or kaustinlcswe@gmail.com).

Support services include:

- **Mental Health and Addiction Support:** Access to counseling services through partnerships with local and Archdiocesan health providers, including the Crisis Intervention and Suicide Prevention Centre of BC, offering 24/7 distress lines (1-800-SUICIDE), online chat services (YouthInBC.com, CrisisCentreChat.ca), and support in over 140 languages. Seminarians may also access pastoral care and spiritual direction for support, particularly in cases involving sexual misconduct allegations.
- **Anti-Discrimination and Inclusion:** SCK fosters an inclusive environment, with training provided to staff and seminarians on recognising and addressing discrimination and racism, per the BC Human Rights Code. Report incidents to the International Student Advisor (Rector).
- **Health Insurance:** International seminarians must have valid health insurance for the duration of their studies, as medical care in Canada can be costly without coverage. Key details include:
 - **British Columbia Medical Services Plan (MSP):** Seminarians must apply for MSP upon arrival in British Columbia, with coverage starting after a three-month waiting period. MSP covers most medically required services until the study permit expires.
 - **Walk-In Clinics:** For non-emergency health issues, seminarians can access local walk-in clinics, many offering virtual appointments. Contact clinics directly to schedule appointments.
 - **Hospitals:** For medical emergencies, seminarians should visit the emergency room at a local hospital (e.g., Fraser Health region).

hospitals) or call 9-1-1. HealthLinkBC (8-1-1) provides nurse consultations for guidance.

- **Pharmacies:** Medications and personal hygiene items are available at local pharmacies, with some requiring prescriptions from a walk-in clinic doctor.
- **English Language Support:** Seminarians demonstrating deficient English skills may be advised to pursue remedial help and provide official documentation (e.g., TOEFL scores) before resuming studies.

2.3.3 Housing Provision

SCK is a residential seminary that provides on-campus housing for all seminarians in the major seminary residence (see Section 6.3). As a boarding institution, all students are required to live on campus as part of the formational experience.

- **Housing Costs:** Included in the tuition and room/board fees (see Section 2.4.1).
- **Availability:** On-campus residence is guaranteed and required for all enrolled seminarians. Each seminarian has a private room with an attached bathroom, basic furniture, and weekly linen service.
- **Monastery Accommodation:** Religious candidates may be housed within the monastery facilities as part of their specific formation program.
- **Tenancy Rights:** International seminarians are informed of their rights under British Columbia's Residential Tenancy Act, including privacy, maintenance, and dispute resolution with the seminary administration. Additional resources are available through the Tenant Resource & Advisory Centre (TRAC).
- **Housing Support Services:** SCK provides residential support through the International Student Advisor, including orientation to campus housing policies, maintenance requests, and residential life guidance.

2.3.4 Program Progression and Attendance

International seminarians must maintain satisfactory academic progress and attendance, as outlined in Section 3.5. Requirements include:

- A minimum GPA of 2.0 for all programs (see Section 3.5.2).
- Regular attendance at classes, liturgical activities, and community events, as specified in the Rule of Life (see Section 5.1).
- Failure to meet these requirements may result in academic probation or dismissal, with notification to the seminarian's sponsoring diocese and Immigration, Refugees and Citizenship Canada (IRCC).

Progress and attendance are documented via the Statement of Grades and regular evaluations (see Section 4). Seminarians receive feedback from faculty and advisors to support their academic and formation goals.

2.3.5 Critical Incident and Crisis Management

SCK maintains a Critical Incident and Crisis Management Policy to address emergencies, including natural disasters, medical crises, or safety threats, including allegations of sexual misconduct. The policy designates the Rector, Vice-Rector, and Delegate for Sexual Misconduct as responsible for crisis management, with support from the International Student Advisor. Key procedures include:

- Immediate reporting of incidents to the Rector, Delegate, or Survivor Assistance Coordinator (443-462-7787 or 604-363-7338).
- Coordination with local emergency services (e.g., Mission RCMP, Fraser Health).
- Communication with seminarians, families, and sponsoring dioceses during crises.
- Provision of mental health and pastoral support post-incident, including access to HealthLinkBC (8-1-1) for medical guidance and referrals to trauma-informed professionals for sexual misconduct cases.

2.3.6 Post-Graduation Support

While SCK's programs are designed for priesthood candidates, international seminarians who complete their studies may explore pathways to remain in Canada, such as diocesan sponsorship for priestly ministry. SCK provides:

- Career counseling through the International Student Advisor, focusing on ecclesiastical roles.
- Information on immigration pathways, provided only by licensed consultants or lawyers (per EQA requirements).
- Connections to Archdiocesan resources for ministry opportunities.
- SCK's programs are not eligible for the Post-Graduation Work Permit Program (PGWP).

2.4 Financial Information

2.4.1 Seminarian Fees for 2025-2026

Payable at school opening in September

- | | |
|------------------------------------|-----------|
| • First semester board and lodging | \$2155.00 |
| • First semester tuition | \$2385.00 |
| • Student Association | \$20.00 |

Payable on return in January

- | | |
|-------------------------------------|-----------|
| • Second semester board and lodging | \$2155.00 |
| • Second semester tuition | \$2385.00 |
| • Student Association | \$20.00 |
| • Degree in graduating year | \$50.00 |

Additional fees will apply to seminarians taking courses offered by other educational institutions.

Refund policy

Proportional refund according to date of withdrawal.

2.4.2 External Financial Assistance

Notification Requirements

Seminarians receiving financial assistance from groups (i.e. Knights of Columbus or Catholic Women's League, etc.), individuals, or government student aid programs (i.e. Student Aid BC, Student Aid Canada) must:

- Inform their sponsoring diocese
- Notify the seminary Rector

Acknowledgment Protocol

Out of courtesy, write a letter of acknowledgment to all benefactors who provide financial support.

2.4.3 Seminary Financial Aid

Eligibility and Application

Seminarians may apply for seminary bursaries or scholarships based on the following criteria:

- Financial need
- Vocational commitment
- Academic performance
- Community service

Important Restrictions

Note: Seminarians who have their boarding and tuition paid by their diocese are not eligible for seminary financial aid.

Application Process

1. Applications are reviewed by the Scholarship and Bursary Committee
2. Only seminarians awarded scholarships and bursaries will be notified
3. Financial Aid Applications are available at:
<https://sck.ca/college/financial-aid/financial-aid-policy/>



2.5 Orientation for New Seminarians

At the beginning of the academic year, new seminarians participate in a brief orientation introducing them to seminary life at SCK. The orientation addresses practical matters including schedules, prayer, liturgy, community living, study, technology use, and the spirit of silence. Most importantly, it invites seminarians to embrace a life of fraternity, prayer, and growth in holiness, helping each begin with clarity, generosity, and a genuine sense of belonging at SCK.

2.6 Belonging at SCK

At SCK, belonging is deeply rooted in the shared commitment to reconciliation and accountability, reflecting the biblical call to acknowledge our human frailties and seek forgiveness. Seminarians, whether new or returning, are invited into a community where, as the scripture reminds us, “To be part of the social body is to own that I am accountable to a high standard of life by which I *will* fail and, so, that I am bound, before all, to say sorry.”¹ This ethos recognises that all are called to a lofty ideal of holiness, yet none can sustain such heights consistently, necessitating a continual return to reconciliation. This ethos binds the community together, encouraging each member to pursue holiness and justice with humility. By embracing this standard – acknowledging failures and offering apologies – formators and seminarians cultivate a sense of belonging that transcends individual differences, creating a vibrant, forgiving community dedicated to spiritual growth and service.

¹ Erik Varden, “On a Couplet by T.S. Eliot,” *Life Illumined* (blog), Coram Fratribus, August 23, 2025, accessed August 27, 2025, <https://coramfratribus.com/life-illumined/on-a-couplet-by-t-s-eliot/#article>

3 FORMATION PROGRAM

3.1 Integral Formation

Integral formation constitutes the foundational approach to priestly formation, encompassing the harmonious development of four interconnected dimensions: human, spiritual, intellectual, and pastoral. Rooted in the Apostolic Exhortation *Pastores Dabo Vobis* (1992) and the *Ratio Fundamentalis Institutionis Sacerdotalis* (RFIS), this formation model recognises that seminary formation is not merely academic preparation but a unified, integral, communal, and missionary journey of discipleship and configuration with Christ.

The human dimension serves as the “necessary and dynamic foundation” (RFIS, 89) of all priestly life, while the spiritual dimension shapes the quality of priestly ministry. The intellectual dimension provides the rational tools necessary for pastoral leadership, and the pastoral dimension enables responsible and fruitful ecclesial service. Each dimension aims at transforming the heart in the image of Christ’s heart, who was moved by human suffering, sought out the lost sheep, and came not to be served but to serve.

The Benedictine tradition contributes to this integral formation through its balanced rhythm of prayer, work, study, and community life (*Ora et Labora*). This monastic wisdom naturally supports growth in all dimensions by fostering an environment where contemplation and action, solitude and community, study and service are held in creative tension. The Benedictine emphasis on stability, conversion, and obedience provides a structured framework that complements the universal principles of seminary formation, creating conditions where seminarians can develop the maturity, wisdom, and pastoral charity essential for priestly ministry.

3.2 Stages of Formation

The journey of integral formation unfolds through four distinct stages over a nine-year period, followed by a final synthesis stage under diocesan supervision. Each stage builds upon the previous stage while maintaining the unity of the formation process, allowing for the gradual maturation and integration necessary for effective priestly life and ministry. In keeping with the Benedictine pedagogical tradition, the Formation Team members share the life of the seminarians throughout this journey, providing accompaniment and example of mature Christian living.

STAGES OF FORMATION AT A GLANCE

STAGE	DURATION	FOCUS
Propaedeutic Year	1 year	Spiritual disciplines, community living, initial discernment
Discipleship (Philosophy; Pre-Theology)	2–4 years	Philosophical foundation, deepening discipleship, pastoral experience
Configuration (Theology)	4 years	Theological study, sacramental preparation, pastoral leadership
Vocational Synthesis	Variable (min. 6 months)	Full-time pastoral assignment, final preparation for ordination

3.2.1 Propaedeutic Year

Foundation and Discernment

The word “propaedeutic” means preparatory, emphasising this stage’s role in providing an initial foundation for priestly formation. During this stage, candidates:

- Develop basic spiritual disciplines and prayer practices
- Begin formation in community living
- Undergo initial human formation and self-knowledge development
- Engage in foundational discernment regarding their vocation

SCK does not offer a propaedeutic year; candidates are expected to have completed this program at another seminary previous to applying to SCK.

3.2.2 Discipleship Stage (Philosophy/Pre -Theology)

Two to Four Years - Growing in Discipleship

This stage focuses on deepening the candidate's discipleship with Christ while providing philosophical foundation for future theological studies. Key elements include:

- Comprehensive study of philosophy as the foundation for theological understanding
- Deepening discipleship by means of spiritual formation and prayer life
- Continued growth in emotional maturity and interpersonal skills
- Full participation in seminary community life
- Initial experiences in pastoral settings under supervision

3.2.3 Configuration Stage (Theology)

Four Years - Configuration to Christ the Priest

This stage emphasises deeper configuration to Christ in his priesthood and mission through intensive theological study and pastoral formation. Key elements include:

- Comprehensive formation in Sacred Scripture, dogmatic theology, moral theology, and pastoral theology
- Sacramental preparation for diaconal and priestly ordination

- Pastoral assignments and ministerial skill development
- Spiritual maturation through spiritual direction and contemplative formation
- Preparation for pastoral leadership and collaborative ministry

3.2.4 Vocational Synthesis Stage

Variable Length - Integration and Final Preparation

The Vocational Synthesis Stage, implemented under the direction of the bishop of the diocese to which the individual seminarian belongs, begins after the candidate has completed seminary formation and continues until he is ordained to the priesthood. Key elements include:

- Full-time pastoral assignment with ongoing supervision and formation
- Synthesis of all formation dimensions in parochial contexts
- Immediate preparation for sacred ordination
- The length of this stage varies according to the readiness of the seminarian but must observe at least six months between the ordination to diaconate and that of priesthood.

3.2.5 Implementation and Continuity

This staged approach ensures that formation unfolds naturally while maintaining essential structure and requirements. The Benedictine environment provides continuity through daily participation in the Liturgy of the Hours, consistent community living experience, ongoing personal accompaniment through human formation and spiritual direction, progressive intellectual development, and graduated pastoral responsibilities.

The goal remains constant: to form mature, joyful, and faithful priests thoroughly prepared for contemporary ministry, rooted in the universal Catholic tradition and enlivened by the distinctive richness of the Benedictine heritage.

3.3 Human Formation

Human formation, the foundation of priestly formation, shapes seminarians into a “living image” of Jesus Christ, reflecting His human perfection (PDV 43). As “grace builds upon nature” (St. Thomas Aquinas), it fosters integral growth across all dimensions of the person, engaging the “concrete” human person in response to the divine call (RFIS 93). Rooted in New Testament criteria for ordained ministers (cf. Mt 28:20; 1 Pt 5:1-4; Tit 1:5-9), it cultivates qualities mirroring Christ’s humanity, such as love of truth, justice, compassion, integrity, humility, courage, discretion, and balanced judgment (OT 11; PO 3; RFIS 93). Enriched by the Benedictine tradition’s emphasis on stability, community, and self-knowledge, it fosters accountability, fraternity, and patience with others’ weaknesses (RB 72), equipping seminarians with the maturity and relational capacity essential for priestly ministry (PPF 112).

3.3.1 Elements of Human Formation

The essential elements of human formation include:

Personal Maturity and Virtue

- Developing a mature and integrated personality, modeled on Christ, the perfect man.
- Cultivating virtues such as humility, courage, common sense, magnanimity, discretion, tolerance, transparency, love of truth, and honesty.
- Fostering affective maturity through education in true and responsible love to overcome selfishness and individualism.
- Cultivating balanced self-respect, with awareness of personal talents.
- Committing to place personal talents at the service of the People of God.
- “Daily keeping careful watch over all he does” (RB 4) through self-knowledge.
- Engaging in critical self-reflection, guided by human

formation advisors and spiritual directors, to strengthen balanced relationships with authority and others.

- Willing to make himself known during the course of his formation, with appropriate degrees of self-disclosure to human formation advisors and spiritual directors regarding his life history, family influences, and experiences of childhood and adolescence.
- Reflecting on responses to challenges such as family violence, neglect or abuse.
- Embracing personal weaknesses and moments of crisis as opportunities for conversion, renewal and growth.

Physical and Psychological Well-Being

- Fostering physical well-being through attention to health, nutrition, physical activity, and rest.
- Ensuring a balanced and sustainable life.
- Nurturing psychological stability, characterised by emotional balance and self-control.
- Developing a well-integrated sexuality to ensure a resilient and grounded personhood.

Moral and Decision-Making Capacity

- Forming a well-developed conscience rooted in moral integrity.
- Enabling responsible decision-making and right judgment.
- Cultivating an objective perception of persons and events.
- Making clear, free choices consistent with one's vocation.

Relational and Social Development

- Enhancing social awareness and interpersonal skills to build community.
- Contributing positively to the social environment.
- Developing mature and respectful relationships with men and women of various ages and social conditions.
- Appreciating the “genius of women” as essential for personal and pastoral growth.
- Engaging competently and responsibly with the digital

world and social networks as tools for evangelisation.

- Building relationships in digital spaces while remaining vigilant against risks like addiction.

Celibate Chastity and Christian Living

- Embracing celibate chastity as a positive value and mode of Christian existence.
- Cultivating habits for a chaste, celibate lifestyle through self-mastery and asceticism.
- Practicing obedience to God's commandments and fidelity to prayer.
- Exercising moral virtues to support celibate living.
- Fostering healthy Christian relationships while setting proper boundaries.
- Avoiding behaviours inconsistent with the priestly calling, such as dating or genital sexual involvements.
- Refraining from possessive or exploitative behaviour and use of pornography.
- Avoiding alignment with sexually oriented subgroups that detract from effective ministry.

Aesthetic and Cultural Enrichment

- Developing an aesthetic sense through appreciation of artistic expressions.
- Fostering a sense of beauty that enriches human experience.

Evangelising Witness

- Embodying the Gospel through one's humanity.
- Serving as a compassionate witness of Christ in physical and digital "peripheries."
- Drawing inspiration from the Good Samaritan's care and unity-building communication.

These elements are ordered toward the integral growth of the seminarian, grounding all priestly formation in a humanity that

reflects Christ's love and service, enabling effective ministry to the People of God.

3.3.2 Means of Human Formation

The following means are used to foster the human formation of the candidate:

Psychological Assessment

Each seminarian undergoes a comprehensive psychological evaluation by a diocese-approved psychologist, typically before or during the propaedeutic year. This evaluation serves to:

- highlight the seminarian's psychological assets and natural gifts that support his vocational journey;
- identify personal developmental challenges and offer opportunities to accept and engage in healing and growth;
- provide insights to guide the seminarian's ongoing maturation and integration.

With the seminarian's informed consent, the confidential evaluation report is shared solely with the diocesan bishop and the Rector. Recommendations for personal growth are thoughtfully incorporated into the seminarian's personal formation plan, guiding individual human formation sessions as well as spiritual direction.

Note: Significant therapeutic needs must be addressed prior to seminary admission to ensure the seminarian's ability to fully engage in the formation process.

Ongoing Psychological Support

Voluntary Psychological Accompaniment

Seminarians are offered voluntary psychological accompaniment and growth counseling. This support aims to help each seminarian grow in freedom, responsibility, and readiness to receive and live his vocation through:

- Self-knowledge
 - Attentiveness to one's inner life—personality, motivations, and relational patterns—in the light of God's call.
- Self-acceptance
 - Receiving oneself as a gift from God, acknowledging both strengths and vulnerabilities with humility and gratitude.
- Self-mastery
 - Learning to order thoughts, emotions, and desires so as to act with integrity and grow in virtue.
- Self-gift
 - Nurturing the capacity to give oneself generously in love and service, rooted in one's identity as beloved of God.

Approach to Healing and Growth

The seminary's approach to psychological support focuses on transformation in the present moment, as articulated by Wilfrid Stinissen OCD: "Old, repressed sorrow must be allowed to come up to the conscious level, and here psychotherapy can play a positive role. But licking old wounds is not the best way to cure them. Old sorrow should be neither cultivated nor directly combated. Transformation of the past happens primarily by openness to what is new in the present moment."² This philosophy encourages seminarians to acknowledge past experiences while embracing the transformative opportunities of their current formation, equipping them with the self-awareness and resilience needed for effective priestly ministry.

Rule of Life

At the beginning of each year, each seminarian develops a personal Rule of Life to structure daily routines and guide

² Wilfrid Stinissen, *Eternity in the Midst of Time* (San Francisco: Ignatius Press, 1999), 105.

dialogue with human formation advisors. This practice balances structure and flexibility, arranging everything “so that the strong have something to yearn for and the weak nothing to run from” (RB 64).

Human Formation Sessions

Each seminarian participates in weekly sessions of human formation which address the following subjects (and others): family of origin; way of Christian life; formation of priestly celibacy; mental health (e.g., addictions and depression); power, authority and transference; group leadership and leadership development; healthy relationships/boundaries; conflict resolution; relationship with the Church – from idealism to reality; and managing change. Human formation advisors regularly accompany each seminarian in this important dimension of the program.

Rector’s Conference

The Rector’s weekly conferences address human formation, emphasising human and social virtues and priestly celibacy to support holistic development.

Community Life

Seminarians engage actively in community life, participating in shared meals, recreational activities, and communal prayer. These interactions foster a sense of brotherhood, mutual respect, and accountability, helping seminarians grow in charity and humility while building a supportive environment for their vocational journey (cf. RFIS 50).

Small Groups

Seminarians form small peer groups that meet regularly to encourage fraternity, mentoring, and mutual support, cultivating patience with one another’s weaknesses (cf. RB 72) and strengthening community bonds.

Group Director and Processing Group (Brothers-in-arms)

Bi-weekly processing groups, led by an external formator, are a safe space for seminarians to discuss personal and communal challenges, fostering mutual support and respectful dialogue.

Evaluations

Each spring, seminarians undergo evaluations to assess progress and vocational discernment. Faculty and human formation advisors provide feedback on progress across all formation dimensions. The seminarian receives a written Faculty Response, and both this and the seminarian's Self-Evaluation Summary are sent to the sponsoring bishop to guide diocesan decisions. For details, see Section 4: Evaluation and Assessment.

3.4 Spiritual Formation

Spiritual formation is the integrating core of priestly preparation, unifying all other dimensions of formation. As *Pastores Dabo Vobis* declares: “for every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest” (PDV 45).

This formation cultivates an intimate friendship with Christ the Good Shepherd through prayer, sacramental participation, and openness to the Holy Spirit's guidance. In the Benedictine tradition, it aims to develop a personal and ongoing commitment to Jesus Christ, equipping seminarians to live in intimate union with God the Father through his Son (PPF 122-123).

Grounded in Scripture and liturgical life, spiritual formation calls seminarians to embrace celibate chastity, poverty, obedience, and humility as liberating gifts that enable them to “run in the way of God's commandments, their hearts overflowing with the inexpressible delight of love” (cf. RB Prologue). Through this formation, future priests learn to reflect God's presence in the virtues and gifts of the Holy Spirit, discerning and embracing their unique call to priestly life and ministry.

3.4.1 Elements of Spiritual Formation

The essential elements of spiritual formation include:

Relationship with Christ

- Cultivating an interior unity of life rooted in a deep personal friendship with Jesus Christ, Prophet, Priest, and Shepherd.
- Developing a docile openness to the guidance of the Holy Spirit through regular spiritual direction and ongoing discernment.

Liturgical and Sacramental Life

- Loving and faithfully participating in the Eucharist as the summit and source of priestly life
- Sanctifying time by faithfully reciting the Liturgy of the Hours, remembering that “nothing is to be preferred to the work of God” (RB 43).
- Embracing a sacramental life marked by frequent celebration of the Sacrament of Reconciliation to grow in holiness and freedom.

Prayer and Contemplation

- Fostering a daily life of prayer, including mental prayer and *lectio divina*, that nourishes intimate communion with God.
- Cultivating the ability to “listen readily to holy reading” (RB 4).
- Cultivating a spirit of interior and exterior silence to promote recollection, confidentiality, and an atmosphere conducive to prayer, understanding that “the wise man is known by the fewness of his words” (RB 7).

Devotion and Discipleship

- Deepening a filial devotion to the Blessed Mother, Saint Joseph, and the Saints as intercessors and models of discipleship.

Holiness and Community

- Consciously committing to holiness of life through simplicity, obedience, celibate chastity, and pastoral charity lived in love.
- Holding fast to the exhortation to “keep death daily before one’s eyes” (RB 4) as a reminder of life’s ultimate horizon.
- Growing in a sense of communion and identification with the diocesan presbyterate or religious community to which one belongs.

These elements are ordered toward a growing union with God that integrates and gives life to all other aspects of formation.

3.4.2 Means of Spiritual Formation

The spiritual formation of seminarians is cultivated through a rich tapestry of practices, disciplines, and communal supports designed to foster a deep and abiding relationship with God. These means include:

Liturgical Life

The liturgical life of the seminary community is the cornerstone of spiritual formation. The Eucharist, described as the “summit and source” of Christian prayer and life (PDV 48; SC 10, 14), Midday Prayer and Vespers are celebrated daily with the monastic community. The Office of Readings, Morning Prayer, and Night Prayer are prayed individually or in small groups.

Seminarians are welcome to join the monks for Lauds at 5:05 am on weekdays and 5:35 am on Sundays and days of Sunday order, embodying the wisdom of the Rule of St. Benedict: “immediately upon rising, let them give themselves to prayer” (RB 8.1). Participation in Vigils with the monks fulfills the Office of Readings and Night Prayer, offering a profound entry into the rhythm of monastic prayer.

Sacramental Life

Seminarians are invited to cultivate a sacramental consciousness, recognising God's presence in every facet of daily life. By treating textbooks, tools, and shared spaces with the same reverence as the sacred vessels of the altar (cf. RB 31), seminarians transform routine activities—study, manual work, community meals—into moments of prayer and spiritual growth. Rather than compartmentalising life into 'prayer time' and 'everything else,' this practice fosters a sacramental sense, preparing seminarians to reveal Christ's presence to parishioners in both liturgical and ordinary moments, bridging the sacred and the mundane.

Sacrament of Reconciliation

Regular participation in the Sacrament of Reconciliation nurtures ongoing conversion and holiness. Seminarians are encouraged to celebrate the sacrament bi-weekly with their spiritual director or regular confessor in order to grow in healthy vulnerability. A confessor is available in the abbey church from 6:00 am to 6:25 am on weekdays, with the pre-Sunday Mass confession time (9:30 am) reserved for visiting laity.

Mental Prayer and Lectio Divina

Daily meditative reading of Scripture (*lectio divina*) and extended mental prayer, ideally in an atmosphere of silence, foster spiritual growth and self-awareness for seminarians. They are expected to be present in the abbey church for meditation by 6:00 am on weekdays and 6:40 am on Sundays and days of Sunday order, though those in their final two years of theology may select their own time and place.

To deepen self-knowledge through disciplined spiritual practice, each seminarian completes a monthly meditation report, noting any instances of tardiness or absence. This practice promotes accountability and supports his commitment to "arise for the Work of God with utmost zeal" (RB 43), guiding him toward a more intentional spiritual journey.

Adoration

Weekly communal adoration of the Blessed Sacrament, followed by Benediction, provides a sacred opportunity for contemplation. Seminarians have access to the residence chapel for personal adoration, and a daily Holy Hour before the Blessed Sacrament is strongly recommended.

Devotions

In addition to devotions to the Blessed Mother (such as the daily Rosary), Saint Joseph, the Saints, and solemn liturgical feasts, common Catholic devotions enriching spiritual life include: Eucharistic Adoration, the Divine Mercy Chaplet, devotion to the Sacred Heart of Jesus and Immaculate Heart of Mary, Stations of the Cross, novenas, wearing the Brown Scapular, praying the Angelus, *lectio divina*, intercessory prayers for the Holy Souls in Purgatory, and devotion to the Miraculous Medal, all fostering a deeper connection to Christ and the Church's traditions.

Spiritual Direction

Spiritual direction is an indispensable pillar of formation, serving as a sacred space where seminarians lay bare their interior life to a trusted guide, fostering profound growth in their relationship with God. Each seminarian selects a spiritual director from among the priests of the monastic community (excluding the Rector and Vice-Rector) or priests approved by the Archbishop of Vancouver, with the choice confirmed by the Seminary Spiritual Director. Meetings, held every two to three weeks, are marked by solemn respect for the seminarian's spiritual freedom and absolute confidentiality, creating an environment of trust where the directee can explore the depths of his soul.

The spiritual director acts as a privileged witness to the Holy Spirit's movement, guiding the seminarian in discerning the Lord's call and aligning his motivations with God's will. This process involves not merely advice but a dynamic collaboration where the director listens attentively, identifies signs of the Spirit's action, and helps the seminarian uncover the deeper

impulses of his heart. The goal is to cultivate a radical fidelity to Christ, “preferring nothing whatever to Him” (RB 72), through decisions enlightened by prayer and discernment. The director does not impose judgments but draws out elements that enable the seminarian to make personal, Spirit-led choices. This relationship is a crucible for transformation, enabling the seminarian to navigate challenges, purify intentions, and grow in holiness as he prepares for priestly ministry.

Rector’s Conference

Weekly conferences led by the Rector provide guidance on the spiritual life of a diocesan priest, addressing key aspects of the seminary’s spiritual formation and offering practical insights for living out this vocation.

Retreats, Recollections and Days of Rest

The seminary fosters spiritual renewal through an annual five-day retreat in late January, providing extended silence, conferences, and times for prayer and reflection. Additional days of recollection throughout the year create opportunities for deeper prayer. Sundays and solemnities are observed as days of rest, free from household chores and excessive labour, aligning with *Dies Domini*’s emphasis on rest as essential for spiritual and communal flourishing³. This practice helps seminarians prioritise spiritual values over material concerns.

Spirit of Silence

A spirit of silence is foundational to the seminarian’s prayer life, fostering an interior disposition that guards against detraction, murmuring, and idle conversation. Drawing on Dom André Poisson’s *Letter to a Friend on the Prayer of the Heart* (Christmas

³ “Through Sunday rest, daily concerns and tasks can find their proper perspective: the material things about which we worry give way to spiritual values; in a moment of encounter and less pressured exchange, we see the true face of the people with whom we live. (67)”

1983)⁴, silence is not merely the absence of noise but a profound openness to God, integral to the prayer of the heart. As the seminarian advances in prayer, distractions subside, and his heart's emotions turn toward God, leading naturally to silence. Yet, this silence requires discernment to avoid pitfalls, as Dom André warns.

The seminarian may be tempted to force silence through willpower, mistaking a quiet mind for true silence. This self-imposed silence confines the heart, blocking openness to God. Alternatively, he might treat silence as an end in itself, focusing on its tranquility rather than seeking the Father, Son, or Holy Spirit, thus slipping into auto-contemplation. Similarly, resting in the well-being of silence without pursuing deeper communion risks turning it into an idol, where prayer vanishes.

True silence, Dom André teaches, is a gift, not a product of effort. It requires the seminarian to surrender silence as a goal and let his will rest in openness to God's will. This silence, born of a heart purified and aligned with the Father, persists even in activity. As Dom André notes, "A truly pure heart can keep perfect silence even when immersed in all sorts of work," for its dissonance with God has ceased. Rooted in the Beatitudes' promise, "Blessed are the pure in heart, for they shall see God" (Mt 5:8), this silence prepares the seminarian to encounter God in all aspects of life, sustaining his priestly ministry with contemplative depth.

3.5 Intellectual Formation

Intellectual formation equips seminarians to proclaim the Gospel effectively and serve as credible witnesses to Christ's truth. As the Church teaches, it "serves pastoral ministry and has an impact upon human and spiritual formation" (RFIS 117), nourishing all

⁴ "A Carthusian Prayer of the Heart," *Coram Fratribus*, accessed August 7, 2025, <https://coramfratribus.com/wp-content/uploads/2022/03/A-Carthusian-Prayer-of-the-Heart-1.pdf>.

dimensions of priestly life. It shapes reason to engage the mystery of God, fosters dialogue rooted in truth and charity, and enables seminarians to discern the signs of the times through deep listening to the Word and the ecclesial community.

3.5.1 Elements of Intellectual Formation

The essential elements of intellectual formation include:

Foundational Knowledge

- Building a strong foundation in philosophy, humanities, and theology.
- Acquiring knowledge of Scripture, dogmatic, moral, spiritual, liturgical, and pastoral theology.
- Understanding historical, cultural, and linguistic contexts, including Latin and the history of philosophy, with emphasis on the philosophy of St. Thomas Aquinas.

Critical Engagement and Witness

- Developing the ability to listen deeply, analyze, and interpret contemporary questions and challenges in the light of faith.
- Cultivating the capacity to “give a reason for the hope” within them (1 Pt 3:15).
- Applying academic learning practically to pastoral ministry to foster an authentic witness to the Gospel.

Intellectual Virtues and Discipline

- Fostering habits of intellectual honesty, humility, and openness to truth.
- Maintaining fidelity to the Church’s Magisterium.
- Committing to rigorous study habits, academic integrity, and responsible completion of academic work.

These elements are ordered toward equipping the seminarian with the intellectual tools to understand and proclaim the Gospel effectively, integrating faith and reason in service to the Church’s mission.

3.5.2 Means of Intellectual Formation

SCK fosters these intellectual elements through the following academic programs and supports:

FACULTY OF ARTS

The *Ratio* or Program for Priestly Formation mandates at least two years in the Discipleship Stage during which a seminarian will undertake philosophical studies as a preparation for the Configuration Stage.

- **Candidates with a university degree but insufficient philosophy background** typically spend two years in the Discipleship Stage to build a solid philosophical foundation alongside human and spiritual formation.
- **Candidates without a university degree** enrol in the Seminary's four-year Bachelor of Arts (B.A.) program, which meets the philosophy requirements specified in the *Ratio*.

Bachelor of Arts Program

The Seminary's four-year BA program focuses on subjects within the Humanities which have special relevance for the study of Theology.

The Code of Canon Law (Canon 250) requires two full years devoted to philosophical disciplines, while the Canadian Conference of Catholic Bishops in its Program of Priestly Formation specifies metaphysics, epistemology, anthropology, natural theology, ethics, logic, the history of philosophy and a thorough treatment of the philosophy of St Thomas Aquinas. Furthermore, Vatican II's *Optatam Totius* (n. 13) presupposes that seminarians have a "literary and scientific education", including the study of Latin.

To satisfy Church regulations and to meet the B.A. standards of the Seminary Charter, the Seminary offers majors of 20 or more semester hours of upper-division work in Philosophy and History

with minors of 12 upper-division semester hours in English, History of Liturgy and Latin.

Bachelor of Arts requirements

- a minimum of 120 semester hours of credit, with at least 48 in courses numbered 300 and above
- 20 semester hours in courses numbered 300 and above in one field of concentration
- 12 semester hours in courses numbered 300 and above in another field
- a grade point average of 2.00 or higher
- a semester course load of no fewer than 15 and no more than 19 hours

Pre-Theology Program

This program offers one or two years of academic preparation in the Humanities focused on Philosophy to ready candidates for theological studies.

- Admission is granted by the Seminary Admissions Committee, generally to mature candidates or those with previous undergraduate degrees.
- Seminarians complete a minimum of 18 semester hours in Philosophy and other Faculty of Arts courses based on individual needs and interests.
- Seminarians take between 15 and 19 semester hours per semester.
- No formal degree or diploma is awarded, but seminarians satisfy the academic prerequisites for entry into the Faculty of Theology program.

FACULTY OF THEOLOGY

Intellectual formation continues in the Configuration Stage with theological studies. In this formation, the Seminary places great value on fidelity to the Church's Magisterium, mindful that the good of all depends on each one obeying (cf. RB 71), uniting individual study with the broader mission of the Church.

The M.Div. and B.Th. Programs

The Seminary offers two programs of theological studies, one leading to the Master of Divinity professional degree, the other to the Bachelor of Theology degree conferred in virtue of the seminary's provincial charter. The Bachelor of Theology program includes the possibility of an Honours year. Seminarians must select their program by the start of the second semester in their third year.

Semester Hours and Curriculum

The curriculum normally includes:

- Sacred Scripture: 24 semester hours
- Dogmatic Theology: 24 semester hours
- Moral Theology: 24 semester hours
- Church History and Patrology: 12 semester hours
- Canon Law: 8 semester hours
- Pastoral and Liturgical courses: 30 to 42 semester hours

Liturgy is emphasised also in the Faculty of Arts where historical studies of the liturgy normally account for 18 of the required 120 semester hours of credit.

M.Div. Program

Admission requirements

1. A Bachelor's degree, preferably in Arts.

The Seminary Admissions Committee may waive the BA requirement if the seminarian satisfies the other requirements for entering the M.Div. Program and has been in seminary residence for at least two years as an Arts or Pre-Theology seminarian.

2. A minimum of eighteen undergraduate semester hours in Philosophy.

The Seminary Admissions Committee may require the seminarian to take some courses in the Pre-Theology program to make up for deficiencies in such subjects as English, Latin, History and Sociology.

Degree requirements

1. The successful completion of at least 110 semester hours in academic and pastoral subjects with a grade point average of 2.0 or higher.
2. A minimum of three years of seminary residence, the final year being at SCK.

B.Th. Program

The Bachelor of Theology program includes the possibility of an Honours year, with degree requirements listed below. Seminarians in the B.Th. Program also receive the Master of Divinity diploma when they have fulfilled its requirements.

Admission requirements

1. A Bachelor's degree, preferably in Arts.
2. A minimum of eighteen undergraduate semester hours in Philosophy.

The Seminary Admissions Committee may require the seminarian to take some courses in the Pre-Theology program to make up for deficiencies in such subjects as English, Latin, History and Sociology.

Degree requirements

1. The successful completion of at least 90 semester hours in academic and pastoral subjects with a grade point average of 2.5 or higher.
2. A minimum of three years of seminary residence, the final year being at SCK.

Degree requirements for the B.Th. (Hons.)

1. The successful completion of at least 120 semester hours in academic and pastoral subjects with a grade point average of 3.0 or higher.

The successful completion of an Honours tutorial course and a graduating essay may also be required.

2. A minimum of three years of seminary residence, the final year being at SCK.

3.5.3 Academic Integrity

SCK, through its liberal arts and theology programs, offers seminarians the opportunity to familiarise themselves with the rich intellectual patrimony of Christian and western culture. Seminarians at SCK are expected to engage with their course material. When difficulties arise, they are encouraged to speak to the instructor, asking for help or clarification on subject matter or course requirements.

The love of truth requires academic integrity. As love of truth and honesty are requirements of the human as well as the intellectual formation of the seminarian, one who lacks love of truth will not be a properly spiritual or pastoral person. Therefore, in line with other post-secondary educational institutions, SCK expects all seminarians to practise honesty and integrity in writing exams, in submitting essays or research papers and in making class presentations.

Violations of Academic Integrity

Plagiarism⁵

- Presenting another's claims without properly citing the source.
- Using another's exact words without quotation, or slightly rearranging them without proper citation.

Abuse of Proofreading

Proofreading by another is a legitimate and beneficial practice; however, it needs to be done within the parameters laid down by the instructor in a given course. Suggestions made by a proof reader can include areas of concern such as spelling, grammatical or formatting errors which are then corrected by the student.

⁵ cf. The Toronto School of Theology Basic Degree Handbook [section 15](#) and the University of Toronto's *Code of Behaviour on Academic Matters* which Rev. Edwin Gonsalves sent in an e-mail message to Rev. Matthew Gerlich OSB, March 17, 2017.

Cheating on quizzes or exams

Cheating on quizzes or exams includes practices such as bringing into the classroom notes, books or other resources for purposes of reference or communication during the course of an exam. (Instructors may permit open book exams, in which case students are to respect the parameters given to them by the instructor.) Copying answers from another student is likewise prohibited.

Cases of Academic Dishonesty

Procedures and Consequences

The consequences for an offence against academic integrity will depend on the seriousness of the offence and the culpability of the student or students involved. Minor instances such as failing to properly cite a source may result in a lower grade on the assignment. Wholesale plagiarising or passing off another's work as one's own on an essay or research paper will result in a failing grade for the assignment. It is left to the discretion of the instructor to allow a student to rewrite a paper if there has been an instance of plagiarising. Likewise, students caught cheating on a quiz or exam will not receive credit for it. The instructor may also assign a failing grade to a student who has committed one or more serious acts of academic dishonesty in his course.

A student may dispute the judgement of an instructor who judges that he has violated the seminary's policy of academic integrity. He should speak with the Rector and Director of Studies about the matter. These can then meet together with the student and instructor and discuss the evidence supporting the claim of the instructor.

Instructors are expected to give students clear guidelines at the beginning of their courses as to expectations, including those touching upon academic integrity. Instructors are also expected to inform the Rector when a student commits a serious offence against academic integrity.

Repeated serious violations of academic integrity may indicate that a seminarian is not a morally suitable candidate for priesthood

or that he lacks the intellectual or linguistic aptitude for seminary studies. These deficiencies will be considered as part of the annual evaluation process and could be the basis for dismissal from the seminary.

Use of Generative AI

Seminarians may not use generative AI to produce work they submit for evaluation – including writing, substantially rewriting, translating, or generating the substantive content of an assignment – unless a teacher explicitly permits this for a given course or assignment. Because teachers design assessments to develop specific skills, using AI to produce submitted work without permission undermines the purpose of the assessment and is treated as an academic offense. A seminarian remains responsible for the accuracy, integrity, originality, and appropriate use of any work he submits, regardless of whether generative AI was used in preparing it.

This restriction applies to submitted work, not to a seminarian's general use of AI tools to support study – for example, discussing a concept to check one's understanding, getting help locating primary sources, or working through a question conversationally. The guiding distinction is whether AI is helping the seminarian to learn or replacing the intellectual work the seminarian is expected to perform. AI-generated quotations, citations, translations, summaries, and interpretations should not be assumed to be accurate. Seminarians are responsible for checking them against the original or authoritative source, for ensuring that the sources on which their work depends have actually been read and understood, and should not present AI-generated explanations or research summaries as their own original analysis in submitted work.

Seminarians must not enter confidential, personal, pastoral, sacramental, spiritual-direction, formation, personnel, or otherwise sensitive information into generative AI tools. Generative AI must not be used as a substitute for the human relationships, pastoral judgement, or personal responsibility

involved in priestly formation, and should not replace personal consultation with a teacher, formator, spiritual director, confessor, or other person whose role depends upon genuine human relationship and responsibility.

Seminarians should respect copyright, intellectual property, and restrictions on the use of course materials when using generative AI. They should not upload or reproduce books, articles, lecture materials, examinations, student work, or other restricted materials in an AI tool without appropriate permission or authorization.

When a teacher permits generative AI in assessed work, the teacher may require seminarians to disclose the use of AI and to indicate the nature and extent of that use.

Because practices vary by course and by teacher, seminarians should not assume a policy that applies in one course applies in another, and should ask their teacher directly whenever they are unsure whether a particular use is permitted..

Cautions for Using Generative AI

Generative AI should support, not substitute for, seminarians' learning. The act of reading, thinking, organizing, writing, revising, and defending an argument is itself formative work. The value of academic work lies not only in the product – the essay, the exam – but in the formation of the person through the work. A seminarian is not simply being trained to produce competent philosophical or theological prose; he is being formed to exercise judgement: to read carefully, distinguish truth from error, weigh arguments, understand sources, reason philosophically or theologically, and eventually make pastoral judgements. Even where AI use is permitted, relying on it to do work seminarians should be doing themselves – like generating explanations they then don't need to produce on their own – will leave them without the skills their teachers are trying to help them build. This restriction also protects the human work through which seminarians are educated and formed: generative AI may assist that work, but should not replace the exercise and development of

human intelligence, judgement, creativity, conscience, and responsibility that an assignment is intended to cultivate.

Seminarians should verify what generative AI tells them.

Current tools are often able to ground their answers in real sources and cite them, but can also misread or misapply a source, or miss important context – making claims that can look robust and well-supported. Seminarians should treat AI output as a starting point, and check its claims against the primary sources it points them to, not as a substitute for that verification.

Generative AI should not replace the human relationships through which seminarians are formed.

Formation depends on relationships – with teachers, formators, spiritual directors, and confessors – that require genuine human presence, trust, and responsibility. No AI tool can exercise the pastoral judgement or bear the personal responsibility that these relationships involve, and seminarians should not treat conversations with AI as a substitute for them, particularly where confidential, personal, or spiritual matters are concerned.

3.6 Pastoral Formation and Ministry

Pastoral formation unifies and shapes the seminarian's preparation for priestly ministry, transcending mere techniques to foster a deepening communion with the charity of Jesus Christ, the true shepherd (PDV 57). It forms seminarians into authentic shepherds of souls, ready to “render an account” (RB 2), through mature discernment and the interior habit of evaluating pastoral situations with honest faith and theological insight, listening “with the ear of the heart” (RB Prologue). Guided by the Holy Spirit, pastoral formation remains dynamic, encouraging openness to diverse pastoral experiences while fostering patient service to others (cf. RB 72).

3.6.1 Elements of Pastoral Formation

The essential elements of pastoral formation include:

Pastoral Charity and Service

- Deepening communion with the charity of Christ.
- Enabling the seminarian to love and serve the People of God as a true shepherd.
- Cultivating a spirit of ecumenism, receptivity and respect for those of other faiths.
- Exercising pastoral care, avoiding undue leniency or severity (cf. RB 64).

Discernment and Theological Integration

- Cultivating an interior habit of evaluating pastoral situations with mature discernment.
- Applying honest faith and theological insight in pastoral decisions, guided by goodness rather than fear (cf. RB 64).
- Linking theological knowledge and pastoral action with a life of personal and communal prayer.

Collaboration and Leadership

- Developing the capacity to work effectively with lay faithful, religious, and clergy in various pastoral contexts.
- Growing in maturity in personal relationships, leadership, and guiding others in faith.

Self-Awareness and Growth

- Fostering deeper awareness of one's pastoral gifts and limitations.
- Promoting authentic discernment of one's priestly vocation.
- Cultivating readiness to learn from concrete pastoral experience, feedback, and supervised reflection, with a spirit of "willing obedience" (RB 5).

These elements are ordered toward forming seminarians into compassionate, discerning, and effective shepherds who integrate faith, theology, and pastoral practice in service to the People of God.

3.6.2 Means of Pastoral Formation

Pastoral Courses

SCK offers courses in Theology and Practice of Preaching, Pastoral Liturgy, Sacramental Ritual Practice, and Counseling to help seminarians build a strong academic foundation for pastoral ministry. A week-long pastoral experience in February complements these studies.

Weekly Apostolic Work

Seminarians participate in weekly apostolic activities, including: assisting with catechetical programs in local parishes, visiting the sick in hospitals or aged in retirement homes, engaging in prison ministry, or contributing to parish RCIA and youth programs. New seminarians begin these activities after adjusting to seminary life and receive guidance from returning seminarians to identify suitable apostolates. Seminarians arrange their own transportation for apostolic work. The Rector annually requests written feedback from apostolate coordinators to evaluate each seminarian's pastoral performance.

Summer Pastoral Placements

After their first year of theology, seminarians are typically assigned to a parish in their sponsoring diocese from May to August. The diocesan authorities determine the placement and handle financial arrangements, including stipend, transportation, medical insurance, and other expenses. These placements aim to:

- Enhance self-knowledge, deepen vocational understanding, and assess the seminarian's ability to live as a celibate candidate for priesthood.
- Develop interpersonal and leadership skills through collaboration with parish communities.
- Strengthen ties to the presbyterium and familiarity with diocesan policies and parish life.
- Apply theological studies practically.
- Integrate ministry with personal prayer, as emphasised in

the PPF 161.

- Support discernment of gifts, aptitudes, and areas for growth in preparation for diocesan ministry.

At the end of the placement, the seminarian and his pastor or supervisor review progress, strengths, and areas for growth. The supervisor submits a written evaluation to the Rector for the seminarian's formation record.

Clinical Pastoral Education (CPE)

Seminarians may undertake a Clinical Pastoral Education unit, at the request of their sponsoring bishop, as an alternative to a summer parish placement. This provides intensive, supervised training in pastoral care.

3.6.3 Candidacy, Ministry & Ordinations

Policy

Aspiring deacons and priests must first be accepted as Candidates for Holy Orders, then receive the ministries of Lector and Acolyte, as outlined in the Apostolic Letter *Ministeria Quaedam*, canons 1034 and 1035, the RFIS, and the PPF. These steps foster progressive vocational discernment and growth, requiring a seminarian's letter of petition to the bishop, accompanied by the seminary's evaluation and recommendation.

The Sequence

The progression is as follows:

- Candidacy
- Ministry of Lector
- Ministry of Acolyte
- Diaconate
- Priesthood

Petition Process

At the bishop's request seminarians prepare a petition addressed

to their bishop for:

- Candidacy or ministries,
- Diaconate, submitted following the seminarian's final evaluation at the seminary.
- Presbyterate, made at least six months after diaconal ordination.

Copies of the petition and the bishop's response are given to the Rector to be placed into the seminarian's file.

Note: See Appendix A for petition letter samples.

4 EVALUATION AND ASSESSMENT

As stated in *Pastores Dabo Vobis* (PDV 35), the Bishop or competent superior is tasked with examining and recognising a candidate's suitability and vocation for the priestly ministry. Candidates must accept the Church's norms and conditions, not impose personal ones. To assist in this process, the Rector, human formation advisors, and faculty evaluate seminarians each spring, serving both the seminarian and their sponsoring diocese.

4.1 Purpose of Evaluations

Evaluations foster a seminarian's growth by assessing their progress toward priestly responsibilities. They are not tests but part of the formation process, discerning primarily the work of Christ, who calls to ministry, and the response of the seminarian who senses the call as personal.

4.2 Evaluation Components

The evaluation process provides a comprehensive view of each seminarian's development through self-evaluation, peer evaluation, and academic performance assessment, informing faculty, administration, and sponsoring bishops about readiness for advancement.

4.2.1 Self-Evaluation

Purpose

Enables seminarians to reflect on their formation.

Process

- Written annually in January-February
- Seminarian works with guidance from his chosen formation advisor
- Produces two documents:

- **Self-Evaluation:** Comprehensive personal assessment
 - **Summary:** Condensed overview of key points
- Refer to the separate self-evaluation guidelines and stage-specific assessment document for detailed content and formatting requirements across all seminary formation stages.

4.2.2 Peer Evaluation

Purpose

Captures insights into character and behaviour that faculty may not observe directly.

Rationale

Seminarians interact with peers in different contexts than with faculty, revealing aspects of character not visible in formal academic or pastoral settings.

Process

- All seminarians complete evaluations using a standardised form.
- Supplements faculty evaluations.

4.2.3 Academic Performance

Purpose

Assesses intellectual readiness for ministry.

Components:

- **Transcript Review:** Official records of grades and course completion.
- **Professor Feedback:** Oral or written commentary on seminarians' academic engagement and conduct.
- **Distribution:** Transcripts sent to the sponsoring bishop or religious superior; professor comments integrated into year-end evaluations.

4.2.4 Year-End Evaluation Integration

Self-evaluations, peer insights, and academic performance are synthesised to provide a complete picture of the seminarian's development, supporting advancement decisions and providing clear documentation for the seminarian, faculty, and sponsoring bishop.

4.3 Evaluation Process and Roles

This section outlines the process for assessing a seminarian's readiness to progress in formation, including participant roles and procedural steps.

4.3.1 Participants and Their Roles

The Seminarian

- Drafts Self-Evaluation and Summary using Stage-Specific Guidelines.
- Selects and meets with a formation advisor.
- Reviews Faculty Response with the Rector and provides clarifications.

The Formation Advisor

- Guides the seminarian in drafting documents.
- Presents the Summary and observations at faculty evaluation meetings.
- Shares faculty feedback with the seminarian.

The Rector

- Reviews Self-Evaluation, faculty feedback, and personal interactions.
- Drafts and discusses the Faculty Response with the seminarian, incorporating clarifications if needed.
- Distributes final Faculty Response to the seminarian's file, the seminarian, and the sponsoring bishop or religious superior (with the Self-Evaluation Summary).

The Seminary Faculty

- Shares relevant feedback with the Rector, including positive observations and concerns affecting advancement.
- Operates with responsibility to the broader Catholic community.

The Spiritual Director

- Maintains confidentiality, within the internal forum, attending evaluation meetings as a silent observer without discussing their directee.

Seminarians

- Complete peer evaluations using standardised forms.
- Provide comments on fellow seminarians' character and behavior observed in informal settings.

4.3.2 Step-by-Step Process

1. **Document Preparation:** Seminarian drafts Self-Evaluation and Summary with advisor guidance, using Stage-Specific Guidelines.
2. **Faculty Evaluation Meeting:** Advisor presents Summary and observations; faculty provide feedback; spiritual director observes silently.
3. **Faculty Response Development:** Rector drafts Faculty Response based on Self-Evaluation, faculty feedback, and personal interactions with the seminarian, submits it to formation team for its observations and discusses it with the seminarian.
4. **Final Distribution:** Rector distributes Faculty Response to the seminarian's file, the seminarian, and the sponsoring bishop (with Summary).

5 DAILY LIFE AND COMMUNITY

“How good and how pleasant it is, brothers dwelling in unity!” (Ps. 133:1)

This way of life unfolds within the “formation community” modeled on the apostolic college.

As the Seminary welcomes adult seminarians, few regulations are needed for good community order. Where there is mutual obedience, no one seeks personal benefit but what serves another (cf. RB 72). Some specifics are necessary to cultivate habits helpful for future priestly ministry.

A priestly candidate should embrace a lifestyle ordered not by rules, but by genuine love for Christ and Christian concern for others—fellow seminarians, formators, and staff. Personal initiative and responsibility play their proper formative role.

5.1 Rule of Life

Seminary formation requires a holistic approach that integrates spiritual, intellectual, and human development. At the beginning of each academic year, seminarians collaborate with their spiritual director and formation advisor to craft a comprehensive *Rule of Life* that serves as both roadmap and accountability structure for their priestly preparation.

The *Rule of Life* establishes a structured framework that integrates prayer, study, liturgy, and recreation into a unified whole through disciplined time management and priority-setting.

A seminarian’s *Rule of Life* includes these essential components:

Human

- Designated periods for recreation and physical activity
- Consistent times for rising and retiring
- Consistent meal schedules

Spiritual

- Liturgical participation
- A substantial period of personal prayer each day
- Daily prayerful reading of Sacred Scripture (minimum 15 minutes)
- Additional spiritual reading (minimum 30 minutes daily)
- Personal devotions such as visits to the Blessed Sacrament and the Rosary
- Evening examination of conscience

Intellectual

- Faithful class attendance
- Realistic study schedule
- Disciplined study habits

Each seminarian submits his final *Rule of Life* to the Rector for approval, along with three personal formation goals that align with his individual needs. The disciplined habits cultivated through faithful adherence enable seminarians to focus on essential priorities rather than merely responding to immediate demands—a capacity crucial for effective pastoral ministry where priests must independently manage competing responsibilities while maintaining their spiritual vitality.

5.2 Daily Schedule

5.2.1 Weekdays

- 6:00 am** Meditation in abbey church
- 6:30 am** Mass followed by breakfast
- 8:30 am – 11:25 am Classes
- 11:55 am** Midday Prayer followed by noon meal
- 1:25 pm – 4:10 pm Classes
- 5:30 pm** Vespers
- 6:00 pm** Supper followed by community time
- 7:15 pm** Vigils in abbey church (optional)
- 9:00 pm** Nightly Silence

5.2.2 Sundays

6:40 am	Meditation in abbey church
7:10 am	Breakfast
8:30 am	Conference in room 300
10:00 am	Mass
11:55 am	Midday Prayer followed by noon meal
4:30 pm	Vespers and Benediction
5:55 pm	Supper followed by community time
7:15 pm	Vigils in abbey church (optional)
8:00 pm	Holy Hour in minor seminary chapel
9:00 pm	Nightly silence

5.2.3 Solemn Feast Days

6:40 am	Meditation in abbey church
7:10 am	Breakfast
10:00 am	Mass
11:55 am	Midday Prayer followed by noon meal
5:00 pm	Vespers and Benediction
5:55 pm	Supper followed by community time
7:15 pm	Vigils in abbey church (optional, except OA)
9:00 pm	Nightly silence

5.3 Liturgical Life

5.3.1 Choir Books and Stalls

Seminarians are assigned choir stalls at the beginning of the year for the celebration of the *Mass* and *Liturgy of the Hours*. When no choir stalls are available for *Mass*, the seminarian will sit in the pews next to the high school seminarians. When no choir stalls are available for the *Liturgy of the Hours*, seminarians can sit on the fold-down seats in front of the choir stalls.

5.4 Community Life

5.4.1 Student Association

The SCK Student Association serves as the official representative body for all seminarians. Under the guidance of a faculty Moderator, the Association organises extra-curricular activities and promotes the religious, mental, physical, and social well-being of seminarians.

The Association is led by four elected officers—President, Vice-President, Secretary, and Treasurer—and holds regular monthly meetings. All seminarians are automatically members upon enrolment.

For complete details, please refer to the Constitution and Bylaws of the Student Association of SCK in Appendix B.

5.4.2 Community Activities

The Seminary is a formation community where shared experiences contribute to priestly preparation. Participation at community recreation serves as an integral component of healthy seminary life and vocational development.

General Principles

- Arrive punctually and participate fully in scheduled activities.
- Notify the prefect in advance when unable to attend.
- Consider meals as community gatherings and part of the formative experience.

Community Recreation

- **Schedule:** After supper until 7:10 pm, but optional on days of apostolic work.
- **Location:** Seminary recreation room.
- **Activities:** Board games, cards, instruments, newspapers, socialising, etc.

5.4.3 Dining and Table Manners

Dining etiquette reflects consideration for others and cultural customs.

- Take moderate portions of main dishes.
- Finish what you serve yourself.
- Approach meals with gratitude and moderation.

Special Dietary Needs:

- Discuss fasting practices with spiritual director.
- Inform the Rector and kitchen staff of food allergies and special dietary needs.

Table Reading

Weekday meals are in silence accompanied by table reading. The prefect may suspend this practice on feast days, solemnities, special occasions, or at his discretion, indicated by a bell signal.

Reading Schedule

Noon Meal	Supper
• Bible (4-6 verses) • Catechism of the Catholic Church • Book or Article	• Bible (4-6 verses) • Lives of the Saints • Book or Article

When Bell is Rung (Dispensation)

Noon Meal	Supper
• Bible only	• Bible • Lives of the Saints

Food & Table Etiquette

Avoid	Practise
Bringing personal food/condiments	Clean napkin with ring (replaced weekly)
Removing food from dining room	Taking individual fresh fruit is OK
Arriving late without acknowledgment	Excuse oneself to prefect if arriving after prayer
Leaving early without permission	Request permission before early departure

5.4.4 Kitchen Access and Meal Arrangements

Kitchen access is limited to authorised personnel. The Head Waiter (a seminarian appointed by the Rector) serves as the primary liaison with kitchen staff. Seminarians may enter the kitchen only for specific duties (such as retrieving food from warmers or washing dishes).

Special Meal Requests

For apostolic work or other legitimate needs, seminarians may request early meals or meals outside regular hours. They should submit a written request to the kitchen staff in advance, including the date, requested time, and number of people involved.

5.5 Interaction with Minor Seminarians

SCK is a unified seminary community with two distinct houses of formation: the College (Theology/Arts) and High School. While each house maintains its own educational curriculum and age-appropriate formation programs tailored to their seminarians’ developmental stages, both groups participate in shared community life through scheduled times of common liturgical prayer and work. These activities create opportunities for interaction and informal mentoring.

The minor seminarians focus on foundational academic studies and initial discernment, while the major seminarians engage in the call to discipleship and configuration to Christ while studying philosophy and theology.

This structure allows major seminarians to serve as role models for minor seminarians, giving witness to the next steps in vocational discernment. Both groups work together to create a supportive environment where younger seminarians can envision their continued growth in their calling.

5.5.1 Respecting Privacy

To respect privacy of minor seminarians, major seminarians should generally use the east-side walkway when traveling to and from the abbey church and dining room. Exceptions to walking through the minor seminary hallway are: classroom and bookstore use and inclement weather.

Likewise, minor seminarians are not to enter the major seminary residence without permission of the major seminary Rector.

Minor seminarians are to coordinate transportation needs through the minor seminary Rector rather than approaching individual major seminarians directly. When giving rides to minor seminarians, major seminarians are to follow save environment protocols (See Appendix F).

5.6 Visitor Policies

5.6.1 Private Room Access

- **No visitors permitted in private rooms** - A seminarian's room is private and others may not be received or entertained there.
- **Limited exception:** Family members may help with moving belongings at the beginning or end of the academic year.

5.6.2 General Guidelines

- Seminararians may invite guests to join for prayer or meals with permission from the Rector, mindful to “receive all guests as Christ” (RB 53).
- Consider the privacy of seminary community members.
- Inform the Rector beforehand when planning to have visitors in the residence.

5.6.3 Accessible Areas

- Public areas only:
 - Lobby
 - Parlour
 - Room 300
 - Recreation room and two classrooms (for communal events, such as guest speakers)

5.6.4 Specific Policies

- A visitor washroom is available for guests and faculty.
- Permission from the Rector is required well in advance for:
 - Going out with family/friends for lunch or dinner
 - Parents staying overnight in the guesthouse
- Seminararians may visit with parents/family in the guests’ own rooms.
- Do not meet guests in the guesthouse lobby.
- Do not use the guesthouse lobby as a shortcut to/from the church.
- Seminararians are discouraged from using guesthouse washrooms.

6 HEALTH AND PERSONAL DEVELOPMENT

6.1 Health and Physical Wellness

Seminarians are responsible for maintaining physical health as an act of self-stewardship, reflecting their identity as creatures of God. This includes adopting healthy lifestyle habits in diet, rest, and sleep to ensure personal well-being and effectiveness in formation. Seminarians:

- Participate in the seminary's sports program twice weekly and engage in additional exercise as feasible.
- May utilise the gymnasium, fitness equipment, and expansive grounds/trails leading to Heritage Park.

Physical fitness supports spiritual, intellectual, and social well-being, but seminarians are to avoid idolising physical perfection (CCC 2289).

6.2 Personal Conduct and Appearance

Seminarians should embody a simple, disciplined lifestyle in preparation for the public nature of priestly life, maintaining neatness and appropriateness in conduct and appearance both within and outside the seminary.

6.2.1 Smoking Policy

- Smoking is discouraged due to health concerns and to uphold a simple lifestyle.
- SCK is a smoke-free facility; smoking is prohibited in all buildings, including seminarians' rooms.

6.2.2 Alcohol Policy

- Comply with British Columbia alcohol laws, exercising discretion, temperance, and respect.
- Alcohol is not permitted on seminary premises for

consumption or storage, except with the Rector's express permission.

- Alcohol may be served at designated festive meals or occasions.
- At apostolic work or diocesan events, avoid alcohol except at specific functions (e.g., dinner after Chrism Mass, Priest Study Week).

6.2.3 Drug Policy

Drug use is considered gravely contrary to moral law (CCC 2291) and may endanger personal and others' safety (CCC 2290).

- Use of illegal drugs is strictly prohibited and subject to severe disciplinary action.
- Despite legalisation in Canada, cannabis use (smoking, vaporising, ingesting), possession, cultivation, purchase, or sale is forbidden, both on and off seminary premises.

6.2.4 Dress Code

Seminarians should be neatly dressed, keeping clothes and person clean to ensure others' comfort, avoiding extremes in hairstyle or clothing that suggest worldliness.⁶

Liturgical Celebrations and Pastoral Ministry

Wear dress pants (no jeans), collared shirt, and appropriate shoes (no running shoes). Suits and ties are required for formal occasions. Church attire (jackets, shirts, hoodies, polos, sweaters) should have simple designs, preferably in white, black, dark grey, or blue. Deacons are encouraged to wear clerics daily and must do so during ministry or when presiding.

Sunday Wear

Required for Sundays, days of Sunday order, Church feasts with

⁶ Cf. *Code of Canon Law*, CIC 282.1.

solemn Vespers (from First Vespers), and when reading at Mass/Vespers. Wear a suit or jacket-trouser combination with black shoes.

School Wear

Required from morning meditation until the end of afternoon classes on school days and Saturdays until breakfast and for Vespers. Wear a dress shirt, tie, and dress pants or slacks.

Dining Room Service

Waiters wear a white dress shirt, tie, and provided aprons.

Sports Wear

For sports and recreational activities, acceptable attire includes gym shorts, t-shirts, hiking boots, running shoes, non-marking gym shoes (for gymnasium use only), and soccer cleats. Optional equipment includes hockey sticks, rollerblades, and gloves for road hockey.

Work Clothes

Recommended for outdoor activities or work projects; suggested items include work boots and gloves.

Inappropriate Attire

Gym or beach clothing (shorts, jogging pants) and blue jeans are not permitted in the chapel, classes, or dining room. Bare or stocking feet are not allowed outside personal rooms.

6.3 Residence Guidelines

Living in community requires mutual respect and shared responsibility to maintain an environment conducive to prayer, study, and fraternal life. Seminarians contribute to the upkeep of personal and shared spaces.

Room Assignment and Move-Out

- Rooms are assigned by lot at the start of the academic year.
- At year-end, rooms must be vacated, thoroughly cleaned, and keys returned to the Rector.

Personal Room Maintenance

- Keep rooms clean, neat, and well-ventilated.
- Make beds daily, hang or fold clothing, and store items neatly.
- Rotate mattresses monthly and change bed linens biweekly (clean bed linens in room 206).
- Empty trash regularly (bins in room 206) and sort recycling appropriately.
- Avoid tracking dirt or spilling liquids on carpets; leave muddy shoes/clothing in the gym change room.
- Secure windows and lock rooms when absent.
- Care for seminary-provided furniture.

Washroom Care and Cleaning

- Maintain cleanliness of washroom floors, walls, sinks, toilets, and showers, with special attention on Saturday mornings.
- Use commercial cleaning supplies (avoid abrasives on tiles); cleaning rags are available in room 206 (place soiled rags in the marked box).
- Washroom outlets are for shavers and electric toothbrushes only (no kettles or refrigerators).

Community Responsibilities

- Each seminarian is assigned housekeeping duties (see B.4 Housekeeping Assignments), with guidance from seminarian supervisors.
- Complete assigned chores after breakfast alongside personal room care.
- Appointed infirmarians check on ill seminarians, providing immediate needs (e.g., delivering meals to rooms).

Residence Security

- The front door is locked at all times, except when public need access to washrooms.
- Do not share the keypad code with non-seminarians.

Facilities and Resources

- Room 206 is stocked with clean linens, garbage/recycling bins, toilet paper and some cleaning supplies.
- Room 208 has a washer and dryer (seminarians provide their own detergent). Store laundry detergent in rooms or storage lockers.
- Use cork boards above desks for notes; avoid tape or tacks on painted walls.

Important Rules

- Do not install chin-up bars on doors (to prevent damage).
- Report damages or repair needs to the Rector or Vice-Rector.
- Rector or Vice-Rector conduct periodic room inspections.

6.4 Technology Use and Digital Wellness

Seminary life promotes the virtuous use of technology as a tool for formation while recognising its potential to hinder human and spiritual growth. The seminary aims to form future priests who can integrate technology wisely into their ministry while prioritising authentic relationships and spiritual focus. Seminarians are expected to grow in virtue regarding technology use, as outlined in the *Seminary Technology Policy*.

6.4.1 Fundamental Principles and Boundaries

Technology must not be used for pornography, mindless entertainment, or any purpose that violates human dignity, Catholic moral principles, or compromises priestly formation. These boundaries establish the moral framework within which all technology use must operate, ensuring that digital tools serve the seminary's formational mission rather than undermining it.

6.4.2 Formation Requirements and Pathways

Each seminarian must select one of two technology formation paths and sign the *Technology Covenant Agreement*. These paths, the Seminarian Technology Formation Directives (STFD) and Seminarian Technology Formation Plan (STFP), accommodate varying needs and maturity levels. Devices should support work and formation, not distract from study or reflection, fostering the self-discipline needed for priestly ministry in a digital world. Seminarians must regularly discuss their technology use with their spiritual director and human formation advisor to support human, intellectual, and spiritual growth.

Additional Requirements

- Seminarians who choose STFP must complete a Technology Use Plan.
- All seminarians must comply with Academic Integrity standards for AI use (see Section 3.5.3) and participate in technology fasting periods.

6.4.3 Personal Device Stewardship

Seminarians are encouraged to practise intentional stewardship regarding device use in personal spaces. The seminary provides secure storage stations outside bedrooms for those who recognise that storing devices elsewhere supports their formation goals. This voluntary storage option is available for seminarians who find that bedroom device access interferes with quality sleep, prayer and spiritual reading, healthy boundaries with family communication, freedom from compulsive use patterns, or other personal formation objectives. Seminarians may discuss their device stewardship approach with human formation advisor to discern what arrangement best serves their growth in virtue and pastoral preparation.

6.4.4 Daily Structure and Access

No calls may be made or received after 9:00 pm to uphold the seminary's nightly silence, fostering a rhythm of prayer and rest. Seminary computers are available from 7:30 am to 9:00 pm daily, and Wi-Fi is provided in common areas. SCK suspends daily internet access at 9:00 pm.

6.4.5 Community Recreation

Streaming content is accessible in the recreation room for community viewing. When away from the seminary, seminarians should exercise prudent judgment regarding the amount and type of electronic media they consume.

6.4.6 Accountability and Violations

Breaches of the *Technology Covenant Agreement* will be addressed with pastoral charity, emphasising conversion and growth. Serious or persistent violations may lead to disciplinary action, including dismissal.

6.5 Personal Leisure⁷ and Recreation

“We are not-at-leisure in order to be-at-leisure”
(Aristotle). *“Come to me all you who are weary and I*
will give you rest” (Mt 11:28). *“Our hearts are restless*
until they rest in you, O Lord” (Augustine).

vs.

“Work for the sake of work” (Modernity)

Authentic leisure is fundamental to priestly formation. Leisure is an attitude of mind and a condition of the soul that fosters a capacity to receive the reality of the world. It is not entertainment or escape from work, but the very foundation of culture and human flourishing. “Idleness is the enemy of the soul” (RB 48.1) yet proper rest restores the balance needed for holy living.

True leisure enables seminarians to remain fully human amid their studies and formation. It is the attitude of one who opens himself rather than intervenes, who receives rather than seizes, mirroring the spirit of listening with “the ear of the heart” (RB Prol.1). For the seminarian, leisure serves the essential purpose of engaging the fundamental questions of being: origin (where did I come from), destiny (where am I going), and present (who am I). This

⁷ cf. Michael Naughton, *Teaching Note on Josef Pieper’s Leisure the Basis of Culture*; Josef Pieper, *Leisure the Basis of Culture: Introduction*.

contemplative receptivity becomes the wellspring of authentic ministry—enabling freedom to be who God intends rather than merely freedom to do whatever one wants.

Recommended Activities

Seminarians are encouraged to engage in activities that foster receptivity and contemplation:

- Reading literature, poetry, and spiritual texts
- Engaging with music, art, and natural beauty as ways to “seek peace and pursue it” (RB Prol.17)
- Meaningful conversation and community fellowship
- Cultural activities that broaden intellectual and aesthetic horizons
- Physical recreation that refreshes body and spirit

Activities Requiring Discretion

- Gaming, internet browsing, and media consumption are time-consuming and may interfere with prayer and study commitments.
- Social activities that do not align with priestly formation (such as nightclub dancing or socialising in bars) are to be avoided.

Leisure as receptivity enables seminarians to approach their studies and future ministry from spiritual strength rather than exhaustion. Rejecting this gift leads to *acedia*—a restless inability to receive God’s gifts and a reduction of human dignity to mere productivity. The Seminary encourages a rhythm of life that honours both the call to receive and the call to give, recognising that authentic ministry flows from hearts that have learned to rest in God, for “the divine presence is everywhere” (RB 19.1).

6.5.1 Off Campus Activities

When going out for apostolic work or to diocesan events, choose restaurants that are appropriate in decorum and within the price range of seminarians who are on a restricted budget.

6.5.2 Discretionary Day

On Saturdays, when there is no scheduled seminary activity, a seminarian is free from the seminary schedule from after breakfast until Vespers. He remains responsible for notifying the Rector and ensuring that his duties are delegated during this time.

6.5.3 Quiet and Silence

In accordance with the Church's directive that seminarians should cultivate a spirit of recollection that facilitates prayer and study, an atmosphere of quiet and peace should prevail in the Seminary. Seminarians are invited, therefore, in charity to create and maintain an atmosphere of quietness for themselves, as well as for others, for purposes of prayer and study.

Designated Quiet Times and Areas

- Night Silence: 9:00 pm to breakfast the following day in rooms, halls and common areas
- Silence in the lower cloister (hallway) connecting abbey church to dining rooms, especially during transitions before and after liturgical celebrations
- Maintain day silence in residence dormitory.
- During school hours avoid vacuuming or creating excessive noise.

Room Policy

- A seminarian's room is the ordinary place for study.
- Create a milieu conducive to study with external silence.
- If a seminarian wishes to speak to another seminarian in the dormitory, he may do so briefly at the door of his room. For longer conversations, he should go to the recreation room, parlour or one of the classrooms.

Audio and Entertainment

- When using audio equipment in your room:
 - Use headsets/ear buds;
 - or keep volume low enough not to be heard in hallways or neighbouring rooms.

7 SOCIAL DEVELOPMENT AND STEWARDSHIP

7.1 Social Skills Development

7.1.1 Christian Character Formation

As seminarians form a community of brotherhood in Christ, each seminarian should make every effort to develop his personal skills of communication, politeness, cooperation, respect, and attentiveness to the other person's needs and situations. His overall disposition should reflect attitudes of a Christian gentleman who acts with dignity and graciousness as befits a future priest of the Church.

7.1.2 Community Participation and Expectations

Seminarians must actively engage in all community activities, including Mass, Liturgy of the Hours, meals, and community time, as consistent involvement is vital for positive evaluations and ongoing formation. If unable to attend, they must obtain prior permission or provide an explanation to the Rector afterward.

7.2 Seminary Absence Policies

7.2.1 General Principles and Communication

Seminarians may leave campus for personal reasons during the day but must prioritise their responsibilities to the seminary community, academic program, and other obligations. They are expected to attend all activities listed on the weekly schedule. When leaving campus, seminarians must inform the Rector or Vice-Rector of their departure and expected return time. This practice fosters good order, mirroring future parish responsibilities. The Abbey gate is locked at 6:30 pm, so a gate key is required for late returns (contact Vice-Rector).

7.2.2 Daily and Evening Absences

- **Off-campus business** should occur on Saturdays or, if necessary, weekday afternoons after classes until Vespers. Explicit permission is required at other times.
- **Evening absences** require prior arrangements with the Rector and a reasonable return time.
- **Scheduled apostolic work** does not require additional permission once a regular schedule is established.

7.2.3 Extended Absences and Overnight Stays

Except during scheduled holidays or approved ministry, overnight absences or trips outside the Seminary require explicit permission from the Rector or his delegate.

7.2.4 Home Weekends and Holidays

The Seminary schedules two home weekends per semester and the Excursion and Social Committees organise occasional off-campus events. Seminarians should focus on studies, prayer, and spiritual exercises while at the Seminary.

- Home weekend and event dates are posted on the academic calendar.
- Modified schedules for absences, home weekends, or vacations require prior permission from the Rector.
- During summer holidays, seminarians report to their dioceses, adhering to diocesan policies as part of their formation.
- Summer holidays are part of the formation process.

7.2.5 Vehicle Use

Seminarians should use vehicles responsibly, reflecting a spirit of poverty. Vehicles must be parked behind the gym, not at the residence entrance or in front of the gym.

7.3 Stewardship Responsibilities

7.3.1 Seminary Facilities

Seminarians must respect and maintain Abbey and Seminary facilities, reporting any repair or renovation needs to the Rector or Vice-Rector. They should reasonably conserve water and energy.

7.3.2 Community Responsibilities

At the start of the year, each seminarian is assigned community responsibilities to ensure the smooth operation of Seminary life. These duties must be fulfilled with dedication and competence (See Appendix B.2).

7.3.3 Financial Stewardship and Responsibility

Foundation and Purpose

Formation for diocesan priesthood emphasises stewardship of time, talents, and finances, fostering responsible autonomy and Christian maturity in a materialistic world.

Core Requirements

Seminarians must:

1. **Personal Budget Management**

- Develop and maintain a personal budget.
- Practise responsible financial planning and decision-making.

2. **Accountability and Autonomy**

- Be accountable to a spiritual director or formation advisor for financial decisions.
- Demonstrate growing maturity in managing money.

3. **Seminarian Financial Experience**

- Embrace financial constraints similar to those of university students.
- Learn to empathise with those living on limited budgets.

Evangelical Simplicity

Seminarians should adopt a lifestyle of simplicity, inspired by Christ the Servant and the humility of ordained ministers (cf. Mt 6:24-34). This should be regularly discussed with their spiritual director.

8 GENERAL INFORMATION

The information provided here deals with practical matters pertaining to seminary life.

8.1 Bookstore

The bookstore is open on Monday, Wednesday, and Friday after breakfast till 7:45 am.

The bookstore provides the required books at cost and also carries a stock of stationery items. New seminarians will have to purchase a set of choir books for Mass and the Divine Office from the Seminary bookstore.

At year-end, seminarians may return their books to the bookstore for resale during business hours. Each book should have a slip of paper attached showing the asking price.

8.2 Library

Seminarians have access to the Westminster Abbey Library.

When using the library, seminarians should follow all rules issued by the librarian, with particular attention to:

- Maintaining an atmosphere of quiet and respect in all library areas to support focus and consideration for others.

When borrowing books seminarians should:

- Always check out books properly before taking them.
- Be considerate with the number of books they borrow.
- Return books promptly to ensure they remain accessible to everyone.
- Handle all library materials with care.
- Return all books before vacation periods.

The library has designated closing times each evening. Seminarians should check with library staff for current hours.

DVDs are available through the Abbey Library. Seminarians should email library@westminsterabbey.ca and allow 24 hours advance Monday through Thursday for requests.

Printing, copying and scanning are available.

8.3 Laundry

Seminarians may bring their own pillows, bed linens, and towels, though the seminary also provides blankets, bed linens, and pillows.

Seminarians are responsible for washing their personal laundry and must supply their own laundry detergent, which should be stored in their rooms or storage lockers. Washing machines and dryers are available in room 204. Each seminarian pays \$87.00 annually for the use of these machines, with payment made to the bookstore.

8.4 Mail

At the beginning of the year, each seminarian will be assigned a mailbox located in the major seminary dining room. Incoming mail and packages will be placed in the seminarians' mailboxes before noon on Monday, Wednesday and Friday. Outgoing mail can be sent out via the Rector or Vice-Rector.

- Mailing Address for mail delivered by Canada Post:
Seminary of Christ the King
PO Box 3310
Mission, BC
V2V 4J5

- Street Address for packages delivered by courier:
Seminary of Christ the King
34224 Dewdney Trunk Road
Mission, BC
V2V 6Y5

8.5 Sports Equipment

The Seminary will provide sports equipment and facilities for physical exercise for indoor and outdoor activity. Each seminarian is asked to take responsible care of such equipment and to inform the Rector or Vice-Rector of any needed repair. Fitness equipment is located in the locker room under the gym and in room 214 in the residence.

8.6 Storage Room and “Free Shelf”

Storage lockers are available in second floor locker room (rooms 212, 214, and 216). There is a sign-up list located in the locker room. Seminarians should write their name beside the locker number on the list to claim a locker. Seminarians may use more than one locker if some are available.

Seminarians are invited to leave or take items from the ‘Free Shelf’, located on the east wall of the locker room. Be courteous and keep the ‘Free Shelf’ neat and tidy and do not leave garbage or clutter the shelves and floor.

APPENDIX

A LETTERS OF PETITION

To be handwritten by the seminarian on Seminary letterhead. The seminarian should leave margins around the text and write legibly. If the seminarian makes a mistake, he should re-write the letter.

9.1 Requesting Candidacy

Date

Most Reverend ...

Your Grace (for an Archbishop) Your Excellency (for a Bishop)

In accordance and compliance with Canon 1034, §1, of the 1983 Code of Canon Law, I hereby formally petition for the Admission to Candidacy for the Orders of Diaconate and the Priesthood. In making this request, I declare that I wish to dedicate my life to the service of the Church for the glory of God and the good of souls.

I realise that this Admission to Candidacy for Orders does not carry with it any of the duties, rights, or privileges of clerics. However, I realise that in virtue of your acceptance of me as a Candidate for the Orders of Diaconate and the Priesthood, I must care for my vocation in a special way and foster it. I also realise that I acquire the right to the necessary spiritual assistance by which I can develop my vocation and submit unconditionally to the will of God.

In presenting this petition, I solemnly declare that I am actuated by no motive of fear, either physical or moral. In no way am I coerced by parent, relative, or any other agency whatsoever. Finally, I declare that I am making this request for Admission to Candidacy for orders of my own free will.

Respectfully yours in Christ,

(signature)

9.2 Requesting the Ministry of Lector

Date

Most Reverend ...

Your Grace (for an Archbishop) Your Excellency (for a Bishop)

In accordance and compliance with Canon 1035, §1, of the 1983 Code of Canon Law, I am petitioning to be installed in the ministry of lector.

I realise that as lector I am appointed for my own proper function, that of reading the Word of God in the liturgical assembly. In order that I may more fittingly and perfectly fulfill this function, I realise that I should meditate on the Sacred Scripture.

I am aware of the ministry I am undertaking and I shall make every effort and employ suitable means to acquire that love and knowledge of the Scripture that will make me more a disciple of the Word. I also realise that the conferral of this ministry does not imply the right to sustenance or salary from the Church.

In presenting this petition to you, I declare that I am not motivated by any fear, either physical or moral. In no way am I coerced by parent, relative, or any other agency whatsoever. Finally, I declare that I am making this request for installation in the ministry of lector of my own free will.

Respectfully yours in Christ,

(signature)

9.3 Requesting the Ministry of Acolyte

Date

Most Reverend ...

Your Grace (for an Archbishop) Your Excellency (for a Bishop)

In accordance and compliance with Canon 1035, §1, of the 1983 Code of Canon Law, I am petitioning to be installed in the ministry of acolyte.

I realise that as an acolyte I am appointed to aid the deacon and to minister to the priest. I understand the corresponding, ordinary and extraordinary duties. In order that I may more worthily perform these functions, I realise that I should participate in the Holy Eucharist with increasingly fervent piety, that I should receive nourishment from it, and that I should deepen my knowledge of it.

Destined in a special way for the service of the altar, I realise that I should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning. In that way I shall be able to offer myself daily entirely to God, be an example to all by my seriousness and reverence in the sacred building, and have a sincere love for the Mystical Body of Christ, the People of God, especially the weak and the sick.

I realise that the conferral of this ministry does not imply the right to sustenance or salary from the Church.

In presenting this petition to you, I declare that I am not motivated by any fear, either physical or moral. In no way am I coerced by parent, relative, or any other agency whatsoever. Finally, I declare that I am making this request for installation in the ministry of acolyte of my own free will.

Respectfully yours in Christ,

(signature)

9.4 Requesting the Diaconate

Date

Most Reverend ...

Your Grace (for an Archbishop) Your Excellency (for a Bishop)

In compliance with Canon 1036 of the 1983 Code of Canon Law, I am petitioning for the Sacred Order of Deacon. I have been admitted to candidacy and have received the ministries of lector and acolyte. I have diligently considered the matter before God and I declare that I am impelled by no compulsion of force or fear to receive this order. I voluntarily desire it and wish to receive it of my own free will, since I believe and feel that I am truly called by God.

I am fully aware of all the obligations that I shall contract in the reception of this order, which I freely wish to receive, and I earnestly and sincerely intend to observe them diligently throughout the whole course of my life.

I acknowledge especially that I clearly understand what the obligation of celibacy means, and I firmly intent to fulfill it freely and to observe it in its entirety to the last day of my life, with the help of God.

I sincerely promise that I shall obey willingly all commands of my superiors and whatever ecclesiastical discipline requires of me, according to the norms of the canon, and I am fully prepared to give example of virtue both in word and in deed, so that from the reception of so great an office I may merit to be regarded by God.

Respectfully yours in Christ,

(signature)

9.5 Requesting the Priesthood

Date

Most Reverend ...

Your Grace (for an Archbishop) Your Excellency (for a Bishop)

In compliance with canon 1036 of the 1983 Code of Canon Law, I am petitioning for the Sacred Order of Presbyterate. I have been admitted to candidacy and have received the ministries of lector and acolyte. I have diligently considered the matter before God and I declare that I am impelled by no compulsion of force or fear to receive this order. I voluntarily desire it and wish to receive it of my own free will, since I believe and feel that I am truly called by God.

I am fully aware of all the obligations that I shall contract in the reception of this order, which I freely wish to receive, and I earnestly and sincerely intend to observe them diligently throughout the whole course of my life.

I acknowledge especially that I clearly understand what the obligation of celibacy means, and I firmly intend to fulfill it freely and to observe it in its entirety to the last day of my life, with the help of God.

I sincerely promise that I shall obey willingly all commands of my superiors and whatever ecclesiastical discipline requires of me, according to the norms of the canons, and I am fully prepared to give example of virtue both in word and in deed, so that from the reception of so great an office I may merit to be regarded by God.

Respectfully yours in Christ,

(signature)

B SEMINARIAN GOVERNMENT AND ASSIGNMENTS

Seminary formation extends beyond academic study to encompass the practical dimensions of communal life, governance, and service. Through seminarian government participation and various appointed roles and responsibilities, seminarians develop essential skills in leadership, administration, and pastoral care while contributing to the functioning of the seminary community. The Student Association provides a formal structure for student representation and decision-making, while individual appointments offer opportunities for personal growth, collaborative ministry, and the cultivation of qualities essential for future priestly service.

10.1 Student Association Constitution, Bylaws and Procedures

B.1.1 Constitution

Article I NAME

The name of the Association shall be: The Student Association of the Seminary of Christ the King.

Article II PURPOSE

The purpose of the Student Association of the Seminary of Christ the King shall be to organise and direct, within seminary policy, extra-curricular activities and such matters as shall be referred to it by the Rector, in order to cultivate and promote the religious, mental, physical and social well-being of the students, as well as understanding and communication between the faculty, student body and others.

Article III MEMBERSHIP

All students of the Seminary of Christ the King shall be members of the Association.

Article IV OFFICERS

The officers of the Association shall be a President, a Vice-President, a Secretary, and a Treasurer, who shall be elected at the annual meeting.

The Association shall have a Moderator, a member of the faculty.

Article V MEETINGS

Meetings of the Association shall be held at least once a month during the academic year.

Article VI AMENDMENT

This Constitution and its Bylaws may be amended by a two-thirds majority vote, a previous notice having been given and a quorum being present.

December 8, 1966
as amended February 28, 1984
and April 18, 1991
and September 29, 1997

B.1.2 Bylaws**Article I FEES**

Each student shall be assessed a non-refundable membership fee. The fee shall be reviewed annually by the Association, which may adjust it by a two-thirds majority vote.

Article II ELECTION OF OFFICERS

1A. The officers shall be elected by ballot with a simple majority of the votes cast. In the case of only one candidate, the assembly may signify its approval by acclamation.

B. The balloting shall be conducted in the following order: President, Vice-President, Secretary, and Treasurer.

C. If on any ballot, no candidate has a simple majority of the votes cast, only the two candidates with the highest number of votes shall continue to the next ballot. If there is a tie for highest, all those tied continue to the next ballot. If the tie is for next-highest, the highest, and all those tied for next-highest, continue to the next ballot.

2. No officer shall be eligible for more than two consecutive terms in the same office.

3. The Executive shall consist of the elected officers.

4. The officers-elect shall take possession of their offices immediately upon completion of the meeting in which their election is held.

5. In the event of an office becoming vacant, an election shall be held to fill the vacancy.

Article III DUTIES OF OFFICERS

1. The duties of the officers of the Association shall be as stated in Robert's Rules of Order, except where it is otherwise stated in the Bylaws.

2. The President

A. It shall be the duty of the President, assisted by the other members of the Executive, to ensure that all business of the Association is conducted properly.

B. The President shall be responsible for ensuring that all disbursements are within the

limitations imposed by the budget approved by the Association.

C. Immediately following the annual meeting, the President shall appoint two members, that he deems qualified, to the Standing Budget Committee.

D. The President is empowered to appoint or have elected any Special Committees to plan the execution of the Association's activities. Reports of all committees must be submitted by their chairmen to the assembly.

E. The President shall be an ex-officio member of all the committees.

3. The Vice-President

A. The Vice-President shall assist the President in all matters concerning the Association.

B. The Vice-President shall preside in the absence of the President.

C. The Vice-President shall be a member of the Standing Budget Committee.

D. The Vice-President shall do the roll call at meetings.

4. The Secretary

A. The Secretary shall keep all documents of the Association.

B. Shall post notification of all meetings of the Student Association within the guidelines of the constitution.

C. Assist the President in other areas as needed.

5. The Treasurer

A. The financial assets of the Association shall

be deposited with the Treasurer, who shall keep an accurate account thereof in the books of the Association, and make all approved disbursements.

B. The Treasurer shall chair the Standing Budget Committee.

Article IV BUDGET

1. The Standing Budget Committee

A. The Standing Budget Committee shall be impanelled following the annual meeting in order to draft the budget for the Association, reporting it to the assembly at the October meeting. It shall also meet to review the budget, once approved, and suggest reforms as the circumstances may warrant.

B. It shall be composed of the Treasurer as Chairman, the Vice-President, the Sports Coordinator, and two members of the Association to be appointed by the President.

C. It shall draft a budget in accordance with procedural rules, which it shall establish by majority vote. The budget shall include the categories of expenditure which follow:

1. A discretionary fund for the President's use.
2. Treasurer, Sports, and others deemed necessary. These departmental categories shall be itemised, as far as practicable.

2. Disbursements

A. All funds shall be disbursed in accordance with the budget approved by the Association.

B. The Treasurer and the Sports Coordinator shall be authorised to spend funds allocated to their departments for the purposes for which they were allocated.

C. The President shall be authorised to spend the funds allocated to his discretionary fund, and to the categories other than Treasurer and Sports for the purposes for which they were allocated.

Article V

MEETINGS

1. A regular meeting of the Association shall be held at least once every calendar month during the academic year.

2. The Executive may call special meetings with the permission of the Moderator.

3A. The regular meeting in September shall be known as the Annual Meeting and shall be held within two weeks of the commencement of classes.

B. The regular meeting in October, at which the budget is considered, shall be held within the first ten days of the month.

C. The dates and times of the meetings are in all other respects at the discretion of the Executive Council.

4. The meeting shall open and close with a prayer.

5. The Secretary shall give three full days' prior notice of the Annual and regular meetings, and at least one full day's notice of all special meetings.

Article VI QUORUM AND PREVIOUS NOTICE

1. A quorum shall consist of 75% of the members of the Association.
2. A previous notice shall consist of two weeks.

Article VII RULES OF ORDER

The rules contained in Robert's Rules of Order shall govern the Association in all cases to which they are applicable, and in which they are not inconsistent with the Bylaws and Special Rules of Order of this Association.

Article VIII ORDER OF BUSINESS

The order of business shall be as follows:

Prayer

Roll call

Reading of the minutes of the previous meeting
Treasurer's report of expenditures since the previous meeting and current balance

Reports of Special Committees

Business from the chair

Unfinished business

New business

Moderator's Comments

Prayer

December 8, 1966 as amended
February 28, 1984 and
April 18, 1991 and
September 29, 1997

B.1.3 Meeting Procedures

1. [*Gavel*] Call meeting to order.
2. Opening Prayer [Fr. Moderator]
3. Roll call [Vice-President]
4. Reading of the minutes from last meeting [Secretary]:
 - a. Omissions/errors/comments
 - b. Acceptance
 - c. Second
 - d. All in favour? [*Gavel*]
 - e. Minutes accepted as read.
5. Budget Report [Treasurer]:
 - a. Omissions/errors/comments
 - b. Acceptance
 - c. Second
 - d. All in favour/opposed? [*Gavel*]
 - e. Budget accepted as read.
6. Committee Reports:
 - a. Birthday Committee
[after each ask for questions]
 - b. Entertainment Committee
 - c. Literature and Correspondence
 - d. Media Committee
 - e. Pro-Life Committee
 - f. Social Committee
 - g. Sports Committee
 - h. Excursion Committee
 - i. Advent Program Committee
 - j. Vocations Club
 - k. SHL
7. Business from the Chair
8. Business from the Floor
9. Proposal to close meeting
 - a. Second
 - b. All in favour/opposed
 - c. Meeting adjourned. [*Gavel*]
10. Closing remarks [Fr. Moderator]
11. Scripture Passage [Together]
12. Closing Prayer [Fr. Moderator]

B.1.4 Special Meetings

General Meeting (September)

To be held within two weeks of the commencement of classes.

- Introduction/instructions
- Elections
- Selection of league sport

General Meeting (October)

To be held within the first ten days of October:

- Budget proposal
- Committee reports
- Selection of Scripture passage and patron saint

General Meeting (April)

To be held as late in April as possible.

- Regular meeting
- Litany of Unsung Seminarian

B.1.5 Motion Procedure

1. Formal proposition
2. Second
 - a. Motion formally re-stated [Secretary]
3. Debate or amendments
4. Motion to close debate
5. Second
6. All in favour [2/3 vote needed]
7. Re-statement of motion [Secretary]
8. All in favour/opposed
9. Motion carried/defeated [*Gavel*]

10.2 Annual Job Assignments

The following positions are appointed by the Rector to ensure the orderly operation of seminary life and to provide seminarians with opportunities to serve the community in various capacities. These assignments foster responsibility, leadership development, and collaborative service within the seminary community.

B.2.1 Master of Ceremonies (Liturgical Trainer)

Responsibilities

- Train the weekly MC and altar servers.
- Provide support, encouragement, and correction as needed.
- Serve as liaison with the monastic MC.
- Coordinate the sacristan schedule.

Notes

- Be patient and encouraging.
- Coordinate with monastic MC to ensure consistency.

B.2.2 Head Sacristan

Responsibilities

- Train and mentor seminarian sacristans.
- Oversee and ensure proper duties are carried out, stepping in when needed.

Notes

- Maintain backup schedules for absences.
- Check preparations before major liturgies.

B.2.3 Lector Trainer

Responsibilities

- Prepare seminarians to read confidently and clearly at Mass and Vespers.
- Provide guidance on pronunciation, pacing, and expression.
- Schedule practice sessions for new lectors and difficult readings.

B.2.4 Head Antiphonarians

Responsibilities

- Trains the weekly antiphonarians to chant the psalm intonations at Vespers and the Responsorial Psalm on Sundays.
- Schedule practice sessions with antiphonarians, as needed.

B.2.5 Head Waiter

Responsibilities

- Serve as the primary liaison between seminarians and kitchen staff to ensure orderly meal service.
- Assist weakly waiter, as needed, in conveying food to and from the kitchen.

B.2.6 Infirmary

Responsibilities

- Check in regularly on any ill seminarians.
 - Call over to the residence around meal times or check in person.
- Inform kitchen staff of sick seminarian's dietary needs.
- Deliver meals or essential items to seminarians unable to reach the dining room due to illness or injury.
- Coordinate with priests to ensure communion is brought to seminarians confined to their rooms due to illness.
- Notify the community when a member is hospitalised, arrange special prayer intentions, and encourage community visits.

Notes

- Primary role is serving as communication link between sick/injured seminarian(s) and the Rector/community. Be attentive and discreet in caring for sick seminarians, ensuring they have what they need to rest and recover comfortably. Maintain confidentiality regarding health information while ensuring proper care and support.

B.2.7 Job Board Coordinator

Responsibilities

- Assign weekly chores and post them on the board in the recreation room.
- Adjust for absences as needed.
- Post assignments on the seminary's in-house media feed (i.e. Committee WhatsApp group) if appropriate.

Notes

- Be fair and consistent when assigning chores, and make adjustments promptly to avoid confusion.

B.2.8 Community Chronicler (Diary)

Responsibilities

- Write the community diary for the seminary publication *Pax Regis*.
 - Gather key events, milestones, and noteworthy happenings from each term.
 - Submit entries on time and proofread for clarity and accuracy.

Notes

- Keep entries concise, engaging, and true to the community's spirit. Coordinate with others to ensure important events are not missed, and maintain a consistent tone that reflects the seminary's character.

B.2.9 Housework Coordinator(s)

Responsibilities

- Assign weekly Saturday chores to all community members according to the rotating schedule.
- Ensure fair distribution of tasks and adjust assignments as needed for absences or special events.
- Communicate assignments clearly and post them on the notice board in the residence lobby.

Notes

- Review the rotation quarterly. Be mindful of individual workloads and abilities when assigning chores and communicate any changes in advance.

B.2.10 Maintenance Coordinator*Responsibilities*

- Change lightbulbs.
- Regularly walk through the building to spot and report issues that need professional attention.
- Communicate maintenance needs to the Rector or Vice-Rector.

B.2.11 Grounds Attendant (Parking area)*Responsibilities*

- Remove debris, branches, and leaves from parking lot and access roads by sweeping or using a blower.
- Maintain neat appearance of parking area borders and edges.

Note

- Seasonal workload varies greatly - heaviest during fall leaf season and after storms. Check parking area weekly during normal weather, more frequently during storm seasons. Large branches may require assistance or coordination with monastic community.

B.2.12 Plant Care Coordinator*Responsibilities*

- Water all indoor plants (stairwell and recreation room) according to seasonal schedules.
- Prune, fertilise, and treat plants as needed throughout growing seasons.
- Monitor plant health and address pest or disease issues promptly.

Notes

- Indoor plants require less water in winter months due to lower light and humidity. Check soil moisture before watering to avoid overwatering. Watch for signs of pests that can spread between plants in close quarters. Stairwell plants may need different care than recreation room plants due to lighting differences. Keep basic supplies on hand: watering can, plant food, and pest treatment. Arrange watering schedule during community absences or retreats.

B.2.13 Flag Attendant*Responsibilities*

- Raise Canadian flag each morning at sunrise.
- Lower and remove flag each evening at sunset or dusk.
- Store flag indoors overnight in proper folded condition.
- Remove flag during severe weather conditions.
- Follow proper flag etiquette and handling procedures.

Notes

- Flag must never remain on pole overnight. Always handle with respect and ensure flag never touches ground. Half-mast days include Remembrance Day (until noon), and declared mourning periods.

10.3 Weekly Job Assignments

The following positions are coordinated by the Job Board Coordinator, working with others as specified in the individual job descriptions. These assignments ensure the effective operation of daily seminary life and provide opportunities for all seminarians to contribute to the community's practical needs.

B.3.1 MC (Master of Ceremonies)

Responsibilities

- Serve as MC during liturgies.
- Set up vestments for hebdomadar (main celebrant) for both Mass and Sunday Vespers.
- Bring pall, chalice veil, large host, a purificator, concelebrant booklets, and Roman Missal to credence table before Mass.
- Assist hebdomadar (main celebrant) in vesting and devesting for both Mass and Vespers.
- After the liturgy, the MC is responsible for putting back the main celebrant's vestments, and returning the Missal, Lectionary, pall, chalice veil, and concelebrant booklets to their proper places.

Notes

- On occasions when a deacon is not available, the MC of the week serves in the deacon's place (Mass and Vespers).
- On OA Solemnities the pontifical MC will take all the roles of the weekly MC.
- MC serves as the lone server during Penitential Services.
- MC ensures the Missal is set up properly and familiarises himself with the ribbons and pages before Mass.

B.3.2 Thurifer

Responsibilities

- Serve as thurifer for Mass, solemn Vespers, and community Holy Hours.

- Prepare thurible five minutes before liturgy.
- Clear the altar after the communion rite if there is no MC.
- Clean up the thurible after Mass, solemn Vespers, and community Holy Hours.

Notes

- On OA solemnities the pontifical thurifer will take all the roles of the weekly thurifer.
- For the namesdays of monks, incense is used.
- One large charcoal and one small charcoal are used at the beginning of Mass. The beginning of the homily is a good time to add a freshly lit small charcoal to the thurible.
- Two small charcoals are used for Vespers.
- One large charcoal is used for community Holy Hours.
- Anticipate upcoming liturgies in the Ordo (OA, OP, OR, OH) which indicates incense will be used.

B.3.3 Sacristan

Responsibilities

- Prepare wine and water cruets, and lavabo bowl for early monk mass in sacristy chapel the previous evening.
- Set up for Mass (corporal, main chalice, two communion chalices, lavabo bowl, finger towel, two purificators, and bell).
- Bring cruets and ciboria to offertory table before Mass.
- Place and return tabernacle key before and after Mass and solemn Vespers.
- Clean sacred vessels (chalices, ciboria, and lavabo bowl) after Mass.
- Set up Vespers whenever there is Benediction (monstrance, benediction candles, bell, humeral veil, corporal, prayer card) and clean up after the liturgy.
- Set up for seminary community Holy Hour (monstrance, benediction candles, bell, humeral veil, corporal, prayer card, and tabernacle key) and clean up afterwards.

Notes

- On OA Solemnities, a monk sacristan will oversee setting up

for liturgies. The weekly sacristan cleans up after the liturgy.

B.3.4 Mass Lector

Responsibilities

- Read the first reading for Mass.
- Place lectionary on the lectern before Mass.

Notes

- Sunday Wear is the dress code.
- Arrive at the lectern before the start of the Collect.
- Bow to the main celebrant on your way to the lectern.
- The Mass lector is the reader for penitential services.
- During Holy Week, special intentions are read by the Mass lector.
- Check the Ordo before Mass to know the correct reading.

B.3.5 Vesper Reader

Responsibilities

- Read at Vespers.

Notes

- Sunday Wear is the dress code.
- Leave choir stall for the choir lectern at the conclusion of the final “Glory be...”
- Do not say “A reading from...” Simply state “From [the title of the letter]. E.g. “From the letter of St. Paul to the Corinthians”
- At the end of the reading, nothing else is said.
- On Sundays and Solemnities, the Vesper reading is read from the main lectern.

B.3.6 Prayers of the Faithful

Responsibilities

- Formulate the first two intentions for the prayers of the faithful at daily Mass.

Notes

- At the conclusion of each intention avoid “Let us pray to the Lord” and conclude instead with “We pray to the Lord”.
- During Holy Week, special intentions are read by the Mass lector from the lection.

B.3.7 Table Reader*Responsibilities*

- At noon meal without dispensation read Bible, Catechism of the Catholic Church and book or article.
- At noon meal with dispensation read only Bible.
- At supper without dispensation read Bible, Lives of the Saints, and book or article.
- At supper with dispensation read Bible and Lives of the Saints.

Notes

- Remain standing when reading Bible.
- Upon a book’s completion, pause and then state “The end of the book.”
- When everyone has finished eating, anticipate that the prefect will ring the bell soon. Prepare to conclude reading at an appropriate section.
- Prepare table reading before meals.

B.3.8 Waiter*Responsibilities*

- Assist head waiter in preparing the dining room for meals.
- Clean up after breakfast, lunch, and supper.
- Select appropriate serving utensils for each meal.

Notes

- The cutlery tray should be organised from left to right (fork, knife, large spoon, small spoon).
- The dish cart should be organised as follows:
 - **Top level:** cutlery tray, cups, coasters, small plates, bowls.
 - **Second level:** bowls, large plates.

- **Third level:** empty food containers, empty milk and water pitchers.
- Wipe down the serving table at the end of each meal.

B.3.9 Breakfast Table Setter

Responsibilities

- Set tables for breakfast.

Notes

- Set out saucers and cups on the tables.
- Set the head table with plates, saucers, cups, and cutlery: on solemnities do not set plates on head table since they are in the warmer in the kitchen.

B.3.10 Lunch Table Setter

Responsibilities

- Set out plates, saucers, cups, and cutlery on all tables.

B.3.11 Supper Table Setter

Responsibilities

- Set out plates, coasters, cups, and cutlery set on all tables.
- Take major seminary dishes to dishwashing area and load on racks.

B.3.12 Breakfast & Lunch Dishes

Responsibilities

- Take major seminary dishes to dishwashing area and assist with washing dishes.
- After the dishes are finished, push the major seminary dish cart into the dining room.

B.3.13 Street Sweep

Responsibilities

- Sweep debris or shovel snow from major seminary entrance.

10.4 Housekeeping Assignments

The following Saturday chores are assigned by the Housework Coordinator according to a rotating schedule to ensure fair distribution of tasks among all community members. These assignments maintain the cleanliness and order of shared living spaces while fostering a spirit of communal responsibility and service.

B.4.1 General Note for Everyone

- Clean and dust all areas as needed.

B.4.2 Laundry & Garbage, Locker Room, and Residence Entrance

Weekly Responsibilities:

1. Collect and bag all soiled linen from room 206, place in lobby the evening before pick-up days. (Check with Rector for the pick-up date).
2. Record the number of soiled linens using the printed slips and place them into the laundry bags.
3. Record the number of clean linens returned and received on to the record sheet.
4. Place clean linens on the shelf, arranging them so seminarians know which ones to use first.
5. Collect garbage and recycling from room 206 and put them where the brick walkway meets the pavement on Saturday mornings after breakfast.
6. Sweep and wet mop laundry room.
7. Sweep room 206.
8. Sweep and organise 2nd floor locker room as needed.
9. Tidy workout equipment in room 212.
10. Sweep the entrance area and vacuum entrance mats.

B.4.3 Recreation Room; 2nd & 3rd Floor Hallways, Parlor, Guest Washroom and, North & South Stairwells

Weekly Responsibilities:

A. Hallways, Majors' Sacristy, Parlor and Guest Bathroom

1. Vacuum 2nd and 3rd floor hallways, workout mats (room 212), and the majors' sacristy (room 204).
2. Vacuum and tidy the parlour.
3. Clean the guest bathroom, empty garbage bag and wet mop the tiled area.
4. Clean and tidy room 206 as needed.

B. Stairwells

1. Sweep and wet mop the north stairwell and dust railings.
2. Sweep and wet mop south stairwell and dust railings as needed.
3. Sweep or shovel snow from entrances as needed.

C. Recreation Room

1. Dry mop the laminate flooring.
2. Sweep and wet mop tiled area.
3. Vacuum area rug.
4. Set furniture in order.
5. Clean tabletops and sink area.
6. Clean the mini-fridge, organise items, and throw away anything that has spoiled.
7. Empty garbage bag and replace bag as needed.
8. Organise articles and recycle old newspapers.
9. Clean windows as needed.

Monthly Responsibilities:

- On the last Saturday of the month - clean out vacuums.
 - Vacuum out bags with the shop-vac from the

boiler room (have a monk get the shop-vac).

B.4.4 Dining Room and Hallway to Kitchen

Weekly Responsibilities:

1. Dry mop and wet mop floor.
2. Clean and fill sugar, salt, and pepper containers. Ask the kitchen staff for supplies.
3. Clean toasters and serving table.
4. Dust table reader's podium.
5. Change tablecloths and wipe table tops with a damp cloth.
6. Dust and wet mop the hallway outside the dining room.
7. Set tables.

B.4.5 Rooms 200, 300, Chapel, Room 205 in High School, Lobby, and Gym

Daily Responsibilities:

1. Wipe blackboards in classrooms with a damp cloth to remove chalk streaks. Replace chalk and clean erasers as needed.
2. Empty garbage cans in classrooms and lobby, replacing bags as needed.
3. Dry mop floors as needed.

Weekly Responsibilities:

A. Room 300 and Lobby

1. Move all desks and chairs onto raised carpet area in classroom: avoid damaging walls.
2. Sweep and wet mop the tiled areas.
3. Dust and tidy up computer area, windowsills and umbrella rack.
4. Move desks and chairs back into place.

B. Room 205

1. Sweep classroom: wet mop the floor on the last Saturday of the month.

2. Dust windowsills and clean windows as needed.

C. Room 200 and Chapel, including hallway

1. Move chairs in room 200 onto desks.
2. Vacuum carpets in room 200, chapel, and the connecting hallway.
3. Replace the vigil lamp when extinguished or nearly so.
4. Refill holy water stoup as needed.
5. Dust windowsills and clean windows as needed.

D. Gym

1. Sweep the downstairs bathroom, hall, and storage room.
2. Clean toilets and sinks in bathroom.
3. Ensure bathroom is stocked with toilet paper, paper towels, and soap.
4. Tidy change room.

C TRADITIONS AND LITURGICAL CUSTOMS

11.1 General Liturgical Guidelines

C.1.1 Basic Liturgical Procedures

Corporal Removal

- Do not remove the corporal from the altar when the ciborium from the tabernacle is still on the altar; wait until the ciborium is returned to the tabernacle or the chalice is brought to the credence table.

Missal Removal After Communion

- When incense is used or a deacon serves, thethurifer removes the Missal from the altar.
- At other times, the seminarian MC removes the Missal from the altar.
- In Pontifical Masses, the book bearer removes the Missal from the altar.

C.1.2 Serving Assignments

- After the major seminarians have all served as acolyte at least twice (early November), the minor seminarians take over as acolytes for the rest of the school year. Major seminarians continue to serve as MC andthurifer until the end of the major seminary academic year.

C.1.3 Responsorial Assignments

Major seminarian takes the responsorial on the following days:

- Sundays
- Mass for All Souls (November 2)
- Presentation of the Lord (February 2)
- Ash Wednesday
- St. Joseph (March 19)
- Annunciation (March 25)

11.2 Pontifical Mass Schedule

C.2.1 First Semester

- Dedication of the Abbey Church (September 10)
- All Saints Day (November 1)
- Our Lord Jesus Christ, King of the Universe (34th Sunday of Ordinary Time)
- Immaculate Conception (December 8)

C.2.2 Second Semester

- Epiphany (January 6)
- Presentation (February 2) – Mass only
- Transitus of St. Benedict (March 21)
- Palm Sunday (6th Sunday of Lent) – Mass only
- Triduum (Holy Thursday, Good Friday, Easter Vigil)
- St. Joseph the Worker (May 1)

11.3 Community Life Traditions

C.3.1 Celebrations and Observances

- For the namesday of the Rector and the Vice-Rector, a card/spiritual bouquet is made for them.
- For the namesday and birthday of a seminarian a card/spiritual bouquet is made for him. A “birthday cake” is served at the noon meal. The birthday mitre is also usually worn at the noon meal.

C.3.2 Retreat Customs

- Secretary or a seminarian prepares a sign-up sheet for appointments with the retreat master in consultation with him about his availability.
- Solemn *Deo Gratias* at the Sunday noon meal.
- Community photo with retreat master is taken after the final conference.
- Sacristan, acolytes, thurifer of the week assist/set up at all Holy Hours during retreat.

11.4 Seasonal Observances

C.4.1 Advent

- The Advent wreath is made on Saturday evening before supper, on the eve of the first Sunday of Advent.
- The rose stole for Vespers on *Gaudete* is with the chasuble.

C.4.2 Lent

- Alleluia is omitted from liturgy.
- The rose stole for Vespers on *Laetare* is with the chasuble.

Ash Wednesday

- Sacristans put out weekday chalice, cruets, and lavabo bowl.
- No penitential rite; at the beginning of Mass, reader stands near lectern.
- Abbot is principal celebrant, but another priest preaches the homily.
- A monk takes the role of MC; Pontifical MC is also present to assist.
- Acolytes are the servers of the week.
- No suit jacket required for Mass; school wear appropriate.

C.4.3 Holy Week

- At Mass, prayer intentions are read from the lectern from Monday to Wednesday.
- Palm Sunday: Cross bearer. Monk sings the responsorial.

11.5 Feast Days

C.5.1 September

- 10th (Dedication of the Abbey Church): For Vespers I, Vespers II and Mass, the thurifer incenses the main pillars of the abbey church after incensing the people.
- 14th (Exultation of the Cross): A relic of the true Cross can

be venerated in the minor seminary chapel during the day.

- 29th (Archangels St. Michael, Gabriel, & Raphael (OP)): Seminarians wear suit jackets at Mass and Vespers.

C.5.2 November

- 2nd (Mass for All Souls (OP)): A seminarian sings the responsorial. Servers of the week. School wear for the day but suit jackets for 4:00 pm Mass. Weather permitting, there is a procession to the cemetery after the Mass. A cross bearer is needed. Use the simple thurible, and daily Mass cruets, chalice and lavabo bowl.

C.5.3 January

- 21st (Fr. Abbot Alban's namesday): A priest or deacon assists the Abbot. Servers of the week.
- 28th (St. Thomas Aquinas (OR)): Either the minor or major seminary Rector is the principal celebrant for Mass.

C.5.4 February

- 2nd (Presentation of the Lord (OP)): Abbot presides at Mass, Prior at Vespers. MC, book and cross bearers are needed for the procession at the beginning of Mass until the Gloria. Deacon serves if available. Seminarian sings responsorial. Seminarians wear suit jackets for whole day.
- 5th (St. Agatha): Blessing of bread takes place after the homily. Holy water is needed. No prayers of the faithful.
- 10th (St. Scholastica): Use Fr. Nicholas' chalice (white chalice).

11.6 Special Liturgies

C.6.1 Latin Mass

- Put out blue Eucharistic Prayer booklets for concelebrants.

C.6.2 Mass of Thanksgiving of an Alumni Priest

- Deacon and thurifer serve.
- Gloria is sung on a feast day.

C.6.3 Funeral and Memorial Services

- Reception of the body of a monk: cross bearer needed. Seminarians wear suit jackets.
- Day of funeral for a monk: Sunday order; seminarians wear suit jackets until Vespers.
- Anniversary of the passing of a monk: there is no incense.

C.6.4 End of Seminary Year

- If the last day of seminary does not fall on St. Joseph the Worker it is still Sunday Order, but servers of the week.

D SAFE ENVIRONMENT

SCK is committed to fostering a safe environment in which each seminarian is respected for his inherent dignity and can discern his vocation from God in freedom. This means taking every reasonable effort to exclude bullying, harassment and sexual misconduct from the seminary.

To prevent future abuse, the Seminary has established an advisory board and engaged Praesidium's expertise to help implement rigorous standards for abuse prevention. To this end, the Seminary has established the following measures:

- Clear reporting procedures for anyone who suspects or experiences abuse
- Mandatory prevention training for all monks
- Robust response protocols to ensure that any reported incidents are investigated promptly and thoroughly
- Regular reviews and updates of our policies to ensure they remain effective.”
- Minor Seminary Transparency Initiative: a dedicated platform aimed at acknowledging past abuse, supporting victim/survivors, promoting transparency, and implementing safeguarding measures to prevent future harm

SCK has also established a confidential reporting line for anyone who has experienced abuse by monks, teachers, employees, volunteers and/or adult student body of Westminster Abbey and Seminary of Christ the King. SCK is committed to providing support and healing to those who have been harmed and to creating a safe and supportive environment for all.

Survivor Assistance Coordinator: Kristin Austin, LCSW-C, CCTP (443-462-7787, kaustinlcswe@gmail.com), provides support to reporters of sexual misconduct, offering referrals for counseling and spiritual support, operating at arm's length from Westminster Abbey.

12.1 Protocols for Safe Environment

Westminster Abbey and the Seminary of Christ the King wish to stand as beacons of light in the darkness, illuminating a clear path forward through our comprehensive policies on sexual abuse allegations involving minors or vulnerable adults. Just as a lighthouse guides ships to safe harbour, these policies provide victim/survivors with reliable direction and hope, ensuring their voices are heard and their experiences addressed with the utmost care and respect.

Our policies, which undergo regular review and updates, outline specific responsibilities toward:

- Those who may have experienced sexual abuse as minors or vulnerable adults
- Their families seeking support and healing
- Personnel and adult students who face allegations of abuse involving a minor or vulnerable adult.

Desiring to grow in this sacred stewardship and to be accountable, we are implementing comprehensive safeguarding measures aligned with the standards of Praesidium, a respected external accreditation agency.

We recognise sexual abuse of minors and vulnerable adults as a profound moral violation that casts deep shadows. In addressing any allegations involving our personnel or adult student body, we strive to keep our beacon steady and strong, with the victim/survivor's safety and well-being as our guiding light.

D.1.1 A Synopsis of Key Points

- The Abbot's Delegate must report known or suspected abuse of a minor to the appropriate civil authority in the Province where the abuse is alleged to have occurred in compliance with Provincial and Federal Law.
- Every allegation is reviewed, regardless of its initial

plausibility or the identity of the person named in the allegation.

- If an allegation is denied by the accused, an independent investigator may be retained in a timely manner to gather information and to make a confidential report to the Abbot. The report will be forwarded by the Abbot to the External Review Board to review the findings and make a recommendation to the Abbot on whether it finds the fact of sexual abuse to be established.
- During the time the allegation is being investigated, the alleged victim and/or family will be offered pastoral support such as counseling and will be provided with contact information for our Victim/Survivor Assistance Coordinator.
- If there is a semblance of truth to an allegation and it involves a monk, the Abbot will remove the monk from all public ministry pending the completion of an investigation. The monk will also not be allowed to have any unsupervised access to minors during this investigation.
- If at any point civil authorities choose to conduct an investigation into the allegation, the Abbey will suspend its independent investigation pending the outcome of civil or criminal investigations. The Abbey will cooperate fully with appropriate provincial and federal authorities.
- If the fact of sexual abuse by a monk is not established, the case will be closed, the monk will be reinstated to any responsibilities and duties from which he was removed, and the Abbey will make every effort to restore the good name of the accused monk.
- If the allegation of sexual abuse is substantiated through the monk's admission or the process outlined above and the monk is not subject to confinement or other restrictions under criminal law, a Safety Plan will be developed to supervise the monk's work, travel, campus activity, and associations, and to reduce any risks posed to minors by the monk.
- The Abbey will inform any organisation – including schools, parishes or civic groups – in which the monk has

abused a minor. If the allegation arose in the context of ministry or employment in a diocesan entity, the Abbey will follow the policies of the diocese on pastoral responses to communities affected by the allegation.

12.2 Code of Conduct for Seminarians

As a person in a position of trust and authority, I will:

1. Act in accord with the Archdiocese of Vancouver's directives of the Policy on Pastoral Conduct for Priests and Deacons, adapted, as needed, in certain special situations involved in seminary formation.
2. Treat everyone with respect, integrity, courtesy, dignity, consideration, and cultural sensitivity.
3. Maintain respectful relationships and clear, appropriate and professional boundaries in all pastoral situations.
4. Ensure that all communications including verbal, handwritten and electronic, will be for professional reasons only and never include offensive or suggestive material.
5. Respect the confidentiality of information shared with me unless failure to properly use or disclose the information could pose a threat to the minor or to others (e.g. in the case of abuse or neglect).
6. Maintain the Seal of Confession, which is always inviolable.
7. Except for hearing Confessions and meeting for spiritual direction, maintain an "open-door" policy when alone in a room with a minor or vulnerable adult (i.e. the door must be open, or there must be clear visibility through windows). Exempt from this "open-door" policy are the following situations in the seminary:
 - a. counseling meetings of the rector or another

- seminary authority with an individual seminarian;
 - b. the tutoring of an individual seminarian in his studies by a member of the faculty.
8. Apart from circumstances beneficial to a seminarian's formation like those mentioned above, avoid situations when I may be alone with a minor or vulnerable adult, whether during church activities or not.
9. Ensure that minors and vulnerable adults are properly supervised in a safe environment, including compliance with the Archdiocese's Safe Environment Policy.
10. Ensure that all physical contact is appropriate.

Examples of **appropriate touch** include, but are not limited to:

- a. affirming someone with a pat on the hand, shoulder, or back
- b. placing a hand gently on someone's hand or forearm
- c. shaking another person's hand in greeting
- d. holding hands in a prayer or song
- e. short hugs
- f. "high fives"

Examples of **inappropriate touch** include, but are not limited to:

- a. kissing someone on the lips, or in any way suggestively, or coaxing him or her into kissing you or an inappropriate third party
- b. lengthy hugs or forceful frontal hugs
- c. cuddling
- d. tickling
- e. piggy-back rides
- f. lap-sitting
- g. wrestling
- h. stroking another person's hair
- i. touching the breast, buttocks or genital area.

11. Review regularly and familiarise myself with the Archdiocese of Vancouver's *Safe Environment Policy* and *Policy on Sexual Misconduct by Clergy*, as well as with the *Seminary Policy on Sexual Misconduct* and act accordingly.
12. Notify the Abbot immediately if any complaint is received of any misconduct by me.
13. Cooperate fully in any investigation of abuse of a minor or vulnerable adult.
14. Have a valid driver's license and insurance and at least one seatbelt and/or car seat per passenger when driving a minor or vulnerable adult.
15. Not drive an individual minor or vulnerable adult except in an emergency, or if medical reasons or travel require transportation to a hospital, to a doctor, or to the airport.
16. Wear appropriate and modest attire.

As someone in a position of trust and authority, I will not:

1. Touch anyone in a sexual or other inappropriate manner.
2. Tell sexually suggestive jokes nor engage in sexually orientated conversations unless it is a part of a legitimate lesson in an approved program, in accordance with the Church's teaching.
3. Be under the influence of alcohol or other intoxicants at any time while ministering.
4. Use, possess, or be under the influence of illegal drugs at any time.
5. Strike, spank, shake, or slap anyone.
6. Use any discipline that frightens or humiliates anyone.
7. Humiliate, ridicule, threaten, or degrade anyone.
8. Make demeaning comments relating to anyone's physique or body development.

Moreover, in regard to minors (under 19 years of age) or vulnerable adults, as someone in a position of trust and authority, I will not:

1. Be alone with them, except in counseling or for seminary formational purposes mentioned in nos. 7-8 on page 1.
2. Interact with them in the residential or other non-public parts of Archdiocesan property.
3. Take overnight trips alone with or sleep in the same bed with them.
4. Shower with or in the immediate presence of them.
5. Purchase or provide access to alcohol, drugs, tobacco products, inappropriate videos, media, or reading material to them.
6. Buy gifts for, or accept expensive gifts from, them.
7. Give money to them, except in the case of an unforeseen emergency for immediate necessities or services, or for a purpose approved by the Abbot, a parent, guardian or other competent authority.
8. Ask them to keep secrets from his or her parents or guardians.
9. Make derogatory remarks about their family.
10. Involve them in personal problems or issues of adults.

This policy is not intended to apply to the appropriate actions of the seminary formator or staff person in regard to members of his immediate family.

When uncertainty exists about whether any situation does or does not violate this policy, the matter is to be referred to the Abbot or his Delegate.

Any request for exemption from a provision of this policy must be submitted in writing to the Abbot or his Delegate.

I understand that this policy on pastoral conduct is binding on me as a cleric/religious/lay person serving at the Seminary of Christ the King. If I serve elsewhere in the Archdiocese of Vancouver, I will fully abide by the archdiocesan Policy of Pastoral Conduct for Priests and Deacons or by any other applicable policy.

SIGNATURE

Seminarian: _____

Print Name: _____

Date: _____

YYYY

MM

DD

E DOCUMENTS CITED

- CCC** *Catechism of the Catholic Church*. 2nd ed. Vatican City: Libreria Editrice Vaticana, 1997.
- DD** John Paul II. *Dies Domini*. Vatican City: Libreria Editrice Vaticana, 1998.
- OT** Second Vatican Council. *Optatam Totius*. 28 October 1965.
- PDV** John Paul II. *Pastores Dabo Vobis*. Vatican City: Libreria Editrice Vaticana, 1992.
- PO** Second Vatican Council. *Presbyterorum Ordinis*. 7 December 1965.
- PPF** Canadian Conference of Catholic Bishops. *Program for Priestly Formation: Ratio formationis sacerdotalis nationalis*. Ottawa: CCCB Publications, 2022.
- RB** *The Rule of Saint Benedict*.
- RFIS** Congregation for the Clergy. *The Gift of the Priestly Vocation: Ratio Fundamental Institutionis Sacerdotalis*. Vatican City: Libreria Editrice Vaticana, 2016.
- SC** Second Vatican Council. *Sacrosanctum Concilium*. 4 December 1963.