

# HOLY SPIRIT UKRAINIAN CATHOLIC SEMINARY



# HANDBOOK

2017-2018



*Blessed are you, O Christ our God  
who revealed the fisherman as most wise  
by sending them the Holy Spirit;  
through them you caught the entire world.  
Loving Master, glory to You!*

### ***Introduction***

Holy Spirit Seminary was established in 1981 as the first major Ukrainian Catholic seminary in Canada for the training of eparchial priests. For the past number of years, the seminary has been a renewing source of study and reflection enabling men of faith to mature both in knowledge and commitment.

The specific apostolate of Holy Spirit Seminary is the preparation of candidates for ordained priesthood in the Catholic Church. The program of priestly formation is guided by the official documents of the Catholic Church, particularly by the Second Vatican Council's *Decree on Priestly Formation*, the *Basic Norms for Priestly Formation* of the Congregation for the Clergy, the *Directives for the Preparation of Candidates to the Priesthood in the Ukrainian Greek-Catholic Church* of the Ukrainian Greek-Catholic Synod of Bishops, the *Program of Priestly Formation* of the Canadian Conference of Catholic Bishops, as well as the pertinent norms of the *Code of Canons of the Eastern Churches* and the various guidelines of the ecclesiastical authorities of the Ukrainian Catholic Church in Canada.

### ***Mission Statement***

Holy Spirit Seminary is the Major Seminary of the Ukrainian Catholic Church in Canada. It also welcomes candidates from Canada and elsewhere. Its primary purpose is the preparation of candidates for ordained priesthood in the Catholic Church. This preparation for eparchial ministerial leadership embraces and promotes spiritual formation, theological education, and field training.

The Seminary pursues its calling to form candidates as responsible and apostolic persons for the service of the Church and world by fostering:

- faithful love for Jesus Christ, his Church and all people;
- commitment to hand on faithfully the tradition, teachings and history of the Church;
- commitment to the exploration of the mysteries of faith through sustained scriptural and theological inquiry; and
- communal life through faith, prayer and wisdom.

### ***Historical Sketch***

The need for a seminary in Canada had long been discussed by the Ukrainian Catholic Hierarchy of Canada. Before the establishment of Holy Spirit Seminary, candidates attended various Roman Catholic seminaries in Canada including Saint Paul Seminary (Ottawa), Saint Basil's College (Toronto), Saint Augustine's Seminary (Toronto), Saint Peter's Seminary (London), and Saint Joseph's Seminary (Edmonton), while others attended Saint Josaphat's Seminary and Saint Sofia College in Rome. Whereas the Basilian and Redemptorist Orders had their own scholasticates, there was no place of preparation for eparchial priests.

Holy Spirit Seminary was established in 1980. The former Basilian scholasticate at 520 Queen Elizabeth Driveway served as its first location. Very Rev. Joseph Andrijisyn was appointed Rector and in September 1981 the Seminary began receiving its first students. Seminarians studied philosophy at Ottawa University and theology at Saint Paul University. By 1983, the Seminary building became too small to accommodate all the students and an additional house at 72 Craig Street was purchased. When the Basilian Fathers made it known that they intended to sell the scholasticate building, the Seminary was relocated to its present location at 1030 Baseline Road, the former Augustinian Monastery.

In 1993, with his appointment as Moderator of the Patriarchal Tribunal in Lviv, Ukraine, Very Rev. Joseph Andrijisyn was succeeded as Rector by Rev. Andrew Wach of the Archeparchy of Winnipeg (1993-1996), Rev. David Motiuk of the Eparchy of Edmonton (1996-2001), Rev. Ken Nowakowski of the Eparchy of Saskatoon (2001-2007), Rev. Andrei Kachur of the Eparchy of Saskatoon (2007-2009) and Rev. Michael Winn of the Archeparchy of Winnipeg (2009-present)

Since the erection of Holy Spirit Seminary in 1981, over 100 candidates have received all or part of their priestly formation in Ottawa; more than 60 have been ordained to the priesthood and now serve in various parishes across Canada.

### ***Governance***

The government, conduct, management, and control of the Seminary are vested in the Board of Directors of Holy Spirit Seminary, namely, the Ukrainian Catholic Bishops of Canada. The day-to-day operating authority of the Holy Spirit Seminary is the Rector who conducts the business of the Seminary with the cooperation of the Formation Team.

### ***Saint Paul University***

Holy Spirit Seminary carries out its mission for the Church in an on-going partnership with Saint Paul University (SPU) in Ottawa. It is a Catholic and bilingual institution formerly administered for more than a century by the Congregation of the Missionary Oblates of

Mary Immaculate, now under lay administration. Entrusted with civil (1866) and pontifical (1889) charters, Saint Paul University has been federated with the University of Ottawa since 1965. Presently, it is under lay administration.

As a Catholic institution, SPU is dedicated primarily to an understanding and integration of Christian faith and life. It intends to pursue this task in a spirit of ecumenical openness and with a critical awareness of the forms of Christian life already existing or now emerging within modern cultures and societies.

As a centre of higher learning, the University intends, within the local, national and international academic community, to promote excellence in teaching, research and professional formation. It endeavours as well to serve diverse Christian communities and socio-cultural organizations and, in collaboration with them, to try to meet the challenges presently confronting Church and society.

Thus, by participating in the evangelizing mission of Christ, the University hopes to contribute creatively to the humanization of society.

## **PROGRAM OF FORMATION**

### *Overview*

A priest is a man called and empowered to image Christ as Head and Shepherd. The candidates for priesthood at Holy Spirit Seminary are prepared for this vocation to be ministers of God's Word, ministers of the Sacraments, and servant-leaders of God's people.

The formation program is a six-year course of study encompassing academics, field education, communal life, and spiritual formation. Any introduction to what Holy Spirit Seminary is and seeks to be for its students is best undertaken by considering the seminary as, at one and the same time, a house of prayer, a house of study, and a house of community living.

### *A House of Prayer*

The seminary does not hesitate to give prayer the first place in its program of formation. Only in the raising of our minds and hearts to God in prayer can we advance in the life to which the Lord calls us. We cannot grow in intimacy with Jesus and we cannot know how to represent Jesus Christ and his teachings to the Church and to the world unless we are growing in fidelity to prayer.

Yet another reason exists why prayer is deliberately and consistently placed first in seminary life. Given human nature, especially in our ever faster and more secular society,

where efficiency and utility are the measure of life, spending time with God in prayer has become much more of a struggle. The seminarian as a graduate student in a renowned university, might feel (like the busy priest) that he has not time for prayer unless he conscientiously and deliberately makes intimacy with Jesus Christ in prayer his first priority each day.

Prayer is twofold: public and private. Both are crucial. Public prayer finds expression in the Liturgy of the Church, namely, the Divine Liturgy and the Divine Praises (Liturgy of the Hours). The Liturgy has always been the Church's major opportunity for forming and educating the people of God. That is true in a parish where for most people the only common experience of faith is the gathering for the Eucharist on Sundays and feasts. It is true in great monasteries; it was true in the Church of the martyrs; it is true even under fierce persecution where people take huge risks to meet secretly and celebrate the liturgy. Above all it is true in a seminary where future priests are learning to sustain worshipping communities in parishes, primarily through what happens when the people gather for the Eucharist. The most crucial formative experience for a seminarian comes about in his commitment to the communal celebration of the Church's Liturgy at the seminary.

Thus, the celebration of the Eucharist is the source and summit of seminary spiritual life and formation. It is the central act of divine worship of the Mystical Body and the source of spiritual nourishment for Christian life. Association with the Paschal Sacrifice lies at the heart of priestly ministry and life. The community, and each member of the community, is encouraged to grow in a truly Eucharistic spirituality.

Priests, deacons, and religious are committed to celebrate daily the Divine Praises as ministers who praise and give thanks with Jesus Christ and who intercede before the Father for the Church on earth and for all in need. The seminary celebrates a portion of that liturgy in common every day.

Then there is individual private prayer, not a communal act but a community priority. The celebration of the Eucharist and of the Divine Praises will become a deeper experience for those who are faithful to private prayer.

### *A House of Study*

Theology has been described as "faith seeking understanding." The study of theology has many values but the seminarian should see it primarily as a further opportunity to know and appreciate the presence of God's Word and self-communication in his life.

To this intensely personal need for theology must be added the pastoral need of the priest who is called to form and govern the priestly people of God. The priest's role of service, of being a "man for others" is also one of teaching God's Word which the priest must make his own by meditation along with serious study begun in the seminary and continued throughout his ministry. The personal need for study and the pastoral need may be distinct

but they cannot be separated for this reason: the priest as teacher can lead men and women to Christ only insofar as his whole life is in union with the mind and heart of the Lord. Our house, then, is a house of study, the kind of study that is never far from prayer.

### *A House of Community Living*

It is not uncommon to hear expressions of gratitude from seminarians for the sense of fraternity, support and affirmation that comes from the seminary community. Though very often the spirit of fraternity is the most attractive thing about the seminary, let us also acknowledge that community life is as demanding as prayer and study.

The Holy Spirit Seminary community is enriched by several important factors: the priestly formation staff are themselves part of the community; and the seminarians come from many different Canadian eparchies as well as the United States and Europe.

We must acknowledge that the seminary is not merely a theological students' residence. Community life is an integral and essential component of priestly formation. Our house as a house of Christian community is irreplaceable in fostering the qualities of sacrificial love, mature obedience, and pastoral poverty.

Seminary formation demands that the seminarian give of himself generously in all circumstances to the seminary community.

Excluding the propaedeutic period, the program of formation approved by the Canadian Hierarchy of Canada calls for a six-year course of study encompassing academics, field education, communal life, spiritual formation, and pastoral internship. This is in keeping with the norms of the Eastern Code, which prescribes a period of at least six years, where two full years are devoted to philosophical disciplines and four full years to theological studies, pursued successively or conjointly (*CCEO* c. 348, §1).

Students who enter the Seminary with a previous academic degree, which always includes humanity studies, are granted some advanced standing towards the philosophical disciplines. However, they are still required to complete a minimum of 36 credits of philosophy formation (approximately just over one year in duration) in the following areas: Greek Philosophy, Philosophy of Religion, Moral Philosophy, Epistemology, Philosophical Anthropology, Logic, History of Philosophy (ancient, medieval, modern and contemporary). Those students who enter the Seminary without any previous academic degree are required to complete a full bachelor's degree in philosophy or one of the human sciences with at least 36 credits in philosophy.

### ***Integral Formation***

Seminary formation aims at personalizing the whole process of the candidate's formation. This means that the process fosters personal and responsible assumption and integration of the seminarian's own insights. We must never forget "that the candidate himself is a

necessary and irreplaceable agent in his own formation; all formation, priestly formation included, is ultimately a self-formation” (*Pastores dabo vobis* [PDV], 69).

Such integration can be fostered in four major ways:

1. The first and main way of integration is the constant search—both on the personal and communal levels—of an even deeper union with Jesus Christ, Priest, Prophet and King.
2. The second is that of the Seminary community itself which constitutes a privileged milieu where the integration of the various dimensions of priestly life is actualized: human, spiritual, intellectual, and pastoral.
3. Spiritual direction is meant to be the means and the milieu par excellence for fostering personal integration and unity.
4. Finally, the seminarian establishes at the beginning of each year a “Personal Growth Plan” which outlines the particular emphasis he intends to give to his human and vocational growth, his spiritual and intellectual life, and his community and pastoral involvement.

### ***Human Formation***

“The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation” (PDV, 43).

This requirement does not rest only on rational grounds but on the fact that the priest is called to be a “living image” of Jesus Christ and thus “should seek to reflect in himself, as far as possible, the human perfection which shines forth in the Incarnate Son of God” (*ibid*).

### ***Human Qualities***

Future priests should therefore cultivate a series of human qualities, including (see *Optatam totius*, 11; *Presbyterorum ordinis*, 3):

- to be educated to love the truth
- to be loyal
- to respect all persons;
- to have a sense of justice;
- to be compassionate;
- to be men of integrity;
- and, especially to be balanced in judgement and behaviour.

Affectionate maturity, a greatly needed quality, results from an education in true and responsible love. Not only does it create the possibility of relating well to others but it leads the candidate to overcome selfishness and individualism. Finally, it commits him to freely and generously embrace a life-giving celibacy or married life. In this regard, Holy Spirit



Seminary endorses integrally the recommendations of the Canadian Conference of Catholic Bishops as contained in the document, *From Pain to Hope*.

Therefore, in the candidate's overall human formation, the following elements are vital:

- self-understanding;
- his capacity to make choices that are clear, free, and consistent with his vocation;
- his relationship to women;
- his response to possible family violence and/or sexual abuse;
- and his capacity to relate in a balanced way to authority.

### *Means*

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

*Psychological Assessment* - Each candidate presents to the Rector on applying or during the first year a copy of a recent psychological assessment for application to the Seminary. This provides information on personal strengths and weaknesses which will be pertinent within the continuing maturation process. If an in-depth therapy is recommended it should be dealt with prior to or outside of the Seminary formation period. However, psychological accompaniment in the case of minor personality problems can be offered during the Seminary period.

*Personal Growth Plan* - Each candidate completes a Personal Growth Plan on a yearly basis which includes specific objectives to be pursued in the area of human formation. This plan serves as a grid for an on-going dialogue between the formators and the candidate, especially at the time of the mid-term and year-end evaluation.

### *Spiritual Formation*

The spiritual formation program works in coordination with the academic, experiential and evaluative components of the total formation program in preparing candidates for priestly service among the people of God. The program's specific purpose is to foster the human and spiritual maturity of the candidates as they grow in relationship with and imitation of the person of Jesus Christ. Students are called to see their lives as a daily, free response to the animating presence of the Spirit of the Risen Lord. This is a gradual and life-long journey of discernment, one which is encouraged and promoted in various ways during the six years of training in the seminary formation program.

It is the Holy Spirit that calls, forms, and transforms the seminarians. Nevertheless, the seminary formation team has the responsibility in a human way for the training and formation of the seminarians by providing the context, climate, structures, and opportunities for them to do their part in disposing themselves and responding to God's grace through all the activities, situations, events, and persons that they encounter each day.

### *Specific Goals*

The spiritual formation program focuses its efforts on developing the religious identity of the candidate within the understanding of the priest as one who grows in his commitment to become:

- a disciple of Jesus Christ;
- a servant of God's people;
- a representative of and leader within the faith community;
- a presider over the celebration of the Church's sacramental life;
- a prophet of God's justice in the world.

As these are all dimensions of the same person, the program attempts to guide the candidates through an exploration of the human and spiritual foundations necessary for fulfilling such personal and ministerial commitments.

### *Spiritual Director*

The Seminary Spiritual Director, in consultation with and approval of the Rector, coordinates the overall spiritual program for the candidates ensuring the students the availability of personal spiritual direction, the selection of themes appropriate to the formation needs of the class-year groups, the invitation of guest speakers to address the seminary community, the arrangement of retreats and retreat directors, and the overall spiritual life of the seminary.

### *Spiritual Direction*

Spiritual direction offers the seminarians a primary relationship with a priest-director through which he can discern his priestly vocation and reflect upon his growing relationship with the Lord Jesus and his people and assess the various ways he is responding to the Spirit in personal prayer, communal liturgy, common living, academic progress and life experience. The seminarian is expected to meet with his personal spiritual director at least once a month, and most are in the habit of meeting every two weeks. He is to choose his spiritual director from a list presented at the start of each year or he can freely request another priest-director approved by the Seminary Spiritual Director and the Rector.

### *Opening Retreat and Spiritual Days of Renewal*

On one of the first weekends of the seminary year in early September all seminarians participate in the Opening Retreat. The purpose of the weekend is to re-orient the returning students once again into seminary life after the four-month summer period and to include the new first-year candidates. This is accomplished by a series of spiritual and pastoral talks based on a central theme. After each presentation, the seminarians engage in private reflection and this reflection may be followed by sharing in small groups. Each year a new

theme is chosen from a papal or synodal document, spiritual book or article or other area with a focus on priestly formation and spirituality. In October and November, there are spiritual days of renewal – a 24-hour period of reflection usually led by a priest.

### *Community Evenings and Events*

An important aspect of the Spiritual Formation program throughout the year is the community evenings and events. These evenings and events usually begin or end with some liturgical service and then the evening meal and community gathering or event follows.

### *Winter Retreat*

In addition to the Opening Retreat in September, a second retreat is held during the Winter Trimester, at the beginning of the SPU Reading Week, led by the retreat director who guides the community in prayer and reflection through conferences and meditation.

### *Daily Spiritual Program*

The daily spiritual program expected of all seminarians consists of devout and prayerful presence at all communal liturgical services; a minimum of thirty minutes of private prayer based on personal devotions; and the reading of spiritual books and articles. Frequent reception of the Sacrament of Reconciliation is encouraged and regular opportunities for the community are provided.

### *Academic Formation*

Academic formation is carried out through Saint Paul University. Seminarians work towards a Masters in Divinity (M.Div.) in Eastern Christian Studies and an ecclesiastical Bachelor of Theology degree in Eastern Christian Studies. The core curriculum of these programs is designed to give a sound theological education in preparation for ministry, incorporating pastoral formation through Field Education and Seminary in-house courses.

### *Admission and Registration*

All students must present an application for admission to the Registrar according to the regulations of Saint Paul University. Application forms are available online or directly from the University.

All applicants should be proficient enough in English to be able to follow lectures, participate in discussions, and write essays. International students will have to prove their capabilities in the English language according to university standards.

After admission to the University, students must register for courses at the beginning of each session. The course selection of all seminarians must be approved first by the Rector.

Advanced standing can be granted for courses completed at another university when such courses are deemed equivalent to those offered by the Faculty. Consideration of a request for advanced standing requires the submission of official transcripts as well as course descriptions taken from the calendar of the institution in question.

### *General Norms*

Students are primarily responsible for their own program of study. They are to plan carefully their program taking into account the availability of courses, timetabling, the years they have available for study, etc.

Students must attend the lectures in all their courses and must participate in all class activities. Students must also complete all assignments before being allowed to take the final exam.

An average course is three credits which represents 45 hours of classroom activities and 90 hours of personal study. Students are normally required to take five courses per semester. Full-time students must take at least four courses a semester. Seminarians may be allowed to enrol in six courses per semester with the permission of the Rector and the Faculty of Theology.

In each course the teaching and learning activities may include lectures, seminars, assigned readings, group discussion, written reports, pastoral placements (and associated requirements) and other exercises.

The professor communicates to the students during the first week of classes of each session the specific nature of the assignments upon which the final grade will be based, the dates when the assignments are due and the percentage of the final grade attributed to each assignment.

Each course normally includes a final examination, oral or written, as determined by the professor. The final mark is a composite of the marks given for the final examination and the other learning activities according to the proportions determined by the professor and communicated to the students.

Students found guilty of fraud, attempted fraud or complicity of fraud in any examination or academic work will be liable to sanctions.

### *Programs of Study*

Please see the Saint Paul University website ([ustpaul.ca](http://ustpaul.ca)) for updated information of the following programs of study:

- M.Div. (Eastern Christian Studies)
- S.T.B. (*Sacrae Theologiae Baccalaureatus*) Eastern Christian Studies

### *Pastoral Formation*

Pastoral formation allows and facilitates for the candidate the acquisition of the heart and mind of a true pastor and develops a certain familiarity with the ministry and life of an eparchial priest. Indeed, pastoral activities contribute to the candidate's integration of his theoretical knowledge, to his acquisition and development of pastoral skills, and to his progressive appropriation of the ministerial identity as pastor in the image of the Good Shepherd (PDV, 57).

While the Seminary also encourages its students to participate pastorally in their local church and community on their own during the summer months, a pastoral formation program has been designed consisting of the following elements:

#### *In-House Pastoral Courses*

Each year the seminary offers in-house pastoral courses focussing primarily on the celebration of the sacraments and sacramentals of the Church. An on-hands approach ensures that seminarians receive individual instruction and attention. A pastoral approach is emphasized. These classes are offered weekly and last about 2-3 hours each.

#### *Practice Preaching*

Seminarians are asked to offer a reflection during one of the daily liturgical hours or devotions. The reflection—content and delivery—are reviewed and evaluated by the Spiritual Director of the Seminary. It is the responsibility of each seminarian to arrange the review of each of his reflections before the exam period begins in each term. Seminarians are also required to take a course in homiletics at Saint Paul University.

#### *Field Education*

Seminarians are required to follow several courses in pastoral practice offered by Saint Paul University according to the M.Div. program. Students are placed in a parish, hospital, school or other setting where they spend a minimum of five hours per week. Weekly seminars may be held at the University for sharing and theological reflection to assist students in recognizing the challenges of the apostolate while integrating the practice of ministry with the study of theology. This means that students have professional guidance in their action and in their evaluation of both their successes and difficulties. It should be noted that depending on the field education assignment, various police reports and/or immunizations must be completed before beginning. It is the responsibility of each seminarian to obtain this reports in a timely and expedient manner.

### *Pastoral Internship*

Simply put, pastoral internship is the full-time involvement of a seminarian in a supervised and evaluated ministry in a parish setting under the immediate direction of a supervisor, pastor, and seminary formation staff. Its primary function is to form and prepare the candidate for ordination; secondly, to further test his vocation and aptitude for ministry; and thirdly, to serve the needs of the parish.

The pastoral internship resembles such periods of “on hands” supervised training found in teaching, medicine, counselling, nursing, and so on. In this manner, the candidate is assisted in translating academic knowledge into practical skills while being evaluated on an on-going basis.

The internship phase comes after the seminarian has completed his M.Div. and S.T.B. degree. The internship normally starts June 1 and ends May 31 with one month of holidays.

Four general objectives of the pastoral internship can be identified:

1. That the intern may become better acquainted with the various communities of ministry within the eparchy, while immersing himself in the mainstream of local church life, as a participant in and observer of the milieu of future ministry.
2. That the intern may grow in pastoral identity through a progressive initiation and exercise of the main ministries of the Church. This should involve an integration of past experience, theological learning, present ministerial responsibilities, and the activities of a personal life of faith and prayer.
3. That the intern may discern and develop pastoral skills, including the skills of positive critical pastoral reflection.
4. That both the eparchial bishop and the intern may have further opportunity to discern aptitude for priestly ministry.

The intern is normally assigned to a busy parish or parish district where patterns of ministry are well established. This allows for an apprenticeship approach where learning takes place through collaboration, critical assessment and creative adaptation under personal supervision.

Possible experiences for the intern include: parish visitation, parish institutions, religious education programs, parish liturgy, hospital and nursing home care, human services and social action, youth ministry, adult renewal programs, community affairs, ecumenism, and parish nuts and bolts. It is not expected that an intern receives an in-depth experience in all these areas; however, significant involvement in central ministries and in what is done well in the parish needs to have priority.

The internship placement is determined by the candidate’s Bishop who is also the competent authority to provide guidelines on housing, monthly wages and travel expenses.

Seminarians are directed to the “Pastoral Internship Program” for further information.

### *Clinical Pastoral Education*

Seminarians are encouraged to take at least one basic unit in Clinical Pastoral Education (C.P.E.) as part of their pastoral internship or during the summer months. The program is intended to assist clergy and candidates for ministry, as well as pastoral care workers, to develop a pastoral identity and appropriate skills in the delivery of pastoral care. C.P.E. units are offered in most major cities at various hospitals and correctional institutes.

A summer unit consists of approximately twelve weeks of a minimum of forty hours per week. An extended unit is designed for those who wish to engage in Clinical Pastoral Education but are unable to gain full leave of absence from their current positions. These units run two full days per week for six months.

## **ADMISSION PROCEDURES**

### *Eparchial Assessment Process*

To ascertain their suitability to enter the Seminary, all prospective candidates must undergo an assessment process at the eparchial level. There is one Application Form for all of Canada that a candidate will be asked to fill out in original duplicate, and submit both copies, as well as two copies of all supporting documentation, to his Bishop. Once the assessment is completed successfully, the Bishop contacts the Rector sending the second copy of the Application Form to the Rector, thus beginning the procedure of admission to the Seminary. The Rector will then contact the candidate.

A candidate for ordination to the priesthood must contact the Bishop or Vocation Director of the eparchy of sponsorship. A candidate will not be reviewed for admission by Holy Spirit Seminary without being approved by an eparchy.

### *Seminary Admission*

A complete file requires the following documents:

1. Seminary Application Form.
2. Recent baptismal and chrismation with holy myron certificate (issued within the last six months).
3. Written testimony of the candidate's pastor and one other reference from a priest, plus four other references.
4. Medical Examination form
5. Personal Life History
6. Passport Photograph in colour
7. Explanations of certain questions asked in this Application Form on separate sheets (if applicable)

8. Transcripts of all University/College (post-secondary) programs (complete or incomplete)
9. Transcripts of last year of Secondary School (only if post-secondary degree is incomplete)
10. Criminal Records Check
11. Sexual Abuse Registry Check
12. Vocational/Psychological Assessment (only if assessment is not done in Ottawa)
13. Passport (if applicable)
14. Landed Immigrant Status (if applicable)
15. Student Visa (if applicable)
16. Marriage Certificate (if applicable)
17. Death Certificate of wife (if applicable)
18. Certificate of Freedom to Marry (if applicable)
19. Dispensation from vows (if applicable)

The Seminary deadline for application to the priestly formation program that begins in September is July 1.



## GENERAL INFORMATION

### *Bursaries and Scholarships*

Seminarians are encouraged to apply for bursaries and scholarships to help offset the expenses they will incur during their formation. Awards from Saint Paul University and external bodies recognize academic excellence. Financial need is considered. The awards are primarily applied to tuition fees. For further information, consult the University catalogue.

### *Environmentally Friendly*

Taking individual action like turning off lights and equipment when leaving a room and recycling the paper used can make a difference. By using less energy, we can all do our part to help slow climate change and that's good for our health, our environment, and our future. Please be aware that some lights are left on at all times due to safety concerns and provincial and/or municipal laws.

### *Fees and Expenses*

A seminarian is required to know his own Bishop's policy regarding payment for tuition, books, transportation, and other expenses. For tuition fees and other university fees, please see the website of Saint Paul University ([ustpaul.ca](http://ustpaul.ca)).

### *Financial Aid*

The Student Financial Aid Service at Saint Paul University cooperates with governmental financial aid offices and other bodies who guarantee loans or give grants to students. For further information, refer to the University calendar.

### *Health Services*

Each year a seminarian is appointed to act as infirmarian and look after the immediate needs of seminarians who are ill. Information concerning names, addresses, and phone numbers of nearby hospitals, walk-in clinics, drug stores, doctors, dentists, chiropractors, etc., is posted on Seminary bulletin boards or can easily be looked up online.

### *Laundry*

Seminarians are responsible for their own laundry and towels. Bed linens are provided by the Seminary. Washing machines & dryers are provided for your convenience for those living in the seminary. Please follow the approved times for laundry according to the schedule posted in the laundry room.

### *Leave and Summer Holidays*

*Free Weekends, Christmas Break and Spring Break.* As a general rule, leave during the academic year begins when Seminary and class requirements have been fulfilled (e.g., evaluations, community events, exams). Seminarians are to consult the calendar distributed at the outset of the Seminary Year for the beginning and end of leave periods. Any other absences from the Seminary require the prior approval of the Rector. In all cases, seminarians are to submit a completed “Notice of Leave” to the Rector. They are also to arrange for someone to take their place as Reader, Cantor, Palamar, and Dishwasher when applicable and complete any house cleaning duties prior to departure.

*Summer Holidays.* Seminarians are to report to their respective eparchies for the duration of their summer holidays. They should, therefore, be aware of eparchial policy and follow it. On the other hand, as summer holidays are part of the formation process, it is recommended that each seminarian, before leaving, write out what he intends to do during the holidays, including his plan for his spiritual life, and leave a copy with the Rector. On returning to the Seminary, the candidate is to discuss with the Rector the successes and failures of the summer formation period.

### *Library*

Holy Spirit Seminary maintains its own undergraduate theological library with some 5,000 volumes, 60 periodicals and 350 rare book holdings. The library is open to seminarians twenty-four hours a day. The various works can be consulted in-library or may be signed out, except for reference material, for in-house use for up to a period of two weeks. Please follow the instructions of our librarian.

Seminarians also have access to Saint Paul University Library (one of the largest theological libraries in North America) with rich resources in Eastern Christian studies. The SPU Library has its own policy regarding the loaning of books. Many of the books can only be used on-site.

### *Mail*

Incoming mail usually arrives by 1:00 pm Monday-Friday and is placed in an in-house mailbox. You may pick it up during office hours. Stamped outgoing mail can be sent through the Seminary Administrative Assistant. A Canada Post outlet which is located nearby at Shoppers Drugmart or Saint Paul University can handle all your postal needs.

### *Meals*

Seminarians living in the Seminary are requested to sign out for any meals not taken in-house. Guests are welcome to meals—you must first ask the Rector, and then sign the guest “in” for that specific meal—this should be done at least the day before, if possible. Supplies

for bagged lunches are available for in-house seminarians. Seminarians living outside the seminary are expected to arrange bagged lunches at their home. On Sundays, seminarians, working in groups of two, have an opportunity to show off their culinary skills by preparing brunch and supper for the Seminary community. There are usually two Sunday Community Meals each month.

### *Parking*

Seminarians with private vehicles may use the parking lot areas assigned to them. Plug-ins are available during the winter months.

### *Rooms*

Rooms are assigned by the Rector to new students upon their arrival. At the end of each academic year, students may request a room change from the Rector, priority given according to seniority. Out-of-house seminarians may be assigned rooms in the seminary depending on availability.

### *Smoking*

Holy Spirit Seminary is a smoke-free environment. No smoking is allowed in any of the Seminary buildings. Smokers are asked to smoke more than 50 feet away from any window, door, or air intakes of the Seminary.

### *Sports Equipment*

The Seminary provides various sports equipment for indoor and outdoor physical exercise. Each student is asked to take responsible care of such equipment. Students are encouraged to bring their own bicycles.

### *Storage*

Suitcases, boxes, etc. can be stored in the Tunnel. Each item should be clearly identified with the name of its owner and properly placed for easy accessibility and order.

### *Telephone*

Most seminarians have their own cellphone. They may have a private phone in their room at their own expense. They can also receive calls through the Seminary; however, no long distance calls can be made. Instead, seminarians can purchase calling cards at local retail outlets. Messages received are posted on the main bulletin board in the main stairwell. You must dial "9" to reach an outside line.

### *Internet*

Each room is equipped with an ethernet cable to access the Internet. Each student is responsible to have proper anti-virus/malware software installed on their own personal computer. There is wireless access to the Internet provided throughout the Seminary and can be used according to the Internet Use Policy.

### *Visitors*

Seminarians can welcome their families into their private rooms to visit between the hours of 9:00 am and 9:00 pm. All visiting brother-seminarians and clergy are welcome to visit any areas of the Seminary and to participate in all activities of the community. Visitors other than family can be received in the reading room or dining area; any other areas must have prior approval of the Rector. Children are not to be brought to the private rooms of seminarians unless they belong to the seminarian, accompanied by him, and within the hours stated above. Visitors can stay overnight in one of the guest rooms with prior approval and permission from the Rector. The kitchen staff should be informed in advance of any guests staying for meals. Guests should be introduced to the community through the Rector at the first available opportunity. Visitors should be hosted by the respective seminarian and not simply be left to themselves. The privacy of all members of the Seminary community should be respected.

### *Staff Lounge*

The Staff Lounge is located on the bottom floor of the Seminary. It is for the use of Staff only at all times.

*Revised: August 10, 2017*