

# Holy Spirit Ukrainian Catholic Seminary

## Handbook

2024-2025

Holy Spirit Ukrainian Catholic Seminary  
Edmonton, Alberta  
2024



*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 Ukrainian Catholic 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 source of renewal, a place 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 priestly and diaconal service in the Ukrainian Greek-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 Apostolic Constitution *Sapientia Christiana* of Pope John Paul II, *Pastores Dabo Vobis*, the Post-Synodal Apostolic Exhortation of Pope John Paul II, *Ratio Fundamentalis Institutionis Sacerdotalis – The Gift of the Priestly Vocation* 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 welcomes candidates from Canada and elsewhere. Its primary purpose is the preparation of candidates for ordained

priesthood in the Ukrainian Greek-Catholic Church. This preparation for eparchial ministerial leadership embraces and promotes spiritual and human 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.

## GOVERNANCE

The governance, conduct, management, and control of the Seminary are vested in the Board of Directors of Holy Spirit Ukrainian Catholic Seminary as stated in the *Letters Patent* (April 5, 2004) under the Corporations Canada Act, and outlined in *General By-Law 1* (2014). The daily operating authority of the Holy Spirit Seminary is the Rector who conducts the business of the Seminary with the support of the Formation Team.

## BOARD OF DIRECTORS

Most Rev. Lawrence Huculak, Metropolitan Archbishop of Winnipeg

Most Rev. David Motiuk, Bishop of Edmonton

Most Rev. Bryan Bayda, Bishop of Toronto and All-Eastern  
Canada

Most Rev. Michael Kwiatkowski, Bishop of New Westminster

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## HISTORY

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 University of 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 1981. The former Basilian scholasticate at 520 Queen Elizabeth Driveway served as its first location. Very Rev. Joseph Andrijishyn was appointed Rector and in September 1981 the Seminary opened its doors and began receiving its first students. Seminarians studied philosophy at Ottawa University and theology at the University of Saint Paul. 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 1030 Baseline Road, a former Augustinian Monastery.

Through many years, the Seminary collaborated with the Faculty of Theology at Saint Paul University so that the seminarians would have as some of their academic theological formation in their own Byzantine Christian tradition. In 1990, at the invitation of the Ukrainian Catholic hierarchy of Canada, the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies (MASI) moved from Catholic Theological Union in Chicago to become an academic institute within the Faculty of Theology at the University of Saint Paul in Ottawa. With the move of MASI to the University of St. Michael's College in the University of Toronto in 2017, the Bishops discerned and determined that Holy Spirit Seminary would move to Edmonton in August 2018. The Seminary began a new relationship with Newman Theological College where

seminarians would receive their academic philosophical and theological formation.

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 and the USA.

## NEWMAN THEOLOGICAL COLLEGE

Holy Spirit Seminary carries out its mission for the Church in an on-going partnership with Newman Theological College (NTC) in Edmonton. NTC is a private, Catholic academic institution dedicated to the study of theology and related disciplines. It grew out of the existing structure of St. Joseph Seminary (Roman Catholic). Its charter to confer degrees was originally granted by the Legislative Assembly of Alberta on April 29, 1969. NTC is an accredited member of the Association of Theological Schools (ATS) in the United States and Canada. Lay men and women, as well as men and women of several Religious Orders collaborate with Newman Theological College in fulfilling its mission.

The educational mission of the College is realized through graduate programs in theological studies and in the study of religious education, at both basic and advanced levels. As well, Newman provides an undergraduate program of basic theological study and various certificate programs. Some undergraduate courses and certificate courses are offered via the Internet and off-campus settings.

The College's graduate program in theological studies offers the Master of Divinity degree, which is the ordinary degree requirement in preparation for ordination to the priesthood. This degree, in conjunction with other specific courses as ordination requirements in philosophy and theology, forms the academic formation towards ordained ministry. The College offers other programs as well such as the M.Th. for advanced theological training.

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# PROGRAM OF PRIESTLY FORMATION

## ADMISSION

The candidate for Seminary contacts his Vocation Director or Bishop of the eparchy of sponsorship and follows the process for application. A candidate will not be reviewed for admission by Holy Spirit Seminary without being approved by his sponsoring eparchy. Each candidate will be evaluated by a professional psychologist selected by the Seminary or by the local Bishop. This assessment is among many instruments available to help discern the psychological and other factors that can strengthen or hinder a candidate's vocation to the priesthood.

At all stages of formation, men are encouraged (especially in Spiritual Direction and at various Group Meetings) to discern their own suitability for priestly ministry so as to make a free and conscious decision regarding their readiness for Holy Orders.

A priest is a man called and empowered to image Christ as Head and Shepherd. Candidates for the priesthood at Holy Spirit Seminary are prepared for this vocation to be ministers of God's Word, ministers of the Eucharist and the Holy Mysteries (Sacraments), and servant-leaders of God's people, thus exercising the three *munera* of Christ Jesus—prophet, priest, king.

The formation program is a six-year course of study encompassing academics, field education, communal life, and spiritual formation. As an introduction to what Holy Spirit Seminary is and seeks to be for its students, candidates should rightly understand the Seminary to be a house of prayer, a house of study, and a house of community living.

### ***A House of Prayer***

Evagrius of Pontus writes, "If you are a theologian, you will pray truly. And if you pray truly, you are a theologian." 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 measures of life, spending time with God in prayer has become much more of a struggle. The seminarian as a graduate student in a renowned theological college might feel (like the busy priest) that he hasn't the 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 is 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 the Seminary where future priests learn 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 are encouraged to grow in true Eucharistic spirituality.

Priests, deacons, monastics, and religious are committed to celebrating 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.

Finally, 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 by St. Anselm 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. Thus, the priest must make this Word 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 a 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.

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 residence for theology students. Community life is an integral and essential component of priestly formation. Our house as a house of the Christian community is irreplaceable in fostering the qualities of sacrificial love, mature obedience, and pastoral poverty.

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

## INTEGRAL FORMATION

According to the 2016 program for priestly formation published by the Congregation for the Clergy entitled *The Gift of the Priestly Vocation*, the Seminary program is described as a unified, integral, communal, and missionary journey. The seminarian is not simply a student of philosophy and theology; rather, he is on a path of discipleship and configuration to Christ in His Priesthood and Mission. After a period of preparation in his own eparchy, the seminarian moves through stages of greater discipleship (philosophy) and deeper configuration (theology) to the Lord Jesus, our High Priest and Good Shepherd. Characterizing these stages in this manner points to the conversion and integration that should be taking place in his mind, heart, and life. The Seminary formation program is characterized as an initial formation which continues in the ongoing formation that takes place after ordination to the priesthood.

The Seminary formation program aims at personalizing the whole process of the candidate's formation. This means that it allows and fosters personal, 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" (*PDV*, 69).

Such integration can be fostered in four major ways or according to four major axes:

1. The constant search, both at the personal and communal levels, of an ever-deeper union with Jesus the Good Shepherd, Prophet, and Priest.
2. The Seminary community itself constitutes a privileged milieu where the integration of the various dimensions of the priestly life is actualized—human, intellectual, spiritual, pastoral—particularly through the modelling of the Formation Team members.
3. Spiritual direction is meant to be the means and the milieu *par excellence* for fostering personal integration and unity.
4. The seminarian establishes at the beginning of the year a Personal Growth Plan which outlines the particular emphasis he intends to give to his spiritual and intellectual life, his community, and pastoral involvement as well as the unique specific focus for his human and vocational growth.

This integral Seminary formation covers a five-to-six-year period: four or five years of formation, philosophy, and theology at the Seminary, followed by the full year of pastoral internship in a parish of the candidate's eparchy.

## 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” (*PDV*, 43).

It is in this perspective that Holy Spirit Seminary desires to help a candidate to the priesthood in the process of individual and social maturation leading to the gift of himself in the manner of Jesus Christ. The fundamental goal of the human formation program is to assist a

seminarian to acquire lucidity and transparency with respect to himself; to favour unity and integration in all of life's dimensions, and to enable him to make free and responsible decisions.

### ***The Elements***

Future priests should, therefore, cultivate a series of human qualities, including (cf. *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.

Affective maturity, a greatly needed quality, results from 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 chastity in life-giving celibacy or married life. In this regard, Holy Spirit Seminary integrates the recommendations of the Canadian Conference of Catholic Bishops as contained in the documents, *From Pain to Hope* (1992), and *Protecting Minors from Sexual Abuse* (2018).

Within 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.

## ***The Means***

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

### *Human Formation Sessions*

Throughout the years of theology, the seminarian participates in sessions of human formation which cover the following subjects (among others): family of origin; formation of priestly celibacy/marriage; addictions and depression; power, authority, and transference; group leadership and leadership development; conflict resolution; relationship with the Church—from idealism to reality; and managing change. A Human Formation Director is available to facilitate this important aspect of the program.

### *Psychological Assessment*

Each seminarian in his application to the Seminary undergoes a psychological assessment by a psychologist approved by the Seminary. This report provides information on personal strengths and weaknesses which will be pertinent within the continuing maturation process. The psychological report remains confidential and is sent, with the consent of the seminarian, to his eparchial Bishop. A copy of the report is kept in the Rector's confidential file. In addition, the summary of recommendations for human growth which form part of the seminarian's file is made available to members of the Formation Team. Normally, these recommendations will form part of the seminarian's spiritual direction. If an eparchy requests that a psychological assessment be done prior to admission to the Seminary, a copy is sent to the Rector for his confidential file.

If any 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 on-going dialogue between the formators and the candidate, especially at the time of the mid-term and year-end evaluation.

### *Rector's Conference*

In his regular conferences, the Rector also addresses the human dimension of priestly formation and the practice of the human and social virtues.

### *Chastity in the Priestly Life*

Chastity is a mode of Christian existence. It is not just a discipline. It is a way to live the Gospel. With fidelity to the tradition and teaching of the Church, Holy Spirit Seminary believes and teaches that chastity is a positive value in the Church and for our world, a gift freely given for the building up of God's Kingdom.

Given the decision of the seminarian to orient himself to a full gift of self in the ministerial priesthood, he must begin to cultivate the habits and dispositions which favour a chaste lifestyle. Before admission to the Seminary, the seminarian should have a prolonged experience of chastity as a single or married person.

Chastity includes an apprenticeship in self-mastery which is a training in human freedom... Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the means for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues and fidelity to prayer. (*Catechism of the Catholic Church*, 2339- 2340)

I preserve chastity in both married and celibate life. I cultivate marital love and strengthen the family through common prayer and mutual respect and care. I maintain marital fidelity. I teach children and youth through my personal Christian example. I help them resist temptation. (*The Believer's Social Directives*, Synod of Bishops of the UGCC (2002), 6.)

Chastity must be understood and lived in the context of spirituality. Hence, in addition to following the guidance of the Church, the

seminarian, whether celibate or married, must gain a practical understanding of the commitment to chastity and an appreciation for its contributions to his spiritual life.

Consistent with living a chaste life, the seminarian is encouraged to develop and foster healthy Christian relationships. As a positive value, chastity enables one to establish boundaries that favour right relationships with others. It enables one to establish the proper limits of human friendship and interpersonal relationships. To cultivate the necessary dispositions for a chaste life, a seminarian should avoid behaviour which is inconsistent with his future calling, including:

- for those who are single, abusing the dating policy of his eparchial Bishop;
- emotional or physically sexual intimacy with someone other than his spouse;
- possessive or exploitative behaviour of any kind, including emotionally dependent relationships;
- disrespect for men or women which includes the possession and/or use of pornography;
- for those who are married, the use of artificial contraception;
- aligning oneself with any sexually-oriented subgroup, or stereotypical behaviour which tends to detract from one's ability to minister effectively to a broad range of persons.

### *Evaluations*

In order to assist the seminarian to take personal responsibility for his formation as well as to further the discernment of his vocation to the priesthood, he is called to measure his progress by evaluations done at different moments of his formation. These evaluations are done during each semester of the Seminary year. The Rector and members of the Formation Team are directly involved in this process. In this work, the Formation Team is called to discern the aptitudes of each seminarian in each domain of formation as well as the progress made. The written evaluations are presented to the seminarian. The final version is sent to the Bishop sponsoring the seminarian so that eparchial authorities are guided in their decisions affecting the seminarian.

# SPIRITUAL FORMATION

The importance the Church accords to the spiritual formation of the future priest is succinctly stated in *Pastores Dabo Vobis*: "... 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).

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—Priest, Prophet, and King. Seminarians are called to see their lives as a daily, free response to the animating presence of the 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.

The Holy Spirit calls, forms, and transforms the seminarians. The Formation Team cooperates with the Holy Spirit in fulfilling its responsibility in a human way for the training and formation of the seminarians. It does so by providing the context, climate, structures, and opportunities for seminarians to do their part in disposing themselves and responding to God's grace through all the activities, situations, events, and those whom they encounter each day.

## ***Principles***

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. He ensures the students have the availability of personal spiritual direction, selects themes appropriate to the formation needs of the seminarians, invites guest speakers to address the Seminary community, arranges retreats and retreat directors, and oversees the spiritual life of the Seminary.

### ***Spiritual Direction***

A vital element in fostering spiritual growth has traditionally been found in the opening of one's inner self to another "privileged witness," namely a spiritual director. In spiritual direction, there is always manifested solemn respect for the person and a desire to serve his spiritual freedom, which includes absolute confidentiality concerning matters discussed by a directee with his director. At the beginning of his Seminary formation, the candidate is invited to choose a personal spiritual director among those priests approved by the Rector of the Seminary (the Rector is an exception). The choice is to be confirmed with the Rector. A candidate usually meets with his spiritual director once every two weeks.

Gradual initiation into the discernment of the Lord's call, the perception of the movement of the Spirit as well as the re-direction of one's motivations finds privileged support in an ongoing spiritual direction. The spiritual director is a witness to the action of the Holy Spirit. His mission is to serve the Spirit alive and working within the candidate. Indeed, the Spirit is the true Director. Therefore, the spiritual director does not impose his own judgment; he brings out those elements which favour an enlightened personal decision, inspired by fidelity to God's will.

## ***Other Means of Spiritual Formation***

Spiritual formation is the principal focus of the Holy Spirit Seminary program, and it is lived and articulated as follows:

### *Liturgical Life*

Priority is given to liturgical life, first to the Eucharist, which is the high point of Christian prayer: "The summit of the Church's liturgical life is the Divine Liturgy" (*Christ Our Pascha*, 344). The Divine Liturgy and parts of the Divine Praises are celebrated daily in the community; seminarians are invited to celebrate privately the other services of the Divine Praises.

Devotion to the most holy Mother of God and the Saints is greatly fostered. The Twelve Great Feasts, and the feasts of the Mother of God and the Saints are celebrated with great solemnity. The praying of the Jesus Prayer is recommended daily.

### *Personal Prayer and Lectio Divina*

Importance is given to a daily, prayerful and meditative reading of the Word of God (*lectio divina*) and to prolonged regular periods of prayer (usually 30 minutes each day) within a chosen atmosphere of silence. The reading of spiritual books and articles is also recommended. These forms of prayer are usually carried out privately.

### *Retreats and Days of Recollection*

On one of the first weekends of the Seminary year in late August, 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 another area with a focus on priestly formation and spirituality. Usually, in October and November, there are spiritual days of renewal—a 24-hour period of reflection usually led by a priest.

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

### *Spiritual Conferences*

In his regular meeting with seminarians, the Spiritual Director discusses several points concerning the spiritual life of the Seminary and the spiritual life of the eparchial priest.

### *The Holy Mystery of Repentance*

The Holy Mystery of Repentance is a particularly significant means for growth in the spiritual life: Reconciliation between God and His people was brought about by our Lord Jesus Christ in the mystery of His death and resurrection (cf. Rm 5:10). The Lord entrusted the ministry of reconciliation to the Church in the person of the apostles (cf. 2 Cor 5:18ff). The Church carries out this ministry by bringing the good news of salvation to all and baptizing them in water and the Holy Spirit (cf. Matt. 28:19). Seminarians are encouraged to cultivate a regular practice of sacramental confession. Although a seminarian is free to confess to a priest of his own choice, for the sake of transparency, he is encouraged to celebrate the Holy Mystery with his own spiritual director.

### *The Call to Holiness*

A call to live holiness and sanctity in daily life, when lived in the Spirit, constitutes the real and true milieu of sanctification: "Priests will attain sanctity in a manner proper to them if they exercise their office sincerely and tirelessly in the Spirit of Christ." (PO, 13)

The celebration of the Holy Mystery of Repentance within the context of spiritual direction, the daily homily, and the Spiritual Director's weekly spiritual conference are all privileged opportunities for the seminarian to hear and live the call to holiness within his individual formation.

A conscious commitment to live increasingly through love, obedience, simplicity of life, and in chastity is essential to the sanctification of a priestly way of life.

### *Community Evenings and Events*

An important aspect of the spiritual formation program throughout the year is the community evenings and events. These evenings typically include a liturgical service and a community gathering or event.

## INTELLECTUAL FORMATION

### ***Pre-Theology Formation***

All seminarians are required to complete at least thirty (30) credits in philosophy. A seminarian should remember that philosophy courses are considered as pre-requisites to theology and may not be used for credit for obtaining the M.Div. degree. That is to say, the thirty credits in philosophy are over and above the requirements of the theology degree.

If a seminarian has a university degree but not the sufficient philosophy prerequisites, he can complete them during a multi-term pre-theology period before beginning theology.

Seminarians who have not completed a university degree can complete a three-year B.A. with a minor in philosophy at Newman Theological College (NTC) and, in so doing, can fulfil the philosophy requirements for priestly formation.

Given the current norms for priestly formation in Canada, the ideal philosophical formation would include the minimum:

*History of philosophy:* four, three-credit courses covering the ancient (Greek), medieval, modern, and contemporary periods;

*Systematic philosophy:* six, three-credit courses concerning logic, anthropology, epistemology, metaphysics and nature (cosmology), religion, and ethics.

## ***Theological Formation***

In its partnership with the Seminary, Newman Theological College (NTC) pursues the intellectual formation in theology and pastoral reflection. In this formation, the Seminary places great value on fidelity to the Church's Magisterium. Further to the usual requirements of the M.Div. program, the candidate for priestly ministry must fulfil the Academic Requirements for Ordination (see below) which ensure a breadth of courses approved by the Hierarchy of the Ukrainian Catholic Church in Canada. Please refer to the Newman Theological College annual Academic Calendar for specific information on courses.

## **PASTORAL FORMATION**

The Seminary, from the first year of formation, favours a progressive initiation in concrete pastoral experiences. These pastoral experiences encourage seminarians to be open to the lives of men and women, to the questions of faith and morals that they pose, and to the important pastoral problems which priests and pastoral agents are called to confront on a regular basis. These experiences should insert a practical element in the seminarian's prayer life and incite a new interest in studies, seeing their importance in the pastoral life of the Church. The pastoral formation attempts to facilitate, for the candidate, the acquisition of the heart and mentality of a true pastor as well as the development of a certain familiarity with the ministry and life of an eparchial priest.

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).

The following elements are part of that process:

### ***Courses***

The following courses offered at NTC provide pastoral formation in an academic setting: the Field Education Program, Theology and Practice of

Preaching, Liturgical Theology, Seminars in Religious Education, Practice of Ministry and Spiritual Direction. The Seminary offers an inhouse course on the Practice of Christian Ritual.

### ***Practice Preaching***

Starting in their second year, seminarians will have the opportunity to practice their preaching skills in the Seminary. Before their internship, seminarians take the course on the Theology and Practice of Preaching. The assignments from that course will benefit the practice of the art of preaching. If the seminarian serves as Deacon in the Seminary, he will have regular opportunities to preach in the Seminary setting and in a Sunday parish placement.

### ***Pastoral Placements***

In the pre-theology program, seminarians participate in pastoral placements that emphasize charitable outreach to the poor, elderly and sick.

Starting in the first year of theology seminarians are given a pastoral placement in a parish, school, hospital, or other centre where they can acquire and exercise aptitudes for pastoral ministry. These placements are made under the direction of and in dialogue with the Rector. The seminarian will arrange to meet with the pastor or the person in charge of the area of his pastoral assignment in order to review his pastoral involvement and his progress in the pastoral tasks assumed as well as to reflect on the meaning and value of such activities in the on-going formation and life of a priest. It is understood that this pastoral ministry will not be remunerated. An arrangement can be made with the Seminary as far as covering car or transportation expenses.

### ***Pastoral Internship***

After the completion of his theological studies, the candidate will normally enter a pastoral internship period of twelve months (including a month of holiday). The internship typically starts in August and ends at the end of July. Some eparchies ask the internship period to be longer. The seminarian's eparchial authorities will determine the pastoral

placement as well as the financial arrangements for stipend, transportation expenses, medical insurance, and other employment expenses.

### *Purpose of the Pastoral Internship Year*

The purpose of this pastoral internship can be expressed as follows:

- to help the candidate learn more about himself, his vocation, his capacity to live ministry as a candidate to the priesthood;
- to develop his interpersonal and leadership skills in collaborating with lay people of the parish community;
- to better know the eparchial priests and the policies of his own eparchy;
- to enculturate a foreign-born seminarian further into the life of the people of his eparchy;
- to allow the eparchial authorities and himself to discern better his aptitudes for the ministry of the eparchial clergy.

Thus, the year of internship is time when the formation to the priesthood continues in a different way under the supervision of the Eparchial Supervisor and others.

### *Preparation*

The preparation for the pastoral internship takes place at the Seminary during a sufficient period of time following the academic year.

### *Experience*

The experience of the pastoral internship will be followed attentively by the Rector with on-site visits, regular contacts, and evaluation sessions and meetings with the intern's pastor and supervisor as well as with the parish laity who work as a support group for the intern.

During their internship, the interns are asked to come to the Seminary for the retreat at the beginning of the formation year and during the winter term. In January, there is usually a session to go over case studies and integration of what has been learned thus far.

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### *Field Education*

The interns who follow the M.Div. program can use their Seminary Pastoral Internship Year as part of the Field Education requirements. During the internship preparations, requirements of both the Seminary and College will be given to seminarians.

Following their Pastoral Internship Year, and as part of the NTC Field Education requirements, seminarians are required to complete a semester of Theological Reflection, facilitated by the Director of the NTC Field Education Program. The internship year, together with the semester of Theological Reflection, are recognized as fulfilling the six credits of Field Education required by NTC.

Seminarians are encouraged to enroll in a Clinical Pastoral Education (CPE) unit as part of their pastoral formation. This is usually done in the Spring prior to the Pastoral Internship Year but does not replace the normal requirements of the seminarian's presence in the parish setting.

## OUR WAY OF LIFE

*Behold, how good and how pleasant it is  
for brethren to dwell together in unity!*

*(Ps 132)*

As the Seminary welcomes adult students, the Formation Team believes that relatively few specific regulations are required for the good order of the community. Some things, of course, have to be made specific, both for the sake of God and also to highlight certain habits and attitudes which will be helpful to the seminarian in the exercise of his future priestly ministry.

We believe that a candidate to the priesthood should adopt a daily lifestyle that is not primarily ordered by rules and regulations, but rather

by a genuine love for Christ and a Christian concern for others, particularly his brother-seminarians. It should also be a lifestyle in which personal initiative and a sense of responsibility play their proper role in his formation. The way of life is presented to the seminarian, whether he lives in-residence at the seminary or as a married man who lives with his family, as a responsible Christian who has the priesthood as his goal.

### ***Health and Personal Development***

#### *Physical Health and Exercise*

Physical health is a responsibility to be assumed as a self-stewardship of a creature of God. Each seminarian must maintain good and healthy lifestyle habits in matters of food, rest, and sleep so as to maintain a good level of personal well-being and effectiveness.

Seminarians are strongly encouraged to take sufficient time for physical exercise in a variety of ways offered elsewhere or through the Seminary. The Seminary has a fitness room, there are two fitness clubs nearby, and access to the nearby trails of the River Valley. It is most important for a good spiritual, intellectual, and social life to remain in good physical condition. The Formation Team cautions seminarians, however, not to fall into the neo-pagan "cult of the body," so prevalent today, which tends to "sacrifice everything for its sake" and to "idolize physical perfection" (*Catechism of the Catholic Church*, 2289).

#### *Smoking, Alcohol, and Drugs*

Out of concern for their own health and the health of others, as well as a form of a simple lifestyle, seminarians are discouraged from smoking. Holy Spirit Seminary is a smoke-free facility. Smoking is not permitted anywhere in the buildings, including seminarians' rooms, or on the property.

At all times, a seminarian should observe the laws of Alberta concerning alcohol and should use proper discretion, keeping in mind the need for training in temperance and the respect for the sensibilities of others. Alcohol is not to be consumed in the seminarians' rooms. Wine will be served at certain festive meals and events. Beer and cider can be enjoyed at community-organized functions, in the common room, board

room, and dining room, but not in the small kitchenette on the third floor. Beer and cider is the only alcohol permitted in these spaces. Hard liquor may be permitted at various occasions at the discretion of the Rector.

The use of illegal drugs is, of course, strictly forbidden and will be dealt with by the Seminary authorities with the most severe discipline. Despite the legalization of cannabis for recreational purposes in Canada, the use of this drug (either by smoking, vaporization, or ingestion), at or away from the Seminary, is still prohibited. Such drug use is "gravely contrary to the moral law" (*Catechism of the Catholic Church*, 2291) as persons willingly abandon or seriously impair their use of reason and—as with the abuse of alcohol—may "endanger their own and others' safety" (*Catechism of the Catholic Church*, 2290).

#### *Dress and Personal Appearance*

In personal appearance, within or outside the Seminary, a seminarian should be neatly and appropriately dressed in preparation for the public nature of his life as a priest. He should keep his person and clothes clean so that others are comfortable in his presence. If a seminarian is growing a beard, he should keep it trimmed to a reasonable length; otherwise, he should shave each day. He should avoid extremes in hairstyle and clothing, striving "to lead a simple life and thus to be witness to the heavenly good before the world" (*Code of Canons of the Eastern Churches*, 385:1) and anything designed to draw attention to himself. For all liturgical celebrations (e.g., Divine Liturgy, Vespers, Matins, etc.) and for their pastoral ministry (especially in parishes), seminarians are asked to wear their black pidriassa (cassock). If they have not yet purchased a pidriassa, they are asked to wear cotton pants or dress pants (no jeans), a collared shirt and appropriate shoes (no running shoes). At formal meals at festive occasions, either in or outside the Seminary, the pidriassa will be required. The pidriassa may be worn to classes at NTC.

Clothing that is more suited for gym or beach activities—for example, shorts and jogging pants—is never considered proper dress in the chapel, classes, or dining room. Bare or stocking feet are not considered proper anywhere. Outside of their rooms, seminarians should wear

shoes or sandals (not 'flip flops'). Deacons are encouraged to wear their pidriassa or clerics each day but must do so when carrying out ministry.

### *Rooms*

Care of his own room is the seminarian's responsibility. He should keep his room clean and neat, make his bed every day, and care for proper ventilation. The Rector and/or Spiritual Director will make occasional room inspections to ensure that the facility is being properly maintained. Seminarians are not to make holes in the walls. Pictures or images may be hung only with stick-on hangers that do not mark the wall. They are required to inform the Rector if they have damaged or broken an item in their room.

### *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 the purposes of prayer and study. From 10:00 p.m. to 7:30 a.m. the following day, quiet is to be maintained in the halls and rooms of the Seminary.

The Chapel is always reserved for liturgy and prayer, and so should be a place of reverent silence. As far as possible, music practices should take place in the classroom or common room and there should be no music practice in the chapel in the half-hour before scheduled times of prayer.

### *Visitors*

A seminarian's room is a workspace and a place of personal prayer, but it is also his private bedroom. In keeping with the boundaries appropriate for healthy life and ministry and the Safe Environments Policy of the Seminary, a seminarian cannot receive others into his private room. Family members or other seminarians may help the seminarian to move his belongings in or out of the Seminary at the beginning or end of the year, but he may not otherwise receive or entertain anyone in his room at any time. This includes his family, other

laypersons, seminarians, and clerics. If a seminarian wishes to speak to another seminarian, he may speak quietly at the door with him, or they may go to one of the lounges or public spaces with which the Seminary is amply provided.

Members of the Formation Team may conduct scheduled room inspections or may enter the room, after knocking, if there is an emergency, concern for the well-being of the seminarian (e.g., illness), or some obvious need when the seminarian is absent (e.g., windows left open during holidays, lights left on, etc.)

Visiting seminarians and ordained clerics are permitted to visit any area of the Seminary (except seminarians' private rooms) and to participate in all activities of the community. Parents, family members, and other visitors may visit the public areas of the Seminary or may be led through the Seminary on a tour.

Seminarians may invite guests to the Seminary to join us in prayer or for a meal, with the permission of the Rector or his delegate. Any seminarian who has such a visitor should inform the Rector or his delegate of the presence of the visitor so that this person can be introduced to the community at the first available opportunity.

Guest clerics, seminarians, and family members may stay at the Seminary in designated guest suites, as available, and with the permission of the Rector. These rooms should be arranged well in advance as space is limited. We cannot offer rooms to other friends who may be visiting Edmonton.

One should host one's visitors and not leave them to themselves. As well, one should always take into consideration the privacy of the members of the Seminary community.

### ***Community Activities and Leisure Time***

The Seminary is a formation community and its inner life is essential to the preparation of the future priests. Seminarians are expected, therefore, to be present and on time at all community activities. Meals are considered community activities. Even though seminarians may take

classes at a College or University, the seminary is our primary community and activities at the Seminary take precedence. Periodically, there will be an evening community activity in which all seminarians are expected to participate.

Seminarians in-residence 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 certain 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.

Recreation is an essential part of a healthy life, and seminarians are encouraged to find good ways to rest and relax in the community and by themselves. A person, however, should not spend an inordinate amount of time in leisure activities, even good ones, which may leave inadequate time for prayer and study. Certain activities like gaming and surfing the internet, watching movies and television shows can eat up time, lead to dissipation, and even compulsive behaviour. Certain social activities are associated with behaviour not conducive to a priestly life (dancing at nightclubs, etc.).

### ***Social Skills Development***

As seminarians form a special community of brotherhood in Christ, and as the Seminary functions in close daily contact with the other students, faculty, and staff of Newman Theological College, 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.

## ***Absence from the Seminary***

During the day, seminarians may leave the premises for personal reasons, but they should always be aware of their responsibilities to the Seminary community, of the requirements of their academic program, as well as of their other responsibilities. All seminarians are expected to attend all activities announced on the weekly schedule. If a seminarian leaves in the evening, he is expected to return at a reasonable hour. Except during the holiday periods scheduled in the Seminary calendar, or for reasons of approved ministry, any absence from the Seminary which includes an overnight stay or any trip outside the greater Edmonton area will need special permission from the Rector or his delegate. There are forms available in the reception area.

## ***Stewardship***

### *Seminary Facilities*

Seminarians are expected to respect the Seminary facilities and to take care of these buildings as good stewards. Should anything need to be repaired or renovated, they should inform the Rector of the problem. Every effort should be made to maintain the facilities in good condition for future seminarians and to save water and energy in a reasonable way.

### *Community Responsibilities*

At the beginning of the year, each seminarian will be asked to fill one or more of the community responsibilities for the good order of Seminary life. Each of these responsibilities has its own task description as found in the orientation package received at the beginning of the year. Every seminarian is expected to fulfil his responsibilities with competence and dedication.

### *Budgeting*

The formation of the future eparchial priest calls for the development of the qualities of a good steward of time, personal talents, and money. Consequently, it is required, on the financial level as well as on other levels, to achieve a responsible autonomy and a sense of Christian stewardship. This aspect of the formation is an important component of

the growth process toward Christian maturity, particularly in our world of materialism and consumerism, and it is necessary training for a future priest.

With this in mind, it is most fitting that, during his formation years in the Seminary, the seminarian gives special attention: a) to manage a personal budget; b) to be accountable to someone in developing a responsible autonomy in the use of money; c) to experience the financial constraints of university students in general. Furthermore, the seminarian will thus learn to share in the experience of so many people living on a tight budget.

It is important that each seminarian develop a lifestyle that is marked by evangelical simplicity, inspired by Christ the Servant and the Good Shepherd and which coincides with the humility and self-denial that are always the basic characteristics of a faithful ordained minister (cf. Mt6:24-34). This matter should be discussed with his spiritual director.

If a seminarian needs additional financial assistance from groups willing to offer monetary contributions to seminarians (e.g., Knights of Columbus or UCWLC, etc.), he may present a request to the Rector with appropriate explanations. The Rector will respond to the request. Explicit permission of his eparchial Bishop may be required.

***Weekly Schedule (Example)***

Monday	06:15	Synaxarion Reading, Divine Liturgy, and Prayer
	07:30	Breakfast
	08:30	Spiritual Conference
	12:00	Lunch
	16:45	Vespers
	17:30	Supper
Tuesday	06:15	Synaxarion Reading, Divine Liturgy, and Prayer
	07:30	Breakfast
	12:00	Lunch
	16:45	Vespers
	17:30	Supper

Wednesday	06:15	Synaxarion Reading, Divine Liturgy, and Prayer
	07:30	Breakfast
	08:30	Rector's Conference
	09:15	Ritual and Practice
	12:00	Lunch
	16:45	Vespers
	17:30	Supper
Thursday	06:15	Synaxarion Reading, Divine Liturgy, and Prayer
	07:30	Breakfast
	11:20	Divine Liturgy (NTC)
	12:45	Lunch
	16:45	Vespers
	17:30	Supper
Friday	06:15	Synaxarion Reading, Divine Liturgy, and Prayer
	07:30	Breakfast
	12:00	Lunch
	16:45	Vespers
	17:30	Supper
Saturday	09:00	Jesus Prayer
	09:20	Cleaning
	10:45	Room Inspections

*Note: This is an example of a weekly schedule. It is possible that an actual schedule may be different from the above.*

## EVALUATION PROCESS AND POLICIES

It is the task of the Bishop or the competent superior not only to examine the suitability and the vocation of the candidate but also to recognize it. This ecclesiastical element is inherent in a vocation to the priestly ministry as such. The candidate to the priesthood should receive his vocation not by imposing his own personal conditions but accepting also the norms and conditions which the Church herself lays down in fulfilment of her responsibility.

(PDV, 35)

In its effort to assist the Bishops, the Formation Team evaluates the seminarians twice a year. It undertakes this task in a spirit of service both to the seminarian himself and to the different eparchies:

- service to the seminarian who receives, after having made his own self-evaluation, a clear affirmation of or a recommendation for change regarding his behaviour and attitude as he strives to prepare for the priesthood;
- service to the Bishops, who in receiving the Seminary's assessment of their candidates, are helped in making the final decision to call them to Holy Orders.

### ***Purpose of Evaluations***

The evaluation aims at fostering the candidate's growth as can be observed in the fulfilment year by year of his potential for eventually assuming priestly responsibilities.

The report is addressed to the Bishop who is free to use it as he sees fit.

Explained as such, an evaluation is a progress report: it is part of the formation process itself. It is not a test but rather a process of discerning primarily the work of Christ, who calls to ministry, and the response of the seminarian who senses the call as personal.

### ***Evaluation Components***

#### ***Self-evaluation***

The seminarian initiates the process of self-evaluation as he draws up his Personal Growth Plan (see below) at the beginning of the year. This plan is then referred to as the year progresses, as part of an on-going self-evaluation. This personal growth plan serves as a privileged instrument in assisting the seminarian to personally evaluate his progress in achieving the goals he set for himself. He does this at the end of each semester as he prepares a self-evaluation which is then shared with the Rector who incorporates elements of the self-evaluation into the report he presents to the Bishop. The Rector will

meet personally with the seminarian to discuss the self-evaluation and to give him feedback.

#### *Academic Report*

In the process of the year-end evaluation, the Seminary must address directly the candidate's academic report with the help of the NTC teaching staff. Beyond the registrar's report on the student's academic results, professors can be asked to make oral and/or written comments on the candidate's development.

#### *Pastoral Report*

Pastoral formation continues throughout Seminary life. It implies an ongoing process as the candidate grows and gains experience. At the moment of each evaluation, the report from the pastoral placement is incorporated into the Rector's evaluation.

*Evaluation of the Pastoral Placement* - At the end of each year of pastoral placement, the seminarian will meet with the pastor or the person supervising his pastoral project. The seminarian will review his pastoral involvement, his progress and the areas of growth that he will need to improve upon in the future. At the end of each year of pastoral placement, an evaluation of the pastoral placement is made. A written report will be drawn up according to a form supplied by the Rector.

*Evaluation of Pastoral Internship Year* - This is done with the active participation of the Rector at the end of the year of pastoral internship.

At this point in his formation, this evaluation is considered as one of the major pastoral reports in the seminarian's on-going discernment.

### ***Process for the Evaluation***

#### *The Candidate*

The candidate provides his own self-evaluation to the Rector.

#### *The Human Formation Director*

The Human Formation Director prepares a preliminary report which is submitted to the Rector. Collegially they draw together the different components of the evaluation report; namely, the evaluation of the

parish pastoral experiences as well as the commentaries or feedback from the NTC faculty. The Group Director then writes up a revised report incorporating these comments.

#### *The Rector*

The Rector discusses the content of the final evaluation report with the seminarian. The seminarian may express objections or bring clarifications to aspects of the report. If need be, a further revision of the report may be made. Minor corrections can be made by the Rector. For major revisions, the Rector brings the evaluation back to the Human Formation Director for their review. The Rector sends the finalized report to the Bishop.

#### *Community Participation*

In a sense of responsibility to the Catholic community, the members of the Seminary community have a moral responsibility of bringing to the attention of the Rector any valid information which might give pause to the candidate's advance to Holy Orders.

#### *The Position of the Spiritual Director*

The spiritual director, current and past, remains in the internal forum and does not participate in any way in the evaluative discussion about his directee. He can be present, however, at the evaluation meetings of the Council where he listens to the discussion of the Team regarding his directee.

## 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. The candidate will be asked to fill out this application in 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 and documents

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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 eparchial Bishop.

## ADMISSION DOCUMENTS

A complete file requires the following documents in original duplicates:

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. Curriculum vitae
7. Passport Photograph in colour
8. Explanations of certain questions asked in this Application Form on separate sheets (if applicable)
9. Transcripts of all University/College (post-secondary) programs (complete or incomplete)
10. Transcripts of last year of Secondary School (only if postsecondary degree is incomplete)
11. Criminal Records Check
12. Sexual Abuse Registry Check
13. Vocational/Psychological Assessment (only if assessment is not done in Edmonton)
14. Passport (if applicable)
15. Landed Immigrant Status (if applicable)
16. Student Visa (if applicable)

17. Marriage Certificate (if applicable)
18. Death Certificate of wife (if applicable)
19. Certificate of Freedom to Marry (if applicable)
20. Dispensation from vows (if applicable)
21. Letter of Support and Permission from your wife (if applicable)

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 the standards set out by NTC.

## SEMINARY ADMISSION

The Seminary deadline for application to the priestly formation program that begins in September is July 1. Once the Rector has received the candidate's application from his eparchial Bishop, he will review all documentation, and send requests for letters of testimony of the candidate's character, maturity, and recommendation to enter studies toward the priesthood.

### ***Interview with the Formation Team***

Once the documents are gathered, the candidate should meet the Rector, or a member of the Formation Team delegated by him, for an interview. The results of this interview are forwarded to the sponsoring Bishop and to the candidate in a formal letter.

### ***Academic Admission***

Once admitted to the Seminary, for academic purposes, a separate application should be completed as follows:

for Theology                      The Registrar  
Newman Theological College  
10012 84 Street, NW  
Edmonton, AB T6A 0B2  
Phone: 780-392-2450 Fax:  
780-462-4013  
registrar@newman.edu

for Philosophy                      The Registrar  
Newman Theological College  
10012 84 Street, NW  
Edmonton, AB T6A 0B2  
Phone: 780-392-2450 Fax:  
780-462-4013  
registrar@newman.edu

In every situation, a seminarian should consult his academic advisor before registering for and completing any course. At this time, the Rector is the academic advisor for all seminarians.

## GENERAL INFORMATION

All seminarians in theology are to follow integrally the norms provided each year in the Newman Theological College Student Handbook. The information provided hereafter deals with matters that concern Seminary life.

### BOOKSTORE

The Seminary has a small bookstore located in the Archives Room. You must see the Administrative Assistant or the Rector for access. The bookstore carries most of the books needed for liturgical services and in-house courses.

There is a bookstore on the premises of Newman Theological College where students can purchase or order the books required for their NTC classes as well as other school supplies.

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## FEES AND EXPENSES

Upon your arrival at the Seminary, you will be required to pay a \$100 damage and key deposit. Every year, the deposit will be carried over to the new school year. If applicable, costs for damages/cleaning will be deducted from the deposit and you will need to pay that amount required to bring the deposit back up to \$100. When you permanently leave the seminary, this deposit will be refunded in full, or in part, once your room inspection has been completed satisfactorily, your room is empty, and your keys have been returned to the Administrative Assistant.

Room linens (bedding, pillows, towels, etc.) will be provided.

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 NTC fees, please see the NTC Academic Calendar or website ([www.newman.edu](http://www.newman.edu)).

## 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 NTC and external bodies recognize academic excellence. Financial need is considered. The awards are primarily applied to tuition fees. For further information, consult the NTC Academic 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

Washing machines and dryers are provided. Seminarians are responsible to clean their own laundry and towels.

## MAIL

Stamped outgoing mail can be sent through the Administrative Assistant. Incoming mail will be sorted into the mailboxes provided to each seminarian in the reception area. Mail is distributed each workday of the Canada Post schedule.

## PARKING

The Seminary garage is for staff use only. Seminarians will need to park on the streets around the Seminary.

## ROOMS

Rooms are assigned each year by the Rector through the Administrative Assistant. A security deposit is requested at the beginning of the year. It is possible that at the end of the academic year, the rooms will need to be emptied of all personal belongings. Seminarians are responsible and expected to clean their own rooms.

For any repair, please consult the Rector. Furniture provided by the Seminary must be cared for responsibly. Lights and other electrical items should be turned off and doors and windows should be locked when leaving the room for any extended period. During cold weather, seminarians should ensure that the windows of their rooms are not left open.

## FITNESS EQUIPMENT

The Seminary provides some fitness 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 basement under the Chapel. 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 cell phone. 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 will be sent to you by email.

## INTERNET

The Seminary allows mature and responsible use of Internet. Internet access (Wi-Fi) is available in each room and throughout most of the building. The use of this resource is a non-transferable, revocable privilege, arising from employment, study, or association with the Seminary.

Misuse of the Internet and other communication resources (such as cell phones), as outlined in the Holy Spirit Seminary Handbook (see below), may result in expulsion from the Seminary. The Seminary reserves the right to shut down the internet access (daily or on occasion at 11:00 p.m.), and during Retreats and Recollection Days, in order to encourage good study habits and reasonable bedtime.

## LIBRARY

Holy Spirit Seminary maintains its own 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.

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Seminarians also have access to the NTC Library with rich resources in Catholic studies. The Seminary is endeavoring to assist NTC is expanding its works in Eastern Christian studies. The NTC Library has its own policy regarding the loaning of books. Some of the books can only be used on-site.

## 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 for our health, our environment, and our future. Please be aware that some lights are always left on due to safety protocols and provincial and/or municipal laws.

# GUIDELINES FOR HOLIDAYS

## DURING THE YEAR

Seminarians are expected to be present in the Seminary until the official closure of the Seminary year. As a rule, holidays during the academic year begin for seminarians when Seminary and class requirements have been duly fulfilled, including class attendance, evaluations, community events, and exams. For clearer indications, seminarians should consult the calendars distributed periodically that indicate the beginning and end of holiday periods.

## SUMMER HOLIDAYS

Seminarians should report to their eparchies for the duration of their summer holidays. They should, therefore, be aware of the eparchial policy and follow it. Summer holidays are part of the formation process. Some eparchies allow their seminarians to seek employment for the summer months.

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## POLICIES FOR HOLIDAYS AND FREE WEEKENDS

The day before the beginning of a holiday or free weekend, the Divine Liturgy will be scheduled. Subject to course attendance at your educational institution, seminarians will be free to leave the Seminary after the morning services. Seminarians will be expected to be back in the Seminary the evening of the last day of the holiday or free weekend.

## ORDINATION REQUIREMENTS FOR M.Div.

The following academic requirements are guided by the *Program for Priestly Formation* of the UGCC Synod of Bishops and the *Program for Priestly Formation* of the Canadian Conference of Catholic Bishops. These requirements exceed those of Newman Theological College for the granting of the M.Div. degree. Seminarians are expected to complete the requirements that follow.

## PHILOSOPHY

All seminarians are required to complete at least thirty (30) credits in philosophy. A seminarian should remember that philosophy courses are considered as pre-requisites to theology and may not be used for credit for obtaining the M.Div. degree. That is to say, the thirty credits in philosophy are over and above the requirements of the theology degree.

If a seminarian has a university degree but not the sufficient philosophy prerequisites, he can complete them during a multi-term pre-theology period.

Seminarians who have no university degree can complete a three-year B.A. in Catholic Studies with a minor in philosophy at Newman Theological College and, in so doing, can fulfil the philosophy requirements for priestly formation.

Given the current norms for priestly formation in Canada, the ideal philosophical formation would include the minimum:

*History of philosophy:* four, three-credit courses covering the ancient (Greek), medieval, modern, and contemporary periods;

*Systematic philosophy:* six, three-credit courses concerning logic, anthropology, epistemology, metaphysics and nature (cosmology), religion, and ethics.

## THEOLOGY

### ***Foundational Theology***

FTH 400 Early Church History  
FTH 402 Christianity and World Religions  
FTH 410 Medieval Church History  
FTH 411 Modern Church History  
FTH 500 Patristics

### ***Sacred Scriptures***

BST 400 Introduction to Sacred Scripture  
BST 423 Pauline Literature  
BST 424 Johannine Literature  
BST 425 Synoptic Gospels  
BST 433 The Pentateuch and Historical Books  
BST 531 The Prophets  
BST 532 Psalms and Wisdom Literature

### ***Systematic Theology***

STD 400 Introduction to Theology  
STD 401 Theology of Revelation  
STD 440 Liturgical Theology  
STD 442 Introduction to the Sacraments and Christian Initiation  
STD 450 Christology  
STD 451 Theology of God

STD 452 Theological Anthropology  
STD 453 Ecclesiology  
STD 543 The Holy Eucharist  
STD 545 Reconciliation & Pastoral Care of the Sick and Dying

***Moral, Pastoral, and Spiritual Theology***

STP 400 Introduction to Pastoral Theology  
STP 461 Introduction to Moral Theology  
STP 46 Introduction to Spiritual Theology  
STP 463 Theology of Ministry  
STP 464 Practice of Ministry  
STP 470 Theological Field Education & Theological Reflection Seminar  
  
STP 471 Social Teaching of the Church  
STP 565 Introduction to Church Law  
STP 566 Marriage: Canonical Issues  
STP 576 Bioethics: Moral Issues from the Life Sciences  
STP 578 Married Love and Sexuality in the Christian Tradition  
STP 581 Theology and Practice of Preaching  
STP 586 Introduction to Pastoral Counselling

***Comprehensive and Synthesis Courses***

MDIV 900 MDiv Integrative Seminar and Comprehensive Exam  
MDIV 901 MDiv Synthesis

Seminarians will be required to take in-house non-credited courses:

Ritual and Practice  
Theology and Spirituality of Icons  
Ukrainian Church History

Seminarians are encouraged to select their electives from among the following courses:

FTH 516 The Church in Canada  
STP 575 Spiritual Direction

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The above-listed courses represent what is currently offered at NTC. Holy Spirit Seminary and NTC currently are in discussions with MASI at the University of St. Michael College in the University of Toronto. It is hoped that distance education courses in theology will be offered to our seminarians by MASI with credit toward their degrees.

## PERSONAL GROWTH PLAN

Each seminarian will be required to complete, at the beginning of the formation year, a Personal Growth Plan. After discussion with the Rector, the Personal Growth Plan will be completed by the seminarian and a copy given to the Rector and Spiritual Director. The plan will be used in the seminarian's self-evaluations as well as the evaluations made by the Formation Team. The basic structure of the plan is given below.

### ***Personal Growth Priority***

Given my desire to grow as a disciple of the Lord Jesus, and to discern and be formed in pastoral charity of the Lord, in service to the Church, my overall growth priority this year is the following:

### ***Scriptural Motto***

This year, to help me integrate the various elements of my life as a seminarian, the Scriptural text that I choose as a personal motto is...

### ***Human Formation***

Reflect on the following Human Formation goals allowing them to inform your reflection:

- Man of communion
- Prudent and discerning person
- Man who respects, cares for, and exercises vigilance over his body
- Man who is free
- Man who is a good steward of material possessions

- Good communicator
- Person of affective maturity
- Man of solid moral character with finely developed moral conscience
- Man who can take on the role of a public person

Looking toward the end of the year, and the goals indicated above, name at least one goal in the area of human formation that you want to focus on this year:

What are 3 specific ways (concrete, measurable actions) by which you will seek to grow toward this goal?

### ***Spiritual Formation***

Reflect on the following Spiritual Formation goals allowing this to inform your reflection:

- Appreciate and love the sacred liturgy of the Church
- Cultivate a Eucharist spirituality
- Can hear and receive the Word of God (*lectio divina*)
- Have formed a habit of daily, personal meditation
- Are forming the divine apostolic quality of obedience
- Are developing the notion of solidarity in your spiritual life
- Grow in love for the People of God
- Understand the dimensions of an ecclesial, eparchial priestly spirituality
- Foster a regular practice of the Mystery of Penance
- Faithful in praying the Divine Praises
- Revere and love the Most Holy Mother of God
- Assimilating the mystery of Christ with devotional/personal prayer
- Embark on a path of simplicity, poverty, and virtue

Looking toward where you would like to see yourself be by the end of the year, and the goals indicated above, name at least one goal in the area of spiritual formation that you want to focus on this year:

What are 3 specific ways (concrete, measurable actions) by which you will seek to grow toward this goal?

### ***Intellectual Formation***

Reflect on the following Intellectual Formation goals allowing this to inform your reflection:

- Have an ability to learn and value knowledge for its own sake and for the sake of ministry
- Possess the readiness and capacity to become a learned individual
- Participate in class and coursework to your full potential and have the ability to meet the minimum standards for all courses
- Appreciate intellectual pursuits which marked by motivation, application, thoroughness, consistency, and soundness of judgment
- Have the ability to engage in intelligent discussion, discern issues, grasp details, and master concepts
- Possess the capacity to think and use ideas and concepts in the disciplines of liberal studies
- Can integrate knowledge both conceptually and practically
- Have the ability to reflect critically on your own experience and make reasoned, prudential judgments

Looking toward where you would like to see yourself by the end of the year, and the goals indicated above, name at least one goal in the area of intellectual formation that you want to focus on this year:

What are 3 specific ways (concrete, measurable actions) by which you will seek to grow toward this goal?

## ***Pastoral Formation***

Reflect on the following Pastoral Formation goals allowing this to inform your reflection:

- Develop basic skills often related to human formation for effective ministry to people
- Have an initiation into and understanding of practical, pastoral experiences, especially in a parish
- Understand the ecclesial nature and purpose of apostolic service and its relationship to the overall good of the Church
- Appreciate how all ministry relates to the vision of the eparchial bishop, the chief shepherd of the local Church
- Cultivate a preferential love for the poor
- Able to emphasize the Word of God in pastoral ministry as it is contained in the sacred scriptures and Tradition of the Church as authentically interpreted by the Magisterium
- Possess a missionary motivation or quality of ministry
- Understand the communal and collaborative nature of pastoral ministry
- Are beginning to cultivate mature leadership skills in dealing with people in the proper and appropriate way as one who represents Christ and the Church

Looking toward where you would like to see yourself be by the end of the year, and the goals indicated above, name at least one goal in the area of pastoral formation that you want to focus on this year:

What are 3 specific ways (concrete, measurable actions) by which you will seek to grow toward this goal?

## **INTERNET USE**

Holy Spirit Seminary makes the Internet and other communication resources available to each student. The use of these resources is a

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nontransferable, revocable privilege, arising from employment, study, or association with the Seminary. Students are required to sign the Internet Use Agreement to ensure that they have read and understand this policy.

Federal and provincial laws govern the use of the computing, Internet, and communication resources. While the Seminary does not normally inspect, monitor, read, retrieve, or disclose user communications, nevertheless, as a condition of using the computing, Internet, and communication resources, each user consents and authorizes the Seminary to conduct these activities without the user's prior consent and/or notification.

All such resources are to be used to promote education and learning and to carry out the administrative services of the Seminary. The Seminary reserves the right to change use policy and procedures at any time, without advance notice, subject only to approval of the Rector. It is the responsibility of each user to know and to comply with applicable laws, standards, policies, and procedures. The following information is to help all users understand what acceptable use is, what unacceptable use is, what their responsibilities are, and what the consequences of misuse are.

### ***Acceptable Use***

The following represents a guide to acceptable use of computing, the Internet, and communication resources. It is not intended to identify all acceptable uses, but to indicate those uses that are clearly consistent with the purpose of these resources at the Seminary.

1. Communication is to be used for official business as well as educational, academic, and professional activities of faculty, students, and staff.
2. The official Seminary work is that done by the offices, departments, recognized campus organizations, and other constituencies of the Seminary.

3. Personal use of the resources is acceptable but should be kept to a minimum and should be incidental to the primary purposes of promoting education and learning and/or carrying out the administrative functions of the Seminary.
4. Communication intended for internal Seminary distribution needs the approval of the Rector or member of the Formation Team. Communication to the Seminary community at large of their designated constituencies needs the approval of the Rector.
5. Communication to known constituencies for the purpose of authorized fundraising is acceptable only for approved Seminary purposes.
6. Content generated by the use of the resources must be in keeping with the Seminary community standards, as well as federal and provincial laws.

### ***Unacceptable Use***

The following list characterizes unacceptable use. It is not intended to identify all unacceptable uses, but to indicate the types of uses that are clearly inconsistent with the purposes of the computing, Internet and communication resources of the Seminary. Such use is subject to consequences. These include:

1. Personal uses of the resources that may cause interference with the operation of the Seminary's information technologies or burden the institutions with incremental costs.
2. Damage to or destruction of equipment, software, or data belonging to the Seminary.
3. Disruption or unauthorized monitoring of electronic communications.
4. Creating and/or wilfully disseminating computer viruses.
5. Violation of computer system security.
6. Attempting to gain unauthorized access, whether successful or not.
7. Using names and passwords other than those assigned to you.

8. Access or retrieval of any stored information without authorization to do so.
9. Unauthorized use of computer accounts, access codes and/or passwords assigned to/by others.
10. Misrepresenting your identity and/or account in any matter.
11. Use of obscenity, vulgarity, foul or abusive language, and/or disinformation.
12. Posting on electronic bulletin boards anything that violates a Seminary community standard.
13. Use of e-mail, chat rooms on the Internet, voicemail or any other communication resource as pranks or in a threatening or harassing manner.
14. Academic dishonesty (plagiarism, cheating, etc.)
15. Use for the purpose of promoting, viewing, or obtaining pornography and/or sexually explicit text or graphics.
16. Use of visuals and sounds which may be offensive and/or disruptive to others.
17. Any violation of federal and/or provincial laws.
18. Libelling and/or slandering others.
19. Violation of the privacy of another user.
20. Electronic eavesdropping on communication facilities.
21. Violation of copyrights, software licence agreements, and/or patent protections.
22. Sending of copyright material, proprietary financial information, or confidential personnel information without prior authorization.
23. Representing, giving opinions, or otherwise making statements on behalf of the college unless authorized to do so.
24. Commercial purposes of any type.
25. Unsolicited advertising.
26. Personal financial gain in any form.
27. Using the communication resources for fundraising for nonSeminary organizations.
28. Transferring use to another individual or organization.

29. Extended online activities such as excessive game playing.
30. Creating, sending, and/or forwarding electronic chain letters.
31. Unnecessarily impeding the computing activities of others.
32. Install any software on Seminary computer systems without prior authorization from the Rector.

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## SEMINARY STAFF – PAST AND PRESENT

### ***Rectors***

Fr. Julian Bilyj	2023-
Fr. Gregory Faryna	2021-2023
Fr. Michael Winn	2009-2021
Fr. Andre Kachur	2007-2009
Fr. Ken Nowakowski	2001-2007
Fr. David Motiuk	1996-2001
Fr. Andrew Wach	1993-1996
Fr. Joseph Andrijishyn	1981-1993

### ***Spiritual Directors***

Fr. Mark Bayrock	2023-
Fr. Mihajlo Planchak	2019-2023
Fr. Andrij Onuferko	2010-2018
Fr. Stephen Wojcichowsky	2009-2010
Fr. Michael Kwiatkowski	2006-2009
Fr. Ted Nowak, OMI	2006
Fr. Stephen Wojcichowsky	2005
Fr. Raymond Lukie, CSSR	2002-2005
Fr. Andrij Onuferko	2001-2002
Fr. Anton Szymychalski	2000-2001
Fr. Roman Dusanowsky	1997-2000
Fr. Andrij Onuferko	1996-1997
Fr. Petro Romanyshyn	1986-1987
Fr. Cornelius Pasichnyj, OSBM	1982-1985
Fr. Victor Soroka, OSBM	1981-1982