

Daily Seminary Routine Similar For Boarders and City-Students

Boarders Have Community Life

By VINCENT CANTWELL
Boarding Student

As we enter upon the final development of revered Bishop McQuaid's dream of a boarding Seminary for "the boys from the country," many friends of St. Andrew's may be wondering "What's the daily routine of the boarding student at the Seminary?"

The life of the future priest boarding at the Seminary is threefold, for it follows a pattern designated by the Church in her wisdom to produce the whole man. It is a life which aims at a proper balance between things supernatural and things material through the persistance of a fixed schedule for the regulation of the student's activities.

This regulation is divided into the fields of spiritual life, scholastic endeavors, and recreational activities.

As is only proper, the seminarist begins his day in the Seminary Chapel, with morning prayers, a short period of meditation on a topic pertaining to spiritual life and the Community Mass.

Spirituality is not forgotten during the day. Every class or study period begins and ends with a prayer. Private visits are made throughout the day to the Blessed Sacrament. The student body then assembles in chapel for devotions at the end of the school session.

Spiritual reading before supper is the next religious activity in the curriculum of the boarding student. Night prayers, followed by a short meditation to be continued on the following day, officially close the day of the seminarist. The Grand Silence prevails in the whole building from eight prayers until the morning, so that the points of meditation might be more easily kept in mind.

But the life of the student for the priesthood is not one of prayer alone. Since he must live in the world, though not of it, he must partake of its knowledge that he might more easily be "all things to all men." So he must have the same elementary, high-school, and college education as the man of the world. To provide his seminary offers courses in all scholastic subjects according to the requisites of the State.

Scholastically the boarding student's day is divided into classes and study periods. Every morning there is a half-hour period of study, followed by six class periods of fifty minutes each. The evenings are devoted to a scheduled two-hour period of study after supper.

The boarding student's life has a proper place for recreation and sport. Such sports as football, basketball, baseball, or volleyball find enthusiasts on the grounds around the seminary.

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Home Rules For City Commuters

By THOMAS MOCTOR
City Student

Approximately half the student body at St. Andrew's Preparatory Seminary lives in or very near the city of Rochester. Unlike his schoolmates from other cities and dioceses, the day-student is permitted to live at home and commute to classes each day.

The seminarist who lives at home is expected to assist at the Holy Sacrifice of the Mass each morning in his own parish church. The fact that he must also be present at school each weekday morning at 8:30 necessitates his rising at an early hour. On Sundays he assists at the High Mass in his parish church and at Benediction of the Blessed Sacrament later in the day.

The rule requires him to be in his own home each school-day evening at 7:30 p.m.; this requirement, however, does not hold on week-ends and holidays. He takes his recreation, as much as possible, with fellow-seminarians.

The unique factor in a seminarist's daily life is the centering of whatever he does, be it prayer, work, study, or play, toward a common object—God. Each student has in his heart a burning desire for the priesthood of Christ, and, given on a natural level this common purpose effects a remarkable spirit of joy and friendship.

A typical school day would progress somewhat like this: At 8:30 a.m., each class assembles for roll-call. Then, entire student body begins its day with a study period in which to complete preparation for the day's classes. Six class periods of fifty minutes duration follow, interrupted by a period for lunch.

At 3:10 p.m., the students gather in the school chapel for Rosary or Benediction, closing their school-day on a spiritual note. The convenient location of the chapel, in the heart of the school, affords opportunity for short visits between classes.

St. Andrew's Seminary course of study comprises six years—a four year academic high school program and two years of college.

Designed to equip the seminarist with a solid foundation of secular and religious knowledge in preparation for major Seminary courses in the sacred sciences, there is a strong emphasis on Latin, English, Greek and other subjects which play proper parts in moulding a well educated individual even before entering the major Seminary.

The high-school program at St. Andrew's Seminary differs very little from that followed in other Catholic schools, with four years of Latin and English, three years of mathematics, plus history, religion, French and economics.

The College seminarist pursues an advanced Latin course, both Classical and Ecclesiastical. His curriculum encompasses also four semesters of Greek Literature, and Religion, with two semesters each of Biology, Chemistry and History.

Elocution, of course, forms an important part of the seminary training. Once each week all students are given opportunity to develop their speaking talents, which some day they will use in preaching Christ and God's work to their fellow men.

Priests of many dioceses are indebted to St. Andrew's Seminary for their early training. These priests will testify that the preparatory seminary of the Rochester Diocese is eminently fitted to fulfill its task of preparing a well-trained clergy "for the greater glory of God."

Lay Fraternity Active Since '46

Taking prominent part in ceremonies dedicating the new St. Andrew's Seminary building will be members of St. Andrew's Lay Fraternity.

Organized in 1946, the fraternity membership is open to all men who at any time attended St. Andrew's or any other seminary.

Lay Fraternity will be permanently recognized in the building's chapel in the form of a Statue of St. Joseph, patron of the organization.

Members of the group in a recent drive subscribed more than \$1,000 toward erection of the statue as a memorial to the late St. Rev. Msgr. Edward M. Lyons, rector of the Seminary and first spiritual director of the fraternity.

Organization of the fraternity occurred shortly after the campaign for the new seminary building fund. Chairman of the organizing committee of some 400 men was Joseph W. Benn.

First three presidents of the group were John T. Nothnagle, Raymond F. Gugel and Clarence W. Doelman, James M. F. ... president. Serving with him are Frank Donovan, vice-president; Marland Mann, treasurer, and Thomas F. ... secretary. The Rev. Dr. Maynard A. Connell, seminary rector, is spiritual director.

Members of the fraternity are credited with having started ... Eucharist the practice of Tuesdays of Reparation, a movement now having several units in the city consisting of groups of workers in various plants and offices who go once weekly on Tuesday noons to the nearest church for recitation of the Rosary in reparation for sins of the world.

Among other Lay Fraternity activities are two Days of Recollection yearly, monthly meetings preceded by Benediction, a training course for speakers, a discussion group, and a yearly Corpus Christi procession on the feast.

With a present enrollment of some 200 men, the Fraternity has a potential membership of thousands in the diocese.

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