

# Two Seminaries Prepare Young Men for Priesthood

Catholics look to their priests for guidance and grace from before birth to after death.

The instinctive, "Call the priest," in every tragedy is evidence that Catholics have confidence in their clergy to bring God's help in this vale of tears.

The making of a priest remains, however, a deep mystery for many people.

Some seem to think a seminary is little more than a school to teach ceremonies.

Actually, the seminary course of studies includes a wide range of subjects from science and mathematics to biblical languages and contemporary philosophies.

These pages present a word and picture story of life in Rochester's two seminaries—St. Andrew's at 7150 Buffalo Road and St. Bernard's at 2260 Lake Avenue.

An appeal for financial support of the two schools will be made at all Masses this Sunday in a letter from Bishop Kearney.

## 'Open House' This Sunday At St. Bernard's Seminary

St. Bernard's Seminary will be open to the public this Sunday, Sept. 22, from 2 to 5 p.m.

The Seminary is located at 2260 Lake Ave., Rochester.

The Seminary rector, Monsignor Wilfred T. Craugh, invites all who come to view the chapel, library, the exhibit of Indian relics, a biblical exhibit which includes pre-Christian stone inscriptions, an extensive zoological display as well as the Seminary park and "Our Lady's Island."

Ample parking facilities are available north of the Seminary.

Benediction of the Blessed Sacrament will conclude the open house program at 5 p.m. The Seminary choir which has been heard on nationally broadcast radio programs will sing the Benediction hymns.

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At the threshold of ordination.

## First Seminary at Sea of Galilee

By REV. ROBERT McNAMARA

The word, "seminary" is a familiar one to Catholics. How the idea of a seminary arose is less well known.

You may say that the foundation of the concept of the Catholic ecclesiastical seminary was laid on the shores of the Sea of Galilee. If it is the purpose of the seminary to train new apostles of the Word of God, then the original disciples of Christ were certainly the first seminarians and Our Lord himself the first seminary superior.

It is true that these first priestly candidates had no school building in which they lived and attended "classes."

For all that, they received from our Lord their basic training in the truths necessary for salvation, and their basic training in priestly perfection.

Really, the concept of priestly education has never basically changed since then. Though Christ ascended into heaven, he commissioned his apostles and their successors to carry on where he left off. That means that the apostles and the bishops who fell heir to their authority had the duty of preparing other priests in Christly life and Christly learning.

In an earlier day, and even today in areas in which the Church is less well organized, the local bishop or one or another of his priests has been the only professor of the few local students who aspire to the priesthood. But much the same is true of bishops in our great dioceses and our great seminaries. These institutions function not by themselves but by virtue of the commission granted to them by the bishop as successors of the Apostles.

The seminary faculties are therefore delegates of the bishop, as the bishops themselves are delegates of our Lord.

**Early Clerical Education**

In the earliest centuries of the Church the direct method of master and disciple was the one principally followed. Then during the fifth century several

leading bishops like St. Augustine in Africa and St. Ambrose and Paulinus of Nola in Italy set an example followed by some other prelates of maintaining at their cathedrae residences for clerical candidates.

Living here together, the young men could be more easily instructed in theology and the spiritual life, and they were at hand for the performance of the liturgical offices in the church.

In the early middle ages some of the monasteries undertook to train members of the clergy, as well as the monastic clergy. Episcopal seminaries also increased in number, although the pattern of clerical education continued to vary from diocese to diocese.

In the thirteenth century the great universities began to rise. These, often, had their origin in some of the more stable episcopal and monastic seminaries. Thus the great University of Paris sprang out of the episcopal school of the bishop of Paris, the monastery school of St. Genevieve, and the monastery school of St. Victor. The students and faculties of all three joined forces to form a confederation (universitas) of schools; the King of France granted the universitas a special charter, and the pope confirmed this with a charter of his own.

While the universities trained a large number of priests in theology, the university atmosphere was in many ways disadvantageous to the formation of good priests. The candidates lived in university boarding houses which were lacking in spiritual discipline, for they often housed students interested in other courses than those leading to the priesthood. When the universities themselves went into a theological decline in the days of the Renaissance, there was sometimes little choice between university priests who were trained in decadent theologies and the provincial clergy educated imperfectly in the country dioceses far from university centers.

The seminary plan as such was set forth by the Council of Trent, which called for the Catholic reformation of the sixteenth century. The Council ended in 1563. We can therefore consider the year 1963 as marking in a sense, the fourth centenary of seminaries.

What the Council did was to take the idea of training in residence which St. Augustine first pioneered, and to raise it, with the improvements which experience suggested, to the rank of standard practice.

The young candidate for the priesthood who benefitted to be trained in the studies necessary for a priest in an atmosphere calculated to make him a good priest: obedient, devout, dedicated to apostolic work.

The word "seminarium" means a seedbed. As seeds planted in a greenhouse will grow up quickly, strongly and with adequate protection from the outer elements, so those entering a seminary were intended to profit from the advantage of the best apostolic training in the strongest spiritual environment.

In its twenty-third session the Council of Trent set forth this new plan. It decreed that every diocese, if at all possible, should have its seminary in which youth from the age of twelve upward were to be trained in the studies and skills and spirituality of the priestly life. This law still holds, although the Code of Canon Law issued in 1917 enlarges upon it and qualifies it somewhat.

### United States

In this country the early bishops sought to fulfill the law by gathering a few students in their poor cathedral rectories and delegating a priest or two to instruct them. If indeed they did not undertake the task themselves. The first American seminary worth the name was St. Mary's in Baltimore, 1791. Gradually, as our dioceses became more prosperous, archbishops and bishops began to establish real seminaries of their own.

Minor seminaries were easier to set up. These were on a high-school level or junior college level. Major seminaries (junior and senior college years and were more costly projects. Most (three or four years of theology) American bishops therefore depended on inter-diocesan seminaries conducted by other bishops or by religious orders. Or the bishops of a province might join forces to maintain a provincial seminary.

Bishop McQuaid of Rochester deserves a special place in the history of our American seminaries. On his return from the First Vatican Council in 1870 he opened St. Andrew's Minor Seminary. He could not afford to make it a residential seminary, so he conducted it as a day-seminary.

This was a clever solution which other bishops studied with interest. Then in 1893 he opened a residential theological seminary, St. Bernard's. It was a daring undertaking for a diocese that was relatively small and not particularly prosperous.

Time has proved that the risk was not in vain. Within a few years after its opening Bishop McQuaid began to admit students from other dioceses. This seminary became an inter-diocesan one, and its students ever after profited by the wider experience which comes from other dioceses, states, and even other countries. St. Andrew's Seminary, too, after it acquired some residential facilities in 1929, welcomed students from other dioceses; not, however, to the same extent as St. Bernard's.

If the bishops of Rochester have been able to found and maintain the two Rochester seminaries through the years, it is chiefly because of the generosity of the Catholics of the Rochester Diocese. That is the unvarnished truth. Thanks to the charity and the prayers of these good people, Bishop McQuaid and his successors have been able to continue in the Valley of the Genesee the work of training priests which Christ himself began on the shore of Galilee.



Monsignor Craugh at his Seminary desk

## A Letter from the Seminary Rector To The People of the Diocese

Dear Friends:

For three quarters of a century one of the most prominent apostolic works in the Diocese of Rochester has been its two seminaries, St. Andrew's and St. Bernard's. Their presence in our midst, and the example of their students and of the priests they have produced, have awakened in the souls of many young men in the Diocese their first awareness of a call to follow Christ and to serve Him in His priesthood.

All of our diocesan priests today, besides hundreds in other dioceses, are products of one or both of our seminaries. It is safe to say that many of these would not have been able to reach their goal without these facilities placed so readily at their disposal.

We are happy to take the occasion of Seminary Sunday to express again a word of sincere gratitude and appreciation to all, living and dead, who over the years have enabled the Most Reverend Bishop to carry on his work as the Shepherd of your souls, in bringing Christ and the means of salvation to our people.

Without your assistance, neither the Bishop, nor the priests who have in the past, and are today devoting their lives to the training of future priests, could do anything towards that supremely important goal. It is your homes and families, with their solidly Christian and prayerful atmosphere, that have provided the young men to be trained. And it is the unfailing assistance, spiritual and material, always so generously supplied by the Diocese of Rochester, that have made that training possible.

We like to think that this has been part of your response to the mission given to you with your Baptism, even as lay people, to be laborers in the vineyard of the Lord. Only God can reward you adequately. That He will do so, is a part of the intention in the daily Masses and prayers of the Seminaries' priests and students.

We extend a cordial invitation to all to an "Open House" at St. Bernard's Seminary on Sunday afternoon, September 22nd, from two until five o'clock. This will provide an opportunity to acquaint yourselves with the Seminary, its staff, and the many phases of seminary life. A similar opportunity will be provided at an "Open House" at St. Andrew's Seminary on Sunday, October 13th, from two until five o'clock in the afternoon.

Again expressing our sincere gratitude for your interest in and support of your seminaries, I am

Very sincerely yours in Christ,

Rt. Rev. Wilfred T. Craugh, Rector.

## Priest and the People of God

By REV. CHARLES CURRAN

What is a priest? There is a simple answer. In a true sense—the priest is "another Christ." Christ said to His first priests, "As the Father has sent me, I also send you" (Jn. 20:21).

Why was Christ sent? What was His mission? Christ was a bridge builder between heaven and earth, between God and man. Before Christ there was a great gulf, a chasm separating man from God.

In the beginning God made men and His friends and adopted children. But Adam and Eve squandered God's friendship, they turned down the great gift they had received. Man by his sin separated himself from God. Left to himself, man could lead only a meaningless life of misery.

But the love and mercy of God knows no bounds. Christ the bridge builder came to reunite God and man—to bring God to men and men to God. As God's Son he brought the friendship of God to men. As a man, he offered himself to God.

God then Father accepted the gift of His Son and raised him from the dead, making him the Lord of all. Through his passion, death, resurrection, and ascension, Christ freed man from sin and death. The resurrected Lord now wants to share his victory with all men. Christ wants all men to have the new life of sons of God.

But there is a problem. How can the resurrected Lord in heaven come into contact with all men? How can he extend his work in time and space. The work of Christ and his disciples did not end with him.

The priest carries on the twofold mission of Christ of bringing God to men and men to God. As minister of the sacraments and the word of God, he brings God's love and mercy to man and man's praise and worship to God.

Like Christ, the priest must preach to all men the good news of God's love and salvation. Through the celebration of the sacrament of Baptism, God gives men a spiritual life in Christ. Through the sacrament of the Eucharist, the priest reconciles the repentant sinner with the Good Shepherd who is seeking lost souls. To the sinner and the dying the priest offers the comfort of sharing in the death and victory of Christ.

The high point of the priest's life is the Eucharistic banquet, the love feast, the Mass. Here the priest renounces in time and space the Last Supper and the sacrifice of Calvary. The faithful present at Mass, including the priest, can now join their offering and gift of themselves to the gift that Christ offered on Calvary. At Mass, through the ministry of the priest, the people of God can communicate with God himself.

All Christians, laymen and priests, are called to be present at Mass. Laymen and priests, in their own way, must offer their lives to God. All Christians, laymen and priests, are missionaries. All of us must work together for the advance of God's kingdom of love in other men and in the whole world. All Christians have their own part to play in the family of God's people.



Seminarians find their library a quiet place for study.