

STUDENT MANUAL

MARYKNOLL
at
GLEN ELLYN



FOREWORD

This manual presents to the students a ready reference on functions and procedures, good manners, particular rules and services presently in effect in Maryknoll Seminary, Glen Ellyn. It supplements official documents of the Church and Maryknoll. The handbook is used to best advantage when it is read along with the documents noted on page 2.

The STUDENT MANUAL is intended to give a view of various facets of Seminary living, and to facilitate student participation in the life of the Seminary, in order that the student may develop personally within the family of Maryknoll and that he may contribute his share to the common good of students and faculty.

...quam bonum et quam jucundum habitare fratres in unum....

MARYKNOLL SEMINARY

STUDENT MANUAL

MARYKNOLL SEMINARY

COLLEGE DEPARTMENT

of the

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

Glen Ellyn, Illinois

1955

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I. AIMS, IDEALS AND DOCUMENTS

A. General Aims of Maryknoll Seminary

Maryknoll Seminary in Glen Ellyn, Illinois, is the college department of the Catholic Foreign Mission Society of America. As a seminary its principal purpose is to create for the seminarians the necessary social and physical conditions for growth in holiness and to provide other means for the development of a Christlike personality according to the traditional norms of the Catholic Church and the objectives of the Catholic Foreign Mission Society of America. This aim may be designated as moral and apostolic training. As a college Maryknoll Seminary has been founded for the cultivation of the students' intellect through the speculative and practical disciplines of a liberal arts program. The curriculum is designed to develop those habits of mind known from the time of Aristotle as understanding, wisdom, science, art and prudence. These two aims, distinct but complementary, coalesce to form the basis of the collegiate program of Maryknoll Seminary.

B. Students' Specific Objectives

Maryknoll seminarians will strive consciously to attain the following objectives:

1. The permeation of their entire life with the spirit and love of Jesus Christ as the only fountainhead of meaningful personal life and fruitful apostolate to the world.
2. The acquisition of motives for a lifetime of service in the missionary priesthood and the development of the personal, moral and mental habits, together with the physical attributes and abilities, needed by the missionary priest.
3. A basic education in the spiritual life and a unified body of factual

information in the major fields of knowledge.

4. The ability to correlate and evaluate information, to pass prudent judgments, to investigate and recognize truth wherever it may be found.
5. An intelligent perception and warm appreciation of whatever is beautiful in the realm of the fine arts.
6. A sympathetic understanding of other peoples and a deep respect for their cultural heritage.
7. A facility in all the varied media of oral and written communication.
8. An active participation in co-curricular activities in order to increase initiative, personal responsibility, mutual helpfulness, and mature interest in foreign missions.

C. Necessary Documents

Students will better understand and appreciate the pattern of daily living in Maryknoll Seminary by an intimate knowledge of:

1. The Maryknoll Seminary Catalogue
2. The Maryknoll Spiritual Directory
3. The Seminary Rule, by Thomas Dubay, S.M.

A fuller presentation of documents which are useful to Maryknoll Seminarists is found in the Supplement.

D. Patrons and Models

Students pursue their objectives with the assistance of patrons and models who are officially designated by the Church. Devotion to these patrons and models and imitation of their lives distinguish Maryknoll seminarists.

1. Patrons of Maryknoll: Mary, Queen of Apostles, Sts. Peter and Paul, St. Michael the Archangel, St. Joseph, St. Patrick, St. Boniface, St. Francis Xavier, St. Teresa of Avila, St. Teresa of Lisieux, Blessed Theophane Venard,

2. Patrons of the Missions: St. Francis Xavier, St. Teresa of Lisieux.
3. Patron of Priests: St. Jean-Baptiste de Vianney.
4. Patron of Seminarians: St. Charles Borromeo.
5. Patrons of Youth: St. Aloysius, St. John Berchmans.
6. Patron of Students: St. Thomas Aquinas.
7. Patroness of Philosophers: St. Catherine of Alexandria.
8. Patron of Students of Sacred Scripture: St. Jerome.

II. THE RELIGIOUS LIFE

The students' unique and dominating experience in Seminary life is the religious program. This program is designed to filter through the student's entire day and to motivate him to experience religion not as a department or a particular activity but as a way of life, an all-pervading value.

Students begin each day by assembling in Chapel for morning prayers, followed in turn by a period of silent meditation, the Holy Sacrifice of the Mass and Holy Communion. They assemble again in Chapel at noon, again before the evening meal and for night prayers. Each student has his own set of Chapel books of prayer and meditation. All activities, meals, classes, study periods, manual labor and the like, begin and end with prayer. In the refectory the student listens to readings from the New Testament, the Following of Christ, and the Roman Martyrology. Periods of silence, not merely for the negative purpose of self-discipline, nor even for good order, but for positive recollection of spirit, are part of the daily schedule. Students recite the Rosary daily in small groups. A student is expected to read daily from the New Testament and from some other spiritual book. Weekly sacramental confession is encouraged, and a daily visit to the Blessed Sacrament is the practice.

Supporting this religious program is the work of the Spiritual Directors, who by public conferences and private counseling give direction, instruction and motivation so that each student may lead a conscious, active, self-directed religious life.

The student should read thoroughly his copy of the Maryknoll Spiritual Directory for a fuller treatment of the procedure, motives and goals of the seminarian's religious life in the Seminary.

III. ADVICE AND COUNSEL

Students may seek advice and counsel from the Rector and from any member of the Faculty. The procedure is simply for the student to ask the Rector or the faculty member when he may consult him privately. The Rector is also available in the refectory corridor after each meal.

A. Orientation Week

1. At the beginning of the year each student who is new in Maryknoll is assigned to an older seminarian, who acquaints him with the Seminary and its facilities, introduces him to other seminarians, and helps him to feel at home.
2. Each student who is new to Maryknoll at Glen Ellyn is assigned to a faculty member, who confers with him at least twice within the first month of his arrival.
3. Conferences to the student body are scheduled for the Rector, Dean of Studies, Dean of Discipline, Reverend Librarian, Spiritual Director, Reverend Infirmarian, and Director of Athletics, who explain the nature of seminary life and the facilities and services available in their departments.
4. Each student confers with the Rector and the Dean of Studies as soon as convenient after his arrival.

B. Particular Areas of Counseling

1. Vocational and Spiritual Matters. Two Spiritual Directors are at all times available for guidance and counseling, especially in areas of the student's personal and spiritual life. Whatever is discussed with a Spiritual Director is held in strictest confidence. Spiritual Directors attend faculty meetings to listen only. Students are urged to speak freely and with frankness and humility to their Spiritual Director.

Spiritual Directors schedule interviews with each student monthly,

if possible, but students may consult them as often as they wish.

In addition to the Spiritual Directors, students may confer with any priest on the Faculty in matters of conscience and for general advice. Ordinarily the Rector, Vice Rector and Dean of Discipline are not approached on problems of conscience.

2. Academic Matters. Students may consult the Dean of Studies whenever they wish on study habits, scholastic progress, courses, reading habits, participation in co-curricular activities, personal schedule, and the like. The Dean confers with each student once a semester on these points. Students with special interests or problems in a particular subject may consult their instructor privately in his room.

3. Personality Advice. Students are encouraged to discuss the interpretations of the personality and interest inventories and the results of the psychological tests with the Instructor of Psychology. These interpretations and discussions are strictly private and personal to the student who may wish to consult the Reverend Psychologist.

4. Remedial Speech and Reading. Students who have difficulties in speech or reading habits are to consult the Speech instructor early in the school year for assistance. Tests in these areas are given yearly so that students may receive special attention outside of the regular class periods.

5. Extracurricular Reading. Since the library holdings far exceed the limits of the Seminary curriculum, students are encouraged to consult the Reverend Librarian or his assistants in areas of the students' interests for books, periodicals, audio-visual aids and music records. Suggestions of students are especially welcome.

6. Physical Health. Students should consult the Reverend Infirmarian on matters of health as soon as questionable symptoms are noticed. He is available during infirmary hours after supper, or he may be consulted in his room at other times. He arranges all appointments with the physician,

dentist and oculist. After the annual medical examination, students are informed by the Reverend Infirmarian of any significant findings and the doctor's recommendation. The Reverend Infirmarian gives a group conference on health and hygiene during the Orientation period.

IV. CO-CURRICULAR PROGRAM

Co-curricular activities are the planned Seminary experiences which are outside of the curriculum. They are intended to develop spirituality, mission-mindedness, sociability, health and individual talents.

A. Schedules of Activities

The schedules of both the curricular and co-curricular activities are known as the horaria and the activities calendar.

1. Horaria. These list all curricular activities and those co-curricular activities which are prescribed for all students. These latter include such activities as daily, monthly and annual religious exercises; morning duties, manual labor and recreation. Special horaria are posted on the Rector's bulletin board when there is a deviation from the usual daily schedule. An example of the daily schedule is found on the last page of the Maryknoll Seminary Catalogue.

2. Activities Calendar. This is a mimeographed monthly chart indicating the date and place of most co-curricular activities which are not included in the horaria. This monthly calendar of events is arranged by the Reverend Coordinator of Co-curricular Activities and is posted on the students' recreation room bulletin board at the beginning of each month.

B. Manual Labor and Morning Duties

The student performs a manual labor assignment for one hour, five days a week, and a housekeeping task for twenty minutes daily. In addition to the financial saving to the Society which the student has joined, he receives positive values from this activity. It counteracts any softness or fastidiousness and it molds the manly virtues of responsibility and leadership which a future missionary should develop. Students do all the ordinary work around the grounds and the buildings, and some of the skilled

work. They learn to work with their hands and to do such menial tasks as washing dishes, scrubbing floors, cleaning washrooms, digging ditches, etc. The students experience what ordinary physical labor really is and learn to respect the "working man" whom they will one day be serving in a spiritual way.

C. Specific Activities

1. Mission Academia. This exists to maintain the students' interest in the missions, to further the students' knowledge of the missions, and to give direct help to missionaries. The Academia sponsors movies on mission lands, panel discussions and lectures on the missions, and mission plays. It sends clothes to mission areas, and raises funds for the Maryknoll missions. Officers of the Academia are elected by the students; committee members are appointed by the Academia president. All students are active members of the Mission Academia and are expected to participate in its projects.

2. Intramural Athletics. These supplement the academic program by relaxing the mind in physical recreation. They also form a school of character formation wherein a student can learn sportsmanship, courage, perseverance and manliness. Socially it is one of the many areas where students come to know other students well, and learn to grow in the missionary trait of adaptability.

Intramural sports include baseball, softball, handball, tennis, soccer, touch football, basketball, ice skating, tobogganing, volleyball, golf, track, and horseshoes. Participation in some sport of the student's own choosing during four afternoon recreation periods is compulsory for all. Intramural sports are directed by the Reverend Director of Athletics and by a student master of games.

3. Extramural Athletics. These are intended to be an opportunity for a friendly visit with other seminarians. The sports usually are limited to baseball, softball and basketball. Participation is open to all who may wish to try out for the Seminary teams. Selection of teams is made by the Reverend Director of Athletics.

4. Art Club. The purpose of this club is to stimulate an interest in and appreciation of the works of art by displays, discussions and lectures.

5. St. Camillus Club. This club offers the seminarian opportunities of performing corporal works of mercy in visiting the sick and the aged. This activity helps the seminarian to develop a love and esteem for the sick and the aged and provides an opportunity to learn poise in meeting people. Members visit a hospital and a home monthly, as their schedules allow. Membership is open to all students. The club has its own elected officers and a faculty moderator.

6. Catechetics Club. The Catechetics Club provides experiences in teaching Christian Doctrine to boys and girls of neighboring parishes who attend Public High Schools. Students conduct classes one day a week. The Rector lists the seniors who have indicated their desire to engage in this work. The Dean approves only those students who are capable of carrying the extra work. The Reverend Moderator then chooses a sufficient number of members to maintain the program of instruction.

7. Dramatics. Several programs of dramatics are presented annually. A year's program usually comprises four full length plays -- one by each Seminary class; two shorter seasonal plays at Christmas and Easter, often written by the students; an evening of Dramatic readings; special programs for exceptional occasions. Active participation in some aspect is open to all students. The list of students cast for roles is approved by the Reverend Moderator and the Dean. Dramatics is under the direction of a

faculty moderator and a student director elected by those actively interested in dramatics. Students provide entertainment for gaudeamus occasions, which are held several times a year.

8. DU PAGE. The DU PAGE is a bi-weekly student newspaper. Its purpose is to keep the students posted on Seminary happenings; to support student morale; to entertain; to develop and encourage writing. The editor is chosen by the Reverend Moderator. The staff is chosen by the editor. All students are encouraged to contribute articles and ideas.

9. GLEN ECHO. The GLEN ECHO is a quarterly magazine published by the students "to echo the views, feelings, and abilities of missionary aspirants." Featured are articles, short stories, poetry, photography, and silk screened cover designs and illustrations. The GLEN ECHO is sent to all Maryknoll houses in the United States and to all Maryknoll Mission centers throughout the world. The Reverend Moderator appoints an editor who chooses his staff. All students are encouraged to submit articles and ideas.

10. Mechanics Club. This provides interested students with a knowledge of basic principles of automobile mechanics and offers opportunities for developing practical mechanical skills. It meets forty-five minutes weekly and may use the Wednesday afternoon recreation period for work in the mechanics shop. All students may join.

11. Debating Club. This club aims to develop intelligent and fine expression through discussion and debate of subjects of current and Seminary interest. The officers consist of a president and secretary elected by the members, and guided by a Reverend Moderator. Debates are held monthly and all students may attend.

The Debating Club presents a public oratorical contest annually. An oratorical contest is also presented in conjunction with the classes in Speech.

12. Study Clubs. The principal study club aims to investigate the theory and practice of the Catholic Lay Apostolate by means of the small-group-discussion technique. All students may join. Other study clubs are organized with the permission of the Rector to study such topics as marriage, the family, aspects of missiology, and the like. Membership may be restricted. There is a Reverend Moderator of Study Clubs.

13. Radio Club. The Radio Club provides for the students' interests in radio communications and the technical knowledge of designing, building and repairing electronic equipment. The club offers elementary and advanced courses in radio theory. A code course is offered to enable students to obtain Federal licenses necessary for transmission. For licensed members the club has a transmitter operating on both phone and code at $1/6$ the total allowable power.

14. Orchestra. The orchestra, composed of students who play standard instruments, offers the instrumentalist the opportunity to develop his technique. It provides entertainment for special occasions.

15. Glee Club. The Glee Club is composed of students who desire to participate in choral singing. Several performances are given annually for the community. Students must qualify for admission to the Glee Club.

16. Movies. Movies are shown for student relaxation and enjoyment in the recreation room on approximately eight Sunday afternoons a year. On eight other Sundays educational films are presented. Movies with a religious theme are shown on Sundays during Lent. Film strips of current events of The New York Times are shown monthly. All students may attend.

Films relating to a particular subject, e.g., Psychology, Science, are usually presented at an hour convenient to all students.

17. Student Musical Record Collection. This is a continual project of and for the students. Students are encouraged to contribute one record

yearly. The records are kept in the library annex and are the responsibility of a student director of the record collection. They may be used freely by all students.

18. Songfests. These are held twice monthly in the recreation room, under the supervision of the Seminary Prefect, who selects the songs according to the majority wish of the students. A song book compiled by the students is distributed to all present. All students may attend.

19. Special Trips. With permission students may organize trips for special occasions, such as to attend the opera, to visit museums, settlement houses, the grain exchange, and the like. Attendance is optional. A monthly list of current events in Chicago is useful for Chicago days. This list may be had by telephoning or writing to the Art Institute or to the Chicago Public Library.

20. Special Events. Among the special events in which students participate may be mentioned: the monthly day of recollection; the annual retreat; the public disputation on the feast of St. Thomas Aquinas; the graduation ceremony; field day. On the occasion of visits to the Seminary by various groups the students serve as guest-masters. They also assist at the annual Mass in an Oriental Rite and at the religious ceremonies of holy days.

21. Senior Class Project. Each year the senior class volunteers some of its free time to work on an approved project as a memorial to its stay at Maryknoll in Glen Ellyn. Past senior class projects include the toboggan slide, the picnic site, the landscaped triangular plot dedicated to the Blessed Mother, and a movie on student life.

D. Participation in Co-curricular Activities

Some activities which are mentioned in this Manual require very little time and preparation, others require considerable time and effort. Likewise some students, because of their ability, previous background and

present schedule have more time available for co-curricular activities than others. No student can possibly participate in all the available activities, but each should take part in some. As a rule of thumb, a student should involve himself only in as many activities as allow him to pursue his curricular obligations comfortably and satisfactorily. Students report to the Dean each semester how much time was spent in particular activities.

E. Student Officers of the Seminary

Student officers of the Seminary, appointed by the Rector for a term of six weeks, have the responsibility of operating within the scope of their offices. Responsibility, skill, leadership, and imagination will distinguish the student officer who is developing personally and contributing to the welfare of the Seminary. Each officer has his procedural directions and attempts to improve them. A detailed description of each student office is found in the Manual on Student Offices. Several student officers have assistants. A summary view of student officers follows.

1. Class Prefects. Each class has a prefect whose duties vary in detail according to the class he represents. The class prefects present suggestions, problems, and difficulties of their particular classes to instructors and administrators, and represent their classes in class projects.
2. Fire Chief. He is responsible for removing fire hazards in the Seminary and on the Seminary property; for keeping all informed of smoking regulations; for maintaining fire fighting equipment; for directing the deportment and duties of students in case of fire.
3. Guest-master. He offers hospitality and personal assistance to all persons and groups who visit the Seminary -- chance visitors, personal guests, or visiting groups. His responsibility extends to the care of guest rooms and reception rooms on the main floor.
4. Kitchen Laundry Prefect. The kitchen laundry prefect washes and irons

all kitchen and refectory dry goods, and launders certain other articles, e.g., towels, barbers' coats, and shower curtains.

5. Laundry Prefect. He supervises the collection and preparation of outgoing laundry; supervises distribution of laundry delivered to the Seminary; contacts, through the business office, the commercial laundry concerning complaints and requests; maintains a supply of fresh laundry in the Seminary.

6. Lector. He has care of the materials to be read at community exercises; assigns students to read during meals; reads the community prayers in the chapel and in the refectory; leads the students in praying the Dialogue Mass.

7. Manual Labor Prefect. He coordinates the functions of the various squads so that work is done efficiently; prepares a manual labor sheet of new appointments bi-weekly; makes certain daily changes of personnel; checks all job assignments for performance.

8. Morning Duty Prefect. He assigns all students to morning duties; daily checks the work of students throughout the Seminary; cares for the kitchen storeroom; makes a weekly inventory of food supplies for the Business Manager.

9. Master of Ceremonies. He appoints, supervises and instructs student servers for all religious ceremonies; has the care of the file of instructions for carrying out religious ceremonies according to the liturgy and Maryknoll custom.

10. Master of Games. He arranges intramural schedules; conducts tournaments; organizes student participation in seasonal sports; tries to satisfy all the interests of students in athletics; cares for both indoor and outdoor recreational facilities and equipment.

11. Organist. He works with the Reverend Director of Chant in providing

music for all religious ceremonies; chooses and instructs chanters; maintains the organ in serviceable condition.

12. Prefect of Audio-visual Aids. He gives instruction in the use of all audio-visual aids; maintains equipment; does minor repair work and contacts for major repairs through the Business Office; checks equipment weekly.

13. Prefect of Duplicators. He supervises and operates all duplicating machines; performs duplicating services on approved requests; maintains supplies in the printing room; keeps the room in good condition.

14. Prefect of Pamphlets and Promotion. He keeps the Seminary pamphlet rack stocked with current pamphlets and literature; maintains a supply of Maryknoll promotional literature on hand; gives visiting groups Maryknoll literature on their departure.

15. Prefect of Photography. He is responsible for the maintenance of the Seminary dark room; stimulates interest in photography among the students; gives instruction and advice in photography, if his schedule permits; periodically sends a representative selection of Seminary pictures to Maryknoll, N.Y., for possible publication in the magazine, MARYKNOLL; supplies students with some photography services.

16. Prefect of Musical Instruments. He supervises the storage of all musical instruments of the Seminary and maintains them in good condition.

17. Prefect of Public Address System. He regulates and supervises the equipment of the public address system in the chapel and refectory; prepares the platform, microphone, etc., for all community conferences; arranges tape transcriptions of lectures, when requested.

18. Regulator. He controls the Seminary schedule by ringing the bells at the appointed times throughout the day; controls the ventilation and heating in community rooms; checks the lighting at regular intervals throughout the Seminary.

19. Refectorian. His responsibility is to keep the refectory clean and orderly; to appoint and supervise all waiters and members of the dish squad; to check the table setups for cleanliness and arrangement.
20. Sacristan. He is responsible for the supervision and the preparation of the Seminary chapel, the sacristy and the oratory for daily Masses and for all religious ceremonies. He has the care of sacred vessels, linens, vestments and liturgical appointments needed for ceremonies.
21. Seminary Prefect. He is the representative of the student body. He requests all special permissions and offers appropriate suggestions of the student body to the Rector and other responsible officers; supervises the arrangement of the recreation room for extraordinary social events; distributes the student mail; conducts songfests; keeps bulletin boards neat; alerts students to proper dress in the recreation room, and the like.
22. Storekeeper. He stocks the store with such items as are required to supply the personal needs and common desires of all. He is the agent for student purchases and for services from all commercial agencies outside the Seminary. He is responsible for the store's efficient operation, and for the courteous and constant fulfillment of students' requests.
23. Student Infirmarian. He ministers to students suffering from minor ailments, and supplies the needs of students confined to the infirmary. In case of serious accidents or illness he immediately calls the Reverend Infirmarian and acts according to his directions. He notifies the faculty when students are confined to the infirmary. He is responsible for the cleanliness and orderliness of the infirmary.
24. Student Librarian. He facilitates the ordinary operation of the library in dealing with students; assists the regular librarians in the preparation of books, periodicals and material for library use; supervises the work of assistant student librarians.

25. Telephone Prefect. He assigns students to daily duty in the porter's lodge; instructs students as to correct procedure in answering telephones and in receiving visitors and salesmen; regularly checks the students' performance of their duties.

V. FACILITIES, SERVICES AND FEES

A. Library

1. Purposes. The purposes of Maryknoll Seminary library are: to supplement the curriculum; to provide material for spiritual and intellectual formation outside the areas of the curriculum; to stimulate the intelligent pursuit of free time activities; to provide leisure and recreational reading.

2. Hours. The library is open for student use at all times except when students are required by rule to be at a specific exercise. Books may be borrowed from the library only when there is a librarian on duty at the desk. He is not on duty after 6 p.m. The librarian's office is out of bounds.

3. Circulation. Every item borrowed from the library must be checked out by the librarian on duty. All books with cards inside the back cover may be borrowed. Books borrowed for the purpose of spiritual reading may be held for four weeks, but may not be renewed. All other circulating books may be kept for two weeks and may be renewed once for another two weeks. Reference books and reserve books may be borrowed overnight. They may not be borrowed before 5 p.m. and must be returned by 9 a.m. the following morning.

In order to protect the community against book hoarders, a fine of two cents a day is imposed for overdue non-reference books, pamphlets and magazines. Overdue reference and reserve material is taxed at the rate of five cents per hour.

4. Textbooks. Class textbooks may not be taken into the library except with the permission of the librarian.

5. Magazines. Current periodicals on the periodical rack may never be borrowed from the library. Back issues of magazines may be borrowed and kept for one week. To obtain back issues the student fills out a periodical

request slip at the desk and submits it to the librarian. A separate request slip must be filled out for each issue required. Students should not handle back issues of magazines; and browsing through back issues is not allowed.

6. Pamphlets. Pamphlets are housed in steel files and arranged under broad subject headings, as Biography, Missions, Labor, Politics, and the like. Pamphlets may be kept for one week, and a slip must be filled out for each pamphlet borrowed.

7. Reserved Books. Instructors may request that certain books be put on reserve because they are assigned as required reading for a whole class. These "reserved books" are shelved at the circulation counter and are distinguished by a long blue card on which the student may write the day and the hour for which he wishes to reserve the book for his use. These books are used habitually in the library, but may be borrowed overnight according to the directions noted above.

8. Card Catalogues. The wooden filing sases contain the catalogue cards indicating which books and subjects are represented in the library. One file lists the subjects and titles of books; the other lists the authors, editors, illustrators, and the like.

9. Indexes. In addition to card catalogues, there are indexes available for poems, plays and pamphlets. These indexes are bound in book form, and are shelved in the reference section along with dictionaries, encyclopedias, almanacs, and the like. Periodical indexes are found in the periodical room.

B. Audio-visual Materials

1. General Material. Students may freely use the library's audio-visual aids such as record players, tape recorders and play-back machines, maps, slide and opaque projectors. Holdings of phonograph records and filmstrips

are listed in the main catalogue. A tachistoscope and two reading rate pacers are available, but they should be used under the supervision of the Speech instructor.

2. Music Records. The students have a growing collection of records of classical, semi-classical and popular music. The records are stored in the library annex and may be borrowed without the services of a librarian. Students are to follow the directions on withdrawal and return of records, as posted in the library annex. Phonographs and recorders are stored in the library annex, and are also found in various classrooms. A report of defective machines and equipment should be made to the prefect of audio-visual aids immediately. Special instructions are posted for the use of the Capehart phonograph which is in the lecture room.

3. Musical Instruments. Students have available for use two baby grand pianos, two upright pianos, three Estey portable reed organs, and a Baldwin electronic organ. Permission of the Reverend Director of Chant is needed to use the baby grand pianos and the electronic organ. Students may consult the student prefect of musical instruments for other available musical instruments.

C. Recreation

1. Outdoor Facilities. The facilities for outdoor sports include two baseball fields, one football field, a track, ten handball courts, four tennis courts which are used also as four basketball courts, one practice basketball court, two volleyball courts, two courts for horseshoes, three soccer fields, and a nine hole golf course. There is also an exercise room for weight lifting. For winter sports there are a toboggan run and an area available for ice skating. On free afternoons students are encouraged to walk through the countryside in small groups.

2. Indoor Facilities. The students' main gathering place for indoor recreation is the students' recreation room, which serves also as a smoking room. Available there is a T.V. set, a radio, a piano, a ping pong table, a shuffle board, and a phonograph. There are facilities for playing cards, checkers and chess. A self-service candy and cigarette counter is found there. Tournaments and contests, e.g., the annual bridge tournament, are under the direction of the student master of games.

D. Photography

Students may use the dark room and its photographic facilities by arrangement with the student photographer. Equipment includes three cameras (a Speed Graphic, a Burke and James View Camera, and a Leica), two Omega DII Enlargers, an Apeco Print Drier, a Kodak projector print scale, a variable vignetter, and a Photo-Lab Index. Students may use the Seminary store to send films out for processing. Pictures of the Seminary and of various functions are occasionally put on sale by the student photographer. Students are encouraged to develop a facility in the use of cameras as a future aid in missionary promotion.

E. Radio and Science Equipment

1. Radio Facilities and Regulations. The units of the radio room include: AC power with switching, frequency meter, WFO, transmitter and receiver. The Radio Club has a complete set of instructions and descriptions of all the units of the radio room. The booklet includes instructions on the feed lines, the antenna, together with dimensions for optimum tuning, appropriate voltages to be noted at various check points, and the like. Only radio club members are permitted in the radio room, and only licensed operators are permitted to use the transmitter.

2. Science Equipment. Science laboratory equipment may be used only with

the permission of the science instructor. Students are encouraged to pursue science hobbies.

F. Business Office

The Business Office on the main floor is the office of the Seminary bursar, procurator, or business manager. Students pay all Seminary bills at this office. Students may use the office for banking services, for extraordinary purchases, e.g., typewriters, clothes, and for advice on all commercial transactions. It is also the office of the Reverend Prefect of Morning Duties and Manual Labor. The office is open to students on Monday, Tuesday, Thursday and Friday from 3:15 to 4:15 p.m.; on Wednesday and Saturday from 3:00 to 4:30 p.m.

G. Seminary Store

1. Services. The Seminary store is the principal purchasing agent for the students' personal needs. The store is open daily for fifteen minutes after breakfast and for forty-five minutes after supper, except on Sundays and holidays. It stocks such items as stationery, stamps, textbooks, candy, tobacco, athletic clothes and toilet articles. It provides such services as dry cleaning, watch repair, eyeglass repair, shoe repair, tailoring and mending, prescriptions (with previous approval of the Reverend Infirmary), book orders, the handling of parcel post and railway express items. It supplies, free of charge, wrapping paper and twine. Appointments for haircuts by the student barbers are made at the store.

2. Financial Policies. The Seminary store operates on a "cash and carry" basis. With the permission of the Rector a charge account may be maintained; and a statement of the account is given monthly. When the store receives a discount on a personal order purchased outside, the student usually receives a 10% discount. Profits from the store are applied to

student activities.

H. Infirmary

1. Outpatients. The dispensary is open every evening from 7 to 7:30 p.m. for the treatment of minor ailments. For emergency treatment the student infirmarian is called immediately. Students make ordinary appointments with the physician, dentist and oculist through the Reverend Infirmarian.

2. Inpatients. Students are admitted to the infirmary as bed patients with the approval of the Reverend Infirmarian, and are dismissed from the infirmary with his approval.

3. Regulations. Smoking in the infirmary rooms is restricted to patients and is permitted only during the periods when all students may smoke. Students may not visit the infirmary without permission of the Reverend Infirmarian. Seminary rules applying to secular newspapers and magazines are observed in the infirmary. Radios and phonographs are not permitted in the infirmary section. Students confined to the infirmary who wish to receive Holy Communion or go to Confession should ask the student infirmarian to make a note of it. Visitors are requested not to linger when visiting a patient.

I. Free Time Use of Tools

1. Tools and Equipment. Indoor hand tools are kept in the Seminary store and may be borrowed by signing them out. Garden tools and other hand tools for outdoor work are stored in the tool shed and may be borrowed without permission. They should be returned to their place. Power equipment for outdoor work, e.g., trucks, cultivator, and power mower, are stored in the tool shed and may not be used without permission of the Business Manager or the Reverend Prefect of Manual Labor.

2. Shops. Permission of the Dean of Discipline as well as the Brother in

charge is required to work in the carpentry shop or in the boiler room. A student with permission to work in the carpentry shop may never use the electric saw or lathe, even during the period of manual labor. The use of the electric drill requires the permission of the Brother in charge.

The electric shop (next door to the Seminary store) is out of bounds to students, unless they are assigned there for manual labor. The heads of the electric and plumbing squads have access to the electric shop during the period of their assignments; other members of these squads may enter the electric shop only during the period of manual labor. The student electrician will replace light bulbs on request. Ladders are stored in the electric shop.

J. Miscellaneous

1. Baggage. When purchasing a train ticket a student should state his destination as Glen Ellyn, via the Chicago Northwestern R.R., Galena Division. Baggage is then transferred through Chicago and shipped directly to Glen Ellyn on the student's train ticket.

During the scholastic year all student baggage is stored in the Seminary sub-basement.

2. Bulletin Boards. Bulletin boards on the second floor should be scanned at least once every twenty-four hours. Students may post notices on the second floor bulletin board with the permission of the Rector. They may freely use the bulletin board in the students' recreation room.

3. Cassocks. New cassocks are ordered by the students through the tailoring department conducted by the Sisters. Payment for and delivery of cassocks are made through the Seminary store. Prices depend upon the type of material used.

4. Clubhouse. The clubhouse with its adjacent barbecue pits affords picnic

facilities which may be used with the Rector's permission.

5. Draft. A student must register with the draft board at the county seat, Wheaton, Illinois, within ten days of his eighteenth birthday. Facilities are granted to fulfill this obligation.

When the questionnaire is filled out -- generally some months later -- the seminarian should state that he is a divinity student and enrolled in a divinity school. The seminarian requests the Rector to send a letter stating the student is sponsored by Maryknoll and to enclose a progress report. This must be done even if the student is at home on vacation.

The Rector sends a progress report on each seminarian to the student's local draft board each year between June 15 and July 15. The Rector also notifies the draft board if a student leaves the Seminary or is transferred. A student must report to his draft board within ten days after he leaves the Seminary.

6. Golf Course. No lay outsiders are permitted to use the golf course. Priests, seminarians and accompanied guests are permitted to use the course. Water from the faucets on the golf course is not potable.

7. Making Suggestions. Students are encouraged to offer suggestions which they think will be helpful towards a more satisfactory and a more efficient operation of the Seminary. Written suggestions may be submitted to the faculty administrators concerned.

8. Requisition Blanks. Requisition slips for reporting broken equipment and for making other types of requests of the Business Office are available in the Business Office, at the mail box in the study hall, and in the mail room.

9. Telephones. The Seminary telephone number is Glen Ellyn 2580. Students receive permission from the Dean of Discipline for sending or receiving all

telephone calls. Except for calls to Wheaton and Glen Ellyn, all outgoing calls should be listed on the pad provided for that purpose next to the telephone.

10. Travel Schedules. The desk in classroom #2 contains all railroad and airline travel schedules. Commuting train schedules between Glen Ellyn and Chicago are found in the porter's lodge.

K. Fees

1. Laundry. There is a fee for those students who use the local commercial laundry. The fee varies yearly and it varies according to the student's Seminary class.
2. Activities. The activities fee is \$10.00, payable by all.
3. Infirmary. The infirmary fee is \$10.00, payable by all.
4. Laboratory. Students in the Science course pay a laboratory fee of \$15.00.
5. Graduate Record Examination. All students in senior year pay \$3.00 for the Graduate Record Examination in Scholastic Philosophy.
6. Diploma. The diploma fee is \$10.00 payable by all seniors receiving a degree.

VI. COURTESY, CUSTOM AND ETIQUETTE

For agreeable social relations two things are necessary. The first is something inside of a man, a basic attitude of kindness, respect, thoughtfulness, love or charity for other men. It is the desire to bring joy and happiness into the lives of others. For the Christian there are just two commandments: "Love God" and "Love one's neighbor", and there are some who say he cannot learn the first until he first learn the second. The whole fabric of the Catholic faith is woven around the central virtue of charity. All men are children of one father, Adam, and each is made in the image and likeness of God. All men are called to become sons of God and heirs of heaven by Baptism. Christ died because of His love for all men. All men are called to be members of the Mystical Body and it is the vocation of a missionary to bring all men within this Body. Any Catholic true to his faith should surely be a gentleman, one whose whole attitude to any other man is the awareness of the ultimate dignity and worth of a person in the eyes of God. Such an attitude cannot help but color one's behavior toward others.

Secondly, when people live in a group or a society they evolve habitual ways of handling the varied problems of social relations. These ways are certainly arbitrary in that they could be otherwise. They are custom and some of these customs fall under the heading of etiquette. The average person spends his whole life within a single culture, and while even within a culture these patterns are not static but continually evolving, he is not called on for radical or sudden change. Not so with the missionary. While it is essential that he must have a deep seated respect for custom, he must still be able to shift from one set of customs to another set as he crosses and recrosses the boundaries from one culture to another. This is why he must strive to acquire the

great missionary virtue of adaptability.

To scoff at etiquette may be a sign of manliness. It would be surprising if such an attitude did not appear when a large number of men are by themselves for a long time, on a whaling expedition, a camping trip or in a seminary. In the Western world women are the traditional champions of graciousness and tact and the guardians of the heritage of social etiquette. Hence the average man can afford to scoff because he is protected from himself by wives, daughters, mothers and sisters. Not so the missionary, who has given up wife, home and family. He must develop his own convictions in this regard to carry him through.

This chapter is in a way a miscellany. Some of what it contains will have the force of rule within the seminary, while other is in the way of suggestion. The chapter contains specific ways of being thoughtful of others in the course of seminary life. It also gives the conventions of etiquette agreed upon by the 'cultured' people of our American culture as well as some local customs and conventions which have evolved here in the seminary. Lastly, there are a few suggestions here and there for developing the social side of one's personality.

A. Personal Appearance

Personal appearance is a key factor in smooth and successful social relations. Although to some extent determined by physical endowment, it is equally the product and symbol of one's interior spirit of thoughtfulness for others. While all seminarians do not start off equal in stature and feature, all can make the most of what they have by careful attention to their bearing, physical cleanliness and attire.

1. Bearing. An erect carriage, besides adding inches to the apparent height of a seminarian, is a mark of self-discipline. He would do well to test his bearing once in a while by backing up against a wall.

If his shoulders and the back of his head are both touching the wall, all is well. If not, he ought to stand up straight, square his shoulders, pull in his diaphragm and rest the back of his head against his collar. He should stand on his two feet when talking with someone, without leaning on the nearest support. He does well not to cling to others, hang on them or drape his arms around their shoulders. Hands are kept out of pockets and fingers out of eyes, ears, nose and mouth. The crossing of one leg over another when seated is tolerated, but the ankle of one leg should never be on the knee of the other. Continuous nervous movement, twitching and shifting of the various parts of the body, can be upsetting to others. Whistling indoors, exaggerated or high-pitched laughter, excessive sniffing, loud clearing of the throat or blowing of the nose, as well as other odd noises, are both unbecoming and annoying. Because of the poor impression which gum chewing makes, no gum at all is allowed here on the property.

2. Physical Cleanliness. Failure in physical cleanliness is even more socially damaging and offensive than careless posture. Certainly the seminarian who is one day to be Christ's ambassador must take care to rid himself of any personal habits of uncleanness that will impede his priestly efficiency in social relations.

Frequent soapy showers are a modern practice and a sign of thoughtfulness for one's fellowmen. If a seminarian finds himself one of the unfortunates plagued with strong and offensive body odor or with bad breath, let him accept himself as he really is and do something about it. The seminary store stocks various deodorants and mouth washes. Morning and nightly washing of the teeth, face, neck, hands and under the arms is not overdoing personal hygiene. Fingernails usually require daily cleaning and frequent filing. It is a sorry sight to see a seminarian at the Communion rail or serving Mass with dirty nails.

When looking at the palms of the hands, a woman but not a man should be able to see the tops of the fingernails. Every student should have his own nail file and scissors. If nail biting has become a habit he should see the Reverend Infirmarian, who will help him to overcome it.

Like any other gentleman, a seminarian should always keep his hair well groomed. Every three weeks or so he should arrange for a haircut, remembering that crewcuts are strictly forbidden. In between haircuts it is up to the seminarian to control dandruff by shampooing and brushing and to keep his hair socially presentable by frequent use of comb and tonic. However, he should never comb his hair or clean his nails in public. In addition, he should always be clean shaven, and this should be invariably so at the altar rail.

3. Attire. Correct attire is another basic ingredient of a pleasing personal appearance. Whether one wears the cassock or a suit, he ought to train himself to notice its condition before he puts it on and after he removes it. Is it clean and unwrinkled, with a decent crease? Will brushing, sponging and hanging make it presentable? If need be it should be sent out to be cleaned and pressed. It is well to remember that jackets, sweaters and overcoats also gather their share of dust, perspiration, stains and wrinkles. Pants retain their crease much better if the pockets are emptied and they are carefully hung overnight.

The Roman collar is always worn with the cassock. Celluloid collars should be washed with soap and water as often as necessary. Under the cassock only black pants should be worn, and over it only a black or navy blue jacket, sweater or coat. When wearing the cassock one's head covering should be black. Trouser cuffs should reach the heel of the shoe and cassock length should approximate this too. Trousers and cassocks which are too short are an eyesore. Cassock sleeves should

not be pushed up to the elbow. Pens and pencils are not worn on the front of the cassock or in the outside pocket of a coat, nor does a glass case belong in the outside breast pocket. Leather holders for pen and pencil are available at the store. Local custom prescribes that servers at the main altar wear white cuffs under the cassock, and forbids the use both of mechanical clasps or clips on the cincture and the wearing of white socks. The cassock is a symbol of a seminarian's dedication to Christ and His service; the young man aspiring to the priesthood should show his gratitude for his vocation by his meticulous care of this symbol.

Students not yet invested with the cassock must wear their suit coats (not sweaters or jackets) and a black tie except when actively recreating outdoors or doing manual labor. Suits worn during the week need not be black but should be conservative. Khaki and wash pants are not acceptable. When walking around the paths or recreating indoors the suit coat or cassock are always worn. During study periods the coat may be removed. On Sundays, holy days, trips to the city of Chicago or to the centers of local towns and when visiting other seminaries, a black suit and tie and white shirt should invariably be worn. On walks through the countryside students should be most conscientious about dressing neatly, as they are readily identified as Maryknoll seminarians. Waiters must use the approved house attire while eating at the second table.

The change from or to cassock for recreation, free time, dishes or manual labor must be done in no other place than the cloak room corridor, locker room or personal room. Preparing to retire at night and on rising in the morning students may go to the washroom in pajamas, but at no time should students walk around dormitories or corridors unless completely covered. Going to the shower from the locker room on the ground

floor, just a towel may be used. Students are never permitted to strip to the waist outside except when swimming.

Those not yet invested in the cassock, when buying new shirts should get white ones as these look by far the best. Shirts, even T shirts, should always be tucked inside the trousers. Shirts frayed at the collar and greasy or wrinkled ties should be discarded. Ties should not be pulled loose but worn with the knot close to the neck. Rings, class pins, identification bracelets and jewelry should not be worn, for this habit in a seminarian is both ostentatious and worldly. Underwear, socks and T shirts should be changed regularly. Once a hole has been noticed in one's clothing the garment should not be worn again until it is repaired. Clothes which need repair should be handed in at the store for mending by the Sisters at a small charge. Name tapes should be sewn into all pieces of clothing, even those which will not be laundered, because huge piles of unidentified clothing accumulate here yearly. Rubbers, overshoes and shoes used for work or sports should contain one's name in ink. Clothes used for recreation and manual labor deserve regular laundering too and should not be worn until filthy.

The condition of a seminarian's shoes can mar his appearance. Shoes should be shined ONLY in the locker room, where there is an ample supply of shoe shine equipment. It is next to impossible to remove shoe polish from floors. It is wise to alternate the use of shoes so that they have a chance to dry out. This prevents rot and lessens athlete's foot.

When dressing it is proper to check for a clean handkerchief. White handkerchiefs should be the rule for those invested. Those with colds should consider using Kleenex as it is more sanitary and helps to keep down laundry costs.

The dress worn by seminarians during their vacation varies a great deal from place to place. Since Maryknoll seminarians come from all parts of the country, it is their responsibility to adapt to local custom, much as they will have to do later on the missions. As a norm they will be safe in following the lead of the normal middle-of-the-road seminarian in the place they happen to be. Certainly seminarians should be dressed up when they visit a Maryknoll house.

B. Table Manners

It is nowhere more evident than at table that the rules of etiquette are simply extensions of the obligation to practice charity. People who "get on one's nerves" seem to do so particularly at meals. This may be especially true in a seminary where many meals are eaten in silence. Most would be surprised to know how often they themselves break the Golden Rule in this area of their daily social life. Eating is a function man shares with animals and it is easy for him to descend to their level. The refinements which the experience of generations has brought to table conduct, are conventional safeguards against man's animal tendencies. They demand the restraint and temperance which are the mark of a Christian gentleman.

1. General. While the fine points of manners are expected of a seminarian as a gentleman and a future priest, the first mark of good manners is ease of manner and naturalness combined with restraint and unobtrusiveness. One's being at ease puts others at ease, one's ability to pass over another's ignorance of basic manners saves both from the embarrassment that can mar a meal. Needless to say, the normal obligations of Christian charity should not be left outside the refectory. One should think first of others, only then of himself. In the seminary the schedule assures punctual attendance at meals and this habit should be continued when

dining elsewhere.

2. Posture and Decorum. In seating oneself at table, as in leaving it, the chair should be lifted rather than dragged along the floor with one's weight on it. The four legs of the chair should be on the floor at all times during the meal. Rocking or balancing on two legs is never permitted. Posture at table should be erect but relaxed. One ought not to bend over the table with head and shoulders. One arm should not be draped over the table or across the adjoining chair while one is eating with the other arm. Good usage today does allow arms on the table, and even the elbows after the meal has been completed. However, the elbow is never used as a fulcrum for conveying food to the mouth. It is always good form to have the hands in the lap when not in use. Tooth-picks, or any substitute for them, are never used in public. When it is absolutely necessary to use one's handkerchief, it should be done as inconspicuously as possible.

Conversation at table should be on subjects of general interest and in a reasonable tone. One should be careful not to monopolize the conversation, should see that others have a chance to speak, and, if necessary, draw others into the discussion by suitable questions. Private conversations are ordinarily out of place. During reading, silence is required both by courtesy and the rule. One ought never to laugh at the reader. Amusing passages and slips of speech may arouse spontaneous laughter, but students should not intentionally try to provoke, magnify or prolong the reaction. During the reading before and after meals -- Gospel, Martyrology and Imitation of Christ -- the eyes should be cast down (but not the head bowed) and the hands should be under the table. Loudness and popular demonstrations are out of place in the refectory.

3. Napkin. Six napkins and one napkin ring are to be supplied by each

student. The napkin should be unfolded halfway and laid across the lap. It is used to wipe the mouth and fingers only. It should be used when the lips are wet or greasy before taking a drink. Ordinarily there should be no crumbs or droppings on the napkin, so that it is never lifted above the plate and shaken out. It is unfolded and folded in the lap.

4. Implements. In general, the fork is used whenever possible. The knife is grasped in the right hand and used only for cutting, and then not for anything that can be easily cut with the side of the fork, e.g., lettuce or some meats. Ordinarily, the American custom is in favor of "zigzag" eating: when a piece of meat has been cut, the knife is laid on the plate, the fork transferred to the right hand and the piece of meat is eaten. After setting the knife down it is equally good form to use the fork in the left hand for conveying food to the mouth. One never uses his own silver to take food from a serving dish, and of course never after he has once had the silver in his food or mouth. Serving spoons should be used on serving dishes and platters, and a fork for the meat and fish. Utensils should be placed in the serving dishes so that the handles will face the persons using the dishes, and the dishes should be passed in this way. All utensils are held in a light grasp of the fingers. The knife and fork are not to be wielded as a spear and trident, nor are they to be used for emphatic gestures. The knife is never used to pile a mixture of foods upon the fork. Used silver is not placed on the table. The used knife and fork are laid side by side across the plate. Spoons are left on the saucer or dessert dish. Even when dishes are being stacked at the end of the table, the used silver should always be resting on some plate.

5. Service. One should anticipate the needs of others, e.g., one asking for coffee probably wants sugar and cream too. Bread and butter, milk and water should be offered to others first at the start of the meal. The man in the middle of the table should be especially alert for passing. In serving oneself or others no cup, glass or plate should be filled to the brim. In passing utensils the handle should be offered to the one receiving. No part of a utensil that will touch food or mouth should be fingered, such as the spout of a pitcher or the top of a glass. One ought not to look away from the person to whom he is passing a dish as he may not be there. Should any service implements be missing, the waiter should be asked to bring them. One may take what is usually considered a normal serving of each dish. Food in a common dish should not be picked over in search of choice morsels; the nearest portion should be taken. It is clearly unfair to load up on something one likes, while leaving plenty of beans and hash for one's fellows. When those immediately near one are served, he may begin eating, but not until he has finished passing the main dishes. All should cooperate in passing dishes to the end of the table so that they may be stacked for efficient removal by the waiter. Everyone ought to take his turn sitting at the end of the table where the dishes have to be stacked. Everyone should learn to stack dishes quietly and to put silverware into the trays without noise. Dropping silverware over a sixteenth of an inch will be considered as careless throwing of silverware into trays.

6. Basic Eating Manners. The mouth should be kept closed while chewing, and in fact as long as there is any food in it. Grease should be wiped from the lips before drinking from a glass. The mouth should not be stuffed, and one ought not to talk while he still has food in his mouth. It is bad taste to take a mouthful of food and wash it down with milk

or water. Although wastefulness is a vice, it is unnecessary to scrape the plate clean or to stalk the last pea or lima bean. Both hands should not be carrying food and drink to the mouth simultaneously. Nothing should be spit out; fingers or spoon should be used for pits or anything else that cannot be swallowed. One should invariably bring the food up to the mouth, never the mouth down to or near the food.

7. Special Foods. Bread should be placed on the bread and butter dish to one's left, if such be provided. If not, it belongs on the left side of the dinner plate or on the table close to the upper left side of the plate. Butter should be taken with a butter knife and placed on the edge of the plate. Whole slices of bread are not buttered, although this may be done with hot toast. The slice should be broken into four pieces and buttered as needed. The same practice is customary with jam or jelly. When someone asks for bread, the whole plate should be passed and not just a dish.

Soup is taken from the dish by moving the spoon away from the body; this is done to avoid dripping soup upon the table or into the lap. Soup should not be cooled by blowing into either the spoon or the plate. Frequent use of the napkin may be avoided by not filling the spoon to the brim. When necessary, the napkin, not the spoon, should be used to clean the chin. Clear soup should be sipped noiselessly from the side of the spoon; the spoon may be placed in the mouth only when the soup contains a considerable amount of solids. It is proper to tip the soup dish a little away from one, but it need not be scraped clean.

Meat should be cut into small pieces as needed, not all at once. It is then eaten with a fork. Chicken and other fowl are eaten with knife and fork. The fingers may be used when necessary but they should not be licked. They may be wiped on the napkin.

Baked potatoes are broken in two with the fingers or cut in half with the knife. One half at a time is then seasoned and eaten with the fork. One may also cut the potato into smaller pieces and eat it with the skin. Fried potatoes are eaten with the fork. Potato chips are taken with the fingers. At times it is more convenient to break them a little smaller and eat them with the fork along with other foods.

Lettuce and salads should be eaten with the fork. The knife may be used when the lettuce is too solid for the fork to break it.

Tea and coffee should not fill the cup to the brim. One should remember to leave enough room for sugar and cream. The sugar spoon in or alongside the bowl should be used, never one's own spoon, especially if it has already been used to eat with or to stir something. After stirring, the teaspoon should be placed on the saucer; it is in bad taste and dangerous to leave it in the cup.

Desserts are generally eaten with a spoon. Soft cake and pie are eaten with a fork. Cake that will not soil the fingers may be eaten with the fingers like bread.

Apples and peaches should not be bitten into whole at the table. One may peel them but they should be quartered. Peaches are then eaten with the fork, but dry fruits like apples may be eaten with either fork or fingers. Strawberries are eaten with the spoon. Pits from fresh fruit should be removed from the mouth with finger tips and then placed on the plate. Cooked fruits are eaten with a spoon.

Olives are taken from the serving dish with the fingers; one should touch only what one intends to take. A large whole olive should not be placed in the mouth in one piece but should be taken in several bites. Celery is eaten with the fingers; it may be broken if too long. Cheeses are eaten with the fingers, unless they are for spreading.

Sandwiches are usually broken and eaten with the fingers. Thick sandwiches may be cut with the knife. Hot-dogs and hamburgers may be put into rolls when these are served. It is bad form to make sandwiches out of other meats, e.g., cold cuts.

8. General. Refectory seating changes each Monday at breakfast. Each week the student should sit with a different group of students and in a different part of the refectory. After meals the faculty should be allowed to leave the refectory before dishes are collected. Silence is maintained until they arrive at the door. The Maryknoll Prayer Book should be carried to the refectory until all prayers are learned letter perfect by memory. If food is sent from home, the custom is to place the food on the recipient's table in the refectory. It should never be taken to rooms, dormitories or study hall.

C. Chapel and other Spiritual Exercises

1. Prayers. Everyone follows the community prayers from the Maryknoll Prayerbook and joins in reciting those portions to be said aloud by all. No other prayers or spiritual exercises are to be said at this time. Meditation books are not taken out until morning prayers are completed. While community prayers should not be dragged, there is a natural tendency to rush familiar prayers. The Rector will indicate the speed to be maintained. The Dialogue Mass should be prayed in unison by the entire community. It is very distracting when an individual presumes to set his own pace rather than blend with the group.

2. Singing. Chant books should always be used for community singing, for when one relies on memory he usually follows others, not being too sure of the melody or words. This destroys the unison of the song. Some give the impression of showing off their musical talent or beautiful

voice by harmonizing or making themselves heard above the group.

3. Genuflections. A genuflection is made by bringing the right knee to the floor next to the instep of the left foot while keeping the back straight. One always genuflects when entering or leaving the chapel or when crossing the center. Since the aisle on the organ side is very narrow, those who use it should make their entrance genuflection just before they come to the organ. Those entering through other aisles genuflect alongside of their row. When the community leaves in a group all genuflect in their places. When leaving individually, those from the middle and far aisles genuflect as they cross the center, those from the first aisle at their row.

If one enters during the Consecration he remains kneeling until it is completed. Those entering or leaving during the distribution of Communion make a double genuflection. When on ceremonies, when going to Communion, and when entering or leaving chapel between the Consecration and the distribution of Communion, a single genuflection suffices.

4. Communion. Students go up to receive Communion in groups of two, filling the entire width of the sanctuary step. When one side finishes before the other, half of those remaining should shift sides so that both priests may finish together. Since the top of the Communion paten should not be touched, the best way to hold it under the chin is with the thumb under and two fingers over each of the small handles.

5. Intention Slip. On a windowsill near the organ is a pad for marking those special intentions for which individuals desire to have the community pray during Night Prayers. This is a practice encouraged by our Founders as a concrete reminder that we have a duty of praying for others. Each student ought to make use of this slip at least once a week. Since it is easy for a practice such as this to become mechanical, it is

suggested that when checking the list the student have in mind each individual case for which he is requesting prayers and limit himself to ten of any particular category.

6. Mass Intentions. When the father, mother, brother or sister of a student dies it is customary for the student prefect to collect five cents from each student for Masses for the relative. The Rector is asked to offer two High Masses in the student chapel out of this fund, and the remainder goes to the office of the Business Manager for Low Mass intentions. The Rector habitually sings a High Mass as his personal remembrance of the deceased. The reason that a collection is made in each instance, instead of mechanically drawing from some other fund, is to impress upon each individual student his responsibility for praying for the deceased relatives of those so close to him.

The minimum stipend for a Mass card and intention requested at the Business Office is \$1. If a student asks a faculty member to offer a Low Mass for his intention, the customary stipend is \$2 because a specified priest and place is being requested. All other Mass intentions, including those given or sent to students from friends or relatives, should be delivered to the Business Office. If there is any question whether part of the stipend is intended for the use of the student, a clarification should be asked from the donor before using it. On rare occasions arrangements can be made with the Rector to have a High Mass sung in the main chapel for some unusual occasion such as the twenty-fifth anniversary of your parents' wedding.

7. Rosary. The rosary is said in groups of three or more walking in the open when weather permits. Groups reciting the rosary outdoors should use a moderate voice and walk a sufficient distance apart so as not to disturb the prayer of others. In rainy weather the second philosophers

will recite the rosary in corridor three, the first philosophers in the main corridor, the sophomores in corridor two and the freshmen in the oratory. On Sunday, Wednesday, Saturday and holidays the rosary should be said during free time. Scheduled rosary period is a remission period.

8. Servers. Mass servers do not leave their places in chapel until the priests are out of the door. Then they quickly go to the oratory, don their surplices and light the candles, so that all is ready by the time the priest is vested. Each server is expected to have set up the vestments at his altar the previous evening. Both before and after the Mass he serves, he should be careful in no way to disturb other Masses still in progress, and should kneel when a Consecration or distribution of Communion occurs at another altar. When blowing out candles a hand behind the wick keeps the wax from spattering.

9. Visit. On Monday, Tuesday and Friday when there is no Benediction, the period from 8:15 to 8:30 P.M. may be devoted to a visit to the Blessed Sacrament. On Thursday and Sunday, and when Benediction is scheduled, Benediction takes the place of a visit. On Wednesday, Saturday and holidays the visit should be made during free time.

10. General. If a student is late for a chapel exercise he should kneel at the sanctuary step for that exercise, except when there is a function going on in the sanctuary. Posture in chapel should be devout; to cross one's legs when sitting is improper. Care should be taken to make the sign of the cross with precision. Since the morning exercises last only a little over an hour, students should not leave the chapel at all at this period for their own comfort, unless it is a real necessity.

Sneezing, coughing and clearing of the throat during the Consecration is distracting to others. On occasion some incident in chapel provokes spontaneous amusement. It is, however, disrespectful to the Blessed

Sacrament, and harmful to the recollection of one's fellow students, to promote, build up or prolong such incidents. From the beginning of November to the end of April the rear door of the chapel is not used by the students when priests are present in the back.

A student should not put any books or pamphlets on the shelf of the chair he himself occupies. That shelf is for the person behind him. Shelves in the last row of the front section should be empty at all times, as should the last row in chapel that is used by students. Nothing should ever be left on top of a chair.

D. Mail and Correspondence

1. Mail. Student mail is distributed daily after dinner in the recreation room. The box for outgoing mail is in the study hall opposite the main door. Mail goes out daily. Although subject to inspection, envelopes of outgoing first-class mail should be sealed. Mail is never to be put directly in the outgoing mail box in the mail room without the explicit permission of the Dean of Discipline. When a student is sending a large amount of mail of any one class to a particular area, e.g., 18 first-class Christmas cards to New Jersey or 9 second-class to Seattle, Washington, he should bundle them together with a string or elastic along with a note on top giving the general destination. Bizarre or flippant addresses and the use of nicknames on envelopes should be avoided. The mailboxes in the students' recreation room should not be used for storage purposes.

2. Amount of Correspondence. It is hard to give a norm on the ideal amount of letter writing a student should do. Some write too many letters, others too few. Some enjoy writing letters very much, have many friends and relatives and come from a large family. Others have neither the inclination nor the occasion for much correspondence. The one will err

if at all by excess, the other by defect. There is much leeway. One should write to his family once a week. Much more or less frequently would be an abuse. Here in the seminary the Rule requires a weekly letter home. Obviously there is no one else to whom a seminarian would be writing nearly as regularly as to his immediate family. A monthly correspondence with any one individual would be a heavy one for a seminarian. A letter or two a year plus a few notes will keep most friendships alive. One may write to other Maryknoll seminarians no more than once a semester. A further norm for determining whether one is going overboard in correspondence is whether or not it is interfering with his other duties such as class preparation, participation in extracurricular activities and friendly mixing with one's fellows. For some writing and receiving letters can be an escape from the here-and-now. It enables them to live vicariously in other places and in the company of other friends where life for them is more pleasant. This is a hindrance to one's vocation. It is also good to realize that one can be guilty of uncharitableness in writing as well as in speech. It pays to be careful of what one commits to paper, as one never knows who may read it.

3. When to Write. A brief letter for some special occasion is an important means of making and keeping friendships. Too many young men neglect writing simply because they are too lazy to take the trouble. For example, there is a friend in the hospital who has nothing to do all day but stare at the ceiling. He appreciates a letter. Also the man who is on a job a long way off from any of his friends, for example a former classmate in the service, would welcome a letter. It is only human for someone to enjoy knowing that a friend has remembered his birthday, or taken thought to congratulate him on some good work he has done. If one comes across an item in a paper, magazine, book, or anywhere in his

reading that he thinks might really interest one of his friends, he can drop him a short note then and there. Letters do not have to be long. One should put down things that will interest the person receiving the letter. It should not be all autobiographical. People enjoy getting a picture postcard and they are so easy to send. One can send some with the picture of the seminary, others from Chicago on Chicago Day, a few from the places one stops when driving home on vacation. A three-cent stamp and a sentence or two of news and greeting signed with one's own hand can transform the routine and formalized Christmas card into a personal message. One ought to send a letter of condolence when a member of the immediate family of a relative or friend dies. When one has been a guest for dinner or overnight, a prompt letter of thanks to one's hostess is prescribed. A doctor, dentist or oculist who does something free for a student, and other benefactors, deserve a letter of thanks and perhaps also a Christmas card. The birthday or Christmas gift should be acknowledged promptly. Questions asked of one in a letter deserve a speedy reply.

4. The Form of a Letter. The form of a letter is something to be mindful of. Personal notes ought to be written by hand, although it is permissible to type lengthy ones. One should write legibly, in a straight line and on decent paper, not on a page from a loose-leaf notebook. If at any time in one's life he becomes responsible for a large amount of correspondence, he would do well to consult a manual on letter form. Some find that they can improve the content of their letters, especially those going home, by keeping a few daily notes.

E. Social Etiquette

The missionary has been described by the late Bishop Francis X. Ford as "a man with a message who mixes with men." The joint aim of the

spiritual and intellectual program of the seminary is in large part to develop the faith and understanding of the aspirant missionary so that he will have a clear and burning message to bring to the people of his mission. But in order to get these pagan peoples to listen to his message, the missionary must be able to mix with them. This is no gift he receives along with his ordination or with his mission assignment. It is something that he has been working at for years. Doubtless it is the basic fruit of his spiritual life, for it is none other than the supernatural virtue of charity in action. However, the social life of the seminary is the classroom for this vital half of a missionary's preparation. The student body, faculty and staff of a large seminary represent all sorts of personalities. Although many have said that their fellow Maryknoll seminarians were the finest group they have ever met, still every student depending on himself experiences a smaller or larger number of his fellows with whom he finds it difficult and against the grain to establish intimate, enjoyable, friendly and profitable contact. It is not unlikely that the individuals whom he finds difficult in the seminary will be very similar to those with whom he will have least success in implanting his message as a priest on the missions. It is the work of all one's seminary years to constantly narrow this circle until it all but vanishes. One's fellow seminarians, the faculty, visitors to the seminary and people one meets on vacation are the laboratory for testing and developing one's ability to mix with men. The seminarian who ignores or neglects this phase of his training, even to develop some other phase, is making a tragic mistake.

Seminarians as a group are more shy than those of their own age group outside the seminary, yet as priests and missionaries a good part of their work will consist in meeting, conversing with and influencing

men and women in all walks of life, young and old, Catholic, Protestant and pagan, well disposed and hostile, highly cultured and wealthy, simple and poor. One can never start too soon to acquire the social poise and skills for this phase of his work. The natural tendency for the shy young man is to avoid activities which may bring him into contact with strangers, or even with familiar individuals with whose personality his own does not mesh. He must push himself if he is to grow adequately in social grace. Several aspects of this development should be kept in mind.

1. He should endeavor to discover what in himself, his background and his attitudes accounts for his feeling threatened, self-conscious and uneasy in the presence of certain other individuals.
 2. He should appraise and, if need be, change his values in this field. For example, for the shy person participation in recreation room "bull sessions" may be time very valuably spent.
 3. He should always strive to widen the circle of fellow students with whom he can communicate freely and pleasantly. Obviously he ought not to cling exclusively to his own classmates.
 4. He should consider joining those co-curricular activities which provide experience in this field, e.g., the Camillus Club for one.
 5. Knowledge of correct procedure in formal social relations helps to relax the self-conscious individual. Some of the following paragraphs are written for this purpose, and further knowledge can be found in the library among the etiquette books.
1. Introducing People and Being Introduced. There is no need to be anxious and uneasy about introductions, for they are really very simple and easy to make. Yet the fact remains that sometimes one gets excited and mixes up names -- "Father Mary Clotilde, Sister Walsh" -- or flounders

in acknowledging an unexpected introduction to a stranger. One should learn the principles that govern introductions and practice them a few times, then even the governor or a cardinal will not fluster him. Two rules should be fixed in the mind:

1. Always to be addressed first is the older or more important person when introducing two women or two men;
2. A woman or girl is addressed first when a man is to be introduced to her. (The only exceptions to this rule will be explained later.)

These mean that a younger person should be introduced to an older one of the same sex, a man to a woman and one person to a group.

When an introduction is to be made, one should take time enough to choose the person to be addressed first, then should be natural in what one says. There are many expressions that can be used, as the examples below will indicate. To give the two names with a little pause between is all that is necessary. The only bad form in making an introduction is to say something ungracious. Such orders as "Meet So-and-So" and "Shake hands with Mr. _____" come under this ban. One should avoid, of course, awkward and roundabout sentences like "let me make you acquainted with So-and-So." As to "Let me present," this sounds pretentious for ordinary occasions. One would be "presented," however, to the governor of his state or to an archbishop or to some other dignitaries.

In acknowledging an introduction, there is an accepted form which should be adhered to most of the time at least. It is "How do you do" (not to be said as a question), or, if one wants to repeat the name to show he has understood it, "How do you do, Mr. Adult" or "_____ Grace" or "_____ Philip." One should try hard to catch the name the first time, and repeating it helps one to remember it better and pleases the other person. If one meets a person he has heard about he may say, if

he likes, "I'm glad to meet you at last," "I have heard Tom speak of you often," or something of the sort. But to say "I'm glad to know you" to a person one knows nothing about sounds insincere. The words mean nothing and both know this, so what point in saying them.

Even if one is especially interested in meeting someone, he should not say "Pleased to meet you," as many do. There is nothing actually wrong in this - when properly enunciated - but the words have been babbled so often by people who were not thinking of what they were saying that the expression has become taboo.

2. Possible Introductions. Here is the way an introduction might go if one were introducing two of his friends:

Seminarian: Barbara Burke, this is James Joyce.

Barbara: How do you do, James.

James: How do you do.

Now, here is how one might introduce some other people.

Two schoolmates: Joseph Hill, Ronald Dale.

Two friends of one's older sister: Miss Smart, may I introduce Mr. Plain?

Two friends of one's mother: Mrs. Elder, Miss Younger.

Two friends of one's father: Judge Grand, do you know Mr. Small?

One's mother and one's friend: Mother, here is John White.

One's brother or sister and a friend: Dorothy Cole, my sister Jane.
Mrs. Cary, this is my brother Roy.

When introducing a married sister one may need to give her married name, as "Mrs. Cary, my sister Jane - Mrs. Beech." But only when members of your family have a different name from your own do you use their titles, Mr., Mrs., or Miss, in introducing them to your friends.

When a student is introducing his mother or sister to one of the priests on the faculty, he would like to show him the greater deference because of his position. So he could make an exception to the rule about

introducing men and give his name first; but the student can still put the words so that he will introduce him to her: "Fr. Kelly, I want to introduce you to my mother." This would also be the right procedure in introducing a young girl and an older or distinguished man. Another solution for this situation is recommended by Fr. Connell: "I would suggest as a solution that when the priest is fulfilling his ministerial duties a woman be introduced to him; but when there is the question of a mere social meeting he be presented to her. Thus when a pastor is inducting his new curate as director of the sodality and wishes to make him acquainted with its president, he says: 'Father Newcome, Miss Harding.' But when a priest wishes a clerical confrere to meet his mother he says: 'My mother, Father Temple'."

3. Members of the Hierarchy: A bishop is addressed as Your Excellency, an archbishop as Your Grace, and a cardinal as Your Eminence. One genuflects on the right knee and kisses the ring of a bishop who has jurisdiction in the place. One would kneel for an ordinary in his diocese, a metropolitan in his province, a legate in his territory, a cardinal outside Rome, and the Superior General if he is a bishop. In all other cases one merely bows to a bishop before kissing his ring.

4. Rising and Shaking Hands. Men always stand up the moment they realize that they are going to be introduced, no matter to whom, unless circumstances make this out of the question. It would be foolish, for instance, for them to rise if they were seated in a theater or a crowded banquet hall. Men shake hands when they are introduced to each other; but when a man is introduced to a woman he should let her decide whether there shall be handshaking or not.

One thing about handshakes should be brought home to all students. The hand should never be offered to anyone with the fingers dripping

from the wrist. This sort of loose lifeless clasp is about as pleasant as taking a skeleton's hand. A painful bear clutch is no better. A firm but comfortable grasp is what is called for. When one takes hold of a person's hand he wants to feel that there is some life and interest behind the shake - but he doesn't want to have his elbow jarred out of its socket.

5. Making Introductions Pleasant. It is hardly worth introducing people if one mumbles "Miss Boy'n, Mr. Pa's'n." The names should be pronounced clearly so that they may be understood. If the two know nothing about each other they may be glad for some explanation about one or both that will give them a start in getting acquainted.

Seminarian from Glen Ellyn: Mother, this is Charles Warner.

His mother and Charles: How do you do.

Seminarian: Charles is from Boston. We were at the Venard together.

His mother: Oh, we have always wanted to take a trip through New England but we had to settle for a trip to Clarks Summit two years ago.

Charles: The hills around the Venard are a lot like the ones we have in New England but on a small scale.

Or one might say: "I was telling mother about our visit to the Old Folks' Home last Wednesday." The conversation would pick up speed at once. One should not embarrass his guests by being too flattering or too personal, as, for instance, "George is the most popular student in the school," or "Harry is as funny as a joke book."

Often one will be left alone with a stranger without any conversational handle to grasp. If the other is an older or more experienced person, one may leave it to him or her to make the first remark. If not, one should cast about for something to say that may arouse a response in his new acquaintance. One should look on him (or her) as a fellow being

whose ways of living and thinking are very much like one's own, not as if he were a man from Mars, and one will find that he does not have those embarrassing silent moments.

6. Leave-Takings. Suppose that while home on vacation or visiting another seminary one has been with someone for the first time and they have had a chat or have both taken part in a tennis set or some other game. It is time to go and one wants to take a polite leave.

One: I must go now. I'm glad to have met you. (Or, I enjoyed our game.)

The other: Thank you. I hope I'll see you again soon. (Or, Let's play again sometime.)

This should not be a formula, of course. One's remarks should be one's own. A complimentary farewell to a person one had met casually and had been with only a few minutes would seem insincere. One should just say "Goodbye" and go. But if one has enjoyed a meeting of any length, he should be friendly and say so.

One should show his appreciation of a pleasant parting remark made to him by an amiable response: "I'll look forward to seeing you again," "I hope next time we'll win," "We did have a good time, didn't we?" - whatever pops into one's head. To answer, "I'm glad to have met you too" sounds rather parrotlike; but if this is all one can think of, he should say it. Better to be a parrot than a clam. "Thank you" is really acknowledgment enough of a pleasantry said in parting.

7. Conversation. Any missionary should know how to converse. This is a very important item. Too many students feel that they are not good conversationalists and that there is not much they can do about it. While it is not a defect to be a good listener, one falls short of the ideal if he only listens and seldom if ever has anything to say. This is obvious when two such men are placed together. Others are shy and tighten

up when it comes time to talk. Skill and ease in conversation have been obvious strong points of many great missionaries. One should make it a point to develop in this area by practice. The following books in the library should prove helpful:

Making Good Talk by Austin J. App

The chapter on "Conversation" along with the suggested readings following it in This Way, Please by Eleanor Boykin.

The article "Clerical Shyness," by Monsignor Kerby in the American Ecclesiastical Review, 60, 246-56.

8. The Word "Yes". Expressions such as "uh-huh," "yup," "yuc bet," "sure," "yeah," "yap" and the like should be avoided. "Yes" should be used in their place. "Yes, Father," is appropriate to a priest; "yes, sir" and "Yes, Mrs. King" to men or women of one's parents' generation. A perpetual repetition of the name, however, would sound stilted.
9. Removing Hat. In an apartment or hotel elevator a man always removes his hat if a lady is present. The hat is not removed in a business elevator as this is now treated as a public conveyance. In a store one may remove his hat or leave it on as he pleases. A man lifts his hat, he does not "tip" it when he meets or passes a woman he knows or when he is with someone who greets a woman acquaintance. When he stops to speak to a woman on the street he removes his hat, but may replace it after a short interval if the weather is cold.
10. Accompanying a Lady. When walking with a lady, the man takes the outside, that is, the side nearer the curb. A lady always precedes the gentleman on the street, up and down stairs, getting on street cars, entering and leaving elevators. Getting off street cars the man steps down first and helps the lady to alight. In an automobile, the lady enters first, the man opening and closing the door for her. On leaving, the man should step out first, open the door for her to alight and offer his hand

to help, if necessary. The lady also goes through a door first; but if it is a heavy door, hard to push, the man goes through first and holds it open for her.

A man usually waits until the ladies are at least half seated before he starts to seat himself. In small private gatherings he always rises from his chair when a woman enters the room.

11. Apologies. If one happens to jostle someone accidentally, or is forced by circumstances to disturb another, it is proper to make some apology such as "Excuse me," "Pardon me," or "I beg your pardon."

12. Priests and Brothers. There are certain signs of courtesy to be shown to members of the faculty and other priests. In places and at times when talking is permitted a student should greet a priest whom he passes; the rest of the time a friendly nod is adequate. When talking to a priest out of doors a student should remove his hat. One always knocks on the door of a priest's room and waits for a reply before entering. If no one appears to be in the student may enter only if assigned. Anything accidentally learned in cleaning a room or office is to be considered a professional secret. Snooping and dishonesty are not compatible with the high vocation of a seminarian. If a priest comes to a student's room, the student should rise. The priest should be allowed to go through a door first. When talking with a priest a student should never refer to another priest or to a Brother without the proper title.

Brothers are members of the society of Maryknoll as well as the priests, and are entitled to reverence and respect as religious and faithful auxiliaries. They should always be addressed by their merited title of Brother, never merely as "Bro" or just by their proper names. When Brothers allow students to borrow their tools the students should be most conscientious about returning them on time, to the proper place

and in good condition.

13. Borrowing. Most people will not say anything, but still they resent the habitual borrower of clothes, textbooks, money, sports equipment and the like, and consider him a parasite. If one has to borrow he should make sure he asks in advance and then should be scrupulous about getting the item back to the owner promptly, informing him of its return. One ought to be sure to pay his own way in a group and not be one of that breed which looks the other way when it is time to find change or pay the bill.

14. Telephone. One makes a definite impression on another by the way he answers the telephone. One should use a cheerful voice, be helpful and tactful. More detailed suggestions and instructions are available in the Porter's Lodge.

F. Hospitality.

1. Guests. It is a Maryknoll tradition for guests and visitors to the seminary to be shown the utmost in hospitality. Therefore, if a student should notice anyone around the main entrance who appears to be unattended, the student should stop and enquire if he can be of any assistance.

Ordinarily, seminarians have personal visitors but once a month - on the second Sunday. On this day visitors may be taken throughout the building, and the mothers and families of students have an opportunity to see some restricted areas such as the rooms and dormitories. A few places should naturally be avoided at this time; for example, the priests' and Brothers' corridors and the student recreation and locker rooms. Also one ought not to settle down in the dormitory or in one's room for the actual visit with his guests. On days other than the second Sunday, women visitors should never be brought above the second floor, as their presence is not expected and an embarrassing incident might occur.

Sometimes one's family cannot conveniently visit on the second Sunday. Also occasionally those from a distance have relatives or friends passing through the area in the course of their travels. One might desire to invite such guests who have come a long distance and who are here at meal time to dine at the seminary. The Dean of Discipline should be approached, well in advance if possible, on all these problems. Ordinarily, students should not invite to meals their personal guests who are from the local Chicago area. When a student has a priest visitor he should invite him to stay for the next meal and to eat at the faculty table rather than in the guest room.

Guests enjoy meeting some members of the faculty and student body on their visits. This is especially true of one's own immediate family. It is proper then to introduce them to faculty members, fellow students and the families of other students, all of whom would like to meet them also. A student should always introduce members of his close family to Father Rector if he is in his office or in the corridor. If the family stays for a meal, the student should wait until Father Rector has finished consulting with students after the meal and then introduce his guests.

When a student with his family or some personal friends passes one of the priests in a corridor, if the priest pauses and in any way indicates that he would like to meet the visitors, the student should immediately arise to the occasion and make the necessary introductions with grace and poise. These meetings should preferably be short, and the student should pave the way for parting after a minute or two. This also holds when one introduces his visitors to his fellow students. These students should not feel that just because they have been introduced they must spend a considerable time with another's guests. They should both feel free to and know how to excuse themselves graciously if they

have other things to do.

2. Visiting. Social calls should be distinguished from protracted stays. One should never arrive prepared to stay overnight or longer unless he has received an invitation to do so. When one drops in on someone unexpectedly he should make his visit short - not more than fifteen minutes to a half hour. If invited for a dinner or some celebration or party, he should be on time. The first step is to pay one's respects to the host or hostess. One should try to make the dinner a success by entering into conversation with those next to him at table; after dinner one should make sure he has neglected no one present. One should at least meet everyone. Unless the invitation received evidently meant otherwise, one should take his leave no longer than an hour after the meal; one's host may have other plans for the evening. If many are present one should make sure to thank one's hosts and wish them good night.

If invited to stay overnight or longer as a guest of the family, one should plan definitely on leaving as soon as the time mentioned in the invitation is over. Inviting one to stay is a great act of friendliness; one should repay it immediately with good manners and courtesy. It is proper, but not necessary, to bring some small gift to one's hostess - a box of candy or a new book. One should be sure to bring enough clothes with him for whatever may arise.

A guest should be as little of a nuisance as possible. He should not be late for any meal or other appointment made by his hosts. He should eat whatever is served. It is not necessary that he drink whatever is offered. No one will think less of a seminarian for declining alcoholic drinks. Whatever is served, temperance should be evident. It is wrong to sit around unoccupied. If no one is free to entertain him he should make himself busy. He ought to enter with spirit into

whatever his hosts have planned for him, even if it were something he would not choose to do on his own time. He should not suggest anything that might entail added expense. When possible he should offer to pay his own way. He should keep his room neat, treating all his host's possessions with care. Hands should be washed thoroughly before using towels. One should try not to make added work for those who must do the housework. If bathroom facilities are limited, thoughtfulness of others is important. A guest should not help himself to anything in the kitchen or elsewhere, unless some member of the family invites him to do so. A gracious guest has always slept well. "Did you sleep well?" and "How are you?" are not questions but accepted modes of greeting with accepted replies. "Yes, thank you," and "Fine, thank you" are adequate answers. Before leaving one should thank his hosts and also should send them a note the next day. If there are servants it is customary to leave them a dollar as a tip, but this is usually not expected of students.

It is a mark of politeness for a seminarian to pay a courtesy call on his pastor shortly after arriving home on vacation and again before leaving. He ought also to drop in for a visit to the local Maryknoll house, extending his greetings to the promoter who brought him into Maryknoll, if he be there, and to any from the seminary faculty who may have taught him. Ordinarily he should phone or write in advance if he desires to spend the night in a Maryknoll house. If he stays overnight he should be sure to thank and say goodbye to the superior of the house before leaving.

G. Traveling

The courtesies one practices at home are not relaxed but emphasized away from home. Because of the location of seminaries, a student is obliged to do more traveling than the average young man his age.

Likewise, his position as a seminarian demands that he be a model of gentlemanly conduct in his occasional contact with strangers.

1. Trains. One should have the proper tickets handy. If he has a great deal of luggage he ought to make use of the porter service available in any large station. Baggage porters in some stations charge at the rate of 25¢ a bag. One who travels pullman should tip the train porter 75¢ for an overnight trip. Longer trips mean larger tips. The secret of saving money in traveling is not to seek special services. It is unfair to keep the porter busy waiting on one and then to ignore him when one leaves the train.

In the dining car, if one is seated at a table with other people he should greet them. Afterwards, if they do not seem to resent it, he may talk as occasion permits. In the parlor car or day coach, one should be friendly but not forward and always careful in speech. It is safest not to launch into one's feelings or opinions on any subject until one is sure that the person with whom one is talking will not be offended. A seminarian is expected to meet certain standards with regard to interests and attitudes. He should be helpful to others, both men and women, for example with luggage. He should make certain that what he arranges for his own comfort is not at the expense of his neighbor's comfort. He should not smoke in areas for non-smokers; if those near him are not smoking he ought to ask first if they mind his smoking.

2. Planes. There is no tipping in air travel unless one asks the porter at the terminal for help in carrying one's luggage. If a small bag is under a certain weight, one can get a tag at the check-in desk allowing it to be carried directly on to the plane. This can save as much as half an hour at the destination. Once in the plane one should be prompt in following the orders and requests that come over the loudspeaker.

Since there is no chance to get at luggage which one has checked during the trip, books, cigarettes or other items one may need should be taken to one's seat. Reservations should be checked before leaving for the airport. Also one should have the courtesy to cancel promptly any reservations he will not be using.

3. Tips. In general the student is not expected to tip very highly. However, it would be unfair for him to ignore tipping. Many salaries are purposely left low because a certain amount of tips is expected, so the tip is not exactly a gift from oneself to the porter or waiter. What began as a special courtesy is now an accepted expense. Besides the tips mentioned under various headings above, the following are customary. In restaurants the tip is normally 15% of the total bill. Students, however, unless they are evidently splurging, need never leave more than a quarter. Ten cents should be considered a minimum.

H. Manual Labor

A student should arrive on time for manual labor, remain silent while announcements are being made, work the full period and try to finish on time so that he will not be late for recreation. One who cannot both talk and work ought to stop the talking, for this is not a social hour. However, this period allows great scope for thoughtfulness of others. If the job of one individual makes a mess that interferes with or makes work for another squad, he ought to clean up the mess himself. For example, if a squad working on walls happens to splatter the floor they themselves should wipe up and not pass the task along to the floor squad. Some want to leave as soon as they are finished with their job, or time their work so that they will not be finished early and have to help someone else. One working with another should make sure that he himself does at least half the work. When finished early he should help someone else.

The generous man chooses the dirtier job when it is up to him. One should not quit at the bell unless every one on the squad can quit with him, e.g., the set-up squad in the refectory. One should help the student who is struggling with something heavy.

Students should obey their squad leaders and these in turn the prefect of manual labor. This means doing what he says even if one's way is better or one is smarter, older or in an upper class. The head of a squad will be held responsible and so he deserves and requires the cooperation of his squad. One should inform the prefect if he will be absent from manual labor, and the head of his squad when he will be away for a haircut, telephone duty and the like. A student should seek permission of the priest before entering the priest's room during manual labor for such jobs as waxing, cleaning windows and changing screens. A boss, on the other hand, should not make the mistake of doing the work himself. His value lies in helping the squad to do a good job, not in doing it himself. He should also be careful in giving orders not to give others a hard time.

When the two-week squad changes occur, pertinent information about jobs half finished, supplies expected and the like should be passed on to one's successor. One ought to pass along helpful hints and shortcuts too. It is good to have ideas in the back of one's head for special little things that can be done on the job if one finishes early. When one notices a need he should put in a requisition slip himself and not leave it to someone else. This is the way to develop responsibility. Any house property that is damaged or house equipment that is not functioning properly should be reported to the Business Manager on the forms provided. Examples might be a broken piece of furniture, a stuck door, a blown out bulb, a toilet out of order or a window that will not close

or open properly.

One should leave the tools he uses the way he would want to find them, not perhaps the way they were left for him. When using power tools or equipment one should take all safety warnings seriously. All moving parts should be kept lubricated and one should know enough to make minor adjustments but to leave major ones for someone who knows what to do. One should not walk across freshly mopped floors while they are still wet. When a window pole is used for closing windows it should be inserted in the metal slot and not pushed against the wooden part of the window. Before standing on radiators, window sills, chairs or tables one should put down some paper to avoid scratching the finish. Nails or screws may not be driven into the walls without the permission of the Rector. In moving equipment care should be taken not to chip doorways and corridor walls. Towels or napkins should not be used as cleaning cloths. Fluorescent light bulbs should be left to the Brothers to destroy, for the inside coating can be very poisonous if it gets into the blood stream through a break in the skin.

All should cooperate in keeping the broom closets and tool shack in order. Tools should be returned to their exact place and put in the correct position. Certain tools like clippers should be cleaned to prevent rust of blades. Shovels, spades and wheelbarrows should be scraped and cleaned off when caked with earth and mud. Paint brushes should be left in a solvent.

One should work cheerfully and faithfully, even if the particular assignment is not very pleasant or to one's liking. Information requested should be given in an agreeable way. If one thinks he has a legitimate complaint he should tell the manual labor prefect rather than those who cannot do anything about it except to sympathize. Traditionally in

Maryknoll there has been a generous response to calls for volunteer manual labor. Those who participate in a particular sport should be among the first to sign up for free time work connected with that sport, such as work on the baseball diamond, toboggan slide, skating rink, field day or golf greens.

I. Particular Places

1. Dormitories. Dormitories may not be entered except after Mass to make the bed, after morning duties until the warning bell for study period, after Magnum Silentium and during free time on Sundays, Wednesdays, Saturdays and free days. Special permission must be secured from the Dean of Discipline or the Prefect of the dormitory for any exceptions to this rule. No showers are allowed after the Magnum Silentium.

Ventilation of the dormitories is taken care of by the Regulators assigned to do so. Others should refrain from interfering. After morning duties during cold weather the windows should be closed. Where there are shades they should be drawn according to the rules of the Prefect. After morning duties they should be drawn halfway.

There is a weekly inspection of beds and lockers, and these should not be moved or exchanged without permission. Bedspreads should cover all of the bedding so that none of it shows. The lockers must stand level or the doors will not close properly, and these should not be forced. Nothing should be put on top of the lockers. Soap should be kept in a soap container so as not to corrode paint and metal. Clothes and shoes should be inside the lockers and the doors kept closed. Waste paper and other refuse, such as shirt cardboard, should be put in the waste receptacle.

2. Rooms. One should say a prayer in the room before and after study periods. The furniture should be arranged according to the plan in the closet. Laundry should not be hung up to dry during the day. A crucifix

but no pictures is allowed on the walls. Bedspreads must be used, desks should be cleared off nightly, and the curtain on the closet should always be closed. No newspapers, either Catholic or secular, are allowed in the rooms. Inspection is held weekly, for which but one of the room residents need be present. It is helpful to inform one's roommate in advance when one plans to type. One should learn to close the door gently without slamming it, as this can be very disturbing to others on the floor. The washbasins in the rooms should be used for washing and shaving, not the ones in the common lavatories. Showers may not be taken after *Magnum Silentium*. One should try not to let the faucet snap back after drawing water, as this wakes others who have already retired. When using the washbasin after it is already dark outside, one should draw the blinds so as not to be silhouetted.

3. Classrooms. When a visitor is brought into the front of a classroom, all should rise. This is not done, however, in the library or the study hall. When a distinguished guest is being introduced in the conference hall, all should rise as he rises to speak and again at the end of the talk. The student in the seat nearest the front door should see to it that the blackboard is cleaned after class, unless the same professor will be teaching in the room next period. Students should refrain from writing witty remarks and drawing pictures on the board. One should keep his feet off the clothes of the person in front. Books should not be left in classrooms. Chairs should always be arranged and straightened before leaving, especially if the room has been used for play practice, a discussion circle or the like. When answering in class a student should speak loud enough to be heard by all in the room.

4. Study Hall. During study period students may leave the study hall to go to the lavatories, library or typing room. They may also study in a

classroom, but only when studying together with another student or when reading aloud, practicing a speech, recording or using the language records, makes this necessary. During study periods students should not be wandering around the corridors or browsing at the bulletin boards. No newspapers, Catholic or secular, are allowed in the study hall. The tops of all desks and chairs should be completely empty when one will be out of the room for any fairly long period of time. No filing boxes, folders, portfolios and the like should be left on the floor.

5. Library. If someone has reserved a book for a certain time, it is unfair to take it then. If one reserves a book and decides not to use it, he should cross his name off the list. One should be careful about shaking the table if someone else is writing. Feet should be kept off the opposite seat.

6. Book Store. One should exercise patience if he has to wait in line. Students should not press the storekeepers to sell them articles when the store is officially closed, as for example before Morning Duties or during the actual time of Morning Duties or manual labor.

7. Elevator and Stairs. The elevator is used by guests, faculty and Brothers and for the movement of freight. It is not ordinarily for student use. Students may use the elevator when they are escorting guests or moving equipment, as during manual labor. Heavy equipment and student trunks and shipping boxes should not be carried on the stairs, as they may chip or scratch the walls. Care should be taken not to scratch the sides of the cab. The trash squad should use the emergency switch with moderation so that others may make use of the elevator too. If some physical ailment of a student suggests use of the elevator, permission should be sought from the Dean of Discipline. Going up or down the stairs should be taken one at a time. When there is a lot of traffic those who

intend to move leisurely should take the side of the step near the wall, so that others may move faster.

8. Lavatories and Shower Room. The lavatories should not be used at all on the way from chapel to the refectory. When Mass is being celebrated in the oratory, the adjoining lavatory should not be used. No personal laundry should be hung in the lavatories. Washroom places should not be reserved in absentia by leaving toilet equipment at a sink. To protect against athlete's foot, students should dust between their toes after showering with the powder provided for that purpose. Any case that persists longer than two weeks should be reported to the Infirmarian.

To equalize wear on the locker room showers, and to maintain orderly traffic, each individual will be assigned a shower which is the only one he is to use. The exception to this rule is had if his shower is in use and another is empty. Those with rooms must shower upstairs on full class days. Students should make sure that showers are turned off completely.

9. Locker Room Inspection. The Dean or Assistant Dean of Discipline conducts inspection of the locker rooms and cloak room corridor immediately after dinner on Wednesday. Students should be at their places for inspection. All lockers should be in order, including the lockers of those excused from attendance. Athletic equipment and clothing which is not in season should be stored in the sub-basement. During the tennis season rackets should be stored in the special rack provided. Extra towels, sweat socks and the like should be kept elsewhere. Lost and mislaid articles of clothing, and personal property belonging to others which an individual finds on his locker room hook, should not be passed along to some other hook. These should be handed over to the Senior Prefect, who has the care of these items.

Norms for locker room:

Top Shelf

- a. At most two hats. Ordinarily, good hat should be kept upstairs.
- b. One box to be no bigger than approximately 12" x 12" x 6" is allowed for the storage of small articles such as hair oil, scarf, gloves, pipe tobacco, baseball glove and the like,
- c. Towel may be hung over front slat to dry.
- d. Books, papers, letters and magazines are out of place here.

Hooks

No more clothes should be kept on the hooks than a student could wear at any one time, although on a warm day he might not wear them at all. Insofar as possible, all clothes should be hung on separate prongs. These would be no more than:

Two pairs of pants	One jacket
Two sweat shirts	One pair of undershorts
Two sweaters	One athletic supporter

Floor Shelf

Work shoes, athletic shoes and shower clogs. Purpose of the shelf is to keep shoes off the floor. Rubbers and overshoes do not belong here.

Norms for cloakroom corridor:

Only overcoats, raincoats and extra jackets are kept here. Rubbers and overshoes should be kept on low shelf beneath hook.

10. Stage. The stage should be kept neat and clean at all times. Sawdust, scraps of wood and cloth and other debris should not be allowed to accumulate alongside, under or behind the stage because of the fire hazard. Stage properties and tools should not be borrowed without the permission of the Director of Dramatics or the Stage Director.

J. Indoor Recreation

The recreation room is the center of student social life and no one should be a stranger there. Since the present facilities are limited, thoughtfulness on the part of all is necessary in order that each may enjoy himself. Conversation is by far the favorite pastime. One should not, however, confine his talk to his classmates; a newcomer could be

welcomed into a group by possibly mentioning to him the topic of conversation so that he will not feel that he is intruding. It is good to join in a game if asked, provided one has no other obligation. All entertainments should be terminated with "Maryknoll, My Maryknoll" and "Viva Pio."

Violent horseplay should be confined to the out of doors since it disturbs others and frequently leads to some destruction. Tables, especially the ping pong table, should not be used as seats even during entertainments; also feet belong on the floor, not on the chairs and tables. Notices are not to be stuck to the wall as they clutter the room and mar the paint. Games, sheet music, magazines and records should be returned after use to their proper place. Waste paper belongs in the trash barrel, never the ash trays. Cigarettes should never be merely dropped to the floor and stepped on. Students should also be careful about leaning back in their chairs with head against wall or standing for prayers with hands behind their backs against the wall, as both habits leave smudges on the wall. This is the one room that the students can really call their own and all should cooperate in keeping it neat and clean and the games and equipment in good condition.

1. Television. Permission to watch television is granted by the Dean of Discipline for two occasions weekly. Tuning is done solely by the student appointed. When not in use the machine should be returned to the room behind the elevator. In order that TV may be enjoyed at these periods, ping pong, radio, piano and phonograph should not be played. Remarks are all right for one's immediate neighbor but loud conversation or group chats can drown out the sound for others. Those who do not like the show should go somewhere else to talk. Constant shouting at the operator is another source of irritation. It seems somewhat selfish to run all the way

from the refectory for a seat, and certainly it is unfair to save a seat for someone else. One should also be careful not to obstruct the picture.

2. Music, Radio and Phonograph. Radio is permitted during free time on the afternoons and evenings of Sunday, Wednesday, Saturday and free days, and only in the recreation room. Record players are permitted during free time in the classrooms of the second floor, but they should not be heard in the corridor. No music should be played anywhere in the building before 10:00 A.M. The two baby grand pianos and the electric organs may be used only with the explicit permission of the Director of Chant. When the priests' breakfast room is used for music practice, it is not to be considered as an auxiliary recreation room.

In the recreation room the phonograph should not compete with the radio. The group should listen to the radio program which the majority wants. The program is for those sitting around the radio, and it should not be played so loud that it becomes nerve wracking for the rest of the students who are trying to enjoy themselves in other ways.

It is the custom for each student to contribute one hi-fi record to the collection yearly. The enjoyment of listening to these records is diminished by those who roam in and out of the room, hold conversations, or decide to type while the music is playing. No one should consistently monopolize the hi-fi sets, for each student has an equal right to enjoy them. It is not necessary to abuse anyone for his choice of music.

3. Cards. Everyone should know how to play the more common card games, both for the pleasure they afford now and for the enjoyment they bring to oneself and others in later years. It is hard on the other three when a quartet of missionaries happens to be together for a while and all but one can play bridge. Some fail by coming to the recreation room only

to play cards. Also one should avoid not only getting involved in a select circle of card players who sit at the same table all the time, but also always playing with the same partner. Inferior and beginning players deserve patience and they appreciate someone who goes out of his way to teach them the various games. It is most fun for all if everyone is cheerful whether he wins or loses. It is courtesy and charity to accept an invitation to play if one is not reasonably engaged in some other activity.

Players should not touch their cards until all have been dealt out. One should pay attention to the play and the bidding so that he does not have to ask for an explanation, and should try to remember whose deal it is. All will agree that it is better to make a few mistakes than to deliberate for minutes before playing a card. Fast play makes a game interesting; lengthy rehashing and bickering between partners is irritating. Talk between partners which gives information about what is in each other's hands is unfair. Kibitzers should not play the hand for a player nor should they give away information by their remarks and gestures. Playing for money is forbidden. Cards should be returned to the drawer after playing.

4. Ping Pong. No individual ought to monopolize the ping pong table. A continuous winner should relinquish his paddle to someone who is waiting after he has won three games. There should be no ping pong right before manual labor, as the recreation room is too crowded. Banging the paddles on the end of the table gradually ruins both.

5. Shuffleboard. Boxes, clothes and especially incoming laundry should not be stacked on the shuffleboard, as it then cannot be used. The same individuals should not monopolize the game. One should give his opponents room to shoot.

6. Bulletin Board. All notices on the students' bulletin board should be neat and legible, preferably typed. Good paper should be used, not the back of an old envelope that has been in one's pocket for a week. Paper should not be torn but cut to size. The date posted should be in the upper right hand corner. It is best not to add wise sayings to notices as they invariably look cheap and messy. Also few appreciate the practical joker who signs other people's names to lists without being asked. The senior prefect should clean the board a couple times a week. Chairs, tables and group discussions should not block entree to the board. On the other hand it is rude to force one's way to the board when there are a lot of others trying to read it.

7. Food Packages. The student receiving a package has a right to open, sample and dispose of the contents as he sees fit. Other students should not dig in to his package until he offers it to the crowd or lays it on a table. One should not act like an animal by running to the food, grabbing a lot and stuffing it in one's pocket. One should never open another's box, nor should packages of food on the owner's chair in refectory be plundered. Those who eat the food should help clear away the crumbs and wrappings. Food received ought to be shared, and it does seem strange to reserve food for six when one is at a table of twelve.

K. Sports

Sports form the major portion of the organized recreation periods. They not only present an opportunity for letting off steam, relaxing the individual and promoting his physical and emotional health, but in addition they provide excellent opportunities for growth in the natural, social and moral virtues. Here one has an opportunity to acquire patience, humility, adaptability, forgetfulness of self, cooperation, sociability, perseverance, honesty, charity, courage and many others. Sports help to

harden a man who may tend to be soft. One sport may bring out facets of one's character not really tested by another. That is why it is so important to try one's hand at a variety of sports, not just at the few one excels in. Skill in certain sports can itself be an asset to mission work, for those who will be assigned to work among the youth. Some sports like football and soccer call for courage, some like basketball for teamwork, some like golf for calm concentration and patience. For this reason one ought to vary the sports he plays from day to day.

Playing with the same partner habitually is similar to belonging to a clique. It is better to pick up a partner at the site of the game than to make advance arrangements. In sports like handball, golf and tennis, games are best if the partners and teams are fairly evenly matched, so for the most part a very poor player should not try to team up with one of the experts. It is charitable to be a fourth when asked, if one can conveniently do so. Those who are more experienced and skilled in a particular sport should at intervals shoulder the responsibility of inviting men into games which they have never played before and of teaching the fundamentals to the beginner. These experts might learn a little patience by taking a turn at sports in which they do not shine either. Perhaps the first effort of a novice should be to get the rules down. One of the greatest handicaps to spirited and enjoyable play is loading a team with more than the required number of players. This is the bane of certain seminary sports like soccer and volleyball.

There is a tendency for those who are not good or perhaps interested in a particular sport to become conversationalists or comedians. To have a good game everyone has to play the sport hard with the intention of winning, while at the same time being prepared to accept defeat gracefully. It is a good principle to always adhere to the decision of the

umpire and referee without raising a scene. This is a mark of true sportsmanship, and besides most decisions tend to balance out over the long haul. Furthermore, here at the seminary most such officials do not relish their jobs and there is no point in making life harder for them. All should cooperate in keeping a game cool. It is cruel to needle a fellow about his poor playing. There is very little constructive good that comes from balling out one's partner or from alibiing about one's own mistakes. A pleasant "thank you" after a game is usually appreciated. The student body as a whole ought to support the outside games which their teams play with other seminaries and should applaud the good plays of the visitors.

Because of their manual labor assignments some are habitually delayed and never get an opportunity to play the first game. Others do not scruple to quit manual labor early to be the first on the court. A few will go to almost any lengths to escape participation in physical exercise. Some play very slowly, which is a penance for those waiting, since scheduled recreation time is less than an hour. Everyone on a team should get his fair share of playing and all should try to play as a team. Ordinarily one should not claim a special position for himself. Substitutes do not like to sit on the sidelines for most of the game watching the brilliant play of their more skilled teammates. Win or lose, they would far prefer to participate. Playing the infield in softball and calling the plays, passing and receiving in football should not be the prerogative of a select few. Everyone deserves a fair share of turns at the more choice positions too.

Each should take care of the house equipment as if it were his own, for it belongs to all. A student should look around before coming in to see if anything has been forgotten, including the sweater or jacket of

another. It is certainly selfish to habitually leave it to someone else to bring in the bats and bases. Equipment should be returned to its proper place and broken items should be reported to the Master of Games. Leather balls are ruined by use in the rain. It is a cheap trick to hide away house equipment for oneself. One ought to get permission before borrowing and then should not be one of those who borrow the same stuff from the same fellow year in and year out.

One who expects to miss a great many games should not sign up for a league, for in signing up one takes on the obligation of showing up for all the games and of being there on time. Failure to observe this leads to the delay, postponement or cancellation of many contests. If one cannot make a game he should inform his captain in advance or get a substitute. The fewer substitutes the better, for in drawing up the teams an attempt is made to make them of approximately equal strength, and free substitution destroys this balance. Captains of league teams should be careful in correcting and criticizing their men. Tournaments become tedious unless run off quickly, and this requires the cooperation of all participants in running off their matches on time.

1. Basketball. Usually there is no referee for basketball. As a result there is a tendency for games to become unnecessarily rough. There should be no purposeful fouling in order to stop a basket. One should watch his hands and feet when jumping and avoid shoving when scrambling for the ball. A big man should be careful of throwing around his weight. Charging is as much a foul as blocking. One should admit his foul and not have to wait to be told. No acid comment is necessary if accused of fouling. What another man says about fouling and out-of-bounds should be respected. It is best not to call fouls too close in this type of game as it helps avoid argument. There should be no such thing as

roughing up the man who committed the foul against oneself, nor is there any need to be overcourteous in apologizing every time one brushes the next man or misses a shot.

There should be active participation for all. Some hog the ball and do all the shooting. There are five on a team and no need for stars. One should do more passing than shooting.

The first out to the courts should get to play regardless of ability. Some monopolize the courts by getting there first every day. Others seldom get a chance to play because of their manual labor jobs. Half court games take care of more players at critical times when the fields are wet. There should be no more than five on a team and the sides should each have the same number of players. The nearest one should retrieve an out-of-bounds ball.

2. Golf. In a friendly game of golf the opponent should be quick to help look for a lost ball. After a reasonable time the loser should suggest the dropping of another ball with the penalty of a stroke. If this causes considerable delay, other matches should be signaled to play through and one should not continue to play until they are out of range. One should never play through the team ahead without a signal from them. Players should move along quickly, for the time for play here is short. It is helpful if different teams start on different holes. In free time twosomes move fastest. When there is a possibility of the ball reaching someone ahead, the player should not fail to yell "Fore" in advance. Players should be especially careful near the football and baseball fields. Non-playing students should not block the fairways.

One never walks ahead of a player who is farther from the green than oneself. It is dangerous and may create a mental hazard for one's opponent. One should not talk when another is shooting and should stand out of his

line of vision. One should never touch a ball just to see if it is his; he ought to be able to tell by looking. Cut turf should be replaced and pressed down with the foot. A player should always watch his opponent's ball and mark its direction and position. One should never chip into a green when another party is putting. Greens should not be walked on needlessly and of course the golf bag is never laid on the green. The stick should always be replaced in the cup and if a sprinkler is moved it too should be returned to its original position before leaving. On the tee the player who has the honor has the right to play before his opponent tees the ball. One should not play from the tee until the party ahead has played their second stroke. The last man to tee off should not be deserted by the others.

It is best to get advice from an expert but then to play with someone of one's own calibre. One should make it a principle not to play with the same players habitually. Borrowed clubs should be cleaned before being given back and all lost balls should be replaced.

3. Handball. There is no reserving of courts except during a tournament. The first four play the first game and the next two play the winners. Winners ought to step out after winning two games. Players should not start a second game quickly and quietly before those waiting for next game know what has happened. On free afternoons, when there are lots of empty courts, one should not ordinarily ask for winners but should round up his own group. Those who agree to a set of games on a free afternoon should not leave after a game or two.

When one's partner is serving one should stand off the court, so that the opponent has a chance to see and return the serve. At the same time one should be careful not to interfere with play on the adjoining court. One should not run across another court while a game is in progress.

For the most part, those playing a game ought to chase their own ball rather than shout to others to get the ball for them, but he should retrieve a ball for others when it comes on his court. If a ball goes over the wall, all should watch where it goes and take turns chasing the ball. One's partner should be allowed to take whatever comes to his side even if he is not as good as oneself. The ball should not be served until the opponents are ready.

4. Skating. The hockey and non-hockey factions along with the Master of Games should work out some agreement for the use of the ice when skating weather arrives. Hockey players should play to win but not to maim. The stick should never be raised above the waist. When there is a shortage of sticks, it is generous to share them. One who borrows skates should take care of them by not walking on anything but ice and by wiping the blades dry after use. The ice will be smoother if it is not used on wet days.

5. Soccer. A soccer team should contain no more than eleven men. Each should play his position and allow the others to play theirs. Roughness should be kept to a minimum by avoiding bodily contact. One should play the ball, not the ankle of his opponent. Sneakers are the best footwear; boots and workshoes should be used only in snow and slush. Pushing and tripping are illegal. When played correctly this is a real team game with lots of passing. It is thoughtful for one to switch with someone else in a less active position occasionally, e.g., from linesman to goalie.

6. Softball. There should be no more than ten to a side. Each should get a chance in the infield as well as in right field. There is most fun when speed pitching is confined to the good batters and the poor players have a chance to hit. This gives the fielders a little exercise too. If one runs in from and out to his position it is possible to squeeze

in a couple of extra innings. There should be no stalling.

7. Tennis. There should be no saving of courts; first come first served. When there are extra players doubles rather than singles are played. One ought not to monopolize the tennis courts by playing all day every day. When a group is waiting a time limit or short sets should be played. When finished it saves the net to loosen it.

It is courteous to return balls to other courts. When one's own ball goes astray one should walk around another court, not across it. If it is necessary to intrude on another court one should wait until the volley is over. The receiver of serves should not dally between the first and second as it throws the server off. When one player is chasing a wild ball the other can be gathering those at the net. The partner of the server picks up the balls for him, which saves time and enables the server to concentrate better. When throwing or batting the ball to another player or court, one should be careful in aiming so that the other will not have to chase it. One should get his own balls and racket, but if necessary to borrow he should ask first.

One should accommodate himself to the average of the group. The "pro" ought to take it easy on the beginner. One shouldn't be choosy about his partner. While watching a tennis match it is very impolite to talk and kibitz; tennis requires concentration and quiet.

8. Tobogganing. One should make sure that all are on board and that the coast is clear before starting. Jumps on the run put an excessive strain on the toboggan and quickly ruin it. Each should take his turn carrying the toboggan back. More get a chance to ride if instead of watching the next ride the man pulling the toboggan returns immediately. One should stay off the run on the return.

9. Volleyball. This is a fast and skillful game if played correctly with six-man teams and regular passing to the men in the front row. The game should not be made a farce, for this ruins it for those who really like the game. Beginners should use two hands and each man should play his own position.

10. Weightlifting. The weight room should be kept clean and orderly by its patrons. Refugees from the winter cold ought not to rendezvous there. Lifting heavy weights requires concentration, and it can be dangerous to tell jokes or to tickle a person while he is at work. One should be thoughtful enough not to give a person a weight for a chest press or deep knee bend and then walk away leaving him trapped with the weight. If there is only one bench for the bench press, others should be given a chance to use it. One should not monopolize a bar and should show himself willing to break down weights for someone not quite so strong. Amateurs who desire to learn should be taught the procedures. One should always be sure that the weights are tightly fastened. No student should focus his athletic endeavor solely on this sport.

I. Developing One's Talents

All admire the man with talents, but many stop at this and do not fulfill many of the potentialities really open to everyone. These are a source of satisfaction and pleasure to oneself and an asset in one's contacts with others. The following are some of the things anyone can learn to do reasonably well. Opportunities for learning most of these skills are present in the co-curricular program.

1. Drive a car.
2. Swim.
3. Skate.
4. Play golf, tennis, softball. These one may be called on to play as a priest.
5. Play bridge. Also other card games, checkers and chess.
6. Take good pictures. Develop film.
7. Typewrite. Not by the famous Hunt & Peck method of the amateur but by the touch system of the professional.
8. Cook. One may have to teach his houseboy on the missions.
9. Sew, darn and iron. It is not recommended that a man take up fancy needlework. On the other hand, it is worthwhile to know how to replace a button or gather together a tear in one's sock or to press a pair of pants.
10. Handle carpenter's tools for simple repair jobs.
11. Understand the workings of a car and a gasoline engine.
12. Know at least the fundamentals of practical electrical work so that one can fix a lamp or toaster and change a fuse.

VII. THE PARTICULAR RULE

This RULE is designed to develop the mission vocation of Maryknollers. Composed and promulgated by lawful authority, it should be accepted as manifesting the Will of God in the accomplishment of that purpose. It has far-reaching value in developing strength of will, and in forming the habit of ready obedience, without which no missionary can be successful. Each student should be convinced that it is a God-given instrument to prepare him for his future work. The student whose conduct betrays a failure to grasp the fundamental value of the observance of the RULE in his training, shows that he is little fitted to withstand the severe trials of the apostolate in foreign lands. This RULE covers only the fundamental regulations; more specific application of certain details will be found in the Calendarium, Curriculum and Horarium, and in the previous chapter on Courtesy, Custom and Etiquette.

No one should consider himself exempt from the RULE, but each student shall strive earnestly to observe it and to arrange his occupations so that he may never, if possible, be prevented from doing all that is prescribed. Obedience to the RULE ought to be entire, exact and supernatural. It is the responsibility of the individual student to make himself familiar with these regulations, and ignorance is no excuse after a violation.

The Dean of Discipline will represent the Rector in the maintenance of discipline and the granting of permissions. Extraordinary permissions, such as a change in the schedule of the whole house, general smoking permission, the inauguration of new co-curricular activities, the taking up of a collection, emergency trips home and others of similar scope are granted only by the Rector or the acting Superior.

A. Exemptions

A student who cannot conform to the RULE shall make that known to the Dean of Discipline. If a student foresees that he will be unable to attend an exercise or class, he shall notify the one who presides at that exercise or class. A student who has a House Office or other responsibility such as a Morning Duty or Manual Labor assignment, and foresees that he will be unable to attend to such a task, shall notify the priest in charge opportunely so that a substitute may be provided. When a student has failed on a point of the RULE he shall inform the Dean of Discipline immediately after the noon or evening meal of the same day.

A sincere spirit of obedience will prompt a student not to request permission for unnecessary or unreasonable exemptions. No exemption from the RULE shall avail beyond the end of the month in which it shall have been granted. Further extension must be obtained from the Dean of Discipline, and in no case may it be presumed. In the absence of the Dean of Discipline, permissions shall be sought from and reports made to the Assistant Dean of Discipline, and if the latter is also absent, from and to the Rector or the priest who replaces him.

B. Permissions

<u>Nature</u>	<u>Source</u>	<u>Means</u>	<u>Remarks</u>
1. <u>Off-property</u>			
a. Nearby towns	Dean of Discipline	Oral	
b. Chicago	Both Rector and Dean of Discipline	Special form	
c. Home	Rector, Dean of Discipline, & Rev. M.L. Prefect	Chicago form	Granted only in exceptional cases such as marriage or funeral of close relative. Tell professors in advance.
d. Doctor, dentist or oculist	Dean of Discipline & Rev. Infirmarian	Special form	All appointments are made by Rev. Infirmarian
2. <u>Telephone & Telegraph</u>			
a. To call outside	Dean of Discipline	Special form	Off-property permission includes calling cab. Other calls limited to rare cases of emergency and necessity.
b. To receive call	Dean of Discipline	Porter refers matter to D. of Discipline	Dean of Discipline is only contacted when party indicates emergency such as death at home.
c. To receive message	Dean of Discipline		Porter gets permission to deliver message.
d. Calls when off property			Allowed only on Chicago days & at no other time
3. <u>Visitors</u>			
a. Meals	Dean of Discipline	Oral	Not ordinary procedure. For those from distance.
b. Overnight	Both Rector & Dean of Discipline	Oral	
c. Other than on 2nd Sunday	Dean of Discipline	Oral	When family circumstances favor another Sunday.
d. Unexpected and weekday guests	Dean of Discipline	Oral	When Dean or Asst. not available, any priest may grant. Leave name of priest at Dean's room.
4. <u>Extraordinary</u>	Rector	Written	Change of horarium, hikes, collections, new societies, refreshments, Plan house & cocurricular jobs ahead to avoid requesting exceptions from schedule.

C. Meals

Everyone on reaching his place in the refectory at meal time should face the Crucifix. The prayers before and after meals shall be said habitually by the Lector appointed for all community prayers; the responses should be memorized and recited attentively. At the beginning and end of each meal all waiters should be in the refectory to assist at the prayers. Anyone arriving late should face the Crucifix and recite the short form of the prayers in private. At dinner and supper napkins should not be unfolded until after the reading of the New Testament. Restraint should be the watchword in the refectory, as table manners often reflect character. The table manners of polite society should never be ignored.

No student, unless confined to his room or the infirmary, is dispensed from taking meals with the community. No one may leave the refectory before the end of the meal without permission. The "second table" is reserved for the Mass servers and waiters. It is forbidden for others to eat at the second table without permission of the Dean of Discipline. Outside of the regular hours for meals, no student may go to the refectory, serving room, kitchen, etc., without permission from the Dean of Discipline, except on assignment. Express permission is required from the Dean of Discipline for a student to dine with a visitor in the guest dining room.

D. Study Periods

The time outside of community exercises and special duties should be devoted to study. All private studies should be subordinate to those required in the approved Curriculum. All class exercises and class assignments should be carefully prepared. In studies, as in all other occupations, it should be remembered that perseverance is the keynote of success. A student should aim to have a good method of study, to try to master each lesson as it comes and to acquire concentration. He should keep in his private library only useful books, presenting a list at the beginning of the year to the Dean of Discipline and informing him promptly of new acquisitions. He may not read or own books condemned by the Church without special and explicit permission.

He should be careful, however, not to let study encroach on the required spiritual exercises. He should recall before each period of study that the "light of savants comes from God," and he should never fail to begin his study with a prayer to the Holy Spirit.

E. Classes

Every professor has a right to the respect of his class. A rigorous silence must be observed during class time. All should stand when the professor enters the room, and there should be no talking after the final signal for beginning class.

If students are allowed to propose difficulties they should see to it that their questions bear on the matter under consideration. Objections should be offered in good faith and not to waste time, to exhibit brilliancy, or in a spirit of levity. The explanation should be received respectfully. A combative spirit should be avoided.

3. Rosary. The Rosary shall be recited daily at a scheduled or optional time as determined by the Horarium and Calendarium. It should in no case be omitted. It has been a Maryknoll custom to recite the Rosary in groups when returning from walks.

4. Spiritual Reading. The Spiritual Reading period provides an opportunity for the Rector and other superiors to address the students in a body, to arrest irregularities, and to call attention to the special phases of the ecclesiastical year. The common Spiritual Reading exercise is not a substitute for private spiritual reading, but in addition to it. Each aspirant's private spiritual reading shall be governed by the directions of his Spiritual Director and his individual needs. Every student should reserve at least twenty minutes each day for private spiritual reading and the reading of the Scriptures.

5. Visit and Mass. A daily visit to the Blessed Sacrament of at least ten minutes should be made according to the particular rule of each student, in addition to the other prescribed spiritual exercises. Daily reception of Holy Communion is recommended for all. All should assist at the daily Community Mass.

6. Confession and Direction. Each student should choose his confessor shortly after arriving and should approach the Sacrament of Penance at least once a week. There are two official spiritual directors, and every student must consult the one to whom he is assigned at the appointed times, usually once a month at least. This does not exclude the right and duty of each student confiding his particular spiritual needs to his regular confessor. There are several official confessors, but any student is free to approach any priest for his peace of conscience.

7. Liturgy. Gregorian Chant should be rendered intelligently, and all ceremonies should be conducted with dignity. Special care should be taken not to pronounce the language of the Church in a slovenly manner, nor to recite its prayers with undue haste.

8. Recollection Days. Every month there shall be a day of Recollection, usually on the first Sunday of the month, as a preparation for a good death. Silence shall be observed on that day until dinner at noon. The morning shall be devoted to special spiritual conferences and other exercises according to the Maryknoll tradition.

H. Letter Writing

Letter writing on the part of a student is a filial duty to his family. Hence, each student shall write to his parents or guardian once a week. All mail, both incoming and outgoing, is subject to supervision. Any attempt to evade this would be considered as a serious defect in a student's deportment, worthy of severe correction.

I. Walks

Wednesday each week shall be devoted habitually to a long walk, manual labor, or sports, which should start not later than 1:30 P.M. and continue at least until 3:30 P.M. All who go for a walk should return by 5:00 P.M. at the latest. During the late fall, winter and early spring, no one should

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be on the road after dusk. Students leaving the grounds are to be divided into groups of not less than three -- the senior being responsible for his entire group -- and each group shall have a specific destination. Before leaving, the senior of the group shall enter in the book provided for the purpose, his own name and the names of those in his group, stating the destination selected and the time of departure.

Each student should make a brief visit to the Blessed Sacrament before the walk; also while outside the Seminary, if in the neighborhood of a church or chapel, and on his return. There should be no loitering in villages, and no separation of members from the group. On walks the only business establishment which may be entered is the Dairy Bar, but this is not an adequate destination for a Wednesday 1:30 to 3:30 walk. Visiting private homes, theaters, pool rooms, bowling alleys, or places where alcoholic drinks are served is strictly prohibited. Smoking is allowed on walks. On returning from a walk the leader of each group should immediately write the time of return in the book provided. Off-property walks are permitted on afternoons of holidays, Wednesdays and Sundays. On walks along highways, because of heavy traffic great caution should be used and large groups should be avoided.

An all-day walk may be taken if permission is secured from the Dean of Discipline at least three days in advance, so that the Business Manager will have sufficient notice. The senior student should ask permission for the others, indicating the number and destination, and should sign in and out in the book provided. Food will be provided by the Business Manager on request.

J. Campus Bounds

Students may leave the grounds, except as otherwise prescribed in this RULE, only with permission from the Dean of Discipline, after presenting sufficient reason and making known the destination. Absence should be so timed as not to interfere with one's duties. The student should sign in and out in the book provided. Permission to visit Chicago should be requested only in exceptional cases. Ordinary purchases can be made in nearby villages or at the seminary store or through the office of the Business Manager. When permission has been given for a student to visit Chicago, he must return as soon as he has completed his business; in every instance he must return no later than 6:00 P.M. Permission to visit Chicago does not include that to make social calls or to attend a theater, except on scheduled Chicago days. Permission to visit nearby villages is restricted to the weekly holidays in the afternoon. Most village stores are closed on Wednesday afternoon. To sleep away from the house requires an urgent reason and is granted only by the Rector. Chicago permission is granted by the Dean of Discipline and requires the further signed approval of the Rector.

Students may not go at any time to the kitchen, store rooms, priests' recreation room, brothers' quarters, priests' pantry, guest refectory, porter's lodge, radio room, Glen Echo room, clubhouse, convent, tailor shop or boiler room without special assignment or express permission. The sub-basement is out-of-bounds with this limitation: that the trunk room section may be entered every Saturday from 3:00 to 6:00 P.M. Catechists who teach on Wednesday afternoon may spend the 1:30 to 3:30 period

anywhere indoors with the exception of the locker and recreation rooms. Students may not visit patients in the infirmary without the permission of the Reverend Infirmarian. Students may visit the Business Office only between 3:15 and 4:15 on Monday, Tuesday and Friday, and between 3:00 and 4:30 on Wednesday and Saturday.

K. Silence

It should always be remembered that the seminary is a house of prayer and study. The spirit of a religious house may be gauged by its adherence to the rule of silence. There should be silence at all times in the study hall, library and lavatories, on the stairs and above the second floor. Silence should be observed in the immediate vicinity of the study hall and chapel even during free time, and there should be no loitering or congregating there. There should be silence after night prayers in the main corridor, even though free time follows. During Manual Labor and Morning Duties students may talk in the study hall, library and the lavatories below the third floor. During hours of silence it is forbidden to disturb the atmosphere of recollection by singing, whistling, playing musical instruments, slamming doors, walking heavily, shifting furniture or other noisy activities.

L. Personal Relationships

Each student should learn carefully the rules of politeness and Christian courtesy; and he should give to each person with whom he associates the deference and respect due to rank, age and dignity.

1. Priests. He should hold in deep respect his superiors and the members of the Faculty, seeing in them the representatives of Christ, Whose service he has accepted; hence he should not presume to judge or criticize them. He should allow no feeling of aversion to them, individually or collectively, to lodge in his heart. He should never allow to escape him a word or a sign indicating lack of respect. If a student should forget himself in rendering this due respect, he should repair the fault at once and make proper apologies. He should never communicate to others, in the house or outside, unfavorable criticisms of his superiors or fellow Society members.

2. Fellow Students. In relations with his fellow students he should constantly recall that all in a Maryknoll house are members of the same family, working with one heart and one soul for the same end: the glory of God and the salvation of men. To one another students owe respect, kindness, affability, indulgence and patience with faults. There should be no feelings or manifestations of ill will, nor, on the contrary, of particular friendships which disrupt the community spirit. Envy and jealousy should be speedily stifled; and while duties must be regulated, it is well to remember that in works for God the main purpose is that the work be well done, the person doing it being relatively unimportant.

Care must be taken to avoid subjects that might cause heated discussion or dissension. Talking for the love of argument is to be discouraged. Nationalism and race prejudice must have no place in a religious house so distinctly Catholic as ours; all students should rejoice in the fact that Maryknoll binds its members, of whatever nationality or race, in the strong

unity of faith. The correct address of a fellow student on more formal occasions is "Brother," especially when talking to Superiors. Care should be exercised to avoid using a nickname in the hearing of strangers.

3. Religious Brothers and Sisters. The Maryknoll Auxiliary Brothers should always be addressed with the title "Brother." Oblates, servants and guests should be treated with due respect and kindness, but not with familiarity. Our Maryknoll Brothers are not our servants but the servants of Jesus Christ. No student should ever be unmindful of the devotion of our Brothers which, with their position of equality in the Maryknoll family, entitles them to our deep reverence and affection.

The religious Sisters who sacrifice their lives in the works of our Society deserve our utmost consideration. We should see in them living examples of the virtues of Our Blessed Mother, never imposing upon their services, and always treat them with profound courtesy and reverence.

M. Visitors

Visitors should be advised to come only during the hours regularly assigned for the purpose and on days permitted. No student should accompany guests off the grounds without permission from the Dean of Discipline. Permission to visit the Convent with guests is granted only for a very special reason and by the Dean of Discipline. Any gifts received while guestmastering other than personal visitors should be considered gifts to Maryknoll and turned in with all pertinent information to the Business Manager.

N. Community Property

Windowsills, desks, tables, etc., should not be used even as a temporary repository of books, clothing, etc. No furniture owned by the house may be exchanged or moved without permission of the Business Manager. Nothing should be thrown out of the windows, nor should rugs or carpets be shaken out of windows to remove dust. Proper disposal should be made of all waste materials such as paper, old clothing, shoes, etc. Waste water should be poured into the slop sinks, and care must be taken not to obstruct the waste pipes and drains. Similar care should be observed throughout the house. Every student should avoid making extra work for others, and should in passing remove any eyegore which he may observe, even if it is not his special charge. The last to leave a room should close the windows and turn off the lights. Students should avoid leaving grease stains and smudges on the walls from their hands. This occurs especially when holding on to walls near doorways as one passes, reaching around in the dark for light switches, and opening and closing switch boxes without using the handle.

O. Prohibited Articles

Students are strictly forbidden the use of private radios, victrolas, cooking equipment, special furniture and similar articles which may tend to weaken the spirit of apostolic simplicity that should characterize the candidate for the missionary life. Books or magazines condemned by the Church may not be retained or read, nor those which are of their very nature incompatible with the ecclesiastical spirit. No alcoholic beverages may be brought on property nor used by a student without a phy-

sician's prescription.

P. Use of Tobacco

The use of chewing tobacco is forbidden and smoking is permitted only in places and at times approved by the Rector. Violations of the regulations concerning the use of tobacco will be considered a serious failing against the required discipline.

Smoking is permitted during Free Time. Dishwashers may smoke daily after supper, after dinner on Wednesdays, Sundays and free days, never after breakfast. Waiters may smoke at these times ONLY after the waiter's table has been cleaned off and when waiters are actually helping on dishes. Special rules are posted in the infirmary for the students confined there. The student assigned to the porter's lodge may smoke when this is allowed to the rest of the student body. With these exceptions, the only place smoking is permitted inside is in the recreation and locker rooms. There should be no smoking at or near the front entrance. Students engaged in approved volunteer manual labor may smoke in places where smoking is allowed. When smoking outside, cigarette butts should be shredded before being discarded.

Smoking is not permitted at movies, debates, plays and certain entertainments, nor is it permitted in the recreation room after supper when a play is to follow. Those attending a play are not permitted to smoke even outside during the intermissions, nor is anyone working on the production of the play with the exception of actors who are on stage. A short smoking period is granted at the completion of the program.

Q. Vehicles

Permission must be sought from the Dean of Discipline to rent a boat or plane, as well as an automobile. Permission to ride bicycles or horses is limited to Chicago days. The seminary assumes no liability in such cases. Students should not hang on to the outside of trucks, tractors or cars, but should sit down inside the vehicle.

1. Owning a car. Not allowed at or near seminary.

2. Renting or Delivering a Car. When the trip is a long one, as home during vacation periods, the following items of information must be submitted to the Dean of Discipline for his files:

- a. The signed permission of the Dean of Discipline. The student keeps a duplicate.
- b. Permission in writing from the parent or guardian of each member of the group.
- c. The place (if possible the name and address) and the time of any planned stopovers.
- d. The name and address of the person to whom the car will be delivered and the date of delivery.
- e. The name, address and phone number at which the student may be reached after delivery in whose name the car is signed out.

When students plan to rent a car for Chicago day, the Dean of Discipline requires for his files the names of the members of the group, the destination and his signed permission.

3. Driving House Cars Off Property. Special permission is required plus an Illinois driver's license. Permission to take a driving test for an Illinois license must be sought from the Rector.

4. Driving Trucks on Property. Permission of the Business Manager or of the Reverend Manual Labor Prefect is required. Permission is not granted to use house cars for practice or driving lessons.

R. Penalties

The following acts will be punished by severe penalties, not excluding expulsion:

1. Faults against the essential duties of the Christian life, such as:
 - a. Reading or keeping bad books or other literature which are either condemned by the Church or which may be subversive to the clerical spirit.
 - b. Striking another.
 - c. Creating divisions in the community.
 - d. Fostering particular friendships.
 - e. Obscenity or irreverence.
 - f. Intemperance.
 - g. Introducing into the house or possessing alcoholic beverages.
 - h. Any grievous transgression against the precepts of God or of His Church.
2. Those against the good order and Rule of the community:
 - a. To leave the property without permission.
 - b. Seriously to violate the regulations concerning proper deportment, etc., on walks.
 - c. To sleep outside the house during the school year.
 - d. To enter another student's room without permission.
 - e. To intrude on the mail, desk, locker, trunk, etc., of another.

S. Reasons Leading to Dismissal

The ordinary reasons for the dismissal of aspirant students are the following:

1. A weak physical condition, poor health, or notable organic defects.
2. A lack of sound judgment, of proficiency in study, or of sufficient knowledge of or aptitude for languages.
3. An excessive attachment to one's own views; fickleness of will; a fastidious, presumptuous, hot tempered, restless, or difficult character; a character given to much seeking of personal comfort.
4. An unrestrained inclination to melancholy, scrupulosity, unsound doctrine, insubordination, especially to the Holy See.
5. A lack of sound moral character, or want of reserve in dealing with persons of the other sex; intemperance in the use of wine or alcoholics.
6. A lack of zeal for the salvation of souls, a want of taste for prayer,

a want of humility, of sacrifice, of study, and of observance of the rules.

7. A student guilty of a grave external fault against faith or morals shall be summarily dismissed.

T. Subsidiary Regulations

The local Curriculum, Calendarium and Horarium will be supplied to each student at the beginning of each term and a copy will be habitually posted on the house bulletin board. The Rector will post notice of special changes and local customs, which amplify this Rule, on the bulletin board for all to see. The local Curriculum, Calendarium and Horarium shall be equally binding on all students and considered part of this RULE. Special instructions of the Rector in the application of this RULE to local circumstances and his interpretation of this RULE shall have the force of law unless otherwise provided by competent authority.

U. Medical Care

Except for the services provided by the local Infirmary, each student is responsible for the financial expenses connected with any illness he may incur. This financial responsibility includes dental work, eyeglasses, medical prescriptions, etc. Students whose illness may require a financial outlay beyond their means should not hesitate to present the problem to the Rector, who is qualified to offer assistance in certain instances.

No student may undergo a major operation without the approval of the Superior General, or in case of an emergency, the Rector. Those under twenty-one years of age are required by the laws of most States to secure the written permission of a parent or guardian before submitting to an operation. In case of urgency, the Rector will provide.

Every year during the summer vacation at home each student should have a thorough medical examination and take steps to remedy any health deficiencies. During the same period he should have his dental work cared for, and his eyes fitted with proper spectacles when needed.

V. Vacations

During the summer and Christmas vacations at home each student should always give that good example expected of a candidate for the priesthood. On return from summer vacation, or a leave of absence, the student should present to the Rector a written report from his pastor as to his conduct. Ordinarily, daily Mass and Holy Communion should be the order of the day while on vacation. Weekly confession should not be omitted, nor the other spiritual exercises expected of a Maryknoll student.

When it is necessary for a student to work during his summer vacation, he should secure in advance permission from the Rector, and give assurances that the environment in which the work will be performed will not be injurious to his vocation. The student's companions during vacation should be those whose lives are known to be exemplary. Association with persons of the opposite sex, dancing, frequenting recreational centers of questionable reputation, unrestrained indulgence in theaters, etc., are prohibited.

W. Summer Vacation RULE for those at Seminary

While the Horarium, Calendarium and Curriculum are greatly changed during the summer vacation period at the seminary, the usual seminary RULE, including the entire sections on silence, dress, personal appearance, bounds, vehicles and all other sections have the same force as during the year unless otherwise noted below. Students do all Mass serving before 8:00 A.M., wait on table and wash dishes at all meals; take complete care of all refectories and the dishwashing room, launder the napkins, etc.

Two Chicago days will be permitted for each six-week stay. The student must not leave before 9:00 A.M. and must return not later than 9:00 P.M. He must see to it that his customary duties are taken care of in his absence. Chicago days must be taken on Wednesday, Saturday and Sunday. Off-campus walks are permitted on Sunday, Wednesday and Saturday. Students must sign out. Movies may be attended. Tennis or swimming at Wheaton, Glen Ellyn or Lombard is forbidden.

The Rosary and the visit to the Blessed Sacrament are made privately.

Each student must either send his laundry home or pay a \$3.00 fee for a six-week period. House laundry machines may not be used for personal laundry.

Smoking is permitted outside during Manual Labor and Free Time. It is permitted inside in the recreation and locker rooms and in the porter's lodge for the man on duty, but only during Free Time. There is no indoor smoking during dishes or Manual Labor.

VIII. PHILOSOPHY THESIS

A. Choice of Subject

1. The thesis topic should be chosen by the student on his own initiative but with the approval of a professor of Philosophy. The thesis title, with an introductory outline and introduction, must be handed in before the end of the second semester of the first year of Philosophy. After that time, as a general rule, no change of topic will be allowed, although a further limitation of topic may be allowed.

In the past groups of students have found it rewarding to get together and select thesis topics centered around a common theme, each taking a different facet of some one problem. Perhaps the prime advantage of this approach is that one becomes aware, often for the first time, of the tremendous complexity of any problem, and has the valuable personal experience of trying to integrate the many aspects of a problem, overlapping into a variety of sciences, into one cohesive unity. Another important advantage is that one has other students with whom he can discuss his ideas and trade information and bibliography. Also there is greater likelihood of the library purchasing needed source materials, and the director of such a seminar can give more specialized help than if his topics are scattered over many areas. Some past seminar topics have been the philosophy of history, the unconscious, love, truth and symbolism.

2. The topic must be taken from the field of Philosophy or treat of a philosophical aspect of an allied subject. One of the various subjects considered in Thomistic Philosophy (i.e., the various objects in reality and "entia rationis") can be treated from any one of three points of view:

- a. The factual consideration is a consideration of the actual existence of the object.
- b. The causal (i.e. explanatory) consideration can be either:
 - (A) From the point of view of the formal (and material) cause, i.e., the nature (essence or notion) of the object.
 - (B) From the point of view of the efficient cause, i.e., the origin (or source) or the manner of producing the object.
 - (C) From the point of view of the final cause, i.e., the end (or purpose or value) of the object.
- c. The historical consideration can be either:
 - (A) The doctrine of one philosopher on the subject.
 - (B) A comparison of the doctrines of two or more philosophers on the subject.
 - (C) The complete history of philosophy on that subject (this is in most cases too broad).

Two (or more) subjects in philosophy (i.e., objects in reality or "entia rationis") may be treated (1) in a comparative way, i.e., by means of various relations (e.g. mutual causality, relation of similarity and diversity, etc.), (2) or from a historical point of view.

A subject(s) considered in philosophy may also be considered as it is found in or related to English, Spanish, etc., literature, history, the Social Sciences, or the Experimental Sciences, especially Experimental Psychology.

B. Manner of Treatment

A dissertation is not an oration nor an essay, but a formal, reasoned discussion. Its purpose is to convince the reader, not by means of flowing oratorical periods, but by means of clear concise reasoning in technical language. The mere collation of data, set down in orderly sequence, does not constitute a dissertation in the academic sense. When completed the dissertation should constitute a minor piece of research, that is, an investigation whose prosecution is either a contribution, however minor, toward the explanation of some problem, or is a new presentation which would result in throwing light on the problem in question.

The dissertation must indicate the ability to present the data and conclusions in appropriate form, and in coherent, cogent, and correct English. Dissertations may be rejected solely on the basis of English expression.

C. Procedure

After discussion with any of the philosophy instructors an outline of the thesis written on blanks provided by the Seminary should be presented to the office of Dean of Studies not later than May 15 of junior year.

The first copy of the thesis in proper form is to be handed in to the Reader on or before April 15th of senior year (also include the full outline). It is assumed that the student will have consulted his Reader frequently before handing in his first copy.

The final copy (one) typewritten on thesis paper and in a special approved folder, is to be returned to Reader for inspection before May 31st of senior year.

D. The Manuscript

1. General Remarks

- a. The dissertation paper should be typed double-space.

Quotations of more than three lines in length should be indented, five spaces on each side, with one space left above and below it. The quotation itself should be typed single-space and without the use of quotation marks. Quotations of three lines or less should be incorporated into the regular text and set off by quotation marks.

Titles of books, magazines, foreign words, etc., which are italicized in printed copy, should be underlined when they are written or typed.

- b. The physical arrangement:

A fly-leaf to protect the title page.
Title Page (Cf. attached form).
Table of Contents.
Introduction.
Body.
Conclusion or summary.
Bibliography.
The Vita.
Fly leaf.

- c. The thesis (introduction, body, and conclusion) must be at least 4000 words long.

2. Footnotes

- a. Reference numbers, slightly elevated, are placed at the end of every direct quotation or paraphrase from another author.
- b. Footnotes must be placed at the bottom of the page upon which reference to them occurs.
- c. Footnotes should be numbered continuously throughout a short paper.
- d. When standard thesis paper is being used, footnotes should be placed above the ruled margin at the bottom of the page.
- e. A line about 15 typewriter spaces long should separate the footnotes from the text above them.
- f. Each footnote should be single-spaced, but footnotes are separated from each other by a double space.
- g. In footnote itself, reference number is again slightly elevated, followed immediately by the footnote proper. The first line of each footnote is indented five spaces.
- h. Standard footnote arrangement follows:

I. For a book:

- A. Author's name in normal order, e.g., John J. Jones, followed by a comma.
- B. Title of the book, underlined, followed by a comma.
- C. Name of editor or translator (if needed), preceded by ed. or trans., and followed by a comma.
- D. Number of the edition (if of special significance), followed by a comma.
- E. Place of publication and date of publication, separated by a comma and enclosed within a parenthesis. Another comma follows the parenthesis.
- F. Volume number in Roman numerals, followed by a comma.
- G. Page number, preceded by p. or pp. and followed by a period. (Exception: If a volume number is given, then page number omits p. or pp. For example: VI, 218-221.)

General Rule: Never use a comma immediately before a parenthesis, even though called for by other rules.

²³Jacques Maritain, Art and Scholasticism, trans. J. F. Scanlan (New York, 1952), p. 135.

²⁴William Kelley Wright, A History of Modern Philosophy (New York, 1949), pp. 201-208.

²⁵Josephus Gredt, O.S.B., Elementa Philosophiae Aristotelico-Thomisticae (Fribourg, 1937), II, 30-32.

²⁶II-II, q. 25, a. 16, ad 4. This is the normal manner of reference to Summa Theol.

²⁷Aristotle, De Anima, II, 3 (1071).

²⁸Luke 6.27; II Cor. 3.7.

²⁹Hamlet III.ii.85.

II. For an article in a periodical:

- A. Author's name in normal order, followed by a comma.
- B. Title of the article, placed within quotation marks, and followed by a comma.
- C. Title of the periodical, underlined and followed by a comma.
- D. Volume number in Roman numerals.
- E. Date of publication, enclosed within parenthesis, followed by a comma.
- F. Page number, without p. or pp. because volume number has just been given. Period.

³⁰Ralph Horton, "Some Sources of Idealism," Speculum, XXVI (1947), 336-341.

³¹Mary Reilley and Robert Bridges, "A New Note on John Milton," Modern Philology, XIX (1939), 124.

III. For a newspaper or weekly journal:

Same as above, except that full date may be substituted for volume number. The parenthesis is then omitted.

³²Ronald Cortesi, "Vatican Makes New Plea," New York Times, Feb. 23, 1950, p. 1.

IV. For a reference within a reference when you are unable to check the original source:

³³Rene Descartes, Ontologia, p. 55, as quoted in Anton Pegis, Brief Compendium of Philosophy (Boston, 1939), p. 80

V. For subsequent references to same book or article:

- A. Ibid., always with a page number, may substitute for author's name and book title when references to the same work follow without any intervening references.
- B. Op. cit., preceded by author's name and followed by a page number, substitutes for book title even though other references may have intervened. Examples:

³⁴William Allen, Metaphysics (Boston, 1950), p. 65.

³⁵Robert Young, Symbolic Logic (New York, 1952) p. 151.

³⁶Ibid., p. 158.

³⁷William Allen, op. cit., p. 100.

C. Many modern authorities object to the use of op. cit. and Ibid., especially the latter, as either unnecessary or unclear. In place of them they suggest:

1. If you are using only one book of an author, his last name, with page number, is adequate reference. Op. cit. adds nothing.

2. If you are using a single book many times, choose a code word and indicate to readers in the first complete reference your intention to use it. Examples:

³⁸William Richmond, American Essays (New York, 1953), p. 23.

³⁹Richmond, p. 26.

⁴⁰William Dean Howells, A Hazard of New Fortunes (Boston, 1886), p. 301. Hereafter cited as Hazard.

⁴¹Hazard, p. 336

3. Bibliography. The bibliography should be in two parts, the first part containing published books and the second periodical articles. The information given originally in footnotes is again used in the bibliography, with the following changes:

- a. Place author's surname first, e.g., Jones, John F.
- b. Arrange books, articles, etc., alphabetically according to authors' surnames.
- c. Omit parenthesis around place and date.
- d. Include publisher's name after place of publication.
- e. Give number of volumes if more than one; otherwise give number of pages. Typical entries:

Cowie, Alexander. The Rise of the American Novel. New York: American Book Company, 1948. 386 pages.

Fox, Arnold B. Progress of Thought. New York: New York University Press, 1947. 133 pages.

(Periodical) Gibson, William M. "Materials and Form in Jackson's First Novels," American Literature, XIX (1947), 158-166.

Note that in periodical bibliography, parenthesis is kept and exact pages of entire article are given.

4. The Vita. The Vita should indicate only the author's name, place and date of birth, the educational institutions attended, and a list of previous publications (if any).

(Sample title page)

THE EFFICIENT CAUSE OF CIVIL SOCIETY

by

John Doe

A dissertation submitted to the Department
of Philosophy of Maryknoll Seminary in
partial fulfilment of the requirements
for a Bachelor of Arts Degree.

Glen Ellyn
1955

(Sample page)

Among the charges brought against Howells' realism is that he treats religion only "passingly and superficially."¹⁴ Yet his biographer Carlson has written:

Many of Howells' books demonstrate that this statement is far from the whole truth. True, Howell does not often depict the quiet and peace of religious conformity. Yet time and again he shows man in the grip of the most intense religious searchings.¹⁵

The many instances which we have discovered in the course of this paper, especially in Chapters Three and Four, suggest that Carlson's interpretation is the more valid one.

Again it has been objected by Carl Van Doren that "Like Emerson, he (Howells) closed his eyes to evil and its innumerable traces."¹⁶ Let us consider this charge at greater length, because leading critics agree it is a basic hindrance to proper evaluation of the novelist.¹⁷ The first to make the charge was Robert DeForest, a contemporary of Howells. DeForest's criticism of Annie Kilburn was published by the New York Times shortly after the book itself.

¹⁴Oscar W. Firkins, William Dean Howells (Boston, 1898), p. 65.

¹⁵Matthew Carlson, Howells the Man (New York, 1900), p. 66.

¹⁶Carl Van Doren, "The Genteel Tradition," New England Quarterly, XIX (1901), 378.

¹⁷Robert Spiller, Literary History (New York, 1950), p. 201; also Rev. James O. Quinn, American Pageant (Chicago, 1937), p. 169; Charles Stickney, American Literature at the Crossroads (St. Louis, 1935), p. 212. For further proof of this statement, consult the Bibliography prepared by George Arms (New York, 1948) which lists 33 magazine articles on the subject.

(Sample Vita)

Vita Auctoris

The author was born in Evanston, Illinois, on April 30, 1930. He attended Saint Monica grammar school in Canton, Ohio, and Loyola High School in Chicago. He completed two years of college work at Fordham University in New York City and will receive his Bachelor of Arts degree from Maryknoll Seminary, Glen Ellyn, Illinois, on June 12, 1953.

IX. RELIGIOUS CEREMONIES

A. General Reminders for Serving at the Altar.

1. The hands when not in use are held before the breast with palms joined, the fingers of one hand against those of the other, and all the fingers close together and pointing nearly upward. The right thumb is held over the left thumb in the form of a cross.

2. How to Strike the Breast: In the ceremony of striking the breast the knuckles must not be used but the tips of the joined fingers and thumb. The left hand is held below the breast.

3. Genuflections: a. A double genuflection is made by kneeling on both knees and making a simple bow.
b. A simple genuflection is made without a bow by touching the floor with the right knee, near the left heel.

4. Surplice: To put on the surplice in the proper manner, the server first takes hold of it with one hand at the top, while with the other hand he makes an opening from the bottom. Then with both hands in the opening thus made, he passes it over his head onto his shoulders. Next he puts his right arm into the right sleeve, his left arm into the left sleeve, and adjusts the surplice properly.

5. How to Offer Holy Water: To offer holy water to the priest at the door of the sacristy, the middle finger of the extended right hand is moistened a little with holy water and held out for the priest to touch conveniently.

6. The Communion Paten: Never must it be laid on the floor or on the altar step or held in a disrespectful manner.

7. Chalices, etc. Lay persons who have not the care of these articles are forbidden to touch the chalice, paten and also the purificator, palls and corporals that have been used at Mass. Hence only appointed sacristans may handle these articles.

8. Presenting the Cincture at Mass: To present the cincture properly the server takes it with both hands, the tassels hanging at his right. Standing behind the priest he places the cincture into the waiting hands of the priest in such a manner that the end which has no tassels will reach just to the front of the priest.

9. Biretta: The server presents the biretta with his right hand in such a way that the priest may grasp the middle wing.

B. Low Mass

1. Serving Mass.

a. Those who are assigned to assist at certain ceremonies such as Mass, Benediction, etc., and cannot do so, should let the M.C. know well in advance.

b. Black shoes are required at all times when serving Mass or Benediction.

2. Preparation.

a. When priest is vested, server takes missal, holding it with both hands so that it rests on his breast and the open end is toward the left hand.

b. The server genuflects while the priest at the side altars bows, after which he places the closed missal upon the stand, with open side toward the middle of the altar. He passes to left of priest, genuflecting in the middle, and kneels immediately.

3. The Mass - Beginning

a. At prayers at foot of the altar, the server kneels at left of priest, a little behind him. Note: During the Mass, the server is always diagonally opposite the Missal. (Exception: Last Gospel).

b. Server makes sign of cross with priest at beginning; bows head (only) at "Gloria P."; makes sign of cross at "Adjutorium".

c. Bowing moderately toward priest, the server recites "Misereatur tui" after priest's "Confiteor", but bows profoundly toward altar during his own "Confiteor". Note: During "Confiteor" server bows toward priest at "et tibi Pater" and "et te Pater"; he also strikes breast thrice at "mea culpa."

d. At "Misereatur vestri" server remains bowed and answers "Amen"; at "Indulgentiam" he kneels erect and signs himself.

e. The four responses beginning with "Et" are said making a moderate bow toward the altar.

f. During the Mass the server bows head with the priest at "Oremus" and at the names of Jesus and Mary, and when the priest bows during the "Gloria". Server makes sign of cross whenever the priest does, except during the Canon.

g. At end of Epistle (priest will indicate end with left hand) server says "Deo Gratias", goes to center, genuflects, takes Missal, turns left, genuflects in center, and places Missal on Gospel side, where it is placed slightly turned (diagonally) toward center of altar. Face center when at the sides of the altar. He signs himself as priest does so and bows when "Jesus" is mentioned, or a little while after the beginning if His name is omitted. He then genuflects in middle and stands at Epistle side facing book. He kneels at once after he says "Laus tibi Christe" at end of the Gospel.

h. At Credo server bows profoundly at "Et incarnatus est," bowing as in "Gloria" when priest does, and signs himself at end.

4. The Offertory

a. When priest takes veil off chalice, the server goes immediately to credence table without genuflection in center. He then places finger towel on altar, perpendicular to length of altar, at epistle corner. He returns to credence table where he uncovers wine cruet and gets wine and water cruets.

b. At the altar he faces priest and offers him the cruets.

c. The cruets should be kissed before and after they are offered to the priest. Note: Omit kissing of cruets at Requiem Mass or when Blessed Sacrament is exposed.

d. Offer the cruets slightly above altar level over lavabo towel, with handle to the priest. The wine cruet is given first, and while the priest is using it the water cruet is placed from left to right hand. The wine cruet is then received by the left hand. The water cruet, however, is received with the right hand.

e. After priest receives wine and water, the server places the wine cruet in little finger of left hand (at side altar server may put cruet on credence table), puts lavabo dish into left hand and lifts finger towel a bit. The water is poured by server with right hand, after which he takes the wine cruet, water, and dish to credence table and covers wine cruet. A special trip is made for finger towel, which is received in both hands. Note: Water is poured over the priest's fingers slowly.

Never should the wine or water cruets be held too high for the priest (at the waist).

A simple bow is made before and after the "Lavabo".

f. After "Lavabo" server returns to place at Epistle side without genuflection in center.

g. He bows head with priest in Preface "Deo Nostro".

h. He signs himself at "Benedictus qui venit" in "Sanctus". The bell is rung softly - a tinkle, not a clang.

5. The Canon

a. At Consecration the server, kneeling at his place, holds end of chasuble with left hand as priest raises Host and Chalice. (At main altar server ascends to top step.)

b. At "Agnus Dei" (except at Requiem Mass) and "Domine non sum dignus" server strikes breast thrice.

c. If server is to receive Holy Communion, he recites "Confiteor" when priest removes pall after consuming the Host. (At main altar go immediately to rail after priest removes pall.)

Note: However, if server does not receive Holy Communion, when priest removes Pall from chalice after "Domine non sum dignus", he genuflects and goes immediately to credence table.

d. After receiving Holy Communion, server goes to credence table, where he gets wine and water cruets.

6. End of Mass

a. Server goes to center of altar when priest offers chalice and pours wine (slowly) into chalice, then returns to Epistle side, facing priest.

b. Server bows (simply) as priest approaches and pours wine into chalice with right hand. He then places wine cruet on last finger of left hand and takes water cruet with right to pour into chalice. A simple bow is made after pouring of water, and the server retires to credence table. Care should be taken to stop pouring at signal of priest and cruets should be held about an inch over the priest's fingers so that there is no danger of their touching.

c. Returning to middle he genuflects and removes Missal from Gospel side to Epistle side, where it is placed straight. He then turns to middle, genuflects, and kneels diagonally opposite the book.

d. If Missal is open after last Postcommunion prayer, it is changed after server has said "Deo Gratias". Otherwise he receives the priest's blessing kneeling on Gospel side. "Amen" is responded at end of blessing.

e. After responses to beginning of Gospel (last), the server genuflects and goes to Epistle side.

f. At prayers after Mass, the server kneels to the right of priest.

g. After English prayers after Mass, server takes Missal from stand and genuflects, while priest bows, to the crucifix.

h. Server assists priest to unvest, if priest so desires.

7. On Main Altar

All aforesaid rules pertain to server on main altar, plus the following:

- a. White shirts must be worn.
- b. At prayers at foot of altar, the server lifts up from front the alb for priest as he ascends steps. (This depends on priest)
- c. During prayers at foot of altar, the server kneels on floor and not on the first step.
- d. At main altar only, server brings cruets in lavabo dish, places dish upon lavabo towel, then offers cruets as above.
- e. The bell is rung at "Hanc Igitur" after which server goes to center, without a genuflection, proceeds to top step, where he rings bell three times during Consecration. Chasuble is held at the Elevations only. After Consecration, server descends to center, genuflects and retires to Epistle side.
- f. Bell is rung at "Domine non sum dignus".
- g. Immediately after "Domine non sum dignus" the server genuflects and goes to credence table, where he gets the two patens for Communion. After he receives Communion he kneels at the far side of the Epistle side.
- h. With the book the server takes the short way, but without the book he takes the long way.

8. At Requiem Masses

- a. The 42nd psalm is omitted at Prayers at Foot of Altar
- b. No bows are made at Lavabo and 2nd Ablution.
- c. No Gloria or Credo is said.
- d. Server does not strike breast at "Agnus Dei".
- e. If "Dies Irae" is to be said, the server does not rise at end of Epistle, but waits until Sequence is almost completed.

9. Missa Cantata Without Incense (Two Servers)

1. Preliminary:

- a. Be in sacristy ten minutes early, cuffs and shoeshine.
- b. First Server helps C to vest.

2. The Mass, Itself.

- a. At bell bow to crucifix.
- b. 2S leads out, followed by 1S.
- c. 1S should hand holy water to C.
- d. Upon arrival at altar, 2S steps back and allows 1S and C to pass in front of him.
- e. Everything is the same from here to the end of Mass with the following exceptions:

At the end of the Prayers at the Foot of the Altar, 2S stands while 1S puts biretta on the sedilia. Both then kneel on first step together.

If there is a Gloria or the Dies Irae, both rise just before the C bows or genuflects and bow and/or genuflect with him and proceed to the sedilia. Both hold back the chasuble; 1S on C's right presents biretta; both then bow to C and sit on sedilia. Rise at Cum Sancto or Lacrimosa, bow to C, 1S receives biretta and both proceed to altar steps. Genuflect and kneel down if you were sitting for the Gloria; stand and 1S changes the Missal if for the Dies Irae.

After Gloria remain kneeling until the end of the Epistle, at which time after Deo Gratias 1S changes the Missal. 2S stands with him but does not genuflect with him. 1S does not wait at the Missal on the Gospel side, but proceeds immediately with genuflection in center to the Epistle corner. 2S should step back to let 1S by.

At end of C's Creed, genuflect or bow with him and go to sedilia and follow same procedure as at Gloria with the following exception: If you are standing when choir sings Descendit de caelis, kneel and bow, and upon rising bow to C and sit, but if you are already sitting, remain so -- just bow head.

Offertory:

Genuflect together at center before and after
Wine - 1S; water - 2S
Towel - 1S; dish and cruet - 2S
2S should be even with edge of altar, therefore, 1S should be close to the wall.
2S leads 1S back to center of altar for genuflection.

At Consecration both rise, proceed to center (no genuflection) and kneel on altar platform. 1S holds chasuble with left hand and bell with right; 2S holds chasuble with right hand. After Consecration go down to center, genuflect, and proceed to your place.

After C communicates, both rise, genuflect in center; 1S gets Communion patens; 2S proceeds right to Communion step, leaving room for 1S.

After receiving Communion, proceed to center, genuflect and go to respective places, 1S on far Epistle side and 2S on far Gospel side.

At closing of tabernacle door, both rise; 1S takes care of the Ablutions and 2S stands in his place until C goes over to 1S to have wine and water put into the chalice. He then changes the Missal to the Epistle side, genuflecting on floor in center. After placing Missal on altar, take Communion patens to credence table. 2S again leads 1S back to center, both genuflect and kneel in their places.

2S leads 1S and C off the altar; 1S helps C to unvest, if necessary.

Code:

MC - Master of Ceremonies
C - Celebrant
1S - First Server
2S - Second Server

D. Missae Cantata with Incense

Master of Ceremonies

1. Preliminary:

- a. Be in sacristy ten minutes early, cuffs and shoe shine.
- b. Stand on C's left and help with cincture.

2. Entrance: Bell (Cue)

- a. Bow to crucifix and follow AA out.
- b. Receive C's biretta, genuflect, and kneel on floor at right of C, placing biretta on step.
- c. Answer all prayers throughout Mass as at low Mass.

3. First Incensation: Termination of Prayers at Foot of Altar (Cue)

- a. Ascend altar with C and hold boat for putting in of incense.
- b. As soon as C reaches for the incense say Benedicite, Pater reverende.
- c. Return boat to T and accompany C on his right during incensation of altar.
- d. Receive thurible from C at the Epistle side, descend to floor and incense the C with three doubles, bowing before and after.
- e. Give thurible to T and then ascend to top step to Missal, directly facing the tabernacle.

4. Kyrie and Gloria:

- a. Remain at Missal to answer the Kyrie and while the C is reciting the Gloria proceed to Epistle corner.
- b. At end of C's Gloria, bow or genuflect with C and proceed to the sedilia.
- c. Hold back chasuble and present biretta in the accepted manner.
- d. Remain standing at C's right in front of sedilia facing the altar.
- e. Bow to the C before, to the altar during, and then to the C again after the following words:

Adoramus te
Gratias agimus tibi
Jesu Christe
Suscipe deprecationem nostram

- f. At Cum Sancto, bow to C to rise, take his biretta and proceed to altar steps.
- g. Genuflect with C at altar steps and proceed to your place by the Missal to point out the Collects and Epistle.

5. Gospel Incensation and Gospel: C moves to center at the end of sung Gradual or Sequence (Cue)

- a. Assist in putting in of incense as usual; give boat and thurible back to T. Do not forget Benedicite, Pater reverende.
- b. Change the Missal to the Gospel side as at low Mass.
- c. Stand next to Missal, on top step facing the tabernacle.
- d. At Sequentia sancti Evangelii, take thurible from T and hand it to C.
- e. Receive thurible back and hand to T.

- f. At end of Gospel say Laus tibi Christe, go down to floor to left of T.
- g. Receive thurible and incense C with three doubles, bowing before and after.
- h. Give thurible back and proceed to Epistle corner, genuflecting in the center.

6. Creed

- a. Genuflect at recited Et incarnatus est.
- b. Genuflect with C at end of Creed and proceed to sedilia. Stand as at Gloria.
- c. Bow to C at Descendit de caelis and then kneel and bow in your place, facing the altar.
- d. Rise at Crucifixus with no bow.
- e. Bow to the C before, to the altar during, and again to the C after the Simul adoratur.
- f. At Exspecto resurrectionem mortuorum bow to C, receive biretta, and proceed to altar steps.

7. Third Incensation: Veni Sanctificator (Cue)

- a. After C says this prayer ascend altar for incensation as was done before the Introit.
- b. Memento: Benedicite, Pater reverende.
- c. Again incense the C at the Epistle side.
- d. After giving thurible to T, proceed to center of altar, genuflect and ascend to Missal the short way.
- e. Turn towards T and be incensed, bowing before and after.

8. Sanctus and Consecration

- a. After Orate Fratres, point out Secrets.
- b. After Secrets turn to and point out Preface.
- c. When C bows at the beginning of the Consecration (Hic est -) kneel behind C and hold chasuble as at low Mass.
- d. NB - remain on the left of C.
- e. Rise after Consecration, remain beside Missal, turning pages and genuflecting whenever necessary.
- f. Stand back a bit at the Commemoration of the Dead.
- g. After C finishes Agnus Dei, go down the short way to the Epistle corner.
- h. After C communicates, get Communion patens from credence table and kneel down at Communion step.
- i. Kneel in usual place (as at low Mass) for your thanksgiving.
- j. At the closing of the tabernacle, rise immediately and stand at Epistle corner.
- k. After the 2A has changed the Missal, take your place next to it.

9. Communion and Last Gospel:

- a. Point out the Communion and Postcommunion prayers.
- b. Close Missal (ribbons to the tabernacle) after last Postcommunion prayer, unless there is a proper last Gospel, in which case you change the Missal in the usual manner.

- c. Proceed immediately to Epistle corner.
- d. Kneel for the blessing.
- e. After answering Et cum spiritu tuo and Gloria tibi, Domine, get C's biretta.
- f. Genuflect at Et Verbum caro.
- g. Present biretta, genuflect and proceed to sacristy after the AA.
- h. Bow to crucifix and help C to unvest, if necessary.

Code

C - Celebrant
 T - Thurifer
 MC - Master of Ceremonies
 1A - First Acolyte
 2A - Second Acolyte
 AA - The Two Acolytes

Thurifer

1. First Entrance: Celebrant's Confiteor

- a. Enter sanctuary with thurible in left hand, pick up boat and stand at credence table. (Note: Thurible is carried in right hand after initial blessing of incense.)
- b. Ascend altar steps with C, hand boat to MC.
- c. Open thurible, hold near C, close it after he blesses incense, switch it to right hand and give it to MC.
- d. Place boat on credence table and remove Missal from altar and hold it at your position in front of credence table while facing tabernacle. Replace when C finishes incensing Epistle side.
- e. Stand on MC's left as he incenses C, bow with him, take thurible from him and exit.

2. Second Entrance: Celebrant's reading of Epistle

- a. Ascend altar for incense (carrying boat) after C finishes Epistle. Keep thurible after putting in of incense.
- b. Replace boat on credence table and lead AA over to Gospel side. (Genuflect together in center.)
- c. Take position between AA, facing across sanctuary and near the Missal.
- d. Give thurible to MC at Dominus Vobiscum.
- e. At end of Gospel MC will come down to right of T to incense C. Bow with him, receive thurible back.
- f. Lead AA back to Epistle side; exit.

3. Third Entrance: After sung Credo

- a. Ascend after priest offers the chalice.
- b. Give thurible to MC, replace boat and move quickly to Gospel side to remove Missal and stand from altar, facing tabernacle.
- c. Replace book when C finishes incensing Gospel side, go down short way to center of altar, genuflect and proceed long way to Epistle side to take position to left of MC as he incenses C.

- d. Move to Epistle angle, incense MC with one double, move to center, genuflect, incense AA a double apiece, bowing before and after; incense congregation, bowing center, left, right, then give three singles in same order, repeat bows center, left, right, genuflect and exit.

4. Fourth Entrance: After Sanctus

- a. At Hanc Igitur, give boat to 1A.
- b. 1A fills thurible.
- c. Kneel on first step at Epistle side to right of the 1A.
- d. Incense Sacred Species: a double at each bell.
- e. Genuflect - exit.

Acolytes

1. Beginning of Mass:

- a. Bow to crucifix at signal. 1A leads out, followed by 2A.
- b. 1A goes to the other side of altar close to the bottom step. The 2A goes to left of center of altar and stays three feet from bottom step to allow MC and C to pass in front of him. Line up with C, genuflect with C, come to center in back of C, genuflect and take regular position in front of window on Epistle side. Put candles on window sill.
- c. Kneel in places during Prayers at the Foot of the Altar.
- d. After Prayers at the Foot of the Altar, 1A picks up biretta and puts it on sedillia.

2. Gospel:

- a. Follow T to Gospel side, with candles in hand, when he comes down from altar after the Epistle. Genuflect with him in center. Stand on either side of T, facing across sanctuary near Missal.
- b. After incensation of C follow T back to your regular position, genuflecting in center.

3. Offertory:

- a. AA bring up cruets.
- b. After C has been incensed by MC, ascend to second step for Lavabo. 2A has dish and cruet. 1A has towel.
- c. Return to regular position. (First A takes bell.)

4. Canon:

- a. 1A rings bell at Sanctus and Hanc Igitur.
- b. After Hanc Igitur, 1A puts bell on step, puts incense in thurible, and kneels on first step at Epistle side on left of T for Consecration. Ring bell for Consecration.
- c. Return to regular place with bell.
- d. Ring bell at Domine non sum dignus.
- e. Proceed to places at altar step for Communion. Kneel at regular position after having received Communion.

5. Communion to End:

- a. IA presents cruets to C as at low Mass.
- b. 2A proceeds to Gospel side and carries Missal to Epistle side at second ablution, picking up patens on way down from altar.
- c. Return to regular position.
- d. Kneel there for last blessing.
- e. Go to center with candles at reading of Last Gospel.
- f. Genuflect with C and lead way into sacristy.
- g. Line up behind priest and bow to crucifix with priest.

E. Solemn High Mass

Master of Ceremonies

1. Preliminary:

- a. Be in sacristy at least 10 minutes early; cuffs and shoeshine.
- b. Stand on left of C. Help with cincture.
- c. On Sundays assist C when he blesses holy water, standing at his right, making responses as indicated in book.
- d. After blessing of holy water, place cope on C.

2. Entrance: Bell (cue)

- a. Bow to crucifix and follow AA out.
- b. Standing between D and T, receive birettas from D with right hand.
- c. Genuflect with ministers, then kneel, placing birettas on step and receiving aspergil from T on your right.
- d. Present aspergil to D, stand with ministers after sprinkling of altar.
- e. When ministers leave to sprinkle the congregation, put birettas at their respective places on sedilia. (Put C's and D's on first, then go back and get SD's.)
- f. After removing birettas, return to your place at the left of the T.
- g. When ministers step into sanctuary, turn, bow, bless yourself, bow and turn again towards altar.
- h. Genuflect with ministers and stand next to D.
- i. Receive aspergil from D and hand him the card; then give aspergil to T.
- j. Genuflect with ministers and proceed to sedilia.
- k. Take cope from C and place over T's arm.
- l. Hold chasuble for C while he ties the strings.
- m. Then stand at D's left, facing ministers.
- n. When they are finished vesting, proceed to foot of altar.

3. Prayers at Foot of Altar:

- a. At altar, kneel to the right and a little behind the D.
- b. Go through all the motions, answering C in a very low voice.

4. First Incensation: Termination of Prayers at Foot of Altar (cue)

- a. Go up on altar, receive boat from T, open it and give it to the D with the open end to yourself.
- b. After coals have been blessed, take boat from D and give it to T, then remove Missal and stand from altar.
- c. Stand to the left of T while Epistle side of altar is being incensed.
- d. As soon as C finishes incensing the Epistle side, replace Missal on altar and return to your place next to T, leaving enough room for D and SD to stand between you and the T.
- e. Bow with D before and after he incenses C.

5. Introit: Deacon Returns Thurible to T (cue)

- a. The D having returned the thurible to T, proceed to Missal and point out Introit with index finger of right hand, if C has not already started it. (NB: Directly face the tabernacle)
- b. When ministers have finished saying Kyrie, bow to D and SD to line up straight behind the C.
- c. At the beginning of the last sung Kyrie, bow to ministers to move to center of altar.
- d. At the Deo of the Gloria in excelsis Deo, bow to ministers to ascend to sides of C.

6. Gloria: Bow at Deo (cue)

- a. After bowing proceed to Epistle corner.
- b. After recited Gloria genuflect with ministers and proceed to sedilia.
- c. When C is seated, bow to him when D and SD do so.
- d. Stand facing the altar a little in front and to the right of D.
- e. Bow to the ministers before, to the altar during, and again to the ministers after the following words:
Adoramus te
Gratias agimus tibi
Jesu Christe
Suscipe deprecationem nostram
- f. At Cum Sancto bow to ministers to rise.
- g. (NB - if there is no Gloria, remain at Missal until beginning of last Collect.)

7. Collects and Epistle: End of sung Gloria (Cue)

- a. Genuflect with ministers at altar steps.
- b. After Dominus Vobiscum, go to Missal and point out Collects.
- c. Immediately after pointing out last Collect, turn and bow to D to replace you.
- d. Take Lectionarium (book of Epistles and Gospels) from credence table.
- e. With open part in right hand, give it to the SD, bowing before and after.
- f. Lead SD to center, genuflect and return to Epistle corner on SD's left.
- g. Hold corner of Lectionarium with left hand, if necessary, and answer Deo Gratias in an audible voice at the end of Epistle.
- h. Lead SD to center, genuflect and follow him to Epistle side.

- i. When SD comes down from altar, take Lectionarium from him, bowing before and after.
 - j. Go back to Epistle corner, switching open part of book from left to right hand, if necessary.
 - k. Give Lectionarium to D when he comes to get it; bow before and after; remain at Epistle corner.
8. Gospel Incensation: Termination of C's Gospel (Cue)
- a. At end of C's Gospel ascend altar, receiving boat from T and giving it to D as before.
 - b. Receive boat back, give it to T and descend to Epistle corner.
9. Gospel: D Descends Altar after Munda Cor (Cue)
- a. Genuflect with D, follow him to position at right of D for sung Gospel.
 - b. As soon as D begins to intone Gospel, receive thurible in right hand from T and hand it to D.
 - c. After incensation of Lectionarium, receive and give thurible back to T.
 - d. Turn left and bow to tabernacle at the name of Jesus.
 - e. At end of Gospel say Laus tibi, Christe, and step aside to right.
 - f. Follow SD over to Epistle corner, genuflecting in the center.
 - g. At Epistle corner turn towards D, leaving room between the first step and yourself for the SD.
 - h. After the C has been incensed, receive the Lectionarium from the SD and remain standing at Epistle corner until the English Epistle and Gospel have been read.
10. Credo
- a. At Deum of the Credo bring Lectionarium to credence table and return to Epistle corner.
 - b. Genuflect with ministers at the Et incarnatus est.
 - c. Genuflect with ministers at the end of the recited Credo and proceed to sedilia.
 - d. At the descendit de caelis bow to ministers and then kneel and bow in your place, facing the altar.
 - e. At Crucifixus rise and bow to ministers and then proceed to credence table.
 - f. Pick up the burse with the cross to yourself and the open end up.
 - g. Present the burse to the D, with bows before and after.
 - h. Return to your place by sedilia.
 - i. When the D and SD bow to C before sitting again, turn and bow to the C with them.
 - j. Before simul adoratur bow to ministers, to the altar during it, and again to ministers after it.
 - k. At et expecto resurrectionem, bow to ministers to return to altar; proceed to altar steps.
11. Offertory: Offertory Oremus (Cue)
- a. Genuflect with ministers upon arrival at altar and remain at Epistle corner until Oremus before Offertory Prayer.

- b. At Oremus proceed to credence table and remove humeral veil from chalice, putting it on SD when he arrives at credence table.
- c. Take chalice veil from SD, fold and place on credence table.
- d. Return to Epistle corner.

12. Third Incensation: SD Descends from Altar (Cue)

- a. When SD descends from altar after Offertory, ascend altar and receive boat from T.
- b. Give boat to D and after blessing of coals receive it back. Give it to T.
- c. Descend altar by short way and proceed to far Gospel side the long way.
- d. When C begins to incense the Epistle side, take Missal and stand from altar and stand at foot of steps facing the tabernacle.
- e. When C returns to center after incensing Gospel side, replace Missal on altar close to the center. Remain at Missal.
- f. After C says Orate Fratres, point out Secrets.
- g. Receive incensation, bowing before and after, right after the D has been incensed.
- h. The Secrets completed, turn to the Preface.

13. Preface and Sanctus

- a. Point out Preface; at una voce dicentes, bow to D and SD.
- b. Make room for SD next to C.
- c. After complete recitation of Sanctus, follow SD down altar steps.
- d. Genuflect and return to Epistle corner.

14. Consecration

- a. Ring bell at Hanc Igitur; go to T, receive boat and put incense on coals.
- b. Kneel to the left of T on the bottom step of Epistle corner as soon as the D kneels.
- c. Ring bell as at Low Mass.
- d. After Consecration replace bell and boat on credence table.
- e. Return to Epistle corner.

15. Nobis Quoque and Pater Noster: Nobis Quoque (Cue)

- a. When C says Nobis Quoque, genuflect in middle and go to Gospel side.
- b. When D leaves C's left at Missal, replace him; genuflect with D after the switch.
- c. Genuflect whenever C does and turn pages in Missal.
- d. Point out the Pater Noster with the index finger of your left hand.
- e. When C sings audemus dicere, step back and bow to D who is at C's right.
- f. At Et dimitte nobis, turn and bow to D and SD to come up on C's right.

16. Agnus Dei

- a. When C sings Pax Domini sit semper vobiscum, turn and bow to SD to come up on C's left.
- b. After Agnus Dei, genuflect with SD, follow him down and go to Epistle corner as at Sanctus.
- c. You do not receive the kiss of peace.

17. After Communion: Communion Prayer (Cus)

- a. Remain at Epistle corner until C reads the Communion.
- b. At Dominus Vobiscum go up to Missal and point out Postcommunion prayers.
- c. When C leaves Missal after Postcommunions, close Missal (unless there is a last Gospel to be read from it) and return to Epistle corner.
- d. Kneel with congregation for blessing.
- e. After signing yourself at beginning of the last Gospel, get birettas from sedilia.
- f. Get SD's first and place it on second step on Gospel side.
- g. Get and hold on to C's and D's birettas, standing at Epistle corner.
- h. Genuflect at Et Verbum Caro factum est.
- i. Give C's biretta to D first and then his own; proceed off altar next after AA.
- j. Bow to crucifix in sacristy and help C to unvest.

CODE

C - Celebrant
D - Deacon
SD - Subdeacon
MC - Master of Ceremonies
1A - First Acolyte
2A - Second Acolyte
T - Thurifer
AA - The two Acolytes

Thurifer

1. Preliminary:

- a. Be in sacristy ten minutes early, cuffs and shoeshine.
- b. Check thurible; see that boat is on credence table.
- c. Face crucifix; bucket in right hand, left hand on breast.
- d. At signal from MC, bow to crucifix and lead procession out.

2. First Entrance: (Asperges only on Sundays)

- a. Proceed to niche on Epistle side, genuflect and kneel.
- b. Hand aspergil to MC, rise and genuflect with ministers.
- c. Remain in this position until ministers return to sanctuary.
- d. Turn to ministers, bow, make sign of the cross at sprinkling.
- e. Receive aspergil from MC, handing him card.
- f. Genuflect and step aside as ministers proceed to sedilia.
- g. Receive cope over arm from MC and exit.

3. Second Entrance: Celebrant's Confiteor

- a. Enter sanctuary with thurible in left hand, pick up boat and stand at credence table. (Thurible is carried in right hand after initial blessing of incense.)

- b. Ascend altar steps with ministers; hand boat to MC on arrival.
 - c. Open thurible, hold near C, close it after he blesses incense, switch it to right hand and give it to D.
 - d. Take boat from MC, place it on credence table and stand about four feet from altar steps.
 - e. Take thurible from D after he has incensed the C, and exit.
4. Third Entrance: After Chanting of Epistle (Cue)
- a. Take regular place by credence table, picking up boat.
 - b. As C comes to center of altar after silent reading of Gospel, ascend steps for incense in usual manner.
 - c. Keep thurible; retrieve boat and place it on credence table.
 - d. Immediately lead AA to center of sanctuary, taking center position, about three feet from bottom step.
 - e. Genuflect with D and take position left of him for chanting of the Gospel.
 - f. Hand thurible behind D's back to MC at D's Dominus Vobiscum; receive it back after incensation.
 - g. After Gospel turn to altar, handing thurible to D.
 - h. Receive back after incensation of C; genuflect in center and then exit.
 - i. Light more charcoal if needed.
5. Fourth Entrance: After sung Credo (Cue)
- a. Take regular position at credence table, picking up boat.
 - b. After C's offering of chalice and after SD has come down wearing humeral veil, ascend steps for incense in usual manner.
 - c. After presenting thurible to D and receiving boat from MC, return to usual position by credence table.
 - d. When D descends from altar, stand on his left, bowing before and after D incenses the C.
 - e. Lead D to Epistle angle, remaining on his left while he incenses SD.
 - f. Receive thurible from D; from same position incense D with two doubles after he has ascended steps.
 - g. After D, give MC one double, bowing before and after incensations.
 - h. Go to center of altar, genuflect, incense AA with a double apiece, bowing before and after.
 - i. Incense congregation, bowing center, left, right, then give three singles in same order; repeat bows center, left, right; genuflect and exit.
6. Fifth Entrance: After Sanctus (Cue)
- a. Take place by credence table, picking up boat.
 - b. At Hanc Igitur give boat to MC for putting in of incense.
 - c. This completed, remain standing until D kneels.
 - d. Then kneel at right of MC, incensing Sacred Species at each ringing of the bell. (Cf, O'G)
 - e. Genuflect, then exit.
 - f. Receive humeral veil from LA, when sanctuary door is opened.
 - g. Proceed to seat in chapel.

Acolytes:

1. Preliminary:

- a. Be in sacristy ten minutes early; cuffs and shoe shine.
- b. 1A assists D to vest; 2A, the SD.
- c. Hold candles with one hand under foot of candle and other under its knob. (During ceremonies keep your outer hand, that is, the one nearest the congregation, under the candle knob.)
- d. At signal from MC, bow to crucifix and exit--1A leading, followed by 2A.

2. Arrival at Altar:

- a. Both go to slants on their respective sides of the altar, genuflect with ministers, come together behind ministers, genuflect and go to your position in front of the window on Epistle side. The 1A should let the ministers pass before him before stepping forward to genuflect with them.
- b. Your normal position when not occupied is in front of this window with your candles on the window sill.
- c. If there is an Asperges, bow and make sign of the cross when sprinkled.
- d. When ministers go to sedilia to vest:
 - 1A hands maniple to D.
 - 2A hands maniple to SD.
- e. Kneel in your normal place during Prayers at Foot of Altar; rise when C ascends altar.

3. Kyrie and Gloria: (When ministers go to sit on sedilia--possibly at Kyrie or sequence, usually at Gloria)

- a. 1A hands C's biretta to D, then D's own.
- b. 2A hands SD his biretta.
- c. Arrange vestments over back of sedilia when they sit down.

4. Gospel:

- a. Follow T to center of sanctuary (carrying candles) and stand on either side of him.
- b. Genuflect with ministers and move to Gospel side of sanctuary for singing of Gospel. Let MC and T move first. Then you follow, swinging around them and lining up on either side of the SD, facing across the sanctuary.
- c. When Gospel is ended, return immediately to your normal position, genuflecting in center.

5. Credo: Same as Gloria, except:

- a. Kneel at et incarnatus est.
- b. 1A assists D when he rises to spread corporal on altar and when he returns to sedilia.

6. Offertory:

- a. 1A hands cruets to SD immediately after SD brings chalice to altar. He receives cruets back; placing wine on credence table and picking up plate and towel, he moves to normal position. Gives cruet and plate to 2A.

- b. After D incenses C, AA immediately ascend steps for lavabo.
- c. Replace cruets, etc. on credence table. Return to normal places, 1A taking bell back with him.

7. Canon:

- a. 1A rings bell at Sanctus and then puts it on first step of altar at Epistle angle.
- b. Move to center with candles for Consecration.
- c. Kneel when D kneels.
- d. Immediately after Consecration return to your normal places, genuflecting first.
- e. 1A removes humeral veil from SD at foot of altar on Epistle side during Et dimitte nobis debita nostra in the Pater Noster. Give humeral veil to T, who is in sacristy.

8. Communion to End:

- a. 1A rings bell at Domine non sum dignus.
- b. Immediately 1A gets ready to hand cruets to SD.
- c. 2A takes chalice veil to Gospel side when D changes Missal to Epistle side.
- d. Kneel in normal position for last blessing.
- e. During Last Gospel take up position in center of sanctuary (carrying candles).
- f. Genuflect with ministers at end of Mass and lead into sacristy.
- g. Bow to crucifix.

F. Vespers and Benediction

Master of Ceremonies:

1. Preliminary:

- a. Be in sacristy ten minutes early; cuffs and shoes shined.
- b. MC assists C with cope.
- c. Bow to crucifix at bell.
- d. Proceed out in the following order: 1A, 2A, 2MC, 1MC and C.
- e. 1MC gives C holy water.

2. Entrance and Vespers:

- a. 1MC stays on right of C; 2 MC on left.
- b. 1MC receives biretta, all genuflect and kneel on first step.
- c. Rise with C, genuflect, proceed to sedilia. 1MC brings biretta with him.
- d. All sit on signal.
- e. 1MC should rise at the asterisk at the center of the verse preceding each Gloria Patri.
- f. Bow to C at Gloria, to altar, and to C again at Sicut erat.
- g. Also bow as above at the beginning and end of the full second verse of the fourth sung psalm--Sit nomen Domini.

- h. All rise at signal.
- i. LMC and 2MC proceed to altar steps with C at the beginning of the Magnificat.
- j. Genuflect and prepare for incensation as at a Solemn High Mass. LMC gives boat to T, receives thurible and hands it to C.
- k. Accompany C as he incenses altar; LMC on his right; 2MC on his left.
- l. As soon as LMC receives thurible from C he holds it out for the T to come up and take it.
- m. Proceed back to sedilia with C.
- n. LMC on arrival receives thurible from T and standing directly in front of C, incenses him with three doubles, bowing before and after.
- o. He then goes back to his place at the right of C and receives a single incensation, bowing before and after.
- p. At end of Vespers, proceed to altar for Benediction, LMC bringing biretta with him.

3. Benediction:

- a. NB--During Benediction 2MC does nothing but the following: kneel on the left of the C; hold cope off his arm as he prepares incense; receive card from him after Oremus, Deus qui nobis; present card for Divine Praises; rise at closing of tabernacle and proceed off altar next after the 2A.
- b. Rest of notes refer to LMC:
- c. Genuflect at altar steps with C and kneel on first step, putting biretta on second step.
- d. When C comes down and kneels after preparing Monstrance, bow with him and take one or two steps backwards to make room for T.
- e. Open boat. (On Sundays the T will present it to you; at other Benedictions you take it off the step when you stand up.)
- f. After incense has been blessed, kneel, put boat on step, receive thurible and present it to C in the accepted manner.
- g. Bow with C and hold back cope as he incenses Host. Bow again with C.
- h. After incensation receive thurible and give it to T.
- i. During the hymn for the Pope, present C with card; do not stand; receive card back.
- j. After first verse of Tantum ergo duplicate the same procedure as at the first incensation.
- k. After Tantum ergo, give C card and stand when he does; at Oremus get humeral veil from credence table.
- l. Put it on C when he kneels and then kneel yourself.
- m. Ring bell three times during formal Benediction.
- n. Stand as C descends steps; receive humeral veil and replace on credence table.
- o. Kneel in place until closing of the tabernacle, then stand.
- p. Pick up biretta towards end of Adoremus or Te Deum.
- q. Bow during Gloria; genuflect with C; present biretta and proceed to sacristy next after the 2MC.
- r. Bow to crucifix in sacristy and receive cope from C.

CODE

C - Celebrant	2A - Second Acolyte
LMC - First Master of Ceremonies	AA - The Two Acolytes
2MC - Second Master of Ceremonies	T - Thurifer
1A - First Acolyte	

Thurifer at Vespers and Benediction:

Remain in sacristy until the fifth verse of the "Lucis Creator", i.e., "Praesta Pater Piissime", or at the beginning of the fifth verse of any proper hymn for that Sunday, like the "Creator alme siderum" during Advent. Then come out at Epistle side, thurible in left hand, genuflect, pick up boat and stand at position by credence table.

When ministers ascend altar at the Magnificat, you also ascend and hand boat to MC and open thurible for incense. After incense is put in, receive boat back from MC and give him thurible. Then go down to credence table, put boat on it and stand there until they finish the incensation of the altar and go up on the first step by the credence table to receive thurible from MC. Then stand by credence table until the ministers get to the foot of the altar; at this point you walk over to the left of the MC and give him the thurible. He incenses the C and then you receive thurible back and stay in same position by sedilia as he will cross in front of you, and then give him one double. (All incensations the same as High Mass.) After incensing him, move to center of altar, genuflect, and incense the AA. Genuflect, then incense the congregation. Then go back to position by credence table and pick up boat. Remain there until ministers come over for Benediction, and then go to position. Give boat to MC at first incensation and he will keep it afterwards. Then proceed as at regular Benediction.

Acolytes at Vespers and Benediction:

- a. 1A leads procession, followed by 2A.
- b. Both go to slants on their respective sides of the altar. 2A should allow the C, the LMC and ZMC to pass in front of him before genuflecting.
- c. Genuflect and kneel. Put candles on second step at slants and extinguish.
- d. Rise with C and proceed to chairs on each side of the sedilia.
- e. Sit when congregation does.
- f. Rise at fifth verse of fifth psalm (Quid est tibi mare quod fugisti) and come to center of sedilia before priest, bow to him, go to center of altar, genuflect and take positions facing each other, with hands folded, at foot of altar at slants.
- g. At fifth verse of Lucis Creator (Praesta Pater Piissime), kneel on first step, light candles and resume former position (standing and facing each other) but with candles in hand.
- h. After being incensed (do not acknowledge incensation) genuflect together in center, come together before C, bow and stand facing each other from in front of your chairs.
- i. At intoning of Benedicamus Domino, come together in front of C, bow, and then proceed to position for Benediction, which is the width of the rug apart and about four feet from the sanctuary step.
- j. Kneel when C comes over to altar and kneels for Benediction.
- k. Stand when tabernacle door is shut at end, genuflect with minister and follow thurifer into sacristy.

NOTE: For Advent, the fifth verse of Advent hymn, Creator Alme Siderum is Te deprecamur. Also check for any proper hymn for Sundays in Lent or special feasts.

G. Reciting the Rosary

Saturday, Sunday, Wednesday: The five Glorious Mysteries.

1. Resurrection
2. Ascension
3. Descent of the Holy Ghost upon the Apostles
4. Assumption of the Blessed Virgin Mary into Heaven
5. Crowning of the Blessed Virgin Mary, Queen of Heaven

Monday, Thursday: The five Joyful Mysteries.

1. Annunciation
2. Visitation
3. Nativity
4. Presentation of the Child Jesus in the Temple
5. Finding of the Child Jesus in the Temple

Tuesday, Friday: The five Sorrowful Mysteries.

1. Agony in the Garden
2. Scourging at the Pillar
3. Crowning with Thorns
4. Carrying of the Cross
5. Crucifixion and Death of Our Lord

Prayers after Rosary:

Our Father, three Hail Marys, and Glory be--- for all missionaries and a just peace.

Hail Holy Queen---

Let us pray. O, God, Whose only begotten Son by His life, death and resurrection has purchased for us the rewards of eternal life, grant, we beseech Thee, that we who have meditated upon these mysteries of the holy rosary of the Most Blessed Virgin Mary, may both imitate what they contain and obtain what they promise through the same Christ our Lord. Amen.

May the Divine Assistance remain always with us, and may the souls of the faithful departed through the mercy of God rest in peace. Amen.

St. Francis Xavier, pray for us.

H. Investiture Ceremony

1. Procession and Veni Creator. When the Investiendi have entered the chapel, the Celebrant genuflects at the foot of the altar, kneels and intones the Veni Creator Spiritus. All kneel for the first verse. Only the first and last verses are sung. After the hymn the Celebrant sings the following prayer:

Oremus. Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: Da nobis in eodem Spiritu recta sapere, et de Ejus semper consolatione gaudere. Per Christum Dominum Nostrum. (All sing: Amen)

2. Blessing of Cassocks. At the end of the preceding oration the Celebrant ascends the altar steps, faces the Investiendi and performs the Blessing of the cassocks, reciting the following prayers:

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus. Domine Jesu Christe, qui tegumen nostrae mortalitatis induere dignatus es, obsecramus immensam tuae largitatis abundantiam: ut hoc genus vestimenti, quod Sancti Patres innocentiae vel humilitatis indicium, deponentes ignominiam saecularis habitus, ferre sanxerunt, tu ita benedecere digneris; ut hi famuli tui qui hoc induti fuerint vestimento, te quoque induere mereantur et inter reliquos homines conversatione sancta agnoscantur esse dicati. Qui vivis et regnas Deus in saecula saeculorum. Amen.

3. Investing. After the preceding oration the Celebrant sprinkles the cassocks with holy water. The Investiendi mount the footpace in pairs and kneel before the Celebrant, who places the cassock on the right shoulder of each, saying:

Induat te Dominus novum hominem, qui secundum Deum
creatus est, in justitia et sanctitate veritatis.

Each Investiendus replies:

Dominus pars hereditatis meae et calicis mei:
Tu es qui restitues hereditatem mihi.

4. Renewal of Clerical Promises. After all have received their cassocks the Celebrant kneels on the top step, starts and recites the Dominus Pars, with the priests present and the Second Philosophers.

5. Blessing of Cinctures. When the Investiendi are again kneeling in place the Celebrant begins the Blessing of the Cinctures:

Oremus. Deus, qui Petro Apostolo tuo significans qua morte clarificaturus esset Deum, praedixisti ipsum in senectute ab alio fore cingendum, famulos tuos quos praecingimus, tua, quaesumus, caritate praecinge, tui nominis salutari metu constringe, et corda eorum alliga tuorum ligamine mandatorum ut auxilio gratiae liberati a mundo, tuoque victi servitio, usque in finem jugiter perseverarent. Qui vivis et regnas Deus in saecula saeculorum. Amen.

6. Investing. After the preceding oration the Celebrant sprinkles the cinctures with holy water. The Investiendi again mount and kneel before the Celebrant in pairs. As the Celebrant girds each with a cincture, he says:

Praecingat te Dominus cingulo puritatis, et extinguat
in lumbis tuis humorem libidinis ut maneat in te virtus
continentiae et castitatis.

7. Final Oration. When all the Investiti are again kneeling in place, the Celebrant recites the following oration, facing them:

Oremus. Adesto, Domine, supplicationibus nostris, et nos famulos tuos qui habitu sacrae religionis in tuo nomine induti sunt benedicere dignare ut te largiente, et devote in Ecclesia tua persistere et vitam percipere mereantur aeternam. Per Christum Dominum Nostrum. Amen.

X. LETTER OF BISHOP J. A. WALSH TO SEMINARIANS

The final words of His Excellency, Bishop James A. Walsh, co-founder of The Catholic Foreign Mission Society of America, to his seminarians.

Dear Sons in Christ,

The sands are going down in the glass, and my days are evidently numbered.

It has been my privilege - a rare one for a co-founder - to see the work of Maryknoll developed to a promising maturity. I thank God for the opportunity and for the bountiful Providence which from the beginning has been so strikingly manifest.

I am far from thinking that our development is perfect. No one has been more conscious of weakness than I, who for all these years have been at the head of our Society. I have often lamented my own shortcomings and my limitations. All that I can say for myself is that I have tried to be the willing instrument of God, Who has urged me forward, leaving to me the duty of watching that I should not trip.

The spirit of Maryknoll is often praised - at times much over-estimated - but we who hear the kindly word, while regretting that we do not reach the ideal, may yet be heartened as we are humbled.

You, dear sons in Christ, have the future of Maryknoll in your keeping. That future will be secure if you remain humble, with childlike faith serving God and others for God, from the simple motive of love, Primum Regnum Dei; I have no fear for the future if Maryknollers, in all their actions and discussions, will forget self and keep in mind the will and glory of God.

May each of you persevere in his holy vocation and fight manfully to the end against worldliness and the powers of darkness!

I leave you to our Heavenly Father; to Christ, our mission leader; to the Holy Ghost, our light and strength; and to the loving Mother of us all, Mary most humble, Queen of Heaven.

Keep me in your prayers, and look to me for what help it may be in my power to give you.

Devotedly your father in Christ,

/ JAMES ANTHONY WALSH

XI. USEFUL DOCUMENTS

A. Concerning Maryknoll

1. The Maryknoll Movement, George C. Powers
2. The Early Days of Maryknoll, Raymond A. Lane
3. The Meaning of Maryknoll, Albert J. Nevins
4. All the Day Long, Daniel Sergeant
5. Father Price of Maryknoll, Patrick J. Byrne
6. The Tar Heel Apostle, John C. Murrett
7. Stone in the King's Highway, Francis X. Ford
8. Father McShane of Maryknoll, James E. Walsh
9. When the Sorghum was High, John J. Considine
10. Observations in the Orient, James A. Walsh
11. March Into Tomorrow, John J. Considine
12. In the Homes of Martyrs, James A. Walsh
13. Thoughts from Modern Martyrs, James A. Walsh
14. World Christianity, John J. Considine
15. Come, Holy Ghost, Francis X. Ford
16. Through Troubled Waters (Maryknoll Sisters), Sister Mary de Paul
17. Ambassador in Chains, Raymond A. Lane

B. Encyclicals and Letters

1. On the Church: Mystici Corporis
2. On the Priesthood: Ad Aeterni Sacerdotii
3. On the Missions: Maximum Illud; Rerum Ecclesiae; Evangeliis Praecones
4. On Seminary Training: Fin dal Principio; Depuis le Jour; Menti Nostrae
5. On the Liturgy: Mediator Dei
6. On the Intellectual Life: Humani Generis
7. On Philosophy: Aeterni Patris
8. On Sacred Scripture: Providentissimus Deus; Spiritus Paraclitus;
Divino Afflante Spiritu
9. On Liturgical Music: Motu Proprio

XII. CONSTITUTION OF THE MARYKNOLL ACADEMIA
AT GLEN ELLYN

- Article 1 The name of this organization will be: The Maryknoll Mission Academia at Glen Ellyn.
- Article 2 The object of this organization shall be twofold:
- a) to stimulate and direct the mission interests of the students;
 - b) to organize and direct student activities which have as their purpose the spiritual and the material aid of the missions.
- Article 3 The membership will be restricted to those seminarians residing at Maryknoll Seminary, Glen Ellyn, Illinois, for the current academic year.
- Article 4 Officers and their Election
- Section 1 The officers of this organization shall consist of President, Vice President, Secretary, and Treasurer.
- Section 2 Election of these officers shall take place at the first meeting of the second semester of the academic year and in accordance with the By-Laws of this organization.
- Article 5 Meetings
- Section 1 The President presides at meetings.
- Section 2 Meetings will be held at times appointed by the Reverend Moderator in accordance with the schedule of the Reverend Coordinator of Activities.
- Article 6 Amendments to the Constitution
- Section 1 An Amendment to the Constitution can be made only at a meeting and only after the Amendment has been read at the previous meeting, and has been posted for at least one week.
- Section 2 To be passed, an Amendment to the Constitution shall require a vote of two-thirds of the members of the Academia.
- Article 7 Ratification of the Constitution and By-Laws shall be had by a two-thirds vote of the student body and the signature of the Rector.

BY-LAWS OF THE MARYKNOLL ACADEMIA
AT GLEN ELLYN

- Article 1 OFFICERS AND THEIR ELECTION
- Section 1 The officers of this organization shall consist of President, Vice President, Secretary, and Treasurer.
- Section 2 The President shall be a Junior when elected and his duties shall be:
- a) To preside at all meetings.
 - b) To serve as 'ex-officio' member of all committees.

- c) To appoint the chairman of the Standing Committees as in article seven of these By-Laws.
- d) To appoint the heads of any Special Committees which he shall deem necessary.
- e) To appoint whatever special committees are necessary to carry on the Academia's work.
- f) To meet with each chairman of the Standing and Special Committees at least every two weeks.

- Section 3 The Vice President shall be a member of the Junior or Sophomore class. He shall assist the President in all his duties and shall assume Presidential authority in the event of the President's absence not otherwise provided for by these By-Laws.
- Section 4 The Secretary shall be a member of the Sophomore or Freshman class. He shall conduct or direct and record all correspondence of the Mission Academia. He shall also understand and interpret the Constitution with the President. With the President, he shall also interpret the By-Laws.
- Section 5 The Treasurer shall be a member of the Sophomore or Freshman class. He shall collect and disburse funds according to article eight of these By-Laws. He shall keep an accurate account of all expenditures and receipts and shall make a report on same to the Reverend Moderator and Publicity Committee before each meeting.
- Section 6 Election of officers shall take place at the first meeting of the second semester of the academic year.
- a) The term of office shall be for one year.
 - b) In case of a vacancy lasting more than sixty days, in one of the offices, (or in a shorter period in the discretion of the Reverend Moderator), an election shall be held for that office at the next meeting. This election is to be supervised by the President, or in his absence, the Vice President.
 - c) In case of a temporary vacancy, that is, one lasting less than sixty days, the work of that office will be handled by the other elected officers under the direction of the President.

Article 2 VOTING

- Section 1 Election of officers shall be by secret ballot.
- Section 2 Election ballots shall be tabulated by the out-going four officers under the direction of the President.
- Section 3 All voting, other than that for the election of officers, shall be done by hand vote, except where a ballot vote is called by one-third of those present.
- Section 4 All motions other than those affecting either the Constitution or the By-Laws may be passed by a majority vote, a quorum being present.

Article 3 MEETINGS

- Section 1 The term 'meetings' shall apply to any gathering sponsored by the Mission Academia or presided over by its officers.
- Section 2 The President may call a meeting only in accordance with Article 5, Section 1 of the Constitution.
- Section 3 The term 'quorum' shall, at all meetings, be specified in accordance with the number of student members at Maryknoll, Glen Ellyn.

Article 4 COMMITTEES

- Section 1 The Standing Committees shall be the Publicity Committee, the Mission Aid Committee, the Information Committee, and the Spiritualities Committee.
- Section 2 These committees shall be appointed by the President within fifteen days of the annual election, and they shall continue in office for the duration of one year.
- Section 3 The chairman of each committee shall submit requests for all necessary appropriations to the Treasurer.
- Section 4 Special Committees shall consist of such committees that the President deems expedient for the furthering of the Mission Academia's object, and any sub-division of the Standing Committees which he may initiate or continue from the previous year.
- Section 5 The existence and scope of the Special Committees shall be decided by the President with the approval of the Reverend Moderator.
- Section 6 The chairman of each Special Committee shall submit requests for all appropriations to the Treasurer.

Article 5 FINANCE

- Section 1 Each year's Academia group shall provide a sum of fifty dollars, which shall be the basis, or total, of a fund for the coming year. This fund is to be held inviolable by the Treasurer from the last meeting of the Academic year.
- Section 2 All money received from the Mission Aid Committee shall remain in the Treasury for Mission needs only.
- Section 3 The financial resources shall be supplied by whatever fund raising activities the students may initiate with the approval of the Reverend Moderator, and by any gifts which may be made to the Mission Academia.
- Section 4 A report of the financial activities of all committees shall be made to the Treasurer, who will submit this report to the Reverend Moderator. Publication will be handled by the Publicity Committee.

Article 6 AMENDMENTS TO THE BY-LAWS

- Section 1 An amendment to the By-Laws can be made at any meeting, and only after the amendment has been read at a previous meeting.
- Section 2 To be approved, an amendment to the By-Laws must receive a two-thirds vote of the members of the Mission Academia.

XIII. DESCRIPTION OF THE ST. CAMILLUS CLUB

St. Camillus, born in Naples in the year 1550, dedicated his life to the care of the sick and the poor. He founded a Society of Clerks Regular to share his work. The St. Camillus Club hails him as its protector and patron.

The primary purpose of the St. Camillus Club is to perform a corporal work of mercy: to visit the sick and the aged. The members intend to spread the joy of Christ in the hearts of those who do not know Him or love Him, not by preaching but by their interest and activities for the sick and the aged. A secondary purpose of the St. Camillus Club is to develop in its members a sincere sympathy or compassion for those who suffer. The natural hesitancy of conversing with persons of an older generation, who have different ideas, habits, and religions, can with proper motivation lead to understanding and love. The St. Camillus Club believes that its work is valuable training for future missionaries who will be placed in similar circumstances in a foreign country.

The officers of the Club include the President, Vice President, Secretary, and Treasurer. Each officer is elected by a majority vote of the Club members. The President and Vice President are elected from the members of the Junior class; the Treasurer from the Sophomore class, and the Secretary from the Freshman class. No student may be elected to the same office twice.

Meetings of the St. Camillus Club are kept to a minimum. They are held when the Club officers and the Reverend Moderator deem it necessary. A reminder of the meeting is posted on the recreation room bulletin board.

All students are invited to be members of the St. Camillus Club.

At present the members of the Club visit a home for the aged and a large city hospital.

XIV. INFIRMARY FUND

Who is covered?

Every student residing at Maryknoll Seminary, Glen Ellyn, Illinois, who has paid \$10 into the Infirmary Fund.

For what period?

From September 1 to August 31 for all those who continue as Maryknollers in September of the following year. For those who do not continue as Maryknollers the period will be from September 1 till the last day of school in June. No claims for summer months will be honored until September. All claims shall cease when one discontinues his studies for the Maryknoll priesthood for whatever reason.

PRELIMINARIES

- a) Claims shall be taken care of until funds are exhausted.
- b) There shall be \$15 deductible on all claims.
- c) The money collected shall be deposited in a separate account at Maryknoll, New York, under the title of Glen Ellyn Seminary Infirmary Fund, which may be drawn on to meet expenses, claims, etc., by the Board through the Rector.
- d) Each student injured or ill, shall file a report of injury or illness according to the form supplied, to the Board. Receipts or bills from doctors, hospitals, etc. are required.
- e) The validity of a claim and the dispensing of the Fund shall be entrusted to a governing body made up of four students (one elected from each class), and the Reverend Disciplinarian and the Reverend Infirmaryman. All issues shall be decided by a majority vote. In case of a tie the Reverend Rector shall have the power to vote in order to break the tie.
- f) If the Fund reaches \$5,000 additional benefits will accrue to the members, to be decided by the Board at that time.

TERMS OF COVERAGE

Each member is insured against loss resulting from such injuries or such sickness, and benefits will be paid for the expenses actually incurred to the extent specified in the terms (see Extent of Coverage); such injuries and such sickness shall mean accidental bodily injuries received or sickness the cause of which originates during the year; except this policy does not cover:

- a) injuries received as a result of or while participating in aeronautics or air travel;
- b) the cost of eyeglasses, eye examinations, or fittings of glasses;
- c) elective treatment, preventive medicines, serums or vaccines;
- d) dental surgery, service or repair unless the insured, because of injury to one or more sound, natural, unfilled teeth, shall require treatment by a legally qualified dental physician or surgeon, the expense of which is not to exceed \$500 for any one injury and not militate against Preliminaries A and B;
- e) any injury or sickness for which benefits are provided by Workmens Compensation or Employer's Liability;

- f) health treatment or examination where no injury or sickness is involved.

EXTENT OF COVERAGE

1. Injury:

If a member of the Fund receives an injury during the period stipulated and which shall require treatment by a legally qualified physician or surgeon, infirmary or hospital confinement, the services of a nurse, x-ray service, use of operating room, anesthesia, laboratory service, dental dressings, medications, plaster casts, use of wheel chair, crutches or ambulance, the Fund will pay for the expense actually incurred but not to exceed \$500 for any one injury, but not militating against Preliminaries A and B.

2. Sickness:

If a member of the Fund, because of illness incurred during the stipulated period, requires medical attention (doctor, hospital rooms, x-ray exams, lab tests, operating room, nurse, temporal use of surgical appliances), the Fund will pay for the expense actually incurred for such services, but not to exceed \$250 for any one sickness and not militating against Preliminaries A and B.

XV. READING IN PUBLIC

Each student is given the opportunity to read publicly during the meals. A student reader is expected to prepare his reading diligently. He should consult the dictionaries for the correct pronunciation of proper names and places, and for unfamiliar words. The following dictionaries are at the lectern for this purpose:

Webster's Collegiate Dictionary; Webster's Biographical Dictionary; and the Martyrology Dictionary. The first pronunciation given in these books is preferred. The rules for pronouncing Latin syllables as given in the Liber Usualis are followed.

Student readers will rotate in a class and alphabetical order as follows: Freshmen and Sophomores read at breakfast; Juniors read at supper; Seniors read at dinner.

The Speech instructor listens privately in the refectory to each reader before he reads during the meal. The student himself should practice before he reads for the instructor. A schedule for reading in the presence of the instructor is posted at the beginning of the year. If the student reader can not comply with this schedule because of class attendance or special schedule, he should confer with the Speech instructor and arrange for another time.

XVI. MARYKNOLL HYMNS

All formal recreation room activities are closed
with the singing of the following hymns:

MARYKNOLL, MY MARYKNOLL

To raise up sterling men for God,
Maryknoll, my Maryknoll,
Whose blood may stain the heathen sod,
Maryknoll, my Maryknoll,

This is thy aim, thy sacred call,
To bring Christ's name and grace to all.
God speed thee on to save man's soul,
O House of God, my Maryknoll!

O Mary, the Apostle's Queen,
For Maryknoll, thy Maryknoll,
Throughout this country do thou glean,
For Maryknoll, thy Maryknoll,

Vocations to the darkened East
That needs the offering hand of priest
To bless it 'ere death sounds its toll
From Maryknoll, thy Maryknoll.

HYMN TO THE POPE

Viva, Pio, padre nostro e Papai
Al nostro amore lo conservi il cieloi
Viva Pio, padre nostro e Papai
Lo conservi al nostro amor il cielo.

XVII. SUFFRAGES FOR DECEASED MARYKNOLLERS
(Maryknoll Constitutions .. Article 23)

Each member, including the probationers and Auxiliary Brothers, has a right to the suffrages after death as follows:

- (a) In the Motherhouse, a Requiem Mass in die obitus and a Month's Mind Mass shall be celebrated in the presence of the community; both of which Masses, besides representing the obsequies at the Motherhouse, may likewise fulfill the obligations of the priests celebrating them, as provided in paragraph (b).
- (b) Each priest of the Society shall celebrate one Mass for the repose of the soul of the deceased member; each student and Auxiliary Brother shall remember the soul in three Holy Communions and offer a third part of the Rosary three times for the same intention.
- (c) At the Society center of the Mission to which the deceased member belonged, two Masses shall be celebrated as in the Motherhouse, in the presence, if possible, of the Society members who reside at the place of celebration.
- (d) In the Mission or in the house to which the deceased belonged, each priest shall say three Masses, while each student and Auxiliary Brother for seven days shall remember the soul in his Holy Communion and offer a third part of the Rosary.

XVIII. HORARIA

DAILY SCHEDULE

5:45 Rise
 6:10 Morning Prayers & Meditation
 6:35 Mass
 7:20 Make beds
 7:30 Breakfast
 7:50 Morning Duties
 8:10 - 8:25 Free
 8:30 - 9:20 Study
 9:25 - 10:15 Class
 10:20 - 11:10 Class
 11:15 - 12:05 Class
 12:15 Chapel
 12:25 Angelus
 12:30 Dinner
 1:00 - 1:15 Free
 1:20 - 2:15 Manual Labor
 2:15 - 3:05 Recreation
 3:30 - 4:20 Class
 4:25 - 5:15 Class
 5:20 - 6:05 Study
 6:10 Spiritual Reading
 6:25 Angelus
 6:30 Supper
 7:00 Free
 7:45 Rosary - Remission
 8:00 Night Prayers (Benediction)
 8:15 - 9:25 Study
 9:25 Magnum Silentium
 9:45 Lights Out

WEDNESDAY P.M.

1:00 Free Optional Walk
 5:00 Free on Campus
 6:00 Remission
 6:25 Angelus
 6:30 Supper
 7:00 Free
 8:00 Night Prayers (Benediction)
 8:15 - 9:25 Study
 9:25 Magnum Silentium
 9:45 Lights Out

RECOLLECTION SUNDAYS - Silence until Dinner

9:45 Rosary Privately
 10:30 Conference
 11:45 Rosary Privately

FIRST FRIDAYS

5:10 - 5:25 Free
 5:25 - 6:25 Holy Hour

PROCURATOR'S OFFICE HOURS

3:15 - 4:15 Monday, Tuesday, Friday
 3:00 - 5:00 Wednesday, Saturday

SUNDAY SCHEDULE - Daily Schedule until

8:45 High Mass
 9:30 Free on Campus
 11:00 Remission
 12:15 Chapel
 12:25 Angelus
 12:30 Dinner
 1:00 Free, Optional Walk
 4:00 Free on Campus
 5:00 Vespers & Benediction
 6:00 Spiritual Reading
 6:25 Angelus
 6:30 Supper
 7:00 Free
 8:00 Night Prayers
 8:15 - 9:25 Study
 9:25 Magnum Silentium
 9:45 Lights Out

SATURDAY P.M. - Daily Schedule until

2:15 Preparation for Inspection
 2:30 Inspection
 3:00 - 6:00 Free on Campus
 6:00 Remission
 6:25 Angelus
 6:30 Supper
 7:00 - 8:00 Free
 8:00 Night Prayers (Benediction)
 8:15 Free
 9:25 Magnum Silentium
 9:45 Lights Out

OCTOBER DEVOTIONS - 7:45

FRIDAY DEVOTIONS IN LENT

5:50 Except for First Friday

SCHEDULE FOR PLAY NIGHT

5:50 Devotions in October
 6:05 Benediction if scheduled
 6:15 Night Prayers
 7:45 Play
 Following Play - Ten
 minute smoke, then
 Magnum Silentium

FREE MORNINGS

8:30 - 9:30 Manual Labor
 9:30 - 11:45 Free on Campus
 11:45 Remission

FREE AFTERNOONS

Same as Wednesday P.M.
 No night study period

SUMMER SCHEDULE FOR STUDENTS AT GLEN ELLYN

6:25	Rising
6:50	Morning Prayers, Meditation
7:13	Angelus
7:15	Mass
7:50	Make Beds
8:00	Breakfast
8:25 - 8:45	Morning Duties
8:45 - 9:00	Free
9:00 - 9:50	Reading period in Library, rooms, or study hall.
10:00 - 12:00	Manual Labor
12:00	Remission
12:20	Chapel
12:28	Angelus
12:30	Dinner
1:00 - 1:20	Free
1:20 - 4:00	Manual Labor
4:00	Free
5:30	Remission
6:00	Spiritual Reading privately, in Chapel, except Sunday, Remission
6:28	Angelus
6:30	Supper
7:00 - 8:00	Free
8:00	Night Prayers (Benediction when scheduled, followed by free time until Magnum Silentium
10:00	Magnum Silentium
10:20	Lights out. No bell.
SUNDAY	Same except 9:00 - 12:00 Free 1:00 - 6:00 Free, walks permitted

Wednesday and Saturdays: 1:00 - 6:00 Walk

XIX. FACULTY WAITERS: PARTICULARS

Breakfast

1. Waiter #1. Wait on Father Rector at faculty table.
2. Waiter #2. Wait in breakfast room.
3. Waiter #3. Eat with students.

After Breakfast

1. Waiter #1 responsible for faculty set-up.
2. Brothers' tables for breakfast and supper.
3. Waiter #3. Help set-up squad.

Dinner and Supper

1. Waiter #1 takes care of first table, with watchful eye for others.
N.B. Main is first table at which Father Rector sits.
2. Waiter #2 takes care of second table.
3. Waiter #3 takes care of tables #3 and #4.
N.B. Cooperate with each other. If you see one man is pushed and there is nothing for you to do at that moment at your table, help him out. With the three waiter system, each waiter takes a turn being head. Student assigned to first waiter will remain as such until Wednesday morning, at which time second waiter takes over and the first waiter moves down to third slot. On Friday morning switch positions again as above.

Waiter #1 is responsible for:

1. Correct set-up.
2. Cleanliness of table, e.g., check edges of table and clean them.
3. Dust area which includes from faculty tables to first asbestos pipe, i.e., under radiator and cabinets.
4. Make sure there are enough faculty serving spoons.

Waiter #2 is responsible for breakfast room and guest room.

Waiter #3 is responsible for Brothers' tables at breakfast and supper. Steak knives used when faculty has steak. Place them on inside of regular knives. Make sure when steak knives have been used that 36 are returned to the faculty cabinet.

Breakfast Room

1. Take orders from priests.
2. On Sunday, when you are leaving after breakfast period, make sure that you bring in a full pot of hot coffee and put on low heat.
3. One waiter should come to priest's refectory after High Mass.
4. Faculty waiters are to take dirty dishes off the table and put them on the cart by the door.

Faculty Waiters:

Before Each Meal:

- 1) Faculty waiters should go directly to refectory at the beginning of the hymn to prepare serving tables for the food which is to be brought out by bus boy. Have a sufficient amount of serving spoons and forks at hand.
- 2) The faculty tables must be checked before each meal. At each place the following should be had:
 - a) Two (2) forks.
 - b) One (1) knife. If there is steak, then a steak knife is also to be had.
 - c) Two (2) teaspoons.
 - d) One (1) soup spoon (if soup is to be served).
 - e) One (1) ten inch plate.
 - f) One (1) soup plate (if soup is to be served).
 - g) One (1) cup and one (1) saucer.
 - h) Two (2) glasses.
 - i) One (1) butter dish with a butter knife on it.
- 3) Additional silverware is needed as follows:
 - a) Teaspoons in pickles and other appetizers requiring them.
 - b) Forks on cheese dishes.
 - c) If shrimp cocktail is served, use seafood forks (these are to be used only for seafoods and sardines).
 - d) Varies:
 - (1) If fruit cups are served, make sure there will be a sufficient number of teaspoons at each place.
 - (2) Make certain that those receiving diets have proper silverware, especially soup spoon for soup.
- 4) Clean napkins should be kept on hand at all times and properly placed at table when there are guests. Usually the Rector or Vice Rector will indicate the places to be taken by the guests.

Note: Do not put a clean napkin for a guest into a ring; place it under the ring.

Waiting:

- 1) Know what food is on the cart and if it is sufficient for the number of priests at table. Look on every shelf--do not assume that any shelf is empty.
- 2) Waiters should remove all servings from the cart and place them on the serving tables. When there is soup, this can be done after the soup tureens have been removed from the tables.
- 3) At the serving tables:
 - a) Put forks and serving spoons on all meat, fish, spaghetti, pancakes, pizza, stew, and salads; serving spoon on all others.
 - b) Place serving utensils in this manner:
 - (1) Soup--a ladle with the handle placed so that it is not inconvenient to reach or uncomfortable.
 - (2) Meat, fish, spaghetti, pancakes, pizza, stew and salads--a spoon lengthwise on the right side of the platter with a fork lying directly on the spoon, handles just off near end.
 - (3) Chili con carne--spoon only (give large spoons to those at table who request them).
 - (4) Gravy--serving spoon placed at the right of the handle of the gravy bowl. (138)

(5) Corn on the cob---no utensils.

Note: Be sure that serving utensils are wedged firmly in the food so that they will not fall off.

4. Order of serving:

- a) If there are rolls and buns, serve them first.
- b) Diets should always be served first except as stated in a. Busboy should help with the diets.
- c) Serving of courses as follows: soup; meat or fish; potatoes; gravy and vegetables.
- d) When stew is served, serve potatoes first except when stew has a crust on it, then it is served before potatoes.
- e) Dumplings are served before canned meat, or stew except when the stew has a crust on it, then the stew is served before dumplings.
- f) If hot butter ("drawn butter") is had, serve immediately after fish.
- g) When there is a choice, serve the nobler meat first.
- h) When salad comes out on the cart, it should be served last except in the case of antipasto with spaghetti---then it is served first.
- i) If stewed tomatoes are served, place a small desert dish on the left of each place. Some priests ask for such dishes for corn etc.

5) Time to serve:

- a) When there are diets, serve them immediately. Bus boy should help with diets.
- b) Soup, when had, is served first.
- c) Serve main course only after all except one at each table have finished the soup and their plates have been removed. If there is a guest or guests, do not serve until their plates have been removed unless told to do so by the Rector.
- d) Desert is served under the same circumstances as mentioned above (g).

6. Procedure in serving:

- a) Always serve (and place clean dishes) from the left; remove dishes from the right. Except butter plates, salad plates and dishes that are pushed to left.
- b) Place all serving dishes perpendicular (not at an angle) with the length of the table.
- c) Place the serving dishes on the table; do not drop or bang them down.
- d) Place the serving dishes near the priest to be served, not in the center of the table.
- e) If the serving dish is very full, bring one at a time and use both hands to avoid spilling contents.
- f) When you are serving with one hand and holding another serving dish in the other, be careful not to spill its contents, especially on priests cassocks.
- g) If the serving dish is excessively hot, use a clean napkin in carrying it to the table and mention to the priest being served that the dish is very hot.

7) Priests to be served:

- a) Each faculty table (of six) is considered to be a unit.
- b) Those receiving diets are served first. Bus boy helps with these.
- c) Servings are to go to Rector and Vice-Rector and the corresponding places at the other tables.

- d) When there are guests, serve the Rector and the guest on his right and the corresponding places on the other tables. Always serve visiting Bishops first.
 - e) When there are only two servings, serve the Rector and the corresponding place at the other double table.
 - f) After those who received diets have finished, serve them the regular course.
 - g) Latecomers should get place set-up and special attention of bus boy.
- 8) During meal:
- a) Soup tureen should be removed to hot cart immediately after all priests have been served.
 - b) As soon as all priests have been served waiters should remove all serving dishes except salad from the tables.
 - c) All hot food should be kept in the warmer after serving.
 - d) Notice should be taken of all priests who wish hot water for coffee or tea, not only on your own table; keep your eyes open and save steps.
 - e) In case of a shortage of any serving, it should be anticipated and the bus boy should be sent for additional food.
 - f) Have serving dishes available for those who wish additional servings.
- 9) Removal of dishes:
- a) Dishes are always to be removed from the right.
 - b) Soup dishes are removed a few seconds after priest has finished. Wait until you can take up two or three dishes at a time. Just put one on top of the other soup plate and spoon. They won't fall off.
 - c) When a priest has finished, remove his plate and immediately (from the left) put the proper dessert dishes in place. Take his bread plate if he is finished with it, with your left hand. Do not put thumb on knife or fork when removing plates or butter plates. Push knife or fork to center of plate.
- Note: Do not hold left hand over priest's shoulder while taking off more dishes. Avoid the gorilla maneuver--having both arms in form of U around person being waited on. If serving with left hand while something is held in right hand hold right arm at right angle to left and back far enough so nothing can drop on back of priest and thus eliminate the possibility of stabbing a priest in the back. The same holds if something is held in left hand while removing something from the table with the right hand, don't hold the left hand over priest's shoulder, over his head or over his back.
- 10) Dessert:
- a) Know what is to be served for dessert.
 - b) Dishes required:
 - (1) Use a large flat dessert plate for individual servings of pie or cake.
 - (2) Use a small dessert dish on a small plate for fruit, ice cream, etc.
 - c) Make sure there is sufficient silverware at each place.
 - d) If there is fruit, serve after the dessert. Place one serving on either side of the Rector.
 - If a priest does not have a clean knife at his place, serve a short knife to those who take fruit.

- 11) Removal of dishes after serving dessert:
 - a) After servng dessert, remove salad serving dishes, catsup, oil, vinegar, bread, butter, bread and butter plates.
 - b) Remove dessert to cart to be available for those wanting seconds. Do not remove cookies or fruit when these are served.
 - c) Do not remove dessert dishes immediately after a priest finishes. Wait a minute or two.
- 12) Do not remove: glasses, milk, water, coffee, tea or napkins.
- 13) Position of waiters:
 - a) Position of waiters is near the serving tables.
 - b) Waiters are never to leave refectory during meal.
 - c) Waiters should be attentive at all times.

Note: What faculty members say is of no concern to waiters. Unnecessary conversation is to be avoided.
- 14) Varia:
 - a) Always have a clean dry dishcloth handy to wipe up anything spilt on the floor or table, and to wipe your hands on.
 - b) When pouring hot water, do not remove cup from the table. Be careful you do not burn anyone. Make certain pot is not filled too high.
 - c) When a priest requests tea, offer tea bags in bowl at his left, and after he places tea bag in his cup, pour hot water.
 - d) If possible, always carry something in both hands when returning from removing dishes from the table. No dry runs.
 - e) Place soiled dishes quietly on the cart provided. Do not bang or drop silverware.
 - f) If serving dishes are dirty on the bottom from the cart, use a clean dry dishcloth to wipe them before placing them on the table.
 - g) Fresh fruit is to be returned to the refrigerator immediately after the meal. It is not for the waiters disposal.
 - h) If in doubt about anything, ask the Rector or the priest presiding.