

# The Rules

— of —

Saint Joseph's  
Seminary



Grand Rapids, Michigan

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of  
St. Joseph's Seminary



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## PART I

### THE SEMINARY AND THE SEMINARIAN

#### SECTION I — Purpose of the Seminary

St. Joseph's Seminary has for its sole purpose the training of young aspirants to the holy priesthood. The course of studies covers a period of six years and aims to give the student that intellectual enlargement that will serve as a solid foundation for his higher studies.

Simultaneously with the acquisition of knowledge and the development of the intellectual faculties there must be a sound growth in virtue and piety, and a real upbuilding of moral character. The aspirant to Christ's priesthood must learn from his early years to know and follow his Divine Master. Hence the Seminary must be a second Nazareth, a retreat removed from the distractions of the world, where Christ's chosen ones may hearken to that voice which teaches the lessons of the Hidden Life.

The specific work of the Seminary has been sufficiently defined by the Church, and in particular by the Council of Trent, the Plenary Councils of Baltimore, and more recently by the new Code of Canon Law. It is the endeavor of this institution to follow these prescriptions as closely as possible.

#### SECTION II — The Priestly Vocation

1. Vocation. The priestly vocation is essentially a call to accept the priesthood, extended to a man in God's name by the legitimate ministers of the Church. There are two elements in vocation, namely, the free selection and call given by the Bishop whereby he invites a suitable man to enter the priestly state, and the conferring of Holy Orders upon this man. No one enters the Seminary already possessing a vocation. The aspirant to the priesthood enters the Seminary in order that, by the aid of the grace of God, he may acquire that suitability which the Church and the Bishop require for the call given to him, and that he may acquire and develop the right intention to freely accept the call.



2. Intention and Suitability. The aspirant to the priesthood must have a sincere intention to become a priest, an intention that comes by God's grace from prayer, serious reflection, and is made firm by cooperation with God's gifts and graces. This intention plays an important part in the acquisition of suitability. Suitability is based on the gifts of nature and grace, and is shown by such righteousness of life and sufficiency of knowledge as will give a well-founded hope that the aspirant will perform the duties of the priestly state properly and fulfill its obligations worthily. In other words, this development of the moral and intellectual life must be such as indicates that the aspirant is developing the habit of self-control (disciplina), through which, by the aid of the rule, he shows clearly a personal guidance and control over his own moral and intellectual life so that he will seem "not merely fashioned to this holy tenor of life, but born to it."

This suitability is ascertained by the Seminary authorities in the name of the Bishop. The proof of its possession is to be found in a definite and positive development of virtue and of character, and in progress towards a certain standard of knowledge. Obedience, piety, humility, fidelity to rules, and an upright intention are virtues that are necessary in an aspirant to the priesthood. He must have reverence for sacred things, and zeal for the glory of God. Exceptional ability in studies is not necessary, but sufficient mental talents to reach a certain standard of knowledge are required. Evidence of good judgment in keeping with the candidate's age is indispensable. The mark of the Christian gentleman must be in evidence.

The sincerity and firmness of the seminarian's intention to become a priest are measured and tested by the progress he makes in the development of these gifts of grace and of nature.

The seminary authorities are interested principally in developing the positive traits of the candidates for the priesthood. They may not, however, fail to recognize evidence of unsuitability. In accordance with Church law then: "Disorderly, incorrigible, or seditious students, and those who because of their character or temperament do not seem suitable candidates for the clerical state, shall be

dismissed from the seminary. Students who progress so slowly in their studies that there is not much hope that they will acquire sufficient learning, shall also be dismissed. If a seminarian should be guilty of an offense against good morals or the faith, he shall be summarily discharged." (Canon 1371)

Though rashness in entering the sanctuary is gravely reprehensible, undue concern about one's fitness should also be avoided. The seminarian must strive to acquire a persevering spirit of humility; this, together with purity of intention in devoting himself wholly to the service of God, is all that is required. And the grace of God will not be wanting.

3. The Teaching of the Church. The mind of the Church is clear concerning the priestly vocation. A special commission of Cardinals appointed by Pope Pius X to examine this question as expounded by Canon Joseph Lahitton in one of his books pronounced the following judgment:

"The work of Canon Joseph Lahitton entitled 'The Priestly Vocation' is on no account to be condemned. Nay, more, in so far as it contains the three following propositions, it is to be very specially commended. The propositions are:

"1. No one has ever any right to ordination prior to his free selection by the Bishop.

"2. That requisite on the part of the candidate for Orders which is called priestly vocation does not by any means consist (at least necessarily and ordinarily) in a certain interior attraction of the subject or in invitations of the Holy Spirit to enter the priesthood.

"3. On the contrary, in order that one may be rightly called by the Bishop, nothing further is required beyond right intention, together with that suitability which is based on such gifts of nature and grace and which is proved by such probity of life and sufficiency of knowledge as will give a well-founded hope that he will be able to discharge the duties of the priestly state properly and fulfill the obligations of that state in a holy manner.

"His Holiness, Pius X, in an audience granted on June 26th, has fully approved of their Eminences' decision."—(Acta Ap. Sed., Vol. IV, p. 485, A. D. 1912)



### SECTION III — Admission of Students

1. Only students who have the intention of preparing themselves for the priesthood and who give good hope of acquiring suitability for a vocation shall be admitted and allowed to remain.

2. A student seeking admission to the Seminary shall be furnished with a form for his personal application. A special recommendation blank shall be filled out by the applicant's pastor and sent as a confidential communication to the Rector. Students who have attended another Seminary or boarding school must also present a testimonial letter from that institution.

3. All applicants must be in sound health and free from canonical impediments.

4. All applicants must have satisfactorily completed the eighth grade.

It is advised that boys aspiring to the priesthood enter the Seminary High School at the completion of their eighth grade. The applicants should present a report card which will show at least a C or 78 average in elementary English, arithmetic, and social studies.

While the Seminary is desirous of recognizing credits obtained above the grammar grades, it finds it necessary, in keeping with the requirements of Major Seminaries, to maintain high standards. Accordingly applicants for higher grades in high school are required to pass a satisfactory examination especially in Latin. Experience has shown that most of those who make their high school course before enrolling in the Seminary must attend special classes for one or more years, before they are adequately adjusted to a prescribed course of studies.

5. The Rector and the Superiors will judge about the student's fitness for admission and continuation.

It is a mistaken notion, entertained by some, that the age of thirteen or fourteen is too early for a boy to begin his studies for the priesthood. Centuries of experience have shown that opinion to be false.

### PART II

#### THE TRAINING OF THE SEMINARIAN

##### SECTION I — The Spirit of the Seminary

"Put ye on the Lord Jesus Christ." (Rom. XIII—14)

The priest is called by God to carry on the work of Jesus Christ. As an *Alter Christus* he must follow in the footsteps of the Divine Model who taught first by example, then by words: "Jesus began to do and to teach." (Acts I-1). The constant solicitude of the Church in regard to seminarians is that Christ be formed in them, and thus they may prepare themselves to carry on Christ's work.

Therefore, all seminarians must aspire, first of all, to personal holiness and sanctity through prayer, self-denial, and the use of the Sacraments. Next, the seminarian must study with perseverance to acquire that learning and culture which is required for his work as teacher, and to adorn his person with that quality of dignified and Christian gentlemanliness of manner in the absence of which his work would be less effective.

This cannot be done unless there is order and discipline in the life of the seminarian. The daily programs of spiritual exercises, study, and recreation is intended as an aid to the acquisition of holiness, learning, gentlemanliness, and the habit of self-discipline. This program has real value only insofar as it instills in the seminarian the habit of using his talents, abilities, and time to train himself, so that the priestly character of holiness, learning, and gentlemanliness shall seem to be not merely fashioned but born in him. It is only thus that he will learn how "to do and to teach."

In the Seminary the student undergoes the traditional training that has formed holy and saintly priests. All the incidents of his daily life are a part of his training. To neglect or to put aside any of the rules and regulations deliberately is to put aside a part of that training with its corresponding means of sanctification. It is sinful — a sin against obedience — to violate the Seminary rules in grave matters or with a persistence that causes grave results in the house. The candidate for the holy priesthood must take



a high view of the rules of the Seminary, even at an early age. They do not destroy his liberty, but deepen his purity of heart, and tend to his personal well-being.

"Those students will conduct themselves in the priesthood in a perfect and holy manner, who have cultivated the virtues of this state from their boyhood and have so far progressed in their self-control (disciplina) that they seem not merely fashioned to this holy tenor of life, but born to it." (Leo XIII., Encl. "Etsi Nos," February 15th, 1882.)

"The lack of these virtues (obedience, piety, humility, fidelity to rules, upright intention, virtues which the Pope declares necessary for seminarians) will soon betray itself where the religious exercises are performed in a spirit of hypocrisy, and where the discipline is observed not by the voice of conscience, but by reason of fear. He who keeps the discipline by servile fear or violates it through levity of mind and contempt, is very far from giving any hope of worthily performing the priestly duties. It is hard to believe that he who despises the discipline of the house, will not break away from the public laws of the Church." (Pius X, *Motu Proprio*, September 1, 1910.)

## SECTION II — Spiritual Exercises

1. Ordinary Christian virtue does not suffice for the priest. By the dignity of his sacred calling he is bound to strive for greater virtue and personal holiness. The love of piety and an earnest effort to advance therein, are signs of the priestly vocation in a boy. There is nothing wonderful in asking a candidate for the priesthood to strengthen that foundation of true holiness at an early age. The sanctification of a seminarian is effected by his daily work and by his religious exercises, but primarily by the latter. The regular practice of these religious exercises is an absolute necessity, if he is to prepare himself for the priestly life. The various exercises prescribed by the Seminary order are few and brief; a well-disposed seminarian will seek time and opportunity to increase them. It is, however, of more importance to perform the few exercises with care than to enlarge their number and fail in their performance.

2. A spirit of deep reverence, faith, and devotion should characterize the performance of all spiritual exercises. The

sacred ceremonies and chants of the liturgy shall be carried out with precision and decorum. All vocal prayers shall be recited with a distinct, clear, and well modulated voice.

### 3. Daily exercises in the community:

- a. Morning prayers and meditation.
- b. Holy Mass.
- c. Visit to the Blessed Sacrament.
- d. Rosary.
- e. Spiritual reading.
- f. Night prayers; examination of conscience.

Frequent and daily Holy Communion is essential for a seminarian. In the frequent reception of the Holy Eucharist he must guard himself against routine by devoting a set space of time to preparation and thanksgiving, and by using various Communion devotions.

### 4. Weekly Devotions.

a. Confession. Every student must each week present himself to his confessor, unless he has been advised differently by his spiritual director. Ordinary and extraordinary confessors are appointed to hear confessions. Priests on the Seminary faculty may be extraordinary confessors. A student may freely ask for any priest outside of the Seminary.

b. On Sundays and Holydays of obligation the students shall take part in all the sacred offices of the church—Solemn Mass, Vespers, and Benediction of the Blessed Sacrament.

c. Every Sunday all students shall attend a Spiritual Conference in which the principles and ideals of the priesthood are presented and explained.

d. Every Saturday evening there is Benediction and the singing of the Litany of the Blessed Virgin.

### 5. Special Devotions.

The students shall faithfully assist at all special devotions held during the course of the year, as set forth in the manual "Prayers and Devotions."

These special devotions are as follows:

The Annual Retreat.



The Monthly Day of Recollection.  
Benediction of the Blessed Sacrament on days appointed.

First Friday.

Month of October.

Novena for the Immaculate Conception.

The Chair of Unity Octave.

Month of March.

Novena for Vocations.

Way of the Cross.

Month of May.

Novena for Pentecost.

Novena of the Sacred Heart.

Six Sundays of St. Aloysius.

### SECTION III — Rules of Discipline and Order

#### Article 1 — The Spirit of Discipline

A seminarian is naturally expected to be actuated by the noblest motives that a delicate conscience and the sense of honor inspire. Other motives to spur him on to the fulfillment of his duties come into play only in as far as the unstable nature of youth demands them as supports. The Seminary affords growing boys the same protection that they receive in their well-conducted parental homes; the supervision of parents is replaced by that of the Seminary authorities. Their direction does not confine itself to general counsels or commands, but gives individual attention to the students. The nature of a large community and the definite plan of training imposes duties to which the student freely submits as soon as he asks to be admitted to the Seminary. In their main outlines these duties demand from the student the spirit of obedience and mortification, and the love of order and punctuality.

A well behaved seminarian will never deliberately and of set purpose break the rules. Failings through thoughtlessness, or in the weakness of the moment, may be excused. He who frequently fails in his work or evades it when he conveniently can, who is slack and unpunctual, or wastes his time, will never make up for the training he has missed, nor will he obtain the graces that would have been

his had he made faithful use of the means that God gave him to obtain them.

#### Article 2 — Superiors

1. The principle of authority stands foremost in the Seminary. The student must feel and show a sincere and manly respect and a spirit of obedience to Superiors and professors. He should aim at being truthful and candid with them. He who is insubordinate, or incites and promotes a spirit of insubordination shall not be allowed to remain.

2. The students shall have free access to the Superiors at all times. In asking for anything they must exercise becoming courtesy and deference to the Superior's will.

3. The students have no right to demand the reason of a Superior's decision; circumstances may not permit the Superior to make known the reason.

4. Some students are appointed prefects and are charged with certain responsibilities in disciplinary matters. They are to be respected and obeyed as representatives of authority. They shall report all infractions of discipline to the Superiors.

5. No student shall use a permission obtained from his Superior without notifying his immediate disciplinary official of the grant of the permission.

#### Art. 3 — Community Life

1. A spirit of brotherly love and good fellowship should rule in the community.

2. Every seminarian exercises an influence over his fellow students. Let him beware of the warning of our Lord, lest he become a scandal-giver. Let him remember that it is a serious matter to lessen the ideals of the priestly calling in his companion. If he loves and spreads worldly ideas that should remain foreign to the ambassador of Christ, he shows thereby that he is out of place in the Seminary.

3. The spirit of disobedience and discontent is very contagious in community life. One grumbler can affect many. The seminarian will refrain from fault-finding and criti-



cism. He owes a duty to the Seminary and to the vocation to which he aspires to set up a high ideal for himself which will spread itself to others and be a good influence on the whole spirit of the community.

4. The seminarian must exercise Christian gentlemanliness and good manners towards all in word and action. Polite manners should regulate his conduct at the table, at study, in the chapel, on the campus, and wheresoever he meets his fellowman. He may not be a stranger to the proper forms of polite society. Not only the sense of politeness but the sense of justice will tell the seminarian that he may never selfishly take more than his share of what is set out for all.

5. In their mutual relations seminarians shall not align themselves into cliques, nor maintain exclusive private friendships.

6. Association between students of the higher classes and younger students is forbidden.

7. All hatreds, discords, and dissensions should be banished from the Seminary. The cause of dissension shall be removed at once.

8. Slang, vulgar and unbecoming language, uncharitable bantering, the use of insulting epithets or improper nicknames shall not be tolerated. It is self-evident that no one shall offer physical violence to another.

9. The student shall carefully refrain from meddling in the affairs of others, but if he have a certain knowledge of matters of grave importance which may be a source of scandal to others and may injure the reputation of the Seminary, he is in conscience bound to consult his spiritual director as to what steps to take.

10. No student may open the desk or locker of another, nor in any way molest another's belongings.

11. Certain students are appointed as prefects and to other offices. As such, they occupy positions of trust in the community and should be accorded proper consideration. All students must cooperate with them, and thus learn the lesson of responsibility.

12. Every student is expected to engage cheerfully and willingly in any work, manual or otherwise, that his Su-

periors may ask him to perform. The call to the priesthood implies service, a life-long sacrifice of self to the interests of others. The seminarian must seek every occasion of service that promotes forgetfulness of self. No student must think that he has done his whole duty by merely attending to his own personal studies and duties. He must seek opportunities to serve the community and others.

13. The students shall exhibit proper deference and respect to the Sisters. They are forbidden to place any commissions with the Sisters. They shall not hold long conversations with any person employed by the Seminary nor use them as agents in any capacity.

14. The collection of money or the exercise of any agency in the Seminary is forbidden.

15. The lending or borrowing of money and the exchange of personal effects is not permitted. The students are forbidden to have any charge accounts with merchants or professional people.

#### Art. 4 — Punctuality

1. The good order of the house demands that all students be punctual at the summons to duty. The habit of punctuality is a requisite for efficiency in work.

2. At the second sound of the bell all students shall be in their places and in silence wait for whatever exercise is on the program.

3. At the appointed hour all students shall promptly retire, and shall promptly arise at the sound of the bell.

4. Tardiness or absence from any spiritual exercise, class or study period, must be reported at once to the proper authority.

#### Art. 5 — Silence

1. The daily order in the Seminary demands that silence be maintained except during recreation.

2. Strict silence is observed from night prayers until breakfast the following morning.

3. During study hours strict silence must be kept in the study hall, wash rooms, corridors, and at all times in the sacristy, library and reading rooms.



4. Silence is also to be observed during the following periods:

- a. At the second sound of the bell for chapel or refectory.
- b. During reading in the refectory.

5. During the Forty Hours' Adoration and during the last three days of Holy Week the students shall refrain from all loud talking, noisy mirth, playing of musical instruments, and such games as would disturb the religious calm required for those days of worship.

6. Strict silence is observed during the annual retreat, the monthly day of recollection, and during the observance of the Tre Ore on Good Friday.

7. Loud and boisterous talking as well as running and scuffling are forbidden at all times in the corridors, study hall, class-rooms, and dormitories.

#### Art. 6 — Building and Grounds

1. No student shall leave the Seminary grounds except by permission of the Rector. The Rector reserves to himself the granting of this permission.

2. The student shall use his permission to visit only those persons or places expressed in the permission. He shall report to the proper authority immediately upon his return.

3. Normally, students shall not receive permission to leave the Seminary grounds with visitors.

4. Unauthorized absence from the seminary is a serious offense punishable by dismissal.

5. The prescribed limits on the grounds must be strictly observed.

6. There are certain parts of the building that students may not enter, other parts only at certain times.

a. The dormitories may be entered in the evening before retiring, in the morning after breakfast. They are also open during recreation hours for a change of clothes for games.

b. The refectory may be entered only during meal time,

and the infirmary during the recreation period after supper for the purpose of medical aid.

c. Class-rooms may be used outside of study hours for speech or music practice. At no time, however, may a student lock the room or bar entrance to others.

d. It is forbidden for students of one department to enter those parts of the building which are reserved to the other department, or any other part where duty does not call them.

6. It is strictly forbidden for a student of the senior department to enter the room of another student.

7. It is strictly forbidden to use or to have in possession tobacco in any form.

#### Art. 7 — Neatness and Cleanliness

1. Personal Cleanliness. The dress of the seminarian shall be plain and sober. Hence colored ties, hats and suits, and all extreme and worldly fashions must be avoided. Every student will endeavor to be neat and clean, particularly for divine services, for meals, and for class time. But the care of the person should never take the form of the foolish vanities of the fop. Wordly fashions in dress, in the care of the hair, and the use of jewelry and of perfumes must be avoided. On the other hand, the seminarian must not be slovenly and careless in his personal appearance; let him ever be guided by the spirit of his calling and the dictates of common sense.

##### 2. Cleanliness in the Building.

a. Waste paper and other refuse is to be placed in the receptacles provided for such purpose. The toilet and shower rooms must be kept clean, and each student must cooperate to keep them in this condition.

b. No substance, such as writing paper, soap wrappers, apples cores, etc., that would in any way interfere with the drainage, must ever be thrown into any of the drains of these rooms.

c. Great care must be exercised in the refectory so that the tables will be kept clean. Proper table etiquette is to be observed always and the student's behavior at the table must be that of the gentleman.

d. It is not permitted to keep or eat food above the basement floor. The chewing of gum is forbidden.

e. Students are held responsible for the use and care of Seminary property. Any student who damages Seminary property, even accidentally, shall at once report the matter to the Rector.

f. It is forbidden to deface doors, windows, or any piece of furniture by writing, scratching, or by cutting figures and lines on them. Care must be taken not to soil the walls or floors.

### 3. Dormitories and Rooms.

a. Each student must keep his bed and surroundings in perfect condition. Regulations concerning various appointments in the rooms must be strictly followed.

b. All clothing and other articles must be kept in the lockers.

c. On rising, each student shall fold back his bedding over the foot of the bed, keeping it off the floor. Immediately after breakfast he shall arrange his bed carefully and neatly. This must not be done before breakfast.

d. Beds and stands must be left in the position in which they have been set. It is forbidden to sit on beds when made, or to use them for resting during the day.

### 4. Study-Hall.

a. Books and stationery must be kept in order. Only articles pertaining to study or correspondence may be kept in the desk.

b. The bulletin board and chalk boards shall be used for official business only; extraneous news and frivolous matters shall not be displayed.

## Art. 8 — Correspondence

1. The Rector reserves to himself the right to inspect all mail, telegrams, and parcels addressed to students or sent out by them. All letters and parcels for mailing must pass through the regular Seminary mail-box.

2. No student may subscribe for or receive newspapers or periodicals.

3. It is forbidden to write articles or communications of any kind for publication.

4. Correspondence not in keeping with the character of candidates for the priesthood is not allowed.

5. No student is allowed to act in the capacity of agent.

6. Boxes containing provisions are not permitted to be brought in or sent in by mail.

## Art. 9 — Visitors

1. Regular visits of parents and relatives are allowed on the days and during the hours appointed.

2. Except on open house days, visitors will be received only in the reception rooms.

3. Visits from persons other than parents or relatives may be allowed by special permission. Visits from dismissed students are not permitted.

4. No student shall be called to the telephone except at the discretion of the Rector. Only the most necessary and urgent calls will be heeded.

## Art. 10 — Recreation

1. All students should enter whole-heartedly into the common recreations of the Seminary. They must not seek exclusion or refuse to fraternize with all. They should seek to make themselves a part of all activities.

2. All students, unless excused, shall take part in outdoor recreation during certain periods each day. Every student should take part with a good will in the various games promoted on the campus. Good sportsmanship in athletic contests should be the mark of every student.

3. The student should aim to enjoy the great benefit of out-of-doors walking. On certain days walks outside the grounds are permitted.

4. Students going out for a walk shall be dressed fittingly, and shall observe proper decorum in speech and in the manner of their gait, free from all vulgarity and roughness.

5. Students walk in groups, each group with a prefect.



No group of students may leave for a walk except in the presence of one of their Superiors.

During the walks no places shall be visited save the place or places approved by the Rector. It is forbidden to enter stores or places of business, or to meet anyone by appointment. The students may not separate so that they escape the observation of the prefect. No smoking is allowed during these walks. Special permission must be received for the use of any means of transportation.

6. During programs of entertainment or talks by guest speakers all students are required to be present.

## SECTION IV — Rules of Study

### Art. 1 — Study

1. There is no royal road to knowledge; all alike must travel over the same laborious way. Hard work, constant application, diligent study are indispensable means in the acquisition of learning.

2. Learning in the priesthood must go hand in hand with piety. Hence carelessness in the preparation of lessons and anything that indicates a neglect of studies is looked upon either as a sign of lack of vocation or as evidence that the student does not regard his vocation seriously.

3. Study hours are most valuable time. Each student shall devote these hours at his desk to diligent work. Letter-writing, the reading of books not connected with assigned work, and other occupations foreign to study are forbidden during the regular study hours.

During the free study hours students may occupy themselves with correspondence and reading, but this time is not to be employed in idle gazing at pictures, in making album collections, or in games.

4. The importance of honesty at all times is so evident as scarcely to require comment. If any student be found employing dishonest means in examination, such as copying from books, papers, or another's paper, or by receiving help in any way from anyone, a note to that effect shall appear on the semi-annual report. He who furnishes

illegal assistance shall likewise be censured. Students are not permitted to receive assistance from their fellow-students in preparing their class work, and plagiarism of any kind shall be severely punished.

5. The student is encouraged to seek the assistance of his own teachers in all difficulties.

6. Only those textbooks are permitted for use that are approved, and these must be free from all pencil or pen notations. The use of keys, interlinear editions, and translations (printed or in manuscript) is prohibited in class.

### Art. 2 — Reports and Grades

1. A report of the student's progress is sent by the student to the parents at regular intervals during each semester; this report is to be signed by the parents. A semester report is also issued; an accompanying certification that the report has been examined is to be returned to the Rector with the signature of the parents and of the Pastor.

2. The students are graded as follows:

Conduct and Application: I — Good; II — Fair (Advised to improve); III — Unsatisfactory (Must Improve); IV — Poor.

Academic Grades: A (94-100) Extraordinary; B (86-93) Better than average; C (78-85) Average; D (70-77) Less than average; F (Less than 70) Failure.

3. Low grades, lack of interest, or neglect of work during any semester renders a student liable to probation. A student who does not maintain an average higher than 78 or C will be warned. If a student's scholastic average is less than 78 or C, or if a student has one failing grade he will be put on probation for the succeeding semester. During the period of probation, the student is on trial to prove his fitness to carry a seminary course of studies. He is required to remove the probation to qualify for promotion in the course or for graduation.

### Art. 3 — Library and Books

1. The students are encouraged to make frequent use of the Seminary Library. The reading of books for collateral study, especially of classical authors, is an indis-

pensable means for the acquisition of culture. Discretion is to be used in selecting books.

2. In the use of books from the library the students shall be governed by the regulations put in force by the Librarian.

3. Strict silence must be observed in the library and reading rooms at all times, and any occupation not in harmony with library work is forbidden.

4. Books and periodicals must be handled with care and after being used must be returned to their proper place. No student is allowed to set aside any article for his own exclusive use.

5. Students are not permitted to use or have in their possession text-books not approved by their teachers. No book or periodical shall be in the possession of the students save such as are approved by the Authorities.

6. The legislation of the Holy See regarding the reading of books, newspapers, and periodicals shall be strictly enforced.

#### Art. 4 — Music

1. Proficiency in music is an accomplishment that offers pleasant pastime to the student and great advantages to the priest. The students should endeavor to acquire some knowledge of the principles and laws, and of the art of sacred music. The study of musical instruments is recommended and encouraged.

2. All printed music shall be submitted for approval to the proper authorities.

3. The use of the worldly music of the theater and dance hall is forbidden.

## SECTION V — General Order

### Art. I — Daily Program

Class Days A.M.	Sundays A.M.
6:00—Rise	6:30—Rise
6:20—Morning Prayers Meditation	6:50—Morning Prayers Meditation
6:50—Holy Mass	7:20—Holy Mass
7:30—Study	8:00—Study
7:55—Breakfast	8:25—Breakfast
8:45—Class	9:15—Solemn Mass
10:25—Intermission	Recreation
10:30—Class	11:00—Student Organiza- tions Meetings
P.M.	P.M.
12:15—Visit to the Blessed Sacrament	12:30—Visit to the Blessed Sacrament
12:20—Dinner	12:35—Dinner
1:30—Class or Study	3:30—Vespers, Benedic- tion
4:00—Recreation	Recreation
5:30—Study	5:30—Conference
6:30—Supper	6:00—Supper
Recreation	Recreation
7:30—Rosary	7:30—Rosary
7:45—Spiritual Reading	7:45—Spiritual Reading
7:55—Study	7:55—Study
8:55—Benediction on ap- pointed days	9:00—Night Prayers
9:00—Night Prayers	9:30—Retire
9:30—Retire	

No classes are held on Wednesday or Saturday after-  
noons.

On Saturdays and holidays the students rise at 6:30.

The order of the day for holidays is the same as on Sundays, except that recreation extends from breakfast until dinner. The afternoon is free until study is resumed at 5:30. Solemn Mass on Holy Days at 9:15.

The Saturday Benediction is at 8:40.



Way of the Cross during Lent: Wednesday, 5:00; Friday, 6:15.

### Monthly Day of Recollection

#### First Sunday of the Month

- 9:15—Solemn Mass and Exposition of the Blessed Sacrament  
11:00—Conference  
12:15—Rosary  
12:30—Dinner  
2:00—Conference  
3:00—Vespers and Reposition of Blessed Sacrament

### Art. 2 — Schedule of Holydays and Holidays

Anniversary of Holy Father's Coronation.  
The Most Reverend Bishop's Patron Saint's Day.  
Feast of All Saints.  
Thanksgiving Day.  
Feast of the Immaculate Conception.  
Christmas vacation of two weeks.  
Feast of St. Thomas Aquinas.  
Feast of St. Joseph.  
Holy Thursday, Good Friday, and Holy Saturday.  
Easter vacation of one week.  
Solemnity of St. Joseph.  
Feast of the Ascension.  
Field Day and Open House.  
Memorial Day.

### SECTION VI — Vacation

1. The students must report to the Rector before leaving the premises at the opening of vacation, and again before the hour set for the close of vacation. Students are not permitted to delay their return home for vacation unless they have received permission from the Rector.

2. During the days of vacation the seminarian must preserve the internal and external sanctity of life which his holy vocation demands, that he may give edification to the faithful and promote the honor of the Church.

3. The seminarian is forbidden to attend theaters, dances, and other worldly places of amusement. He will provide for himself safeguards against the paganism of modern literature, radio, and television. He will renounce and avoid the company of members of the other sex.

4. Every student should assist at Holy Mass daily, and should receive the Sacrament of Penance and the Eucharist as frequently as was the order of life in the Seminary. On Sundays and Holydays he should be present at all the religious functions of his parish church.

5. All preparations for the opening of the school year should be made in season; shopping, medical and dental work should be tended to before the student returns to the Seminary.

6. If for any cause a student is prevented from returning on the appointed day, he shall inform the Rector in advance, and shall bring a letter from the Pastor attesting the truth of the cause of the delay.

7. In large measure, a seminarian is the responsibility of his Pastor with whom he is advised to keep in touch throughout the vacation. In accordance with statute No. 28 of the Second Synod of Grand Rapids, the Pastor is under obligation to submit to the Rector a signed and sealed report about the seminarian's conduct during vacation time.