

"A DAY IN THE LIFE..."

SUNDAY AT  
ST. ANTHONY'S

SUNDAY PEACEFULLY DAWNS  
UPON A "Castle on a Hill..."



... AS THE SLEEPY TOWN OF  
SANTA BARBARA, California  
BEGINS TO AWAKEN...

...AND...

**R.I.I.I.N.G!!!**

**GOES  
THE  
BELL...**



**... AT ST. ANTHONY'S!**

**IT'S 6 AM**

... AND THE DAY BEGINS!

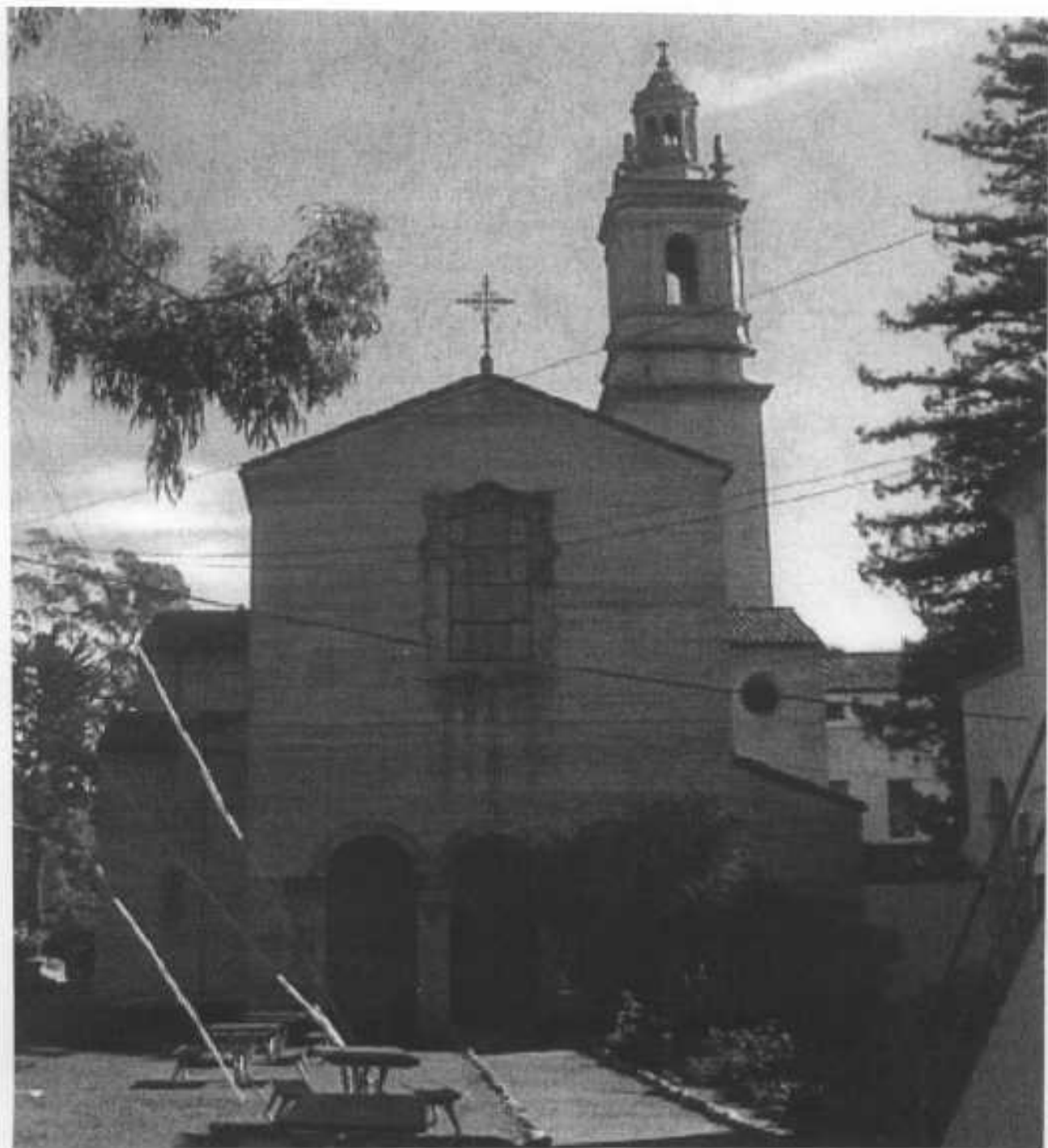


But, before you know it,  
THE DORMS ARE EMPTY...

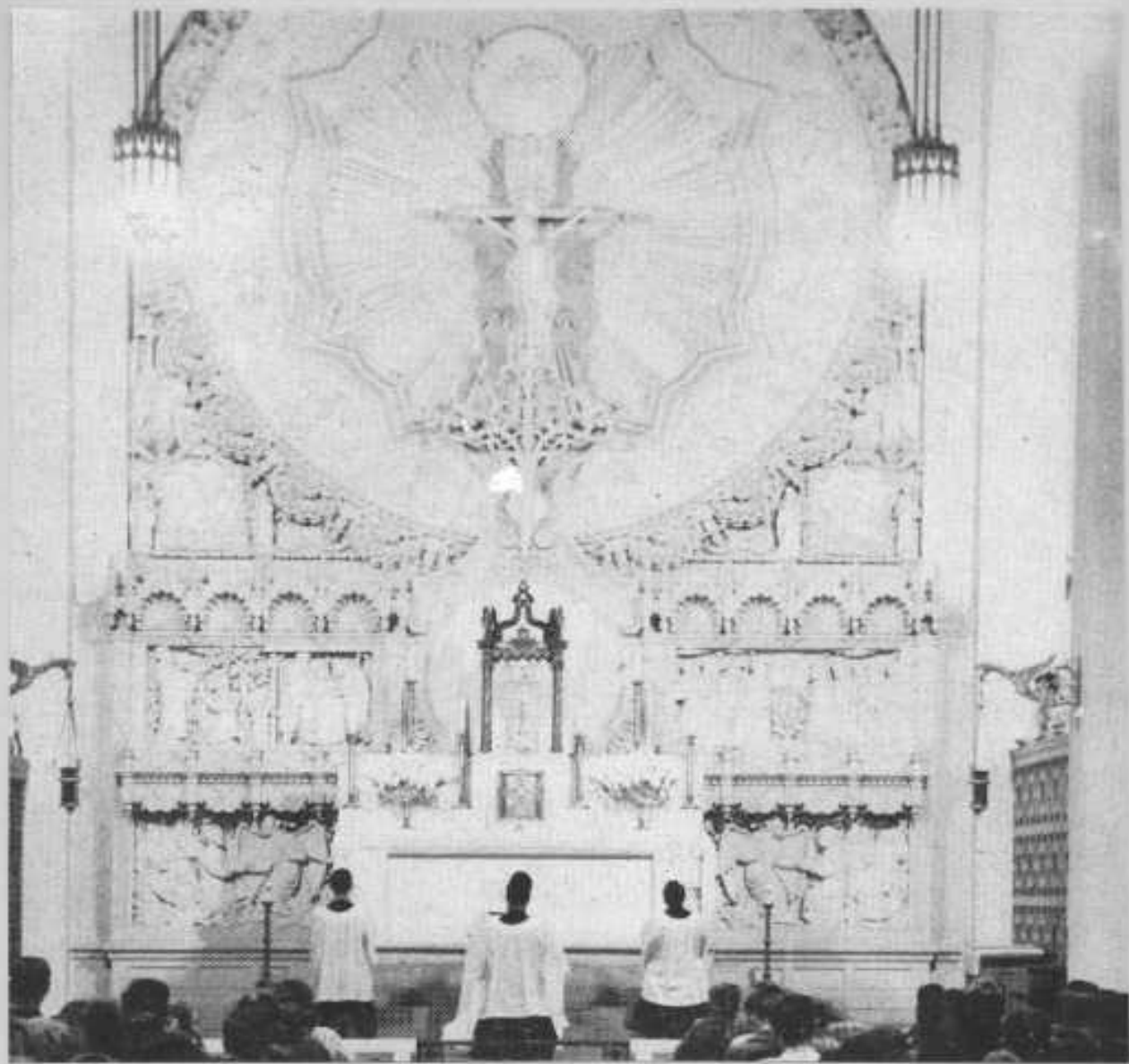


... AND EVERYONE IS HEADED TO CHAPEL

CHRIST the KING  
CHAPEL ...



BUILT IN 1926



ALL ASSEMBLE FOR MORNING PRAYERS.  
DURING MANY YEARS, THIS TIME  
ALSO INCLUDED THE FIRST OF TWO  
SUNDAY MASSES.



and... THE AMAZING "REREDOS" IS EXPLAINED HERE...

# The Reredos--Graphic Stone

The chapel is the heart of seminary life.

*ESPECIALLY ON SUNDAYS!*

Mass and Holy Communion at break of day -- a quiet visit in leisure moments -- community prayer at evening time: yes, the seminarian's whole life is centered in the chapel -- in the Friend and Model Who dwells in the tabernacle -- Who is, in fact, the very reason for the seminary's existence.

Father Theophilus Richardt, O.F.M., who was Rector of St. Anthony's in 1926, wished to provide a fitting background for the altar in the new chapel, then under construction. The result of his prayerful planning was the present reredos -- a "meditation in stone," summing up the principal truths of our Faith concerning the Holy Eucharist.

In the very center of the reredos we see Jesus Christ, the God-Man. He stands at the center of all creation as the King of the Universe, because for Him all things were made, both visible and invisible. He is nailed to the wood of the cross, because it was God's good pleasure to give Him the first place in all things -- even in sacrifice. That sacrifice of Christ fulfills the hopes symbolized by the tree of life which grew in Paradise; hence, on the reredos, the tree of the cross springs from the tree of life.

Christ's sacrifice on the cross is re-presented and continued daily on the large white altar below the cross. From this sacrifice of the New Testament comes: 1) to the Church Triumphant (in heaven) a perfect gift of praise. (See the ring of eternity.) To the Blessed Trinity is offered a sacrifice of divine adoration, infinite glory, adequate thanksgiving, perfect atonement, a. to God the Father, serenely enthroned above in all power and majesty, Who sent His Son to us; b. to God the Son, patiently dying on the cross as the God-Man, but receiving infinite glory as the eternal Word of the Father; c. to God the Holy Spirit, whose fire of love consumed and consummated the holocaust on the wood of the cross. Honor is likewise given d. to the saints of God, who continually sing His praises; and e. to the choirs of angels, glorifying God.

From Christ's sacrifice there also come: 2) to the Church Militant (on earth) constant sacrifice, food, and grace. (See the two middle panels for the Old and New Testament representations of these truths.)

From the sacrifice of the New Law there come, finally: 3) to the Church Suffering (in purgatory) relief and release. (The two lower panels show the angels descending and gently leading forth the souls nearest deliverance.)

The rays that burst forth from behind the cross stand for the "light of glory," without which not even the highest angel can see God face to face. The crown of thorns, woven through the rays of glory, tells us of the suffering through which all must pass before entering into glory. The rainbow, behind the figure of Christ on the cross, is the symbol of the peace and reconciliation that the Savior won for man. The baldachin immediately above the tabernacle is a simplified and diminutive replica of the grand *baldacchino* over the tomb of St. Peter in Rome, and expresses our union with the See of Peter. The large white circle behind the baldachin symbolizes the Sacred Host. The Pelican, on the gospel side of the altar, rips open its breast to feed its young -- a symbol of Christ, Who feeds us with his own flesh and blood. The sheaf of wheat and cluster of grapes, one at the bottom of each of the upper panels, furnish the elements for transubstantiation. The Lamb, on the epistle side of the altar, slain for us in sacrifice, carries a canister or basket used in the early Church as a receptacle for the Blessed Sacrament. The four saints represented on the reredos were all chosen because of their intimate relationship to the Blessed Sacrament: St. Francis, St. Clare, St. Barbara, and St. Anthony. Thus we see that the entire reredos is closely connected with the doctrine of the sacrifice of Christ and his presence on our altars.



THEN IT'S OFF TO BREAKFAST IN THE  
"REFECTORY" \*

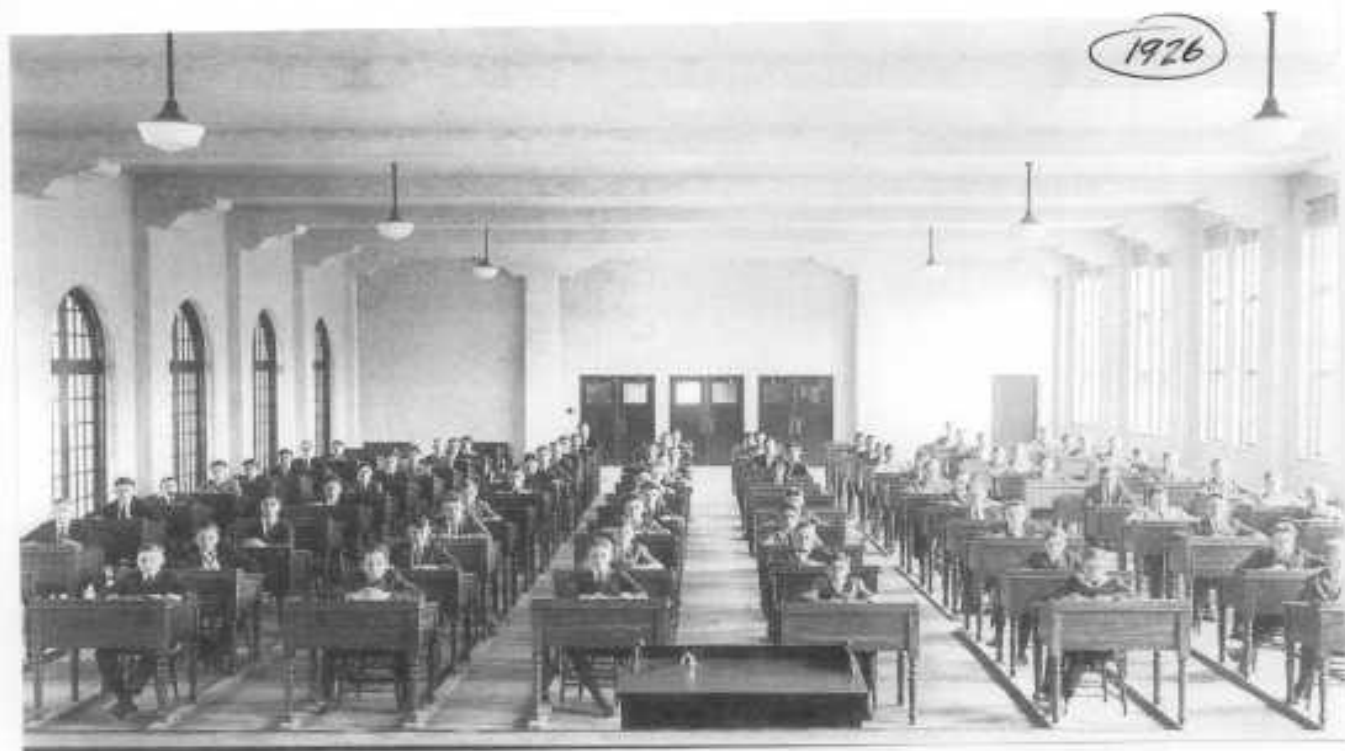


— CIRCA 1950 —

Here is a view of the new refectory, which boasts of indirect lighting, durable floors, new kitchen equipment, and plenty of much-needed space.

\* EVERYONE IS IN BLACK OR DARK BLUE SUITS, WHICH ARE USUALLY WORN UNTIL AFTER LUNCH ON SUNDAYS.

RIGHT AFTER BREAKFAST, (IN STUDY HALL)  
THERE WAS A READING PERIOD,  
WHICH WAS ALSO USED AS A  
"LETTER-WRITING PERIOD," TO WRITE  
HOME TO THE FAMILY.



IN THE 1960s, CLASSICAL MUSIC  
WAS "PIPED IN," SO THERE WAS ALWAYS  
A LITTLE "CULTURAL CONCERT" INCLUDED!



~NEXT, MASS WAS CELEBRATED!~  
IN THE "EARLY DAYS" THRU THE '50s, IT WAS  
"SOLEMN HIGH MASS." LATER, IT WAS "CON-  
CELEBRATED." BUT IT WAS ALWAYS AWESOME!



Palm Sunday procession

THE CHOIR WAS ALWAYS AMAZING TOO!

-1960s-



"OREMUS"

AFTER MASS, THERE WAS A LITTLE  
TIME FOR RECREATION; BUT HOW  
DOES ONE "RECREATE" IN A  
BLACK WOOL SUIT?

WELL...



TAKE OFF YOUR  
COAT AND PLAY  
"NECK TIE  
HANDBALL!"



OR OTHER  
"LIGHT"  
ACTIVITIES!

THEN CAME LUNCH...



\* EVERYONE IS STILL IN SUITS;  
BUT THAT IS ABOUT TO CHANGE,  
BECAUSE AFTER LUNCH,  
EVERYONE PASSES  
THRU THE EXIT  
TO...



SEE PART 2  
OF "A DAY  
IN THE LIFE-  
SUNDAY"!