

"Hail and Hello"

September this year brought many new things to the Seminary. Among these are four new faculty members who have come to replace four members of last year's faculty who were given new posts in the diocese.

The four new faculty members, three priests and a layman, bring with them a variety of interesting personages.



Should you see a shortpriest, clad in a smoking jacket on the premises, smoking one of his many pipes, you will know it is Fr. McDuffee. Hailing originally from Grand Rapids, Fr. John McDuffee is a graduate of Catholic Central High School here, and is certainly a person with a most unusual background for a priest. Prior to entering the Seminary, Fr. McDuffee went to France on a type of good will mission and held a number of business administration jobs here in the city.

Recorder

Vol. 41 ('66-'67) No. 1 St. Joseph's Seminary, Grand Rapids, Mich.

RequiesCAS in Pace

To the sorrow of some and the joy of many, St. Joseph's Seminary conducted its last SCAS (Student Catholic Action Service) meeting on September 11, 1966. In recent years SCAS has been degenerating and losing that same spirit and vitality which it had been established to promote. Finally, aggravated by the particular problem of the separation of the college from SCAS, the students decided that SCAS should be discontinued and replaced by a new organization. This new organization would be a purely high school endeavor and would care for high school needs.

SCAS was originally constituted to develop the seminarian and to broaden interest in the priesthood and priestly work. Such apostolic endeavors as visiting the old folks' home, being "big brothers" to the orphans at St. John's Home, teaching CCD to children, and aiding the foreign missions were promoted vigorously by SCAS. Under SCAS there were several committees that performed specific duties right here at the seminary. These committees prepared such activities as plays, musicals and the Orientation Day program. They were also in charge of maintaining proper neatness and order in the seminary buildings.

Regular SCAS meetings were held each Sunday, at which time community problems, current events, or any matters of interest were discussed and all sorts of entertainment were presented. Due to the varying age groups - freshmen in high school to sophomores in college - it was almost impossible to keep the meeting on a level that was of mutual interest to everyone. Thus, the spirit of cooperation and generosity began to diminish as those in college became

involved at Aquinas and interests and activities among students drifted even further apart.

Presently the former high school SCAS board is in the process of establishing a high school Student Council. Each Class will have two representatives to the Council. It is our hope that it will afford a chance for any member to voice any idea or complaint concerning seminary life that he may have. These will in turn be handed over to the faculty for consideration. If the complaints are just and the ideas are worthy, the faculty will do all it can to right the wrongs and put the ideas into action. The council will provide guest speakers, outside entertainment or our home-grown entertainment for those who wish to partake of them. And ultimately, we hope that it will promote a spirit of true brotherhood and generosity in the seminary family. We no longer want complainers who do nothing - we want men who will be willing to sacrifice time and effort to see their complaints or ideas transformed into beneficial realities here in the seminary.

Ray Griffith

The schooling aspect of Father's life can, by no means, be overlooked, either. Holding degrees from the University of Detroit and the University of Michigan, Father was hardly a novice when he entered St. Mary's Seminary in Baltimore, Maryland. Having completed his courses for the priesthood and a degree from St. Mary's Seminary, Father was ordained in 1946 at the age of 33. Since then he has served as an assistant pastor at Sacred Heart Parish in Mt. Pleasant and at Holy Name Parish in Grand Rapids. He served for a short time on the faculty of St. Joseph's Seminary before becoming the Administrator of St. Aloysius Parish at Fife Lake. Fr. McDuffee also had other parish experience as the founder and pastor of St. Pius X in Grandville prior to being appointed in 1959 to the post of Director of the Catholic Chapel of St. Mary on the Central Michigan University Campus at Mt. Pleasant. It was from here that Fr. McDuffee departed upon his appointment to our Seminary Faculty. Fr. McDuffee teaches Third and Fourth High English and Speech, Fourth High American History and moderates the RECORDER.

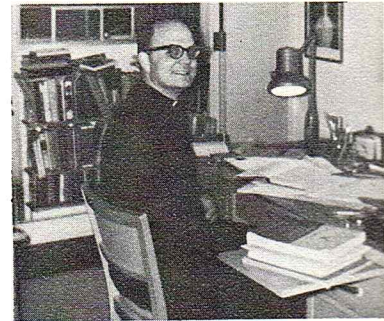
At the same time you see our 5'2" priest with his pipe, you may see a "rather" tall priest heading for the Seminary Store. More likely than not it will be Father Anthony Vainavicz. This 6'6" faculty member (he claims to be only 6'4" - we know better) also hails from Grand Rapids. Father's



background, however, differs greatly from that of Fr. McDuffee. Attending St. Joseph's Seminary the full six years, Fr. Vainavicz graduated, and was sent to Sacred Heart Seminary in Detroit where he received his Bachelor of Arts Degree in Philosophy and then studied Theology at St. John's Seminary in Plymouth. Immediately following ordination in 1961, Father was sent to Guardian Angels Parish in Manistee where he served until his appointment to Sacred Heart Parish

in Grand Rapids this past summer. At present Father is teaching Algebra I and Religion I and III. As his extra-curricular activity Father has taken over the post of store manager.

Father Donald Weiber also comes to us with a very interesting background. A native of Portland, he completed high school and college here at the Seminary. Upon graduation in 1952, he continued his studies at Montreal, Canada. After spending a year and a half at St. John's Seminary in Plymouth, Father decided to join the armed forces. He spent the following two years serving in the Navy. Upon receiving his discharge, Father decided to go back to the books. He spent one year at the University of Detroit and then received his Masters Degree in School Administration from the University of Michigan. He then decided to return



to the Seminary and remained there until his ordination in 1962. Since that time he has served as assistant pastor of Holy Name Parish in Grand Rapids. Father is now teaching I high English, III high History and College Religion. Having a good build for football, Father seems to keep in shape by playing the half-back position for one of the seminary's intramural teams.

St. Joseph's also is receiving the teaching ability of a lay teacher this year in the person of Mr. Merlin Fritzen. Our lay teacher has a teaching position at St. John Vianney Parish on Clyde Park Avenue and commutes for Geometry and Advanced Algebra classes. Mr. Fritzen comes originally from Grand Rapids and is a graduate of Catholic Central. He earned his Bachelor of Arts degree at Aquinas College and has been teaching at St. John Vianney ever since.

We wish all these new faculty members the best of luck in the future and hope that they are with us for years to come.

Jerry Greiner

Bored Parents Become BOARD MEMBERS

If the comments of the students, parents and priests are an accurate measure, St. Joseph's first Parents' Day was a striking success. First of all, the parents showed their interest in what was to take place through 100% attendance. Secondly, all agreed that the main purposes of the meeting - to give the parents, students and faculty an opportunity to get to know each other better, and to discuss the new Board of Counsel and the role the parents will play in it - were fulfilled.

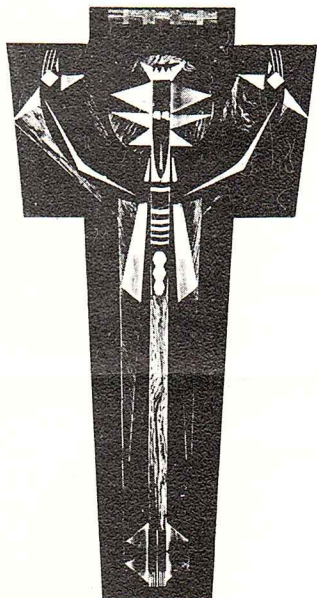
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HEAR US, WE'RE CALLING

AS THE NEW SCHOOL-YEAR descends on our seminary family, we find many new and challenging changes. A new rule has been incorporated, giving more freedom and responsibility to the individual. Four new faculty members have been appointed in the hopes of furthering student educational opportunities. Most college courses are being taken at Aquinas to enrich the outlook of our older students. A parent-lay-faculty board is underway to offer assistance where and when it can.

TO KEEP UP with these changes, the RECORDER, too, wishes to broaden its policy. In this issue, three articles appear which have been written by people who, though outside the seminary itself, have taken an avid interest in the formation of tomorrow's priests.

THESE ARTICLES, we hope, will be the first of many. Since Vatican II decreed that the seminary "is to be the center of the diocese," it is our opinion that the seminary paper should express the thoughts, ideas and differences of the community of people living in and around the diocese. By "community of people" we mean bishops, priests, ministers, rabbis, workers, parents, teachers, students and any other concerned individuals. We want to promote a "capacity to listen to other people and to open our hearts in a spirit of charity." The RECORDER should be more than just a means to let people know what happens here at the seminary. It must be a means to let seminarians know what goes on with people.



Dedicated to Joseph M. Carmody

On Oct. 22, Mr. Joseph M. Carmody of Grand Rapids was killed while performing an act of charity. He had selflessly consented to drive five seminarians from St. Joe's to Gun Lake, where they were to teach CCD classes. On the way back, they were involved in an automobile accident which claimed Mr. Carmody's life. None of the five seminarians were injured seriously.

'Tis not for us to comprehend
The "Whys" and "Wherefores"
of life.

Why roses sweet must
die away -
Why soldiers fall in strife -

'Tis not so difficult to tell
To others why certain things
are sent for us in life.
We must try to help them
understand

That God can restore content and order.
And yet, we were almost called
To leave this world and live with you.

And so it is hard to understand
Why he on a mission of charity
had to die,
And why we are the ones
left to be tested
By our God Almighty.

Oh Lord, take care of
our friend Joe,
and may he enjoy
his eternity with You.

But remember, Joe,
we miss you.

THE RETURNING FIVE

been initiated. I have found this rule to be both appropriate and reasonable. It is well-styled to the purpose and image of a seminarian in this age of renewal.

It was Pope John's ardent desire to throw open the windows of traditionalism and let some fresh air into the Church. Though I am a newcomer, it takes no great perspicacity to see that fresh air has come to St. Joseph's. I am both proud and grateful that I can be a part of it all. The opportunities here have become as unlimited as the soul's capacity to know God. Thus, with my fellow seminarians, united in one common bond of love, hopefully looking to the future, but ever concerned about the present, I intend to go forth to the realization of that all-important goal of becoming a second Christ through the ministry of His priesthood.

When I look back to the days before I left home, I remember one of my priest friends confidently telling me, "You'll like St. Joe's." He was right - I do!

Bill Rabior

I Like Aquinas Because . . .

The primary purpose of any school, religious or secular, is to educate. In today's 20th Century world, a college education is considered almost a must in an individual's preparation to meet the demands of modern day living. In view of this, the seminary has set up a program with Aquinas College. Seminarians now take the most of their courses there and participate in various social activities. How this program will turn out will be seen only in time. Below are some opinions expressed by three seminarians on the idea and execution of such a program.

to give a well-rounded point of view to the student who is willing to make the best use of them.

Dennis Morrow

After being at Aquinas College for almost a half semester, I must say I am pretty well satisfied with it. Aquinas' greatest pride is in its personal relationship between the professors and the students. These relationships which are maintained through individual conferences and discussions on anything and everything broaden our education with different ideas and opinions. It is left to the student to take advantage of this extra means of education. This also explains the well-known phrase at Aquinas: "Education is the student's problem, not the professor's." The seminary's biggest step forward, opening Aquinas to the college, will bear fruit.

Denis R. Spitzley

As seminarians attending Aquinas College, we are fortunate. We are able to combine an excellent academic education with a friendly social life. We can participate in activities with men and women our own age and have the opportunity to mix with them to gain insight into our role as future priests.

To me, being able to enter into a variety of activities with other college students is beneficial to us because we can observe another way of life and see better how the other side lives. In this way we can gain a deeper understanding of life on the college campus.

Greg Dodge

A "Special" NOTION

On that beautiful summer afternoon, barely over a month ago, when I first arrived at St. Joseph's, a trace of apprehension was intermingled with my eagerness to begin my studies. I traced this uneasiness largely to the fact that my conceptions of seminary life were a bit hazy, having been derived from an amalgamation of ideas I had pooled from books, movies and general hearsay.

I confess that I wasn't at all sure what awaited me. I was somehow fearful that I would find a way of life that combined monastic austerity and unrealistic spiritual overbalance with total suppression of those things which I had known at home, and had come to consider a definite part of my way of life. I was even wondering if the acquaintances I was about to make might not be a hybrid mixture between man and angel. Wild ideas? Perhaps, but when one has made as dramatic a decision as entering the seminary, he expects, I think, an equally dramatic reversal of what he has known in the past.

My misconceptions and fears began to crumble within minutes after

entering St. Joseph's, however, for I was struck immediately by the warm friendliness of those around me. "Can I help you unpack?" "How about a guided tour of the sem?" Here were total strangers whom I suddenly felt that I had always known.

Time has flown rapidly, and now with a month behind me I am prepared to drastically alter my original conceptions of seminary life. I have come to consider St. Joseph's as my home. I see it as being vitally concerned with the complete development of myself and my classmates - a spiritually, intellectually, emotionally and physically balanced growth. I have had the advantage of entering during a time when a new rule had

THE FUN ONES

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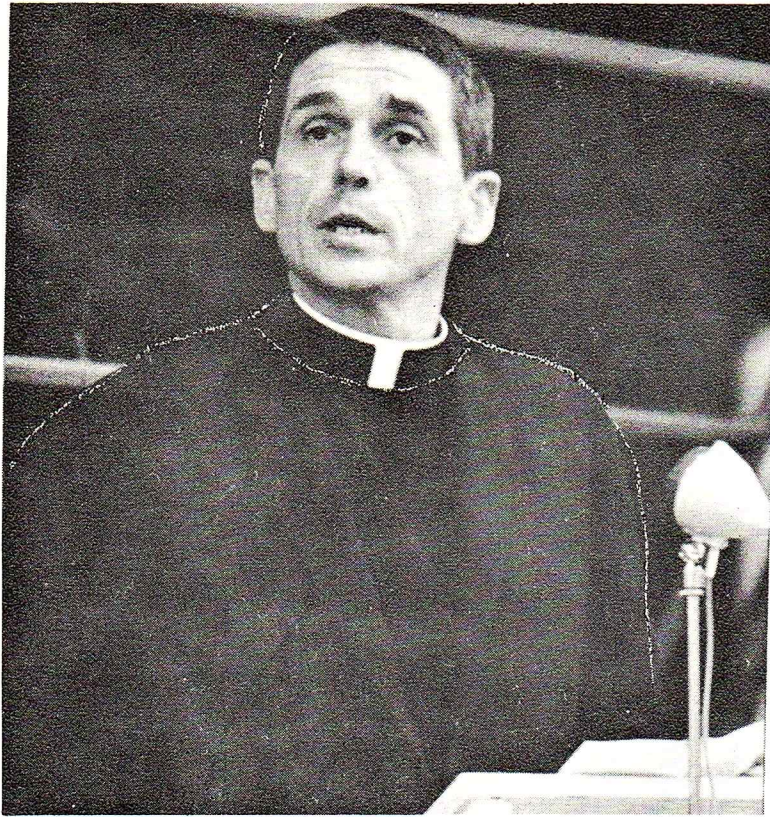
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The Poor Man Is All Men

What does it mean to be poor? Why should we want to be poor? Why should we help other poor? Poverty seems to us, the minority of privilege, to be something far off, unwanted, something that the people in Appalachia or Latin America or India live with, something we are sometimes asked to help by giving a dollar here or there. President Johnson says that our government will do everything possible to eradicate poverty in the world. We quietly give our assent and let them take care of everything.

What would we do if we were told that poverty was something good, something we should strive for? In fact, this is what we are being told - by God himself! "Happy are you poor, for the kingdom of heaven is yours." "There is still one thing you have missed. Sell everything you have and give the money to the poor, and you will have riches in heaven."

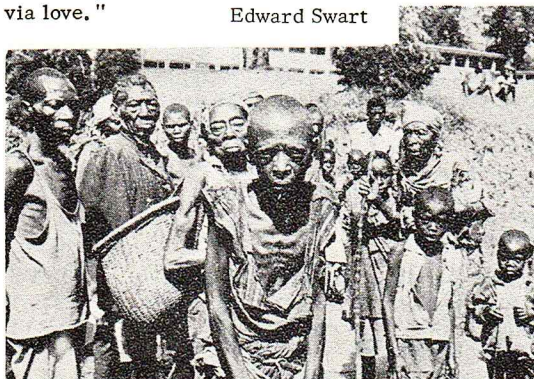
We must learn to distinguish between unwanted involuntary poverty, voluntary poverty and poverty of spirit.

On September 29, a number of college seminarians had the opportunity to hear, as the first speaker in this year's St. Stephen's lecture series, Fr. Daniel J. Berrigan, S.J., an internationally known outspoken priest, poet and author who recently visited Latin America and saw real poverty there.

Fr. Berrigan presented to us a real image of what Christ probably was like when he walked the earth. He was simple, easy-going - but definitely there, and with a definite message for us. He based his talk on St. Luke's gospel and its references to the poor, to Christ in his relationships with the poor and especially to

his personal detachment and his spirit of true poverty. "Foxes have earthen, birds have nests, but the son of man has nowhere to call his own." Father explained to us that each of us must also cultivate this spirit of true poverty within himself. With respect to helping the involuntarily poor of the world, Father said that we cannot pretend to have any spirit of poverty if we are too strongly attached to the things we have so that we will not give them up for others. He also explained that we cannot pretend to be helping poverty in one place if we are persecuting others. We must have this spirit of poverty that will enable us to give everything - even ourselves - to everyone. That is what love is. Love is the giving of ourselves to others. And in the words of Fr. Berrigan, "Poverty of spirit is the ability to enter into others' lives via love."

Edward Swart



The Other World

Last summer some of the seminarians here decided to try to actually live Christ's message on the spirit of poverty. In the words of Father Daniel Berrigan, S.J., they "entered into others' lives via love." This was no easy task. Their plan was to live in a house that they had rented at 820 Sheldon Ave. in the heart of the Negro ghetto in order to learn first hand some of the problems that families in that area encounter in everyday life.

The plan originated in the minds of Jim Hanink and Jim Hammond, who were working at the Sheldon Complex helping people to move out of the area into better housing. Hoping to get a better understanding of the problem, they rented a flat, began acquiring furnishings from their homes, and started the process of moving in.

They also incorporated the Catholic Worker idea - houses of hospitality where the more fortunate give direct aid to those who are in need. This was done when they were able to share their apartment with a young family which suddenly needed a place to stay.

The project was financed through the funds of both Jim Hammond and Jim Hanink and those of Bill Block and Neil Mullaley. This, however, presented one main problem, which limited the success of their plan. For, since the four of them were working during the day, no one was at the house, and so contact with the neighbors was very limited. The ideal would be to have a parish support a project like this while seminarians live and work full-time there conducting a recreation program or a bible class for children in the area. This would also give adult parishioners, who would be of great help, a good and direct way to get involved in the program and at the same time help relieve the poverty of those in the ghetto. This type of project has been tried and proved successful in other parts of the state.

Those who did this work this past summer found it very worthwhile. They learned how frustrating it is for men to be forced to live in poor housing, and how extremely easy it is to let cleaning and maintenance go when all the surroundings are bleak, dirty and run down. It is hoped that in the summer to come a similar and expanded program can be worked out to help more men to a greater understanding of the Inner City.

Bill Block

LISTEN TO THE AGONY OF ASIA . . .

I who am fed . . . who never
went hungry for a day;
I see the dead . . . the children
starved of bread.
I see and try to pray.
I who am strong with health and
love and laughter in my soul.
I see the throng of stunted children
reared in wrong
And wish to make them whole.

And know full well . . .
that not until

I share their bitter
cry

Their pain and hell
. . . can God within
my spirit dwell

And bring my country's
blessings nigh.

- Dr. Tom Dooley

THANKSGIVING is the title of this poem by Della Thompson Lutes taken from the poster made by a 1st Grade CCD student for his teacher. We aren't sure what magazine he had taken it from in November 1965 when he made the poster.

I thank Thee, Lord, for house and home
and lands—possessions sweet;
I thank Thee more for friends, who,
loving, pause to greet
Me, as we, moving onward, meet.

I thank Thee, Lord, for little children, and
the touch of tiny, helpless hands
Which cling to mine in tender truthfulness; the
sound of childish voices in the land;
For birds and butterflies, for flowers, and,

I thank Thee, Lord, for work, for
toil and labor, sweat of brow, and
Well-earned rest; for sleep and wake-
fulness again to here and now:
For Hope of Future Life and—Thou.

But more than all I thank Thee, Lord, for
love, and power to laugh and weep
With them who on their way rejoicing go, or
pause beside the way to vigil keep
A moment by their dead who sleep.

For house and home and friends and
work—gifts from above—
I thank Thee, Lord; but more than all,
yea, more than all, I thank Thee,
Lord, that I can love.

THEY GO FORTH

If we were still talking Latin in the new Church we'd say it again - "Ave atque vale!" But you know what we mean. In one column of this issue of the RECORDER we are welcoming new members to the faculty. The faculty roster, however, is like the bases in a ball game - you can't send a man ahead to one unless you're sure the space is available. Hence any welcoming we do must be predicated on a proportionate withdrawal. Which is why when we say "Hail!" we must add (though regretfully) "Farewell!"

Monsignor Joseph B. Shaw brings to an end three decades of service to the seminary. (How many of our presently active priests received their first seminary formation under his tenure?) Early this summer Monsignor took up residence at St. Gertrude's Hall, on the campus of Mt. Mercy Academy, Grand Rapids. He will act as Chaplain to the Sisters at St. Gertrude's and devote most of his time to his duties as Officialis of the Diocese.

Monsignor Thomas Martin had been a member of the seminary faculty from 1935 to 1938 and again since 1957. His new assignment is as Pastor of Holy Family Parish in Sparta.

Father Robert Bissot, who came to St. Joseph's Seminary as a faculty member in 1962, left us this summer to take up his new work as Assistant Principal at Catholic Central High School, Grand Rapids.

And **Father Gaspar Ancona**, one of our most recent alumni, who had been appointed to the seminary faculty in 1963, made it a "foursome", so to speak, with his assignment this summer. Father Ancona reported to Manistee as Assistant at Guardian Angels Parish. More than that, however, he is currently a member of the faculty at Manistee Catholic Central, where his teaching experience at the seminary is already serving him in good stead.

To each and all of these men we extend our best wishes for continued success in their priestly work, the assurance of our continuing prayers, the promise of keeping them long in memory. "Ad multos annos!"

BORED PARENTS BECOME BOARD MEMBERS

(continued from bottom of Page 1)

Since the death of the Visiting Sunday system, there had been little chance for the parents of the seminarians to meet and talk with the parents of other seminarians and the faculty. (Even before that the chances were almost as few and far between.) There was simply no communication. Therefore, Msgr. Moran, with the cooperation of the faculty and the temporary Board of Counsel, instituted the Parents' Day program. The first Parents' Day was held Sunday, October 23 for the parents of students in the senior year of high school. Throughout the course of the year every class will have one of these Parents' days.

After assisting at Mass, the seniors and their parents got together on various parts of the grounds and struck up many new friendships, while renewing old ones. This was the first time that some of the families had met since their sons first came to the seminary over three years ago.

After lunch, Monsignor Moran officially welcomed the parents. Then Mr. George Tygielski, chairman of the Temporary Board of Counsel, brought everyone up to date on the latest developments concerning the board. He gave the parents an idea of what they can do to help keep this com-

Cine-Maturity

GREEN HORNET (Fri. 7:30 P.M.) This program, which came about as a result of BATMAN, is in a sense, much worse. Whereas BATMAN is played for laughs, this program is not - but probably should be since it is so absurd being played straight. Van Williams (Green Hornet) is a good actor; but he is wasted on a program that is so gimmicky and fake as GREEN HORNET. This is graphically seen in the fight scenes in which the "bad guys" take their fall - you wonder if they aren't almost glad to be done acting in the series.

TIME TUNNEL (Fri. 8:00 P.M.) There is one big difference between this program and any other one: most programs have something good about them, but this one is so terrible that the only entertainment derived from it is the commercials. The acting is so bad that you wish the villains would succeed in killing off the "HEROES". About the only thing I could say is that I wish the two main stars, in their wanderings, would come back to 1966 and see this program on TV. I'm sure they'd take it off.

T.H.E. CAT (Fri. 9:30 P.M.) Robert Loggia who plays T(homas) H(ewitt) E(dward) Cat is a good actor and because of him this program might succeed, despite poor scripts and ridiculous actions.

MISSION IMPOSSIBLE (Sat. 9:00 P.M.) I want to say only one thing about this program: I wish more of them would be of this fine quality. The acting is tremendous, and the suspense is kept up well. True, the stories are as old as the actors; but their presentation is excellent.

THE MONKEES (Sat. 6:30 P.M.) This program, despite poor script and repetition gags, is funny and refreshing. It very much resembles the two Beatle movies, which is the aim of its producers. The actors, though not professionals, are entertaining; and they have some talent if you like "pop music". I hope it survives the ratings game.

Richard Allen Weronko

munication between students, parents and faculty going and what role they will play once the board is definitely and permanently established. In addition he stated the proposal of the board that a fourteen-member Board of Counsel be installed in office by the Spring of next year. This board will consist of four parents of seminarians, plus faculty members, lay educators and others, who will serve for a term of two years beginning Aug. 15. The temporary board has almost completed the by-laws of the Board of Counsel. They should be ready by the first of the year.

Of course, as Mr. Tygielski mentioned, all the board has done is tentative and depends on the approval of His Excellency, the Bishop, so perhaps there will be something more definite by the time the next issue of the RECORDER is printed.

Mr. Tygielski was quite pleased by the curiosity and interest in the board exhibited by the parents. He, as well as the priests present, and the parents and students, too, felt that the whole affair had accomplished its purpose.

IT'S FOR REAL

The past two years at St. Joe's has seen many important and beneficial changes in its administration. However, the culminating change has been put into effect this year. It is known as the "new rule."

Our new rule had its beginning during the year 1964. In its policy meetings, the faculty discussed the goals of the seminarian in relation to his life at the seminary, and what type of person he should be when he leaves. At this time the ideas behind the student handbook began to take shape. The next step was taken in the summer of 1965. A faculty committee was appointed to analyze the old rule and draw up a rough draft of a new one to present to the faculty for discussion during the coming year. Father Robert Bissot was very helpful in organizing much of the material for the committee. Finally, during the school year of 1965-1966, part of the new rule, the student handbook, was planned out and drawn up. This first section discussed the spirit of the rule: the sum of what we are trying to accomplish here at the seminary. The final stage in the writing of the new rule took place just this summer. Practical applications of the first section were formulated into a second and a third section: the seminary rule and the seminary policy, respectively. Finally, they were printed and distributed to the students at the start of the school year. They were not printed in booklet form, because the rule is to be flexible. Thus, at any time, changes can be made as the need arises. Also, the high school and college rules were printed separately, since a distinction is made between the two.

Our new rule is based on two major principles: The first principle is that the spirit of the rule is more important than the letter of the rule. With this arrangement, there is need for a lot less detail, and the rule now has as little as is necessary. And so, as the number of rules to break is reduced to a minimum, there is added responsibility on the individual student as well as on the whole community. This outlook on the rule tends to make the person more conscious of his responsibility both to his neighbor and to himself. In this way it is hoped that he will think less about what rules he can break, but more about what good he can do by keeping them. This brings me to my next point: responsibility and privileges. As a person progresses through his years at the seminary, he is given more and better privileges. However, with every privilege comes responsibility. The person must be faithful to the duties of a particular appointment. Individual responsibility is especially great in the senior year of high school and in college. Most of the time the student is left on his own. He must work out his program of study, and be faithful to his spiritual life. So the new rule allows more room for personal development and individual interests by using this gradation of privileges and responsibilities.

Another feature of this new rule is its flexibility. It is new in a try-out period. If certain parts don't work, then they can be changed; if something is needed, it can be inserted. Also, the student handbook makes an effort to explain the reason for the rule so that students will be more inclined to keep it. Lastly, fraternal charity - love of our neighbor - pervades the whole rule and because of this love, which we so vividly experienced through our recent TEC retreat, we should try our best to cooperate with the rule to make this community a real Christian family.

Larry Lemanski

DE COLORES

As October rolled around this year there were a number of things that seminarians were looking forward to: a weekend home, the opening of the football season and the Hallowe'en play were prime among these. But one upcoming event, the annual retreat, did not seem to be causing too much excitement. Not that the retreat was an unimportant part of the year, but it just was not looked upon with much enthusiasm.

But as the actual retreat time approached, a certain unusual anticipation became apparent. Word was out that this year's retreat was going to be different. In fact, it was going to be a lot different. The retreat master was going to be Father Matthew Fedewa, founder of T. E. C. in Battle Creek.

With this minimal spirit of anticipation we entered upon an experience. The theme of these three days was "through death to life". Most of each day was taken up with conferences - a total of fifteen over the period. Of these, two were given by seminarians, one by a college student and two by laymen. The others were given by Father Fedewa himself. During the conferences the students were seated in groups of ten around thirteen tables. Then immediately following each conference, discussions were held and summaries made.

The theme of the first day was centered around the Paschal Mystery and the Celebration of Penance. Most of the afternoon was devoted to Penance Celebrations and private conferences. Later in the afternoon ashes were distributed. In the evening we celebrated the paschal mystery just as it is celebrated on Holy Saturday evening. Fire and water were blessed as symbols of the death or change, which we were to undergo. Then we renewed our baptismal vows.

On the second day we renewed our confirmation, by which we received the threefold mission of priest, prophet and king. The highlight of this day was the celebration of the Liturgy. The third and final day had as its theme: "Go, you are sent." The highlight of this day was again the celebration of the liturgy with everyone gathered around the altar for another "love feast". Officially closing the retreat was an impression period on the evening of the third day. During this time students had an opportunity to get up and give their impressions of this retreat.

The actual experience involved in our retreat can best be expressed, I feel, by some of these impressions, printed elsewhere on this page.

So far in this article I have spoken of the three days of the retreat. But there is a fourth day, as those familiar with the cursillo movement well know. This is the hardest day, for it lasts into eternity. It is during this day that we must live what we have learned and devote our whole energy to the fulfillment of our mission.



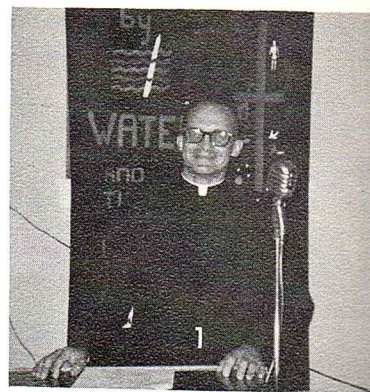
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All I can really say about our retreat is that I doubt that I have ever experienced anything that could compare with it. In order to know what I encountered, one would have to go through it himself. At the highpoint of the retreat, I felt the same love for everyone that I have for my best friends. I could almost grab a handful of it. The bond between us was so strong that it could not possibly have been broken. I feel it will have a long-lasting effect on the seminary.

Mark Mitchell

Last week's retreat, which I would like to call an encounter, was a totally different and truly wonderful awakening for me. For years I had been calling myself a Christian, but Christ was really never a part of me. During this encounter Christ became a real part of me, and as far as I am concerned, a part of everyone else. I can finally see Christ in everyone and now I am able to treat everyone like the Christ that each is.

Ernest Schneider

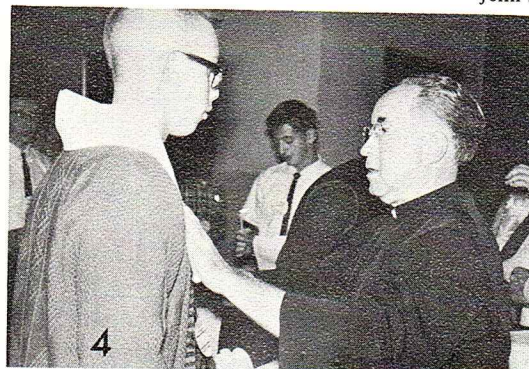


Last week I experienced one of the greatest events in my life, a TEC Retreat. For the first time I felt I had encountered the same Christ who died for me on the cross, and does so now, not only in the Mass, but also in each and every one of my brother seminarians. For me this meant an entirely different attitude toward my life at the seminary. I no longer thought of merely myself, but began to realize that it was my duty to work and suffer for all the members of the community. They are my brothers in Christ and in them I can encounter Christ every day.

Ray Griffith

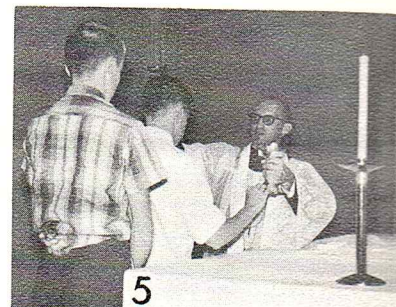


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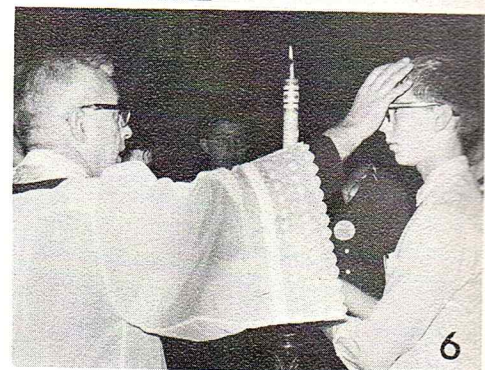


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John Martin



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Photo identifications - each photo is numbered. 1. Here's the man who brought us Christ. 2. Mr. Rink gives a few pointers on "Piety and the Christian". 3. "Through water you have died with Christ and are

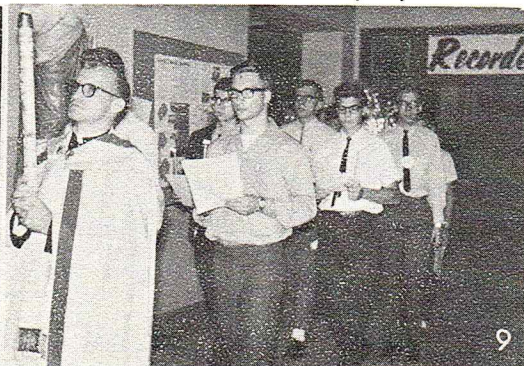
now living his Life". 4. Receive this white robe as a symbol of the Christ-life that is in you". 5. "You share in the power of Christ the Priest". 6. "To Christ all things are

made subject. You now share in Christ, the conqueror of evil." 7. "I give to you as you gave to me" 8. Everybody loves Thursday night.

9. Fr. Fedewa leads us in our Paschal procession en route to a new life.



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HOOT'NANNY & HALLOWE'EN

It was the evening of October 30th that an old Chevy sped up the St. Joe's oval, then slowed to a halt as it reached the front door of St. Henry's Hall. Out of it climbed a group of guys and gals who were greeted immediately by glowing jack-o-lanterns, a makeshift pumpkin patch just "oozing with sincerity", and seminarians. They had come to take part in a hootenanny sponsored by the college department of St. Joseph's Seminary.

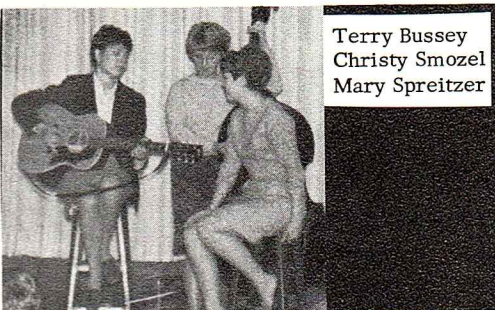
The idea of having such an event had originated last year in the mind of Dave Broner. Since circumstances at that time prevented taking the idea any further, Dave waited until this year and then really began to push. The result was a very enjoyable time had by all the one hundred-fifty people present. Fathers Rose and Weiber were also a great help and added to the evening's festivities with their presence.

The program began with Michele Avdek singing, among other numbers, Mariah, a song for which she has become quite famous. Immediately following, the Millard H. Fillmore Memorial Trio appeared on the scene plagiarizing the King-

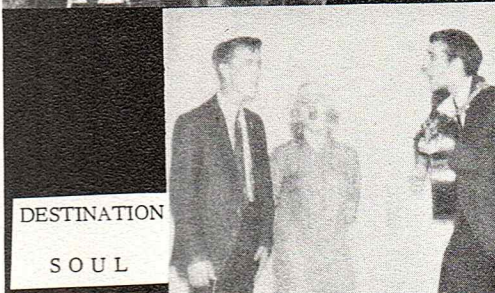
Millard H. Fillmore Memorial Trio



ston Trio. Mike Rabble came next, with Belly-buttons. Appearing on the scene after him was a little homegrown talent, but I won't embarrass Mike Muskiewicz by mentioning any names. Following Mike came Terry Bussey, Mary Spreitzer and Christy Smozel, all of New World Singer fame. The highlight of the evening came with the



Terry Bussey
Christy Smozel
Mary Spreitzer



DESTINATION
SOUL

appearance of the Destination Soul, a semi-pro group of wide renown among the younger set in Muskegon. After this the crowd got together for a period of socializing and informal singing. Finally the hootenanny ended as the Aquinas gang departed for home and the seminarians cleaned up the popcorn, blew out the pumpkins and said good night.

WE'RE HERE TO HELP

The last issue of the RECORDER (Vol. 40, No. 4) carried the news that a Temporary Board of Counsel for St. Joseph's Seminary had been appointed by Msgr. James P. Moran. The members of this temporary board, in addition to the Rector, are: Fathers Robert Rose, Gaspar Ancona and Robert Bissot; parents Jerry Hammond, George Tygielski, Albin J. Schinderle, Mrs. Clarence W. Morrow and Mrs. Robert H. Swart; and Mr. Eugene Kennedy, immediate past president of Serra Club. Mr. Tygielski has been serving as Chairman and Mrs. Swart as Secretary of this temporary board.

SOMETHING WONDERFUL HAPPENS

"The Lord IS with you" says the celebrant after the Communion of the Mass - the "Mass for Young Americans"; you feel that Our Lord is truly with you - not just sacramentally but in the person of each of those present in the room with you; a Mass in which everyone participates; when Father says "this is you" - you who put the hosts on the paten - that I am offering up to the Father - you **know** you are offering yourself; you really feel Christian love for everyone in the room - for your friends AND your enemies. As you pass around the handshake symbolic of the kiss of peace, that love pervades the room; as you go to Communion holding the hand of the person next to you - be that person a sister, a seminarian, a college boy or girl, a mother or father, or one of the young children present - you know there is unity here for the moment; for a fleeting second you have your prayer "that all may be one" answered. You go out with renewed hope into the midst of a pagan world where only LOVE can overcome. This is the new liturgy; but it isn't the newness that counts ... it is the LOVE of fellowmen, the LOVE of neighbor, the LOVE of enemies that brings it to life. Said a mother of nine to me one day recently - "now I go to Mass on Sunday because the Church requires it of me; I go on Saturday to that Mass because something **REAL** is happening there."

A Layman

This group of people has been truly "burning the midnight oil" through the summer months and on into fall, meeting on an average of every two weeks. Discussions have been long and intense - and sometimes rather "spirited" - but out of the struggle order has begun to emerge.

In regard to its primary purpose, i.e., to assist the faculty and students in any way possible until the permanent board is established, the members of the Board have made themselves available to the Rector for discussion regarding the new Rule for college students, and have endorsed by letter to parents the seminary statement regarding the placing of responsibility for off-campus activities with the students themselves, and with the parents. They have set up a committee to assist in providing transportation when necessary for extra-curricular activities, and have cooperated with the Faculty in the first "PARENTS' DAY" involving the parents of the students in fourth year high.

These "PARENTS' DAYS" are being planned to give the faculty, parents and students an opportunity to know each other better, and during the course of the school year the parents of each class will be extended a similar invitation. It is hoped that these can become annual affairs, and that at the initial meetings the parents can discuss methods of participation on their part in the seminary program, in which all have such deep interest.

The members of the Temporary Board ask the continued prayers of all that the fruits of their endeavors may meet with the approval of His Excellency, and that the BOARD OF COUNSEL for St. Joseph's Seminary may begin in 1967 a contribution to the enrichment of the Seminary Program which will grow in understanding and dedication in the years to come.

Mrs. Robert H. Swart

DON'T LOOK BACK!

By Brother Matthew Franks, CSsR

Have you ever wandered aimlessly?
Have you walked alone and blue,
Pausing occasionally along the path
Just to remember people you knew?

Have you thought - if things had been different?
If I hadn't lost my grip
Upon the many opportunities
That were allowed to slip?

Do you dream of love and enchantment
To one with whom you would abide?
Do you stretch your aims in longing
And yet return them empty to your side?

Have you ever been denied a favor
Or just a friendly hand to shake?
Do you vainly pinch yourself at night
In fear that you might not awake?

Have you asked, "Where am I going?"
Have you tried to right your wrong?
Does your heart cry out in summer, spring,
And echo winter song?

Do you feel that life is not worth living?
And if it is, how do you qualify?
Perhaps if would be best if you would quit right
now,
But you're so afraid to die.

Would you try again to lift your head
If I would lend a hand?
Summon just a little courage
And try to understand.

O life is filled with mysteries,
And to solve them one must act,
So put the past behind you,
Move forward and don't look back.