

Fr. Korson

HELLO, THERE!

THE year was 1944. The world was still in the deadly clutches of war. Roosevelt had just presented to the American public his Five Point plan, and he was favored again at the presidential polls. MacArthur had returned. Yet under the balmy skies of Orlando, Florida, was born a certain Michael Didion, who in 1967 was to become an illustrious science teacher at St. Joseph's Seminary in Grand Rapids, Michigan.

Michael lived in his hometown of Orlando for the first six years of his life, after which he came to Grand Rapids and attended a local grade school. Upon completion of his elementary years, he enrolled in Catholic Central High School. During his years there, he excelled as catcher and outfielder on the school baseball team. After graduation from high school, he studied at Ferris State College where he received his B.S. Degree. (Bachelor of Science).

Mr. Didion's new venture into the teaching world led him to Comstock Park High School. There he taught eighth and eleventh grade science courses for a year. Then he stumbled (fell) onto a teaching contract at St. Joseph's Seminary where he now teaches the 9th, 10th and 11th grade science courses. He is also in charge of the high school physical education program. Upon being asked what he thought of the Seminary, Mr. Didion replied: "It's all right as long as I don't have to live here."

AFTER the completion of his year of studies at Aquinas College, Fr. Flickinger will resume his teaching position at St. Joseph's. This will leave Mr. Didion free for next year and he has already made plans. He is going to study in preparation for being an Osteopathic Doctor.

Six years prior to Mr. Didion's birth, in 1938, while Hitler was stealing countries and signing the Munich pact, a little light broke in to the dark world on September 30 through the birth of Fr. B. T. Korson.

Born in Gills Pier, Michigan, the

RETREAT '67

WHAT comes to mind when someone mentions the word RETREAT to you? Most people, at least most Catholics, will think of a weekend or a week during which one considers his relationship with God through meditations and conferences, with silence prevailing throughout. Some might mention the army retreat - a reversal in the field of battle to quickly get away from the enemy and save your neck. Still others might consider some type of refuge where a person can go just to think, not necessarily about religion. But if you ask a seminarian from Saint Joe's, you'll get some rather different associations - posters, community discussions, collages, guitars, singing, hootenanny, love, brother, Father Golas. For, as you may have already guessed, we had our yearly retreat quite recently - October 17-20 to be exact.



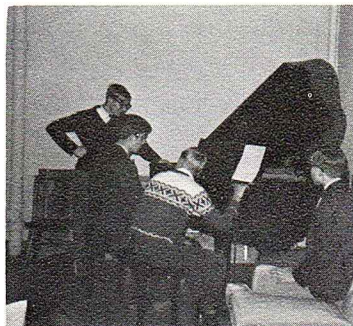
Reminiscent of last year's TEC (Teen Encounters Christ) we made use of the general format and the methods employed in the TEC program - discussions after conferences, summaries, posters and collages, periliturgical services. We also made liberal use of the guitar artists in the house and consequently sang more than our share of rousing religious folk songs.

young Father Korson was a member of St. Wenceslaus Parish. He attended the seminary here for six years, and then moved on to Mt. St. Mary's in Cincinnati. Finishing his seminary studies at Our Lady of the Assumption, San Antonio, Texas, he obtained his A.B. degree at Athenaeum, Ohio, in 1962. Father did some graduate work at Inter-American Universidad de Saltillo, Coali, Mexico, in 1964.

Fr. Korson spent one year as assistant at Sts. Peter and Paul parish in Ionia and worked as a chaplain at the State Hospital there before being transferred here.

He teaches first and second year Spanish plus fourth year religion. For extra-curricular activities, Fr. Korson teaches CCD classes on Wednesday afternoon and is involved in the Mexican Apostolate.

To both our new profs, we give a hearty "WELCOME!"



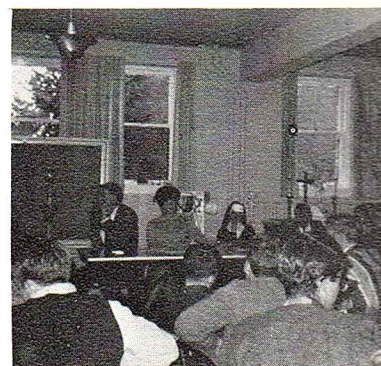
The theme throughout the retreat could very well be expressed in one word - community. Since as seminarians we live in a community, it was a topic well-chosen. On our first day, we tried to answer the question of "Who am I?" and saw that we are first of all a member of the world community at large - we are human beings. Second, we developed the idea that we are members of a special community, that of the Mystical Body. This was accomplished through our baptism. Third, we realized that sometimes we fail God's community, but we can be reconciled to it and to God through Christ in the Sacrament of Penance.

The following day, the idea of communications was emphasized - communication with God, one's neighbor, and self. Good communications are necessary for the unity and good order of any organization or community. Without this sharing of ideas or interpersonal relationship, chaos would reign. A community would not exist, but a completely disorderly conglomeration of persons. And so, realizing how important good communications are, we saw that there are many ways to communicate with one another, with God and with ourselves. We concluded that all three of these are necessary for our seminary

community. It seemed to us that you can't have one without the other. How can you express yourself to others if you can't express yourself to yourself? How can you express yourself fully to God if you can't fully express yourself to others? How can you actually communicate with others or yourself if you can't communicate with God?

We saw that communication is something like love. God is love. You can't love your neighbor unless you keep God in mind, and yet you can't love God unless you love your neighbor. You can't have one without the other. This is exactly what we discussed on the third and final day, Friday - love in community and love in the life of the Christian. A Christian without love is unworthy of the name, and love without God is likewise unworthy of its name. Also included in our activities on Friday was a periliturgical service renewing our insights into the sacraments we have thus far received in the course of our lives - Baptism, Penance, Holy Eucharist and Confirmation. Friday seemed to be a day for special activities since we also had a panel come in to talk to us and give us their views on the priesthood and what community means to them. The panel consisted of four people: Mr. Gene Kennedy, an active Serran; Sister Mary Martin of the Teaching Sisters of Notre Dame; and Mr. and Mrs. Rogalewski of Sand Lake. They impressed us quite favorably and we appreciated the interest they took in the seminary.

The retreat ended that Friday night with a folk Mass with guitar accompaniment. However, the effects will be felt throughout the whole year. Father Golas, the retreat master, pointed out very well what our lives in community should



be, whether here in the seminary, in the parish community, or in the communities in which we live while home on vacations.

During the retreat, we felt that we were one in Christ; we worked as one in Christ; we enjoyed each other's company in Christ. We have come to realize in a rather practical way that Christ is really our brother and that we should act accordingly. Yes, it was a very fine retreat.

Tony Foster

Recorder

Vol. 42 ('67-'68) No. 1 St. Joseph's Seminary Grand Rapids, Michigan

THE CHANGING FACE OF THE SEMINARY CURRICULUM

WITH the numerous changes coming into reality through Vatican Council II, we have all had to adjust ourselves accordingly to the renewal. So, too, Saint Joseph's Seminary is affected by the recent Council and must adjust itself to the present situation. An important part of the seminary that is undergoing a process of modification is the curriculum.

I would hesitate to say, however, that this re-vamping of the curriculum is totally the result of Vatican II, for numerous other factors are involved. Current opinions and trends affect our course of studies. Many people question the efficiency of the teaching methods used in high schools. Certain educators insist that the student should be involved more in classroom activities than in outside work. The use of modern equipment also alters the methods of teaching certain courses. The high school accreditation program now underway at Saint Joe's is likewise a rather large factor in our changing curriculum.

Some people may ask how these things affect the seminary when its sole purpose is to train aspirants to the priesthood. Isn't the spiritual life the important matter? Although Saint Joe's has this as its primary purpose, it is also a school of learning and must offer a worthy high school curriculum. The most immediate purpose of our education here is to prepare us for college by giving us a good background in the liberal arts, science and mathematics. Another factor to be considered is the person who decides to leave the seminary during his high school education. It would be unfair to him if the seminary course were incomplete, causing him to be set back in the high school that he will attend.

Besides preparing us for college, the seminary education or curriculum has other rather long-sighted purposes. Through our efforts as students, we develop and discipline our character. As we go through high school solving the many problems in our studies, we develop a working attitude. Cultivating this frame of mind in our studies, we become able to deal with the problems which will eventually confront us in the future. Thus, when we are given various tasks and duties as our vocations will demand, we will be better able to work out the problems involved.

Now that you know the purpose and motivation of our curriculum and the aspects considered while altering it, I am sure that you would like to find out just what the changes are. Basically there is less emphasis put on Greek and Latin now than was the case twenty years ago. However, in the areas of mathematics, science and modern languages, the emphasis has increased. Although there isn't a drastic difference between today's curriculum and that of twenty years ago, the change is substantial enough to mention. If we had the curriculum of 1945 in existence now, it would not be adequate since this curriculum would not fulfill the most immediate purpose of our education. It has been changed so that now it fulfills both the immediate and long-range purposes of our education.

To give you an idea of the difference between today's curriculum and that of twenty years ago, I will compare them in a nutshell. The courses of 1945 were as follows: three years of Greek, four years of Latin, two years of a modern language (either Polish, German or French), two years of mathematics (a year of algebra and a year of geometry), two years of science, including natural science and chemistry, plus adequate religion, history, music and speech courses. All of these courses were obligatory and there were no electives. The courses of today are very similar except for the following changes: only one year of Greek, three years of science, two years of ei-

ther French or Spanish and three years of mathematics. To illustrate the changing emphasis, we have an optional year of mathematics in the senior year and an extra year of science. Our modern languages are taught with more emphasis on speaking the language rather than having a reading knowledge of it, as taught before. The practicality of this is readily seen through the Mexican Apostolate here in our diocese.

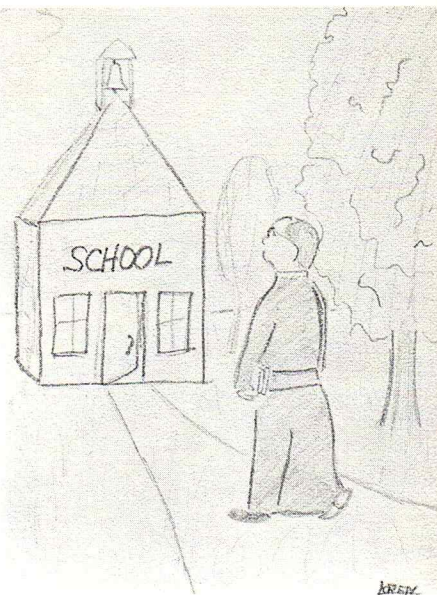
Besides the changes in the courses, the procedures used in teaching and the qualifications of the teachers are involved in many ways in the changing seminary. Many of our priest faculty members are going to school to acquire their teaching certificates and degrees in education. This is a must before the school can become accredited. At the present time we have two lay teachers on the faculty. Mr. Merlin Fritzen is our geometry instructor and Mr. Michael Didion is the head of the Science Department. The quality of our education in these areas is better today since we have qualified teachers. Through no fault of their own, the science and math instructors of twenty years ago were not as educated in their fields as our present instructors. How can we expect different, when the priests of that time weren't able to obtain an education as extensive in those fields at that time?

With regard to teaching procedures, today we make better use of audio-visual equipment. Slide, movie and overhead projectors are all used in our classes in one way or another for teaching. Micro-school equipment is used to develop our sense of hearing in our Language Department. Tapes and records are widely used in English and speech classes. Our textbooks and reference books are also kept up to date.

So far, I haven't mentioned the role that the accreditation program plays in this whole matter. If the seminary is accredited, it will be recognized as an official secondary school by the University of Michigan, which in turn will free us from having to take the Catholic University exams in order to obtain high school diplomas. The updating of our curriculum is a large part of this program. If the seminary does become an independent high school, both the students and the teachers would benefit, as the students wouldn't have to take the C.U. tests and the pros wouldn't have to gauge their courses so that the students are able to pass. However, there is a lot of work involved in this program. If you don't think there is much work necessary to obtain accreditation, just ask Fr. Weiber, our Dean of Studies, and he'll change your mind. Many requirements have to be met; as already mentioned, the members of the faculty must have certificates of education, a lot of paperwork has to be taken care of, and the philosophy and objectives of the seminary have to be studied. In December a team of investigators will come here to find out if our curriculum meets all the necessary standards. If the team finds everything in good order, we may be accredited by the end of this school year. The only problem spots forseen are the library and our Physical Education program. Our library is improving since we are adding more books to it each week, while our Physical Education program has just begun this year. We might also be in need of more elective courses in the future. The faculty must study this need in view of the objectives and goals of the seminary before anything definite can be decided. If the team finds that we are lacking in various fields of education, we will not become acknowledged as a secondary school and will have to start all over. As for the present, then, Fr. Weiber, who is in charge of this program, definitely has his work cut out for him.

Lou Martin and John Klein

We Are Not ALONE



HERE at the Seminary, we seminarians aren't the only ones who are tackling the books. For, amid the business of seminary life, several members of the faculty have found time during the summer or are finding time now to take various courses. This army of revived students consists of Monsignor Gerard Guzikowski, Fathers C. Joseph Flickinger, Anthony Vainavicz, John McDuffee, Donald Weiber, Robert Rose and a busy lay member of the faculty, Mr. Merlin Fritzen.

Why this renaissance in studying? The attempt to get the seminary accredited is certainly a major reason. Other reasons include learning new techniques, improved teaching methods and working for increased knowledge of the subjects taught. The fields are many, so let's go over each revivalist individually.

During the summer, an ecumenical music workshop was held at Boys Town, Nebraska. Fathers Rose and Vainavicz together attended this assembly of various faiths and testify that the two weeks spent there were indeed full ones. The program of each day started at 8:15 in the morning and before it ended each afternoon at 5:30, the participants had heard a lecture or two from quite well-known musical personalities and had had several periods of discussion on music of the past and on future outlooks.

Father Vainavicz also took (and considered himself privileged to do so) a six weeks course in the Foundations of Secondary Education under Sister Mary Maura, known in the Saginaw diocese and in Santa Fe, New Mexico, for her work. Father is presently taking two courses at Aquinas College and these promise to keep him amply busy for the remainder of the semester.

Father McDuffee was also busy during the summer. He attended an English Institute on an NDEA grant at Gannon College, Erie, Pennsylvania. There, besides taking courses in linguistics, literary criticism and rhetoric, he edited and contributed to a publication entitled "Rhetoro 67" which was a collection of articles by various members of the institute. All in all, his six weeks there were enjoyable. Father is presently attending classes at Aquinas College to complete academic work for his teaching certificate.

A teaching certificate is also Monsignor Guzikowski's motive for attending Aquinas during this semester. Look for him in the Philosophy of Education class and you'll be sure to find him busily taking notes.

Fr. Flickinger, on a leave of absence from the seminary this year, is taking extensive science work at Aquinas. His days are filled with biology and chemistry courses, laboratory periods and two other education courses that are helping him toward his state teaching certificate.

Father Weiber, instigator of the accreditation program, states that he is taking a simple English course at Aquinas this semester and does not wish to be commented on any further.

Last, but not least, we find Mr. Merlin Fritzen, mathematics teacher here, attending Calvin College for a course in Abstract Algebra that will last the entire school year. This course has a value of six credit hours and is part of his effort to attain his permanent teaching certificate.

As we can easily see, the faculty is not as somber as it may sometimes look. There are behind the scenes activities constantly going on. Even though some have said that getting used to studying again is a little difficult, I'm sure that they will soon make the adjustment for our benefit and theirs.

Mark Kahns and Bill Johnson

HELLO, FATHER: I MEAN MONSIGNOR!

As many of you know, Father Guzikowski was elevated to Monsignorship this past summer. Along with nine other graduates of St. Joseph's Seminary, Father received the rank of Domestic Prelate with the title of Rt. Rev. Msgr. on May 15, 1967.

(continued on page 4)

THE OVERWORKED!?

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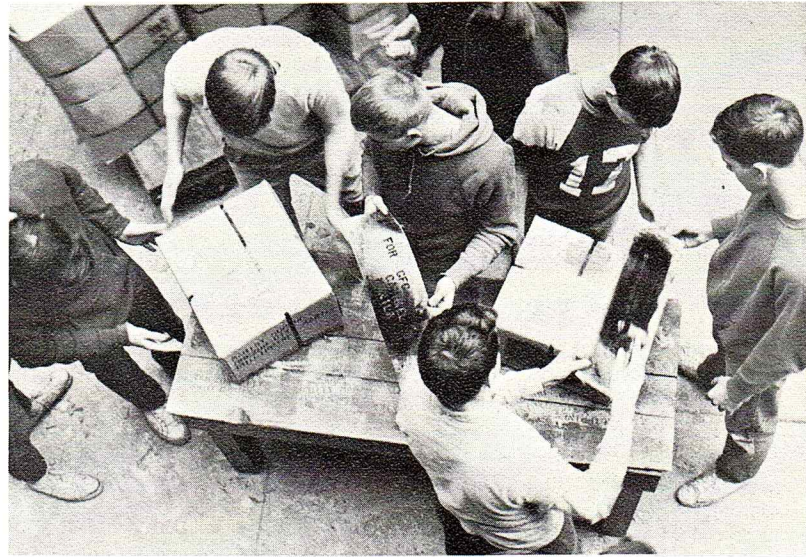
How far away is Kisubi? Bukoba? Tonga Tabu? As the crow flies, 5,500, 8,600 and 9,400 miles; and that, in any weary bird's language is a lot of parasangs. Yet Kisubi, Bukoba, Tonga Tabu, and almost 300 mailing destinations in between are, for the Catholic Mission Club, no farther away than a hop, skip, and a jump to the nearby Seymour Square postal station. For it is from here that throughout the year there is a steady flow of neatly packed parcels streaming out to these and other equally distant and desolate destinations. What's in these parcels? Books - big books and little books, old books and even some new ones; books looked forward to with eagerness by so many students and teachers in the emerging nations, for most of whom every page of print is indeed a luxury. Most of the books are used textbooks that are being replaced by the Grand Rapids Public School System. The letters of thanks posted on our bulletin board give token evidence that our efforts to help readers become leaders are worthwhile. The annual volume of parcels has grown steadily. During the 1966-67 school

Director of the Seminary, Fr. G. Guzikowski, recently given the title of Msgr., continued to send out his magazines. In the next few years other members of the faculty joined in this program, and the students also became more deeply involved in 1961 when the shipment of reading supplies was expanded to include books.

Supported by raffles, mite boxes, stamp sales and other sources of income, this program kept growing in output over the years to reach the present high of 41,000 pounds.

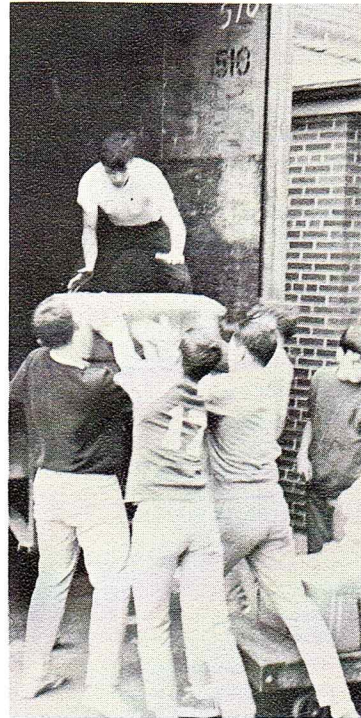
Under the direction of Msgr. Guzikowski, the students do all of this mission work in their free time. It is completely voluntary work. No methods of persuasion are used in recruiting workers - no whips, no bribery, no promise of "brownie points", but the reminder of how fortunate we are in having many good things and the knowledge of what our efforts mean to those in need. The work consists largely of writing and wrapping the books.

Each package goes through fifteen different steps of wrapping before it is ready for mailing and beginning its two month journey abroad.



WHERE EVERYDAY IS MISSION DAY

The pictures show Catholic Mission Club members loading a truck, packing and wrapping books, and the big stack of books awaiting the freight shipment to the Philippines.



Bernott of St. Mary's, Custer. In previous years the Catholic Mission Club sponsored Care and Meals for Millions projects which provided food and medical items to mission hospitals.

Perhaps the most important single factor in the success of our Mission Club is the continuing support of Catholic laymen in the area. Through their efforts much of our work is possible. To name a few, there are Mr. Lawrence Rahilly and Mr. Elmer Meier of Interstate Systems, Felix Sawosko of Best Way Moving, Peter Nichols of Holland Motor Freight, Howard Wooldridge of Michigan Shippers, Herbert Brough of Signode Steel and Mr. Jack Kaska. A book of other names could be written of those either directly or indirectly associated with the club, but practicality limits us.

Gone now are the days of Mission Raffles and Mite boxes. In their place are the more valuable contributions of seminarians busily engaged in various phases of the Catholic Mission Club's projects - something like "on-the-job" training for lives to be directed to the service of others. In the Catholic Mission Club, which is open to any and all willing to help, you will find hands willing to do the thousand and one often tedious chores and hearts willing to devote some leisure time so that, via St. Joseph Seminary, a little more of the affluence of America can be shared with needy brothers in Christ.

Ray Cotter
Jim Carmody



year, over 12,000 pounds were mailed out in the small parcels that average about 3 1/2 pounds each.

Recently, having received final instructions from the Catholic Relief Services, we sent out our freight shipment of 41,000 pounds of books to the Philippines.

How and when did the present Mission Club come to be? Its development is stretched out over many years. About twenty-three years ago, a newly ordained priest began sending used magazines to the missions. In 1958, something happened that proved to be essential to the present existence of the Mission Club. This was the transfer of the "magazine priest" to the faculty of the Seminary. Appointed Spiritual

Sometimes to stimulate greater activity and interest, teams are formed to engage in spirited competition with one another.

Once spring arrives, the big project of getting the year's freight shipment ready begins to take shape. There is also an annual outside project the club undertakes - packing the clothes from the Bishops' Relief Fund drive.

Some of the work of sorting and wrapping books for shipping is being "farmed out" to nearby Immaculate Heart of Mary Grade School. The students there have been very energetic in this work and have done a wonderful job in packing.

Recently the Catholic Mission Club became involved in underwriting

the provision of medicine and medical supplies to hospitals in mission lands. Through an arrangement with the Direct Relief Foundation in Santa Barbara, California, where manufacturers send their "overruns" of drug supplies, needed items are shipped directly to their hospitals. Since January, over \$1,000.00 worth of such supplies have been sponsored by the Catholic Mission Club.

One of the most recent beneficiaries of this phase of our program is Mother Mary Marceline, a native of Sts. Peter and Paul parish. She is establishing a hospital near Sao Paulo, Brazil. Mother Mary is the sister of Fr. Albert Bernott at St. Michael's, Denison and Fr. Ernest



DEATH ON THE ROCKS

In regard to my past I have often been asked to narrate what took place immediately following the death of my parents in that terrible automobile accident. Here, I have simply set forth the facts.

After the funeral I decided to visit my Great Aunt Hazel at Daggers' Point in Rhode Island. She lived alone in Garret Mansion, an old building situated high on a lofty cliff. Directly below the cliff were thousands of granite rock formations that looked like razor-sharp stalagmites. From these the cliff received the name of "Daggers' Point".

I arrived at Garret Mansion on the evening of Oct. 27th. The night was cold and windy; I was anticipating a warm reception and a hot meal. I was therefore perturbed as my loud knocking went unanswered for about ten minutes. I was beginning to think old Aunt Hazel hadn't received my letter, when the door was finally opened. It was then my first tremors of foreboding overtook me. Was it the gleam in Aunt Hazel's eyes with that straggly white hair outlined against the semi-darkness behind her? Or perhaps it was her high-pitched laugh mingled with the bleak, heavy atmosphere of the candle-lit hall into which I was escorted. She took me to my room on the second floor. I mentioned not a word of my cold and hunger for I was somewhat puzzled and a little frightened over the strange character of my great aunt.

For the next two days I couldn't even find Aunt Hazel, so I had to do

some exploring and fix my own meals.

On the evening of the 29th, Sunday, I was investigating the third floor on the East side. Slowly opening a door, I peered into what seemed to be a library. Glancing to my left, I was surprised to see a lit candle apparently suspended in the air. I walked over and upon examination could find nothing holding it up. Hesitantly I backed away, unsure of just exactly what was going on. As I was about to turn I heard a shrill outburst of laughter. Startled I turned to find Aunt Hazel behind me.

"I take it you've met the ghosts of your parents," she whined.

"Ghosts?"

"Leave them be! They hated you in life and hate you more now that they are dead."

Before I could question this the candle crashed to the floor and Aunt

Hazel began to cackle again. With a shudder I quickly sought the safety of my room and tried to figure out the meaning of those words.

But I couldn't make heads nor tails of anything, so I retired for the evening. I slept soundly until about midnight. I think it was a sudden blast of cold air that roused me for I was shivering when I felt the compulsion to roll over and look at one corner of my room. There a strange light began to develop. I was frightened, yet forced to observe by some unseen power. The light divided into two parts and continued to grow. Then slowly, each took on the shape of a human being. By now I was terrified. I broke into a cold sweat and began to shudder. All of a sudden the vague images snapped into faces. My parents ... I stopped shuddering. I didn't know what to expect. Slowly, my dad, his eyes vacant, raised his hand and pointed toward the door. I heard soft voices say, "Leave, leave, leave." That was enough for me. I was leaving. Blindly I grabbed for the door, but it wouldn't open at first. When I pulled hard it suddenly gave and I fell backwards. I turned toward that dark corner of the room and -- emptiness. "Mom? Dad?" Silence answered.

I reached over and turned on my light. The room had regained its warmth and again felt cozy. Never had I believed in ghosts and I didn't intend to start, yet the rest of the night I could think of no solution to the question of what I had encountered.

I slept most of the next day and spent the afternoon wandering around the badly overgrown yard. I would look for a job in town. But I didn't know whether I wanted to stay much longer at Garret Mansion.

But the next day! A thunderstorm was raging and I would never have been able to hitch hike into town. (I didn't have a car.) After breakfast I found a book to read in my room. Alfred Hitchcock's *Tales to Scare You*. Under the circumstances it seemed appropriate. All this time Aunt Hazel was off by herself somewhere and I wondered what she was up to. "Oh well," I thought and read my book. I finished it by suppertime, 7:00 p.m.

After supper I remembered that it was Hallowe'en. Had the strange events been some complicated plot by Aunt Hazel for just this occasion? I decided to find out.

I found her in the library. "Aunt Hazel, it's Hallowe'en, you know, and I ..." I was suddenly drowned out by a deafening roar of thunder. The candle-lit room was brightened by flashes of lightening,

"So it is," she said. Without notice a chair lifted from the floor and crashed to pieces at my feet. I was stunned. Aunt Hazel laughed that

nerve-wracking cackle before saying, "Your parents want to take advantage of this evening to annoy you."

"I don't believe it! It's all a trick!" At that moment a row of books seemed to leap from a shelf and they battered me on the head before falling to the ground. Bruised and frightened, but still unbelieving, I looked at the wild eyes of Aunt Hazel.

Then it hit me. Somehow I just knew the answer. "Levitation! You know ... the secret of ... levitation!!!" I gasped. Aunt Hazel quit cackling and looked at me. "You guessed. Ghosts of your parents! Hah! No, they didn't hate you. But I hated them and even if you hadn't decided to come here after their death I would have sent for you just to avenge myself. They never cared for me. Nobody did. 'Insane' they called me. Maybeso, but I have you now, and you'll pay for their wronging me!" With that bewildering explanation, she pointed a finger at a long hunting knife displayed over a case of books. Shocked at this whole situation, I just watched the knife glide towards me. When it was within two feet of me I stepped back. Aunt Hazel began to laugh loudly and suddenly the knife leaped at my left shoulder. I drew back. My hand clutched at the wounded spot, and, horrified, I stared at the warm blood now bathing my shirt. I stumbled backwards and my hand reached out. It closed around a curved wire. Without looking to see what I had, I threw it at Aunt Hazel at the same time ducking the approaching knife. As the long blade grazed my arm and imbedded itself in the wall, great Aunt Hazel screamed. I had thrown an old lantern and after glancing off the old lady's right arm it had smashed onto the wall behind her and drenched her in kerosene. She jumped up screaming she'd kill me, but she got too close to a candle and in an instant flame covered her entire body. Now her shrieks were of terror and pain as she raced to the door and down the steps. I looked for something with which to aid her, but saw nothing. Sidestepping the fire growing in the library, I raced after the distant cries of anguish. It was blood-curdling; the thunder, lightning and heavy rain mixed with high-pitched agonizing screeches of terror.

Suddenly I realized what had happened. I ran to the edge of the cliff and stared downward. Illuminated by the rapid flashes of lightening bolts was the tattered, crumpled corpse of Aunt Hazel wedged between the blades of rocks. With a shudder, I turned to the ancient mansion, the flame within spreading rapidly despite the cold rain pouring down.

Dave LaPonsie
Matt Flak

HELLO, FATHER: I MEAN MONSIGNOR!

(continued from Page 2)

Monsignor seems to have had a very interesting life. He was born in 1918 and is a native of Manistee, where he attended St. Joseph's School. In September of 1931 he entered St. Joseph's Seminary and was a student here until 1938, when the Philosophy Department was discontinued. He was sent to continue his studies at St. Mary's Seminary in Baltimore, Maryland. He was ordained to the priesthood at St. Andrew's Cathedral on March 19, 1943, by Bishop Joseph Casimir Plagens. As an assistant priest he was stationed at St. Thomas' Parish and St. Mary's Parish in Grand Rapids. Sts. Peter and Paul in Ionia and Sacred Heart in Mt. Pleasant. During World War II he served as chaplain in the European Theater of Operations with units of the 56th, 42nd and 83rd Infantry Divisions. From 1950 to 1958 he was pastor at St. Michael's Parish in Brunswick and Christ the King Parish in Hesperia.

Since 1958 Monsignor Guzikowski

has been here at St. Joseph's Seminary as Spiritual Director. He has also been a member of the Diocesan Building Committee since 1957.

Msgr. Guzikowski joins other natives of Manistee who have been in past years honored as Domestic Prelates - among them are the late Msgr. Joseph Pietrasik, long-time pastor of St. Isidore's Parish here in GR; Msgr. John Sonefeld, founding pastor of Sacred Heart Parish, Muskegon Hts. and Msgr. Moran of our seminary.

I don't know about the rest of you but I seem to be having a little trouble in getting used to calling Father Guzikowski "Monsignor". But I feel that if any priest deserved to become a Monsignor, it surely was Father Guzikowski, if only for the work he has done in such projects as our Mission Club. So, on behalf of the students of St. Joseph's Seminary, I would like to say only one word to Monsignor J. Gerard Guzikowski, and that word is - CONGRATULATIONS!

Charles Spliedt

ONE DAY

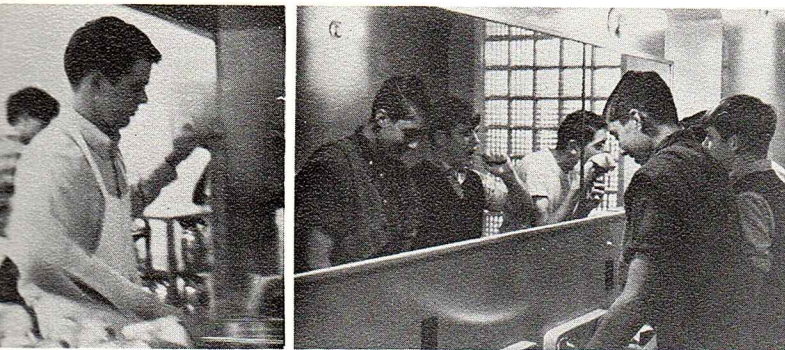
The zombies are coming, walking, talking prayer books, marching down the hall, rosaries in hand, heading for the chapel.

How many people have this impression of the seminary? Ask someone what he thinks St. Joe's is like and you'll get "Seminary?" "What Seminary? Here in Grand Rapids?" or "You wouldn't catch me in a place like that."

No one besides those living at the sem, really seems to know what the seminary is really like. Even many graduates would agree that it isn't the same as in their day. But this is a changing age and the seminary is rapidly changing with it. The day is done when the seminarians were penned up for nine months of the year, put under rigid discipline, and "protected" from the outside world under the holy auspices of the "priest factory". This is today, the modern world, and the seminary is part of it, not something outside. Vatican Council II has called it "the center of the diocese" and, with the need of priests to carry out the church's mission of which there is renewed awareness, has written a decree on priestly formation. It is the seminary's increasingly important job to prepare students for this future work as priests in the modern age. Thus St. Joe's has gone over its thinking and purpose and is becoming modernized and a vital part of the diocese. And now seminarians are facing this world as a working part of it.

But what has this to do with what the seminary is like? Plenty. Because of the new thinking in the church, many changes have occurred at St. Joe's. Most of it has been done recently. Seminarians are not "jailbirds" under the strictest domain of the rule, pious holy Joe's meditating for hours, never allowed to see daylight nor look at girls; nor, in the opposite extreme, are they a wild group of teenagers. What, then, is the seminary like?

The seminary is built on spirit. This spirit is difficult to describe in words, but with a group of teenagers living and working together, you can imagine how great it can be. Next, it is both a home and a school. As a school it is much like any regular high school, although it is smaller. It has the same



courses, basically, taught as in any school. As a home it is more important. We have to live at the seminary and it takes a lot to make it a home. We have fun and we have serious moments, sports and games, time for ourselves and time with others. This is our home away from home. It is likewise a "priest factory". We learn to put our religion into practice. We are Christ in one another and we try to act as Christians in the fullest sense. Sometime in the distant future, we see ourselves as priests. But many aren't sure. They don't know what they really want to be yet. It's a big decision.

Viewing the seminary as a conglomeration of the above, you might wonder just what it's like or what goes on every day. An average class day may go something like this.

Well, everyone has to get up for work; teenagers have to get up for school and our day begins with getting up, too. At a quarter to seven on a typical morning, a solemn-looking bell decides to ring. With that reverberating clang in our ears, we begin our day. Many decide to start five minutes later and roll over, only to be awakened by either a prefect, a prof, or another bell.

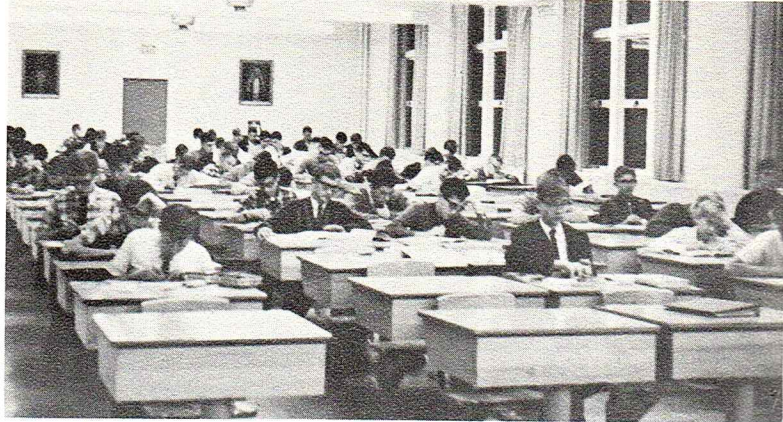
After dressing, it's down the stairs for morning prayers in common. This is followed by a brief period of meditation which is a form of prayer in which a resolution for the day is made. Then on to breakfast.

Surprising as it may seem, we have three meals a day here. They are eaten in the refectory where we sit in groups of eight or ten. Breakfast usually consists of cereal (which could be anything from corn flakes to Sugar Pops), toast, sometimes eggs, juice or other delights. Meals are a "society event". Probably more jokes are cracked or more stories are told at table than elsewhere. Of course, this doesn't limit fun to meals.

No one can survive on a schedule where absolutely everything is planned out for him to the minute. We have our free wills, and we do what we feel like during our free time, within reason of course. After breakfast is over and beds are made, you can find any number of things going on before classes.

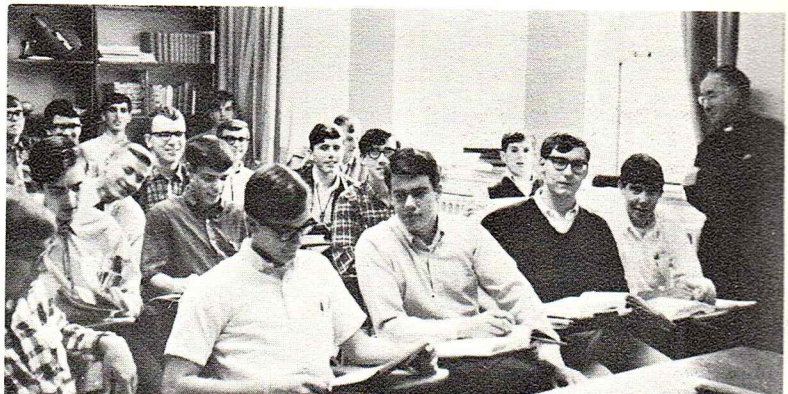
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There might be a few discussions, some may be listening to the radio. Others are hurriedly completing homework that they couldn't finish the day before. Others who aren't so worried may be reading books or monkeying around. It's hard to say what exactly goes on, but it's time and each precious minute between breakfast and classes is used up one way or another.



When the bell rings at 8:10, all are in study hall for a short half-hour to prepare for classes. Of course most was done the night before, but this gives us extra time to review for a test or complete an assignment. Then on to classes!

Classes are like those in any high school. We do have a few more courses though, and they can get a little tough at times. There are exams, tests, quizzes and assignments. But in the midst of hard times a little enjoyment can creep in. A wisecrack breaks the class out laughing. Once in awhile we "blow" a class. All in all, it's not too bad if you don't get behind. We learn a lot.



The morning is spent in three classes of fifty minutes each. They may vary from Latin to Chemistry to French. Some have study periods. Finally, as 11:25 rolls around, it is time for Mass, which is placed in the center of the day. Before you know it, half the day is over and it's time for lunch.

The afternoon goes by with three more classes. Finally, after much clock watching, it's time for recreation. While we go racing down the halls, the sound of the last bell is still floating through the air. Depending on the season, there may be games of baseball, football or basketball. A hard game of handball is great after classes. A group may be doing push-ups or climbing pegboards. It's their turn for Phys. Ed.



All good things must come to an end. The bell sounds. It's time to shower and change, but not till the game is finished. It's not the last minute yet. After recreation, we have fifty minutes of study hall.

Then it's down to supper, the main meal of the day. Later there is an hour of free time and another study hall. During the free time there is TV, cards, games -- whatever you feel like doing. There may be an important telephone call to make. For that matter, you might not feel like doing anything.

Finally it's the end of the day. Study Hall is over; so is the last break; 20 minutes of Spiritual Reading is completed. At 9:35 there are night prayers and up to bed we go. Lights go out around 10:00 - the end of a busy day.

Joseph Gersch

ST. JOSEPH'S SEMINARY

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Right Around Here



On Sept. 5 the doors of St. Joe's opened wide to welcome all returning Sophomores, Juniors and Seniors. The atmosphere was filled with talk of experiences we all had over the summer, but everyone agreed that it was good to be together again. The following afternoon the sophomores took charge of giving the new First Year Men a hearty welcome. Although the Freshman class numbers a little less than thirty, it looks quite promising.

Sunday, Sept. 17, brought our first Day of Renewal. Fr. Flickinger, a member of the faculty who is studying at Aquinas College this year, presented us with a few pointed and well-applied discussion situations.

Once again, Father Vainavicz came through. He arranged it so

that we had the opportunity to attend five City League football games this year. The games were well-chosen and the students were permitted to attend any one or all of the five games.

Sept. 24 marked the first Parents' Day of the year. The college men hosted their parents for Mass and lunch following. Father Rose, dean of the College Department, celebrated the Mass which was accompanied by guitar. We hope all the parents could feel the spirit engendered through this type of offering the Sacrifice.

That same Sunday, with a beautiful sun shining over the seminary grounds, rivalry was brewing in the hearts of many. It was the day for the class softball games, which everyone had eagerly awaited. When

the afternoon was completed, the always powerful Third Year had downed the Fourth Year 16-10. The First Year, rallying for seven runs in the first inning against the Second Year, calmed down and were beaten 17-7. The two winners met the following Wednesday with the Third Year coming out victorious. It was a close game until the last inning when the Third Year broke loose, to win 19-9. Not everyone had the good fortune of winning, but we all had a good time to remember.

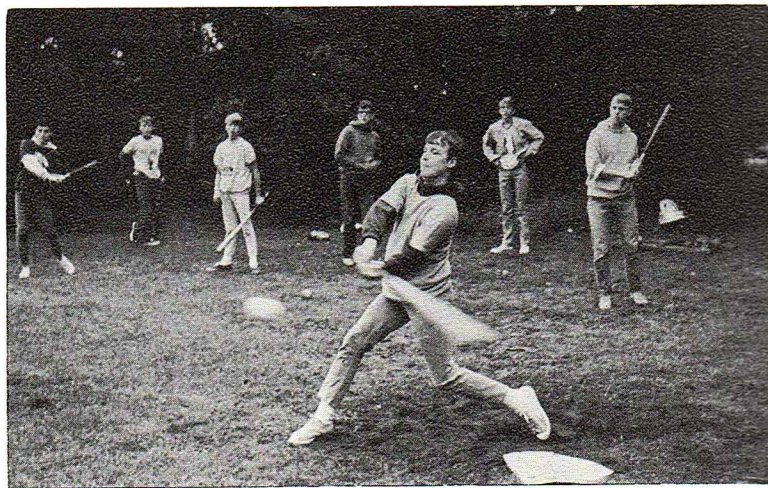
"Monday Night at the Movies" started off with a bang this year. It was the Detroit Tigers and the Chicago Cubs in the 1945 World Series. To those who aren't familiar with the program, it was introduced last year by Father Vainavicz as an added attraction to our week. The

movies begin at 6:30 and end roughly at 7:35. Father has some really good sportfilms lined up for us this year, and we all, especially sport fans, appreciate it.

A shout arose from the Locker Room on Tuesday afternoon, Oct. 3 as Steve Cron brought the news that we had a color television. Many doubtful souls went back to the den to find out whether Steve had flipped his wig or was telling the truth. He was telling the truth. He was right! We would all like to extend our sincere thanks to the faculty for this most generous gift.

With Thanksgiving coming, we close this article hoping you have enjoyed it. We'll be back next issue - the editor willing - with some more tidbits on Seminary life.

Bill Wittland
Jerry Skocelas



WANT TO KNOW SOMETHING?

Q. Are seminarians ever allowed to leave campus, and if so, how often?

A. The seminary is in the process of "opening up its doors to the world". The high schoolers get a weekend home every month. Seminarians are given 2 "short permissions" per month (each allows the student an hour off campus). A "long permission" which is given each month allows the student a free afternoon off campus. An "extra long permission" is granted to a student each six-week period if he is able to maintain an academic average of B. Medical and library permissions, of course, are given by the Dean as needed. In the fall months students are allowed 4 or 5 opportunities to attend football games of the local high schools.

Q. I'm interested in the seminary sports program. What sports does it offer?

A. The Seminary Program includes softball, touch football, volley ball, hockey, handball, tennis, baseball, paddleball, track and field,

For those students not good enough for varsity or junior varsity, the seminary has an active intramural program.

Q. What is the Seminary High School enrollment?

A. This year's enrollment began at 101 students.

Q. Do the parents have a way of knowing how their son is doing other than by periodic report cards?

A. Each class is given what is called a "Parents' Day" when the parents can talk to the faculty about their sons.

Q. How do the boys keep in touch with their families?

A. Besides writing letters, there is a telephone booth for student use located in the building.

Q. Besides sports, what recreations are there during free time?

A. In the "Den" where the "pop and candy" vending machines are located, there are tables where the boys congregate and play cards, chess, checkers or any other games that may be played by small groups. For those not interested in

these games, there is a bumper pool table, a radio and a color television set.

Q. What are the seminarian's sleeping quarters like?

A. Presently the freshmen and sophomores are in dormitories; juniors are in private and semi-private rooms and the seniors are in private rooms.

Q. How do students take care of their laundry?

A. Students may send their laundry home on Saturday morning by having their parents pick it up. For those living a great distance away, laundry is mailed home or done at the neighborhood laundromat on Wednesday or Saturday afternoons. The Seminary takes care of the bed linens.

Many people who are interested in the seminary have no way of obtaining information about it. Do you have any questions about it or the people inside it? If you do, drop a letter to Tom Occhipinti - St. Joseph's Seminary Recorder Staff, 600 Burton St. S. E., Grand Rapids, Mich. 49507. We will print and try to answer your questions.