



Our camera catches Father LeBlanc tampering with his tapes.

## MAESTRO(?) IF YOU PLEASE

Father David LeBlanc, an alumnus who made good, has returned to the scene of many of his crimes, only he now sits on the other side of the desk. Father, who studied also at Sacred Heart in Detroit and St. John's in Plymouth comes to us from Blessed Sacrament parish in Grand Rapids, where he has served for the three years

since his ordination.

He has taken an active part in the seminary program, acquiring the job of Athletic Director and professor. Although his day may include Greek, English, Civics, and Latin, Father has become a familiar sight to the students during recreation, as he slams baseballs or opposing linemen in all directions.

Father claims that the difficulties of such a rapid transition from parish to professorship have not been too numerous, although he does have trouble remembering the names of one hundred and eighty students. Still, his memory has not failed him in other departments, for he says that he can recall the subjects which he is teaching, despite the number of years which have elapsed.

Besides his interest in sports, Father LeBlanc disclosed a fascination for music. His room, a maze of record albums, speakers, tape recordings, and other interesting apparatuses, bears testimony to his appreciation of fine melodies.

An enthusiastic approval was his response to the new look at the seminary, particularly the renovated prayers and the increased liturgical participation. And for any plans of things to come under his direction of the Athletic Committee, Father implied that he had a few tricks up his sleeve for the near future.

And so to our newest professor, we extend an earnest welcome and our wish for success in the years to come on the faculty.

Tom Drinan  
IV Class

## FOR THE LOVE OF MANY

The cause of racial understanding, perhaps the greatest moral crusade of the century, in one phase or another demands the personal involvement of every seminarian. Friendship House, an organization founded by a group of Catholic laymen in Chicago, provides the seminarian with a magnificent opportunity to witness for Christ in the struggle for Negro rights.

This summer we took advantage of the FH program. For one week we lived with a Negro family on Chicago's south side. Every day we met with Negro housing experts; we discussed what we could do to defeat racial prejudice, certainly the greatest sin on our national and Christian conscience.

If we learned how immense the problem is, we also learned how much the presence of the Church is appreciated by the Negro and how great is the scandal of its sometime absence. If we grasped for the first time the deplorable social condition of the American Negro, we began to appreciate how much we can do for our Negro brother through imaginative and constructive Catholic Action, Friendship House-style.

Jim Hanink  
Joe Radelet  
I College

## Life Begins At Forty-Two

The spirit of renovation has hit the seminary. The forty-two-year old administration building was remodeled this summer to meet the requirements of the fire marshal. Now we have a limited access stairway, with fire doors on every floor. Also, parts of our domicile have had new plaster and paint surfaces, giving our "home away from home" a newer appearance.

But there have been more than just physical modernizations. Principle among these is the wording of our daily prayers. Nearly every medieval "Thee" and "Thou" and "Vouchsafest" has been translated to modern English. Some prayers from our book of prayers and devotions have been eliminated. Some of these were replaced by prayers in a supplementary booklet which each student received in September.

Besides the wording of prayers, in some cases the lan-

guage has been changed. Every other day we say the Angelus and the prayers before and after meals and studies in English. Latin is still used on the alternate days.

The faculty has initiated a new plan for spiritual direction. Under this new system, each student will see the Spiritual Director at least four times a year. The faculty has also arranged that we say the Rosary twice a week in private; and the Sunday schedule was altered so that we have only one Mass instead of two.

In addition to these changes, we have more participation at Mass. Every day there is a lector appointed to read the epistle and gospel. And three times a week we sing hymns during the Holy Sacrifice. Many of these hymns are from a new hymnal which we received early this year.

# Recorder

Vol. 39 ('64-'65), No. 1, St. Joseph's Seminary, Grand Rapids, Mich.

## St. Louis, Liturgy

The 25th Annual Liturgical Conference was held this past August in St. Louis, and for St. Joseph's Seminary it was a very special one. For this year five of its students personally attended and participated in all of the action and spirit which make up the liturgical renewal in the United States today.

Our group had the privilege of having as chauffeurs and guides Fr. Ancona, our Religion teacher, and Fr. Bill Walters. Rev. Mr. Roger Dunigan, Christopher Mulcahy, and Neil Mullally traveled with Fr. Ancona and Stan Popowich, Mike McKenna, and myself with Fr. Walters as our caravan headed south to St. Louis, where we five seminarians had prearranged accommodations at St. Louis University (and the priests and Roger at a hotel).

The week opened on Monday the 24th with an opening Low Mass offered at huge Kiel Auditorium. This was no ordinary Low Mass, though, for it was the first time in America that English was used at its celebration. The large auditorium rang out with the English hymns as the celebrant and his forty assistants officiated at the massive

table altar; at the Offertory a long procession of laymen, priests, and religious presented to the celebrant the ciboria containing the whole-wheat hosts each of us had personally offered as his gift on entering the auditorium. Holy Communion was distributed at forty stations throughout the auditorium as Fr. Rivers led the whole community in his vigorous psalm "God is Love." "We were all," as Mike McKenna stated later "impressed by the tremendous enthusiastic spirit of worship and the feeling of unity of the huge assembly as we came together each day to offer the Mass."

Our days, and nights, were filled with general sessions at the auditorium, special study groups in side rooms and at the hotel, with exhibits to look through, and with the daily dispersed conversations with other



# EDITORIAL Views

## Be Alert, Come Alive

This is the time of great liturgical renewal and awakening. While the Church is reviewing her liturgy, we might recast our personal liturgy. I have no intention of giving a discourse in semantics, but I feel that we could take a much more active and knowledgeable role in the liturgy and in our personal dealings with others, if we understood the word "liturgy." In its original denotation a liturgist was one who, at his own expense, performed an action or service, "liturgy," for the benefit of the people, requiring some response or collaboration from the people. Thus Christ is the greatest liturgist because He performed the greatest liturgy — redemption.

Since we are all a part of Christ's body, we all share in His liturgy. We should have an active role not only in learning about Christ and the act He performed, but also in spreading it to others by our own "liturgical" actions. We must rouse ourselves from our passive position of acceptance to an active, apostolic zeal to acquaint others, Catholic and non-Catholic, with Christ. In this sense all of us must become liturgists. We must expend ourselves to the involvement of others in Christ's liturgy to the degree that our knowledge and position will allow.

The greatest liturgy we can perform is to take Christ's action to others, not peddling it as a salesman offers his goods, not as something external from ourselves. No, we must first accept Christ as an integral, internal part of ourselves. To accomplish this we must saturate our very being with an acute awareness of Christ and His role in today's world. An extensive range of literary material on this and related topics is now readily available in current books, leaflets, and periodicals. Let us not allow these action-provoking sources to remain untapped.

This is the age of rapid communication. We should take full advantage of this service. No longer should any member of Christ's Body be out of touch with the movement and goal of the Body. We must become aware of the triumphs and failures, the abundances and needs of our brothers in Christ.

The greatest need of the Church is that all its members have an active, living awareness of Christ and His Church as they exist and function in the world today. Since we are members of the Church, it is imperative that we gain this fullness through learning, and as our "liturgy" to others we should interest them in revitalizing and reacquainting themselves with Christ living and working in and through His Church.

## Don't Look We're Changing

This year the RECORDER is being printed according to a new process. Although the only changes apparent to you as a reader may be in paper weight and type, it is hoped that this changeover will be of great benefit to the staff. Through elimination of many tedious and time consuming tasks, such as dummyming, paste-ups, and finaling, the staff will now be free to concentrate on better journalism and the actual mechanics of printing the paper, improved in style and content. As always we gratefully appreciate your comments and criticisms on any phase of our paper.



Remember also, Lord, your servants and handmaids, who have gone before us marked with the sign of faith and who sleep the sleep of peace.

The first cousin of Gerald Stein — October 16

The grandmother of John Zechlinski — September 26

To them, Lord, and to all who rest in Christ we pray that you grant a place of refreshment, light, and peace. Through Christ our Lord. Amen.

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Student organ of St. Joseph's Seminary, Grand Rapids, Michigan

Published five times annually.

Affiliate Member of the Catholic School Press Association.

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## LET'S EAT TOGETHER

One Mass on Sunday is an important part of the spanking new atmosphere at St. Joseph's Seminary this year. Why was the first Mass eliminated? Was it to free another priest for the mission runs, or to give us an extra half-hour of sleep, or what? Seriously, we all know that it goes a little deeper than this. But just why was it done?

Let's start with a simple fact and work from there. The Mass is a sacrificial banquet. We all know about the sacrifice part of it; it's the second half of the statement that we sometimes overlook.

Whenever we go to a banquet, we go with the expressed purpose of enjoying a meal in the company of our friends. Just try to imagine attending a dinner party and not eating anything. Sort of ridiculous, eh? Besides going home hungry, you would probably hurt the hostess's feelings.

At the Last Supper, Our Lord was the consummate host. He offered his guests the best meal ever prepared. As he served them, he promised that if they ate with him, they would live forever. How could anyone possibly refuse all of this? Yet that was what we were inadvertently doing by "attending" Mass without receiving the Eucharist.

But that is history. Now when we gather together on Sunday morning for the sacrificial meal, it is not only perfect sacrifice but also a banquet in the fullest sense of the word. We arrive at God's house and greet him with song and prayer. He in turn welcomes us and talks to us, telling us about himself and his family through the readings and the homily. As the banquet progresses, we offer him a perfect gift — his Son. In gratitude, he invites us to his table. We all come together and break bread — the Bread of Life. What a beautiful thought. But it's more than a thought; it's a fact!

With our new schedule, it is no longer a matter of coming to the main liturgical function of the week with our emotions already drained from assisting at an earlier Mass. What is more, we can easily prepare ourselves psychologically by making good use of the fifteen-minute period of silence before Mass. We cannot allow ourselves to be merely physically present. We must throw our whole being into active, knowing, and sincere participation. And another thing — the Eucharist unites us completely and totally to Christ and to each other. We must not let this spirit of oneness die as we file through the chapel doors. With a little conscious effort it can become the springboard for a vibrant, lovefilled, and action-packed community life. This is the Mass. It is ours to live!

Dave Hanley  
I College



## Sole Spiritual Director

This year, in his office as Spiritual Director, Fr. Guzikowski will be calling up each student once every quarter for private spiritual direction. The many advantages of this system can be seen quite readily.

All students will now have the opportunity of receiving spiritual direction four times during the year at definite intervals. Thus



Father Guzikowski helps a student to heights of spirituality.

both students and director will be able to evaluate the progress made in the individual's spiritual life.

When asked what advantages he personally found in this new system, Fr. Guzikowski replied, "I now have the chance to evaluate on a broader basis; I have been able to get in contact with unsuspected depths and defects of character and have been placed thus in a better position to help."

One problem raised by this new system is the time factor involved. But Father seems optimistic about his chances of getting to talk to each student the desired four times a year

## Things Vocational

It is a great edification for me to see the devoted and religious men participate actively in the Serra Club. They are busy professional men who sacrifice some of their leisure hours to be active in the Serra Club.

The above is a paraphrased answer by Monsignor Moran when he was asked about the men of the Serra Club.

Monsignor was appointed to the post of chaplain of the Serra Club by Bishop Babcock three years ago. As chaplain, he leads the prayers, gives a spiritual talk, and is moderator at the bi-monthly luncheon meeting and at the monthly meeting of the trustees. He also participates in other special events such as Masses and banquets. In addition to his spiritual direction of the Serrans, Monsignor takes an active part in their vocational work. For this purpose he attended the state convention in St. Clair which was held at the beginning of October. There, he was a member of one panel and the moderator of another.

## LOOKING TO CHRIST

Tuesday, October 13, the seminary retreat began. The schedule was about the same as always, yet you could sense a difference. What was it? It could only be one thing, the conferences given by the retreat master. The general topics are usually quite a bit the same from year to year. And our retreat this year was no exception — when it came to general subjects. But the treatment of these ideas received a new twist. In previous years most of the emphasis and time were placed on ourselves and on our wanting to be priests. But this year our attention was shifted not so much to ourselves but to Christ and His will for us. The idea that love was the center of everything was brought home more strongly this year, I think, than in the previous years. We seemed to arrive at the core of each subject more quickly and to delve into it more deeply and to reach stronger and clearer answers and resolutions.

Also this year the seniors had special conferences for themselves alone with discussions. This plan was very successful and inspiring. The attitude of all seemed very open while the conclusions reached were intellectually rewarding. I think the expression of our own ideas and hearing what others had to say, gave us a greater insight into our own spiritual life combined with a more charitable recognition of the fact that we ourselves do not think of everything.

Bill Gebhard  
1st College

### St. Louis (cont.)

eager liturgists. And we were considered just that. Although a definite minority there as minor seminarians, we were treated with the same respect and charity as all were. On our last day there our group and a few others even demonstrated with Fr. Rivers his American Mass Program in a TV-Press interview.

All of us were especially impressed with the speakers at the conference — Frs. Sloyan, McManus, Hovda, Diekmann, Mr. Novak, and the many others. About the speakers Neil Mullally

## Plaster Cements Relations

After little hesitation in organizing we started for Plaster Creek. The trip there was quite uneventful. After an hour of walking we got our first look at Plaster Creek. It was a polluted trickle of water running through a dense patch of poison ivy and oak.

When we arrived we found that some unfortunate boy by the name of Jerry Wheelock was stranded over on the other side of the creek. Everyone helped to get him wet by throwing stones into the water in front of him. After he was safely back across the games started.

A-Class was issued red ribbons of crepe paper and B-Class was issued blue ones. A-Class won both games of Capture the Flag mostly through the efforts of Fr. Ancona. Father LeBlanc and B-Class had some good plans in the game but A-Class soon caught on to them. In all the pushing and pulling of the game it was lucky that the only casualty was Jim Nelson's glasses.

The water balloon fight followed with several of us getting completely soaked. Fr. Ancona then played the fifth year in the same game. The prune game which followed was very funny — if you weren't in it — although I doubt if it would be approved by the Sanitation Department. Almost all the contestants ended up wiping dirt off their faces and spitting it out of their mouths. The winner got for his prize some nize CLEAN prunes. After the meal there was an unscheduled water balloon and orange juice fight, although it quickly ended.

We knew the fun wouldn't last, so on our way back, we didn't think it bad to leave that crystal clear, babbling brook.

Michael Chimner  
James Nelson  
1st High

## Sem Hosts ACCM

On Tuesday, October 27, the Association of Catholic Colleges of Michigan, of which Monsignor Moran, our rector, is president, held its annual meeting in St. Henry's Hall. Approximately fifty representatives from the thirteen member colleges attended this year's meeting.

The morning session of this year's meeting was highlighted by a talk by Fr. John A. Hardon, S.J., professor of theology at Western Michigan University in Kalamazoo. His topic was "Problems of Teaching Theology in a Catholic College".

Following a noon luncheon, Monsignor Martin moderated a panel discussion on the same topic. Panel members were Fr. Hardon, Fr. Ralph Kowalski of Marygrove College in Detroit, and Fr. John Hart, O.P., of Aquinas College in Grand Rapids.

The meeting was closed with Benediction of the Blessed Sacrament.

Dennis Morrow  
3rd High

### If I Were 1 and 20

At the polls this year, the big choice will be between continuing a liberal government, the type which has been in power ever since the Roosevelt era, or reinstating the type which has brought our nation up from infancy to the New Deal. Or, to rephrase the question, this author feels that we have the choice this November of being governed by the literal translation of a piece of paper almost two hundred years old or by the vacillating vicissitudes of popular public opinion. However, contemporary issues, such as the extent of states' rights, the position of the individual in government, methods of desegregation, and the extent of foreign "wars," all shade and color these philosophies. This year, the contrast is also sharpened by the candidates' personalities. An outspoken, individualistic, rigid idealist and a smooth and tested politician raise a cacophony of unmeasured censure.

However, an era of change seems to be forming. In England, the Conservatives, who had been in power since before World War II, have yielded to the Laborites.

Will there be a change here? About seventy odd million Americans will decide this on November third. But one-half million eligible citizens will, for one reason or another, refuse to take part in shaping our nation's future. When I think of them, I think also of the underage American college student and his constant sigh: "If I were twenty-one!"

Bob Swart  
I College

afterwards remarked: "These leaders presented themselves and their message with Christ-like love and true humility, always maintaining respect for the other person and his opinion."

The conference lasted only four days but our experience in the liturgical study and action of that week will spur us on indefinitely we hope — at least until next year when the Liturgical Week will be held in Chicago. Would anyone like to ride?

Pete Garthe  
I College





UPI photo portrays Father Leo soothing an irritated group of Puerto Ricans.

## DEAN QUELLS RIOT

A possible riot was averted over the Labor Day weekend by the prompt action of Fr. Rosloniec, working in conjunction with Fr. Edwin Thome, director of the mission area of Edmore, Michigan. Fr. Leo showed the good side of his nature in calming an angry mob of some 450 workers there.

The trouble began on Saturday, September 5th, when the Miller Pickle Company, in Edmore, closed up leaving 220 braceros and about 200 Puerto Rican migrants without jobs and without the money and food they had been promised. The braceros, however, were not nearly as bad off as the migrants, who had no way of getting back home. About 200 of them gathered in an angry, simmering mob outside the pickle factory and delivered an ultimatum, "Either give us our money, or at 4:00 we burn the pickle factory."

Then, at 2:00 P.M., Fr. Leo and Fr. Ed Thome were called. Upon arrival, they found that the mob was in a dangerous mood. The police, since they could not speak Spanish, were helpless and could only wait and pray for a miracle.

Fr. Leo and Fr. Thome split up and began to talk to the workers in groups of twenty or thirty at a time. They pointed out that nothing good could come if they burned down the building, but only that they would be charged with a crime and lose their rights as migrants if they did.

Having quieted down almost automatically at the sight of the Roman collars, thankful that here at last was somebody who could talk to them, and convinced by their reasonable tone and forceful arguments, the Puerto Ricans quietly went back to camp. There the Fathers arranged for a movie and gave Benediction afterwards. So passed Saturday.

Sunday, Fr. Leo arranged, through the Mayor of the city, for food for the workers, and on Monday contacted the Secretary of Labor through a Catholic lawyer in the town to arrange for transportation home for the Puerto Ricans. Early Thursday morning, they boarded planes at Detroit airport and headed home, courtesy of the Puerto Rican government.

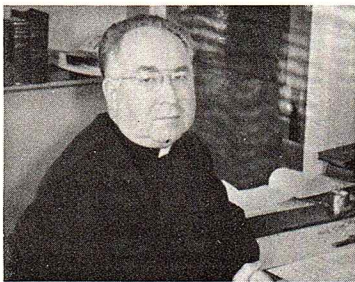
Thus, what could have been a major riot was nipped in the bud, thanks to quick action by our own Dean of Discipline. So now Fr. Rosloniec has another laurel to add to his crown, and his Spanish students have an

added spur in their studies. Good work, Fr. Leo!

Jim Marfia  
3rd High

## A SENSE OF PERSPECTIVE

This was my first real retreat. I have made others before, but they didn't impress me in the way this one has. Maybe it was the silence that impressed me most, or maybe it was the peace of being alone with God to think of His will and my future life, or maybe it was being able to sit in my desk without worrying about homework. Whatever it was, this retreat left me with a feeling of being closer to God and knowing myself better.



Father McDuffee, our Retreat Master, pauses for a pose.

Other things which impressed me most were the conferences: the sometimes funny jokes, the ideas and ideals presented, and the soul-searching to find whether or not I was up to par with God. These conferences showed me what I was up against,

## culture wise. . .

### THE OPEN CHURCH

In Michael Novak's assessment of the second session of Vatican II, we have a masterfully stated thesis of the progressive philosophy's interpretation of not only the great Council itself, but of the entire scope of the renewal that the Holy Spirit is stirring up within the Church of Christ.

Though his work is rich in the pageantry and atmosphere of Rome and presented in popular fashion, Novak writes primarily within the framework of the history of theology. Thus, he proposes the term "non-historical orthodoxy" as the key description of conservative Curia officials and other groups suspicious of the development of the "new" theological expres-

sions and the constant growth of the biblical and liturgical movements.

Again and again Novak speaks of a dynamic, open Church supercharged with a Christian humanism that does not repitiously condemn the "world" but sees in the world its own means of sanctification, that does not fearfully clutch the formulas of the past but speaks to men in their own language, that does not glory in dated pomp and hollow ritual but boasts rather in Christian simplicity and poverty. The Open Church, then, is at one and the same time a keen analysis of the changing present and the promise and herald of a brilliant, new consciousness for the people of God.

### FUGITIVE FRIENDSHIP

A Southern white and a Negro, handcuffed together having escaped prison, with a manhunt close behind, set the stage for "The Defiant Ones". A well written work, it vividly portrays the tension between whites and Negroes and the hatred of one for the other south of the Mason-Dixon Line. Sidney Poitier as the Negro and Tony Curtis as the white Southerner, although with a noticeable "put on" southern drawl, do the script the full justice it deserves; and both give fine character representations without having to force the personalities of their respective characters. The plot tends to move along smoothly and, although it becomes "slow" at times, it still retains a great amount of interest throughout the entire movie. This was one of the best movies to come by Burtonway in quite some time. As Tony Curtis remarked at the end of the picture; "We gave them a hell of a run for it;" they likewise gave us the same kind of a good movie.

## Quite A Trick To Treat

Has the culture starved Drama Committee bitten off more than it can chew? It certainly looks that way, and yet I hope not. You see, come Halloween night, they plan to stage Solzhenitsyn's One Day in the Life of Ivan Denisovich—an account of misery and death in a Siberian work camp. It will be a "Halloween treat" or a "heck-of-a-tragedy" depending on the actors' ability to master the conflicting personalities of the characters in the short time given them. In three weeks, they might do it; but with only two weeks allotted, I fear a fiasco.

Yes, Frank Unger and Jim Hanink, maybe you have taken too big a bite; but here's a Tum for having the courage to break away from the misnomered masterpieces of yesteryear. May all of your pumpkins be ripe ones!

where I was wrong, and the everyday lives of the seminarian and the priest. Before I knew it I was trying to be more charitable, more humble, more obedient, and more prayerful—not in any great external acts but within myself where it counts most. The impressions I have described should make me a saint, which I certainly am not, but they have made me more Christian and Christ-like in my daily life.

Anthony Foster  
1st High



The spirit of Pope John's "aggiornamento" is spreading to all corners of the world. It is felt in the Vatican Council, in the parishes of Germany, France, and America, in the schools of Mexico and Canada, in the convents of Massachusetts and Oregon, in Protestant, Jewish, and Christian Reformed seminaries, and in discussion groups in California and Michigan. The Holy Spirit is alive as ever, sanctifying and renewing the modern Church. The modern Church is not a static abstraction of the mind nor is it an outmoded organization. It is the living, enthusiastic congregation of God's people worshipping and loving in the Church today.

People today reject the conformity of a catechism-definition religion. They want Christianity to be intelligible and relevant to their lives. Individuals are beginning to think, discuss, and question. They are more concerned and interested in the work of the Church. All aspects of Christianity as it exists in 1964 are being re-evaluated.

The Church is on the threshold of a new era. This new awareness and drive to understand is present in the minds of the young men now studying here at St. Joseph's and in the minds of our alumni. We feel that it is important to know what people are thinking, to find out their opinions on controversial subjects, and to contrast them with our own. We have asked our alumni in the major seminary and several members of our student body for their views on three such questions.

1. What is your opinion of the proposal made at the 1964 Liturgical Week that Mass be celebrated in private homes on occasion, or even as a matter of policy?

"The first Mass was celebrated most likely in the upper room of a private home; a trend back to the original certainly would not be out of order, provided the parish church remained the central point of worship."

Dennis Morrow  
3rd High

"The Holy Banquet is the prayer of the whole Church. Mass in private homes would seem to put aside the essence of the Holy Sacrifice as being a real community service."

Joseph Amar  
3rd High

"It would, I believe, bring out the idea of the community banquet with the Eucharist as the binding force of not only the 'home' but of the whole Catholic society."

Larry Christensen  
2nd College

"...it is one of the better means that I have heard of for promoting a correct attitude or essential dispositions concerning the Liturgy. This correct attitude or essential disposition that I am referring to is nothing but the realization of community. One of our goals is to obtain a worshipping community."

Roger Dunigan  
4th Theology

"I favor the idea very much. As long as such a policy included a fairly large number of persons who would participate in the sacrifice, I think that such a celebration would be beneficial. If Mass in a private home got to be too private and too selective, I think it would be missing the point of a community at worship."

Terry Stewart  
1st Philosophy

2. Do you feel that the attitude of the secular press toward the subject of church reform has been fair and objective?

"I feel that on the whole the writers and editors of the secular press have tried to approach the reform with a fair and even attitude. But many of their editorials, etc., have been tainted by prejudice and misinformation."

Robert Swart  
1st College

"In fact the secular press has not watered its attitude down, so to speak, as some—or should I say most—of the religious do and have been doing."

Frank Raha  
4th High

"It has twisted the reforms made by the Church to appear as a sign of weakness... the church has been made to look as if it were finally giving in or admitting it had been wrong all the time."

Steve Mysliwiec  
3rd High

"No doubt the secular press is getting letters by the hundreds from irate Catholics who seem to think that they are being misrepresented. And certainly they may have good reason to be unsatisfied with the secular press coverage of the Council. ...If the secular press reports that the Church is on the verge of throwing out celibacy, we can smile and at least breathe a prayer of thanksgiving that it is looking at the Church and getting outsiders to look at the Church as never before. I think the looking is definitely a preliminary step which must be taken before anyone can ever really see."

Bob Lesinski  
2nd Theology

"The Council to us is divine, to the secular press it is a religious convention. No matter

## A New Consciousness

how objective they are in their own eyes, they may seem very unobjective to one who really understands the Council. Naturally the secular press sees "Conservative and Radical", "Left and Right". They of necessity have to find a villain and a hero. We understand that all of the bishops have something to offer to the Council, that each of them plays an important part, and that no one of them can really upset the plans of the Holy Spirit."

Dick Van Lente  
3rd Theology

3. Would you consider joining the N.A.A.C.P. and why or why not?

"Even though I have no contact with their operations and the people themselves, I would certainly join it. This would be one way of showing my outward approval of its principles."

Pete Garthe  
1st College

"I feel that the whole problem of the race issue cannot be solved by joining the N.A.A.C.P. group or the XYZ club or any other group. I believe that it is up to each individual person to realize that only through charity can this

whole issue be cleared up and not by joining this group or that just to say that you are a member of this or that group."

Joe Carmondy  
4th High

"I think that this organization is a perfect way for me, as a seminarian, to show my belief, and, as a Catholic, that all men are brothers in Christ regardless of race, color, or creed. Since I live in Muskegon, my joining an organization such as this could and would set a fine example to the many Negroes living about me and maybe help many in thinking favorably toward the Catholic faith."

Dave Broner  
3rd High

"I personally would not consider joining the N.A.A.C.P. I think that I can do more as a seminarian, as a Christian apostle as it were, than as a member of a large group."

Mike Hogan  
1st Philosophy

"Yes, I would consider joining the N.A.A.C.P. I think that my membership would be a strong sign of my convictions in the racial question."

Terry Stewart  
1st Philosophy

It is evident that there is a diversity of opinion. We are pleased to see these varied expressions of individual thinking. We feel that the end of complacency and indifference is apparent.

In the first question of whether Mass should be celebrated in private homes, we did not wish to imply that the parish church was to be done away with. Perhaps the wording of the question was misleading to some. A prominent speaker at the Liturgical Conference advocated the celebration of Mass in private homes when, for example, a member of a family is seriously ill. He also favored Mass in private homes as a matter of policy when daily Mass at the parish church is poorly attended. If Mass were offered in private homes people would not associate it with the work-a-day practice of an institution but see it as the work of individual Christians united into a community of friends. Such a practice could not fail to give a profound stimulus to Mass participation, inasmuch as each person would see himself as an integral part of the great Christian worship.

We feel that the attitude of the secular press toward Church reform has generally been objective. We note that most newspapers and magazines cover a broad scope of Church renewal. This reporting explains terms that the average non-Catholic might not appreciate and tries to give a full picture of contemporary developments.

We have considered the question of N.A.A.C.P. membership and in fact we have joined this organization. We have heard the Church's statements on civil rights and we believe in these statements. Believing and acting upon one's beliefs are two different things. We have taken what we consider a significant step in acting upon our beliefs. We have joined this organization to show that the Catholic Church and we as seminarians are interested in the fight for Negro equality in our own community. It is true that we are in the seminary nine months of the year and have no chance to take an active part in N.A.A.C.P. activities. During the summer, however, we are able to participate to a greater extent in the workings of the organization. More action and fewer words are needed today. Christ told His disciples to go and witness Him before all men, not to stay at home and wait until men came to them.

Jim Hanink and Mike McKenna



## 'Spirit of '76' or 'Score Four' Witch?

Blue Witch: "Ah, it's midnight Halloween night. All marauding witches should be engaged in witchcraft by now. Meanwhile I am going to avenge those three Red wins by snatching those ugly Red tags from this trophy. Those wretched Reds already have too much of an advantage because of their softball wins."

Red Witch: "Hands off, you thief! We've earned those Red tags. Perhaps you're bitter towards us, but you must live by the fates. We know that you've been in a depressed state for three years, and will deteriorate even further."

Trophy Witch: "What are both of you arguing about? Don't you know that you should be performing your duties? This is Halloween night, our feast day. Witches are scarce these days. Now why are you mad at each other?"

Red Witch: "This infamous witch tried to steal our Red tags.

Already we have four tags from last year, and we plan to hold them. Our "Score Four trophy wins in four years" policy has already paid off. Joe Carmody's home run poisoned the Blues in the 10-0 Senior victory. Phil Haight's grand slam homer mangled his foes and brought a Junior 12-8 win. And Intermediate Red teamwork squelched any hope for a Blue win."

Blue Witch: "O most bewitched of all, we Blues have adopted a most wicked code of knaving. Our battle scream is 'Spirit of '76'. It takes 172 points to gain your trophy; but we want to be greedy and have 176 points to assure suppression of the Reds. So far we have failed."

Trophy Witch: "My mystic powers tell me whose antics will win me over. But my craglike lips are sealed to prophecy. But the Red margin of 36-0 entices me very much right now."

## Fr. LeBlanc a Real 'Sport'

One of the many new things here at "The New St. Joseph's" is a new athletic director, Fr. David LeBlanc. He is succeeding Fr. Bissot who did a very commendable job for two years. Like his predecessors, Fr. LeBlanc is determined to make the athletic committee a very dependable and efficient group.

Maybe some of you have noticed that Father delights in jumping into some "old, grubby" clothes and getting out there to play just for the fun of it. However,

Father claims that the reason for his active participation is to "work off fifteen pounds." He began his project as the speedy first baseman on one of the Senior softball teams; but from all indications, Father prides himself in mauling weak quarterbacks the best.

I am sure that by his example and with the full co-operation of the athletic committee, Father will bring about a more active interest in the sports program.



FR. LEBLANC (left) looks on with an eager group from the Lower House as Ed Chlebek, Blazer quarterback, gives a few pointers to Dave Broner. Father, with the assistance of Fr. Guzikowski, helped to get him for an afternoon.

### SOFTBALL SUM UP

II Class 28	I Class 0	S. Red 10	Blue 0
II Class 12	III Class 7	I. Red 12	Blue 3
III Class 4	IV Class 3	J. Red 14	Blue 10

HOUSE CHAMPIONSHIP  
V Class 5 vs. III Class 2

## Who Won? Knights and Eagles Vie for Title

"Who won?" could easily sum up this year's comment on the interesting and "upsetting" inter-class softball games. Comedy turned into tragedy as confidence dwindled to hope in the slow struggle to crown the victors of the annual classics.

The story began with the unsurprising victory of the Second Year Blue Eagles over the First Year, but by the surprising score of 28-0. Hank Lotosznski's smooth pitching and the lusty hitting of the Eagles made First Year captain Paul Zionowski's only comment on the game "lousy."

### Black Knights Victors; Raiders Down Avengers; Eagles Upset Raiders

The first thing that will strike you about these headlines is that the different classes are not called the I class, etc. But rather a nickname is used to identify each class. For example, the V Class have chosen the Black Knights. The IV class call themselves the Avengers. The Third Class are the Red Raiders. And the Second Class chose the Blue Eagles. Since the VI and the I Classes have no surname, I shall take the privilege of naming the VI Class the Immortals, and the I Class shall hereafter be called the Crimson Tide.

The reason for such aliases is to promote more and better spirit among the members of each class. This enthusiasm seems to have fallen off in past years. And so far, from the looks of things, nicknames have really given spirit a shot in the arm.

The Third Year's Red Raiders surprised the house the same day with their 4-3 thriller over the Fourth Year. It took them nine innings to do it, especially when the Fourth Year loaded the bases with none out in the eighth.

The Red Raiders then took on the Fifth Year Black Knights, anxiously determined to win their first house championship. But Al Grabinski's right arm had other plans as his fireball pitching and clutch hitting led the Knights to a 5-2 triumph.

After the Red-Blue games, the Second and Third Years met on the softball field for the game which the Red Raiders were expected to win and thus leave the Fifth Year undefeated "House Champs." But the Blue Eagles staged the dramatic act of the season as they overwhelmed the Third Year 12-6 and left everybody scratching his head as football season then began.

Who won? Well, the Second Year Blue Eagles are clearly the high school champions; but ask any Black Knight who reigns supreme in softball, and any doubts on the subject will surely be removed!