

Larry Christensen helps two youthful friends prepare for tomorrow.

## STUDENTS TURN TEACHERS IN CATHEDRAL READING PROGRAM

A dingy, rundown, vacant store at 758 Wealthy Street has found new life. Last September it became the new home of the Cathedral Center — a project initiated by St. Andrew's parish to help culturally deprived students catch up in life. Under the direction of Fr. Kozlowski the store was brightened up and partitioned into small classrooms. Students from Aquinas College began teaching classes on Saturday mornings. Their students were recommended by teachers in nearby public schools.

On January eleventh five college seminarians from St. Joe's — Larry Christensen, Dick Galant, Frank Unger, Jim Hammond and Bill Yagerlener began another class. This one is conducted every Monday afternoon from 3:30 to 4:45. Their students all come from Henry school and are seven to nine years of age. Each "teacher" has only one or two students. The basic problems common to all are phonics, reading-comprehension, and a deficiency in cultural background. The seminarians are striving to give the children an incentive to learn and to help them fill this cultural gap. This, it is hoped, will lead them to a fuller, richer life.

The enthusiasm of the children can perhaps be best expressed thus: One little boy was goofing off, so his buddy complained, something like this: "You cut that out. We came here to learn reading, not to play around. Now quit goofing off."

To help in this project the junior house here is making posters, charts, flash cards and other educational guides. Preparations are also being made for outings to the museum, parks and other points of interest.

Thus far the program has attained excellent results and will soon be expanded by the addition of a Wednesday class conducted by five more seminarians, so that more children can be assisted in the attainment of a better life.

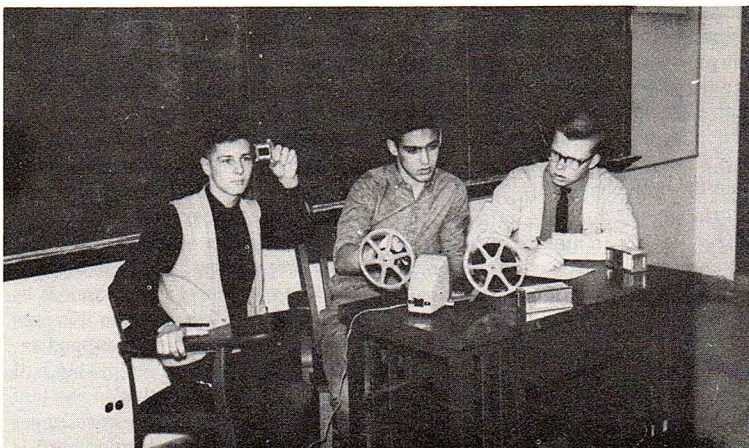
## LOCAL INITIATIVE SPARKS VOCATION DRIVE

A vocational drive, conceived and conducted by seminarians, is a current project that has been attracting interest. Revolving around groups composed of a senior and two juniors, the plan involves a program of slides accompanied by an enlightening commentary and a question-answer period. Three or four groups are leaving each Wednesday afternoon for designated Catholic schools in the area, anxious to become involved in some apostolic activity.

The brainchild of an informal meeting of interested students, this drive was discussed and developed last January. Then after Monsignor Moran gave his solid endorsement, it was time to start organizing affairs. All the classes pitched in, and, with the aid of several faculty members, slides were collected. Some arranged the slides, while others, armed with cameras, began adding to the number. Committees undertook the task of providing commentaries that would be clear, interesting, and informative. Monsignor Moran worked out a schedule to cover the month of March and

also handled the arrangements with the schools. Still other groups, who live outside the Grand Rapids area, are doing some advance planning to arrange programs for their own parish schools during the Easter vacation.

Everyone is awaiting the results of the endeavor to see what effect a little student advertising will have. But whether it succeeds or not, by the very personal nature of the undertaking, it seems to be an everything-to-gain proposition; and the closer contact between seminarian and prospective seminarian should provide experiences which promise to make this an interesting experiment for all.



Tony Foster, Dave Broner, and Paul Banner combine forces to edit material for the vocation drive.

# Recorder

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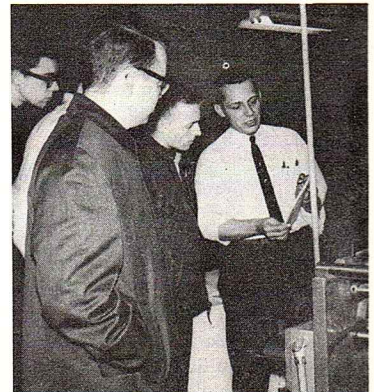
## A Visit With Journalistic Brothers

During the month of February, several members of the Recorder staff were privileged to go on two very informative "field trips".

On Wednesday, February 10th, the roving staff members paid a visit to the Eerdmans Publishing Company's Printing Division at 231 Jefferson Avenue, S.E. Mr. Arthur Anthony took us on a tour of the printing plant, explaining each process as we went along, and most of us were quite surprised to find out that the plant was so big. We literally saw "the story of a book", from the printing of the first page to the binding and covering of the final product. We also discovered Eerdmans deals mostly with the publication of religious material, for it is a publishing house of the

Christian Reformed Church. Mr. Anthony realized that our interest in his work wasn't for technical mechanics in depth, but for a general broadening of our knowledge.

On Wednesday, February 24th, the Recorder staff interviewed Mr. John Bankston, editor of the Grand Rapids Times at the Times office at 540 S. Division Avenue. Through our talk, we were able to get a better insight into this, the city's Negro newspaper, which is operated en-



Mr. Anthony explains bookbinding techniques to staff members.

tirely by Mr. Bankston and his secretary, Jean Hardiman. When asked what the purpose of the newspaper was, Mr. Bankston replied, "It gives us a chance to bring to the white element of the city things they don't know and wouldn't know unless they had the chance". Mr. Bankston sticks to editorializing on both sides of an issue, rather than to taking sides. He does not consider himself an extremist and has advocated a give and take approach to the problem of civil rights. He also avoids articles on violence and crime, preferring to promote educational, social, and religious news items which appeal to more of the 25,000 subscribers. The Times also reports national

(Continued Column 1, Page 4)



## A DISGRUNTLED DECLAMATION

Nothing, and I'll be quite frank, gives you that same sense of frustration or really equals the exquisite and impotent rage that you feel when you discover that what you are reading is gobbledygook. We all know what gobbledygook is, don't we?

Some of us have been heard to define it as: "A prose passage in which words terminating in -ion are greatly predominant." Others have gone so far as to term this definition itself as gobbledygook, which shows, perhaps, that, although we unite in our hatred for gobbledygook, our disunity in defining it proves that even some of our best friends have been guilty of writing the stuff.



A frustrated student raps gobbledygook.

Every year at this time, the nation's publishing firms, libraries, book clubs, and teachers begin the annual rigmarole of Book Week, Book Month, Book This and/or That. Even Catholics get in the act. Now we all know that a good share of these people are writing pure "gobble".

When the Recorder editor sidled up to me a few weeks back proposing that something be done about the local contributions to "gook" Month, I firmly agreed with him. We ought to PROTEST IT! When he suggested that we could do it by writing something catchy on the "Power of the Pen" with examples from Churchill, two things flashed to mind. The first was a line from W. H. Auden: "Some of our dead are famous, but they would not care." The second was the fact that the man of the century was both very impudent and very funny. That clinched it! To heck with pro-Oratory, Oratory. Crush the monster!

Let me end with an earnest plea. When you argue, avoid shooting off your mouth. When you write exams, be yourself - if you can get away with it. And finally, in the name of all that is good and holy, heed the words of the late Dag Hammarskjöld: "Respect for the word - to employ it with scrupulous care ... is essential to the growth of the human race. To mis-use the word is to show contempt for man ... to regress down the long path of evolution."

Jim Hanink

## Readers Talk Back

I wonder what the majority of the students thinks of our school paper. What changes can be made to improve the paper? What are some fresh ideas that make the paper more appealing to the reader?

In an attempt to answer these questions, the Recorder put out a questionnaire to all the students. The questions varied from what a student's favorite article or type of article was, to what he thought about the layout of the paper or what he thought of the paper in general, to what ideas he had to improve the paper.

## The Message And The "Pepsi Generation"

There are two basic teenage personalities, the crowd personality and the alone personality. And while books dealing and appealing to the crowd type abound, the same does not hold true for the alone type. Fr. Kavanaugh says, "Bouffants and Beatlecuts may be new, but the heart and head beneath remain the same." This sets the tone for *There's Two of You*. It's a book for teenagers primarily, but you don't have to be young of age to enjoy this treasure of practical advice and penetrating reflections.

The style is energetic and effective, fascinating and forceful, stimulating and irresistible. The language is fundamentally idiomatic, and is well sprinkled with wit and proverbs, new and old, which are particularly adaptable to youth. The phraseology is marked with an outstanding characteristic: Fr. Kavanaugh, by a most happy medium, has managed to avoid the pitfalls to both preachiness and forced slang. The ring of genuineness has made this a book more for the intelligent than the intellectual.

The author runs the gamut of the crises of life in his short chapters. He combines a gift for narration, a knack for attractive expressions, and a dexterity with examples to produce some real gems. Here is a book that blends absorbing reading with a definite value towards the realization of awareness and maturity, and it's all aimed at that person who is at the stage of seeking out these essential assets, the teenager.

## PARLANCE WITH THE PERITUS

With the advent of the High Mass in the vernacular, a completely new period in the Church is dawning. This new period will naturally have its growing pains and certain problems must be faced in regard to Church music.

In an interview on the subject, Fr. Thome explained that there will be various difficulties from parish to parish; but in general, our two main problems are the adapting of the music to the English and getting the people to sing.

In adapting the music to English, there will be no big changeover in the general style of the music, al-

though there must be certain parts given to the people which had ordinarily been sung by the choir alone.

Father went on to say that the problem in regard to encouraging the people to sing is left to the individual parishes. Much depends on the type of music used and the ability of the choir, choir director, and organist.

In reviewing the new English Masses, there are certain aspects of the music which must be evaluated. The range of the music must be adapted to the ability of an untrained congregation. It should have a pleasant and appealing melody which fulfils its specific purpose of raising our hearts and minds to greater devotion.

As Fr. Thome pointed out, the music, as we had it with the Latin, took many centuries to write and perfect. We cannot expect the transition to the English to be done immediately. We must give it a good start and then let it progress gradually.

## A Voyage to the Edge of the Sea

Nestled among the windswept, tree-tufted sand dunes of the Lake Michigan coast near Holland is situated a modern, sprawling edifice belonging to the Order of St. Augustine. Recently some members of the Recorder staff accompanied the high school basketball team (see col. 1, page 5) to become acquainted with our fellow seminarians. We found St. Augustine's to be a delightful and gracious neighbor.

Following the game the players and gracious chauffeurs, Frs. Zaskowski, Thome, Rose, Bissot, and LeBlanc, scattered to all parts of the building on conducted tours.

Mark Bossé and John Hubbard, two high school seniors, conducted Fr. Ancona and the Recorder representatives on an extensive tour of their new building and fielded a barrage of questions tossed their way. And later, while the press entourage compared notes with the moderator, Rev. John Tyma, O.S.A., and Editor Sam Alexander, the top brass of the *Spes Ordinis*, members of both teams were doing justice to a tableful of appetizers. Surrounded by mountains of rations, the players became acquainted and swapped anecdotes during an enjoyable bull session. We learned that in the last three or four years the enrollment has doubled and quadrupled until it now provides for approximately one hundred and fifty high school students and eight faculty members.



Editors swap trade secrets.

ing all students and activities, is only a year old, and is yet to be completed.

As the afternoon drew to a close, we found ourselves agreeing that we had found a school spirit even more enthusiastic and enlivening than the newness of the building and the bracing crispness of the adjacent lake. It is our hope that in the future months and years we may firmly cement the bond of friendship initiated by our visit.



# Alumnus

The word **alumnus** is simply defined as a graduate of a college or school. There are numerous seminarian alumni of St. Joe's who have received their hard-earned diplomas from the hands of the bishop. They have reached the mid-point of their seminary careers and are pointing out the way for us.

Do we and our illustrious alumni have anything in common? "In the days of the giants," they, too, dreaded the cold dorm floor each morning. The unavailing burden of sleep forced them to doze occasionally during meditation. They struggled through their algebra assignments, memorized Greek forms, probed the mysteries of chemistry, and read Poe, Shakespeare, and Frost. A softball victory, an afternoon of skating, a close game of handball left the seminarian of yesterday tired, hungry, yet happy.

Unfortunately, it often happens that a graduate from St. Joe's, sooner or later, is all but forgotten. Only his daring escapades remain as legend. From his graduation until his ordination there is little interest in him on our part. Our seminary "ancestors" have laid the foundation for the numerous things we take for granted today. We aren't trying to foster a cult of "ancestor worship." What we have attempted to do on this page, however, is to give a "declension of aspects" of the Latin word **alumnus**. We want to present an up-to-date awareness of the concerns of some of the future priests of the Grand Rapids and Lansing dioceses.

# Alumni

The genitive case is the case of possession and of uniqueness. Let's apply it to the alumni.

Certainly the alumni have a spirit of their own, an individual way of looking at things. Doubtless it would be wise to trim down the scope of investigation to this spirit, localizing it even more, to their spirit as students for the priesthood in a time of Church renewal. We should begin by saying that each of them is different. Each letter we receive has a different tone, each man we talk to has something different to say.

The method and role of seminary formation is among the most im-

mediate aspects of renewal for the seminarian. Everyone knows that seminarians are changing. Everyone has high hopes for the future, even if they are unsure of the present. Vincent Kuntz sums up very well a major aspect of the present "unsureness": "What is the condition of student-faculty relations at St. John's at the present? I wonder if you realize the full import of this little question ... if I say 'Good,' I will have to give my reasons; if I say 'Poor,' I will have to give my reasons. And although the 'good' or 'poor' might be sufficient for the ... survey, the reasons behind the answer seem to me to embrace a whole theology of authority, obedience, initiative and responsibility. And to be honest with you, I am in no position to give any sort of such theology. Really, I do not think any one can, for these notions are being rethought and whether it is on the level of the Universal Church or St. John's, the explanation for the inability to answer is the same - the theology in question is *in fieri*."

We chose to quote from Vince's letter not because this view actually solves anything but because it is a sane one, realizes the scope of the situation, and quietly advocates clear thinking and patience as the *modus agendi* for the present.

# Alumno

The dative case covereth a multitude of operations. Major seminarians seem to have developed the "dative" personality no modern man can be without; they have their hands in everything. Our alumni are aware of things that have been done and are being done for them. They are also ingenious enough to be doing some pretty ambitious things for themselves.

Writing from Cincinnati, Don Heydens has some glowing things to say about student printing presses. The very center of the seminary's extracurricular activity is the mimeograph shop. The students print their own newspaper, of course, but this is just the beginning. There exists a student activities survey and, according to Don, an information service that would compare favorably with the Library of Congress. Fr. Andrew Greely is a student favorite. His articles and speeches enjoy a huge circulation. A more ambitious student reprint is a thirty-five page transcript of a "freedom symposium" featuring Karl Rahner and John Courtney Murray. Reprints sometimes reach

book length. A collection of liturgy notes taken at Notre Dame summer school and a compilation of adult instruction notes exceed two hundred pages each. Folk music is a specialty of the mimeograph shop. This printing service is tied in with the many study club programs. Each week the person in charge of any given study meeting has an outline of the discussion printed up and circulated throughout the school. Don's group has done detailed study on the major Protestant groups.

We hesitate (almost) to report on the consummate ingenuity of the students at the theological college at Catholic University. In full cooperation with the faculty, the students are studying the function of the seminary rule. This study originally began with the faculty, who then invited the students to take part in it. Mike Hogan, our man on the spot, reports that the project, called the "self-study," is just beginning to gain momentum but has tremendous possibilities. The whole community is at this stage divided into committees studying one or another phase of the seminary and the priesthood. So far, emphasis has been on the priesthood itself. Mike says that his classmates feel that any serious and productive study of the rule must first consider the priesthood, for the simple reason that we must know exactly what we are aiming for before we can say what is the best means of preparing for it. Mike predicts that the self-study will last at least until June, and probably into the next year. The enthusiasm is high, and the students are showing an eager response to the tremendous gesture for good will on the part of the faculty in inviting them into such a project. Contrast all this to the University of California Regents!

An aging and much-loved institution at St. John's, Plymouth, reports Larry Spitzley, is the fire-side chat, which consists of an informal talk organized by and for the students with a priest in some special area. A recent talk was given by Fr. Secundo Sarpieri, an expert in the field of education for the mentally retarded.

An especially interesting item gleaned from the St. John's inner-sem publication, *The Peddler*, deals with the formation of a much needed organization, SAIL, the Seminarian Alliance for Interracial Leadership (21 W. Superior, Chicago, Ill.) SAIL is designed to encourage education and involvement in local civil rights programs. This new group is planning a summer workshop of its own for next summer.

Indeed, our alumni and their friends are doing a lot for themselves. But are they doing anything for us? Tune in on the next paragraph: *The Accusative Case!*

# Alumnus

"Alumnus" is a good, solid accusative - not that any of us at St. Joe's are intent on bringing charges against our elder brothers, but we would like to suggest a few ideas we think important.

First, we enjoy hearing from you. We are very much interested in what you are doing because we hope to be doing the same thing in a few years. Sometimes old Burton Street begins to seem just a bit remote and idealism becomes hazed-over by the far-away-ness of tomorrow. Letters help us put the future in focus.

Another "little" practice of comradery on your part rates well in our opinion; the regularly increasing number of alumni - from St. John's, The Rock, and Paca St. - who ease us out of vacations and into the long stretches of the school year by stopping around on such crucial dates as September 6 and January 3. Keep it up!

One last question will wrap up this rambling apostrophe: Why is it that the best ideas so often come from Sacred Heart students. Alumni Mike Hazard, Dave Hooper, and Charlie Fischer came to pay us all a three day visit during their semester break. The "spontaneous" discussions they launched showed a lot of planning and solid forethought topped off by that rarest of ingredients, good sense.

This case is closed; on to the next!

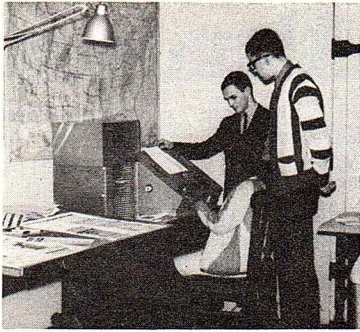
# Alumno

This is the dynamic ablative of agency. The apostolic spirit seems to be permeating our alumni in all parts of the country.

Sacred Heart Seminary in Detroit, Dave Hooper writes, seems to be brimming over with zeal for action. One of the big, powerful groups there is S.H.R.E.A.C., the Seminarians' Human Relations Education In Action Cell. On the weekend of February 20th, it sponsored a Negro Home Visit program around Detroit. About 180 seminarians in groups of two went out to spend the weekend as guests in Negro homes around Detroit. The program was initiated to wipe out any ignorance or apathy about the race problem on the part of the students. Informal discussions gave the seminarians a chance to get the personal aspect and impact of discrimination from people who feel it everyday. The program was considered a great success by all the participants.

(Continued Column 4, Page 4)





Staffers view the mechanics of headline-making at the Times.

### A Visit With Journalistic Brothers

(Continued from Column 4, Page 1)

and city news, especially that affecting the Negro community. There are columns by Governor Romney, Congressman Jerry Ford, local ministers, and other persons of interest. The Times certainly deserves a great deal of credit for its service to the community over the last seven years.

Our thanks to Mr. Anthony of Eerdmans, Mr. Bankston of the Times, Father Ancona, our moderator, and anyone else who made these trips possible.

### Juniors on the Go

Recently a few juniors began to realize that they were excluded from the major activities both in and out of the seminary. "Let's remedy this situation," they decided. From this decision sprang several junior-senior dialogue meetings. These marked the beginnings of a number of plans in which the juniors could be active. These plans took on various forms.

To begin with, two lower house members, Stephen Mysliewiec, 3rd high, and Anthony Foster, 1st high, have been elected to the board of the Student Catholic Action Service. It is their task to act as official representatives of the junior house in all SCAS projects. Up to this point, the board consisted of students from fourth high and first and second college. This is the first time that members of the junior house served on the board.

Secondly, a play is being prepared by the juniors, headed by George Brucker, in an effort to show that the junior house is capable of undertaking a major project. The play is entitled *J. Caesar*, a five scene farce based on William Shakespeare's immortal classic, *Julius Caesar*. The main characters include Dennis Morrow as Caesar, Daniel Handley as Mark Anthony, Robert Hart as Brutus, and Timothy Brandyberry as Cassius.

It is hoped that these projects will better the dialogue between the two houses.



## ALUMNO

(Continued from Column 4, Page 3)

One of our alumni, Jim Brucksch, is our sole representative at Mt. St. Mary's Seminary in Emmitsburg, Maryland. The setup there is unique for seminary life in this country. The seminary is connected with Mt. St. Mary's College, a Catholic college. An outstanding feature there is the special relationship between the seminary and the college. The seminarians participate in much of the college's social life, in just about everything except dances. The collegiates and the seminarians take part in discussion clubs and have many of the same classes together. The seminarians are also involved in religious programming on the college radio station. There is a combination of education in priestly work and reaping the benefits of the educational, social, and cultural life of a Catholic college.

Paca street is by no means lagging behind its brother seminaries in the field of apostolic labors. Terry Stewart from St. Mary's Seminary, Baltimore, dropped us a few lines of info on the activities of our alumni philosophers there. Terry writes that a Home Visitation Program is now being carried on. In this program the seminarians go out into the city of Baltimore as apostles and witnesses for Christ. Their leader is a local priest who is striving to bring Christianity back to the Negro people of the community, most of whom have no religion at all. The purpose of the seminarians' work is not mass conversions but is an effort to create better relations between the Catholic Church and the thousands of people in the city who live in complete ignorance of the Church. The seminarians visit and soon become friends of the families. They will explain the faith in simple, understandable terms to develop a religious understanding. Terry stresses the fact that the program is not meant to convert all the people to Catholicism but it is an apostolate of Christianity. They want to encourage Baptists to be good Baptists, Methodists to be good Methodists, etc. It is for better religion and Christianity all around.

By doing this work they hope to give social and civic witness to Christianity. This shows that the Church is interested in the whole community, not just Catholics. The faith is manifested as they visit the people for a religious motive.

This case is not closed nor does it end here. Initiative, fresh, new ideas, and the thrill of helping others will expand and broaden seminary activities. Zeal and the love of God and of neighbor will drive seminarians on to new heights of Christian witness.



## St. Joe's Nips St. Augustine's In 75-64 Thriller

A whole new field of sports activity and competition was opened on February 20, when St. Augustine Seminary in Holland played host to St. Joseph's in the first of many inter-seminary basketball battles. And if the first meeting was any indication of the games to be played in the years ahead, there is bound to exist as healthy an atmosphere of rivalry as any team would be willing to play under.

The fact that there was an eleven point difference in the score at the end of the game is little indication of how closely the game was really played. The "Flames" of St. Augustine's won the first half 38-37 but never really dominated it as St.

Joe's kept close on their heels all the way. It wasn't until midway in the third period that St. Joe's broke away and took the lead with a 19-9 edge in that quarter. With some timely tallies and Elmer Bunek's good ball handling, and perhaps with a few added breaks, our local five maintained the margin until the final whistle and their 75-64 triumph.

George Mampreian kindled the Flames with his 24 points, and Mark Motz led St. Joe's with 17.

The basketball game presented us with our first real contact with St. Augustine Seminary and their way of life on the shores of Lake Michigan. We hope to entertain

them here in March for a return match. Under a similar exchange of games with St. Paul's Seminary in Saginaw we can keep in touch with our fellow seminarians on the Lake Huron side of the state. There is nothing quite like getting together with boys for a good game of ball!

St. Joseph's score sheet and High School players: Mark Motz (17); Randy Cirner (16); Tom Drinan (16); Elmer Bunek (16); Tom Korson (8); Ron Schinderle (2); and John Cole, Dave Cirner, Steve Mysliwicz and Jack Cichon.

Score by Quarters:

St. Aug. 19 - 19 - 9 - 17 = 64

St. Joe. 19 - 18 - 19 - 19 = 75

## Struggle to Reign as "First Class" Power

It is a traditional happening that every year the First Class tries to make itself well known around the school. For many of us, sports is the best way of showing our physical and mental talent. The members of the First Class ('64-'65) are no different than any other group of "firsties"; and they would like to prove that to the other members of the student body, especially their biggest adversaries, the Second Class.

Unity is a necessity to win in sports. In the opening months of the school year, unity was lacking in our ranks as exemplified in our smothering defeat at the hands of the Second Class in softball. As time went on, we began to blend our talents together, and we established a respectable group for the big football game against the sophomores. Although we lost, the score was very low compared with those of previous years. The next main event, where these two formidable opponents will meet is in basketball.

Basketball is a fast, exacting game where mistakes are seldom welcomed. Steady nerves and strong legs are two very important qualities for every basketball player. The Second Class, since they have been together for a year and a half, feel these things have been blended together in their players to equal a smooth scoring machine. They feel no worry or discouragement as the approaching basketball game draws near. The First Class, however, is attempting to upset their fine plans for victory. We have been working hard for the past month and finally have received the needed confidence to win and then start the First Class on its rise to power. With such determination, is it possible that we could lose?

Paul Olejniczak  
I High

Hawley (1); and Frs. Vainawicz, Flickinger, Adams, Thompson, Gula and Rosloniec.

Clergy: 4 - 8 - 10 - 16 = 38

Students: 14 - 18 - 16 - 9 = 57

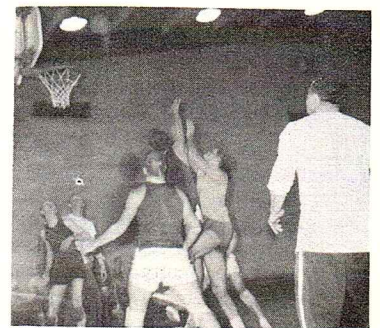
## Sports

### Student's Spoil Clergy's Victory Dreams

The Student cagers still remained masters of the hardwood after their decisive 58-38 victory over the "invincible" clergy. Last year the alumni came close in turning down the frisky Students but fell one point short in overtime. This year the stage was set to see if the clergy could turn that last second loss into victory. But in the end the local hoop heroes proved too strong.

Accurate shooting and good steady play by the Student platoons kept the clergy quintet on the run from the opening jump. The Clergy's old nemesis - a student fast break - plagued them in the early part of the game. But as the game progressed, the Clergy outplayed the students in the second half.

Both teams played new and younger players in this year's contest and a new generation of basketball talent replaced many of the old retired pros. Over half of the Student team were members of the high school, and they contributed 63% of its total points. Fr. John Young was the clergy stalwart as he led the Clergy team with 12 points. Our own Fr. LeBlanc connected on the two longest baskets of the game. (After the game Father told us that he had been saving those for this occasion.) Student scoring



Fr. Young puts up 2 for the Clergy.

was quite equally distributed among 13 players as Tom Drinan led the pack with 8 tallies. Randy Cirner and Tom Korson threw in 7 points apiece.

Part of the clergy team was not entirely defeated for the day, for the Padres from Lansing squared off with the best five from the diocese of Grand Rapids in a little post game scrimmage. Who won, Fathers?

The following are the priests and their points for the 1965 Clergy team: Fr. Young (12); Fr. Flick (6); Fr. Grathwohl (4); Fr. Lomasiwicz (4); Fr. LeBlanc (4); Fr. Theis (3); Fr. Langlois (2); Fr.

(See bottom of Col. 3 at left)



Randy Cirner makes a vain attempt to block a shot by one of the St. Augustine's Flames. Tom Drinan and Elmer Bunek move in for possible rebound.

## Ice Rink Flooded by Skaters After A One Year Lay-off

Despite unpropitious weather these last few months, I have managed to get some good ice skating in.

This season our rink is bigger and better than it was in previous years. In fact, it seems to be about the size of a small lake - at least it did until I had to dig myself out of one of the snowbanks. Those snowbanks have the bad habit of jumping out in front of me no matter where I am.

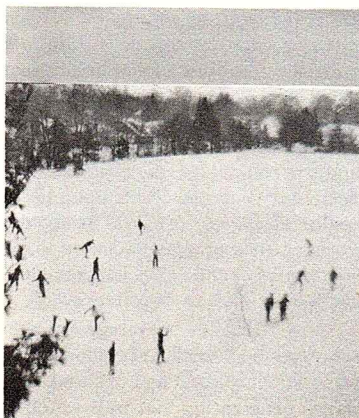
This year's rink was started under the capable direction of Fr. LeBlanc, our sports director. He saw to it that there was a good base and made sure that there would be plenty of volunteers assigned to flood it every night. The rink is shovelled off whenever it needs shovelling. This helps to keep the rink as smooth as possible.

I can well testify to the fact of its smoothness. More times than I wish to remember I have found myself sprawled on my back with about seventy-five other skaters vainly trying to avoid tripping over me. And I have long since gotten accustomed to crawling to one of the snowbanks to try and get on my feet again.

From these experiences I have become an advocate of rough ice. Anyone can glide around on smooth ice. And if you fall down on the ice,

a good brisk hurricane will at least push you. But it takes a real pro to be able to skate well on rough ice. And if the ice is really rough, I'll just hang up my skates with the excuse that the ice is full of holes, so I can't skate on it. You see, I'm sort of a "warm weather" outdoorsman.

And, as if there weren't enough dangers lurking out on the ice, rumor has it that a prominent member of the faculty is an advocate of hockey. However, nothing has come of this besides a few of his fellow enthusiasts going out skating and hitting a puck around when the rest of the rink is deserted.



A bird's eye view camera shot catches our skating enthusiasts at play.





ST. JOSEPH'S  
SEMINARY  
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# GROWING PAINS BE A CATHEDRAL— NOT A CATACOMB

The praises of the New Breed, of the ecumenical spirit, and of the agiornamento have been acclaimed around the world. There can be no doubt that most of this awakening spirit of awareness has been beneficial to St. Joe's. It has breathed vivaciousness, apostolicity, and loving concern for the Church into everyone here. However, it is my contention that while it has done much good it has also had some adverse results. The emphasis on the divergence of opinion in the Church — the portrait of the young dashing, modern, liturgists trying to overthrow the archaic, hollow-faced conservatives of the Curia — has helped to breed a spirit of disunity and distrust among the students and faculty here.

It is the purpose of this editorial to bring this disunity into the open where all of us who are in any way stained by it can grasp it by the horns and extirpate it from our lives. I concede that this problem began in a small minority of students, but it has spread like a plague until it now is quite evident in some members of all top four classes. I also concede that there is an overwhelming amount of good will here at St. Joe's, but the cancer of disunity is spreading, nevertheless. We must all realize this.

A strain on student-faculty relations has come to the surface several times this year. One occasion for such strain has been the attitude among some students that since they have read a few recent articles with the "new" (and therefore correct) view on the age old subjects of Scripture and Tradition, Grace, or the Sacraments, their thinking and "theology" on the subject are far superior to the "moss covered" views of the "old school" professors. Another popular method is to aim all effort at the "power structure" as it is commonly called in the senior house. Some of the younger and presumably less powerful priests are avoided when it comes to discussing our ideas because the assumption is, "Why talk to them when only the 'power structure' can give you what you want?" This problem takes another form among the members of the junior house. There, the avoidance of faculty members is due not to a sense of futility but of fear. Some students there seem to think that the best way to avoid being accused of anything or invited to do some extra work is to put as much distance as possible between themselves and certain faculty members. Let me stress that avoidance is not the complete picture. There are several excellent examples of mutual cooperation known to all of us, such as the student-faculty interview which appeared in the last issue of the Recorder; also, the Rector and Father Rose conduct several discussion clubs, and the entire faculty always have their rooms open to the students.

These evident attitudes among the students seem to have caused some members of the faculty to distrust the students. They seem wary that if they give the students an inch they'll take a mile. On the other side of the picture, though, when students have been open and frank and have gone to and through the faculty with ideas and suggestions, the faculty has shown itself very eager to listen and assist in the project. An outstanding example of this is the vocations program.

In conclusion let me repeat that there definitely is a growing germ of disunity, sometimes bitterness, in our relations with each other. This germ may lie beneath the surface for four to six weeks but inevitably it again raises its ugly head and engulfs more of us. Let those of us who are already tainted wake up to the reality of the matter and let those who have thus far avoided stain clearly recognize the devilish enemy and fight against being overcome.

Let us progress, but with charity.

## THE POWER STRUCTURE

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Here at the seminary, with all its norms, rules, laws, and regulations, both written and unwritten, the tendency towards conformity looms large. True, some regulations are necessary to maintain a semblance of order, but is uniformity equally desirable? And so sometimes it is almost compulsory to burst out of the entanglements, in order to exert our personalities to develop them. We can't be content to be faces in the crowd or automated humans. Rather we should be conspicuous, there should be something different, because we were all created as individuals who are unique.

Christ, when he drove the moneychangers from the temple, was standing out, he was "getting involved". And when he didn't want to go along with the crowd, to tone down his teaching to suit the rulers, he was conspicuous again, so much so that he stood out, far above man, high on a cross for all to see.

You and I are called by Christ to be witnesses. We are sealed with the sign of the cross on the forehead, where everyone can see. And we are commissioned to struggle in the world, where DJ's rave about a song because they like this new sound — dollar bills rustling into their wallets; where people will sell out their country to gloss over the mistakes of their private lives; where far too many of us are willing to sell out Christ, or exchange him for popularity, convenience and compromise.

In the world, then, we've got to be different. In fact, we've got to dare to be different. Robert Frost said it this way: "Two roads diverged in a woods. I took the less traveled, and that has made all the difference".

T.D.

## West Of The Wall

In recent years, although the SW corner of St. Henry's Hall is but feet from the NE edge of the administration building, an impregnable wall has slowly placed itself between the two edifices. This wall cannot be seen or touched, but any member of the seminary can sense its presence and knows that it's there. This wall which has grown between us effectively prevents the teamwork, the exchanging of ideas, and the airing of differences, which is so vital to the health of a community, where each member must strive for the welfare of all, where each person must be a living and breathing part of the community.

At the start of the second semester of this year, a drive was launched by several industrious members of the junior house to arouse interest in making an effort at toppling "the wall." A series of "doer" meetings was held with a large part of the SCAS board, representing the senior house, and interested members of the junior house attending. The junior house explained that they were willing to attempt to penetrate this wall of separation, if only they could trust that the effort would be made from both sides. The seniors liked the idea and there followed discussions as to the ways in which the junior house could make itself more than just excess baggage to the work the seniors were carrying on. They discussed how the juniors could take part in projects and outside activities, and thus make these endeavors undivided seminary efforts. As a result of the "Junior-Senior dialogue," work is being done on a series of vocational talks-programs aimed at grade schools throughout the diocese, to be undertaken by both houses, and SCAS has recently annexed two members of the junior house to its board of officers.

These informal meetings are off to a good start and have been officially endorsed by SCAS. They should continue to be a common meeting ground for the juniors and seniors and, most importantly, are the first step towards penetrating that wall which so harmfully divides us.

Steve Mysliwiec  
3 High