

Ron Schinderle, Frank Raha, and Bill Dilla pause at the floral clock in Greenfield Village.

## Once There Was Greenfield

Here it was Spring, and the second and third year had plagued Chicago. The college had invaded Sacred Heart Seminary for a wild week-end. And the fourth year?

Wednesday, May 19, all seventeen of the fourth year piled into the cars of Frs. LeBlanc, Ancona, Rosloniec and Thome, respectively. Four hours and many cigarettes later, after stopping at Kensington Park for

# Recorder

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lunch and having gotten lost looking for the Village, we arrived at Detroit's own competition for Disneyland.

Once inside the Village, we immediately broke down into small groups of three or four and started going our own ways. We meandered from the Heinz House, to the Clinton Inn, to the Steinmetz Camp, to the Scotch settlement, and back to the Clinton Inn. In all our wanderings we were trying to soak up a little of the color and flavor of the times and of the people who gave us our great American heritage.

From 1:00 to 5:30 P.M. we toured the many streets and the more than eighty buildings and exhibits. Each display seemed to give us a little different slant on American life. Tops on the list of interest seemed to be the fine glass-blowing exhibition, the rug-hooking display, which showed how American rugs were made, and the exhibit of excellently maintained antique cars. About midway in the afternoon, I think the most pleasing sight to many of us was the contemporary Coke machine.

As all good things must come to a close, so did this day. But, to complete our outing, a big steak dinner was a must. We came back well-worn out but grateful for the fabulous experience.

## Worship is THE HUMAN THING

Are you interested in keeping up to date with the current thought in the field of liturgy? Could you use a refresher course with the refinements added to prepare you for the school year? Wouldn't you like the chance to gain practical advice and to exchange ideas and experience? If your answer is yes, then August 30 can be a mighty important date on your summer calendar. Beginning on that Monday, Chicago will host the 1965 Liturgical Week, a four-day period intended to increase your knowledge of and experience in things liturgical.

This year marks the twenty-sixth Liturgical Week. From a very humble origin it progressed to the stage where, for many years, its devotees were looked upon with great suspicion. After enduring this period of its baptism of fire, the convention began to attain a place of prominence. Today it has reached a peak of interest, made keener by the Council, with the result that attendance at the Week has soared. In fact, this year is expected to be such a banner year that, for the first time, three separate sessions have been planned across the country to better accommodate the large numbers who will attend.

Describing a Liturgical Week is

## The Three Who Dared

With all the many kinds of changes that have taken place at St. Joseph's Seminary this past year, it was only fitting that the procedure of the school year's closing exercises depart from the customs of past years, too.

The school calendar this year has been arranged so that the Ordination Mass at the Cathedral on Saturday, June 5, served as the closing Mass of the 1964-1965 seminary school year. Thus the seminary graduation ceremony was held the day before, on Friday, June 4, at three in the afternoon. This ceremony itself underwent considerable change.

Unlike past years, there was no actual Graduation Mass. Instead, the proceedings began with the distribution of diplomas to the graduating sixth and fourth classes, after which Bishop Babcock addressed a few remarks to the graduates, their families, and the other seminarians. This was followed by the formal closing address, delivered this year by Msgr. Raymond J. Sweeney, pastor of St. Thomas the Apostle Parish in Grand Rapids. The whole ceremony was most fittingly brought to a close with Solemn Benediction of the Blessed Sacrament.

Msgr. Moran made it quite clear that this new procedure was not intended to set precedent for future years but was tried merely as an experiment. In our opinion it was certainly a most successful one.

## ART THROUGH THE AGES

Sunday night, May 23, brought a taste of culture to the men in St. Henry's. Through the gracious time and effort of Sister Mary Lois of Aquinas College we were all treated to a very pleasant and a very informative evening dealing with Christian art. Starting from the days of the catacombs and running up to present time, Sister showed some beautiful colored slides and gave a very interesting, indeed, an exciting lecture on the progression of Christian art through the ages, and what made these works true masterpieces.

Among other things, Sister artfully showed how a few vertical or horizontal lines, how a slight change in color or color pattern can greatly change the meaning of the scene portrayed. Before we knew it, the lecture period was over. Then an all too brief question period commenced. Sister was kept very busy answering many and varied questions about her slides and art in



Sister Lois colors her seminary lecture with artistic expression.

general. For those present - a few of the faculty, our good sisters, and all of us from the upper house - this was a very stimulating experience.

We owe a debt of gratitude to Fr. Ancona of fourth year religion class for taking time and interest to arrange for this most successful experiment. Though no masterpieces of art may be produced from this meeting, I'm sure all will have a much keener and much more avid appreciation for Christian art - a must for every Christian, nowadays, and even more so for us, who will soon be among the clergy.



# Let's Take Stock FAIR THEE WELL

Spring is here, and a young man's thoughts turn - naturally - to summer vacation. What's the first thing you're going to do Saturday when you leave St. Joe's? No doubt you will race - and I mean race - down to your nearest summer-stock theater to buy tickets for yourself and your family. Why will you buy tickets? Because no matter what theater you go to, there will be at least **one** recommendable play put on by an excellent company of actors. For instance -

If you're in the neighborhood (or even if you're not), come to the Barn Theater in Augusta. Come between the third and eighth of August and see a professional cast put on the excellent musical, "Camelot."

For residents of Grand Rapids there is the Community Circle Theater. This theater has performances every Wednesday through Saturday. One of the suitable plays this company will put on is "No Time for Sergeants," from June 16 through 19 and 23 to 26.

If you live up around Whitehall, drop in at the White Lake Playhouse for some great entertainment. This Playhouse will start its season off with the wonderful Rodgers and Hammerstein musical "The Sound of Music." This play will run from June 25 to July 4. If you come July 4, stick around another day for "The Student Prince." See how our local talent compares with that of professionals. This play is scheduled for July 5 to 11.

If you live in Flint you can see these same two fine plays by going to the Flint Tent. "The Sound of Music" and "The Student Prince," put on by the same company as in White Lake, will appear from July 8 to 17 and July 20 to 24 respectively.

There are many more plays, some good, some bad, but these should keep you busy for awhile.



## Sweet William (Shakespeare)

On May 8, the "culture vultures" from the upper house attended the "Twelfth Night," a comedy by Shakespeare, put on by the students of Aquinas College.

The plot revolves around a twin brother and sister who are involved in a shipwreck. Both are rescued, but by different persons, and each thinks the other is dead. The sister, Viola, assumes the attire of a man and becomes a page to the Duke of Illyria, Orsino, who engages the young "page" to plead his love to a beautiful countess, Olivia. As the story progresses Viola, as the young "page", falls in love with the Duke; and Olivia falls in love with the "page boy." Further complications arise when Viola's twin brother, Sebastian, comes to Illyria, but

the play comes to a happy completion.

Everyone was delighted with the opportunity to see and better understand one of Shakespeare's greatest works. The actors were superb. Each person had his lines so well in hand that the entire performance went along very smoothly.

The great work of the cast was equalled only by that of the stage crew. The scenery blended very tastefully with the play and never distracted the audience's attention from the characters or their performances.

Our thanks go to Aquinas College for making it possible for us to attend; and to everyone connected with the play, our congratulations on a job well done.

David Ramsay, IV High

## Keep the Faith, Wolfgang

Several weeks ago thirteen of our college men, assisted by ten girls from Marywood and the Aquinas College Choir, performed Mozart's Requiem under the direction of Mister Klaus Kratzenstein. Immaculate Heart of Mary Church was the scene of the production, which was accompanied by an orchestra composed of members of the Grand Rapids Federation of Musicians. As the orchestra was later to comment, the acoustics of the church were remarkable and contributed to the breath-taking effect of the music. The Requiem was extremely well done, as anyone who attended will testify. Prime credit must go to Mr. Kratzenstein, who trained the choir magnificently and guided the whole rendition.

The only disappointing aspect was the meager attendance. Still, those who did attend found it to be an experience well worth while. Most were impressed that the whole affair was done in church - in the middle of the sanctuary, at that. An auditorium is the setting we have become accustomed to for so long, but certainly it was fitting in church. Nevertheless, one of the orchestra men, a Methodist, remarked, "I have played in all kinds of churches, in choir lofts, and off to the side, but this is the first time I ever played from the altar steps." It was good.

Mark Gardeski, I College

No, it isn't just fair; in fact, it isn't even just good. It is nothing less than "fabulantastic." The 1964-65 New York World's Fair has been heretofore unsurpassed.

What do you want to see? Masterpieces of art? New scientific discoveries? Advanced products of automation or the machines that make them? Or do you want just plain entertainment? They are all at the fair waiting to be seen.

## SPEAK TO ME

Nathaniel Hawthorne, in his "The Minister's Black Veil", affirmed the division of every man between himself and his fellow man and his refusal to enter into sincere communication. Now Reuel L. Howe, in his latest book, *The Miracle of Dialogue*, gives practical advice on how to achieve true dialogue in families, churches and politics.

The style is simple but stimulating, profound, but not without many practical applications that make the book appeal to parents and children, students and teachers, Catholics and Protestants.

The author stresses not only the importance of dialogue but also the inactive, listless passivity resulting from either the total lack of communication or the multiplication of barriers to true dialogue.

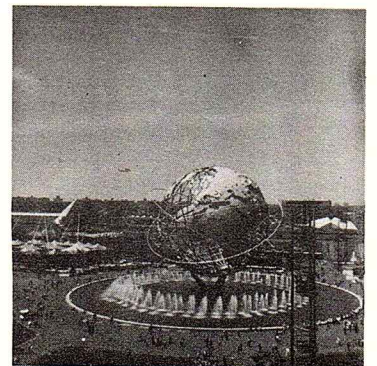
To say that communication is a problem is trite, for true dialogue is never reached until there is an equal exchange and a "meeting of meaning". Such a meeting seldom occurs because of the false assumption that if one can talk he can communicate. A "meeting of meaning" will never occur between congregation and preacher, labor and management, Whites and Negroes, church and state, until both sides want to truly communicate and dare to have their own views and opinions challenged. Man, just as he needs food and rest, relaxation and enjoyment, needs to know the men around him, and an effective communication between man and his fellow man will lead to an effective communication between him and his God.

Joseph Amar, III High

The Pepsi-Cola pavilion was my favorite. Here a boat ride carries spectators past scenes from all over the world. Disney-made dolls of children, animals and birds dance and sing, in their various languages, a song called "It's a Small World", composed especially for this exhibit. In the IBM pavilion there is a "people wall", a step bleacher section which the visitors fill and which then moves upward into an egg-shaped dome theater for a show about the human mind and computers. IBM also has interesting exhibits on computers on the ground level.

The three major American auto companies have fascinating exhibits. Ford takes you through man's past and explains the evolution of the wheel and its uses in automation today. GM then takes you into "Futurama." The Chrysler display, one of the largest and most imaginative exhibits at the fair, presents a zoo of monsters made from auto parts, a puppet show, and a gigantic working model of an engine.

There are, of course, many other interesting and educational exhibits which I haven't room to explain here. There is the Vatican pavilion with the Pieta and other masterpieces, which drew the biggest crowds during the 1964 season. The Unisphere, the largest stainless steel edifice in the world, has



Ed Swart catches a panoramic view of hub of Fair.

proven to be a great attraction. Also waiting for you are the exciting GE Progress land and many other equally fascinating exhibits.

As extra advice to prospective visitors for this summer, I would suggest not wasting your money on expensive exhibits; most of the best ones are free. I also suggest getting a World's Fair Guide Book, deciding what you want to see, budgeting your time and then seeing what you can.

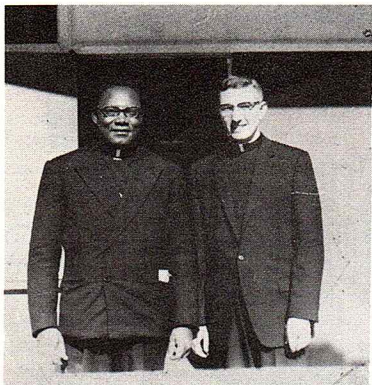
Have fun at the fair!



## Togo is Full of Neighbors

It was on Thursday morning, May 20, that a rare event took place. Monsignor Moran rose from the breakfast table, beamed forth the Rector's Smile, and quietly informed us that the day's classes would be cancelled.

The occasion for the surprise free day was the visit of a bishop - who, incidentally, came all the way from West Africa. The Most Reverend Robert C. Dosseh, archbishop of Lome, Togo, dropped in at the seminary Wednesday afternoon,



Archbishop Robert Dosseh and Fr. Robert Rose oblige student photographers.

May 19, to visit a couple of his old(?) schoolmates from his Rome days, Fr. Rose and former faculty member Fr. Joseph McKinney. The archbishop is on a tour of the United States, viewing American education and agriculture and gathering ideas on bettering his own country in these fields.

"Monseigneur l' archeveque" made an almost immediate hit with the seminarians. By means of a movie, he gave us a glimpse of his native Ghana. Thursday morning he celebrated community Mass, gave us a free day, and became the first archbishop in history to visit St. Joseph's Seminary's smoking path. Here, the seniors conversed with him for nearly an hour. We all found him cheerful, open, and brimming with apostolic zeal; and we had never dreamed that archbishops were so easy to talk with. He does not speak English; but this proved no difficulty, thanks to the archbishop's interpreter, Mr. Bertrand de Goefroy, Fr. Rose, and our own French "etudiants."

In the short time he was here the archbishop must have employed quite a facility with words. It seems that the latest shipment of books, intended for the Philippines, is now earmarked for use in Togo.

Soon, much too soon, Archbishop Dosseh had to leave us. He stayed around long enough, however, to eat dinner with us; and I am sure that the *Vivat* we sang for him in the refectory was really heartfelt by everyone who joined in. After much handshaking and even autographing a cast, he left us; but the experiencing of his acquaintance was entirely our pleasure.

## ACTION à GOGO

You might mark down the date of May 12, 1965 A.D., in your "Dear Diary." What's so special about it? Well that is the day when St. Joseph's Seminary became truly Christian. Sure, it has always been a religious body; it even had some spirit. But on that Wednesday it really acquired a Christian spirit so that it broke from its cloister and made some contact with others.

The means of this contact was "Orientation Day," a "Field Day" with sports dropped and more spirit added, and a time to introduce young men to the seminary. The idea and the plan for the day were presented by the faculty to the students of both houses, and from there bicameral committees sprang up to take over the many details. If I might say so, everybody did a great job.

Our visitors (we hope, our future brothers) arrived in the middle of the morning. They were met with welcoming hands at the threshold and were escorted around the seminary grounds. At 11:30 the new boys managed to escape their guides and were then divided to meet five members of the faculty, who talked with them about seminary and priestly life. At 12:25 the whole community attended Benediction. A picnic followed outside, and while everyone sat on the grass eating, the "Ramblers," "Tradewinds," and "Singing Nuns" entertained with

## LOCAL BOY VISITS FORMER HAUNTS

From May 14 through May 16, our own Father Ancona attended the fourteenth annual Minor Seminary Conference in Washington, D.C. This conference, in which ninety-one priests participated, was the largest held thus far. It was the third one which studied the curriculum of the minor seminarian. Modern languages, the fine arts, and the library were the points of stress, rather than Latin or Greek.

For example, the librarian was discussed, and this is the opinion of experts: the librarian should teach no classes in order to work with each professor to obtain books pertinent to his study and the books to which each professor refers his students; he should maintain the library facilities so that they are sufficient for the research work of the students and have a balanced amount of all types of literature; he should obtain audio-visual aids and put up displays. They are not saying that the librarians are incompetent, but that the library should have the undivided attention of the librarian.

The Conference also noted that the minor seminarian displays little enthusiasm toward the fine arts. Perhaps a practical course in Art Appreciation could replace some course presently on the curriculum to bring about an awareness of and an understanding of the art which is

everywhere around us.

By going to this conference, Father Ancona made his first visit back to Washington since he was a student there. He had the privilege of visiting President Kennedy's grave and seeing the Kennedy Memorial Exhibit. Father also visited a few of his classmates. Frs. Basso, Minelli and Eno, who are just finishing their novitiate for the Sulpician order. While Father will be returning to his humble station in Grand Rapids, they are making their travel arrangements for Seattle, Hawaii and Paris. Father even managed to squeeze in a visit to some of our alumni at St. Mary's College in Baltimore.

Enriched by the conference and delighted to have returned to his former haunts, Father Ancona has returned to St. Joseph's Seminary eager to share his findings.

## GEARED TO GIVE

It's a warm Sunday evening, and the lawn behind St. Henry's is inhabited by small groups lounging on blankets arranged helter-skelter upon the long grass. A low rumble pervades the air as the boys digest their new ideas. This is a spiritual conference? Yes! Lately, Fr. Guzikowski has enlivened his bi-weekly conferences by giving them on a split basis.

Topics for the senior conference are chosen by the seniors themselves, and one of the group prepares a short talk on the subject. Father also gives a brief talk, and then the students break up into small groups for the discussion. The meeting terminates with an evaluation of the conclusions reported by each group. Night prayers follow shortly. They are held in the same place where we have been discussing. Father then moves over to the junior chapel for their conference, while the seniors retire to their rooms for study.

This new system has many advantages. The most obvious is that,

in splitting the houses, the topics can be given and the talks more easily geared to the level of the recipients. It is hard to apply the same talk to a group of young men ranging in age from 14 to 21. There is too great a difference in problems, outlook and maturity to bring points home to each one as needed. The seniors also have the advantage of choosing needed and relevant topics to discuss. Their active participation in all parts of the conference assures them of adapting the lesson to their own lives. Father can also freely counsel the juniors on matters of discipline and spiritual development which either are not common in both houses or should have been mastered already by the older students.

We all wish to commend and encourage Father Guzikowski in this already successful innovation. We feel this is a definite step forward, and we are grateful to Father for the extra time and effort which he has so generously given us.



Featured on Orientation Day were our own Tradewinds, shown here.

song. Even door-prizes were presented to newcomers. The hour and a half meal was followed at 2:30 by the Student-Clergy softball game. During the game, many new acquaintances were struck up as veterans mingled freely with the rookies.

After the game ended, our guests went home, hopefully with a greater knowledge of and interest in the seminary and its life. And in retrospect it's hard to say who enjoyed the day more, the visitors or the students. It was a day to remember.

### CONTRIBUTORS

"Togo" — Michael Murphy  
 "Geared" — Robert Swart  
 "Action" — Rex Verleger



## Students Anxiously Anticipate A Visit From the "Quiet Christs"

"I cannot conceive of loving you (Jesus) without feeling a constraining need to do and be like you."

These are the words of Fr. Charles de Foucauld, a priest at the turn of the century. His goal was to preach the gospel by action instead of word. He lived in the Holy Land and in an Algerian Village as he strove to live Christ's hidden life. He established the outlines for the present day order of the Little Brothers of Jesus.

This is a unique concept in religious orders. It consists of fraternities of three or four men, perhaps two professed brothers and one or two postulants. At present there are about sixty fraternities scattered in about forty dioceses throughout the world. The brothers live quietly and inconspicuously in a poor section of a city, wear ordinary clothes, and work at low-paying menial jobs to get to know the people around them. They gather together in their home for eating, sleeping, spiritual exercises, and meditation before the Blessed Sacrament. Their vocation includes a reality of Jesus himself acting in the world, imitation of Jesus' hidden life, and the possibility of working with Jesus to save men. What a fresh, dynamic concept of the apostolate!

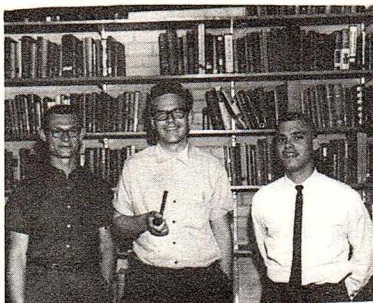
There is only one fraternity of little brothers in this country. It is located in Detroit. In an effort to acquaint people with their work, the brothers were planning to come to Grand Rapids. They were to have lived here at the sem for three days, May 30-June 1, explaining their goals, methods, and way of life. Unfortunately, due to transfers within the order, they were not able to come this spring.

However, we are looking forward to the opportunity of meeting these quiet men of Christian action next fall, when they can cash their rain check and spend some time with us.



In street attire, Brothers converse in Detroit poverty pocket.

### Three for the road



The cool, calm "three who dared", Frank Unger, Larry Christensen, and Dick Galant, affect an amiable pose.

## Monsignor Martin Cites Canon Aims

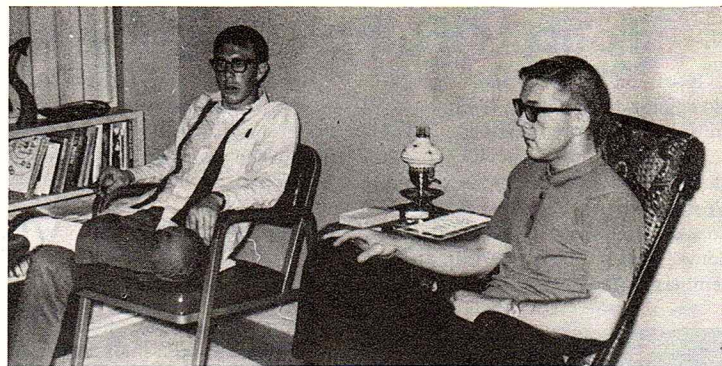
The annual meeting of the Midwest section of the Canon Law Society of America, held April 27-28 in Indianapolis, triggered this interview with Msgr. Martin, who, along with Msgr. Shaw, attended the convention.

Msgr. Martin explained that the general theme of the meeting was the impact of either a psychopath or sociopath on the validity of marriage. Monsignor continued in explaining that the psychopath was not difficult to detect and decisions on such marriages have already been made by the Rota. The main problem lay in the marriage of a sociopath. They have become more aware of the sociopathic cases, which are increasing in number.

The purpose of the conference was to discuss the subject and put forth different views to act as a guide for the making of decisions on the individual cases when they arise.

When asked about the speech he gave at the conference, Monsignor answered that his talk was concerned with the general idea of agiornamento of Canon law. He explained that in his speech he merely gave a background to the problems that were to be faced in the future updating of the code.

In his speech, Monsignor pointed out, "There are many factors which will have bearing on the choice of canons and on the wording thereof. At the moment, and until experts



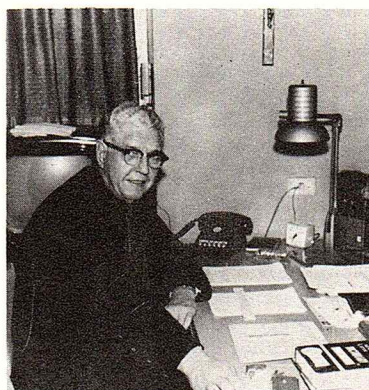
Fr. John Neuhaus and assistant editor Tom Drinan listen intently during discussion of youth group.

## CHRIST AND THE CAMPUS CRISIS

One of the most pressing problems facing the Church is that of making the treasure that is Christ appealing and real to today's college students, who often are suffering the ill effects of a question and answer, catechism-oriented Christian life.

Fr. John Neuhaus, assistant pastor of St. John Vianney Parish, has been remarkably successful in this type of work. For the past year now, college students have been flocking to his informal, once-a-week get-togethers. Recently I interviewed him to discover his secrets for success. Father told me that the purpose of his meetings is to make Christianity as relevant as possible to his young adult friends. And this he has done with a host of appealing innovations.

Father believes that a person must feel at ease before he can talk comfortably about anything, so he always makes it a point to meet in one of the students' homes. The evening begins with a spontaneous prayer intended to create the proper mood. Since everyone is making a positive effort to experience Christ in others, some time is usually spent talking about the accomplishments of the past week. Father often invites a guest speaker to tell how he brings Christ to others through his profession. Afterwards, small groups are formed to discuss the talk and to make personal applications. In this way everyone is learning what it really means to be a witness and member of the Christian community, and they enjoy every minute of it.



Monsignor Martin strikes a pose for our Recorder photographer.

When asked if the conference had discussed any changes that might be made in the canon laws concerning marriage, especially in light of the rumors leaking out from the Council and into the papers, Monsignor replied negatively. The rumors in the papers mean nothing until the Council decides. His speech had been a preparatory step to future meetings on that particular topic.

Roger Schlosser, a student at Junior College, says that these meetings have helped him to become a real person. He has come to realize his power as a Christian, and he even attributes his greater motivation and success in school to Father's discussions.

Diane Anderson, who is now doing student-teaching here in town, says that these meetings have helped her to bring God into her everyday life. She feels that her life is much fuller and happier because of her new-found awareness.

I attended one of these meetings during last Easter vacation and found it to be one of the most stimulating experiences of my Christian life. It can be done. And it's worth the doing!



# ThREe's A C<sup>r</sup>Od —

LARRY CHRISTENSEN  
DICK GALANT  
FRANK UNGER

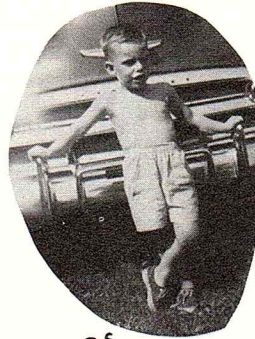
## our SIXTH CLASS n actIOn i?



I love those Sisters' cookin'!



I'm sorry, Monsignor, but it's just too hot!



ΟΙ ΣΤΡΑΤΙΩΤΕΣ έφυγον



Let's go, pony, the boys need you.

I don't care who Buck Barry is; I'm a Mickey Mouse and proud of it!



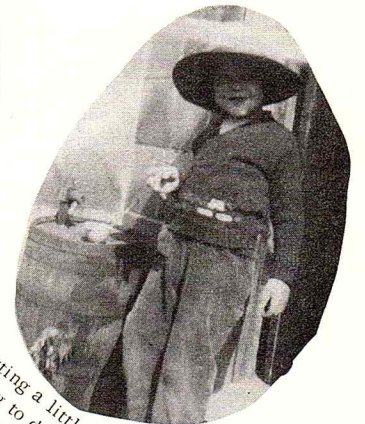
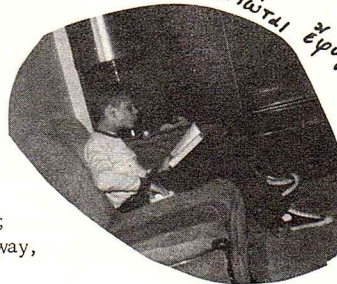
Ah, come on, Fr. Zas, I don't want to be on maintenance.

### FOR HIM

Six years ago we were many,  
One big group all ready for God;  
But God declined or time took away,  
And now we remain but three.

Three . . . each individual, yet all one;  
We have given and we have received — everyone's richer!  
We hope He's satisfied with the way things turned out;  
Don't good things come in small packages?

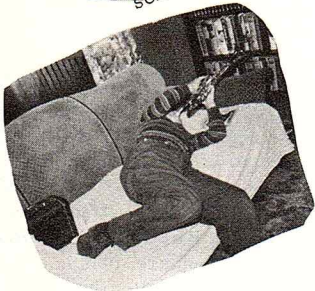
The time has come, we have finished the course;  
Now there remains but to progress to completion.  
What can we give, but what we have;  
Here we are, God; make the most of us!



Just getting a little something to drink, Monsignor.



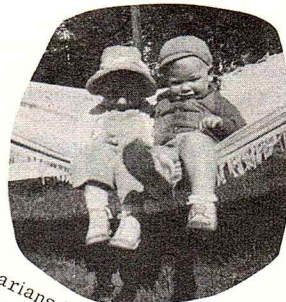
Imagine that, me a seminarian and all!



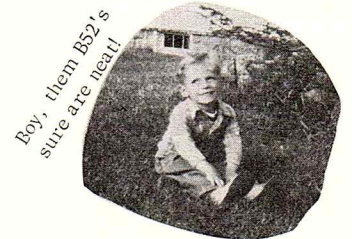
Just wait until I get wound up!



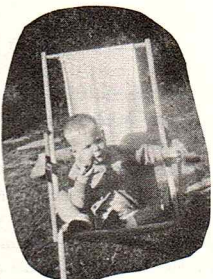
All right, now hit the other side.



Seminarians have to give up so much!



Boy, them B52's sure are neat!



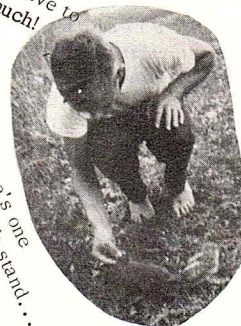
Always have . . . always will, I guess.



Oh how I love doing the 220!

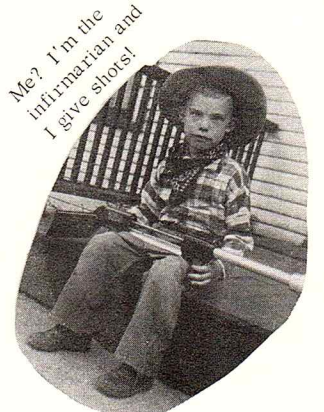


Yup! I'm a real seminarian.



If there's one thing I can't stand . . .

it's a hungry squirrel!



Me? I'm the infirmarian and I give shots!



# HOW TO CHALLENGE A DOZEN DEACONS

Is there a significant place for the Catholic priest in the modern world? Ask a priest. Or better yet, ask twelve young men who have just finished a dozen years of study for the priesthood. Ask them about a week before their ordination. Challenge them. And while you're at it, ask them if they can express *aggiornamento* to "conservatives," whether they are educated for the most complex society that the world has ever seen, what their personalities are like and why, and if their degrees mean anything more than academic status symbols. You might even ask them if they have any free advice they'd like to pass along to humanity.

Tell them to answer all these rigorous questions (keeping the free advice to a minimum) over a tape recorder — they won't be able to take any of it back that way. Once you have your hands on this tape, play it at least twice and take lots of notes — just to be safe.

Your alumni editors have followed this suggested procedure, and we would like to pass on to you the basic ideas expressed during such a taped interview with the deacons of our diocese now winding up — and gloriously so — the closing week of their seminary career at St. John's.

The Catholic priest has a very significant, if not so definite a place in the modern world. He is a king and a prophet and a mediator. He leads God's people in worship. He is a servant. He forms "community," a dynamic spirit of Christian fellowship charged by a sense of spiritual oneness as members of Christ's body. These are all traditional concepts, but the true power of them, like so many things in the Church, is felt in a new and exciting way.

If fifty years ago the Catholic priest was far more than a priest — an educated man and perhaps the only one in an immigrant sub-culture, and accordingly everybody's trusted advisor on everything, today he is only a specialist (in a very special field) and outside of his special sphere of competence he is often as lost and bewildered as the next fellow. When the priest fails to recognize this deflating change, he finds himself in very hot water. He begins to hear words like "ghetto," "authoritarian," and "monopoly of the clergy." Today's priest learns to be a listener as well as a leader.

The priest who listens is the priest who comes to know his people and their needs. The parish is a family, he says, and his role is that of the father. He is quite sure that

he is not overseeing a school for young cadets, and knows that the older military analogies have long since been given the heave-ho. He sees his authority as being closely connected with his position as a servant and considers the lay father's daily service in support of his family as an example from which to learn. Above all, the priest in the

world is a witness for Christ, a sacrament to his people. It is a stupendously significant role in any world — and a fearful one.

Today is a glorious, sunny time. But much like the nation's sky clouding over with smog and soot, it threatens to become polluted with clichés, declarations, and all manner of solemn manifestos. We now

(left to right)

Reverends  
Robert L. Stasker  
Roger J. Dunigan  
Paul A. Milanowski  
Michael A. Danner  
Peter J. Cwik  
Francis A. Maintne  
Normal L. Siegel  
Leonard C. Gross  
Pedro V. Garcia



take time out in their busy pre-ordination days to discuss today's priest. Missing from picture: Reverends Eugene F. Alvesteffer, George J. Fekete, David W. Gemuend, Frs. Thomas E. Kelsch and Thomas L. Novak were ordained in Rome last December.

On the morning of June 5, 1965, Bishop Allen J. Babcock will ordain twelve young deacons to the dignity of the priesthood. It will be a tremendous moment in their lives and in the life of the Grand Rapids diocese. Their ordination will bring a new, fresh spirit into the churches of Michigan.

The world is awaiting these young priests. They have completed their seminary preparation and now go out to join in the active work of the concern for the souls of men. They are filled with zeal, high hopes, dynamic ideas, the energy of youth, and the grace of God. This is necessary and commendable. These ministers of Christ are walking into a society of complacent living and materialistic affluence. Some men are repelling Christianity as window shades repel light. Others are thirsting for the word of doctrine and its modern application to their lives. This is the challenge; this is the opportunity; this is the responsibility.

The priests of all ages have been looked to for leadership and advice. Today the emphasis is placed on his role as president of the assembly of God's people at worship. He is sought out for a clear explanation of this new liturgy which is supposed to increase a person's understanding and appreciation of worship. If true meaningful Christian art is to have a place in homes and churches then it is necessary for the priest to discover for himself its importance and to convey this significance to his people.

The thought that the priest is the servant of all men is very striking and beautiful. This other Christ experiences men, women, and children of various backgrounds and environments, with individual thinking and reactions, with common yet seemingly singular problems. The servant must be friendly, show a sincere interest in his brothers in Christ.

Teenagers challenge a priest to make religion a living, relevant, meaningful thing to them. That imagination which a priest has been using to build his dreams during the long seminary days now comes into the spotlight. Fresh approaches, meaningful language; creative thought are needed to relate Christ's love and concern for young people in the problems of becoming an adult.

The loneliness of old age is a hard burden for a person to carry. A priest must pierce this loneliness with the laser beam of Christ's love. An elderly person must be made to feel that he is not just unwanted or just biding his time until his funeral. These old folks are the people who helped build up Christ's Mystical Body in other generations. They are our brothers, too.

So, young priests of 1965, you have a tremendous job ahead of you. The acceptance of the constant challenge of contemporary Christian living is a burden of responsibility. In various ways you have been preparing for this since the day of your birth. Your success depends on your efforts as well as your dreams. We are preparing to join you and someday to take your places. We are watching and learning from you.

recognize the New, Half, and Old Breeds. There abound Liberals, Traditionalists, Conservatives, and Middle-of-the-Roaders. There is a veritable epidemic of slogans. In fact, it is fast becoming chic to speak in slogan-eze, especially when one isn't really sure about what one is talking. Priests, to be sure, must talk to all people in the language of fact and truth. At the same time there is much that is new which needs to be taught. How? A priest must be above the fads. He knows that a cursillo does not confer automatic salvation. He wants to avoid making shibboleths of chewing hosts, unfolded hands, hyper-correct statuary, and a hundred other para-liturgical goodies. He must not "type" himself. One of the great evangelizers claimed that he should be "all things to all men" — or breeds.

When deacons look back over their seminary education they do some serious talking about neglected personality development and lack of awareness and maturity, about those who did the neglecting and what caused the lack. They are careful not to belittle the past and yet they have humble but firm objections to much of it. They wonder why they found it so hard to meet people, why they began to read the scriptures so late, and even why they wasted so many vacations. Whether or not they can recapture the past, we can learn from it.

A deacon is, among other things, all grown up. He's heard countless sermons and he has an almost overpowering desire to retaliate. We can appreciate such a sentiment. We went so far as to invite and encourage this retaliation. They kept it simple. Read, be an apostle wherever you are, and be open. On this last admonition they elaborated. Being open, they say, takes a lifetime. It demands all the power of anyone's personality and takes in a multitude of virtues.

It's always easier to believe someone who lives what he preaches. The deacons did give us an open tape. An honest tape. They didn't impress us as being especially brilliant. It would be neither open nor honest to say otherwise. But they did analyze their own abilities honestly. They praised some of the past — and criticized. An environment judged insufficient by many helped form them, but no environment is sufficient, and they are lucky to have a healthy suspicion of their own. They were optimistic about the future — and realistic. And for all these things we thank them.



# KIDS SQUELCH CLERGY HOPES

It was a perfect day for softball as the Students and the Clergy squared off for their annual battle. Bishop Babcock was on hand to throw out the first ball, and two clowns, "Pee Wee" Ramsay and "Dizzy" Gebhard, were also there to give the fans a play-by-play description of the game.

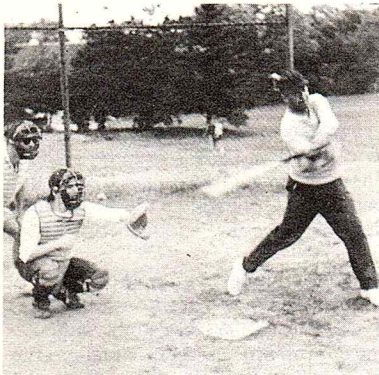
Fr. Hawley came to bat in the first inning with one away and managed to reach first base on an error. But he got no farther as the next two batters went down swinging.

Tom Budzynski led off with a hit for the students. John Cole followed with a single on an error. Next, Tom Zbikowski singled to load the bases with no outs. Al Grabinski followed with a pop-out; but Randy Cirner drew a walk, forcing in a run. Then, with the bases loaded and one away, the Students flubbed their chance as the next two men went down.

The Clergy were unable to get their run back as they went out in order in their second. In the Student's second, Jim Hammond wangled a free pass to first, but was left stranded.

And so it went until the top of the fifth. With two away, Fr. Fellows drew a walk, and Fr. Flickinger hit a pop-fly in back of first base. The right-fielder came charging in but was unable to hang on to it. Fr. Fellows scored and Fr. Flickinger sped to third. A ground-out put a damper on the Clergy festivities, though.

Neither team was able to score, and so the game moved into extra innings. In the top of the eighth, with two out, the Clergy managed to



Fr. Dave "Babe" LeBlanc laces a fast ball.

load the bases on singles by Frs. Schiller and LaGoe and a walk to Fr. Anderson. However, Al Grabinski bore down and struck out Fr. Chrusciel.

The Students finally ended it in the bottom of the eighth as Al Grabinski walked, stole second, and came home on Randy Cirner's single.

Congratulations to both teams for the best game we have seen in years.

## Ave, Caesar!

At the beginning of this year, the seminary introduced a new text to the first year Latin students. This was not a simple matter of a better-bound copy of the same book, but rather a completely different approach. This approach trains the students to read and understand simultaneously, without first going through the lengthy process of translation. This is not unlike the method used today to teach modern languages, keeping "translation" exercises to a minimum. Another advantage offered is the wide variety of vocabulary words. Father Distler, who is the author of the series, does not limit the vocabulary to political, agricultural, mythological, or military terms. What is a big boost in increasing the vocabulary is the association he draws with other words. For example, the adjective is generally followed by the adverbial and noun form of the same word.

But aside from all the advantages the changeover has brought about, the success of the program will depend upon the discussion and comparison of results achieved by other schools. It is with this in mind that a meeting was held on May 27 here at the seminary between Frs. Rosloniec, Ancona, and Fr. Rose, the chairman of the Seminary Latin Department, and four nuns from Catholic Central, Grand Rapids, who are employing the new Latin. Ideas were exchanged regarding the discovery of the weak and strong points

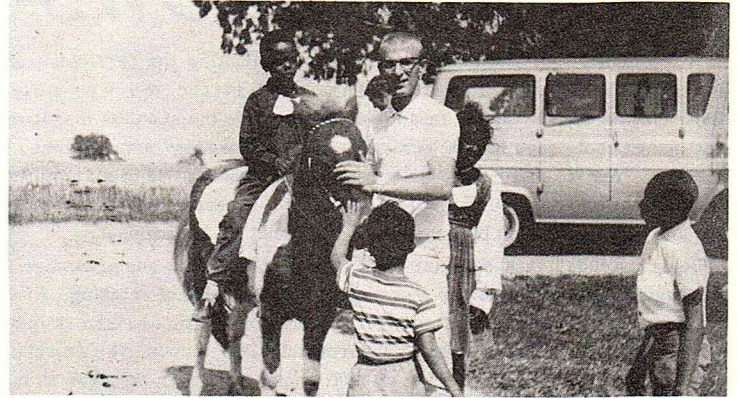
## WITH VIGOUR

May 2, 1965, dawned warm and sunny. In Moscow, streetcleaners were removing the last remnants of yesterday's parade. In America, history was being made. The election of the new student body officers at St. Joseph's Seminary was finally concluded.

And what an election it was! The students, for the first time, took part in limited campaigning, a departure from the practices of recent years. There were no bandwagons to jump on, or mud-slinging opponents, or fiery promissory speeches. Posters and slogans crowded both bulletinboards to overflow capacity. Zealous promoters eagerly sought out the freshmen on behalf of their

## SPRING TREKS CAP YEAR'S FUN

The next best thing to being a parent is making children happy at the same time helping them to prepare for tomorrow. That is what some twenty seminarians discovered recently when they accompanied an equal number of third and fourth graders to John Ball Park Zoo and later to a local farm. The children, for the most part, were Negro youngsters who have been coming faithfully to the Cathedral Center each Monday after



Tom Budzynski and friends turn buckaroos on their Cathedral Center excursion to the William Miller farm.

and also means to be taken to improve and emphasize wherever the need may be.

Very closely associated with this "horizontal" approach, as it is sometimes dubbed, is Sister Peter Verona, O.P., from Catholic Central, Grand Rapids. She has done much in the field of experimentation, and she was present at the meeting to demonstrate the mechanical aids which she has developed to accompany this system. From the findings, it is hoped that the further implementation of Distler Latin each year will be a smooth-flowing process and a source of benefit to students and teachers. St. Joe's, it is expected, will introduce the Distler course to the sophomores next year and then to the juniors and seniors in succeeding years.

Gary Gleason, I College

their regular school hours.

To bring their "school" year to an end, the five seminarian-teachers who have been working at the Center since it was opened in January decided to take their students on two small-scale excursions in the hope that the children would learn from the experience and that they would enjoy themselves at the same time. The "teachers" enlisted the aid of fifteen of their fellow seminarians.

John Ball Park was chosen because most of the children had never been there, although they have lived in Grand Rapids for most of the ten years of their lives. One pupil did not even know that there was a zoo in Grand Rapids.

The second trip, to the farm of Mr. and Mrs. William Miller, of Byron Center, proved as successful as the zoo excursion. The forty "students" and "teachers," along with several students from Marywood Academy and a host of women from St. Andrew's Cathedral Parish, who provided the much needed transportation for the crowd, spent the entire afternoon at the farm. The outing ended with a picnic lunch.

If someone told you to read a story about a lion or a cow and you had only a vague idea of what either looked like - except for pictures you may have seen in a magazine - you probably would not gain much from that book. This is the situation with most of the youngsters who have been attending the reading classes at the Center. One child admitted that the only animals she had seen, except for dogs and cats, were rats and mice.

Those who donated their time and effort to make these two outings a success hope that they have helped their new friends take another step - for some a big step - up the ladder of education.



Return Requested

## MARSHMELLOWS?

A few nights ago, I watched a CBS report recounting the terrible problem of abortion in the United States. Innocent little me was quite thoroughly shocked - and I mean shocked - to see the absolute disregard that many people have for the natural law. This really struck home. It helped me realize just how tough it really is to live the life of a committed Christian in this day and age when laws can be contorted to fit the situation and there is no God but success, with money as his prophet.

Being secluded in a seminary has its drawbacks, but one advantage of this system is that it gives us a chance to do quite a bit of thinking. After five years of reflection, I believe that the crux of the problem is quite simple: The world situation looks insurmountable - maybe **nauseating** would be a better word. We've got two choices. Either we throw in our chips and melt into this apathetic mess like so many marshmallows, or we devote our entire being to the "good news" of Christ. I can't see any middle road. It's either all or nothing - apathy or action.

Shortly we will leave this mecca of reflection and go out into the big, bad world to test the stuff we're made of. I think that we as a group tend to underestimate our capabilities. We are one hundred and sixty-one committed Christians - a powerful force with a lot of untapped or unrealized capabilities - and we have a job to do.

If we stop and take a good honest look at the situation we can arrive at only one conclusion - now is the acceptable time! Only a small percentage of the world believes in Jesus Christ. There are lots of us who like to think we believe in him, but there aren't too many you can point to today and say, "See how they love one another." In fact it might be said without too much trouble, "Look, see how they **hate** one another." This is it - the world. It isn't very pretty. People are killing babies and not batting an eye. Right here in this country our black brothers are experiencing particular hell. We've got an arsenal of atom bombs poised to destroy half the world. A world of chaos demands a radical, visionary Christianity. Anything we do won't be enough! We vastly underestimate our drawing power. What could be more appealing than a Christian living a life of love? Ol' Napoleon conquered Europe all by his immoral little lonesome. We've got to sell ourselves on Christianity and conquer with Christ.

I'm not going to tell you what to do this summer, but I hope this gives you a hint.

Dave Hanley  
I College



## That Time Of Year...

Volume 39 of *The Recorder* has now been completed. With some success and a few blunders, it has attempted to be fresh, lively, and enjoyable. Before it is laid to rest, however, I would like to thank all those involved. First place on the list must be given to our students and priests. Their enthusiasm has triggered all of the freshness and labor which has gone into the paper. The staff from the assistant editor to the circulation crew deserves a hearty "well done." A special appreciation is also extended to Dick Galant and Larry Christensen, the graduating staff members. And of course, buried deep down under this onslaught of touching sentiment, we all wish to thank Fr. Ancona, the little man with all the initiative, and, most importantly, you the readers.

Editor

# Maturity

I have recently heard complaints to the effect that we here in St. Joe's aren't maturing as fast as we would if we were out in THE WORLD. As I lay here in bed feverishly trying to meet my deadline, I would like to try to dispel this rumor. But first let me re-adjust my teddy bear. He makes my bed quite uncomfortable at times, but he gets lonely, so I try to keep him company. That just shows how mature I'm getting - I put myself out for that poor, lonesome teddy bear. Another fact - I haven't sucked on my thumb in months. But then I am one of many.

I know several out on the smoking path who have given up the idea of smoking as a "mental crutch". I have actually heard some of these seminarians say they smoke because they like the taste of a good cigarette or pipe. (Cigars are another matter.) If that isn't maturity, I don't know what is.

All of us seniors have to bear up with the solitude of living in single rooms. Yet nowhere will you hear a whimper or murmur of complaint. We know we can't change the system until we get to be dorm prefects, but we take it stoically.

With the approach of summer these cries of "immaturity" are becoming more widespread. I myself will refute these accusations by my personal conduct during vacation. Despite possible danger to my health, I will watch a late movie every night, to give myself deeper insight into my fellow men.

I don't want to hear any more of these rumors about immaturity or I'll just . . . throw a tantrum - that's what I'll do.

Mike Donnelly  
IV High

## MANSLAUGHTER

Almost nobody wants to be the first man in history to kill one hundred million people. Oddly enough, a majority of men on both sides of the Iron Curtain are committing themselves to patriotic policies which may make nuclear war inevitable. Observing this phenomenon, I feel obliged to submit, humbly but firmly, that almost everyone is running the risk of participating in global manslaughter.

That total nuclear war is intrinsically immoral is academic. Such a war cannot help but annihilate moral noncombatants who are economic combatants only with a minimum of consent. The destructive potency of a total nuclear war has wholly escaped human control. Finally, "if the damage caused by the war is disproportionate to the injustice suffered, it may well be a matter of obligation to suffer the injustice," as Pius XII stated as far back as 1953.

The "realists" so eager to defend the Christian West by terror do far more to undermine society from within than the enemy from without.

When a nation prepares defense by weapons almost certainly immoral in practice, the Christian has the right to protest such death rituals to the point of refusing cooperation in them.

We hear much talk about relevance these days. Surely a Christianity that allows the world to commit suicide must forsake all claims to relevance - and may God forbid this.

Jim Hanink  
I College

## THE GO-GO GANG

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