



JIM HAMMOND AND HIS CLASS GATHER AROUND TO LISTEN TO FOLK-PSALMS

STUDENT CCD TEACHERS EXPAND THEIR INVOLVEMENT

In response to a growing need for seminarians to take a more active part in apostolic work, nineteen college men from here will begin or have already begun to teach CCD classes at various parishes in the Grand Rapids area. The students are grateful for this added opportunity to "spread Christ to others" and are meeting the challenge with much optimism.

Fr. Donald Wieber of Holy Name parish, a very active man in CCD work, is quite interested in the undertaking. He was kind enough to give up some of his time in order to conduct a course in CCD methodology for the seminarians. In his classes, Father broadened our ideas as to what is our task, our aim, our message, our method, and our response. He pointed out the growing apathy of CCD students and the increased concern among teachers. Father explained how im-

portant it was to keep in mind the psychology of the child and of the adolescent when devising classroom techniques, for which he offered many valuable suggestions.

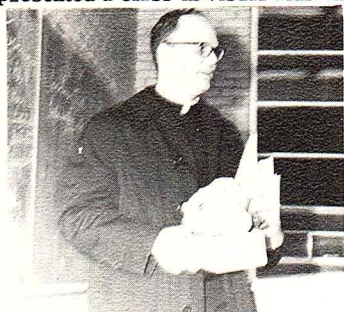
SS. Cyril & Methodius. The grades range from the first through the eighth and include the First Communion and Confirmation classes. It's quite a crew that pulls out every Saturday morning with books, projectors, guitars, record players, and a small Falcon as the "modern apostles" hit the highway to their little mission.

There is also another group of four teaching at St. Joseph's parish here in town: Dick Host, Pete Garthe, Tom Zbikowski and Bob Swart. Because of a poor turn-out

Recorder

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From our own faculty, Fr. Rose presented a class in visual aids and



Fr. Wieber exhibits a few tricks of the trade to CCD teachers.

Fr. LeBlanc is working with us as the CCD moderator of the seminary.

Bill Gebhard, Jim Hammond, Dave Hanley and Jim Hanink are presently teaching some eighty students with the help of Janice Isner from Grand Rapids at Father Bernard Shafer's parish at Gun Lake,

of students the teachers are canvassing the area of the parish. They go from house to house encouraging the parents to send their children to the classes.

One good aspect of the St. Joseph's set-up is that two of the teachers were able to overcome the classroom effect by teaching in the children's homes. The parents have agreed to take turns in making their houses available for the classes.

Our teachers had the opportunity of attending a CCD workshop on Nov. 20. There were three talks covering the main topics: The Student as a Person, Christ as a Person, and the Teacher as a Person. An informal discussion was held after each speech during which many interesting and illuminating ideas were exchanged.

The seminarians see much necessary work to be done in their new undertaking, but they feel that the joy and experience of teaching the children can't be matched - except, we hope, by the work of the Holy Spirit.

Getting To Know You

On Wednesday evening, December 1, this writer had a telephone conversation with Mr. Vincent Kramer, a member of the Serra Club of Grand Rapids, of which Msgr. Moran is chaplain. We talked about several topics of interest to both Serrans and seminarians.

First we discussed the recently inaugurated program in which four Serrans were selected to give lectures at the seminary. This program had its "kickoff" meeting a few weeks ago when Mr. Bill Sefton spoke to the members of the senior house about advertising techniques. Future speakers and topics are scheduled to be Mr. Ralph Hauenstein on lay participation at the Council, Mr. Bob Woodhouse on CFM, and Mr. Gene Kennedy on higher education. Mr. Kramer was of the opinion that informal "round table" discussions would be better than the present lecture-type programs. He also mentioned that this program was talked about for six months before its inception so it is certainly well thought out.

When asked what he thought about the idea of seminarians holding "bull sessions" with the Serrans, Mr. Kramer said he felt it would do a world of good, and that most of the Serrans would be happy to do this. He pointed out that the Serra Club doesn't have a really good rep-

utation for working with the seminarians themselves, and in fact the laity in general is not asked to become greatly involved in any activities of the seminary except in raising money for its operation.

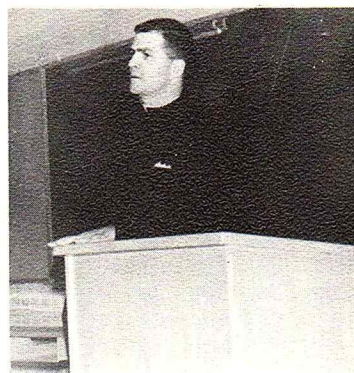


Mr. Sefton conducts a demonstration on visual-aids.

Our thanks to Mr. Vincent Kramer for his efforts in helping Serrans and seminarians to come to a better mutual understanding.

He Spreads the Good Word

The CCD Apostolate has reached St. Joe's and in preparation for the seminarians' participation in CCD work this year there have been many extracurricular classes in the method of presenting the Christian message to the students. It was to aid us in our teaching catechetics and to present us with some stimulating insights into present-day Christianity that Fr. Richard Grannan spoke to the seniors while on a trip to Grand Rapids last Nov. 14. Fr. Grannan, ordained in 1956, is a Redemptorist priest from London, Ontario, who has spent



Fr. Grannan refreshes us with a new slant on the Christian message.

some time at the catechetical center at Lumen Vitae in Belgium and who is now engaged in retreat work in Canada.

Father prefaced his talk on catechetics by a few remarks on the history of Catholic thinking about Christ. The Greek mind, he said,

had divided man into a body and soul almost independent of one another and had provided the framework for thinking that man's life was the soul's grasping of rules and truths to be followed to reach a place called heaven. This deemphasized the total Person of Christ, and even man, and clouded His meaning and message to men.

And so, Father pointed out, in teaching Christ to students we must communicate the whole person of Christ to them, and we must start with man. The fact that Christ is in men through Baptism makes it possible for us to know and love Christ in others, and gives the religion teachers the starting point for instruction.

Therefore the students must first see Christ in the teacher before they will accept Him, and the teacher must have experienced Christ already in his own life. Catechetics is based on this personal conversion, not a turn from sin to grace, but a continuous realization of Christ in our lives.

Father Grannan did much to stimulate that conversion!



Fr. Anthony Trubiroha talks over background of TEC with Recorder.

Week-end Communities Discover CHRIST

As a high school student approaches the crossroads of his life he needs a deeper understanding of Christ's message. For this reason the Annual Retreat is traditional in the Catholic high schools. However, the Retreat has often seemed a boring affair of little consequence in their lives. It leaves the student totally unaffected.

A group of St. Joe's alumni in the Lansing diocese has studied the problem of making this probing of Christ's message more interesting and more meaningful. From this study has evolved a new program entitled Teen Encounters Christ,

Christian commitment and this can be startling. As Pope John said, "Fear has not worked, let's try the motive of love."

In order for the Christian message to be presented, men must experience a "break" within them-



The day reaches its climax as all gather for the Eucharist

or, more simply, TEC. Alumni of St. Joe's on the Advisory staff are Frs. Don Taylor, Ken Faiver, John Shinnars, Gene Sears, the Rade-macher brothers and Matt Fedewa. TEC headquarters is at the Mercy Sister Nursing Home in Battle Creek.

CONCEPTS UNDERLYING TEC

Fr. Alfonso Nebreda, S.J. in his book, Pastoral Catechetics, writes, "Encounter is the meeting of persons in an I-Thou relationship on the level of mutual understanding and love." He also writes, "To 'know about a person' and to 'know a person' are things basically different. In dealing with persons love brings about knowledge and not vice-versa, and the more freedom there is, the more love there can be." With this in mind, all attendance at TEC is optional. No one is forced to be there. You cannot take a plant by its top and bottom and pull it to make it taller, but you can put it in a climate in which it can grow from within.

TEC concentrates on the core of Christianity—the mystery of Christ, the plan of the Father to call us in Christ to a life of intimacy by the power of the Spirit.

TEC is not an instructional program; all the staff can hope to do is to create a proper climate for God and man to meet. In TEC the young adult is initiated into the Christian challenge. He experiences for the first time the full impact of the

selves. In TEC the student is put into a group of people whom he has never met before. The idea is to produce a "break" so that the student will know even better people with whom he has been associated for years.

In TEC the wonderful works of God are proclaimed. The goal is a response of love like the response which the Old Testament hoped to evoke from the People of God when God's wonderful works were first witnessed.

God reveals himself to us through four signs: the Biblical sign, the liturgical sign, the doctrinal sign and the witness sign. In TEC the Bible is enthroned at the beginning of the program with two candles placed on either side. The location is near the speaker to provide for easy accessibility. The liturgy plays a vital part in TEC. The Sunday evening liturgy is the main event of the week-end. All that follows should be conceived as an extension of the "Go, you are sent on a mission" at the end of Mass. The doctrinal sign is not stressed at TEC since it has its place in the religion class and TEC is not an instructional program. The fourth sign, the witness sign is evidenced in the individual witness and the community witness. The individual lay speakers are carefully chosen on the basis of the witness they are giving. Witness is also brought out by the fact that the student is intro-

duced into a community established in Christ.

The journey from unbelief to commitment follows three stages: Information, Formation and Initiation. For some time we have dwelt on the Information stage — we have learned about God. Then came the era of Catholic Action and organized Formation groups such as YCS. TEC is concerned with the Initiation state in which we not only know about God as something but also we know God as Someone.

The preceding information was gained through a series of telephone conversations with Frs. Weber of Muskegon Heights, Fedewa of Battle Creek, and Trubiroha of Grand Rapids. They were most generous in drawing upon their experiences in TEC and sharing them with us. The ideas may not be brand new but they have a vitality about them that is a refreshing change of pace. Their evident interest, translated into action, is a gratifying sign and it looks like an indication of better times ahead for the teenagers in the Lansing and Grand Rapids dioceses.

FORMAT

Regarding the actual format, the Fathers outlined a typical weekend session. Forty-eight high school seniors come for the week-end. The program is limited to seniors so that they make use of it to decide their future. The forty-eight break down into groups of six for discussions and making posters. Talks



Group discussions provide the spark for understanding and future action.

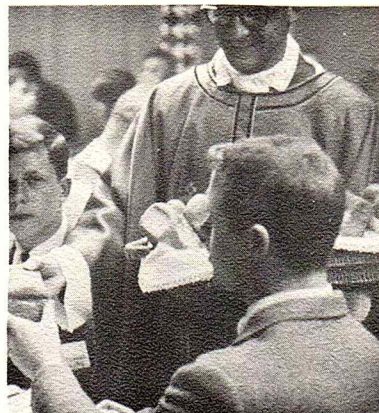
are delivered by two college students and three laymen, with the Spiritual Director delivering six. A lay director introduces the speakers, makes announcements, directs students to their places and keeps morale up.

The central Theme for the week-ends is the Paschal Mystery. The theme of Saturday is "Unless the grain of wheat die" (the death of Christ); Sunday's theme is "if it dies, it bears fruit" (the resurrection of Christ); and Monday's theme is "Go, you are sent" (Christ's mandate to us).

The climax of the program is the Sunday evening liturgy which is the Mass of Christian Unity. All gather around the altar in the living room. Loaves of bread are blessed and

are broken in the agape which follows immediately afterwards.

After the agape there is a hoot-enanny, concluded with a dramatization by each group of something which impressed them. On Monday at noon the Mass for the Propagation of the Faith is celebrated. At this



Blessed bread is distributed at the agape after the Mass.

Mass each student receives a personal communion.

REACTIONS

At this point Dick Hanley of Muskegon enters the picture. Another phone call put us in touch with him, and he, a recent participant in TEC, gave us a few reactions. By the time Monday rolled around, Dick had been "shocked"; he really felt the experience of the Christian challenge full-force, and is beginning to form a genuine concept of brotherhood and love. The weekend has seen the establishment of a community in Christ, and the students find they have Christ in common. He has been very close in the liturgy. Father Weber, who directed one of the weekends, mentioned that there was a better realization of the meaning and intimacy of the Mass. Other alumni of St. Joe's who have participated in TEC are: Frs. Jim Novak, Bob Badra, and Al Theis of the Lansing diocese and Frs. Tony Trubiroha and Don Weber of Grand Rapids. A non-alumnus, Fr. Bill Kobza of Grand Rapids, has also participated.

It's probably too early to evaluate the total results, but the first indications seem favorable. We extend our congratulations to those who have worked to make TEC a reality, and our encouragement that their continued efforts be successful.

William Kelly IV High

Fr. Donald Weber relates his experiences with the program.



the hunter

Duck season is here and all those frisky duck hunters are out roaming around in mud and water looking for a friendly duck to pop up somewhere. Duck shooting (or, if you are a purist about this kind of thing, shootin') is a great sport for the man who wants to get away from his children, his wife, and especially his wife's cooking and have a little adventure.

Once in what is known as a blue moon through some mistake I get asked to go duck hunting and through some even greater mistake I hear myself saying I'll go. It's quite hard to refuse your anxious guest, especially when you tell him that you have no proper clothing to wear.

"You surely have duck pants," he questions me.

"No duck pants, no pheasant pants, in fact no pants at all," an admission that certainly shocks your prospective host.

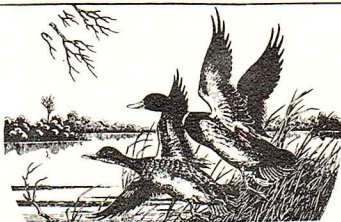
Lack of equipment, however, never holds one back from an adventure like this. You always find that your fellow hunters have spare materials lying around somewhere for emergencies like this.

Our journey soon got underway as we all piled ourselves into an old truck that took half the day to get started. When we neared our destination I was instructed to gather my equipment, which was very scanty. When the truck did stop we all dismounted from our wooden seats and proceeded with the task of making camp, of which I had no experience whatsoever. As things were completed I was privileged to eat my first cookout meal of burnt bacon and fried eggs that tasted like dead worms cooked in salt water. I retired early that night, still thinking of my previous meal and hoping that it stayed where it was.

When morning came, we immediately set out in desperate search for ducks. After hours of walking we found our first batch of uncooked ducks flying through the air like miniature airplanes. Being new in the group, I was given the first chance to land one of these life-like airplanes. As I picked up the gun I aimed the barrel right at my head and, if no one had stopped me, just what would have happened I don't know!

Unfortunately, I never made it through that day successfully. The only thing I really got a shot at was a frog which already happened to be dead. Plans were made to have me sent home so I could recover from this dreadful experience. And from that day on I made a promise never to do a man's job when unnecessary.

Tom Woodworth I High



At the "Secret Agents of National Toy Associations" headquarters at the North Pole, agent Kris Kringle and his sidekick Rudolph received a short-wave message from Lower Slobbovia. Good king Nogoodnik had found out that diabolical S.L.U.S.H. agents were planning to destroy all the toys in the world. With this terrifying information Kris snatched his "Johnny 70 M. A." and boarded the next Slobbovian-bound jet.

After landing at the airport our hero made his way to the Royal Igloo. Before he arrived he was attacked by S.L.U.S.H. agent Patrick O'Hoolihan, disguised as a reindeer. "Ho-ho," thought Kris, "I know what's behind that clever disguise." And so he shot it with his to my gun. He proceeded to the Royal Igloo without further delay.

King Nogoodnik saw him immediately and told him all he knew, which wasn't much. Before he could finish, however, a burst of bullets whizzed through the air.

"I'm shot," the king gasped, and fell dead.

"I must stop this ruthlessness," declared Kris, and he set out to find the "Society to Lavishly Undermine Santa's Helpers" headquarters.

It didn't take him long because the igloo was next door. Before he tried to sneak in he tested the grounds around the igloo and found it to be electric snow. "Shocking," said Kris. Gaining entrance was easy because a trapdoor opened beneath his feet and he slid down a chute to the basement. Agent Kris Kringle was a captive of the notorious leader of S.L.U.S.H., "Snowman." He was cruelly beaten and thrown into a cell. Quickly he radioed Rudolph for help and melted the bars of his cell with the laser in his fountain pen. After breaking out he groped down a dim hallway to a brightly lit room. "Ah ha," he thought, "this must be the Snowman's laboratory." He silently crept into the room and saw a massive computer in the center of the room. The "Snowman" himself was operating it.

"Ha ha ha," said Snowman, "I'll destroy Christmas with this machine."

"Oh no you won't," came a voice from the corner. Kris got up and saw Rudolph with his submachine gun. "Here, take this," he said, and threw a revolver to Kris. Kris took Snowman as a prisoner and rounded up the rest of his gang while Rudolph pumped lead into the evil machine. Our two heroes then went home to a very enjoyable Christmas while the "Abominable Snowman" spent his in prison.

Joseph Gersch I High

MYSELF FOREVER

The wind blew cold, chilling the hearts of men.
Snow fell hard and heavy
Choking out life and hiding the mistakes
Of the past year under an innocent blanket of white.
Men were snowbound, shut up tightly
Each in his own house, with no communication,
Abandoned and distant from his neighbor.
Some considered themselves quite safe and happy.
Others in despair cursed the cold and the snow.
A few braved the weather, desperately reaching out
To their neighbors, but they were not received.
They too succumbed to the bitter cold and
Retreated to the security of their empty houses.
The entire world was lifeless once more,
Left to the swirling snow.
The world waited . . . waited and longed
Not for the death of winter,
Not for the thawing warmth of Spring
But only for a break, a pause in the wind and the snow.

Joe Carmody I College

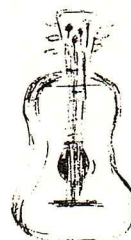
LAMENT

I play my guitar
and it's strictly pile-driving;
and the world speeds by me
in taxicabs.
And they stand together on street
corners
in grey flannel suits,
smiling and nudging each other
in a hollow sort of way.
And they carry last week's
Wall Street Journal,
with the date folded in.

I play my guitar
and it's sad and mournful
and the little kids come up
to shyly watch and listen.
Their hands are often dirty
but their faces are always clean.
They share a bag of lemondrops
and are very happy.
No one has told them about all
the germs on a dirty lemondrop.
So they blissfully savor their
treasure
instead of spitting it out.

I do not play my guitar
I had to burn it for firewood.
Now all I have are six nylon strings
dangling from my shaggy head;
nothing more, nothing less.

Tom Drinan I College



OF A SOUL



The Whole Insane Mess



Dennis "Kreton" Morrow and Tom "Conrad" Drinan exchange puzzled glances during rehearsal.

Dennis Morrow and Bill Gebhard take the leads in this year's Christmas play entitled Visit to a Small Planet, by Gore Vidal.

Dennis plays the part of a nutty visitor from the suburbs of time who lands on earth about one hundred years out of his way. Bill portrays the persecuted American general whom Washington puts in charge of the "whole insane mess".

We all know that Dennis is nutty. And Bill is persecuted. In fact, the whole cast - Randy Cirner, Dan Handley, Tom Drinan, Fred Bruckner, Gerry Tygielski, Ray Griffith, Bill Kelly and Tom Kibildis - is made up of strange characters both on and off stage.

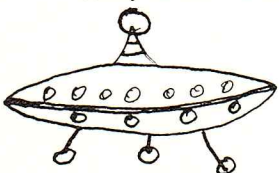
Fr. Ancona has been driving the cast mercilessly in a frantic race against time. Now brute memory must develop into "living the character" as the actors work at smoothing off some of the many remaining rough edges. Premiere performance, incidentally, will be Thursday evening, December 16, with additional shows on Friday evening and Saturday and Sunday afternoons.

As always, both the actors and the set-crew will have to put in a large amount of overtime to make the play a success. The student director of drama, Al Grabinski, shows how much help he is by propounding this solemn philosophical statement.

"Do it all at the last minute. That way you don't have a chance to change your mind about anything."

We're all glad that he is the only one around here like that. At any rate, after you have seen the play you may judge for yourselves. After all, if this play was a success on Broadway, why not here in the seminary?

Randy Cirner I College



You Shall Be Witnesses

This is an important book in the comparatively new field of lay spirituality. In it Father Geaney explains many facets of the lay apostolate which will make religion more meaningful for the average Catholic. In the past it was perhaps overly stressed that religion is a series of rules and salvation comes from renouncing the world. During Mass we may have tended to cut our neighbors out of our minds with all other distractions and to make Holy Communion strictly an affair between Jesus and me.

With all the renewal of the Church many of these attitudes have been discouraged. New ideas are being advanced. One of Father Geaney's main points is that if we shun the world we renounce Christ's humanity. If we are going to be saved it will be through the world. If we are going to be saved it will not be merely because we have abstained from meat on Friday and made our Easter duty but because we have practiced the works of mercy. The main factor in our final judgement will be our charity or lack of it. Other ideas in this book include making such things as newspapers into spiritual reading and making prayers out of daily work and distractions.

Father Geaney's book is a very enlightening and highly readable one. I can only hope that more people will read it and take it to heart.

Mike Donnelly I College

A VISIT FROM OUR PSYCHOLOGIST

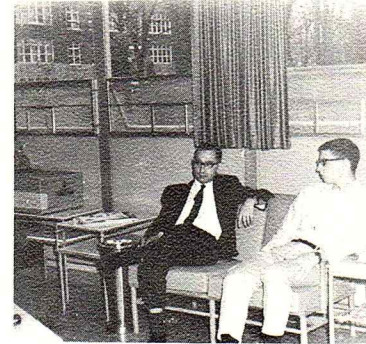
Dr. Arthur Cryns, who recently conducted the psychological testing program here at St. Joe's, accepted an invitation from the Recorder for a little discussion on November 6. It was a chance to get to know him better.

Born in the Netherlands, Dr. Cryns first studied for a degree in psychology at Nijmegen University.

He has taught in the St. Pius X University in South Africa and now holds a teaching position at the University of Detroit.

We spoke of studying psychology in the seminary: his view was that psychology courses should definitely be offered in the major seminary; for our present period of training he suggested several books on personality development. We were interested in his brief story about South Africa and how the apartheid system there makes it very difficult for the Negro to receive an education. When we moved on to discuss his native land he spoke optimistically of its progressive Church. Finally, he made some interesting comments concerning the young people of America in general.

Returning to the topic which



Dr. Cryns surveys the motley Recorder staff.

probably interests us the most, ourselves, one of his observations on seminaries was outstanding; the seminarian should have an endearing interest in people, for his is and will be a "people-centered" vocation.

And thus spake Dr. Cryns.

A DOOR IS OPENED; A STEP IS TAKEN

Vatican II has been a tremendous event in at least two ways: first, for what it has already accomplished, and second, for the impetus for re-evaluation and renewal. Honest criticism and introspection have given rise to many and varied opinions, which quite naturally lead to differences of opinion. Complacency is far more dangerous than unrest and disagreement, for these latter are signs of a searching for an understanding, for means of improvement. And so it is in this favorable atmosphere that the student and faculty representatives sat down together to express opinions and to analyze the determining factors which presently shape us.

On the Junior house level, class meetings are held with the class adviser-counselor. In these sessions the whole class meets with the appointed priest. A more elaborate structure was set up in the Senior house. To get the ball rolling, II College elected Pete Garthe and Jim Hammond, I College chose Joe Carmody and Tom Drinan, and IV High picked Joe Amar and Bill Block to be representatives. They will serve brief staggered terms, thus providing experience at all times. The first three faculty candidates, who will also serve on a rotational basis, are Frs. Rosloniec, Rose and LeBlanc. Hopefully the two groups

will convene bi-weekly. In the interim there are preparatory meetings and briefing sessions afterwards. The priests, for their part, relate the happenings to the faculty. In this way everyone can be informed of proceedings.

After the ice was somewhat broken at the first meeting, four broad general topics were settled upon; the religious, educational, social and disciplinary spheres of our life.

As things worked out, conversation centered on the religious formation. Now this is a good example of the value of such an open exchange. Taken out of context the notion of some dissatisfaction can be easily interpreted as rebellion; but a climate of sincere mutual-interest can reveal the concept that dissatisfaction which is constructive will seek improvement which leads to the best possible end.

Further exploration in the field of religious development is the aim of the next meeting. A good sign is the keen interest among so many students, as evidenced by the many questions and additional informal conferences. We hope that these dialogues can be a tremendous chain of events for our entire seminary family.

PSALMS BECOME SONGS OF TODAY

In this exciting age of revival and renewal, everything, but everything, is being scrutinized. One of the runners that has most recently joined the race toward relevancy is sacred music. For hundreds of years the melodic tones of Gregorian chant had issued forth from choir lofts all over the world. But when the vernacular was introduced, it soon became apparent that chant would have to go, to be replaced with music more compatible with the English language.

A few brave souls have managed to blaze singable trails into this unexplored wilderness of American Sacred Music. We are all familiar with the psalms of Fr. Joseph Gelineau and the "American Mass Program" of Fr. Clarence Rivers. And now a Jesuit seminarian named Paul Quinlan has joined the ranks of this select group. He has recently released a record entitled "Glory Bound" which is a collection of fifteen sacred folk songs written and accompanied by him. The songs take their inspiration from the biblical psalms and in general follow their individual themes and spirit.

We have heard better voices than Paul's, but the message that his songs portray is alive and clear to our young ears. Today's youth lives in a world of folk music and guitars. Any parent will testify that a teenager who has trouble remembering his home address thinks nothing of memorizing seemingly endless folk songs. Mr. Quinlan, in an effort to make the psalms more understandable and inviting, has adapted them to the American folk tradition, with the result that he is reaching many people who would otherwise be deaf to the message.

We asked our own musical expert, Fr. Rose, to give us his opinion of "Glory Bound", and we were happy to see that his criticism was similar to ours. He thinks that the "folk psalms" of Mr. Quinlan are much more likely to appeal to the modern American than original Hebrew melodies.

Father went on to say that Mr. Quinlan's message, though essentially the same as that of the biblical version, and his folksong arrangement have made the psalms much more meaningful. He feels that these adaptations can lead people to a greater appreciation of the original psalms.

During our discussion, Father

suggested the possibility of a Seminary Psalm Festival later in the year. So keep your eyes and ears open for further information.

Dave Hanley II College
Bill Dilla I College



Saturday, November 27, was a busy day at Marywood Academy. On that day 250 priests, sisters, students, and lay adults representing Young Christian Student organizations from Catholic high schools

Young Christians Go Committed

throughout the state learned what it means to be Christians. Among those present were five seminarians from St. Joe's: Ed Swart, Carl Shangraw, Bill Block, Gerry Tygielski and Bill Kelly, as well as Fr. Ancona. We had come together for a YCS convention and "Day of Commitment."

The big day, which began at 9:00 a.m. with a short get-acquainted period, served to show us what real Christian unity and membership in the Body of Christ is. There were talks by Fr. Robert Keller of Saginaw and Sr. Lawrence Marie, O.P., telling us the joys of living Christ

and letting our lights shine before men. After each talk we had small group discussions to help us better apply the topics to ourselves. We also had a hootenanny and a personal encounter with Christ through our "Family Album" of Scripture.

The highlight of the day was our Mass at noon in the all-purpose room of St. Stephen's School. Fr. Keller took great pains to make this Mass as personal and yet as family-centered as possible. Gathered around the altar were all 250 of us who were taking part in the program of the day. In place of the customary organ music, the accompaniment for our lively hymns was provided by guitars. The homily was supplied by four girls offering their talents



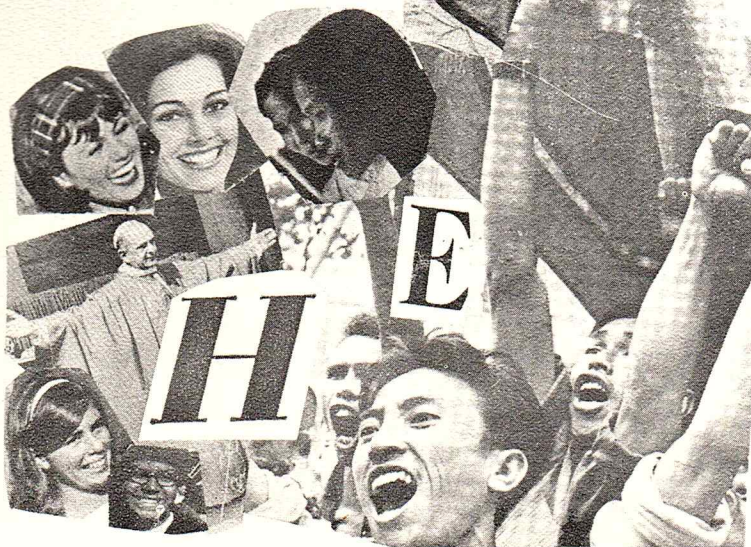
Fr. Keller anoints modern Christs to remind them of their new life.

using interpretive dancing portraying our offering of all our joys and sorrows to God. The personalization of the Mass and the unity of those present was assured by our active participation in ALL parts of the celebration, and the use of our own names in the giving of the peace greeting through the handshake and

in the distribution of Communion helped. Everyone certainly left the sacrifice filled with Christ and ready to go out and live Him.

At the end of the day we were all anointed with blessed oil to remind us of our initiation into the family of God through baptism and our renewal and widening of this family membership through Confirmation. We left Marywood about 5:00 p.m. with a song on our lips and in our hearts, ready to go out into the world and live as Christ and to let our lights shine.

Carl Shangraw III High
Edward Swart IV High



Return Requested

This Is His Glory

In a series of meager attempts at teaching CCD and by my general observations, I have found that most people have little real love for their religion. Oh, they may have a staunch loyalty to the Church engendered into them since infancy, but not a real, active, living grasp of their faith. It has been said that "being religious" is not defined as how much we give to God - how many novenas and rosaries we say, how many Masses we attend, or even how much we know about God. On the contrary, our amount of religiousness is measured by our appreciation of and response to the goodness, glory and loving care which God has for us.

We see this goodness and loving care of God throughout salvation history. It is found in God's continual effort to bring us to a personal encounter with him. When he created us he arranged it so that he could communicate with us directly. However, through Adam and Eve, we severed this priceless link. Imagine cutting off personal contact with God himself!

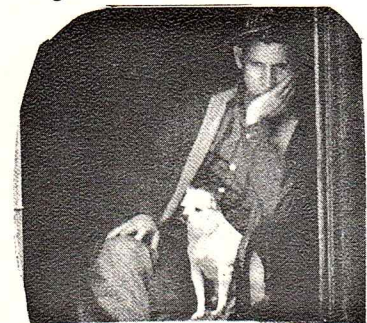
Even though we had turned him down, God persistently strove to reestablish this personal contact. For thousands of years he diligently laid the ground work. Using the patriarchs, the kings, and the prophets of the Old Testament, he prepared the way for restoring us to a position where we would be capable of experiencing him and not simply stand at a distance, observe him, and learn about him.

His tremendous longing to achieve this became so intense that it resulted in the Incarnation. He, God himself, came to earth to experience our life as we experienced it and to have us experience his life. What a glorious exchange! But God did not stop here; he decided to remain on earth so that he

could offer this exchange to all of us. To me this is God's glory.

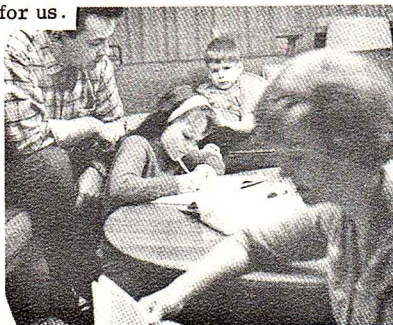
He said that he would remain here with us for all time, not merely watch us from heaven. He accomplishes this encounter through signs - principally in the sacraments, Mass, and the Church. Since we Christians are the Church, he is with, indeed, within us.

He is here for us to experience his wonderfulness and to bring us eventually to complete personal,



warm, loving union with him. He is with the council fathers, with us at the office, at school, recreating with us and our children, suffering with us in the slums, marching with us in places like Selma, doing housework with us, fighting and dying with us in Rhodesia, Cuba, Santo Domingo, China, Vietnam, and, yes, in the gutters and flop houses.

His Incarnation is his glory.



Grounded In Love

God, the family, the Mystical Body, society, and the seminary are all by nature communities. The realization of this fact by the individuals within the community and their efforts directed to improve the existing situation, except for the case of God's Triune family, of course, are seldom considered by the members of these groups. By becoming aware of our condition in a community, it should naturally follow that we strive to make it as perfect as we can, that is, grounded entirely in love. This awareness I have tried to stimulate with the help of a few spiritual writers on the subject.

From Fr. Louis Evelyn we read: "In God they are three who love each other. God is a community. God is communitarian. From all time God was several. They had to be several to be God; they had to be together to be themselves; they had to be sundry to be love."

From the Preface we read, "Not in the oneness of a single person" not solitary, but several, love. This community of God is nothing more than an exchange of love, a sharing of self, a communication of being. And men have been made in the image of God. They are several in God. If we ceased to be brothers, if we were separate beings, we would be made in the image of a lonely God.

That one statement of Fr. Evelyn's is quite interesting. "God had to be sundry (diverse) to be Love." Fr. Robert Johann speaks about this. He says that "being means power, and power implies otherness and opposition." Paul Tillich says that every encounter is a struggle of power with power. A person's call to community is the call to incorporate in his life the other precisely as other, so that both self and other are preserved in their distinctiveness, their diverseness.

Community does not want a fusion or absorption of personalities, Fr. Johann says further; it wants that continuous and inevitable struggle between persons to come to terms acceptable to both while compromising the reality of neither. This struggle, of course, implies love; but it must be love with power, not just good will and kind thoughts.

In other words, he is saying that the persons of a community must be themselves. But usually we believe that to be ourselves we must above all assert ourselves, free ourselves, become self-sufficient, have no need of others. The fact is, though, that we become truly ourselves, only when together with others we reach a certain depth of communion, sharing and exchange with them.

Martin Buber points out that community is not collectivity - a bundling together of individuals, armed and equipped in common, with only as much life from man to man as will inflame the marching step. But community, growing community, is the being no longer side by side but with one another of a multitude of persons. And this multitude, though it also moves towards one goal, yet experiences everywhere a turning to, a dynamic facing of, the other, a flowing from I to Thou. Community is where community happens.

However, putting theory into practice is always the most difficult part of any reform. I would like to offer some practical suggestions here, but I feel these will come about through our student-faculty discussions. In attempting to build a community, nonetheless, we must all be continually aware that we are working with persons, powerful persons. Pope John, the greatest reformer of our time, said, "See everything, ignore most things, change a few things." And in changing those few things we must realize that it will take personal, un-prompted, and at times un-noticed initiative.

This work must be done, I think, not everything at once, all the same for all, but gradually, separately. Just as there must be diversity between people in a community, there must be diversity between ages in the seminary. Unity does not mean imitation. Unity means all of the separate parts of the body working responsibly at their own particular functions to produce an efficient organism. It demands discipline, concentration, patience, and supreme concern.

We have all "gone to communion" every morning for a long time now. We perform all the rites of sharing, all the signs of brotherhood, all the ceremonies of communion: our community prayers, our community meals, our community SCAS, our community games, our community Mass. In every age of the world, in every generation of the Church, the Spirit has inspired, in one form or another, this wish to share and commune.

Now let's open the windows and let Him come!

Peter Garthe II College

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