

Recorder

Vol. 40 ('65-'66) No. 3 St. Joseph's Seminary, Grand Rapids, Michigan

Student Teachers Help Handicapped

A NEW PROJECT has been initiated in the senior house; teaching religion to retarded children. There are eight of us and we are teaching in two places: Ed Swart, Chris Shea, Mike Muszkiewicz and Mark Gardeski at St. Isidore's School; and Gerry Tygielski, John Fink, Dave Broner and Bill Block at St. Francis'.

As you might suspect, this new experience will contain many new problems and joys for us. Let me tell you about this program.

It was started at St. Francis' School by Mrs. Esther Wojczynski and Mrs. Pat Snyder thirteen years ago. They are both still leading the program with tireless vigor and are providing a wealth of inspiration to all involved.

The program at St. Francis' provided religious education to retarded children from all over Grand Rapids until February of last year. It was then that Fr. Chrusciel introduced it at St. Isidore's where he is the assistant pastor. Now the retarded children from the northern part of the city go to Saint Isidore's and the

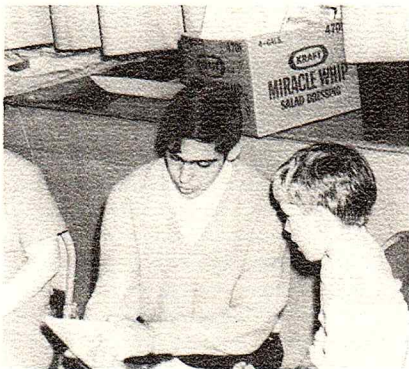
rest to St. Francis'. In all about fifty children are being taken care of. Mrs. Carl Safranski is providing the leadership at St. Isidore's.

The children we teach are unusual in a number of ways. They can not be described collectively, because each of them has his own individual characteristics that set him off from the others. They range in age from five to thirty-five and their mental capabilities determined by I.Q. standards are between 25 and 75. There is one student who could be called a genius except that nothing interests him.

Problems in teaching these children? Yes, many. The first is trying to hold their attention, for their concentration spans are very short. We seminarians have come to wonder what the capabilities of these children are. It is difficult to tell, for we have found that even though these children might know all the answers given in their catechism books, this knowledge means hardly anything to them. It will be our job as teachers to make it more relevant to them in their lives.

Will this be discouraging work? For those who are looking for immediate and tangible results: probably. But we are optimistic, and, though we are uncertain what our efforts will effect, we are hopeful.

Mark Gardeski
II College



Dave Broner helps a young friend toward Christ.

College Hears Michael Novak

On March 18 the college department of the seminary attended a lecture given by Mr. Michael Novak, author of *The Open Church*, at St. Stephen's parish here in Grand Rapids.

His talk, also entitled *The Open Church*, pertained most directly to the Church in the United States. Mr. Novak's basic idea seemed to be that in all fields except religion the people of God have undergone drastic changes in their whole way of life due to the influence of violence, technology and secularism. Religion, however, has not changed its methods and approaches enough to

keep up with the fast changing world. This was the goal of Vatican II. The Church must open up in order to become relevant to today's and tomorrow's world.

Mr. Novak seemed very optimistic about the Church's willingness and ability to do this. He recommended that in her efforts to discover better means of bringing religion to men, the Church adopt a trial

SCIENCE FAIR explodes INTO SUCCESS

AS outsiders may have noticed, there have been many changes occurring at St. Joe's this year. Now there is another great breakthrough - the science department in the high school, under the direction of Father Flickinger, has entered a science fair.

When news about the fair was first revealed in January, many wondered what they would do for a project. Since then, quite a few industrious seminarians have come up with many interesting achievements.

The following preliminary information and details about the fair had been given: seminarians could work singly or in groups of two and three; students could take a project in any of the scientific fields; all should try to work out everything for themselves, trying not to rely on outside help too much; a deadline for finishing the work was given for after Easter. Everything was going fine until word came that the fair had been moved up about one month! Then panic struck many; a few gave up. In the last few weeks, especially during the midterm break from March 11th to 13th, haste (and confusion) reigned. Despite all of this, however, there have been many worthwhile projects nearing completion.

For an inside look at the fair, let us examine some of the projects and their developers. In first year high, there are numerous earth science or geology projects. The first year also had its share of

electronics: Joe Gersch, Den Chandonnet and Charley Foley with their simulated color television; Jim Tranquilla and George Tomaszek with their radio telescope; Dave Ballantine with an electronic "Shocker". The second year students are more inclined to the biological sciences. They have plants sprouting up all over, from the science room drawers to the fire escape outside Fr. Zaskowski's room. Jim White and Loren Rademacher have been bold enough to make an analog computer to use against Fr. Bissot in geometry. And finally the third class shows its scientific achievements: a study of mice by Ron Cook; DNA by Jerry Greiner, Ray Griffith and John Martin; an attempt at artificial gems by Joe Sadowski, Tom Huver and Craig St. Martin; a cloud chamber by Rick Weronko; and this author worked on an electronic balance, or scale.

A winner was chosen from each class and a small fair was held here for relatives and for the whole community on March 20th. Then the winners went to the city fair at the Civic Auditorium March 31st to April 3rd.

Larry Lemanski
III High



(Left) Freshman James Tranquilla guns down the finishing touches on his science project. (Right) Sunday crowds view with interest the high school science exhibits

and error approach. She must be open about making mistakes in this field. In all of this he was concerned with flexibility in such things as temporal structures, liturgical rites and presentation of doctrine. He brought up another thought-provoking point when he said that we no longer have to concentrate so much on preaching the good news as showing it through our lives.

In the question period which followed his speech, Mr. Novak was asked how he thought today's seminary system should be changed to

forward the open Church - a problem in which all of us in the college are keenly interested. He answered that he felt seminarians should be taken out of the closed atmosphere of seminaries and put on college campuses to receive their professional education in much the same manner as lawyers and doctors do. This would encourage the seminarians to be much more open to the people of God around them.

It was a very interesting lecture and Mr. Novak's ideas deserve much thought and study.



Students gather around the altar as Father Rose celebrates Mass

The Christian Feast Is Celebrated By Senior Community

Since the beginning of Lent, we of the Senior House have been assisting at Mass in our own home once a week. Sound surprising? Let me explain.

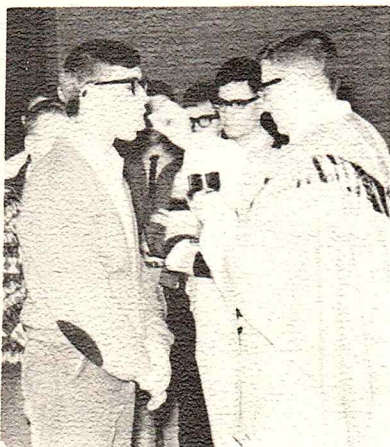
On Thursday, February 24, and each Thursday since, the residents of St. Henry's Hall have gathered in Room 4 of that building to celebrate the Lord's Supper. Fathers Rose, Flickinger, LeBlanc and Ancona have been our celebrants thus far and hopes are high that other members of the faculty will offer worship with us in the weeks to come.

One of the most impressive things about the Mass has been the sense of "community" reawakened within us. All the students have generously contributed their time and efforts in preparing the prayers, music, and even the room itself for the Liturgy. The Paul Quinlan psalms, reviewed in a previous issue of the Recorder, have been adapted by the students for use at the

Sure Enough IT'S HAPPENING

One day last February Fr. Ancona had a brainstorm. He had long wanted to give the Third Year English class a more thorough knowledge of modern American literature since they never quite seemed to reach that section in their textbook. And at last he had the answer. He organized a club, the "American Heritage Club" among the members of the third year English class.

Under the leadership of president Dan Hanley, this club has already set several committees to work procuring information on modern folk music and on some of the more famous modern novelists, play-



Christ comes to the community

Mass. Gathering closely around the priest at the altar has helped us to realize that the Mass is our community offering, the high point and center of our day, our worship of the Father with Christ.

We wish to thank the rector, the faculty, and all others who have made this innovation in the Liturgy possible.

Father Rose is the originator

Seminarians Glimpse at the Life of Christ's Sisters

A short time ago, Tom Drinan and I paid a visit to Pat Ribecky, a postulant friend of ours, who was spending the weekend at Mount Mercy Academy. We had made Pat's acquaintance last summer before she entered the convent and we were anxious to see how six months of community life had changed her. When we arrived, we felt as out of place as a couple of girls at a SCAS meeting. Our fears quickly subsided, however, when we met Pat, looking as fresh and vivacious as ever.

We asked her how she had taken to her new environment, and she described convent life as being much more livable and human than we thought it would be. After talking awhile, we came to the conclusion that we were a couple of misinformed holders of the B.C. (Before the Council) "stereotyped-nun" image, which was shattered there and then. It seems that convents are changing as fast as seminaries, if not more so.

Pat is being trained to pursue a "people-centered" vocation. She wants to get right into the thick of things and help as many people as she can in a life of down-to-earth Christian service.

Her superior, Sister M. Rebecca, informed us that research is now being carried out in accord with the Council's recent decree on religious life, in order to see what else must be done to modernize the Mercy Order. So as you can see, gentlemen, there may be some truth in Michael Novak's statement that the Sisters will soon be running the Church.

David Hanley

wrights, and so on, and displaying some of their works. In addition the club hopes to bring in (outside) guest speakers for the literary benefit of the entire student body.

Tim Brandyberry
III High

Psalm Fest Coming

As we go to press we feel that you might enjoy a peek at one of the coming events to be featured in the next issue. The Psalm Festival is coming!

In an effort to develop our own love and appreciation of the Psalms and also to bring that love and feeling to our parents and friends, several groups of students under the direction of the faculty will present the Psalms through traditional, contemporary and folk music as well as through choral readings and original art work.

and co-ordinator of the Festival. Father Zaskowski is in charge of the choral reading while Father Ancona will direct the staging and art work through the art and drama departments. Father LeBlanc will aid in the directing of vocal groups.

We hope to be able to invite parents, friends, priests and nuns to the Psalm Festival, April 30 - May 1. Oh, yes, the theme is: The unfolding of God's eternal plan - its promise and fulfillment - as sung in His own hymns and psalms. Look for it in the next issue of the Recorder.



Miss Pat Ribecky during the interview at Mt. Mercy



In the junior house we have what is known as the "hi-fi room" located in room 207. The purpose of this room is to afford not only a place of quiet study, but also a place to relax and enjoy good music. The music ranges from Beethoven to the New Christy Minstrels, or Peter, Paul and Mary.

All this stimulating music is played on Wednesday, Saturday and Sunday afternoons. We invite, of course, everyone to come and enjoy the music as long as each observes silence. We also ask you to submit any records you want played to the hi-fi committee. And then come up and listen.

David Laponsie
II High

Have you ever wondered what would happen, if, in the ancient art of courtship, the shoe were on the other foot? On April 3, Steve Frye, director of "If Girls Asked Boys For Dates", used a SCAS meeting to answer the question.

The neophyte actors, Giovano Ferro, Dennis Cichon, Walt Johnson, John Nichols and Mark McCredy turned in commendable first performances.

Perhaps the play's popularity could be attributed to the absurdity of it all. Whatever the reason, if laughter is any gauge of acceptance, the first year has scored heavily on its premier dramatic production.

WANTED:

Your Life and Death

SIGNED: *Jesus Christ*

It is often mentioned how difficult the training for the priesthood is, and how unglamorous and tedious the priestly life can be. It is not, to be honest, too appealing to the average American teenager. How to reconcile the present life of seminarians and priests with 1966 takes no little amount of imagination and courage.

But we here were fortunate to experience a movie which helped us to do just that. Fr. John Neuhaus from St. John Vianney Parish gave us a showing of "The Parable" - the excellent movie presented by the World Council of Churches at the World's Fair.

The story of "The Parable" is so full of imagery and message that I don't feel that I could do justice to an interpretation here. But the basic meaning stands out clearly enough for every Christian, and especially every priest, to be able to understand a little better what a person called Christ did for the world and why it is necessary that he be

extended to all men today.

"The Parable" is the story of the circus of life and what a clown in that circus did for the suffering members of its troupe. With unhesitating determination and direction, the clown went along and put himself with self-sacrificing generosity in the place of each performer, to do their work and to suffer their humiliation. He upset the lives of the irate public and the greedy employers, and he magnetized those he helped into following his way of concern for others. His destiny was death at the hands of those he upset. Yet as the circus pulled up stakes and moved on, there he was again tagging after it to its next showplace.

The story is, of course, of Christ's passion, death, and resurrection. It is the story of Christ in the world today.

The "impractical", "irrational", and "foolish" life of the clown is the challenge before all followers of Christ, and even more so of their leaders. In accepting the life of Christian, of seminarian, and of priest, one can't fail to include the invitation of "The Parable" in his decision.

Peter Garthe
II College



PEOPLE need people. This is also true of priests. They must live in a community; and to function in their roles properly as ministers of the people of God, they must be totally familiar with their community. The priest must become aware of the layman's world as a seminarian. The layman himself must play a vital role in this development of the effective priest.

What may the layman do? The layman has the responsibility of making sure the seminarian has a thorough acquaintance with the lay state and its complications. The seminarian must not have an unrealistic preoccupation with ecclesiastical matters because if he is to be effective as a priest in the world, he should know and understand the layman and the prevailing everyday crises of family living.

How may the layman do this? There has to be an enthusiastic dialogue between the layman and the seminarian. The seminarian should participate in existing lay apostolic groups not only during the summer, but throughout the year. The seminarian's involvement in the layman's problems will make him more aware of his role of the priest and further the development of his vocation and his personality.

Another distinct group which is very important is made up of young men and women who are not enter-

**HELP,
LAYMEN,
HELP!**

ing the clerical state and are of the same generation as the seminarian. When a young man enters the seminary, he loses contact with most of his friends. This must not happen. The seminarian must continue these friendships so that he is familiar with the thinking and reactions of his own generation. The seminarian must find the opportunities to experience the apostolate of Christian witness with a group he is a member of. Thus he has experiences with his own age group that enable him to develop and mature into a total human being.

Here we have treated of only two aspects of the development of the seminarian, but two essential ones. For "If he (the seminarian) is so secluded from his world that he becomes a stranger to it, then he has been successfully trained in uselessness." (Foreword of *Seminarian in Crisis* by Stafford Poole.)

Martin Frisovsky
I College

A RECENT ARTICLE in the March 19 issue of *Ave Maria* by Philip Scharper brings out several important points concerning the Catholic youth and the postconciliar Church. Perhaps his most basic point for our purposes is that a Catholic youth (read: seminarian) reflects the same characteristics in general as does our red-blooded American youth as a whole.

One of the changes noted in the American youth is his development from a member of the "silent generation" of the 50's to a person who is much more involved in important matters. As a characteristic, his involvement on the other hand may be second only to his impatience. The changes brought by the Council might serve as an example. The Catholic youth (seminarians included) now realizes the crying need for involvement and relevancy. He never really knew a preconciliar Church and often the changes which appear to the elder generation as "revolutionary" are considered by the youth as but a starting point toward the fulfillment of the universal Church. In an age of such rapid change, and in one also where the changes so often produce good (civil rights), youth cries out for more.

And this brings up another issue. America's youth is confronted by ambiguities on all sides. Mr.

Recently, Joe Radelet, Dave Hanley, Bill Yagerlener, Jim Hammond and I had the opportunity to interview Sister Jane Marie Murray, O.P.

Sister is a well-known and much respected expert in the field of CCD and through the years has effected much rethinking and renewal in religious education. She is presently a member of the diocesan committee for renewal in religious education and is as interesting and pleasant a person as you would ever meet.

In discussing her work, Sister brought out the fact that the need for renewal in religious education and the work on it did not stem from the Council but began many years before. It had come about by a realization of the fact that the presentation of doctrine has often not been real enough to evoke commitment. Today's young generation is hungry for God, but a God who is alive and whose call to witness is a true challenge. The passive and often negative faith presented cannot possibly evoke total commitment from today's eager and active younger generation. In her work, Sister has concentrated on the high school years.

In connection with this, Sister has organized what she calls "Teach-ins". Each weekend, a small group of nuns stays at the Dominican House of Studies and there attends talks on religious education and discusses new ways and approaches to teaching religion and fostering growth and maturity of

On the Move

Scharper describes modern youth in a condition of revolting against these ambiguities. When the Church, for example, is supposed to serve, the youth cannot accept with equanimity or with an attempt at explaining it away, the many places where the Church still seems to feel herself called upon not to serve but to be served.

Alienation is described as a second condition. Due to a feeling of being dwarfed by an immense, impersonal society, or of not being understood by it, the youth, the seminarian, feels a strong need to assert his individuality, develop and broaden it.

Indeed, his needs to be understood, to be encouraged, to be challenged, match his lofty aspirations.

Joe Radelet
II College

faith in the students as they grow and mature.

Sister Jane Marie further emphasized the inspiration given by priests who live this dynamic faith and manifest their total commitment to it in their appeal to today's world as Christ appealed to the people of his



Sister Jane Marie listens intently in RECORDER discussion

time. We need clergy who understand the world as well as, if not better than, the world understands itself. A basis of Christianity is love of neighbor and of the world. God so loved the world that he sent his Son who in turn sends us. Christ went out to the people. He preached in the temple, in the public places, in the streets. Nowadays, too, the representatives of Christ must close the ever-widening gap between the Church and the world by going out to the people.

Al Grabinski
II College

Color Her Barbara



Mrs. St. Denis exhibits a risen Christ to the senior students

ON March sixth St. Henry's Hall received a visit from one of the area's leading artists, Barbara St. Denis. She spoke to us on religious art and displayed many striking examples of her work which she had brought from her studio in Muskegon.

Mrs. St. Denis got her start six years ago when she opened an art center in Grand Haven. There she first picked up techniques in sculpture and teaching herself, she experimented and developed to the point where she is today. Much of her work consists of sand sculpture, which is the formation of plaster statues from a mold of wet clay. She also works extensively with glass and does some painting.

Barbara St. Denis began her work in the field of secular art. However, when she moved her studio to Muskegon three years ago, Fathers Sheehy and Dannemiller asked her to do some religious art for them. Once started, she became more and more interested and involved in Church art so that now half of her art is of a religious nature. As Barbara mentioned, once you get into religious art, you can't get out. It becomes an apostolate for you. She entered this new field with an open mind. She immediately set out to contact as many priests as possible and to attend religious conferences to increase her knowledge of the liturgy and theology which would be the source of her artistic creations. As she made this research, she began to realize that the religious art in use in our churches was inadequate and that just because a symbol or image was meant to represent something Christian didn't automatically qualify it as good art. She was convinced that contemporary art forms should be used as much as possible in Church art. Her convictions are exemplified in the work she is doing for St. Raphael's Church in Cope-lish and Savior Lutheran Church in Grand Rapids.

Barbara St. Denis looks on her ability as a God-given talent. She believes that she has an obligation to give this talent back to God by giving lectures, sponsoring art shows, and bringing joy to individuals through her own art. We sincerely thank Barbara St. Denis for her visit and the wonderful boost she has given to art projects here at the seminary.

Joe Carmody
I College

The Genius Of The Apostolate

At a time when the issues concerning priestly training are so much in debate, Fathers Paul D'Arcy and Eugene Kennedy have presented a book on this topic written with both authority and vision. The two psychologists make their point clear from the first pages: the genius of the apostolate is centered in well-trained and mature priests. They go on in a tone which is both direct and understanding to explain how a person may grow to this maturity from his days as a candidate for the seminary, through seminary life, and finally as a priest.

Relationship is presented as a key word for an atmosphere of growth and a sign of a mature man; relationship between students; between a person and himself; between student or priest and the rest of the world; between subject and superior. For all these, "Trust, understanding, constancy and a correctly understood leniency: these seem to be essential elements for an atmosphere of growth." (page 123). Or again from another angle: "A vocation is deeply personal and it grows as the person grows in his contacts with other mature individuals." (page 34).

The authors first state in the introduction that growth in Christ must come from within a person. By discussing growing people and not merely abstract problems, they present a skillful argument as to how this growth from within is possible. It is left largely to the reader to deduce why this is necessary. This is a fine book for those who want to keep pace with the changing seminarian and priest.

Joe Radelet
II College

Recorder

EVERYBODY Loves Thursday Night

AS the second hand completed its revolution and the clock struck 7:15, the sound of engines broke the silence and a cavalcade of six cars pulled out of the front drive; their destination - Calvin College. It was March 3 and the cars carried forty connoisseurs of folk music, all residents of St. Henry's Hall, going to see the New Christy Minstrels.

We arrived at the campus just six minutes after we left, exactly as Father Leo had prophesied. But then, after a thirty minute safari through the jungle terrain surrounding the beautiful campus and after fording two muddy streams, we finally reached the Knollcrest Field-house, where the program was staged. Alas! Over two thousand Minstrel fans had beat us to it.

Finally, a few minutes before program time, we found seats in the spacious new auditorium and then the fun began! In no time at all

the lights were dimmed and we were all filled with the spirited, heart-pounding strains of "Sail-On-Freedom". For the rest of the evening everyone was caught up in the magic of the Minstrels' music.

After the program, a few of the students were lucky enough to have a little talk with the New Christys. We all had to agree that it was quite a night.

Dave Broner

IV High

OTHELLO Impresses Our Critic

To what extent will an actor go to make his characterization vibrate and explode with life? Laurence Olivier has gone beyond normal limits to renew in movie form *Othello* as a masterpiece equal to the power of its writer. He has, in his leading role, cut off conventional styles of Shakespearean acting and has contained his whole self, his view of the Negro, and contemporary moods and emotions into the inner soul of *Othello*. He lives on in a naive innocence as the diabolical Iago - portrayed superbly by Jack Finlay - drives black fears and doubts into his increasingly disturbed mind. Quickly he changes from calm serenity to the height of near insanity, prodded on to the murder of his white wife, Desdemona, and by the insane lies of his trusted valet, Iago. Quick is the change, and yet he does it in a way that is credible even to the critical eye. Olivier contrasts *Othello*: from his charcoal black skin outlined in brightest white even to the portrayal of his innocent faith and trust in contrast to the satanic hate and disloyalty of Iago. He sets himself apart and even his make-up, which appears grotesque at times, makes him all the more out of touch with reality. Intentional or not, these little things add strikingly to the horror and tragedy of his situation.

Using a stage setting of the National Theatre of Great Britain, this movie loses the strength of nature by repetitious scenery with a rather lifeless quality and poor sound effects, as few though they were. However, these are small things that could be expected in the filming of a stage drama.

Part falls into plot, life falls to death as a Shakespearean tragedy excellently unfolds itself - *Othello*.

Gerry Tygielski
IV High

It is not difficult to write a review of this book. What is difficult, however, is to avoid repeating what so many others have expressed. What I propose to do is to develop one good reason why a reading and discussion of this fine work can be of great value as an aid in dialogue with one another as faculty members and with the seminary students.

We at St. Joseph's are undertaking a long hard look at our program and are continually making many changes and adjustments in updating and reevaluating our system. This has been and continues to be an exciting challenge for us all.

Students today are greatly involved in and concerned about the work of the Church and their need to be well trained for the ministry. They are men who want to be informed; they want to question; they want responsibility. Students today read more, talk more, and criticize more. They do this not in a spirit of rebellion or disregard of the old, but in the spirit of renewal which is so vital to them and the Church. They want to be heard, and most of all they want to be understood. Also they want to sincerely understand the faculty and learn from them. It is for this reason that a "dialogue" program has been set up between the faculty and the older students on a formal basis and also why the counseling program is being enlarged.

Father D'Arcy, M.M., and Father Kennedy, M.M., in their book *The Genius of the Apostolate* have given us a work that is loaded with thought-provoking questions that can be a fine basis of dialogue on matters so vital to seminary work. An honest and frank discussion of this book cannot but help to achieve at least a sound beginning in the goal of all dialogue - understanding!

Fr. Joseph Flickinger

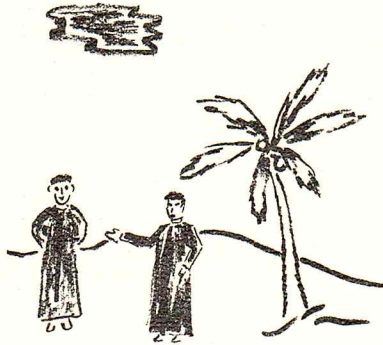
CALIFORNIA

DREAMING

AS if in answer to the call to "go west, young man," two of our alumni are now basking under the beautiful, warm California sun. Surprised? You might well be because this is the first time in the history of our diocese that anyone has been sent to California for major seminary training. The big reason for the switch is the excellent training in Spanish which the seminary offers. Through the letters of Paul Thieffels and Dale Greiner we have gleaned a few facts and highlights of their new life.

Situated atop one of San Diego's high hills, Immaculate Heart Seminary affords an excellent view in all directions. To the right is San Diego proper, and straight ahead is the beautiful blue Pacific. Private residential areas and recreation spots also flank the site. Sun, sand, surf, palm trees, flowers galore, swimming pools - what more happiness?

The theologians take all of their classes at the seminary building and the philosophers go across the street for classes at the College of Men of the University of San Diego. The university itself is small as universities go, with about 1550 registered students. The curriculum at Immaculate Heart is much the same as that for any theological seminary, with the exception of the Berlitz Spanish course - the specialty of the house. In all classes the teachers are well-qualified, and Paul and Dale feel that classes are interesting and very worthwhile.



Keeping in step with "seminary agiornamento," our two friends feel that their rule is well-adapted to their age and situation and that their faculty is actively interested in the seminary. Also the relatively small student body (64 men) makes for a real spirit of community and brotherhood.

We wish the best of luck to Paul, Dale and all future Californians!

Dylan Thomas: CHALLENGING MISTER

I first came to learn about Dylan Thomas in New York a few years ago through the forceful performance of Alec Guinness in the play *Dylan*, and since then I have always been curious about just what made this unusual poet tick. I took up several books by and about Thomas and since then my interest has gradually turned to fascination.

The story of Dylan Thomas in many circles has become somewhat legendary. Born in Wales in 1914, he stayed in school through eighth grade. At the age of nineteen he sheepishly presented some of his most profound works showing even then the contrasts between their challenging frankness and their flowing lyric beauty. They attracted immediate attention.

In 1937 he married Caitlin MacNamara and had two children. He detested World War II and some say it affected him greatly. His marriage was marked with turbulence (his propensity for women and beer, along with his carelessness about financial matters caused Caitlin to distrust and fight him openly) and yet they both attested to their strong love. In October, 1953 during one of his poetry reading tours of the United States, he died suddenly of brain damage due to his excessive, life-long drinking.

Throughout his poetry the themes of birth, copulation and death are constantly intertwined. These are depicted in a somewhat less violent and more intelligible way in his late poetry. Throughout his works his imagery and careful choice of words remain striking. Such poetry as, "Do Not Go Gentle Into That Good Night" and "Fern Hill" are famous examples displaying Thomas' amazing genius.

Thomas himself said, "All these poems, with all their crudities, doubts and confusions, are written for the love of Man and in praise of God, and I'd be a damn fool if they weren't." The contrasts in this life between his longing and his weaknesses, in his works between their beauty and their cruel insights, in his observations



between divine purpose and human frailty all seem to cry out for the attention they deserve.

Joe Radelet - II College

Carousal of arts

It is very evident here at St. Joe's this year that there is a greater awareness and interest in the arts. An imaginative and lively Arts Committee may take most of the credit for this. Although the center of this activity has been the senior house, the juniors are now forging ahead with ideas for projects of their own.

Large, colorful banners with religious themes now enliven the senior lounge. Smaller banners also having meaningful scriptural motifs brighten individual students' rooms. Prints of famous paintings, rented monthly from the Grand Rapids art museum, are displayed in the classroom corridor of St. Henry's Hall. Many students show their creative talent in making pop art pictures with relevant themes such as civil rights, brotherly service, peace, the Mystical Body, and a realization of the needs of others. Local artists such as Aquinas' Sister Lois and Muskegon's Barbara St. Denis have given us lectures on the history of art and myriad examples of meaningful Christian art. We feel that this is a good beginning. The scope of art, however, is much larger. It is necessary for us to broaden our interests to other areas of the art world.

An opportunity to do this was presented in the annual week-long,

March 27 to April 3, Carousal of the Arts at Aquinas College. Aquinas has been and should be a center of cultural achievement for the Grand Rapids area. The events of the Carousal week provided an opportunity to acquaint the collegiates with the fine arts. The idea was to present Aquinas' own talent in the different media of art, and to be supplemented by outside talent. The variety of activities included drama, lectures, discussions, the dance, art and song.

The rector gave our own college men, who are taking two of their classes at Aquinas this year, permission to attend any and all of the nightly events of Carousal week. We enthusiastically seized the opportunity to better ourselves and to meet new people and see new faces. All the performances were held in the auditorium of the beautiful new Wege Center activities building on Aquinas campus.

On Sunday evening the Music department presented a piano concert which included MacDowell's "Concerto No. 2" and Barbeli's "Souvieneers".

A colorful program highlighted the Monday night activities. Sister Lois of the Art department gave a

lecture "Pop, Op, Top: What is Contemporary Art?" Her numerous examples, commentary, informative and vivacious personality made this a highly enjoyable evening.

Music filled the Center on Tuesday evening. Outside talent in the form of the Michigan State Jazz Band had the audience in a really swinging mood.

On the bill for Wednesday night was art in the form of drama. Members of the Oral Interpretation class, including one young nun, gave dramatic readings from such works as "Androcles and the Lion", "A Raisin in the Sun" and "Long Day's Journey Into Night". The acting class presented scenes from various plays. Something that most of us were not too familiar with was the dance demonstration also by the acting class. Do I mean to suggest that none of us had seen much dancing before? This is hardly the case. The program was one of dramatic interpretative dancing to such powerful songs as "The High and the Mighty" and "Exodus".

An intellectual program was presented on Thursday evening. A panel discussion was held on Teilhard de Chardin's book "The Phenomenon of Man". Both faculty and

students offered comments and personal insights to try to give a greater understanding to this work.

The Michigan State Promenaders entertained the audience in Wege Center on a cold Friday night. These nationally celebrated artists were first organized in 1946 and have since been on tour at numerous colleges and universities. The group is composed of both undergraduate and graduate students, presenting the best in folk and square dancing.

Saturday proved to be a tremendous experience for all of us folk song enthusiasts. "The New World Singers", an example of Aquinas' own fabulous talent, entertained a packed house with their large repertoire of folk and pop songs. The "Christom Dennis Trio", a jazz combo, shared the bill. Standing ovations and encores rewarded the youthful groups for all their intent hours of practice.

The week-long activities ended on a musical note. The Aquinas Chorus and ensemble presented a concert of varied madrigals, spirituals, folk and popular selections.

The Carousal of Arts proved to be a great success for Aquinas College and a tremendous experience for all of us. Interesting ideas, new-found friends, and a bit of night life - all in one exciting week.

Return Requested

HERE WE ARE, Father!

THE dreams of a young boy on entering the seminary are naturally on the priesthood. As time goes by his motivation and vocation decision depend to a large degree on the growing realization of what and who the priest is. The problem, however, is that often the priesthood seems too far distant, and the seminarian may find himself spending many years in uncommitted hesitancy with a lack of stimulating challenge before one day he is forced to decide on his definite vocation.

Many of us have felt that it would be of great benefit to us if there were a closer contact between parish priest and seminarian during the school year. The life of studies and routine can easily push goals in the background. It is during this part of the year that the student's motivation should develop by an occasional reminder of what he is striving for. The Decree on Priestly Training from the Council states that "all priests are to look on the seminary as the heart of the diocese and are to offer willingly their helpful service." Such service at first might simply mean more contact.

Anything to create the feeling that the seminary is the place where priests and seminarians can get together casually and often would be the ideal. The sharing of the experiences and problems and joys of the priesthood would be a good stimulus for concern by the seminarians and a very practical help.

The mutual advantages of understanding and encouragement and unity would be three results of closer ties between priests and future priests. So for whatever the reason, whether it be for a talk, a discussion, or simply a game of cribbage, we welcome you back, Father!

Pete Garthe, II College

After the Counseling

IN the past five months we here have experienced something which has undoubtedly changed our lives. That something is a greater openness in relating to one another. There are many reasons or causes for this, but perhaps the greater single factor involved is the psychological testing which we seniors went through. Speaking from a purely personal basis, but at the same time knowing that others think the same way, I feel that the results of the tests showed me the same things that both I and others already knew, and also pointed out things which we didn't know. The problem, however, is that we still put up fronts trying to hide the "bad" and emphasize the "good" in ourselves.

Now the point is this: Why should we continue to put on these facades when others can see right through them? And, secondly, why should the test results be a big dark secret when it is a fact that we can help one another with problems? I don't mean that the results should be publicized indiscriminately but rather that open discussions with a few select friends could be most beneficial. After some deliberation, we reached an answer to these questions.

In order to begin breaking down barriers a couple of men had the test results read to a group under the direction of one of the Fathers. Afterwards everyone freely took part in a discussion on the person and his report. Those who had the same problem or the same good point said so. Those who once had the problem gave advice on how to overcome it. Some points in the results were emphasized by those who had noticed them. Much encouragement was handed out all the way around in these "group therapy" sessions, as Dr. Cryns, our psychologist, has called them.

The important thing about this, however, is that it didn't just stop dead after the one time. There are group meetings in which each one has the opportunity to hear his personality discussed. There is no bitterness, no cynicism, just straightforward, open talk which has carried over, to a certain degree, into our informal gatherings in the lounge.

A step has been taken. An enormous amount still has to be done. And it will be done. There is less reason now for closing ourselves off from one another.

Randy Cirner, I College

WHERE HAVE ALL THE YOUNG MEN GONE?

PICTURE this scene if you will. Entrance examinations at the seminary are only a few weeks away. The pastor decides to devote half of his Sunday sermon to a vocations talk. The sisters in the school suddenly began picking out likely prospects and giving them the old vocation workover. They've also lined up a few missionary priests and sisters and maybe even a diocesan priest or a group of seminarians to come and deliver the vocations pitch complete with movies or slides. Is this the way to gain vocations? I don't think so.

Let us take a deeper look into vocations. A vocation to any walk of life is developed over many long years. It begins long before the person actively thinks about it. Most people actively consider a religious vocation in junior high school, but the decision they make here will depend upon their concept of the religious life in terms of the priests, nuns, and brothers they know. Their view of the religious life is often the view of their parents, lay teachers, relatives and friends. This is where we must nourish vocations.

Young boys and girls, like all people, look for and deeply appreciate the understanding and sincere interest which someone older shows for them as individuals. We all know that there are many misconceptions about the religious life.

Oddly enough I find that much of this is the fault of priests, sisters, and seminarians themselves. Basically we present two pictures. First of all the young observer may think that we are stuffy, dictatorial, and lacking in any real warm personal relationships precisely because our relationship with him is stuffy, dictatorial, and cold. Perhaps we present the second picture because we feel that the first picture is true and that it is unappealing. The second picture is this: the religious life is a ball. The main occupation of seminarians is athletics. Priests are carefree, perpetually happy people who spend their entire lives piously taken up into the seventh heaven.

Young people aren't looking for a subhuman vocation. We must be open and honest with them. We must develop deep understanding, loving, interpersonal relationships with them. We must, in effect, share our lives with them, all of them, regardless of whether or not they enter the seminary or convent.

Once we have accomplished this, which will by no means be easy, we will no longer have to single out a few shy, self-conscious, introverted boys and girls whom we consider as good material and proceed to funnel our religious propaganda into them. They will have a more realistic idea of the priest's or sister's life and they will be able to accept freely it or another vocation. In any event, we will have a more mature Christian community served by more mature men and women in the religious life.

Jim Hammond, II College

The Lateniks

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