

WHAT BLOWS???

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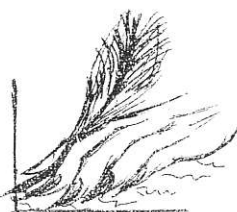
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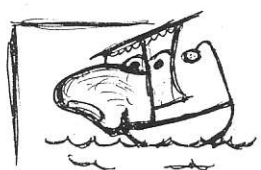
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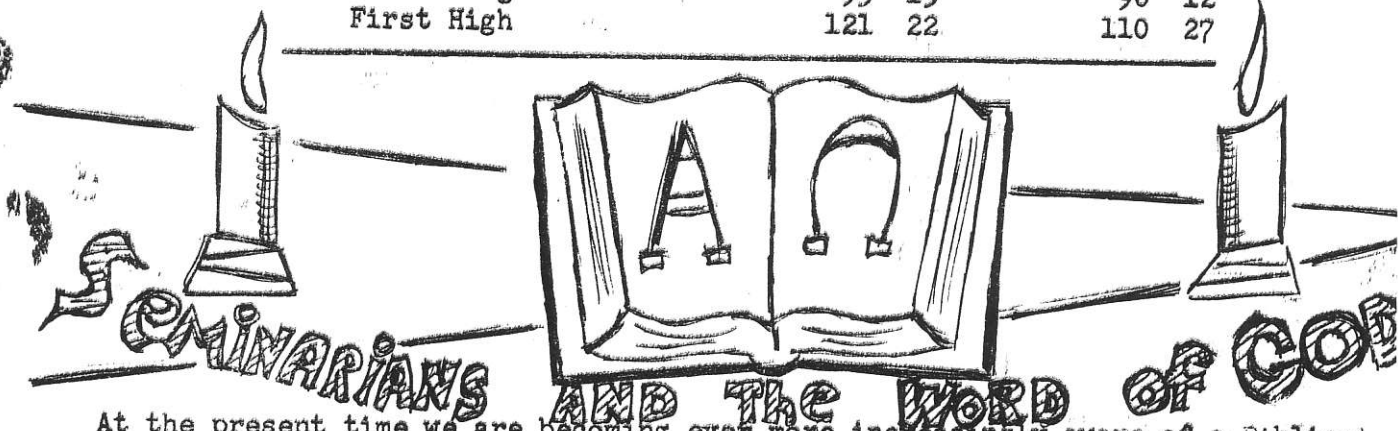
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HANSEATIC LITERARY LEAGUE



Opening Day Statistics

Total enrollment at S.J.C.	1959 397	1960 400
Students at Bishop O'Dowd	---	17
Maryknoll students	59	55
Oldcomers	246	249
Newcomers	151	151
High school students at S.J.C.	315	308
College students	82	92
<hr/>		
Classes:	1959	1960
	SJC MM	SJC MM
Sophomore College	28	39
Freshman College	54	53
Fourth High	40 10	40 7
Third High	59 14	68 9
Second High	95 13	90 12
First High	121 22	110 27



At the present time we are becoming ever more increasingly aware of a Biblical renewal throughout the Christian world. The Holy Father's intention for November in the Morning Offering shows the Church's deep concern to restore the Scriptures to their rightful place in Christian family life. Soaring Catholic Bible sales indicate the generous response of the faithful to Rome's invitation to read and study the Word of God. But what is it that makes the Bible so different from all other books? What, indeed, is the Bible? And what should be our attitude, as Christians, and especially as seminarians, toward the Bible? This series of articles in The Blow will suggest some answers to these important questions.

Part One: The Bible - The Living and Life-giving Word of God

There is something about the Bible that sets it apart from all other books. The Church has treated the Holy Scriptures as a sacred Book because it is her traditional belief that it is the living Word of God, that in some way God is present in Scripture. Accordingly, we refer to the Book as the "Holy Bible." We treat it with respect and love. Especially do we honor the Gospel at Solemn Mass with lighted candles and with incense; no one less than an ordained deacon may proclaim it publicly.

Because of their strong attachment to the Bible, the early Christian martyrs were willing, even glad, to face beast and flame rather than deliver the sacred books to their enemies. The same devotion to the Scriptures compelled countless monks to toil in unheated and poorly lighted scriptoria to preserve the sacred text for the future generations. And it is this love of the Bible that makes it the best-seller in almost every language that man has learned to write. All this devotion to the sacred text stems from the fact that it is the "living word of God."

(cont. pg. 19)



By Art Carrel

to re-establish a balance between anima, animus, and spiritus.
 Q. Oh. How is that? (Conrad was now in what I later found out was a full backwards bend. It may have helped his digestive processes, but it made my hearing difficult.)

A. The exercises re-establish the balance by enabling the man to gain perfect control over every muscle of his body. No longer will an itching nose disturb your concentration during prayer. The speech-giver can order his leg to cease shaking. Once the body has been thoroughly subordinated to the ends of the soul and mind through discipline, the soul and mind may take flight. (Continued on pg.)

The Father Braun Story

by Mike Joyce

My assignment was Conrad Graber, not all of him. Just his yoga antics.

Yoga exercises were beginning to "catch on" on the college campus. It being a traditional "dry current" in the area, I was sent for an interview with the weight-lifting expert. (I arrived a short respite on my way to Father Massey and Kugler later on.)

The door to the weight-lifting room was closed. I opened it. "Who are you?" I asked of a figure on his head in the center of the room. It was Conrad.

I heard no response. I raised the issue. "What are you doing?" In a silence. I challenged his silence. "You are Conrad Graber?"

"Yes." The voice was still a bit strangled. It sounded like Conrad upside-down. He lowered himself and stood upright. It was Conrad, right-side-up. The interview began.

Q. How long has this been going on?
 A. Ever since an article this Spring in Whiles magazine, I have been interested in the Christian use of Yoga exercises. (Conrad slipped to the ground and sat on his heels.)

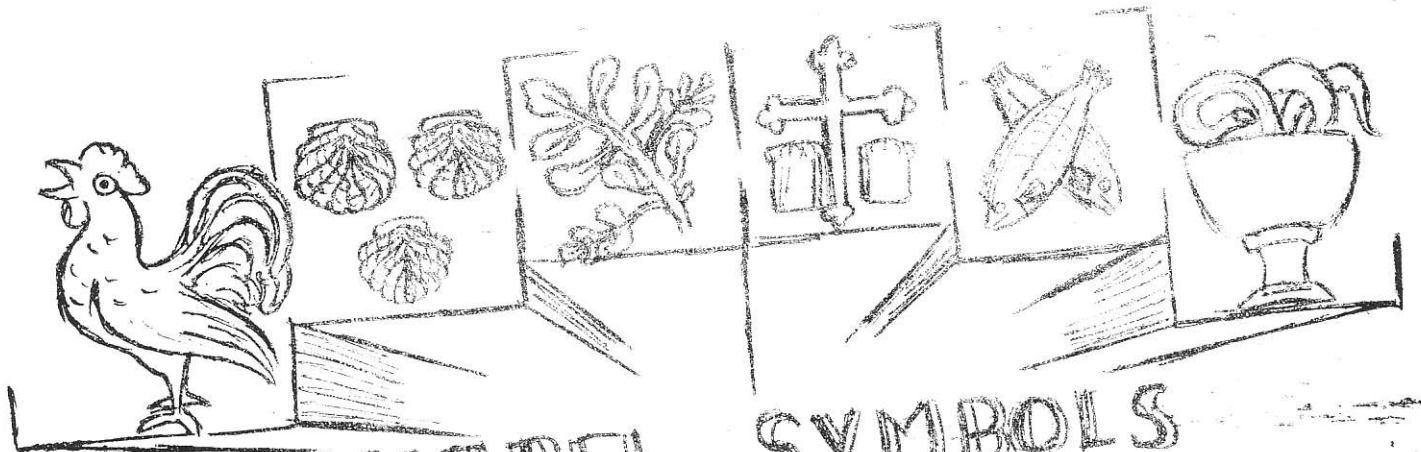
Q. What did the article say?
 A. Yoga exercises, it said, are beneficial both directly to one's physical being and indirectly to the pursuit of one's spiritual life. It aims

As little brother Joe and big brother Tom walked down the courtyard during the first week of school, a figure, known to little Joe, cast his shadow over them. Little Joe whispered to big Tom, "Who's that priest that just went by?"

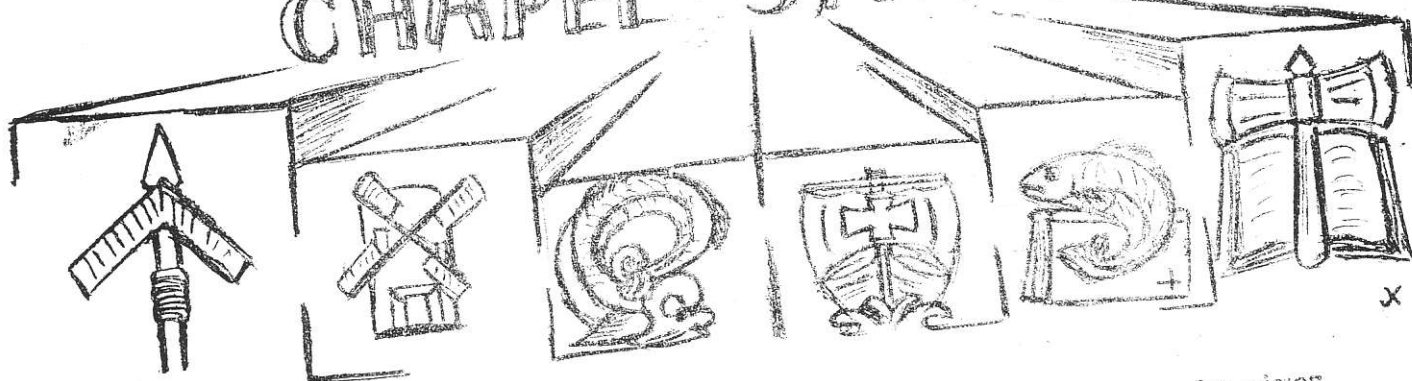
"Huh? Little Joe, don't you realize that's Father Braun, the new college prefect of discipline? It's a good thing you asked! Watch out, he knows all the tricks! He studied for six years under the Jesuits before he entered St. Mary's Seminary in Maryland. With Jesuit training and seminary experience, he knows what's coming off."

"But big Tom, since he was a seminarian, he'll probably enjoy our fun."

"Ha, little Joe, anyone can tell you are a six-labner! Do you realize how tough he can be? In the late '30s, he was studying in Rome, and it's rumored that he started an anti-Fascist underground movement at the North American College! (ed. I don't know how true this is.) Things got too hot in late 1939 even for a "neutral" American, and he returned home to be ordained in Baltimore. Also, little Joe, he lived for eight years in a Baltimore parish. You know how hard it is to control the wild CYO groups, the rampaging Mothers' Clubs, and the militant K of C men! Why, I'll even bet this bustling pressure of his Eastern parish was one of the reasons he threw aside (Continued on pg.)



CHAPEL SYMBOLS



A symbol is a three-dimensional sign. Where an ordinary sign merely gives information or a command, a symbol tells a story. The church was prophesied in symbols: the house built upon rock, the one fold, the net full of fishes. To teach her people she uses symbols as ashes, water, colored vestments, even stonework. The twelve symbols above the Stations in Saint Joseph's Chapel, for instance, present ample material for meditation on the Twelve Apostles. All twelve may be seen from any part of chapel for their order is reversed on either side.

The first symbol on the epistle side of the chapel above the eighth station is a rooster, bluff St. Peter's symbol. It is a blunt warning against the type of pride that comes of too much self-centered confidence.

The second symbol is that of three scallop shells, representing faith, hope, and charity. These shells are the symbol of St. James the Greater. During the Middle Ages, pilgrims wore a scallop shell of their cloak to signify that they had made the arduous journey to the Saint's shrine at Compostella in Spain. Some medieval pilgrimages have been called 9/10 vacation and 1/10 devotion, but that could hardly have been said of Compostella. Compostella is hot, rugged and mountainous. Yet pilgrims came in thousands. They had greater reverence for a man who had merely preached Christ than the modern world has for Christ present in the Holy Eucharist.

The branch of a fig tree recalls forthright Nathaniel. When Nathaniel first met Jesus, the Lord said "Behold, a true Israelite, in whom there is no guile." Nathaniel had heard of Jesus and Philip, but had never met Him. Now Nathaniel was a man who judged for himself. Modestly he asked, "How do you know me?" Jesus replied, "Before Philip called you, when you were under the fig tree, I saw you." Immediately, convinced, Nathaniel said, "Rabbi, you are the Son of God, you are King of Israel."

The next symbol, two loaves of bread beneath a cross, refers to St. Nathaniel's friend, Philip. Philip witnessed the multiplication of the loaves and was among those who accepted Christ's teaching in the Bread of Life. The reward and price of his trust was death on a cross in Phrygia. The crucified Christ won redemption; the resurrection made known the resurrection.

(Continued on page 16)

CHAPEL SYMBOLS Continued:

St. Andrew shared Philip's privilege. After bringing knowledge of the Savior to Russia, he, too, faced death upon a cross -- an X-shaped cross. He knew full well what the torments of crucifixion would be: the gradual suffocation, wracking thirst, the wrenching of limbs. Yet he smiled when he saw the crossed beams: he was ready, he the first of the twelve to follow Christ. Two fish form the cross in the symbol of this fisher of men.

The Emperor Domitian seems to have been a rather stubborn, obtuse man. During his fierce persecution of the Christians in the first century, he captured the Apostle Saint John. Each of his several attempts upon the apostle's life was miraculously thwarted, yet the Emperor remained unconverted. Once he ordered the apostle to drink a cup of poisoned wine. St. John must have remembered Our Lord's words, "If you take up any deadly thing, it shall not hurt you." Calmly confident in Our Lord, he raised the cup. Immediately a snake writhed up out of the cup and fell to the floor. Saint John drank the wine. It had no effect on him. The miracle did not cow Domitian; he was to try to kill the apostle again. But the story did pass into legend -- a winecup with a snake became a symbol for St. John.

The spear and the carpenter's square in the next symbol stand for St. Thomas. The spear signifies St. Thomas's martyrdom, the realization of his readiness to go and die with Christ. The carpenter's square has a more legendary background. A pagan king in India commissioned Thomas to build a castle for him. Thomas drew up the plans, but while the king was away, the apostle gave the building fund to the poor. When the king angrily demanded a reckoning, Thomas said that he had built him a mansion in heaven. This reply little satisfied the monarch until his recently deceased brother appeared to him to confirm what Thomas had said.

The windmill on the eighth shield, though sanctioned by tradition, is a somewhat misguided representation of the tower of the temple at Jerusalem. It was from this tower that St. James the Less, first bishop of Jerusalem and kinsman of Our Lord was hurled; from it he was stoned.

In the Christian era the dolphin has represented many things: love, gentleness, swiftness. It has even served as the Christian equivalent of Charon's boat, bearing souls to heaven. However, the specific reason why artists first chose the dolphin to symbolize St. Matthew has been lost in the past. Certainly he was swift to obey when Our Lord summoned him from his tax-collector's window. And he did cross the sea to Ethiopia to preach redemption, but even these are merely conjectures.

Not as obscure is the reason why a ship was chosen to represent St. Jude. He preached throughout the Eastern Mediterranean. His symbol points to one facet of his selfless, determined devotion to Christ. Sea-faring at that time could be dangerous, disagreeable, and tedious. The Mediterranean is still notorious for knocking vessels about in sudden storms. Now, of course, many tradesmen put up with inconvenience to deal in Egyptian wheat, Tyrian dye, or Arabian spices. But Jude had nothing to barter. All he had was truth, the most precious cargo ever carried by ship.

Not by chance is St. Simon's shield next, for he often accompanied St. Jude. The fish and the Gospel book recall St. Simon's journeys to bring the Glad Tidings to those for whom he fished in the sea of life.

The last shield is that of St. Matthias, who took the Traitor's place. As with so many of the Twelve, we know little of his life. Artists have assigned to him an open Gospel book and an axe -- fitting emblems of his life and his death.

These are the symbols daily before the eyes of the Apostles of Tomorrow--
In omnem terram exivit sonus eorum.

A Definition

by Mike McAlister

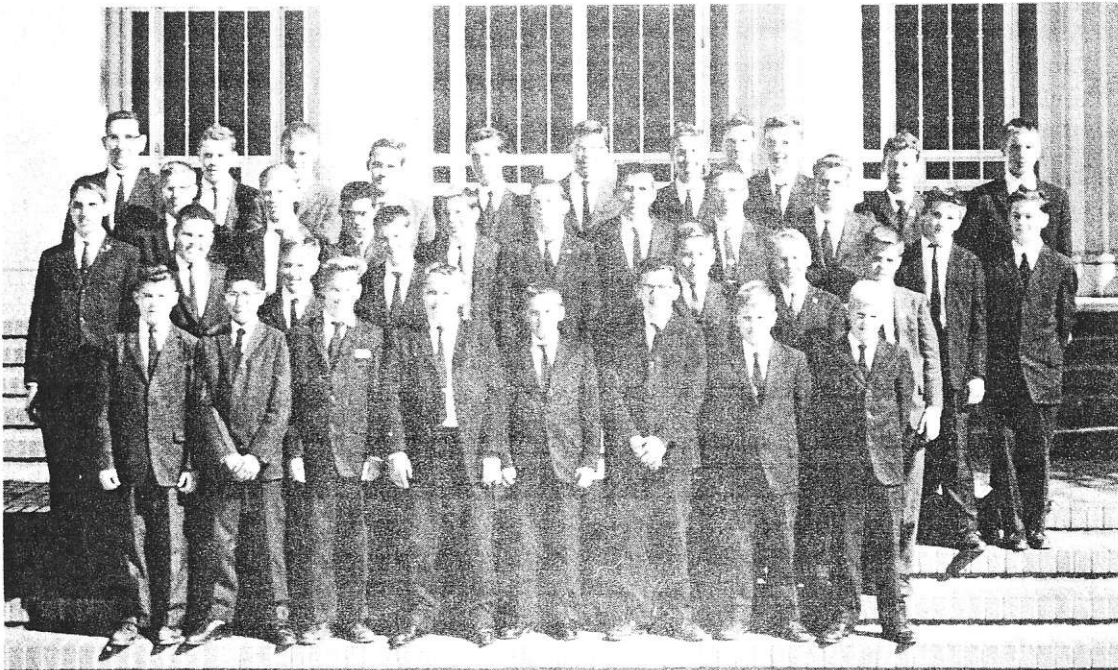
High in the deep recesses of the tower, covered with mold and spider webs, is a book indispensable for seminarians. It is the YOUNG SEMINARIAN'S DICTIONARY. It is indispensable for it is the only book known to give a definition of a six-Latiner. However, because of the acute shortage of copies of this book, the all important definition of the six-Latiner is reproduced here:

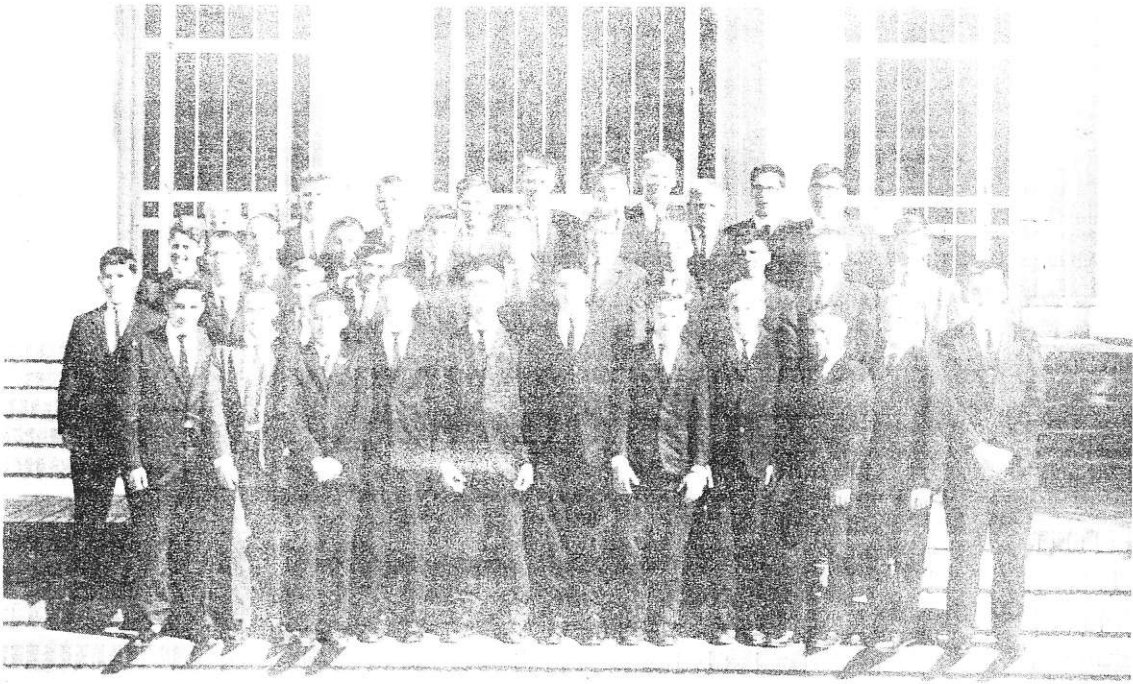
six -- La' ti ner, (sigs Lah' t' n'r) n. (from seek, originally L. sagire, "to perceive by smell," and latiner, meaning "Latin scholar." Most eminent etymologists are in doubt on the development of the word.) 1. anyone who attends the first year of a minor seminary. 2. anyone of the genus miso-secondhighus, that is "haters of the venerable second year. 3. anyone belonging to the species magnivocentis. Their characteristics can be well noted in the refectory, on the way to chapel, and especially at Peanut games. 4. Often considered a person who attracts the interests of others. Said to have somewhat the same personality as a puppy. 5. A unit of comparison; e.g. "I know that we were pretty far out when we were six-Latiners, but we were never like this."

----- six-Latinerism, sixth-latinerly, six-latinerliness, six-latinerish. Syn. Piler, Stupid. Piler, obs., a refectory term, cannot be used freely anymore because of a certain self-imposed mortification of the Poets. Stupid, colloq. and dial., usually reserved for the use of second high. (That is - six-Latiners who take geometry.

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