

Brothers

Congregation of Holy Cross



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The Holy Cross Legacy

A Lasting Impact In Schools and Institutions

Cathedral High School:

Preserving a Holy Cross Heritage

When the Brothers of Holy Cross left Cathedral High School in Indianapolis 25 years ago, many thought that the school's days had come to an end. But the brothers left something behind; something that would assure Cathedral's legacy would not only continue, but flourish. The brothers' former

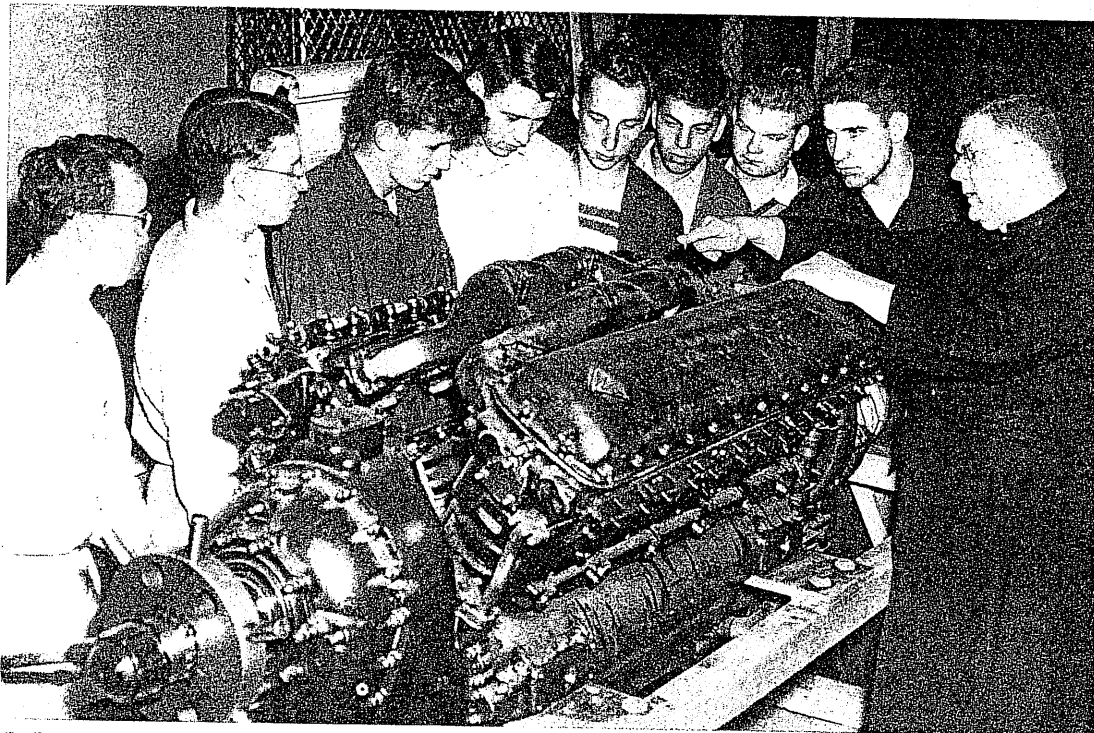
students, Bob Welch and others, provided leadership as Cathedral transferred to lay governance, re-located, and became co-ed. It was the Cathedral alumni and their families who rallied, and succeeded in keeping the school going against enormous challenges.

Cathedral High School is a thriving, Catholic, co-educational

secondary school. And while there are no longer brothers walking the halls, the school is soundly grounded in the values and traditions laid down by the Brothers of Holy Cross during their 50 years at Cathedral.

What are those values and traditions and how are they maintained? At first glance many people, such as outgoing Cathedral board

chair Michael Schaefer, respond by saying that their model for a Holy Cross education is "a guy walking around in a Roman collar." But certainly it's not as simple as that. With the departure of the brothers, Cathedral's lay board had to be



Br. Bruno Klusewitz, a familiar Cathedral figure from 1935 until 1962, explains the operation of an airplane engine for his physics class.

"The Brothers of Holy Cross would not tolerate a student working below his ability. ... But, subtly, they were nurturing a bonding ... Soon we were one. We were Cathedral men. Friendships were formed that would last a lifetime."

Cathedral Seventy-Five Years
by Bob Collins '45

more deliberate about examining and preserving the essential qualities that made it a special school.

Roman Catholic Character

Preserving Cathedral's Catholic identity was highlighted in the opening paragraph of the new by-laws in 1973, and remains a high priority of the lay board today. Current Cathedral president Julian Peebles points out that asserting a strong Catholic identity was a bold move in the context of the times. Faced with declining enrollments in the early 1970's, many Catholic schools were tempted to emphasize their broader "Christian" identity in order to expand their prospective student base.

Today, Cathedral preserves its Catholic identity in several ways. Eight semesters of religion classes are required for graduation. Daily Mass is still held in the chapel, and all-school liturgies are held on special occasions throughout the year. Also, Cathedral's board, teachers, and student body are still predominantly Catholic. Jim McLinn, a former student and present teacher at Cathedral, doesn't recall there being as much "Catholic activity" when he was a student. "With a brother standing in front of every class, we didn't have to be as intentional about our Catholicism." But today, in addition to liturgies, annual events such as the living rosary in October, an advent ceremony, and visits by priests to hear confessions before Easter help the school maintain its Catholic identity.

Academic Excellence

Another hallmark of a Cathedral education was its academic excellence in preparing students for college. Jim McLinn remembers that his first class in Shakespeare in college was practically a review of his English class under Br. Raymond Harrington. "You knew the brothers had a high standard of excellence when your paper was

handed back to you three times for a rewrite." Indeed, for many their appreciation of the brothers as teachers did not emerge until they went to college and realized how well prepared they were—often in contrast to many of their peers.

Teachers at Cathedral today still place a premium on preparing their students for college. Melinda Luckey Bundy (the first woman teacher at Cathedral who persevered there while it was still an all boys school) wants her students to come back and say that college isn't as hard as she said it would be. She points out that the brothers, whose whole life was devoted to education, established a challenging standard that is still in place for teachers at Cathedral today. "They demanded excellence from their students as well as themselves."

Discipline Tempered by Care

Those taught by the brothers often cite the strict discipline as an essential element of their Holy Cross education. But they reminisce fondly with phrases such as "we needed it" and "they knew how to motivate kids." Jack Bradshaw, the incoming chair of the Cathedral Board, notes in the same breath that the brothers were "good task masters, who were interested in the welfare of the students." It is this overarching context of caring that, according to Jim McLinn, allows former students to remember the brothers' discipline with such warmth. "These guys were your coaches, band leaders, and always had time for you if you needed extra help." Students knew "even if he punished me today, he would sit down and go over algebra with me tomorrow." Jim remembers Br. Charles Drevon intervening on his behalf when Jim's mother was going to make him quit baseball because of his poor math grades. "Pulling him out of baseball won't help him learn geometry," Br. Charles told Jim's mom.



Br. Raymond Harrington was an English teacher and librarian at Cathedral between 1957 and 1973. Br. Raymond now teaches English at Holy Cross College, Notre Dame.

Bill Shover remembers that Br. Bruno taught students punctuality through his own example and by "standing at the classroom door with a stop watch. He'd close the door on your fingers if you were a few seconds late. But he'd stay with you until ten at night if you had trouble with your school work."

Teachers at Cathedral today have the same level of caring for their students. As Melinda Bundy observes, "students may wish that teachers were less involved in their lives, but when they go to college they can't believe their new classmates did not talk to their high school teachers about their problems."

Cathedral today maintains discipline, though in a different way. Teachers may no longer resort to the "board of education" to paddle the students, and they don't walk the halls with scissors to enforce the 'two-finger rule' (hair cuts had to allow a space the width of two-fingers between the bangs and the eyebrows), but order is

maintained in more subtle ways. There is a dress code at Cathedral: no gum chewing is allowed in class, and shirt tails need to be tucked in. Whether it was Br. Bruno with his stop watch, Br. Thomas O'Malley wielding scissors on a shaggy-headed teen, or Melinda Bundy reminding a student to tuck his shirt in, high expectations are conveyed, in the smallest details, with the prevailing message to "do the right thing."

Diversity and Commitment to Service

Cathedral has always drawn from the entire Indianapolis community. Today, students from 110 different primary schools matriculate at Cathedral. There is and always has been a commitment to an economically, academically, ethnically and geographically diverse student body. For all their differences, students are connected by common values and a commitment to service. The brothers got the students involved in service to the church and community and today the school still runs a canned food drive that was started by the brothers. In fact, Cathedral's long-standing student service program has been recognized for its outstanding contributions to the community. In short, in addition to college preparation, parents still send their children to Cathedral because they have confidence that it's here their children



Br. Eugene Weisenberger, band director at Cathedral for over twenty years, assists some horn players with breathing techniques.

will learn to be the good citizens parents want them to be.

Extracurricular activities are also emphasized at Cathedral in order to educate the whole person. Whether they were playing football under Coach Joe Dezelan, playing in the band under Br. Eugene Weisenberger, or performing in a play under Br. Etienne, the brothers encouraged the students to strive for excellence. That "compulsion for excellence" remains at Cathedral today. For example, the school's 'Brain Game Team' was a runner up in a recent state-wide competition and Cathedral's athletic teams continue to excel.

Cathedral has striven to preserve the essential qualities of what is was to be a "Holy Cross" school. While some of those qualities are outlined here, many of us find it hard to think of a Holy Cross school without picturing "a clutch of men in black hats, black suits, white shirts and black ties sitting together at games cheering their students on." Whatever picture comes to mind, all can agree that Cathedral is its people—its teachers, alumni and their families. And it is these people, progeny of the brothers who taught there for fifty years, who keep the Holy Cross traditions alive and well in Indianapolis.

—David Hurley

"These guys were your coaches, band leaders, and always had time for you if you needed extra help."

—Jim McLinn

Holy Cross History Preserved

The Midwest Province Archives contains documents, photographs, and various printed collections relating to the history of the Brothers of Holy Cross, their ministries, and their membership. It is also the repository of the official papers and correspondence of the provincial administrations.

Prior to 1946 and the establishment of the Brothers' Province, community records of Holy Cross brothers and priests were mingled with the University of Notre Dame records and collected and maintained in the University Archives.

Br. Ephrem O'Dwyer, first provincial of the Brothers' Province, emphasized the importance of the history of the brothers and the collection and documentation of their works. Even before the province began, Br. Aidan O'Reilly had been assigned to extract information about the brothers from the various sources of University archive records, newspaper articles, and books written which mentioned the brothers. These extracts have proved to be invaluable, serving as a resource for many of the written histories of the brothers and their works.

In 1946, Br. Aidan O'Reilly was appointed the first province archivist, and, since that time the province has always had an archivist; many times it was just an additional assignment for one of the provincial council members.

Although many brothers have worked in collecting records, the major job of organizing the records into a valuable source of usable information fell to Br. Edward Sniatecki, who, with the patient



Archivists Br. Wilbert Leveling and Br. John Kuhn (left to right) classify and preserve materials related to the history of the brothers. They are pictured in the Midwest Province Archives.

care of both historian and librarian, worked at classifying and organizing the vast amount of information so that it could be used by those who wanted to research the history and development of the Brothers of Holy Cross in the United States.

Br. John Kuhn, current province archivist, and assistant, Br. Wilbert Leveling, classify and preserve the documents relating both to the brothers and to the various institutions in which the brothers have been involved. The province archives have been of assistance to schools and institutions especially at the time of anniversaries or when histories have been written. Yearbooks, school newspapers, literary magazines, lists of faculty members, handbooks, photographs, tapes, and video recordings have been carefully preserved.

Provincial administration correspondence and community publications such as community directories and lists have been a great help in writing the histories of institutions and listing the brothers who have taught there over the years.

Biographical information is also maintained on all current and former province members. Since this information contains informa-

tion about parents and siblings of members or former members, this information has been helpful on many occasions for genealogical researchers. In addition, a number of brothers provide the archives with correspondence, diaries, journals, published works, and photographs. These items can be valuable resources in helping to research the history of institutions or certain periods in the history of the brothers.

Those who have questions pertaining to use of the archives for research or for information should contact Br. John Kuhn, PO Box 460, Notre Dame IN 46556.

Educational Experience Essential in Gibault Program

Editor's note: Gibault School for Boys in Terre Haute, Ind., is a residential child care facility for delinquent boys. Gibault School's treatment program is a Christian, reality-oriented therapy, meaning all staff share the responsibility for creating an environment in which the boys can change their lives. Their main objective is to enable each of the troubled boys to return to his community as a responsible citizen who will contribute to a sound family life.

Gibault is sponsored by the Indiana Knights of Columbus and from 1934 to 1980 was operated by the Brothers of Holy Cross. The Holy Cross tradition is kept alive at Gibault in the person of a former brother and principal, now director of Gibault, Dan McGinley. In the following reflection, Mr. McGinley describes some of the ways that the Holy Cross legacy lives on at Gibault.



Br. Walter Davenport, principal at Gibault School in 1966-67, explains achievement test scores to a student. Br. Walter is now at Holy Cross School, New Orleans.

Back in 1966 and 1967, when I was a Brother of Holy Cross, I was assigned to work at Gibault as a teacher and child care worker. I'd like to share with you what it was like back then. One of the unique things about Gibault is that from its inception in 1921, there has been an educational component with an

ongrounds school as a part of the treatment program.

Back in the late sixties when I first came to Gibault, sixteen brothers, two cooks, two lay teachers, a farm hand, a maintenance man, and two part-time recreation coaches were the entire staff. Oh, how things have changed! Today, there are more than 200 full and part-time staff at Gibault.

Reflecting on 30 Years

In reflecting, I would have to say that the children we had in placement back then exhibited many of the same behavioral problems that our present students do, but they were not nearly so emotionally damaged as the boys we serve today.

We were an avant garde educational program back then, just as we are today. We were, and are, on the leading edge. When I first

arrived on campus to teach, I found that Gibault School functioned under a non-graded school program. I didn't know what that meant. We still have an ungraded school today. Boys are placed in levels based upon academic testing so that they can begin learning at their particular

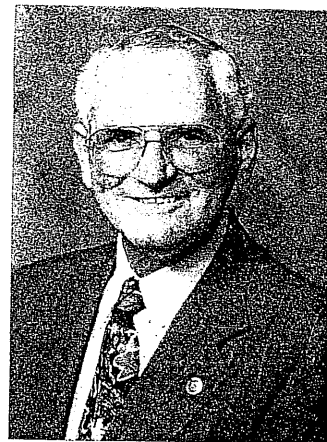
knowledge base, rather than their assigned grade placement.

I had to discard all that I had learned from my traditional college education courses and adapt my teaching to a non-graded school program. Classes were larger than those of today. I averaged 20+ students in every class I taught. Today, classes are rarely larger than 15 or so. It was remarkable back then, as it is today, to realize that if a teacher can adapt his or her teaching approach on an individual basis to boys with learning disabilities, the amount of progress the students make can be staggering.

During my career as a teacher at Gibault I taught math, English, social studies, and health. The most difficult class that I had to teach was math. For my first four months here, I tried to do the traditional "stand up in front of the class and use the chalkboard" approach in order to get across math concepts to the students. They were getting nowhere. It became clear to me that all the boys had gotten "stuck" on fractions. No matter how many times I stood in front of the class and worked problem after problem on the blackboard, the boys simply had a block to learning what fractions were all about. They just didn't get it.

Break from the Traditional

After much frustration, I approached the principal, Br. Walter Davenport, asking him for suggestions. Br. Walter became my mentor that year. He told me that I had to break away from the traditional classroom instruction and deal with the boys on an individual level. He told me I had to research numerous math textbooks and find problems which would be based on where the boys were academically.



*Daniel P. McGinley, ACSW
Executive Director
Father Gibault School*

He told me to move out of the front of the classroom and to get next to the boys' desks. He insisted that I do hands-on work with the boys on an individual basis.

Once I did that, it was amazing the progress that the boys made! As they worked individually, without feeling the frustration and embarrassment of not understanding the fractions, each and every one began to progress. Little by little, the lights went on in their heads, and the concept of fractions was no longer a foreign language to them.

Each began to develop at his own pace. I remember some of the boys amazed me so much that it was difficult for me to keep on top of the situation. They moved from fractions to division to multiplication to algebra, and even two of them to geometry! I had taken geometry in high school, and that is where I developed my mental block. So, Br. Walter, my mentor, tutored me

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every night so that I could teach geometry the next day.

Education a Primary Force in Treatment

Today all of our teachers are certified in the areas in which they teach—they don't need that nightly tutoring that I did. The teaching methods may have changed and become more sophisticated, but we still maintain the overall concept that education has to be a primary force of treatment at Gibault School if the child is going to be successful after leaving Gibault. Back in 1966, if we were unable to make learning fun for a child, then we failed. Today, if we are unable to make learning fun for a child, then we fail.

of education and thus encourage their children to value education and complete school.

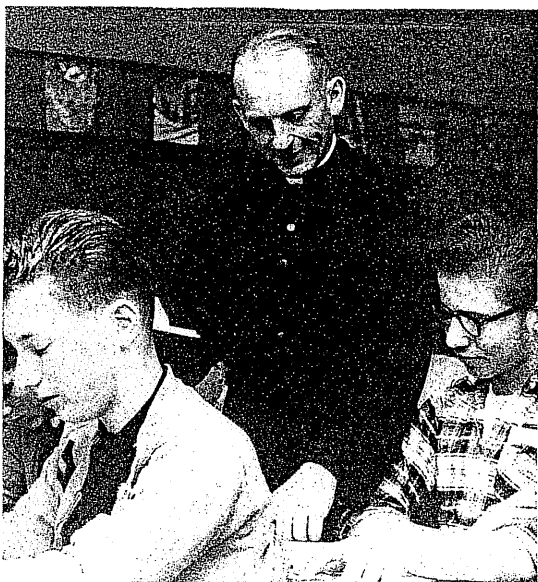
Caring and Dedication

Back then we didn't have all the technology we have today, but we had the element of caring and working hard to educate boys in placement. Today, we have more sophisticated equipment to enhance the educational program and we have the dedication of a fine group of teachers and school personnel who want to make learning fun for the children at Gibault.

So when we celebrated our 75th anniversary in 1996, we were not only celebrating a milestone in an institution dedicated to quality

care and direction to all parts of the program through their hard work and dedicated teaching. In addition to Br. Tom Shaughnessy and Br. Walter Davenport, I must acknowledge the contribution of Br. Camillus Kirsch for his many years of service at Gibault and who later was a quiet but profound voice of Christian conscience on the Gibault board. The legacy of the Brothers of Holy Cross continues.

—Daniel McGinley, ACSW
Executive Director of Gibault School
Terre Haute, Indiana



Br. Camillus Kirsch's work at Gibault School spanned four decades: from the '40's into the '70's. Br. Camillus is now retired and lives and ministers in Indianapolis.

I am often reminded of the statement by one of the other brothers, Br. Tom Shaughnessy, that one of our most important jobs at Gibault was to give a positive educational experience to the children in placement. He went on to say that the educational experience at Gibault may be the only positive educational experience that many of our children ever have. He said that while not all of our boys would finish school, the enhanced educational experience at Gibault would help them realize the importance

residential care, but we were also celebrating an educational program that has produced quality academic programs from 1921 through today.

Holy Cross Legacy

I personally benefited from the guidance and caring of many Brothers of Holy Cross during my high school years at Cathedral in Indianapolis, among them Br. James Sullivan and Br. Carl Shonk. Gibault School benefited from the long line of Brothers who provided

Dillman Writes Math Textbooks

Sometimes even a disappointment in one area of ministry can turn into an opportunity to carry on ministry in a new and different way. Br. Thomas Dillman, who spent 27 years at St. Patrick's School in Monrovia, Liberia, was, because of the uncertain political situation in that country, unable to return to minister at the school and various orphanages where he had previously worked. He therefore took up residence with the brothers in the district of West Africa. During his time with the brothers in Ghana, Thomas was able to complete two mathematics textbooks for use in the 11th and 12th grades in Liberian schools. Arrangements have been completed for printing the books; beginning with the new school year they will be used in all Catholic high schools in the Archdiocese of Monrovia.

It seems likely that the government schools will also adopt the text, since UNICEF is interested in subsidizing textbooks for the Liberian schools. Br. Thomas considers his textbook preparation project as something of a legacy to Liberian youth, whom he will no longer have the opportunity to teach formally in the classroom.

Br. Thomas is now working on a third math textbook—for grade 10—which he hopes to complete in the next few months. Although disappointed that he will not be able to carry on his teaching in person, Br. Thomas is happy that his stay in Ghana has given him the time to complete these textbooks for Liberian youths.

Brothers Important Part of Reitz Memorial's History

In 1999, the Brothers of Holy Cross will have served for 80 years at Reitz Memorial High School in Evansville, Indiana. Boys' Catholic High School was established at Holy Trinity Church (now Cathedral) in downtown Evansville in the fall of 1919. Two brothers, Ephrem O'Dwyer and Benedict Gervais, opened the school in the fall of that year. Sixty students soon were in attendance, including, in the first class, two future members of the Congregation of Holy Cross: Alfred Mendez (later Bishop of Arecibo, Puerto Rico) and Francis Titzer (later Br. Stephen).

Reitz Memorial Building Opens in 1924

Francis Joseph Reitz, an Evansville businessman, bought thirteen acres of land on the east side of the city with the intention of establishing a high school which could meet the needs of all Catholic young men and women of the community. When the spacious new building opened in the fall of 1924, complete with a huge auditorium and professionally equipped stage, the first floor was occupied by the boys' department under the direction of Brother Ephrem, and the second floor housed the girls'

department under the direction of Sister Irene and other Sisters of Providence. The relationship of the brothers and the sisters continues to this day at Memorial. This makes sense because both communities were founded by the same man, Jacques Dujarie, a priest of the LeMans diocese in France. The sisters were founded in 1806 and the brothers in 1820. Both had as their purpose the education of youth.

That was a good beginning. Since 1923, when the first class graduated, more than 50 young men have eventually signed CSC after their names. Vocations to other religious communities and to the diocesan priesthood have also abounded. Many young women have also entered the religious life, with a significant number joining the Sisters of Providence.

Memorial Becomes Coeducational

Much has changed since 1924 when the Reitz Memorial building opened. In 1968 a large addition, including spacious science labs, art rooms, a library, and a gym were added, and the school moved from co-institutional status to coeducational status. In other words, classes and sections of the building were no longer single sex. Boys and girls began attending classes together. Mr. Reitz's foresight proved to be wise. Expansion was possible on land already owned and there is still space for building and athletic expansion, which is scheduled to begin in 1998.

Long Years of Service

The brothers who have been at Memorial have always enjoyed it, and many have had long stays. Br. Daniel Schott went to Memorial as principal in 1925 and remained there as administrator and teacher until his death in 1943. Br. James

Bluma served as principal from 1968 to 1982. However, the two brothers still there, Br. John Stout and Br. Eugene Phillip, hold the record.

The ageless Br. John, a native of Cairo, Illinois, went to Memorial in 1951, and except for one year at Holy Trinity in Chicago, has been there since. In his 46th year at Memorial, Br. John still teaches English, but now to the grandchildren of his first students. An August 1997 article in *The Message*, the diocesan newspaper, called attention to Br. John's 75th birthday. The interviewer asked him the right question: "What do you like about teaching?" His reply was simple, but characteristic: "Seeing the kids learn something about literature and writing about and enjoying it." Any of Br. John's students can substantiate the fact that this man does indeed make the work of learning an enjoyable experience. His own enthusiasm constantly

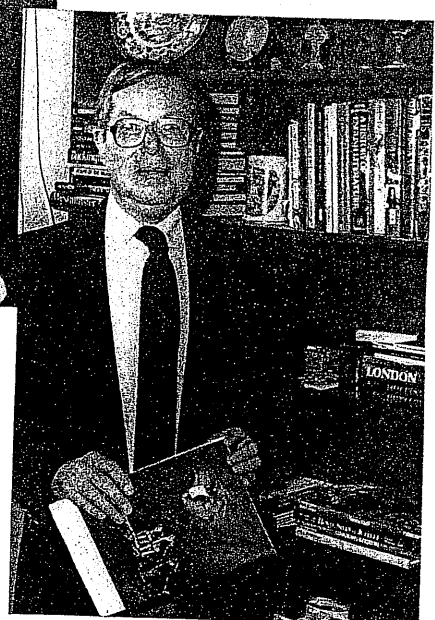
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Several brothers who taught at Reitz Memorial or were students there are pictured at the dedication of the Schubert Villa: (l. to r.) Brs. James Greteman, Isaac Jogues Motz, Just Paczesny, John Kuhn, William Schu, Lawrence Miller, Thomas Corcoran, and Thomas Henning.



Br. Eugene Phillip, center, advises students working on a history project.



Br. John Stout, surrounded by some of his favorite books in his classroom at Reitz Memorial.



Br. James Bluma, Reitz Memorial principal from 1969 to 1982. Br. James is currently Vice President for Student Affairs at Holy Cross College, Notre Dame.

overflows and his students are the better for it.

Br. Eugene Phillip is from Cleveland and has been at Memorial for 35 years. His students also know him for vibrant and well-prepared classes. Br. Eugene is energy personified. Every morning he goes to Mass at St. Benedict's Church, teaches a full load of American History classes, runs the bookstore, and is responsible for the cleaning of the entire building and taking care of the grounds during the summer months. Recent heart surgery merely cramped his style for a short time. Being an obedient man, Br. Eugene listened to his doctors and underwent quintuple bypass surgery in August. He made a quick and full recovery and returned to Evansville in late September.

People like the two founders, Brs. Ephrem and Benedict, and the two current Holy Cross representatives, Brs. John and Eugene, have helped make Reitz Memorial High School what it is today, and the Evansville community has, in turn, enriched the lives of many Brothers of Holy Cross by their being there and by sending so many of its sons to Holy Cross.

-Br. Charles Gregg, CSC

Campus Construction Continues

The sights and sounds of construction continue on the Brothers of Holy Cross campus at Notre Dame. Brothers have been moving into new accommodations or into temporary accommodations awaiting the completion of new housing. In late October, brothers who were in an assisted living program at Columba Hall and several brothers who had been living at Basil Hall moved into the new Schubert Villa's assisted living program.

Cottages

Immediately following the completion of the Schubert Villa in October, construction began on five cottages on the property. The cottages are two- or three-bedroom houses which will first house community members and later become part of the housing for the Holy Cross Village at Notre Dame. Two cottages are located near Dujarie House and Schubert Villa; three cottages are located just north of the Provincial House. All five of the cottages are scheduled for completion by the end of April.

26-Unit Apartment Building

In late January, construction began on a 26-unit apartment building just south of the Schubert Villa. This building will contain five one-

bedroom apartments and 21 two-bedroom apartments. The building is scheduled to be completed in late December of 1998. This building will provide housing for brothers who are now located in various apartments or residences in the South Bend-Mishawaka area, and for brothers who have been in temporary housing at either Columba Hall or the Provincial Residence, due to moving out of Basil Hall.

Holy Cross College Residency Program

Holy Cross College is continuing to expand its residency program. In the fall of '97 a program began for approximately 60 students in James Hall, and brothers continued to live in Basil Hall. Holy Cross College will expand its residency program into Basil Hall in the fall of '98 with a similar number of additional resident students. To allow for some renovations and improvements, in May the remaining brothers at Basil Hall will move into temporary accommodations at Columba Hall or the Provincial Residence, or move into the new cottages until the apartment building is completed in December.

Rich History of Brothers in Indiana

In 1841, Bishop Celestin de la Hailandiere of Vincennes, Ind., convinced Fr. Basil Moreau to send brothers to teach the children of French immigrants in Indiana. Fr. Moreau, the founder of a new association of brothers and priests in LeMans, France, permitted a small colony of six brothers and one recently ordained priest to venture overseas as missionary pioneers to assist the bishop in his pastoral needs.

Brothers in the Mid-19th Century
Who were these brothers for whom he was asking? To counter the anti-

clericalism and religious indifference resulting from the French Revolution, many local bishops asked priests of their dioceses to gather pious laymen to revive formal Catholic education for children. Sometimes these laymen were bound together in an association, as were Fr. James Dujarie's Brothers of St. Joseph (later under Fr. Moreau, the Brothers of Holy Cross). The missionary bishop wanted this type of committed lay educator, one who differed substantially from the popular concept of brothers as silent, uneducated, nearly invisible lay auxiliaries to

clerical ministry. A new era was dawning for the lay religious life, but misconceptions persisted. Today, more than 175 years later, what-or who-are brothers?

Brothers Today-Few and Unknown
Sisters and priests have, by virtue of numbers, always been more visible than brothers. At peak membership in the early 1960's the combined brothers' communities in the U.S., if gathered in the Notre Dame football stadium, even before renovation, would not have completely filled the seats behind one end zone. There were hardly more than six thousand.

Somewhat understandably, then, we brothers have been perceived and defined more by who and what we are not than by who and what we are. We are not priests; we are not ordained; we do not say Mass; we do not hear confessions; we do not administer the sacraments; we are not brothers because we couldn't be priests. An even less satisfying analogy is that we are "male nuns." Is there no way of affirming our identity without backing into a definition?

Well, even God is defined by negatives. I suppose negatives can be acceptable to brothers if the

Parish School	1852-1860
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St. Peter's School	1853-1859
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St. Alexis School	1855-18 ?
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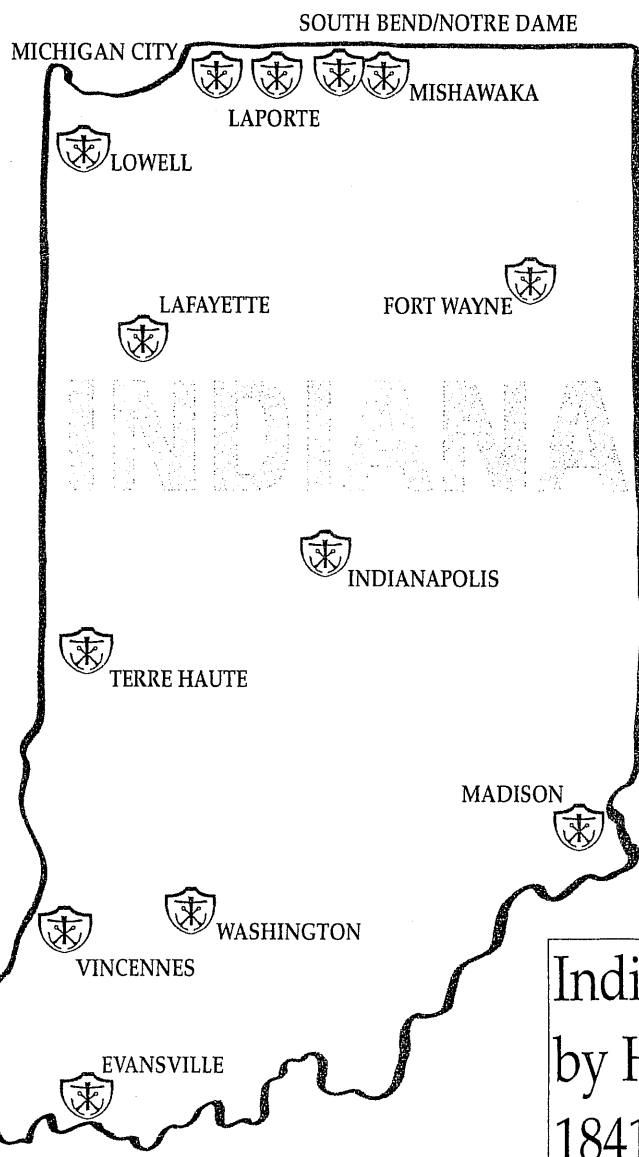
St. Mary's School	1867-1895
St. John's School	1874-18 ?

Gibault School for Boys	1934-1980
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Parish School	1846-1847
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St. Peter's Colony	1841-1846
Cathedral School	1841-1848
Cathedral Grade School	1878-1889

Reitz Memorial High School	1919-
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St. Joseph's School	1853-1860
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Manual Labor School	1843-1899
St. Patrick's School	1867-1894
St. Joseph's School	1869-1884
St. Hedwig's School	1874-1898
Central Catholic High School	1934-1953
St. Joseph High School	1953-
Holy Cross College	1963-

Cathedral Grade School	1858-1909
Central Catholic High School	1909-1939

Parish School	1847-1848
Cathedral High School	1918-1973

St. Michael's School	1842-1848, 1859-1860
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Indiana Schools Staffed
by Holy Cross Brothers
1841-1998

"nots" reveal us as unimpaired by influences that afflict other vowed religious. We are not restricted by perceptions and expectations laid upon the ordained by either themselves or others. We are not shaped by an image of cultural status that emphasizes a vertical, power-centered, paternal form of relationship. More in line with the ideals of brotherhood is our preference for horizontal, egalitarian-centered, fraternal connectedness with people and institutions.

Why?

Holy Cross Brothers were exposed to and co-opted by clerical identity in the 1850's when Pope Pius IX, rewarding Fr. Moreau for his loyalty to Rome during difficult times for the Church in France, physically removed from the founder's cassock the Gallican bib worn by priests in France and handed him the "Roman" collar, ordering it to be used by both priests and brothers. Looking like priests inevitably resulted in the brothers' being perceived as clerics by the public. As simple social tolerance of clerics evolved toward their being accorded even a privileged status, the brothers were carried along on the tide. For years separation from, rather than equality with, the laity was unwittingly reinforced. And yet within Holy Cross the line of demarcation between the clerical and lay societies remained a sensitive issue. The brothers were not priests, nor were they laymen. Their identity thus diffused into a fuzziness that prompted a false resolution through placing emphasis on apostolate rather than on vocational call, on what we did rather than on who we were. We identified ourselves as educators. It didn't solve the problem, even though we became recognized experts in the field, and exerted significant influence through our institutions.

We brothers may have leaned toward a clerical identity because

of circumstances, some of them perpetuated by us as seemingly advantageous. All we did in fact was postpone the day of reckoning. We were at last forced to face ourselves, others, and God, and to take full responsibility for who we really are and for how honestly we live out our true identity.

Past and Present Challenges

In spite of persistently vague images of the brother on all sides and of his role in the Church, we have been challenged over the last generation to renew and refine our foundational vision of mission and to adapt our external disciplinary codes to the needs of those we serve today. Only by doing so can we be true to ourselves and our call, as were Brothers Vincent, Joachim, Lawrence, Francis Xavier, Anselm, and Gatien as they began their life in America at St. Peter's Colony near Montgomery, thirty miles east of Vincennes. The priest assigned to accompany the brothers as chaplain, Fr. Edward Sorin, 26, also served as their religious superior. In less than a year both bishop and Holy Cross saw that the best opportunity for the young community to flourish in its educational aims and in vocation recruitment lay in accepting a parcel of land in the northern part of the state near South Bend and establishing a school there. On November 26, 1842, the first contingent arrived at what was to be known as "Our Lady of the Lake," Notre Dame du Lac.

According to historian Fr. James Connelly, CSC, Br. Vincent, at 44, "was the patriarch of the group. He had been licensed as a teacher in France, had been the first director of the boarding school Moreau opened in Sainte-Croix (LeMans) in 1836, and...was the only one of the group to have much experience of the religious life..." About the others Fr. Connelly says, "Three of the six brothers, Joachim, 32, Lawrence, 26, and

Francis Xavier, 21, had finished their novitiate and professed vows only a few days before leaving France. The other two, Anselm, 16, and Gatien, 15, were still novices when they set out for North America." By trade Joachim was a tailor and Lawrence a farmer, yet when the latter died in 1873, he was eulogized by Sorin as the person who had contributed most to the building of Notre Dame. Francis Xavier, a carpenter, doubled as undertaker for the congregation and the Catholic community of South Bend, designing Cedar Grove Cemetery on Notre Dame Avenue. Anselm drowned in the Ohio River while in charge of a school in Madison, Indiana, and Gatien left the congregation after being sent with Lawrence by Sorin on an ill-fated journey westward in search of gold during the rush.

Ministry in Indiana

From Notre Dame, brothers were sent out to take over small parochial schools in the Midwest, many of them in Indiana. This practice was followed until the late 1800's when the pressing need for money and manpower back at Notre Dame resulted in the brothers' leaving many schools. Another factor operating at this time was the increasing number of teaching sisters available for parochial elementary schools at far less cost, and the desire of many bishops to establish Catholic high schools staffed by men religious. The focus of the brothers' educational apostolate therefore shifted to secondary education.

During the first half of the 20th century the brothers prepared for high school ministry and helped staff schools and boys' homes in several parts of the country, among them Indianapolis, Evansville, South Bend, and Terre Haute. In 1945, structural changes within Holy Cross and the post-war vocation boom permitted a massive expansion of the brothers' apostolic

works under the astute and effective leadership of Br. Ephrem O'Dwyer, first provincial superior of the brothers' province in the United States.

Well, Who Are We?

Who, then, is a brother? A brother is a lay religious committed to living a common life and consecrated by the public profession of the vows of religion to witnessing to the presence of God in his life and in the world. He reveals his identity more by example than explanation, more by doing than defining. In short, he relates and acts as a brother, to the exclusion of no one. As an equal, and as supported by like-minded associates in community, he is free to respond in a variety of practical ways, living and working fraternally with others in promoting and preserving human dignity and justice through his prophetic stance and professional expertise.

Perhaps we find the best definition of a brother in the persons of lay religious. The motto of the state of Michigan is: "If you seek a beautiful peninsula, look about you." You are informed that you need not go elsewhere to find the inherent beauty comprising the nature of the state of Michigan. In the same way, "If you seek a brother's true identity, look about you." You need not search encyclopedias, dictionaries or ecclesiastical tomes. Seek out what a brother is doing. Watch him. His life defines his identity. He is your brother.

-Br. Philip Armstrong, CSC

Servant and Neighbor of Broken Victims

"Good, good! Supper is ready!" Br. Richard Armstrong calls as he totes a casserole from the kitchen of Andre House to the makeshift buffet in the backyard. "Let's thank God for food and community! Everybody in a circle! Hold hands! Let's pray, people!"

It's Friday night at Andre House in Phoenix, Arizona. Br. Richard calls—with that still slightly identifiable Evansville, Ind., twang—over the chatter and laughter of nearly forty people: they are men and women, rich and poor, friends and neighbors, residential clients and volunteers, lay and professed members of Holy Cross; they are gathered to share their week, affirm one another, and celebrate their unity. As hands clasp to form more of a conga line than circle in the small backyard, Br. Richard introduces and prays for special guests, including a couple who will later share their struggle to save their beloved son, a schizophrenic wandering the streets.

Later that night, after tables are cleared, scant leftovers are stored, and all is put aright, Br. Richard, of seemingly boundless energy, lingers to chat with stragglers. He has already put in a busy sixteen-hour day, and he is on "night call" at the men's residence for emergencies until the following

morning. "Such a sad story," he says of the guest speakers' presentation. And Richard knows well many such stories, as well as stories of success: he speaks sadly of a promising former student, now a street shadow through cocaine addiction, whom he recently served on the food line; he relates the misery of battered women (and men and children) and delights in sharing how they are rediscovering hope and healthy lives; he frowns with dismay over his thousands of mentally ill and truly helpless who have fallen through the cracks of political consensus; he glows telling of his marginalized and victimized "neighbors" who have slowly and painstakingly regained their dignity as human beings. Such is Br. Richard's daily experience as a staff member at Andre House.

Andre House (named for Blessed Andre, a Holy Cross Brother) is sponsored by the brothers and priests of the Indiana Province of Holy Cross in collaboration with lay volunteers and, for the last twelve years, Br. Richard Armstrong of the Midwest Province. Andre House offers a variety of services to the homeless, hapless, and helpless. In addition to serving nearly 700 meals six nights a week, the staff and volunteers provide clothing to approxi-

mately 200 people per week. Br. Richard reports, "We also provide housing for as many as eleven adults at a time in our separate men's and women's shelters. They live with us for as long as five months as they work or get job training and generally put their lives back together. While we don't have the capacity to house more people in need, we do provide a place for showers and give out about 2,000 blankets a year to people who will have to sleep on the streets. And although we're in Arizona, it gets cold here at night!"

"Still," Richard insists, "one of the primary ministries of Andre House is to bring God's people together. We not only enable those who come to us without hope, material possessions or food, we also enable people who are blessed with jobs, possessions, and sufficient means providing them an opportunity for shoulder-to-shoulder sharing and service with their less fortunate brothers and sisters. We help to break down the prejudice against the poor and homeless as rubbish to be hidden, not deserving of love as human beings, as well as the prejudice that all people of means don't care. Prejudice on both sides must be overcome."

When asked about his daily routine, Richard's characteristic burst of laughter sparks the night:

"What daily routine? After morning prayer, Mass, and a community meeting, no two days are the same." Each day is an adventure for Richard as he hauls produce from food banks to twenty or so kitchen volunteers under his supervision, helping to peel, slice, chop, cook, bake, and clean at least four days a week. When he's not in the kitchen, he's in his office balancing the books, taking phone calls and making referrals; or he is answering the door, listening to needs and dispensing necessities; or he is on 24-hour duty at the men's shelter; or he is on night duty at the women's shelter; or he is helping to coordinate services between Andre House and St. Joseph the Worker Jobs Placement, St. Mary's Food Bank, St. Vincent DePaul Society, or Homeless Advocates; or he is being present—being brother—to a lonely person. More often than not it appears that all of these tasks are taking place at once. Perhaps they are, but Richard seems to handle them with the grace, good humor, and common sense deeply rooted in his southern Indiana upbringing.

When Richard Lee Armstrong graduated from Reitz Memorial High School (Class of '64) in Evansville, Indiana, he was certain—as certain as any young man at eighteen years of age could be—of what he wanted to do with the rest of his life. He would follow other Reitz Memorial alumni—Charles Hannel '36(Br. Rex); Harold Haering '41(Br. Pedro); Paul Barthel '42 (Br. Romard); James Keil '43 (Br. Mel); Thomas Dillman '45; Larry Unfried '58; and others—as a Brother of Holy Cross. He wanted to teach in the tradition of Holy Cross—the tradition of his brother mentors at Reitz Memorial: Brs. Armand Amman, Charles Borromeo Beck, Quentin Haggerty, Richard Johnson, James Linscott, Just Paczesny, Eugene Phillip, and John Stout.



Br. Richard Armstrong is surrounded by one of the many groups of volunteers who serve in the soup kitchen at Andre House in Phoenix.

And so he did. For 16 years, Richard taught at Holy Trinity High School in Chicago. He is still remembered by his former students as a dedicated teacher, well-prepared, exuberant, and compassionate. Indeed, it was his sense of compassion that led the sociology teacher to a passionate concern for the poor and homeless. He felt that he had to do more than just teach about society's marginalized, he had to share their lives. During Easter recess of what was to be his last year in the classroom, he visited Andre House. In his words, "I came back to Andre House that summer, and I've been here ever since."

If he is no longer in the classroom, Richard remains every bit a teacher in the tradition of Holy Cross: "Wherever we work, we assist others not only to recognize and develop their own gifts but also to discover the deepest longing in their lives. And as in every work of our mission, we find that we ourselves stand to learn much from those whom we are called to teach," (Constitution 2, 16). If he ever does miss the more structured educational setting, however, he can always pop in to visit two other programs sponsored by Andre House: staffed by still more volunteers, the Artist Attic is open one night a week to offer instruction in music, drawing, painting, and crafts; and the El Niños, a program that gives children an opportunity for academic tutoring and trips to cultural events.

Yet, while he speaks of his classroom teaching as a happy time, he is clearly satisfied in his present ministry. He says with palpable sincerity, "I feel privileged being with God's children who many in our society see as worthless and disposable. They are my brothers and sisters who need my support, physically, spiritually, and emotionally. I believe I'm doing what God wants of me."

-Br. John Tryon, CSC

Brother Simon Murren 1921 - 1997

Br. Simon Murren, a resident of Columba Hall, died early on the morning of November 30. Simon had been a farmer, maintenance man, auto mechanic, a teacher of CCD, an avid Notre Dame football and women's basketball fan, a friend of many Amish families, a Santa Claus. He had a booming voice and a contagious laugh. He was a Brother for 47 years. Simon came from a large farm family in Pennsylvania. He was close to his family members and to his religious confreres.

Over the years he worked at St. Joseph Farm in Granger, Ind., becoming acquainted with many Amish families through farm auctions and visiting in the area around Shippshewana, Ind., he formed friendships with a number of families and gave them advice on various farming techniques, animal husbandry, butchering, and helped them in many ways through the years.

In the eulogy at Br. Simon's funeral, Br. Philip Armstrong said: "Among the Amish, quilt making is an art, though it is done for very practical reasons as well. Each patch, vividly colored and unique, is stitched together with dozens of others, often during a quilting bee, into a unified whole that, besides warmth and hominess, signifies simplicity, beauty, family and community—all of these qualities especially valued in Amish society. Br. Simon exhibited a patchwork quilt of personal and professional characteristics that came artistically together as a unified whole—as a deeply committed religious whose eyes were always fixed on God, but who focused on God in practice through service to his fellow religious and others."

"One of the primary ministries of Andre House is to bring God's people together. We not only enable those who come to us without hope, material possessions or food, we also enable people who are blessed with jobs, possessions, and sufficient means."

-Br. Richard Armstrong

The Power of Easter Hope

When I was a counselor in one of our high schools some years ago, a teenager whom I had been seeing was instantly killed in an automobile accident. At his wake his father approached and said, "Brother James, my son was a fine young man who never drank, never did drugs. He was honest, devout, a hard worker who often helped in our parish." Pointing to his only son in the casket, he cried, "Now look what God has done to him. God is a killer." I stood silent, visibly shaken by his outburst. I did not sermonize on the good that comes from suffering, pain, and death because I simply could not.

On the long way home I thought to myself: If God really was responsible for this, the father was right, and God was indeed a killer. But, like so many others, this father was terribly mistaken because the truth is: God did not do this. Nor does he ever send suffering, starvation, or death to anyone, anywhere, anytime. These tragedies come to us from our own sometimes evil choices, from the choices of others, and from a nature which sends both bountiful blessings as well as tragic calamities, pain, and death. All of these are a result of the creative ongoing process God wisely set forth from the very beginning of time—a course of freedom of will which can result in both good and evil.

Since God is absolutely free and we are created in his image, we, too, must be free. So God simply cannot force man or nature to do only good, for then there would be no freedom, no accidents, and consequently no love in this world. A robot can be programmed to perform certain spectacular feats, but it cannot love because it is not free. We are not God's robots.

All creation is destined for fulfillment and perfection. We see

this clearly in the growth pattern of a plant—from a tiny, insignificant-looking seed to become a beautiful, blossoming, sweet-smelling rose; we see the same pattern in the development of a person. It's a miracle of ongoing creation. And what a beautiful sight to behold.

If we did not possess this freedom of choice, we could not believe, hope, or love: if you cannot doubt, you cannot have faith; if you cannot despair, there can be no hope; and if you cannot hate, you cannot love.

We merely have to look at nature repeatedly revealing this never-ending circle of life and death—as Elton John sings so movingly in "The Circle of Life" from *The Lion King*, "It's a wheel of fortune." There must be death in order to have a rebirth. The seed must fall and die in order to burst forth a giant, majestic redwood tree. You cannot enter the invigorating light and growth of spring until you pass through the bleak darkness and death of winter. Dazzling rainbows form in the skies after the dark thunderous growls of storms. At the end of life there is death, an integral part of life's journey. Then comes the rebirth and resurrection and the glory.

Life, Death, Rebirth

This driving current of hope culminated for Christians some two thousand years ago when an innocent, holy young man in his thirties named Jesus of Nazareth, who taught at the risk of his life that love of others must take priority over all laws, was beaten and forced through the streets of Jerusalem, dragging a huge, heavy cross to the outskirts of that city where he was brutally nailed alive to this cross. God could not and did not approve this vicious, evil act never to be forgotten in history

—any more than he desired the death of the young man fallen asleep at the wheel and killed in the auto crash. God sees pain inflicted by others and by nature as it really is: an evil that may or may not result in good.

Although his followers initially fled in fear, in a matter of a few days word got out that Jesus had come back from the dead. They had seen him, touched him, and talked to him. And the jubilant cry of "He is risen" rapidly swept through Palestine until eventually it circled the entire globe. The power of that Easter hope took possession of them and changed them radically. We, too, in like manner can bring hope to others.

Ministers of Hope

No one can go on for long without hope for a happy afterlife as well as hope in this life for today and tomorrow. Left on our own, there are so many reasons for despair, so many near and dear affected by evil or forces of nature. I can think of no more bitter pain than to be forced to admit, "I can never go home; I have nowhere to go." Other terrible sufferings inflicted upon the world's poorest: to be without sufficient clothes and food for warmth and survival; to be racked with pain with no doctor in sight because there is no money; to die alone and abandoned because there is no one who cares. These desperate needs are partially fulfilled by the hospice teams reaching out to embrace and comfort the dying, by the many centers of the homeless where the door is always open, by the hope rescue missions who truly believe that no one should go hungry, and the big brothers and sisters who help children to cope with having only one parent or none. These are the dedi-

(Ed. note: Br. James Moroney previously served as an English teacher, counselor, religious superior, assistant provincial, and college theology teacher. Now retired, Br. James writes a theology of hope "needed so much for those of us trying to understand and accept the presence of suffering, sin, and death in our world.")

cated ministers of hope for a sometimes ravished world.

Saintly Mother Teresa, who spent her entire life helping the world's poorest left to die on the streets of Calcutta, was once confronted by a critic for not forcing these poor to help themselves through education and better planning. She simply responded, with her wrinkled, worn hands clasped in prayer, "I only know these poor people need me today. I must not wait until tomorrow." So she continued to selflessly care for them and to love them to death. She was right. We cannot wait until tomorrow because they are dying today.

Brothers Bring Hope to Others

Brothers in my community of Holy Cross are also these ministers of hope in everything they do for others. They do this every day of their vowed life over a period of a lifetime: in our schools and colleges, in our homes for troubled teens, in our counseling offices, in our work with the sick and elderly, in the soup kitchens on the dirty, deserted streets of our inner city ghettos. We are brothers solely to help others in need, to give them a share of the Easter joy of hope. Without this hope there is only the painful life of misery and despair. You, too, like my brothers in Holy Cross, must be these same ministers of hope to those with whom you share your life and those who are in need. I finish with this beautiful and moving prayer of St. Francis,

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a blueprint for every human being every day for all times:

Lord, inspire me to be an instrument of your peace.

Where there is hatred, let me give love,

Where there is injury, let me show pardon,

Where there is doubt, let me give faith,

Where there is despair, let me pass on hope,

Where there is darkness, let me pass on light,

Where there is sadness, let me give joy.

O divine Master, grant that I may not try to be comforted,

but to comfort,

not try to be understood,

but to understand,

not try to be loved,

but to love.

Because it is in giving that we receive,

In forgiving

that we are forgiven,

And in dying

that we are born to eternal life.

This is what the power and the glory of Easter hope is all about. Alleluia.

—Brother James Moroney, CSC

Brother Just Paczesny

1926 - 1998

Brother Just Paczesny, CSC, 71, died on January 28 following heart surgery at St. Joseph's Medical Center. Brother Just resided at Columba Hall, University of Notre Dame, and was retired after a long career in service to the Church, Catholic education, and Holy Cross.

A native of South Bend and St. Hedwig's Parish, Br. Just attended St. Hedwig School and South Bend Catholic High School before joining the Brothers of Holy Cross in 1943. He made first profession of vows in 1946. He held Bachelor's and Master's degrees

from the University of Notre Dame. He celebrated his 50th jubilee of religious profession in 1996.

For close to 45 years Br. Just served as teacher or administrator in Holy Cross high schools and colleges throughout the United States—in California, Indiana, Illinois Wisconsin, Ohio, Arizona, and Pennsylvania. At the University of Notre Dame he was, at various times, hall rector at Alumni Hall, Vice-President for Student Affairs, and Director of Student Services. He also served for five years as Dean of Students at King's College

in Wilkes-Barre, Penn.; and two years as Director of Admissions at Holy Cross College, Notre Dame.

He was principal of Holy Trinity High School in Chicago, Ill.; Reitz Memorial High School in Evansville, Ind.; and Marquette High School in Michigan City, Ind. He also served as the Assistant Superintendent of Schools for the Archdiocese of Chicago, and Vicar of Christian Formation in the Diocese of Phoenix.

Mass of the Resurrection was on January 31 in St. Joseph Chapel at the Brothers Center, Notre Dame, with burial in the community cemetery.

Father Thomas Murphy

Touched by Holy Cross

Growing up in the Irvington neighborhood of Indianapolis, Tom Murphy remembers listening to "Dear Old Cathedral" even as a young boy. The Cathedral High School fight song was written by his cousin, Mike Duffecy. There was never any question that Tom would be taught by the Brothers of Holy Cross at Cathedral High—it was a family tradition.

Cathedral had a heavy emphasis on athletics and Tom was not a "jock." He remembers,



Fr. Thomas Murphy in the balcony of his parish church, St. John in Indianapolis.

however, there were some Brothers, such as Br. Etienne Cooper and Br. Stephen Titzer, who nurtured artistic gifts and talents.

Tom recalls that he was sitting in Br. Stephen's class when the school secretary knocked on the door in search of someone for a paid job playing the piano. This job helped pay Tom's first-year tuition at Notre Dame University. Tom's career as a musician peaked when

he played a solo of "Etude Boogie" on the Cathedral High School stage in his senior year.

He also performed in a play under the brothers' direction, but his career as a thespian was not quite so fruitful. He still remembers his father's concise critique of his performance: "Tom, you have many talents, but acting is not one of them."

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Father Tom is grateful for the scholarship of the brothers who taught him at Cathedral. Br. Callistus, an English teacher, taught him how to write a sound research paper. Skills like these prepared him well for Notre Dame. But the brothers taught more than just academics—Tom remembers Br. Damian Daele inspiring his students by telling them about his patron, Fr. Damian of Molokai, who committed his life to serving lepers in the 19th century on Hawaii.

Tom appreciated the diversity at Cathedral where he met a cross section of students from all over Indianapolis. He is also grateful for the discipline, which he is quick to point out “we needed.” The brothers in no way ran an easy school at Cathedral. But Tom quickly learned that the “bumps we got prepared us for the next step in life.” After college, Tom joined the military and was assigned to serve in Tokyo where he realized that he was well prepared for “living a good life as an independent adult.” The foundation for this life had been put down by his family, his parish, and by Holy Cross through his time at Cathedral High and Notre Dame.

Later, Tom received a Doctorate of Jurisprudence from Indiana University and went on to become an attorney. He also served in the Indiana House of Representatives in the 1960's. Traveling the world as President of the International Serra Club, a group which encourages and promotes vocations, was one of many factors that prompted Tom to answer a call to the priesthood. Murphy is now the pastor of St. John Church in downtown Indianapolis.

Tom remains very close to his friends from Cathedral High, and each year his Class of 1950 celebrates a memorial Mass for their deceased classmates. Though the brothers left Cathedral High School 25 years ago, individuals like Father Tom Murphy keep their memory and traditions

Person To Person

—A Word from Brother Geenen



Br. William Geenen, CSC, Provincial

To every situation I bring myself. I am unique. Still, I feel called to join others in seeking common goals, and with them I learn to sublimate and compromise as well as to hold fast to my convictions. Major goals may not be achieved by individuals, yet neither are they accomplished without the gifts each makes available along the way. Both truth and paradox are found in this concept. To achieve worthwhile goals, I contribute my convictions and talents, but must be ready to give and take, adapt, refine, and—most of all—persevere.

Common Goals

Throughout the history of the Congregation of Holy Cross there have been brothers and priests richly endowed with wisdom, talent, courage, and determination. The harnessing of these qualities toward common goals has brought Holy Cross to its level of apostolic effectiveness today. My availability, placed at the disposal of the wider membership and monitored and invoked by those in authority, helps create areas of Catholic influence that affect a wider clientele than I could ever influence alone.

As a result, down through the years, Holy Cross—as congregation, yes, but primarily as provinces—has accomplished much for the

people of God who form the living sign that the Kingdom abides among us. The Spirit dwelling in and motivating each of us is welcomed and entertained by us with such habitual openness and filial obedience that an esprit de corps, the visible symbol of the Spirit within, is generated collectively in us, an esprit identifiable in an almost tangible manner within our institutions. Our energy and our apostolic zeal are infused into the attitudes and practices of administrative and academic ministry that underlie the operation of an educational institution. Before long people begin referring to the “spirit” defining the uniqueness of that particular school. Others can resonate with the obvious validity and reality of the concept.

Holy Cross Spirit and Legacy

As the number of brothers and the ways they are present in institutional ministries have evolved by reason of retirement, illness and death, those on site have been conscious of the special spirit inherent in each school and its continuation if the mission of that institution is to remain viable. How did the brothers in 19th century Montgomery, Lafayette, Madison or Lowell, Indiana instill a spirit of Holy Cross apostolic presence among the students and their parents and guardians? If the brothers were unable to remain, how would that spirit be continued by those

who had themselves been influenced by the brothers?

As provincial I ask myself how I can contribute to the assurance that our spirit as men with hope to bring, as educators in the faith, will be forcefully present among our brothers and will remain even when they cannot. What experiential program can help formulate and implement it? Will initiate our lay collaborators into the spirit that has motivated our predecessors and us to devote our entire strength to the preservation of the incalculable good being accomplished in our institutions.

The Midwest Province has been working with administrators and boards of our institutions to delineate this Holy Cross spirit. Each participant brings his or her uniqueness and talents to the table yet it is only as a family bound together by the ties of traditional Holy Cross apostolic zeal that we will accomplish worthwhile objectives. We are seeking through collaboration to consolidate and transmit the legacy of the Holy Cross brothers, and I believe we are learning to be increasingly successful in achieving this goal.

—Br. William Geenen, CSC, Provincial