

# Holy Cross Brothers

Midwest Province — Notre Dame, IN 46556

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**Saint Joseph, March 19**

# Newsy Bits Of News

Columba Hall's residents had a busy calendar of activity during the past few weeks:

On February 2 a special Liturgy was celebrated with and for those who were celebrating an anniversary observance of their Profession.

House members had a dinner out when they traveled south to Nappanee and sat at table in an Amish home. Although not a commercial establishment, the people here regularly serve meals to groups. Home-cookin' family style with steaming bowls and platters seemed to satisfy the appetites of those present. Hard to believe this was a completely calorie-free meal, except for the dessert choices of apple, banana cream or chocolate pie.

And all this without any electricity. Arrangements and publicity: **BROTHER RAYMOND TROTTMAN.**

Our pizza chefs, **BROTHERS HENRY AND JAMES MARTIN,** were active as Columba Hall hosted

a social for all those in the Religious Leaders Program this year.

The annual bowling party hosted by Columba Hall included the invited guests from the Center. The report includes several recorded turkeys — no, not the participants. **BROTHER JAMES REDDY** had a single high game: 199. Nothing was mentioned about handicaps.

And it was winner-take-all at the Bunco Party. Yes, each participant received a prize. Now that all have cleaned out those ties and related items from their Christmas stockings, '87, we'll just relax until the next house get-together. **BROTHER MARTINUS** was I.C.; seven-cum-eleven.

Before you turn to the next page, an announcement of the annual Columba Hall Retreat which is scheduled from Saturday, March 26 to Wednesday, March 30. Father William Simmons, C.S.C. will lead the retreat. Community members are invited to join.

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## Winter At Dujarie:

Two weeks contain half the birthdays of our present patient population: in the last week of January, **BROTHERS AUGUST SOSA (E)** and **ELIAS RYAN** celebrated their 59th and 77th birthdays, respectively. In the final week-plus of February we will have four more: on the 25th, **BROTHER ANSELM TATRO** will be 97 and **BROTHER STEPHEN TITZER** will be 83; on the 27th, **BROTHER LUKE BAUER (SW)** will be 92 while on March 3rd, **BROTHER WILLIAM HEALY** will be 67.

Our Provincial, **BROTHER THOMAS MOSER,** was with us from January 20 through February 5 recovering from his battle with malaria. He has returned to the Provincial Residence but a lot more rest is built into his schedule for the next month. We also had **BROTHERS ALFRED GRILLI** and **REX HENNEL** for several days in February, both recovering from prostate surgery.

The smaller population of the house has brought a cut back in staff hours. We now have a charge nurse on duty around the clock and one aide on duty from 5:30 a.m. until 10:00 p.m.

Dujarie hosted novices **SANTIAGO MENDEZ-VIDERS** and **KEVIN SPICER,** both candidates from the Eastern Priests' Province, at a small dinner at the University Club on January 25th. Brothers Pedro and Just, along with Mr. Glenn Rousey, Principal at St. Joseph's High School attended. Santiago was filling

his requirement of one month's work experience as a nurse's aide at Dujarie, and Kevin was working in a program at St. Joseph's High School.

The regular house staff meeting in early March will be devoted to the response the house will make when we receive our first AIDS' patient. This initial meeting will be primarily educational.

We had two Provincial Visits during the third week of January: **BROTHER PAUL KELLY** made the Midwest visit on the 21st and **BROTHER JAMES KELL** spent the entire week with us. During his time here James also used our location as a health care institution for Community members — recovering from a bout with stomach flu. He also conducted a two-day workshop at the Center.

Five "discs" of snapshots were taken at the Christmas party. The pictures of individual Brothers have been sent to those relatives whom we know and whose addresses we have.

One of our cooks, Mrs. Addie Hope, has been suffering from tendonitis recently. **BROTHER ROBERT SIEGEL** filled in on Super Bowl Sunday, and Mrs. Helen Wingo has been picking up the slack.

**BROTHER PAUL MATTINGLY** has been named honorary Chairman of the Subcommittee on Prayer and Divine Intervention for the Evansville Memorial Class of 1938, having its fifty-year reunion.

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**BROTHER DONALD MORGAN's** present ministry is at Holy Trinity High School, Chicago and he is in residence at Holy Cross, River Grove.

# Solitude Of Saint Joseph

## Brother John Kuhn, C.S.C., Director

Excerpts from the *Notre Dame Religious Bulletin*, Volume IV, Issue 7, November 1, 1987

Located on the west end of the Notre Dame campus on the slight hill between St. Joseph and St. Mary's Lakes, The Solitude is the building at the east end of Columba Hall. As a ministry of the Brothers of Holy Cross, it was established six years ago to provide a place of silence and solitude in which to pray and reflect, receive spiritual direction, or make a retreat. In a sense it was a very appropriate use of the building because the Notre Dame founders first designated this site as a place of retreat and spiritual formation for the Holy Cross Community and in 1884 had established a Brothers' Novitiate there.

The existence of the Solitude of St. Joseph is probably one of the best kept secrets on the Notre Dame campus. Visitors looking for the Solitude will sometimes be told by the security guard at the main gate that they have never heard of it, and on weekends of home football games visitors come knocking at the door thinking they have found St. Joseph or Holy Cross Hall.

As a place of silence, the Solitude strives to provide an environment where one can withdraw from the noise and distractions of daily work, listen to one's thoughts, make contact with one's inner being, examine one's life, and seek further communion in prayer with the Creator. Regardless of one's profession or status in life, each of us needs to take some time periodically to reflect and listen deeply to our interior questions, dreams, concerns, feelings, and urgings. Time away from our regular environment often creates an open space to see the events, people, and experiences of life in a new perspective.

Whatever the nature of our personal journey through life, the Solitude provides that space to meet God and for God to meet us on a very personal and transforming manner. The time and frequency we allow ourselves for this experience can vary. For some it may be one day a month or a couple of weekends throughout the year. Others might wish to set aside a week or more each year to step aside and integrate what is happening in their lives and listen to the Lord's personal call to them. For many persons the time of retreat is spent alone. Others might prefer a daily meeting with an experienced director to assist in reflecting upon one's life and recognizing the hands of God in daily living experience. Whatever one's preference, the Solitude can accommodate individual needs. For those who wish to stay overnight or for an extended period of time, private guest rooms are available. Guests prepare their own meals from food which is provided.



Besides a place of silence for prayer and retreat, experienced directors make themselves available to persons seeking ongoing spiritual direction. Many find this ancient Christian practice of meeting with a director on a regular basis very helpful to their spiritual growth. Through this process a person chooses to share significant aspects of life's journey: the ups and downs, the questions and possible solutions, one's joys and sorrows, and the unending surprises of God's action in one's life.

"The Solitude had a singular influence on my experience at Notre Dame. More than any other, it provided time and space to write, to listen and to learn to pray." This is an example of a comment made in the evaluation which is encouraged to all participants. Another, "The best part about the Solitude is leaving my duties and lifestyle and finding a hermitage as an over-committed, impatient student."

A reflection by Thomas Merton titled, "The Road Ahead," sums up a dilemma that is common to all, i.e., that of facing an uncertain future, of being pulled at one time toward the spiritual and at another time toward the material, of willing to find God who is guide and comforter on life's journey. But to find one must first search. It is by providing the space and help needed to make this search that the Solitude of St. Joseph exists.

# Holy Cross In Michigan

From The *Monroe Evening News*, June 29, 1987;  
Close-up by Roy Hamlin, Managing Editor

The following article, "Home for Troubled Boys Doing Well," describes Moreau Center, Monroe, Michigan, which was established in 1987 as an extension of Boysville of Michigan; Brother Francis Boylan, Director. Brother Leonard Siwierka is Director of Food Services at Moreau Center.

I walked into the Moreau Center one day last week and noticed a group of boys congregated at the end of a hallway.

"That's just 'restraint,'" Ed Flynn, center manager, told me. "Whenever a boy gets angry, his team restrains him so he doesn't have an opportunity to hurt himself or others. He's put on the floor and other boys hold his arms and legs down until he's over his anger."

This incident illustrates as well as anything the concept on which the new Boysville-type of residential program for troubled teenagers operates. It's based on teamwork, on the theory that kids learn from other kids, that they learn that if they want respect, they have to give respect.

Boysville of Michigan purchased the former Comboni Mission Center at Nadeau Rd. and Combino Way and opened the Moreau Center with 14 kids last January. The program now is at its capacity of 50 youths and is operating as a full-fledged arm of Boysville.

"We have four teams of 12 or 13 boys each," Mr. Flynn said. "Each group lives together, eats together, goes to school together. It's like an extended family. They support each other and even discipline each other.

"We teach them the importance of getting along as a team, because after they leave here they will be part of other teams, such as family, friends and work groups."

The support group for each of the four teams of boys at Moreau Center is extensive. It consists of a treatment director, a family worker, two certified teachers, three treatment specialists and a night counselor. They make up the bulk of the 50 staff members who are on duty to supervise and help the 50 troubled youths.

Education is a priority item at Moreau Center.

"The kids go to school from 8:05 a.m. to 2:30 p.m. five days a week, 12 months a year," Mr. Flynn said. "With two teachers for each 12 or 13 boys, they get the extra attention that they need. They study mostly basic subjects — some of the boys can only read at a second- or third-grade level.

"They also have gym classes and a pre-vocational class. There we concentrate on life skills, such as how to fill out a job application form. We try to teach the work ethic, teaching them how to be good employees."

Part of this training includes making the teams responsible for keeping their own rooms clean, and for cleanup of the entire complex.

The 50 youths range in age from 12 to 17,

with most in the 14-16 range. All are wards of the court, referred to Moreau Center by the Michigan Department of Social Services.

"Their problems range from consistent truancy from school to some type of crime," he said. "In some way they have shown society that they need help."

The average stay at Moreau Center is expected to be 9 to 12 months, Mr. Flynn said. "None of the boys will be leaving here until about Thanksgiving or Christmas," he added. "The first boys should be ready to leave about then."

How much of a threat to the community do these boys pose? Very little, according to Mr. Flynn.

"As a private institution, we are not obligated to take any particular boys," he explained. "We look over their records and can accept or reject any referred here. If they aren't considered safe placements, they aren't accepted here.

"We have no chains or locks on the doors so it's possible boys may try to run away," he added. "We have had nine runaways in the first six months, and that's not a bad record. The boys are well supervised — we do our job well."

Part of that job is integration of the Moreau Center into the community — and that seems to be going well, too.

"One of our teams works with the 4-H horseback program for the handicapped," Mr. Flynn said. "Another makes regular visits to the Greenbrook Manor nursing home, reading to and playing games with the residents there. They have done work at the K of C hall. This helps the kids see that they can help other people.

"Everyone has been great to us. People have donated such things as VCRs and pianos to the center. They recognize the value of trying to help these kids. And the kids really appreciate it."

Mr. Flynn, 32, was hired last November to launch the Moreau Center. A regional director of Boysville, he has an extensive background in similar work in Florida, where he ran a state training school and some group homes. He left the South to be nearer his wife's family in Toledo. He and his wife and 2-year-old son live in Monroe.

He's "real pleased" with the start the Moreau Center has had here.

The main object of the boys at the center seems to be to return home, either on a visit or for good. But Mr. Flynn explained, "Going home is not the real issue. The real issue is being able to stay home."

That's what this new community project is all about — nipping in the bud the bad attitudes and bad habits, converting in the process a group of troubled boys into valuable and productive members of society.

Mr. Flynn welcomes any members of the community who want to see for themselves how things are going at Moreau Center.

# Living/Dying

Excerpts from the talk given at the Eucharistic Liturgy of the Resurrection for Brother Francis Assisi by **BROTHER PEDRO HAERING**.

Two of the three qualities so well exemplified by Francis' life, faith and poverty, (the third, his marvelous sense of humor, needs no further explanation to all who knew him) are highlighted in the following quote from the writings of John Henry Newman:

God has created me to do some definite service; He has committed some work to me which He has not committed to another. I have my mission — I may never know it in this life but I shall be told it in the next. I am a link in a chain, a bond of connection between persons. He does nothing in vain. He knows what He is about.

In 1956 Francis joined the staff at Cathedral High School, Indianapolis, where I was principal. Being in charge of a school of a thousand boys and director of a community of twenty-seven Brothers one finds some stress and faces some problems. But Francis was always on hand to chat, to advise, and to put me (or anyone else) back into a more pleasant frame of mind. He shared his endless store of good humor and his ability to help you see the positive side of living and laugh at the very things that had disturbed you a few minutes earlier.

But I came to live with Francis again, more than twenty years later, in 1980, when I came to Dujarie House and Francis was a patient here. It was then I came face to face with those things Cardinal Newman describes in his words read earlier. And I am certain that it was the good and gracious God who sent our Dujarie staff, including myself, to make certain that Francis, like our other patients, was not "thrown away" and was not among strangers — even though it is probably arguable that he did not know any of us — certainly not by name or ordinary memory.

Few religious can experience the poverty Francis experienced. He could not communicate; he could tell you nothing — if he was sick or hurt he could not tell you where — he could not understand what you said to him. He did not know where he was going, nor what he was doing. He had no choices. He could not feed himself and often choked because, apparently, he had forgotten that he should swallow. He could not control his bodily functions, nor even blow his nose. He cried, and how often we wondered what went through his mind at these times. But he responded to, and was usually calmed by, an affectionate touch, a squeeze of his hand or arm, an arm around his shoulder, or smoothing out his hair.

Faith helps us to accept the things that reason is so hard put to make us understand. Francis' condition deteriorated over many years — perhaps as many as twenty. How difficult it had to be for him in those earlier years when he had to wonder what was happening to him. His sense of humor was surely a big help to him in those years. Perhaps his

practice of material poverty during the first thirty-five years of his religious life stood him in good stead for the acceptance of the much greater and more poignant poverty that was to be practiced in his latter years.

Our former provincial, Brother Phillip Armstrong, in a provincial letter remarked:

Without a dimension surpassing the here-and-now reality of the human condition, who of us could see himself patiently accepting even the slightest form of limitation, let alone total physical or mental dependence on others? . . . The community (whatever its definition — familial, religious, social) must not be robbed of a needed compassionate participation in the weakness and impotence of humanity and of the pain and suffering which can lead, if viewed, utilized, and shared properly, to ultimate victory over that weakness and powerlessness. Does not one aspect of our vow of poverty help and encourage our openness to the indefinite future?

A good and merciful God required of Francis a great faith and, perhaps, the ultimate poverty. But Francis was loved. No one in our house received greater care and attention and affection than Francis. No matter what he did, or did not do, he could not escape the love and affection given him by those who tried to make his life as comfortable as possible.

In the Book of Sirach we read:

Take care of your father when he is old:  
Grieve him not as long as he lives.  
Even if his mind fail, be considerate with him  
Revile him not in the fullness of your strength.

One of the sorrows of my own life is living with the knowledge that some of our Brothers do not understand that it is so very important that the lives of our Brother-patients in our infirmary be supervised by live-in religious. I have been asked, in so many words, on several occasions, by our Brothers: "What possible difference could it make to people like Francis whether there was a Brother or anyone else down there at the infirmary?" I cannot answer this question. Try as I did, I was unable to fathom the mind of Francis these last eight years. I prayed often, and hard, to God, to Brother Andre — for some kind of miracle which would restore Francis to something like he had been in his better days. But I was forced back to words like those of Cardinal Newman.

God requires our faith. Francis was never thrown away to exist as best he could among those who had never known him. He was daily with his Brothers in religion, who directed the care and the love he received. He is at rest today — and he is happy — just as he would wish those of us who have been with him to be happy, because he knows first hand why "God knows what He is about."

Thank you Brothers Francis and Pedro for this message!

# We Speak For Wellness . . . Brothers Larry Stewart and Jim Reddy

(This is the second of a series; we invite your comments)

Staying healthy may take more than just keeping physically fit and avoiding illness. A number of experts now recognize that a person can gain spiritual health simultaneously with improvements in physical fitness.

At Ball State University a teacher in the Health Science Department recently wrote, "If we figure out why we are here on earth, we are happier and more able to stay healthy."

A number of authors have emphasized the need for man to seek spiritual health with nature, to periodically get away from daily tasks and enjoy God's creation. William Hazlitt wrote, "Give me the clear blue sky over my head and the green turf beneath my feet, a winding road before me, and a three-hour march to dinner — then to thinking. I laugh; I run; I leap; I sing for joy!"

Robert Louis Stevenson was an enthusiastic walker. He wrote, "There should be no cackle of voices at your elbow to jar the meditative silence of the morning. When left alone, one can enjoy the fine intoxication that comes with much motion in the open air, that begins in a sort of dazzle and sluggishness of the brain, and ends in a peace that passes comprehension."

These quotes are similar to the up-lifting feeling that is known to the physical fitness addict as the "runner's high." This "high" is sort of a spiritual episode that a person enjoys when physical exercise becomes an almost out-of-the-body experience where the thresholds of all the senses are exceeded.

Exercising alone can be a time for prayer. We may be able to create an inner silence in order to listen to God speaking to us, even when the body is in motion.

We have had a number of physical fitness models in our Holy Cross Community long before exercise became popular. A first introduction occurred at Rolling Prairie Novitiate. The chaplain, Father Brooks, would spend hours pacing around the grounds and the woods.

Other physical fitness exemplars, who undoubtedly make their exercising a spiritual experience, are more familiar and closer to home. Consider Camillus, a long-time jogger and presently an ardent walker. Richard Foley has been a life-time swimmer. Tom McCullough was an ardent walker who paced — or raced — through the Austin, Texas, countryside for hours on end. He was an inspiration to William Dunn to take up jogging. Another dedicated runner is Albert Kern who after getting his credits/debits in balance faithfully ended each work-

day by donning his jogging outfit. There are a number of other walkers in the Community who have undoubtedly experienced what Stevenson wrote and have been enjoying it for years. To name just a few; Paschal Tomaszewski, Wilbert Leveling, Armand Amman, Joseph Chvala, along with the indefatigable golf-ball collector/salesman, Vitus Schwartz. Edward Foken, Augustus Patin and John Kuhn regularly begin their days with early morning swims. There are other who enjoy the spiritual and physical experience of long bicycle rides like, William Dougherty and Robert Dierker.

The ultimate physical exercise that is usually associated with the "high" is the 26.2 mile marathon. There are a few community members who have enjoyed this experience like Donald Allen and Roger Berg along with the authors. The craze of the 80's is the Triathlon which combines swimming, biking and running into a single race. It appears that only Roger has reached this height.

Others enjoy the physical exercise/relaxation of the golf course. In this category Lou Mangini and Donald Schapker. On the tennis courts we have Bernard Donahoe, James Bluma and Tom Balthazor. Even though a person can work up a sweat and enjoy the thrill and pleasure of swatting a ball, and maybe gain a "spiritual high" with a service ace or a birdie putt, you cannot gain true physical fitness through these sports. A true fitness exercise must be performed at a certain intensity and *continuously* for at least 20 minutes. There is a lot of periodic intensity in tennis and golf, but also a lot of stopping. It appears that Hazlitt would expect the golfers to march three miles between strokes to gain the high he described.

Robert Louis Stevenson described the "exercise high": "Your muscles are so agreeably slack, you feel so clean, so strong and so at ease that whether you move or sit still, whatever you do is done with pride and a kingly sort of pleasure."

Sister Raymond Landry, a Mariánite of Holy Cross, says, "I want to be in control of my body and not allow it to control me, . . . to help me be alive as long as I live." (See article page 13)

Use these Community members as examples. Emulate them! Enjoy that "clear blue sky" and "meditative silence" as described by Hazlitt and Stevenson. Get rid of that "sluggishness in the brain" and find that "peace that passes comprehension." Your spiritual and physical welfare are the beneficiaries.

# Holy Cross In Canada

The PRAYER INTENTIONS in the February issue included the names of two members of the Holy Cross Community: Fathers Henri-Paul Bergeron and Pere Rene Gauvin. Their sudden death resulted from an automobile accident in December, 1987. Here is further information concerning these religious.

**FATHER HENRI-PAUL BERGERON** was born in Montreal on May 20, 1911. His primary education was at l'ecole Saint-Joseph; his secondary education was completed at Seminaire Sainte-Croix. College de Saint-Laurent was the school for his studies in philosophy, and he completed his theology at Grand Seminaire of Montreal.

His first ministry after his ordination on February 2, 1936 was at Saint Joseph Oratory. It was there that he wrote the biography of Brother Andre, published in 1938, just a year after Brother Andre's death. First published in French, it now is available in seven languages.

From 1938 to 1965 Father served as a teacher in several schools and also continued his studies which led to a doctorate in philosophy from the l'Universite de Montreal in 1949. During the last twenty-three years he was teaching at the Grand Seminaire de Port-au-Prince, Haiti. He was to return there in January, 1988.

A valuable contribution of Father's were his biographies of Father Moreau, Father Dujarie, Father Sorin, Brother Andre, Bishop Dufal, Father Lefebvre, and Sister Leonie Gascoin, foundress of the Marianites.

**FATHER RENE GAUVIN** was born on April 14, 1925. His early education took place at l'Academie Querbes, l'ecole Notre-Dame-des-Neiges and college Jean-de-Brebeuf. He completed his theology at Scolasticat Notre-Dame de Sainte-Croix.

December 23, 1950 was his ordination. From 1951 to 1960 his religious and priestly life was spent between education and the priestly ministry.

Father Gauvin spent the next years at the Oratory of Saint Joseph where he was active until his death. He was director of pilgrimages, preacher, confessor, spiritual director and other functions. Regular visitors to the Oratory were known to him, and he to them. He had the art of offering a warm welcome to the pilgrims and of showing them this Shrine to Saint Joseph to which he dedicated his life.

"God has had his own way of ending Brother Andre's Jubilee Year of his entrance to heaven, 1987. He welcomed into his glory two very faithful servants of Saint Joseph, Brother Andre and Saint Joseph's Oratory: Father Henri-Paul Bergeron and Father Rene Gauvin."

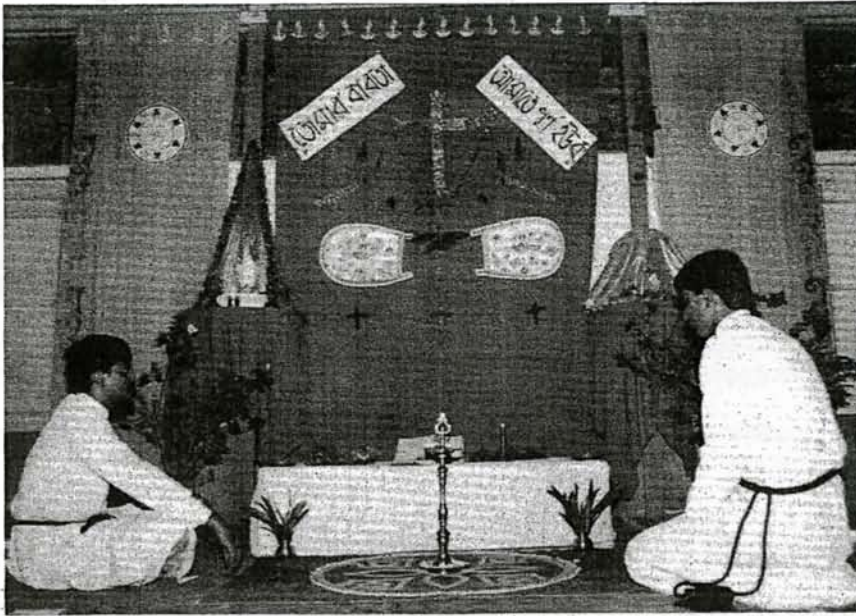
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## SAINT JOSEPH — March 19 (Mt. 1:16, 18-21, 24)

In a dream  
An angel told Joseph  
Mary was fine,  
Her Son divine.  
Awake,  
Happy Joseph  
Brought Mary home,  
Built a cradle  
Snug as a honey-comb.  
Joseph didn't know  
To Egypt they must go.  
Here he built another crib  
For the boy would wear an alien bib.  
Did Joseph muse  
Of the empty cradle at home?  
I'm sure he did,  
Don't all who roam?  
Joseph the carpenter,  
You didn't waste your time:  
This infant crib unused  
Is a treasure sublime.  
We fill it with love,  
Which you take to Mary  
And she to her Son:  
And this is the way heaven is won.

**Br. Remigius Bullinger, C.S.C.**

(Pictures from Br



(above) Brothers Binoy and Sushanta before the altar. The Bengali inscription is a petition that the will of the Lord might be done in all things for the house and its members.

(below) Preparation of the altar for a coming feast. Flower petals, lentils and peas are carefully placed to provide decoration.



Members of the





# PHOTO ALBUM

. Hobart, C.S.C.)



Candidates sharing activities: meals (above) and recreation (below).

District Chapter



# THE CHURCH OF THE FUTURE, A Model For The Year 2001

by Walbert Buhlmann

"For the first time in its two thousand year history the Catholic Church can now truly claim to be a 'Universal Church'".

This somewhat startling statement is made by Walbert Buhlmann, a Capuchin missionary who also taught at the Freiburg and Gregorian Universities. In his book he traces the dramatic shift that has taken place and is still taking place in the Church's population. He then raises questions as to the structures and pastoral strategies needed by the Church for the year 2001.

Buhlmann divides the Church into North and South, the South being South America, Africa and Asia, all essentially 3rd World Countries. The population shift that he outlines is the fact that in 1960 52% of all Catholics lived in the North, primarily in Europe and North America. By the year 2000 a good 70% of all Catholics will be living in the Southern hemisphere. During the same period there has been a corresponding change in the Church hierarchy. The number of African Bishops has gone from 2 in 1951 to 293 in 1981 and in Asia the numbers went from 31 in 1951 to 408 in 1981. Also more Cardinals are being appointed in these areas.

Synods of Bishops and other international meetings that have taken place since Vatican II illustrate clearly the shift that has taken place. These meetings are no longer predominantly white, middle-upper class European/North American meetings. The 'coming of age' of the churches of Africa, Asia and South America is having and will continue to have an increasing influence on the Church, its structures and pastoral activity. Africa, Asia and South America all have their own rich cultural heritage to bring to the world church and the universal church needs these gifts and insights. For centuries the church has followed European norms. This can no longer be so. The world of tomorrow will be more and more mixed-ethnically, racially and religiously.

Walbert Buhlmann in his book focuses on the developments that are taking place in the Third World. Most importantly, he feels, is that each of these churches has valuable gifts that can enrich the universal church. His basic thesis is that present structures and pastoral practices must change to accommodate the new reality. What will the Church of the Third Millennium look like? And what should we be doing now to prepare for it?

*Br. Raymond Papenfuss, C.S.C.*

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## Lent

Don't let your hairshirt show  
Is the lenten way to go —  
Use your discipline when alone  
So only God will hear you groan.

Hairshirt, discipline, prickly chain;  
What gain?  
God's grace, and healing rain  
To bring forth Easter freshness,  
With flowers and warmth and peace.

Christ died, my sins to lave,  
Me to save.  
That's what's meant  
by Happy Lent!

This time well-spent  
Brings Easter joy  
With the Resurrection of the Christmas boy:  
Death to destroy,  
Life now and eternal to enjoy.

(N.B. In olden times, spirituality called for the hairshirt ~~vest~~ to itch one, the rough chain to irritate one, the whip or scourge — or the discipline, as it was called — to irritate one more. We do not expect spiritual directors today to recommend these practices. For hairshirt, read — putting up with each other; for chain, read — other daily irritations; for discipline, read — feeding the poor. You probably can make your own listings; try it.)

*Br Remigius Bullinger, C.S.C.*

# Holy Cross Overseas: Ghana, West Africa

## Brother Joseph Annan, C.S.C., New District Superior

The District of West Africa held its chapter over the Christmas holiday in Sunyani, Ghana. Fr. Claude Grou, Brother Thomas Moser, Fr. Matthew Vadekadam, as well as other visitors attended the chapter. Two Holy Cross Sisters, Madeline Therese and Phyllis Bowling, working in Ghana, also took part in the Chapter.

Much of the chapter time was spent in discussing the Formation Program and the strategy for establishing Holy Cross more firmly in Africa. The desire to have Holy Cross Priests in West Africa was again expressed. To realize Fr. Moreau's vision of Holy Cross, this is seen as a necessity. To achieve this goal discussions have been opened with the Province of India. The priests there are open to coming to Ghana to work with the community and to accept young Africans interested in joining Holy Cross. Brothers James Newberry and Edward Mattingly at-

tended the Chapter and discussions are under way for Liberia to become part of the District of West Africa.

The District Chapter was future oriented and its focus was on the steps necessary to achieve its goals. In his closing remarks Fr. Grou said that Holy Cross in Africa is at a time of great promise and challenge; a time of rebirth of Holy Cross in Africa; a challenge to find a way to make this Holy Cross segment genuinely African.

Brother Joseph Tsiquaye was thanked for his leadership as District Superior and at the end of the Chapter Brother Joseph Annan, the newly elected District Superior, pledged himself to work towards the fulfillment of the dream, the vision expressed by the Chapter.

**Br. Raymond Papenfuss, C.S.C.**  
**Mission Promoter, District of West Africa**



**WEST AFRICA DISTRICT CHAPTER** — Commissioning Ceremony: District Council (r to l) Brothers William Gates, Frederick McGlynn, Joseph Annan, Father Bob Gilmour.



**WEST AFRICA DISTRICT CHAPTER PARTICIPANTS**

## Reading/Reviewing

The laity expect of religious "something more." "Something more radical, more total, more definitive, more profound, more demanding and challenging, in the relationship with God. They expect something more of holiness," This 'something more,' this 'much more,' of holiness, which the laity expect of religious finds its response in the witness of new men, of new women, penetrated with the Absolute of God, radically incorporated into Christ, totally dedicated to the service of others.

"Lay people hope to meet in religious well-balanced Christian personalities because they are centered in God and, therefore, persons having an effective equilibrium and emotional serenity (. . .) of ever more solid intellectual formation (. . .), with a great liberty because a great obedience radiates a richness of life from their 'interior castle' They expect them to be attentive and generous in dedication and service, spreading a happiness and a joy which come from within, persons of whom one can speak and think of as models . . ."

These two paragraphs are major ideas taken from "What Do the Laity Expect of Religious Life" by Guzman Carriquiry, layman head of the Pontifical Council for the Laity, and found in "Review for Religious," Vol. 46, No. 5, September/October 1987. The first three articles of this issue are on contemporary religious life and give us some good insights into what others are looking for from us and materials for reflection as to whether we are in actuality the type of religious others expect, the Church expects, God expects, or even we ourselves expect.

Carriquiry further states that when the laity look at poverty, they expect at least a greater austerity and severity of life, a more generous availability in the sharing of material and spiritual goods, the elimination of all that is superfluous. This is even more challenging since the Church and Holy Cross are calling for a "preferential option for the poor."

Carriquiry also states: "There is a long and impressive religious tradition of the education of youth which should not be abandoned but should be renewed and deepened." This is our original charism as Brothers, it is still needed today, and we must not overlook it or down play it. The youth are important to and for Christ and anyone who looks to the future looks to the youth.

The second article in that issue of "Review for Religious," and the one which I found the most readable and most enjoyable, was "The Public and Witness Dimension of Religious Life" by David F. O'Connor, S.T., of the Washington Theological Union. In this article he states: "Religious life has a public dimension to it which is intended by the Church. Religious, both in their personal and their corporate lifestyles, are meant to be identifiable as Church-

people and to witness Gospel values. They engage in forms of the apostolate and in ministry always in the name of the Church and under the authority of their respective religious superiors and local bishops. All this manifests their distinctive character, their place in the Church and their canonical status.

"Religious, as publicly consecrated members of the faithful, are expected, as is every Christian, to witness a personal commitment to Christ. But because they are called by their vocation to an ecclesial form of public consecration, they are expected to bear a visible witness to a deep, personal experience of Christ and to share the faith, hope and love which it inspires. For religious, above all, are consecrated to the Lord. Their development in holiness of life is more important than the good works they perform. As John Paul II has remarked: 'What counts most is not what religious *do*, but what they *are* as persons consecrated to the Lord.'

"The faithful have a right to expect that those who have publicly dedicated their lives to Christ by religious profession will be living examples of a Gospel life. The Church presents religious to the world as public witnesses of evangelical values. Holiness of life and a generous, unselfish service of the People of God are a rightful expectation from each religious."

The third article, "The Religious as 'Sentry': A Reflection on the Prophet Ezekiel" by James Fitz, S.M., Provincial Administration, Cincinnati Province, speaks of the proclamation of God's word by prophetic action as a valuable way of viewing our living of the vowed life. Fitz says: "The vows are symbolic actions that often open to religious the possibility of proclaiming the word of the Lord. Religious life is acted prophecy.

"The lived vows can warn of danger and proclaim good news. For example, the vow of poverty can warn of the dangers of consumerism and can challenge the prevailing belief that more is better. It can also proclaim good news. The sharing of common goods lived by religious, for example, can proclaim that sharing is a life-giving alternative to greed and exclusive possession. The symbolic action of living the vows will hopefully lead others to ask questions: 'Why do you do this?' 'What does this mean?' Thus religious will have an opportunity to further proclaim the word of the Lord.

"The important thing for religious is to proclaim clearly the message of the Lord in our world today, even though religious cannot control the response to the proclamation . . . The call to religious, then, is to stand for certain values and to speak those values in word, and especially in deed, so that people will know that a word of the Lord has been spoken in their midst."

**Br. Bill Mewes, C.S.C.**

## "All in the Family"

### Sister Diomira (Mirror of God), C.S.C.

Recently when Sister was interviewed — how does it feel to be 103 years old, she responded: "I really don't know because I have never reached that age before." Now confined to a wheelchair which she apparently maneuvers with little difficulty, she resides at St. Mary's Convent, Notre Dame. Her active days were spent in eastern schools operated by

their community as a teacher of Latin and English. Even at her age she remains alert to all conversation and does not wear glasses. Her first profession of vows was in 1913. (Where were you that year?)

This item appeared in *Today's Catholic*, "Around the Diocese," News Column.

### The Cycling Nun

In 1939 on the night before she left home to enter the convent, Sister Raymond Landry, M.S.C. missed part of her going-away party as she was involved in a softball game. In 1987 she won two gold medals in the Louisiana Senior Olympic Games, in the half-mile and 5-K cycling events, and a bronze medal in shuffleboard competition. She also won five photography awards, four first-place and one second-place, in the cultural competition. In the 1956 games, she won gold medals in the one- and two-mile cycling events — all on the heels of a painful bout with arthritis.

Her athletic commitments were not without purpose — she used them as a way to help overcome the effects of rheumatoid arthritis and

pulmonary problems.

As a member of the Marianites of Holy Cross, Sr. Raymond teaches special education at Our Lady of Fatima School, Lafayette, Louisiana. And that was begun by teaching physical education to mentally, emotionally and physically impaired children.

Afternoon rests, as prescribed by her doctor, are used to prepare programs for senior citizens on relaxation exercise and creative visualization. She already has established a breathing relaxation workshop for members of the school faculty.

Her advice to seniors: "Move it!"

Excerpts from *Acadiana Profile*, Vol. 13; No. 3, Nancy Norris



**AMERICAN CULTURE NIGHT:** "I pledge allegiance . . ." at Mater Ecclesiae Center, Tiberias, Israel: Br. Tad (EB), Sisters Juliet, Celine, Mary Ellen O'Brien, Mary Ellen Vaughn, Br. Eduardo.

# Between the Lines

by Brother Lawrence Miller, C.S.C.

## FRANZ JAGERSTATTER

Franz Jagerstatter was an Austrian peasant. His life and death story is important to us today, especially as they relate to Church and State. Franz was born in 1907; so, he was an adult at the time of Hitler's wars. He, Franz, believed that National Socialism was morally wrong. When Hitler's troops moved into Austria in 1938, Jagerstatter was the only man in the village of St. Radegund to vote against the *Anschluss*. He not only refused induction into the German army, he also refused any alternate noncombatant service on the grounds that such service promoted the cause of National Socialism. This stance led to his arrest in March, 1943, and on Aug. 9, 1943; after being transferred to Berlin, he was beheaded.

After a wild youth, Jagerstatter eventually became a very religious man. He married a devoutly religious woman, and at the time of his death, they had three small children. He was an avid reader, read from the Bible faithfully, and in his "commentaries," there is evidence that he also read Papal documents and the pastoral letters of his bishop. He knew much about Church doctrine, was much impressed with the courage of the first Christians, and came to a strong belief that everyone must follow his or her own conscience. These and other experiences led him to become a conscientious objector long before that expression was commonly in use. And he was the only one in his village to resist priest, bishop, and military personnel to the contrary, notwithstanding.

Auxiliary Bishop Thomas Gumbleton of Detroit, speaking in Linz, Austria, on the occasion of the would-be 80th birthday of Franz Jagerstatter, said "A single act of conscience is like a seed in the ground; that whatever is done for the truth will make a difference, and that it is God that will make the difference acting through us. Believers of God's word," continued Gumbleton, "should not let other-believers act alone. Franz Jagerstatter might be here celebrating his 80th birthday in the presence of his family and friends if other Christians had joined in his act of resistance. His death reminds us that we all ought to be there, God's people together, resisting together what we know to be evil." (*Origins* "The Lessons of Franz Jagerstatter's Martyrdom for Today's Christians" June 18, 1987 Vol. 17, No. 5 Pp. 82, 3, 3.)

I have followed the life and death story of Franz Jagerstatter from the almost unknown beginning to the present. In addition to the Gumbleton homily reported in *Origins*, here are a couple of articles and a book that might be of interest to you:

"The Contemporary Witness of Franz Jagerstatter" by Donald J. Moore, S.J., *America*, Oct. 30, 1982, P. 247 ff. Moore raises this interesting question: "The Austrian farmer who was executed because of his resistance to the Nazi found little

support for his decision among other Catholics during his life. Do Christians today face a similar challenge?"

Four years later Donald J. Moore, S.J., had another article in *America*, Oct. 11, 1986. "Franz Jagerstatter and the dilemma of the Austrian Church. Rather than serve in Hitler's army, he suffered imprisonment and death. Does the church's honoring him undermine the moral position of the many who fought — and died — in a war that was never condemned as unjust?"

The title of the book is: *In Solitary Witness. The Life and Death of Franz Jagerstatter*, by Gordon Zahn, c.1964, revised edition c.1986. Templegate Publishers, 302 E. Adams St., P.O. Box 5152, Springfield, Illinois 62705, \$10.95. "For more than twenty years unknown and ignored by his church and fellow countrymen — today a national hero acclaimed as an authentic martyr/saint. This is the book that 'discovered' Franz Jagerstatter and his inspiring story of unyielding commitment to the dictates of conscience even at the cost of life itself."

*In Solitary Witness* is a book about a conscientious objector in Austria, written by a conscientious objector during World War II from the United States.

Gordon C. Zahn is a professor emeritus of Sociology at the University of Massachusetts, Boston. In my view Zahn is uniquely qualified to write the life and death story of Franz Jagerstatter.

The book, *In Solitary Witness*, gives the life story of Jagerstatter, not only the death story. After the young ruffian phase of life in St. Radegund, there emerged the "new" man. Zahn does a good job at explaining the causes or reasons, other than grace, why Franz was the only one to emerge in his society as the good guy; some might say bad guy. Were all others wrong in defending the Fatherland?

The last two chapters in the book, "The Martyr and His Church, and, The Martyr as Rebel: A Sociological Summary," are especially worthy of note. In this summary section Zahn deals with Rolf Hochhuth's controversial drama, *Der Stellvertreter* (in English *The Deputy*), in which Hochhuth points an accusing finger at the Church, particularly Pope Pius XII, because of his non-involvement and condemnation of Hitler's mass murder of the Jewish people during World War II.

### NOTE:

In the May, 1985, issue of *Holy Cross Brothers*, P. 13, I recommended *The Cloud of Unknowing and the Book of Privy Counseling*.

Since May of 1985, in fact, just recently, I learned that the Paulist Press has published *The Cloud* as part of The Classics of Western Spirituality series. This is a larger and more readable book.

The Paulist Press copy has a ninety-seven page introduction, and I consider the introduction

(Continued on page 15)

## Spring

Spring will soon be here!  
A cardinal whistled at me  
In the frigid parking lot  
This morn.

This annual greeting  
Tells me happy be  
Wait and see  
What April showers and May flowers bring:

June delights  
To elevate the soul  
To Alpine heights.

Yes, Spring arrives  
Just after Joseph Day  
When the Capistrano swallows  
Herald buds and baby birds  
And violets in the hollows.

Happy Spring.

**Br. Remigius Bullinger, C.S.C.**

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### Between the Lines (cont.)

itself very important reading. The introduction is worth the price of the book.

However, it is also important to read the introduction by William Johnson, S.J., in the edition I recommended earlier because *The Cloud* has received considerable acclaim in recent years.

*The Book of Privy Counseling* is not a part of the Paulist edition. It will be published in a subsequent volume, with a name change to *A Letter of Private Direction*.

I pass on this additional information to you because *The Cloud* is difficult to read, and the latest edition, besides the introduction, has footnotes helpful in understanding it.

#### NOTE:

"Go and tell my brethren" (Mt. 28:10). "Between the Lines" in the Jan. 1988 issue of *Holy Cross Brothers* was about the laity in the Church and about the recent Synod in Rome. The title of the book recommended is *Confident & Competent* by Droel and Pierce.

Recently I learned that Droel and Pierce contribute a column to *The Chicago Catholic*. The column for the January 22, 1988 issue is on p. 9 under the general heading "Views/Comments." The two authors write the one column. If you read it you will learn that "Co-creation theology," and, I assume, co-authoring, is the rage these days. I never knew that!

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## Seton Thrift Store

A report from SETON THRIFT STORE, Harriman, Tennessee, under the leadership of **BROTHER GONZAGA DAY**, assisted by **BROTHER WILLIAM SCHU**.

This is the eighth year of the Tennessee apostolate. Gonzaga is assisted by William, the artist in residence, who handles the items in the men's and furniture departments.

Some statistics showing the action of the years this store has provided special services: sixteen thousands dollars in food; over five thousand dollars in clothing; almost ten thousand in household goods and close to three thousand in cash donations. Beyond this, others have been helped throughout the U.S., Africa, Poland, Central America. This help totals to 255 tons of supplies.

In just the past twenty-four months Mass stipends totaling almost eight thousand dollars have been sent to missionaries around the world.

The merchandise which has been made available for resale comes from throughout the entire U.S. In just the last two years Gonzaga has traveled more than 40,000 miles collecting these items.

When the I becomes we,

The whole world will see and know

That things which were cast down are being raised up,

That things which have grown old are being made new.

And that all things are being brought to their perfection.

# Residences And Ministries With Brothers From the Midwest Province

## Under the Patronage of Saint Joseph

St. Joseph Farm; Granger, Indiana  
Solitude of Saint Joseph, Retreat Center; Notre Dame, Indiana  
Saint Joseph's High School; South Bend, Indiana  
Saint Joseph's Medical Center; South Bend, Indiana  
Association of St. Joseph; Columba Hall; Notre Dame, Indiana  
Saint Joseph Hall; St. Edward's University; Austin, Texas  
Saint Joseph High School; St. Croix, Virgin Islands  
St. Joseph School of Industrial Trades; Dhaka, Bangladesh  
St. Joseph High School; Mohammedpur, Bangladesh  
St. Joseph's Hall, Juniorate/Novitiate; Sekondi, Ghana  
*And Happy Feast Day to all of our Brothers Joseph!*

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### Some announcements:

Directed Retreat: Fatima Retreat Center; June 26-July 3, 1988.

— A choice of spiritual direction orientation and approach: a) Scripture oriented; b) Creation oriented; c) Dream oriented; d) Prayer and Self-study approach (use of personality inventories and/or other self-studies).

Total suggested offering: \$200; Deposit: \$25

Details and registration form: Fatima Retreat Center; University of Notre Dame; Notre Dame, IN, 46556.

Retreats International: July 4-8; 11-15; 18-22; 25-29.

Varied courses and programs. Registration: \$30; tuition per course: \$95.

Details and registration form: Retreats International; Box 1067; Notre Dame, IN, 46556.

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### Prayer Intentions

Deceased: Sr. Maria Consolata, C.S.C.; John L. (formerly Br. Philip Neri) Breslin; Fr. Thomas E. Lockary, C.S.C. (EP); Clem Caraboolad (Akron-Hoban: Teacher/Coach); sister of Br. John Ptasek, C.S.C.

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