

# Holy Cross Brothers

Midwest Province — Notre Dame, IN 46556

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**Blessed Andre, C.S.C.**

# HCJC President's Inauguration

Brother David Naples, C.S.C. is installed as the second president of Holy Cross Junior College, Notre Dame, Indiana. The ceremony on October 6, 1988, attracted the attention of many religious and civic leaders.

Saint Joseph's Chapel, Brothers Center, provided the setting for the Inauguration and Installation Ceremony of Brother David Naples. October 6 was the date for this occasion as David officially began the term of the second president of Holy Cross Junior College. In the background hanging on the sanctuary walls were the large, beautiful, original, reproductions of Fathers Dujarie and Moreau. These were especially appropriate for this ceremony. (Brothers Chester Rachel and Harold Rupplinger are the artists.)

An impressive procession was led by the American and Papal flags and Grand Marshal Richard Sullivan. Members of the faculty and administration, representatives of educational institutions, trustees, corporate members, acolytes and Bishops Joseph Crowley and John M. D'Arcy followed.

The opening song, Joyful, Joyful, We Adore You reminded those present of the special commitment that was being announced. Following the welcome of Brother Thomas Moser, Provincial, and William N. Shannon III, Chairman of the Board of Trustees, an invocation by Bishop D'Arcy was given. Readings used at the ceremony included Psalm 100, read by a student, Dominic Jeremiah. Miriam A. Naples, David's sister, read from I Corinthians 12 and 13 and Brother James J. Leik, acting president, read from the Constitutions of the Congregation.

Greetings from the Mayor of South Bend, the Honorable Joseph H. Kernan, Sister Virginia Kampwerth, P.H.J.C., president of Ancilla College, representing College and University communities and Sister M. Jeanne Finske, C.S.C. representing the faculty were heard.

Prayers of the Faithful were introduced by Bishop Crowley and student, Jonathan A. Glenn presented them.

The call to inauguration was given by Brother Thomas Moser, as chairman of the Corporate Members, and the presentation of the Articles and By-Laws was made by Mr. William Shannon III, as chairman of the Board of Trustees.

Brother David presented his Inaugural Address citing the history and tradition of the college and included the challenge he accepted as

the new president.

Most Reverend John M. D'Arcy, bishop, Diocese of Fort Wayne-South Bend gave the benediction. The congregation sang America the Beautiful closing the ceremony. Musical background and accompaniment added to the formality of the program. Participating were Robert and Julie Frazier and the Symphony Brass Quintet.

The Holy Cross Family was represented: The Reverend David T. Tyson, Notre Dame University; Brother Frank Drury, the University of Portland; Reverend Thomas E. Chambers, Our Lady of Holy Cross College, New Orleans; Sister Carol J. Descoteaux, Notre Dame College, New Hampshire; Reverend Bartley MacPhaidin, Stonehill College, North Easton, MA.; Mr. Robert L. Beck, St. Edward's University, Austin, Texas.

Other local colleges were also represented: Saint Mary's College, Indiana University of South Bend, Bethel College, Ancilla College.

The Junior College Corporate Members present included Brother Thomas Moser, Chairman and Provincial; Brother Charles Smith, Secretary and Province Personnel Director; Brother Paul Kelly, Assistant Provincial; Brother Lawrence Skitzki, Provincial Steward; Brother Robert Lavelle, headmaster, Gilmour Academy; Brother Richard Gilman, Principal, Archbishop Hoban High School.

Other administrators in attendance were Brother James Everett, a member of the Board of Trustees and Councilor, Saint Edward High School; Brother Peter Graham, headmaster, LeMans Academy; Brother James Spooner, Principal, Saint Edward High School; Brother Walter Davenport, President, Holy Cross High School; Mr. Glenn Rousey, Principal, St. Joseph's High School; Brother Isaac Jogues Motz, Superior/Director, Holy Cross Brothers Center; Brother Pedro Haering, Community Director, and Brother Just Paczesny, Assistant Director, Dujarie House; and Brother Robert Siegel, Superior, Columba Hall.

Holy Cross Junior College opened in the fall of 1966. Brother John Driscoll was founder and served as its first president until his death in June, 1987. Its present enrollment of 416 students is the highest to date.

# Headline: Bangladesh

Bangladesh was the source of many news stories recently because of record breaking floods. A watchful concern of these releases was evident in the Holy Cross community which has religious there.

A country about the size of the state of Wisconsin with about half the population of the United States, Bangladesh was a victim with a disaster of serious proportions.

Following are excerpts of a letter which give personal views and involvements of someone living in Dhaka. Sister Claire Young, H.M. is presently on the staff of Notre Dame College in the capital city. This is her fifth year there. Prior to volunteering to serve there she was on the staff of Archbishop Hoban High School, Akron, Ohio.

I found the description beyond my personal experience and hope I give the reader a clearer idea of the Church's involvement in today's world through its religious men and women.

It was Tuesday, August 31, 1988. The water at the college gate was almost twelve inches high jamming the entrance and making it almost impossible for rickshaws and students to get through, so classes were suspended for a week. Much to the surprise of everyone, the waters continued to come up quickly. Within three days the college and the city were inundated and life came to a standstill. The water that closed the college at twelve inches rose to thirty inches.

To add to the shock of the flood waters, we had no electricity for three days. The cows were moved to the Mathis House veranda — another three inches and they would have been herded to the roof. Water poured into the auditorium and classrooms as if from a gushing stream. . . . Instead of 2000 students jostling and joking on the college veranda, there were hundreds of people lining up for food. Notre Dame College had become a refuge.

Yes, seven hundred refugees have crowded into the classrooms to survive the flood. Many of them are the poor from the surrounding areas. Some are middle class families forced to vacate their water filled homes. The people here get medical treatment, and they eat three times a day. They pay two taka (six cents) for a rice meal if they can afford it; if not, they get it free. . . .

Although the situation inside the city was grim, we learned that conditions in the rest of the country were perilous. . . . Volunteers to join relief teams came from Notre Dame students and alumni, seminarians and Sisters. I was fortunate enough to accompany one group to Lauhojang about thirty miles southwest of Dhaka.

We left from Sadar Ghat on the Buriganga River here in Dhaka on Friday, September 9. Twenty five bags of rice, 75 gallons of drinking water and saline, powdered milk and clothing were loaded into our open, wooden "speedboat."

The trip took almost five hours and left us exhausted as we battled white rain and devilish sun. At times the rain drove so heavily it formed a white curtain around us. We huddled under a large plastic sheet originally intended to protect the rice. An hour later we used umbrellas to shade ourselves from the scorching sun. Just surviving the fickle elements in Bangladesh is a major victory.

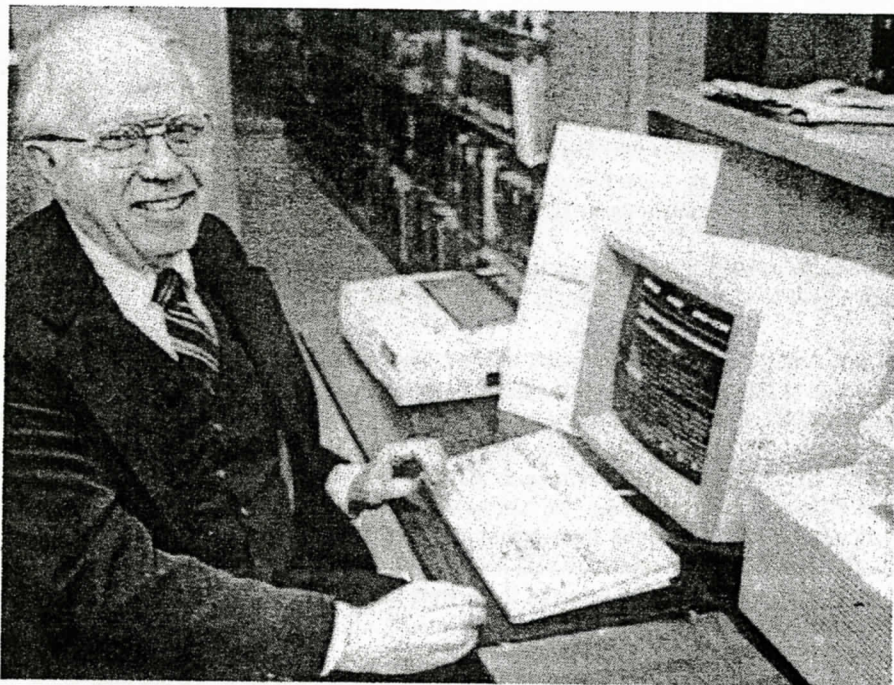
The first village we approached in the Lauhojang area was disastrous. Even in the best of times, it was a very poor village. Besides a lack of food, clothing and shelter, one of the biggest problems was sanitation. There wasn't any! Somehow we managed to begin our work. The medical unit dispensed chlorine tablets for water purification, amoxycilin to combat disease, and saline water to restore bodily fluids lost through diarrhea. Other volunteers dispensed rice.

The procedure for the rice distribution was as follows: each man or woman representing a family received a "ticket" from the village leader proving that the family were refugees from that area. The refugee's thumb was thrust onto a purple ink pad, and then the thumb print appeared next to his name on the registration paper. He then handed over his jute or plastic bag or rice pot to a volunteer who poured a panful of rice (about four pounds) into it. The procedure was good, but many poor folks did not receive anything. We had other camps to go to and we did not have enough rice for all. Pushing away from the land with hundreds of hands outstretched and voices pleading for a share of the rice was the most difficult part of the trip. It is a picture that I can never forget.

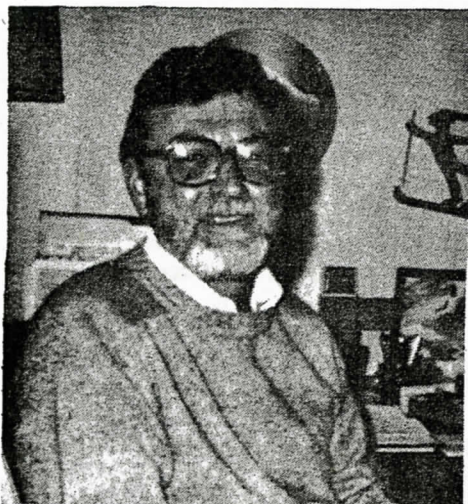
Conditions at the next village were even worse. Hundreds of people ran to the small shore and prevented our landing. Somehow they were moved back. I had the feeling they would overtake us and haul the rice away. They were desperate. When I walked into the school where hundreds of refugees were sheltered, I was stunned at the conditions.

As the last bag of rice was opened and the last tin of milk distributed, there was a feeling of relief because all of us had worked very hard under strenuous conditions that were more emotional than physical. To this day I don't know how I was really able to move away from those empty pans, to give so little to a family of six or eight, to turn off the look of fear in the eyes of a toothless old man, the despair of a scrawny woman with wrinkled skin holding her frame together, and seemingly millions of children. I only hope that other boats would come tomorrow.

Today is September 15. Where the water has receded there are broken pipes, huge pot holes in the roads, sickness and disorientation. Outside the city whole villages have completely disappeared, and the rice, wheat, vegetable and jute crops are finished. The work of cleaning up will be gigantic and expensive. . . .



**BROTHER FRANK DRURY, C.S.C.**, demonstrates the new CD-ROM unit in the University of Portland Library. This compact disk-read only memory machine is capable of searching for sources from single words or phrases. Frank as Head Librarian at the University is helping to adapt modern technology for today's students.



**BROTHER JOSEPH FOX** directs the Community Service Program at Archbishop Hoban High School (Akron, Ohio). Tutoring services are provided by Hoban students for students at neighboring Robinson School. Actually, the name, *Robinson*, probably brings back memories to community members who served at Hoban in the past. The present program was reinstated four years ago. Mention of this was included in *The Supplement*, a publication of Akron Public Schools.

**BROTHER PEDRO HAERING** holds the framed scroll presented by the Cathedral High School (Indianapolis) Alumni Association. Pedro accepted the Outstanding Service to Cathedral award for the Brothers of Holy Cross. He had served there as principal from 1952 to 1959 and 1975 to 1980. The award was given by Mr. Mike McGinley, retiring president of the school, and Mr. Charles Hill, president of the Alumni Association.



**BROTHER DONALD KUCHENMEISTER** (on right) with his staff and the "ninos" — Hogar de Ninos de Santa Cruz, Santiago, Chile.



# Between The Lines by Brother Lawrence Miller, C.S.C.

On Social Concern (Sollicitudo Rei Socialis)  
Encyclical Letter Dec. 30, 1987

ON SOCIAL CONCERN is an Encyclical Letter of Pope John Paul II commemorating the twentieth anniversary of POPULORUM PROGRESSIO by Pope Paul VI, issued March 26, 1967. John Paul addresses this letter to all bishops, priests, religious, sons and daughters of the church, and *all people of good will*. In my view, the Pope is addressing this letter to the whole world, Christian and non-Christian. The idea of a world church appealed to me ever since I read about it in a book by Karl Rahner called *Concern for the Church*. The encyclical contains a spirituality for the world church.

First of all, a word about encyclicals. A short time ago a highly educated person commented, "I don't read encyclicals any more because they use such archaic language." Others, such as Safire, Buckley and Novak for example, were criticizing this encyclical before it could even be found on bookstore shelves.

I read this encyclical, every word of it, and I feel it ought to be read with a positive attitude. With regard to the archaic language, the Pope uses the pronoun I more often than I do in writing these columns. He expresses himself well. It appears the translators did a good job. If you read most of the important encyclicals since the time of Leo XIII, this helps to understand this particular encyclical. One can not only find it easily understood, but inspirational as well.

The very readable copy I have is published by the United States Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005-4105. It costs \$3.95. It is 102 pages long, the type used is easy to read, and there is enough margin space to enter notes and reflections. My copy is literally graffitied with the use of markers and underlining.

Cardinal Bernardin devotes four of his weekly columns in the *Chicago Catholic* to a discussion of this encyclical. The dates are April 15, 22, 29 and May 6, 1988. The Cardinal strongly supports the Pope's comment that social inequalities and poverty exist in the world, even in wealthy countries like our own. The Pope refers to widespread illiteracy and inadequate education. Some years ago I took a class and worked for certification on the Laubach method of teaching illiterate adults how to read and write. It is hard to believe how many people come through our educational system and don't know how to read and write. As a social worker, I have some appreciation of how this affects the social, economic, and spiritual life of these multitudes right here in the United States.

John Paul II makes reference to the vicious circle of consumerism: "the more one has, the more one wants." On this point, also consider reading a book recommended a few years ago: *Following Christ in a Consumer Society* by John Kavanaugh. (*Holy Cross Brothers* Vol. 18, No. 4 Dec. 1984, P. 8)

The Pope's encyclical ON SOCIAL CONCERN has much to say about political, social and economic issues. However, Bernardin, in his third column states that "the most important perspective that runs throughout the encyclical and shapes both its development and its conclusion is theological." This is not unfamiliar ground. If I were back teaching in high school, I would use and discuss this encyclical in religion class or English class. ON SOCIAL CONCERN follows a tradition expressed in important encyclicals since the time of Leo XIII. "Like Tevye in *Fiddler on the Roof*," says Bernardin, "the church has a right to be proud of that tradition and a responsibility to preserve it."

In addition to reading and studying the encyclical, one should also read about it in newspapers, periodicals, and journals of opinion. Buckley, Novak, and McBrien appeared on TV discussing the encyclical. These and similar matters are shaping our world of today, and it seems John Paul is calling for a world church and sets forth a spirituality for the world church.

If you are like I am, you at times get tired of spirituality and spiritual reading. Well, the Pope's use of the word "Solidarity" in this letter is enough to wake me up spiritually. Solidarity is a word we now associate with Poland. Pope Paul VI coined the phrase "option for the poor." "Solidarity," also used by Paul VI, may in our future become as important as "option for the poor."

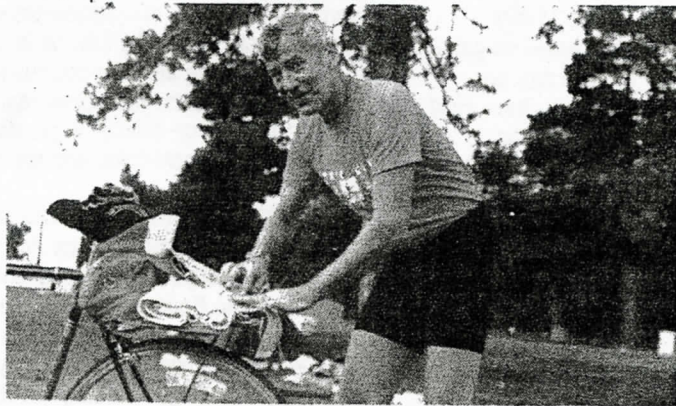
In the encyclical John Paul refers to solidarity as a virtue. He writes that solidarity "is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all. This determination is based on the solid conviction that what is hindering full development is that desire for profit and that thirst for power already mentioned. These attitudes and 'structures of sin' are only conquered — presupposing the help of divine grace — by a diametrically opposed attitude: a commitment to the good of one's neighbor with the readiness, in the Gospel sense, to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage." (38).

It is impossible to be thorough in a short space of writing about this encyclical. Here is one good follow-up reference: "A Spirituality for the World Church" by Alfred T. Hennelly, S.J., *AMERICA* May 15, 1988, P. 503.

In the conclusion to this encyclical letter, John Paul II states that "the freedom with which Christ has set us free encourages us to become the servants of all. Thus the process of development and liberation takes concrete shape in the exercise of solidarity; that is to say, in the love and service of neighbor, especially the poorest."

# We Speak For Wellness

## By Brother Larry Stewart, C.S.C.



Summer is the time when vacations permit us to seek out experiences that we cannot usually pursue during the rest of the year. Travel and sight-seeing, visiting relatives and other friends, attending concerts or theaters are a few of the favorite past-times of many in the Community. Most of the activities are enjoyed outdoors. Getting out to enjoy nature and doing a little sweating by playing sports are other outlets. This July for the fifth time, I joined about 800 other cyclists in pedalling 500 miles across the state of Iowa for 7 days, camping out each night, and learning once again that Iowa is NOT flat.

The week-long bicycle ride is known as RAGBRAI (which stands for the Des Moines Register's Annual Great Bicycle Ride Across Iowa). This was the 16th annual ride. It's received quite a bit of publicity in the past by reporters from many U.S. newspapers, Time and Newsweek magazines, Reader's Digest, and Sports Illustrated. The popularity of the bike ride is so great that a lottery is conducted in April to draw the names of 7500 lucky cyclists. This year 12,000 people (and their \$25 entry fee) were turned away.

RAGBRAI is a bike ride, not a race. You pedal the daily distance (between 60-80 miles) at your own pace. There are bicyclists of all ages, occupations, nationalities, and fitness levels. This year each state was represented (including Alaska) as well as 14 foreign countries. The bicyclists are truly honored and enthusiastically received by the Iowans along the route. Each RAGBRAI route is different. The host towns (which must house and feed more than 12,000 people a night) can make about \$100,000 for their planning and effort. Towns in Iowa actually compete so that the Des Moines Register's committee selects them for the route. Observers can sit at the side of the road and watch bikers pedal by for 8 continuous hours. It's truly a sight to see.

The bikers must be in shape. You have to be able to sit on your bicycle seat and pedal for at least 6 hours a day. This takes training and stamina. The only hill I had to practice on in Muncie, was the overpass over the railroad

tracks. That's NOT high enough to challenge the legs for the hills you have to climb near the Missouri and Mississippi Rivers.

You meet farmers, high school students, housewives, lawyers, doctors, teachers, politicians (Bruce Babbitt was on last year's ride), football players (former Oakland Raider Ben Davidson has made it for 3 years), and quite young children pedalling the 500 miles on the ride. You actually eat and drink your way across the state since the ride is challenging (you need those carbohydrates) and is conducted in the hot, humid weather of late July (I hit every lemonade stand on this year's 470-mile route).

The organizer of the ride is a columnist for the Des Moines Register and a good friend, John Karras. John suffered a surprising heart attack last year just a week before the ride. The doctors used the balloon-device to open a clogged coronary artery and he recovered beautifully. To make sure that he never missed a single RAGBRAI, last April, John rode the entire 485-mile route he missed in 1987. We rode together one day this year. Later that day, John wrote the following in the newspaper, describing what recovering from a heart attack and enjoying his favorite past-time of bicycling meant to him:

"Surviving an experience like a heart attack gives a person a different perspective on life, I can tell you. The sun shines more brightly, grass looks greener and water wetter, strawberries taste sweeter, and just going for a walk becomes an act of palpable pleasure."

I hope you manage to enjoy the same things that John Karras described in your diversions this summer. I've tried to convince my "Wellness Colleague" Jim Reddy to attempt the 500-mile ride next July. He's never ridden a bike very far and never camped out so I don't know whether he'll be "fit or well enough" to attempt it. If anyone else is interested (How about it, William Doherty???) just get in touch with me and we'll begin to make plans.

# From the Dujarie Infirmary:

We conclude the list which was begun in the October issue:

**BROTHER WILLIAM HEALY(08-31-87).**

Brother William came to us in advanced stages of Alzheimer's Disease and the disease has progressed rapidly in the past year. If you have read any of the recent flood of materials on this discouraging disease or seen any of the television dramas built around it, you find Bill nearly a textbook example. He needs nearly constant supervision, often staying up most of the night.

**BROTHER ANDREW STEFFES (02-27-88).**

Andy broke his hip last winter at the Center and has been recovering ever since with us. He now gets around fairly well with a walker. We are fortunate in having no steps that must be used. I believe Andy has read most of the books in our library, sharpened most of the scissors and knives in the Notre Dame area, and is in the process of wearing out all his pipes except the one he received for his 86th birthday in August.

**BROTHER JAMES (ALEXANDER) BUCKLEY (06-29-88).** Alex came in early summer and is

still getting used to us. His most discouraging physical ailment is Parkinson's Disease which deprives him of any real steadiness of hands, arms, and legs. Nevertheless, he is still managing to get around with only the occasional use of a cane. His failing eyesight makes reading very difficult — usually too difficult to pursue. But he is still able to enjoy television and the music he has on tapes.

**BROTHER DUNSTAN BOWLES (08-13-88).**

Dunstan suffered a heart attack and subsequent triple by-pass surgery while vacationing at his niece's home in Springfield, Illinois in early July. His recovery has been good. He gets around rather well and unaided, albeit slowly. He spends a lot of time reading, watching television, and enjoying the surroundings from the gazebo in the backyard. He plans to resume his creative retirement when his recovery is complete. Meanwhile, he is a joy to have in the house with us. (Update: Dunstan has returned to residence in the Southwest Province.)

Brother Pedro Haering, C.S.C.

## Prayer Intentions:

Sister Alma Bleau, H.M., sister of Brother Gregoire; Sister M. Rose Viterbo, C.S.C.; Martin Whelan, uncle of Brother Thomas Cunningham; Thomas F. Lavelle.; Sister M. Laurella, C.S.C.

COVER PHOTO: A picture of the newly sculptured statue in the chapel at Holy Cross Brothers Center, Notre Dame. This original piece was designed and executed by Resident Artist at Gilmour Academy, Joe Turkaly. A duplicate of this statue is in the library at Saint Edward High School, Lakewood, Ohio. Brother Andre hold Saint Joseph which is a reproduction of a statue at the Center which was also created by the same artist. DONATIONS for the works of the Brothers in Bangladesh may be sent to: Brothers of Holy Cross; Bangladesh Fund; Box 460; Notre Dame, IN, 46556.  
Holy Cross Brothers

## HOLY CROSS BROTHERS

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