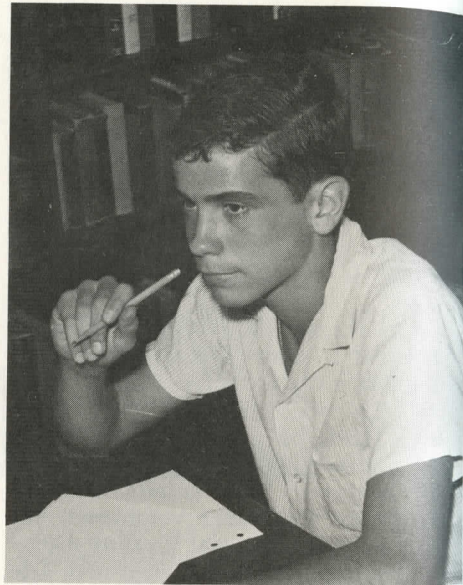
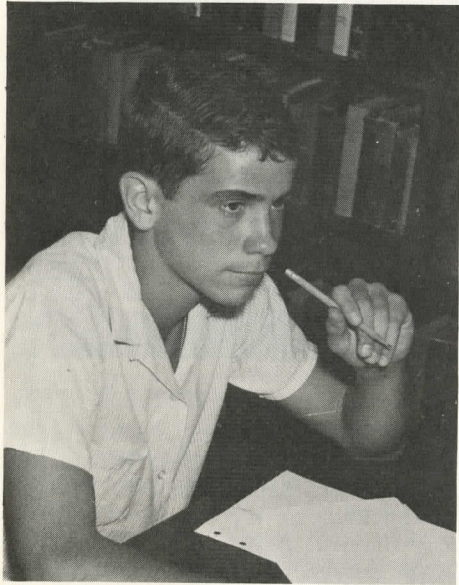


PLEASE GIVE THIS COPY
TO A FRIEND, AFTER
YOU HAVE READ IT.
THANKS —



Take a good look at yourself.

As you make your plans for the future, consider a career that will give you chances to exercise your care and concern for your fellow People of God.

Holy Cross Brothers



Winter, 1967

Feature Comment



Brother Eymard, C.S.C.

Pressure of Significance

His is a full day. In that, a Provincial Superior is like all of us.

But there are full days and full days. The unique (and frightening) burden of a Provincial derives from the constant importance of his decisions, the largeness of what he does: he has the PRESSURE OF SIGNIFICANCE.

A provincial can't possibly restrict himself to a pet project, identify with the progress of just one school, nor can he get satisfaction through teaching a self-chosen and personally interesting field of study. Like it or not, he must work for the overall benefit of 26 schools in 6 states, Africa and East Pakistan.

There is a lot of money involved. The Provincial must, for example, finance the construction and continued growth of a junior college. He must relegate funds to houses of formation, infirmaries and the like, houses which have no source of income.

He must deal with the real, personal problems of the Province members. A Brother who comes to see the Provincial does not come to chat about the World Series. Meetings with superiors of individual houses demand thought toward solution of house problems and perhaps the hard decision, based on the overall Province view, to say "no" to an individual proposal.

All of these big area are intensified, of course, by the widespread changes and even revolution in the Church, Catholic education, and personal relations.

Truly the concerns and worries of a Provincial are not small in number or size.

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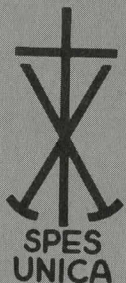
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**Holy
Cross
Brothers**



Holy Cross Brothers

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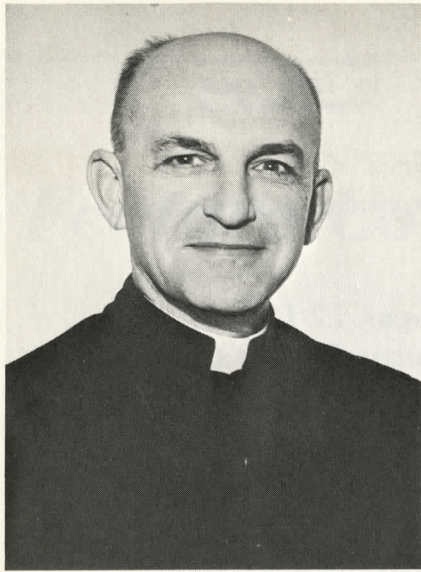
Staff

Editor: Brother Eymard Salzman, C.S.C.
Associate Editor: Brother Harold Thielen, C.S.C. Photography: Brother Martinus, C.S.C. Editorial Committee: Brothers Daniel Bengert, Joseph Tobin, James Moroney, Clarence Podgorski, Harold Ruplinger.

Cover Story

An open-door policy and an empty chair symbolize Brother Donatus' attitude toward open dialogue. As Provincial of the Brothers of Holy Cross, Midwest Province, Brother Donatus maintains this openness with his Council, his confreres, visiting dignitaries, and ideas. In this time of change and renewal, a Provincial of a religious community cannot close his mind to innovation and experimentation. Administration on the higher level of the Midwest Province is open-ended. And so are the problems of our times.

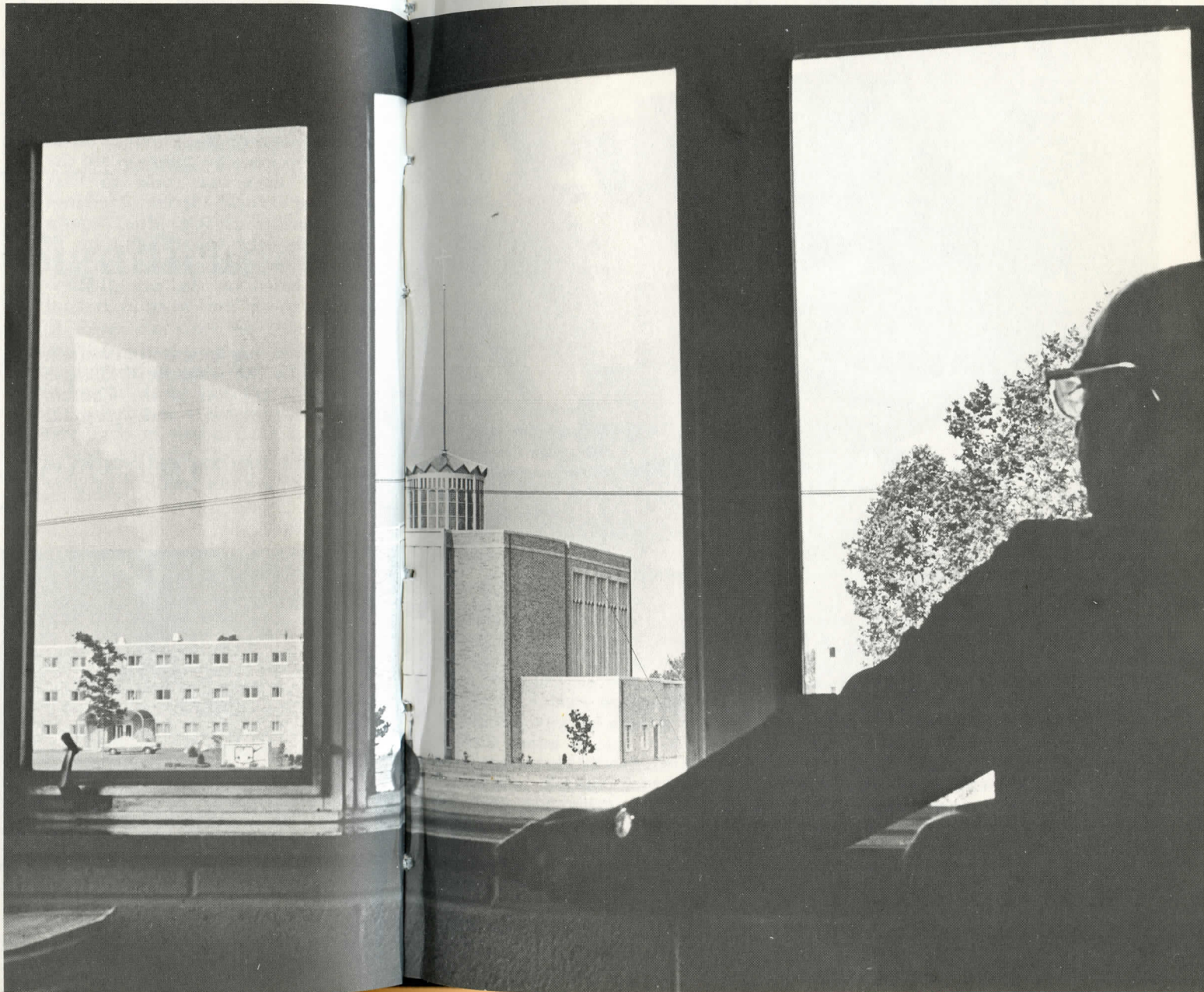
Vision of Provincial Not So Provincial

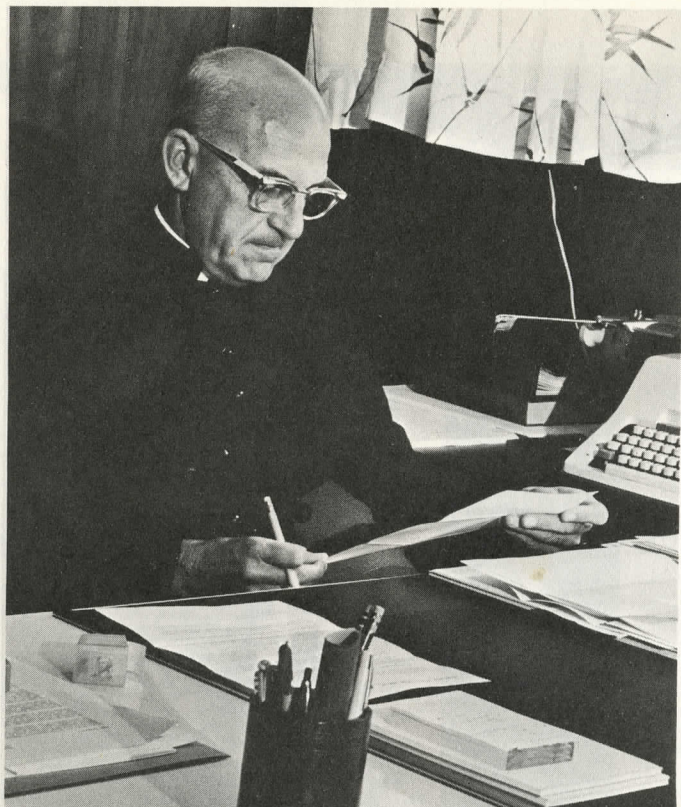


Brother Donatus Schmitz, CSC

It was the intention of the Founder of the Congregation of Holy Cross that the two groups of religious men comprising the community remain two distinct societies—a society of priests and a society of Brothers—each having its own major superior under one superior general. Now a major superior in Church parlance is a superior governing other superiors, and he is, in the familial atmosphere of the religious community, a superior to whom the members can have further recourse.

When the young community of Holy Cross came to America, the notion of two societies was an ideal held to, but as the century plodded to a close, Father Edward Sorin, then superior general of the entire congregation, helped solidify the notion of only one major superior over the two societies whose members were distinct only in dress, education, occupation and privi-





Perhaps another letter from another Bishop in the United States or from another country asking for Brothers for his school — Brothers who just aren't available!

leges. Despite the obedient acceptance of this form of government, the notion of two distinct societies constantly badgered the thinkers among the two groups.

In 1945 the General Chapter settled the question of distinct societies by erecting provinces of priests and provinces of Brothers, each province governed by its own major superior. It was thus that a Brother became a major superior—commonly called a provincial—and became responsible for the government of an entire province.

Brother Donatus Schmitz, now in his

mid-fifties, is the second provincial of the Brothers in the United States. According to present legislation his term of office will expire next year, after having served twelve years directing the affairs of the Midwest province. With this in mind, then, a review of his accomplishments, his significance to the province, is in order. Succinctly, it can be said that he brought to the office of the provincial a sincere interest in the problems of the individual religious and an enthusiasm for intellectual renewal throughout the entire province.

Brother Donatus' rise to this office



Friend of the missions and vitally interested in their welfare, Brother Donatus makes friends quickly on his visits to the Brothers' schools in Ghana, Africa.

Mission-minded Provincial



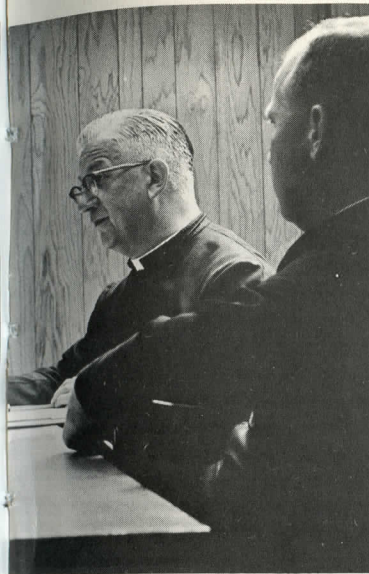
of major superior was fast and sure. After only four years' experience in the schools, he was appointed superior of the juniorate in Valatie, New York, and a year later he was transferred to direct the larger juniorate in Watertown, Wisconsin.

In 1950 he was appointed superior and principal of the high school in West Haven, Connecticut, and 5 years later he was assigned to start St. Francis High School in Mountain View, a suburb of San Francisco. This was an interim appointment, however, for the one province of Brothers in the United States was awaiting the official date for the erection of the eastern states province and the south-western states province, at which time Brother Donatus would assume governorship of

the Midwest province, one of the three provinces of Brothers in the United States.

When Brother Donatus retires from his superiorship of twelve years' duration, the Brothers can look back upon his administration and note that he made two major moves, the commitment of funds and Brothers to the African mission fields of Ghana and Liberia, and the erection of a province center complete with junior college, infirmary, and community chapel.

And Brother Donatus, too, can look back on his years as a religious and recall how he, in his twenties, left Chicago to enter the postulate of the Brothers of Holy Cross in Watertown, Wisconsin, how he was graduated from the University of Notre Dame with a



The Provincial Administration has to have many high-level conferences to plan ahead with foresight. Newest member of the Administration is Brother Charles Krupp, Personnel Director, at left.

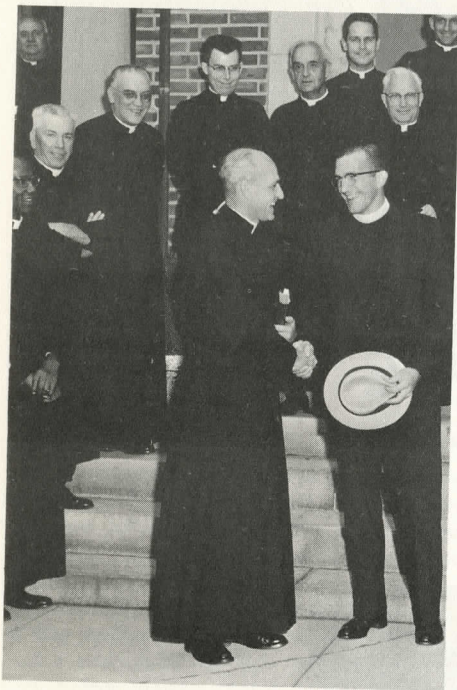


Ground to be broken for a new institution. Brother Donatus and Brother Lawrence Miller, assistant provincial, are about to unearth a life's work.



Brother Donatus and two of his Council members check the architect's drawing for Holy Cross Junior College.

Receiving various dignitaries of the Church is all in the day's work of the Provincial. Archbishop John K. Amissah of Cape Coast, West Africa, is on the day's appointment calendar.



One of the many favorite tasks of the Provincial is to send men away—to mission lands, that is!

major in English, how he ran a high school bookstore and produced plays in Taunton, Massachusetts, and how, shortly after those experiences, he was placed in roles of authority in four of the Brothers' schools before his ultimate responsibility of being Provincial.

The Brothers, in turn, can look back upon Brother Donatus' term of office and note how the face of the Midwest province has changed, how the inevitable growth of the province to independence has taken place serenely,

chiefly because he has made sure that the life of the province is based on sound spiritual and physical principles, not the least of these exemplified in the buildings of the province center—the large community chapel, community infirmary and cemetery, junior college and new scholasticate—which he had the courage to erect and develop. The Brothers of the Midwest Province are very grateful to Brother Donatus for his work in their behalf and the Church.



Wherever Brother Donatus goes, wherever he is, there is always a rapport between those he meets and those he counsels. Here, neither meeting nor counseling, three of his "friends" catch every word.

200th Anniversary of Father Dujarie's Birth



In the valley of the Loire River near Tours, France, stands a bourg which bears the name Ruillé-sur-Loir, where a newly-ordained priest came in 1796 to work among his people after the terrors of the French Revolution. This Cure of Ruillé, Father James Dujarié, was one of the founders of the Brothers of Holy Cross.

Father Dujarié was born on December 9, 1767, at Sainte-Marie-des-Bois, near the town of Lassy, Department of Mayenne, located in the northwestern part of France. This year we are celebrating the 200th anniversary of his birth.

James Dujarié started his classical education at Lassy, Saint-Ouen, and Erné. At the age of seventeen he went to the Eudist Fathers at Domfront-en-Passais for a three-year course in rhetoric. At the age of twenty, he was ready to enter the seminary at Angers, conducted by the Sulpicians. Even as

a tonsured cleric, he was assigned to chaplaincy at Sainte-Croix-du-Brossay, which was quite providential in that Sainte-Croix means Holy Cross. He then had to leave the seminary because the Sulpicians were replaced by the Constitutional Clergy—those who had taken the oath to support the new republic.

Living with his parents and assisting at Mass each day and trying to be a devout Catholic, he was suspected of being a follower of the *Ancien Régime*. In order to protect his family from the incriminations of the new republicans, he took to the road as a cloth merchant, lived in a cellar for a year making cloth, and then appeared as a shepherd. In Paris, he began to peddle lemonade on the street.

In 1794, James Dujarié returned to the Diocese of Le Mans and once again took up his studies for the priesthood. After a few months, he was ready for major orders, all taken within the space of a week. (He became a subdeacon on December 19, a deacon on December 21, and was ordained on December 26, 1795.)

Because of the ridicule of religion during the time of the French Revolution and the ignorance of the creed and cult of Catholicism, Father Dujarié realized the need for Christian teachers. After interminable difficulties with the mayor of Ruillé, and difficulty in finding a young woman to organize a group of religious teachers, Father Dujarié at last, in 1806, founded the Sisters of Providence, which he trained for hospital and school work.

In 1820, Father Dujarié turned his attention to the young men of the parish who were the children of the revolutionists. He thus founded the Brothers of Saint Joseph to act as "sacristans, choir masters, and school teachers,"

who would relieve the pastors of these sacerdotal obligations. Candidates came and disappeared, but at last Father Dujarié had a number of Brothers of Saint Joseph (Holy Cross) to carry on the work of the apostolate of Christian education in France.

In September, 1822, with the "Brothers on one side of the chapel, and the Sisters on the other," a young priest came to give the annual retreat, their first annual one. The priest, Father Basil Moreau, was to become the second founder of the Brothers some years later.

After the Brothers of Holy Cross had been in existence for eight years, Father Dujarié's age and sickness impaired his direction of the Brothers. In 1832, the archives of the decade-old religious community mentioned that "some of the Brothers were attached to the world . . . , were concerned with politics, and some had even come to the Motherhouse in lay attire." In 1835, Father Dujarié presided at the laying of the first stone of their new chapel. Because of his recent illness and his gout, however, he had much difficulty in blessing the site even though supported by his assistant. Father Dujarié was worn out by the many sufferings, illnesses and the labors accompanying a parish priest and founder of two religious communities.

In the presence of the Community and the bishop of LeMans, Father Dujarié asked Father Moreau to take over the community as superior. Father Moreau agreed, but with the stipulation that the novitiate be moved to LeMans and that the Brothers be allowed the necessary freedom to change the religious garb. Thus it was that the novitiate was transferred to Holy Cross, a village bordering LeMans. Hence today the title of the Congregation—of Holy

Cross was not of the Holy Cross. And the habit was changed to a double-breasted black robe, with some distinction in cut for those who had not taken perpetual vows.

After a few short years at Ruillé as pastor and after he had turned the guidance of the Brothers over to Father Moreau, Father Dujarié retired at Our Lady of Holy Cross and was cared for by his own Sisters of Providence.

Up to three weeks before his death, Father Dujarié followed his regular routine of life. One day as he sat by the fireside, Brother Andrew (who was constantly in attendance on him) saw him faint and immediately rushed to his aid. A fever set in, and Father Dujarié passed into a state of coma. He rallied for a few days from this precarious condition, but soon after the coma became definite, and his Community was called in haste to the bedside of this venerable founder. Father Moreau administered the Sacrament of Extreme Unction. At 12:30, midday, February 17, 1838, one of the founders of the Brothers of Holy Cross and the founder of the Sisters of Providence, passed without effort to his Eternal Father.

Two days after Father Dujarié's death, Father Moreau sent a Circular Letter to the members of the Congregation. He wrote: "We cannot do other than cherish this hope when we recall . . . that lively and unshaken faith which sustained him in the midst of trying circumstances . . . that steadfast confidence in the providence of God which impelled him to undertake two important foundations with almost all lack of human means; that charity which motivated his pious works for the glory of God, the salvation of his flock, and the protection of youth by means of truly Christian schools."

The Stained Glass Tour



by Brother Harold Thielen, CSC

France, the traveler's paradise, the land of surprises, is a castle perched on a hill, a lichen-laden roadside cross, a church that can be anything from a fortified stronghold to a soaring cathedral lacy with colored light—all these and more constitute the home of the French, the residence of the individualist, and the interior castle of intellectualism and modernity.

In France this summer for sixty teachers of French, romantic ideas of an ancient France were dispelled, bizarre notions and text-book oddities were corrected, and in their place are now felt, lived, and experienced ideas of a giant race—the French.

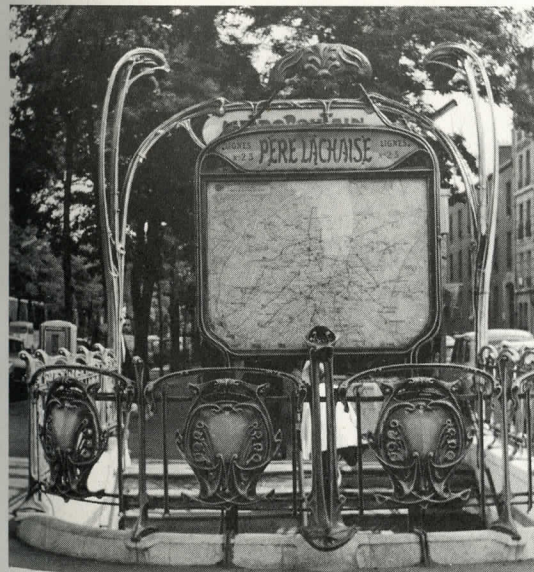
I was fortunate enough to have been included among the NDEA Overseas Institute held at Rennes, France, during six weeks this past summer, preceded by two weeks of glorious travel-

ing and gracious living, and followed by ten days of riotous rummaging through the ancient days of France.

This overseas institute for French teachers, sponsored by St. Catherine's College of St. Paul, Minnesota, directed by Sister Mary Philip, C.S.J., is one of five subsidized by the U.S. Government for the further professional development of teachers. It was organized efficiently and subtly by this *grande dame*—Sister Marie Philip, who represents the graciousness and charm of all of France. Assisted by Mademoiselle Schaeffer, she utters one, long sibilant *oui*. With teachers from St. Catherine's—truly remarkable and *agrecable*, in the French sense, and teachers from the Sorbonne, Ecole Normale de Saint-Cloud, the University of Rennes, from Bordeaux, and from Harvard, this institute is undoubtedly the best of the five held in the country that is called *la douce France*.



Paris in the summer or Paris in the fall, it's always the kiosk on the street which tells of the latest concert or theatre-offering even if Martini & Rossi take top billing.



Just a subway entrance, but elegance abounds in the Pere Lachaise stop across from the same-named cemetery.



What's a trip to Paris if one doesn't pay the seven francs to go to the top and take a photo of the spectacular view even if it's through a dusty window!

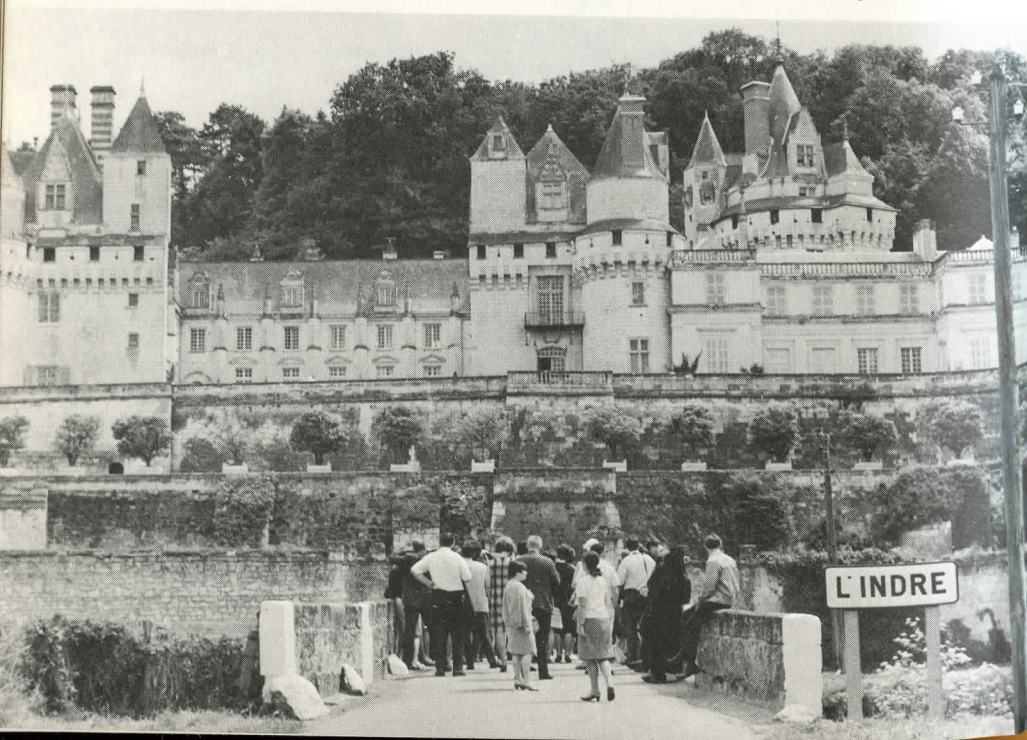


A few of our French friends added an amicable note to an already anti-American poster—Let's isolate the American Aggressor. Evidence of a lasting friendship.

Arriving at Orly Airport in Paris on June 19 (a Monday morning, gloomy and rather overcast), I saw Paris from the south, a bit disappointed and perhaps expecting too much of the suburbs which spills over from Paris, the City of Lights. But within a half hour, I saw Paris, the Paris which I recognized at once from the endless pictures and films I had seen, the Paris that I had anticipated from my acceptance in the middle of April, and the Paris which I did not think existed. For me, the modernity, the beauty of Paris down from its monuments to the top of the Eiffel Tower. Artistic Paris where every shop window is a little world of beauty in itself.

Seeing the monuments and associating them with the past history of France is a great joy, but going up to the top of the Eiffel Tower and making

The entire Institute Group from America waits in front of one of the many chateaux which they visited during their nine-week stay in France.



a resolution to finish my book on Gustave Eiffel is a greater joy. And then, of course, to see the Champs-Elysees in the evening and to sit at one of the many side-walk cafes along this famous avenue, is heaven for a nocturnal person. America needs these side-walk cafes not only for the relaxing and peaceful atmosphere but also for the ideas arranged, managed, and discussed between people-watching, and people-hearing—the French speak much louder than the mute Americans, but not so expressively as some Americans think.

On Monday, June 26, we boarded those wonderful *autocars*, which are the equivalent of our Greyhound system, without the Greyhound but always with a system. We went to Chartres, that majestic cathedral which is located in the Chateau Country, an



What is France without a garden—of flowers or vegetables for soup. This garden at Villandry depicts the various aspects of love. In the background is an English garden borrowed from across the Channel.

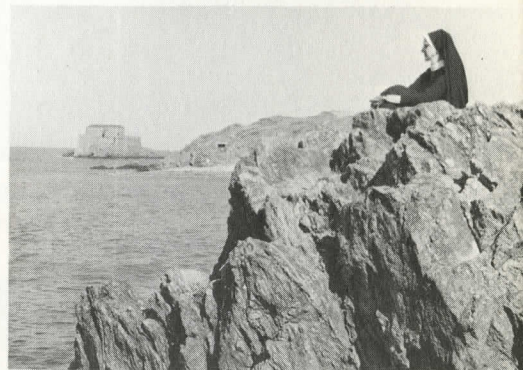
area that follows the Loire River and is thus situated in the Valley of the Loire. The sun was not shining at Chartres. The beautiful stained glass windows were not as brilliant as they should have been; but the cathedral, in itself a masterpiece of gothic art, needs no sun.

Never before had I lived so intently the history of any country as I did during this week at Germigny des Pres, Saint-Benoit-sur-Loire, Chambord, Cheverny, Blois, Chaumont, Tours, Chenonceaux, Villandry, Chinon, Langeais, Azay-le-Rideau and Saumur. We traveled with Louis XII and XIV, the ubiquitous Anne of Brittany, and all of the so-many colorful personages of French history who ate and slept, wrenched and murdered to fill that exciting book entitled the history of France.

At Saint-Benoit-sur-Loire, we saw



A typical scene seen from a hotel window. Small shops, the omnipresent chimney, and the arced corner are all typically French.



A typical tourist in France wishing to feel and touch the rigors of the French civilization.

in action the Benedictines who are in the process of rebuilding their ancient monastery. At Chambord we ascended the great spiral staircase on which people going up one side do not meet those who are going down on the other side.

Of course, the classes had to begin some time. At the university of Rennes, in the law division, we had those wonderful grammar classes with perhaps the most gracious man on earth, Professor Arveiller of the Sorbonne. We began our civilization lectures with



In Brittany, on a sunny Sunday morning, one of the lovely Breton maids regaled the on-lookers with her coif and her centuries-old costume.

Professor Guy Michaud for too short a period—three days—but the renowned author and lecturer had to leave to continue his summer lecturing. Professors Philiponneau and Lallez continued with their brilliant and well-organized civilization lectures. Madame Donohue-Gaudet kept the *stagiaires*, members of the institute, occupied for fifty full minutes of intense concentration. Other classes included the practical work of phonetics, and grammar, in which the classes were broken down into sections to serve the immediate need of the participants. Three classes were offered for the participant's choice, and I was privileged to take the course of Sister Mary Henry from St. Catherine's, a workshop of cultural materials for the classroom.

But, perhaps, the highlight of the classes were the Round Tables in which the *stagiaires* chose their subject in order to interview the French people on a certain institution or a certain aspect of their culture. I chose the life in the large apartment buildings. Very interesting, somewhat depressing, the interviews revealed the joys, conflicts, and failures of the French people. We were not shielded from the real problems of the French. We met them firsthand. The Round Tables were not the most practical; but they certainly were the most awakening. Every Tuesday and Thursday we had the singing class with Monsieur Kardos, learning and relearning the songs of the French and their Provinces.

On two weekends during the six-weeks class, we had tours of Brittany from one end to the other. The result was, naturally, a great knowledge of that northwest region of France called Brittany—a very Catholic country, one might even say, a superstitious one. The people of Brittany are very friendly. They remember the Americans who were there during the Second World War.



A Romanesque church with its pillars and ogival vaults strains the attention of some members of the Institute.

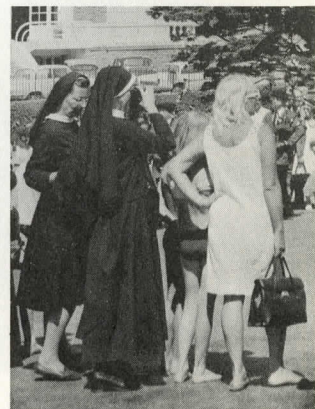


Games people play often are indicative of a civilization and culture. Here a game of pelote is in full swing in Paris.

After nine weeks of living with the French in French, we arrived at Kennedy Airport in New York. For most of us, on August 20, as we heard "Welcome home" from the agent who checked the vaccination booklet, we realized that we were home, but the language we heard sounded so different.

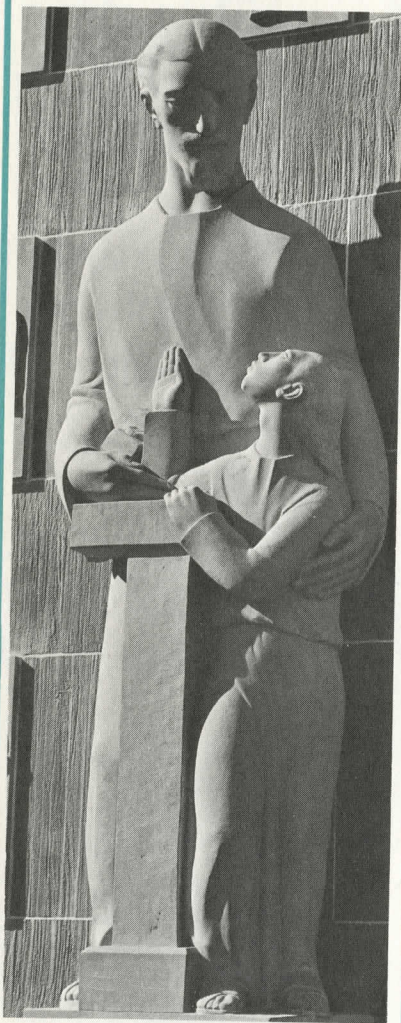


Flamboyant Gothic it's called, but what could be more delicate as lace and ornate as a wedding cake than a sixteenth-century French cathedral.



Here the 19th and 20th centuries meet to finish the stained-glass tour.

St. Joseph Showed the Way



Statue of St. Joseph
Holy Cross Junior College

*I busy not myself with great things
nor with things too sublime for me.
No, I keep my soul in peace and stillness
like a child leaning against his mother;
like a weaned child,*

So is my soul within me.

—Psalm 130

At Holy Cross Junior College the past few months:

- New student lounge, bookstore, administrative offices completed this fall.
- College approved this past year for G.I. benefit payments.
- New courses offered this year: Accounting, philosophy, science, music. Evening courses also open to adults of the community (women as well as men): Music appreciation, Biblical Theology, accounting.
- New faculty added: Three Brothers of Holy Cross, a Dominican sister, and a lay teacher.
- The science lab is being equipped with the latest equipment.



The College's much-needed student lounge was just completed this fall and now lacks furnishings. Won't you remember our needs when you decide to contribute to a really worthwhile cause?

Brother Eymard, C.S.C.
Holy Cross Junior College
Notre Dame, Indiana

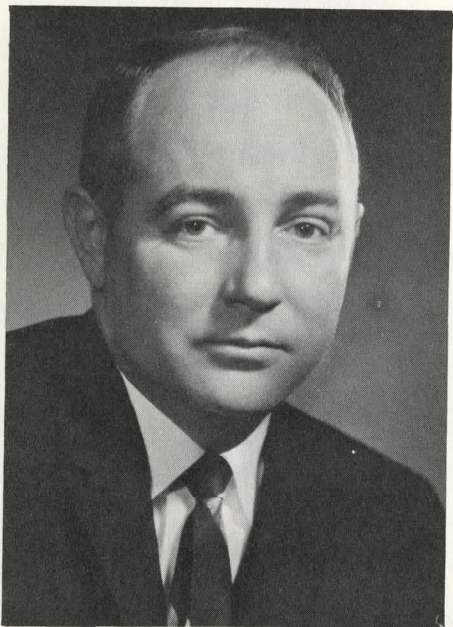
Included you will find my gift of \$..... to furnish the student lounge at Holy Cross Junior College.

Name

Address Zip Code

Focus on Our Alumni

Memorial High Evansville, Indiana



Joel Wells

Joel Wells was editor of the school paper when he was a student at Memorial High School, Evansville, Indiana.

Today he is the editor of *The Critic*, a national bi-monthly magazine devoted to religion, arts, culture, literature and current comment.

As a senior at the Holy Cross Brothers' school in Evansville, Mr. Wells took a Navy ROTC competitive exam and was selected for this program plus a full scholarship to the University of Notre Dame, 1948-1952. He was grad-

uated *Magna Cum Laude* with an AB in journalism, and with the highest scholastic average in the Department of Journalism.

To retrace his life at Memorial, Joel Wells wrote the following:

"I've always considered myself most fortunate in being able to attend Memorial. What the school lacked in facilities, it more than made up in faculty and in its general tone. I will always remember Brother Joel as one of the best teachers I've ever had anywhere, including Notre Dame and courses I've taken elsewhere at the University of Chicago and Northwestern. Beyond a tremendous erudition he possessed a quiet ability to communicate the worth and dignity of knowledge—to such twerps as myself and my classmates he made history and religion not only interesting but somehow competitive, manly and challenging. There was no finer.

"I was equally blessed with Brother Pacificus in English who let me edit the school paper and find the field in which I was eventually to make my living; and in Brother Benedictus for physics and biology, a good teacher with a sense of humor and sophistication; the irrespressible Brother Leonardo, later principal, a man who heard the muses continually and showed it; and, of course, our principal of those years, Brother Charles Anderson, who set the tone of the school, taught us all some lessons in looking out for the mouth of small men bearing big, sharply pointed words—and who had considerable guts—not with us, but in integrating the school (he didn't need to use guts on us, just sarcasm). Brother Ludwig always had the time and pa-

tience to unlock the gym and even join in, provided he was not rushed and passed the ball often enough to establish the infallibility of his incredible shooting eye.

"I have kept in touch with many of the Brothers and with the school. One of my classmates and good friends is now principal there—Brother John Kuhn. And my wife's brother is Holy Cross Brother Ronald Hein who is stationed in Campinas, Brazil, teaching high school."

After his graduation from Notre Dame, Mr. Wells served as an officer in the United States Navy, 1952-1955, on various ships in the Atlantic and the Mediterranean.

In 1955 he joined the staff of The Thomas More Association, a non-profit organization for the promotion of Catholic reading and reading among Catholics, as promotion and advertising manager. The Thomas More Association sponsors the Thomas More Book Club, the world's largest Catholic bookstore in Chicago, the Theology

Book Club, and other activities including *The Critic*, a well-known magazine.

During the past three years, he has won twelve awards from the Catholic Press Association of the United States. He is also lecturer in the Graduate School at Rosary College, River Forest, Illinois, where he teaches a course in contemporary literature..

He has contributed articles, short stories, book and movie reviews, and literary and religious parodies to such publications as the *New York Times*, *Chicago Daily News*, *America*, *Sign*, *U.S. Catholic*, *National Catholic Reporter* and others.

With Dan Herr, he has co-edited five anthologies of mystery, fiction, humor and history which have been published by Doubleday & Company and the Newman Press, most of which have also appeared as paperbacks.

Last month Macmillan Company of New York published his latest: *Grim Fairy Tales for Adults—Parodies of the Literary Lions*.

The Staff of Our Magazine

Wish You

A Merry Christmas and A Happy New Year



You are invited to send us your petitions to be included in the Christmas Novena of Masses in honor of St. Joseph and the Infant Jesus on the campus of Holy Cross Junior College from Dec. 24 to Jan. 1.

Why not pass
this copy along
to your friends?



New World Photo

"WE HAVE NO PERMANENT CITY HERE ON EARTH; WE ARE LOOKING FOR ONE IN THE WORLD TO COME." (Heb. 13, 14)

Dear Brother,

Please send information about the life and the apostolic activities of the Brothers of Holy Cross to me.

Name

Address

City State Zip Code

Mail to: Brothers of Holy Cross, Box 308, Notre Dame, Indiana 46556

Holy Cross Brothers



Spring, 1968