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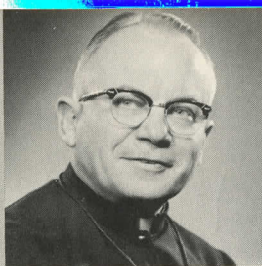
Brother Robert Fillmore, C.S.C.  
Notre Dame, Indiana 46556

V9-2  
HOLY  
CROSS  
BROTHERS

Spring, 1973







# Feature Comment

BROTHER EYMARD, C.S.C.

## THE WARM HAND OF FRIENDSHIP

All of us more or less have a long and cherished memory for those persons who by chance seemed to love and to understand us just at the right time. As young people we perhaps learned more from the personal contacts and the good example of others, than we did from the books we read, or from the influence of our professional teachers. Somehow, it was the warm touch of love and understanding which gave us peace, enabling us to face ourselves and others with insight and courage so as to learn how to relate warmly to the world about us. But for the boys at Gibault School, such an experience is especially important and rewarding. There, the camaraderie among administration, staff and students produces a healthy and fruitful relationship between peers and adults.

Gibault School at Terre Haute, Indi-

ana, has a very enviable record for helping disadvantaged youth. Each boy is given the opportunity to move ahead at his own pace; his progress is individual and personal. And any visitor to Gibault cannot help but sense an atmosphere of true and wholesome friendship between staff and students—a friendship that builds up respect as well as a sense of belonging.

A young man at Gibault learns the full meaning of the old adage: "nothing succeeds so much as success." Each boy in his own way learns the importance of motivation in his desire to grow academically, socially, and morally. With the help of teachers who care and who show a deep interest and concern, he makes steady progress in an atmosphere which truly is unique in its mixture of friendship, understanding, and discipline.

# HOLY CROSS BROTHERS



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COVER STORY: If education is anything, it is a process of human growth by which an individual gains greater understanding and control over himself and his world. As a "process", education involves continuous development and changes; its end product is learning . . . such is the type of learning at Father Gibault School for Boys.



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Staff meeting with Brother Jerome Schwabe

# EDUCATION FOR HOPE

Gibault School for Boys in Terre Haute, Indiana, has weathered many changes throughout its history, blending tested traditional practices with promising innovations. With the contributions and services of many Holy Cross Brothers, the programs at Gibault have developed slowly through the years. Today, the visitor to Gibault cannot help feeling a sense of assurance, a type of identity, that comes from a stable school philosophy and unchanging surroundings; yet the visitor is made conscious that the changes necessary to meet spe-

cific needs of incoming boys are being made.

Of all the programs at Gibault, the one unique is its educational program. Within the past ten years or so, most social service institutions have discontinued having their own school department and have been experimenting by sending their delinquent boys to a regular community school. As of late, these institutions have reconsidered and are now once again forming their own school department as part

of the total program of service. Gibault never abandoned its in-service educational program, but certainly has adapted it.

If one studies carefully the life and the records of delinquent boys, especially delinquent boys as students, he soon discovers that many of them have school problems that specifically relate either to failure in learning or to authority. Because of this, the boy soon becomes a truant, eventually a dropout, and since he now has excessive free time, a breaker of the law.

When a delinquent first enters Gibault, as far as schooling is concerned, the first aim is to place him in a group

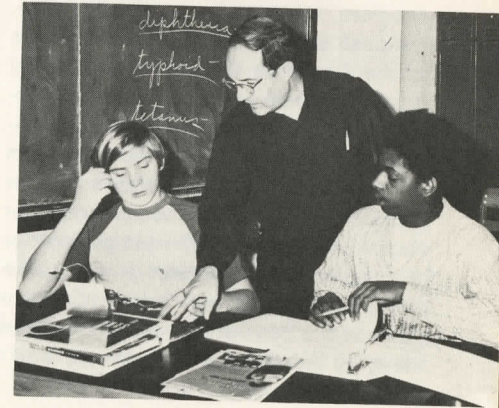
learn the present status and condition of each delinquent. When a young man first enters Gibault, he is given a battery of tests to determine his educational status: that point in the educational scale where he can experience success. After being tested, he is interviewed by the Principal who attempts to ferret out the type of attitudes the boy may have toward studies as well as toward authority.

Since Gibault follows a non-graded procedure, there is little attention given to the grade level when the boy last attended in a community school. So after testing and interview, the delinquent is placed on a temporary basis in one of nine possible adaptive levels.

or grade level where he can experience a form of success—in other words, learning—and to have him live and work in a situation where classes become a daily routine. Then, his school problems of learning and dealing with authority figures soon begin to diminish. The first need then when a boy enters Gibault is to rehabilitate him to the educational process.

At Gibault, the aim of the educational program is individualized instruction, but to accomplish such an aim, one must

Brother Marius Wittner explaining symptoms of diseases.







*"Touch the wire down right there!"*

The student who scores very low in the testing program is given a special reading and math class. Teachers trained in special education are assigned to those students and have at their hands an excellent source of audio-visual materials for remedial work. Students are assisted on a one-to-one basis.

Every six-week period the students are re-evaluated by the entire teaching staff. On the basis of these re-evaluations, the Academic Council at Gibault, composed of three teachers who constantly review the entire educational program, meet to discuss possible educational level changes. The members of the Academic Council also interview students with academic difficulties in order to make the program more meaningful and realistic for them. To assist them in their work, there is available for the Academic Council a student profile for each boy, indicating his progression or regression in each subject as well as the level at which he best achieves. Twice a year, the boys are given standardized tests by the Council to verify the staff's evaluation.

A Council that works-hand-in-hand with the Academic Council is the Disciplinary Council. This Council is also composed of three faculty members, who meet regularly every week or more often if necessary. The Disciplinary Council replaces the older system of having one person (generally called a Prefect of Discipline) decide on disciplinary measures. Under this new system, the boy has the opportunity to discuss his case and his problems before any action is taken. The Disciplinary Council has little structure and adapts itself to each student. In some instances, the boy's teacher is asked to sit in

*"Keep your eyes on the book."*



at the meeting to clarify any point in question. The Disciplinary Council keeps records of all its meetings and interviews, as well as profiles on the behavior of each student. This is of great help in discovering what behavior patterns are developing and what means might be the most effective for each boy.

In addition to the Academic Council and the Disciplinary there is the Activities Council which completes the educational staff groups at Gibault. The aim of the Activities Council is to promote cultural and social activities and to determine which students are eligible for school "treats." A "treat" is akin to a party or social privilege. There are different types of "treats": a three-week "treat" which is set up to encourage boys who improve in behavior and who have maintained an acceptable scholastic average; a six-week "treat" which puts more emphasis on scholastic achievement but which also requires acceptable behavior. In this way Gibault hopes to have the students realize that

*One solemn, one amused, one pensive*



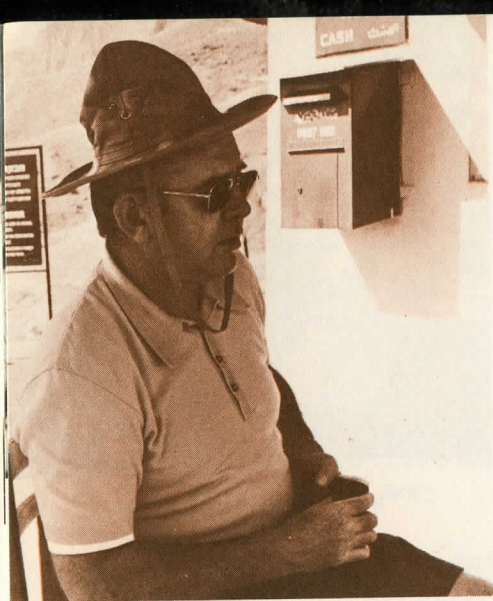
*"Well, what do you think of it?"*

both attitudes and academics are necessary to function as a total student.

The success of the non-graded philosophy used at Gibault depends upon two things: the involvement of the staff, and the boy's awareness of "where he is." On the part of the staff, this requires constant observation, exchange of ideas, and a willingness to search for new methods to "reach" and assist the boy. There is thus the constant need to re-evaluate, to conduct follow-ups, and to research new methods that can adequately be applied to a social service institution.

Boys who at one time were drop-outs and truants now leave Gibault and can more confidently enter the regular community school system, because they have a new knowledge of themselves and a desire to "stick it out." The programs they enter in the community school system may vary from boy to boy, but at least each boy has helped himself toward self-confidence. Isn't that what life's all about? The ability to know and control oneself in order to face and control the world.





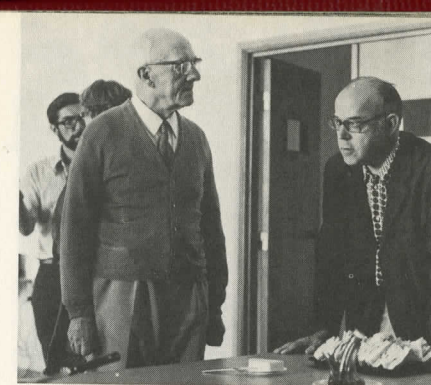
Father John Core, C.S.C. at Essene Monastery ruins at Qumran

requested Father Theodore Hesburgh, C.S.C., President of the University of Notre Dame, to supervise the practical aspects of the project. The Institute began its operations very modestly in 1971, its official, full-scale function not beginning until the fall of 1972.

Tantur is primarily an inter-university effort in ecumenism: its aim is Christian scholarship. However, it is the stated philosophy of Tantur that Christian scholarship and ecumenical efforts are really possible and fruitful only within an ongoing Christian community whose life is centered in worship. At Tantur, there is much study, sharing, and prayer for the unity of Churches. Tantur has a truly multi-faceted kind of membership: a monastic wing with seven monks from the Abbey of Montserrat, who staff the library and provide the regular

search: Evil and Optimism Within the Thoughts of Teilhard de Chardin, (a topic which will be my dissertation for a doctorate in theological studies at Fordham University.) Each scholar who comes here to Tantur comes to work on this theme of "Salvation Today." but from a perspective of his own special theology: biblical, historical, or systematic.

The opportunities for frequent exchange with people of other Faiths has already been for me a very broadening experience. To live in a pluralistic America is one thing, but to try to form an ecumenical Christian community is very much different. Frequent informal discussion on every conceivable issue has enabled me to appreciate deeply with much empathy the radical convictions and the inner logic of



Brother James Hansen (in background) with Biblical Scholars at Tantur

Too, it would be very false to overlook the pain of division which we also experience among ourselves: a division that we acknowledge to be the result

# On A Holy Land Hill

Each time the lampmakers, who lived in the second and third century, made one of their Aladdin-like lamps, they wrote a faith inscription on it in Greek: "The Light of Christ Shines to All Men." Today, on the outskirts of Jerusalem, a newly-opened Ecumenical Institute for Advanced Theological Studies promotes the light of this love, using the ancient lamp and its inscription for its newly-struck official emblem.

Locally, this Institute is called "Tantur," the Arabic word for hill. Situated on a beautiful Judean promontory halfway between Jerusalem and Bethlehem, this Institute was commissioned by Pope Paul VI at the end of Vatican II. He

hours of the Benedictine Office; a series of ten apartments for married scholars and their families; and numerous single rooms for unmarried scholars. So beautiful is this new addition to the Jerusalem area that the Mayor of Jerusalem, Tedy Colek, awarded Frank Montana, an architect from the University of Notre Dame, a merit of praise.

The official theme of this year's research at Tantur is "Salvation Today." At the end of September, Y. Congar, O.P., in his inauguration address, said that he hoped someone would research "damnation," so that we might know what it is we are to be "saved from." Perhaps that best situates my own re-

Protestant and Orthodox Christianity. But I do not wish to convey the impression that anyone here concludes that we have already achieved the Church unity we all seek. No one here wants a facile ecumenism. Rather each of us is convinced that the only authentic Christian unity will be achieved by each Church's plumbing the depths of its own authentic traditions and moving in a fresh way to recognize the Spirit in one's fellow Christian Churches. For me, these opportunities of interaction clarify my own Catholicism with a type of perspective which had never been given me or even suggested to me within our own Church.

of Sin which "divides the brethren". But we work hard at re-thinking the claim of the Gospel and the charism of our own community in order to repent of the scandalous division which is so evident in the Holy Land, where rival confessions cluster in sincere longing to pray at the many venerated sights made holy by God's action among us. We also explore through dialogue the great monotheistic traditions here at Jerusalem: the Moslems & the Jews.

The longer one stays in this land, the richer is its enchantment. Layer on layer of history surrounds a man here. And where historical facts are few, a pleth-





*Workers at Tantur*

ora of delightful legends encircles every hillside. Everywhere I see a sense of roots, of blood; a sense of Rabbi Jesus, a sense of the awesome Messiah moving among the human pain and misery of the oppressed. To step inside Old City Jerusalem is comparable to falling 2,000 years down a time fault into a way of life, whose basic features are as they were two millenia ago.

The riotous color of the lush Moslem tapestry and Bedouin rugs acts as a backdrop to the din of merchants, the braying of donkeys, the slaughter of sheep, the cries of beggars, the stumbling of the blind, the play of children, and the pious gait of the pilgrim. The barrage of smells is like an olfactory map on which the crisp and sweet of fresh foods compete for dominance with human sweat and animal dung, which mingles with the dust of a thousand years. It was here that Jesus walked: casting out demons, extending his healing hand, and spreading the good news of the reign of God.

To be transplanted here is a spiritual blessing, a gigantic expansion in human experience. I am being stretched intellectually and emotionally to include within my own narrowness the rich particularity of all Christians, Moslems, and Jews.

In my daily life here, I will make every effort to pray and to work for the true unity of mankind. For it is in this authentic union that the light of Christ will truly shine out and transfigure the earth. In this sense, Tantur is a beacon for all men—wherever they may be—to mobilize in the deepest faith.

by Bro. James Hansen, C.S.C.  
South-West Province.

(Brother James is spending a year at the Ecumenical Institute for Advanced Theological Studies in Tantur, halfway between Jerusalem and Bethlehem, in the Holy Land.)

*Arab neighbor harvesting olives—Tantur in background*



# SIGNS OF THE ZODIAC

Born in Houston, Texas, under the sign of Leo, Brother Hilarion Brezik has always been one to take hold of a project and to stick to it until its completion.

Brother Hilarion, an assistant professor of art and the director of The Fine Arts Exhibit Program at St. Edward's University in Austin, Texas, completed the long and careful task of doing the twelve thematic signs of the Zodiac in watercolor panels. These ancient divisions of the heavens are unique because the artist chose a new approach with an unusual technique and magnificent colors. These panels,

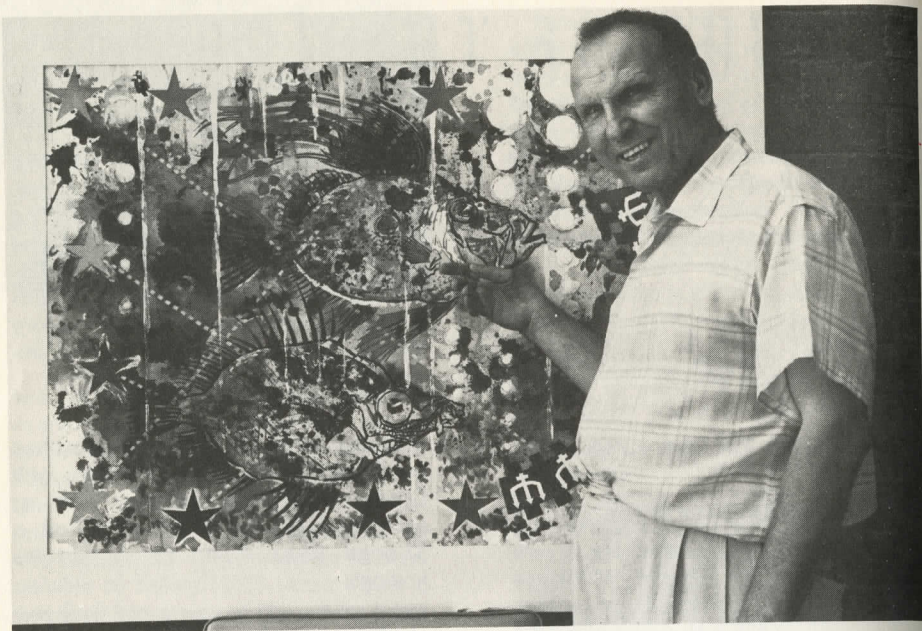
each 30 by 40 inches, were exhibited first at the University of Notre Dame. They were the watercolors in a Fine Arts Exhibit Program showing for the Moody Hall Atrium Gallery of St. Edward's University and are now displayed in the lobby of the new Mary Moody Northern Theatre on the university campus.

Brother-Artist carefully researched the Zodiac, from Aries to Pisces, with Greek origins and dating at least as early as 3000 B.C., and published a 32-page thesis report to support his findings.

*Aquarius is a favorite of Brother Hilarion Brezik.*







*Pisces, ancient sign with contemporary trappings*

The artist's innovation for the expression of a dozen, well-known signs came with the new backgrounds of vibrant colors and multi-designs. A transfer technique was used as the basic method of applying the color. Instead of painting directly on paper with a brush, Brother Hilarion used a large sheet of plate glass and various textured materials as the transfer medium. Paint was squeezed directly from the tube to the glass surface, or whatever material was being used, and pressed against the watercolor paper which blotted and absorbed the pigment. The colors mixed and blended to create a profusion of hues and shapes and to set a mood for the paintings.

Brother Hilarion said that he chose

to paint the Zodiac signs because "man's persistent interest in astrology is proof that he is still unable to avoid a perennial confrontation with mystery."

"Astrology, at most," the artist says, "is a myth—the oldest and most durable perhaps that man has devised. And, perhaps it is a particularly apt one for our empirical consciousness and alienation susceptibilities. So far, we have no assurances that a scientific, technological age can abolish mystery.

"For me," he adds, "it is significant, then, that at a time when so many are apparently turned off by formal religions, there is so much concern with a reality that transcends the tangible.

No doubt, some of the interest in astrology is superstition or vengality; but, it might also be an authentic portent of our aspiration for tomorrow."

Brother Hilarion is far from being an advocate of astrology as a guide for life, but he has found, like many others who enjoy dabbling in the "science" that it is sometimes startling to recognize that certain personality and character traits come to the surface in persons born under the same sign.

Although always an artist at heart, Brother Hilarion has been a full-time artist for only a few years. Besides a Master of Arts degree, he also holds both a Bachelor and a Master of Fine

Arts from the University of Notre Dame. He has taught a variety of classes in secondary and college curricula, has been the director of St. Charles Boys Home in Milwaukee, Wisc., of Boysville in Clinton, Mich., and of Variety Boys Ranch in Bedford, Texas. Brother Hilarion has served as Assistant Provincial, Provincial Councilor and Director of Public Relations and Development for the South-West Province of the Brothers of Holy Cross.

It is a firm belief of Brother Hilarion Brezik that a religious community is just as good a climate for creativity as the secular world. He can illustrate this philosophy of life with the story of his career in the Brothers of Holy Cross.

*Brother points out the sign of Leo, the Lion, one of his works.*







"We need a couple more pianos."



Rehearsing some Carols



"Can I talk with Santa Claus?"



Associates at prayer



Sharing oplatek with each other



Brother Richard Weber performs

# ASSOCIATES CHRISTMAS PARTY

River Grove, Illinois  
South Bend, Ind.

London Bridge not falling down—yet



An estatic moment



Dues are always due—it seems



A new step?







Brother Raphael Wilson & David

## "Have The Baby"

"I was able to give the parents a choice of having a baby or an abortion," said Brother Raphael Wilson, about his work in saving the life of David, born without the ability to fight bacteria. David's story has been written up widely in the national press.

Brother Raphael, on the Staff at Baylor Medical College, consulted with the parents early in the pregnancy.

The disease, called combined immune deficiency, caused the death of David's older brother a few years ago, but David's little sister Katherine, is not affected. Like hemophilia, another genetically inherited disease, it affects the male line, but is carried by the female. There is a fifty-fifty chance that Katherine, like her mother, is a carrier.

Because the disease is genetically inherited, David's mother was counselled to have an abortion when she found herself pregnant again. Providentially, Doctor-Brother Raphael Wilson had been doing research in immunology and its causes in connection with organ transplants at the Baylor College of Medicine and the M. D. Anderson Cancer Hospital and Tumor Institute in Houston, Texas. Some years before, while at the University of Ulm, in West Germany, he developed techniques which are now being used to arrest the disease in David. With Brother Raphael's support and belief that the child could be saved, David's parents decided against an abortion.

David lives in a large plastic tent.

He is healthy and active. The two-unit tent, one section for David, the other for his food, clothing, and toys, is in a large, bright room, filled with pictures, mobiles and visitors.

"David is a bright, outgoing little boy," said Brother Raphael, "and he enjoys all the company."

Special efforts have been made by his family and the Staff at the Texas Children's Hospital to prevent any sort of intellectual or emotional deprivations. "As a matter of fact, David's tests are about a month and a half older than his age," Brother Raphael said.

The baby must remain in his tent constantly, but he has progressed to the point that he and the tent can be transported between hospital and home. He goes home for three weeks and then returns for a week of tests.

"We are slowly adding small amounts of bacteria to his environment, so that his body will develop immunity," scientist-Brother Raphael reported.

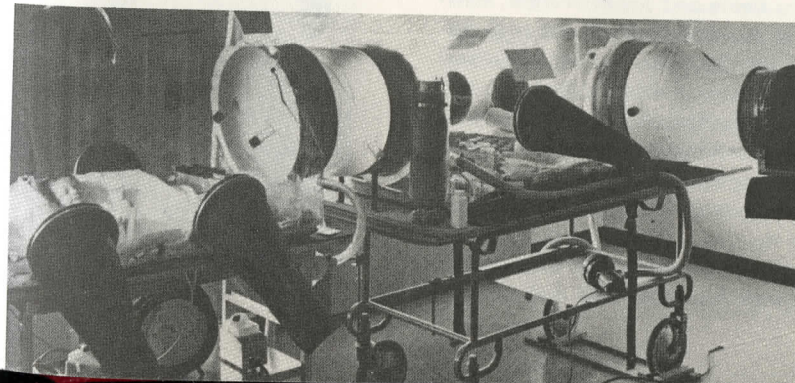
David can be held and cuddled with a pair of gloves set into the side of the tent. "He can feel body warmth and the heartbeat of whoever holds him," explained Brother Raphael. "His sister, Katherine, communicates best with David. She even tries to climb into the tent with him."

The experience with David has been one of the many experiences of Brother Raphael's professional life. He taught biology at St. Edward's University from 1948-1959, was the Dean of the College from 1951-1958, and the Director of Testing and Guidance from 1957-1959. Brother also taught biology at the University of Notre Dame and was a staff member of the University's Lobund Germ-Free Laboratory. He was formerly the Director of Admissions for Notre Dame before joining the faculty of the Baylor College of Medicine in Houston, Texas.

At Baylor, Brother Raphael is professor of biology and works primarily in the Research Division of Experimental Biology in the Department of Surgery. Recently, his work has been involved with leukemia research and the graft vs. host syndrome connected with bone marrow transplants.

Brother Raphael Wilson has a unique status. He lives his religious life as Director of the Houston Community, composed of two Brothers and two priests, and as a Councilor of the Provincial Administration of the South-West Province, commuting to Austin when necessary for meetings, while researching and teaching in a secular school of medicine. This makes Brother Raphael Wilson a very busy man and he just travels to where he can serve best.

All babies are this important—when necessary







Brother Thomas Keefe talking with a number of Bakiga children

## HOLIDAYS WITH THE BAKIGA TRIBE

During the school holidays Brothers Thomas Keefe and James Nichols, members of the Eastern Province and stationed at St. Mary's Seminary, Fort Portal, Uganda, were invited by two native seminarians John Gulyabamariraki and Posiyano Ndabahweriz to visit their people of the Bakiga tribe. The experience was a memorable one indeed.

Native seminarians are expected to assist their local parishes during vaca-

tion periods, and John's and Posiyano's contribution was greatly appreciated in their Kuhunge parish of some twenty-five thousand people located at Tudebinaga forty-five miles from Fort Portal. One of the projects the seminarians undertook was the organizing of the "Eucharistic Crusaders" where they worked closely with twenty-six boys and girls. Within just a few days they had the children reading, writing and singing.

Brother Thomas accompanied by seminarians



Brothers Thomas and James found the visit with the Bakiga tribe intriguing and informative. It gave them a first-hand look at the people they had come to serve in their mission work in Uganda.

Here among the Bakiga tribe families are large (John's family numbers 10 and Posiyano's numbers 8), and the men are occupied mostly with farming. Money is hard to come by and consequently even educating the sons is a real financial hardship on families. Goats and food crops provide most of the money for schooling.

Family custom and tradition demand that once a young man has completed his education, he is obliged to assist his younger brothers and sisters in procuring their education. As a result, despite the Bakiga people's strong Christian faith, parents are most reluctant to encourage their sons to follow a priestly or religious vocation. Since the

Awaiting the arrival of visitors



Bakiga women clapping hands just before they start their tribal dancing

people place such great emphasis on the continuation of the tribe, some natives consider aspirations to the priesthood and religious life worthless. There are others, however, among the tribe who positively encourage young men to embrace the religious vocation. This encouragement, along with the good example of the local clergy and the sincere efforts of the seminary staff, help to counteract the negative feelings about celibate life.

Brothers Thomas and James found the Bakiga people most generous in their support of parish activities. If the families had little money, they often gave their personal assistance and food from their farms. These observations along with the other day-to-day experiences proved very valuable to both Brothers. Customs of eating, singing and dancing were an integral part of their vacation experience. They were received in a most gracious manner, and on their departure were presented with goods and food "enough to last a week." They recall the visit to Tudebinaga with warmth and fondness.





*Brother William Healy on the sidelines*

# Serving God's People In Liberia

St. Patrick's High School, Monrovia, Liberia, has been a mission assignment of the Midwest Province of the Brothers of Holy Cross since 1962. At the present time six Brothers, along with eleven other staff members, are at the school which has an enrollment of three hundred students.

Liberia, a small country in West Africa, is located some five degrees above the equator. Having been founded as a nation by freed American slaves, it has through the years held a close affinity with our country. In size it compares with the state of Ohio, although the population is just over the one million mark. Rapid economical and social growth are notice-

able in this country where there is a strong emphasis on education of the adult population as well as on the youth. In this way the Holy Cross community of Monrovia is contributing toward the growth of the country.

Grades seven through twelve provide the educational curriculum for the students. Besides the Brothers, staff members include two missionary priests, sev-

*Brother John Zoglmann and student*

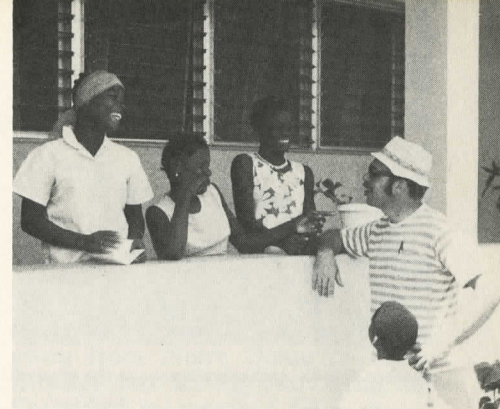


eral Liberians and two members of the Peace Corps. A large cross-section of the different tribal dialects existing in the country is represented in the student body. English, fortunately, is the official language of the country.

Most of the students are of Christian background, but only about twenty percent are of the Catholic faith. The Catholic Church is relatively young in the country with about twenty thousand members. Some students have become converts to Catholicism in past years.

Academically the school has made a significant contribution under the direction of the Holy Cross Brothers. It has been at the top among schools taking the national achievement exams each year, and is held in high regard by educators and students throughout the country. The number of applicants is five to six times the number of students who can be accepted, and this in spite of the fact that the students could go to government schools tuition free. More

*Brother Thomas Dillman—'round and 'round*



*Brother Edward Foken with orphans*

classroom space is being provided at St. Patrick's in a new school building. A maximum of three hundred students is now possible.

Scholarships are important to cover expenses of tuition. Local industries, business and civic organizations, and other sources help the students financially. This provides an education at St. Patrick's for students who have financial need. The annual tuition of one hundred ten dollars includes one meal daily. A few of the students board on campus.

Activity at the school begins in March and continues through early December. The climate practically dictates this: December to March are the hottest months. "When it rains, it pours," and from June to December most of the annual two hundred inches of rain falls.

Education at the school is the primary apostolate of the Brothers. However their work is not confined to the school campus. Brother Jerome Aschenbren-





Brother Jerome Aschenbrenner—on the ground

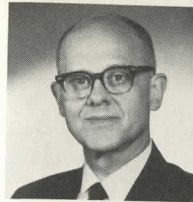
ner, director of maintenance, is also a licensed ham radio operator and has been active in the Monrovia Radio Association for several years. He is frequently called upon by other religious houses to help with maintenance problems. Brother William Healy is very active in the High School Sports Association, and has been president of that organization. His work brings him in contact with many young people and

and on the air



adults in the Liberian community. Brother John Zoglmann, principal and superior, works on weekends with a group of swimmers, training them for locally sponsored competition. Brothers Edward Foken and Thomas Dillman work on weekends with orphans who are cared for by a group of Spanish Sisters several miles outside of the city of Monrovia. They provide recreational opportunities for the orphans, among them showing films loaned from the local embassy libraries. Brother Dennis Van Gemert is busy with academics and athletics as he tries to include twenty-six hours of activity in the usual day.

Mission life in Monrovia at St. Patrick's provides another opportunity for Holy Cross to continue its involvement and commitment to the people of God in today's world.



Brother Eugene Weisenberger, C.S.C.

Brother Eugene Weisenberger is presently in his 23rd year as director of Indianapolis Cathedral High School's band department.

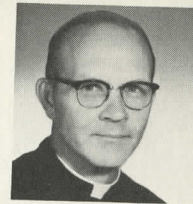
A graduate of Columbus Conservatory of Music, Brother Eugene has used his talents in effectively training thousands of young musicians in his musical career. He presently boasts the largest all-male high school band in Indiana.

Working on the philosophy that music has something to offer everyone, his bands play music from ragtime to symphony. Concerts are a treat at Cathedral, both for the quality of Brother Eugene's music as well as for the zip of his emceeing. A sparkling wit and a wealthy musical background make his "concert comments" a delight.

What does he do to relax after musicking all day? Professional sports via television are often his relaxation, but reading runs a close second. Then, too, since he is an opera buff from way back, Saturdays in winter find him glued to the Metropolitan Opera broadcasts. And if you want a good argument someday, just suggest opera divas could never make it in Rock!

In a pinch, Brother subs in the kitchen where exotic menus run off his musical fingertips as easily as a Mozart sonata: curried beef, egg fou young, cabbage rolls and other delicacies.

That, in an "Allegro Con Brio", is Cathedral's Brother Eugene!



## Forty-Five Years

Brother Roland Driscoll, C.S.C.

Brother Roland Driscoll is in his 22nd year at Cathedral High School in Indianapolis. Since his graduation from Notre Dame in 1942, Brother has served two terms at Cathedral interrupted by a three-year stint as principal of Notre Dame High School, Biloxi, Mississippi.

Government is Brother's academic forte. He avidly devours the daily newspapers and has developed over the years a keen insight into political machinations. Around election time, the Cathedral Brothers profit by his knowledge of candidates and find his help invaluable especially in choosing candidates in local city and county elections. Defense of the wrong candidate merits Brother's classic line: "I see you're new here."

A native of Knoxville, Tennessee, Brother Roland has imported to the down-town Cathedral campus many exotic shrubs from his homeland. What other home on Meridian Street can boast a quince tree or a flowering crabapple?

Serving in various capacities within the athletic department has kept Brother Roland busy after school: athletic director, tennis coach, equipment manager. And when not involved with athletics, Brother supervises CYO Field: cutting grass, painting, resuscitating old equipment.

That's Cathedral's busy Brother Roland, a man 32 years young in God's work.



Come my brothers

And don't be afraid

For His love makes us free.

Through Him and in Him

We'll find the way,

So don't be afraid.

For information about the  
Brothers of Holy Cross,  
write to:

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Notre Dame High School  
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HOLY CROSS BROTHERS

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