

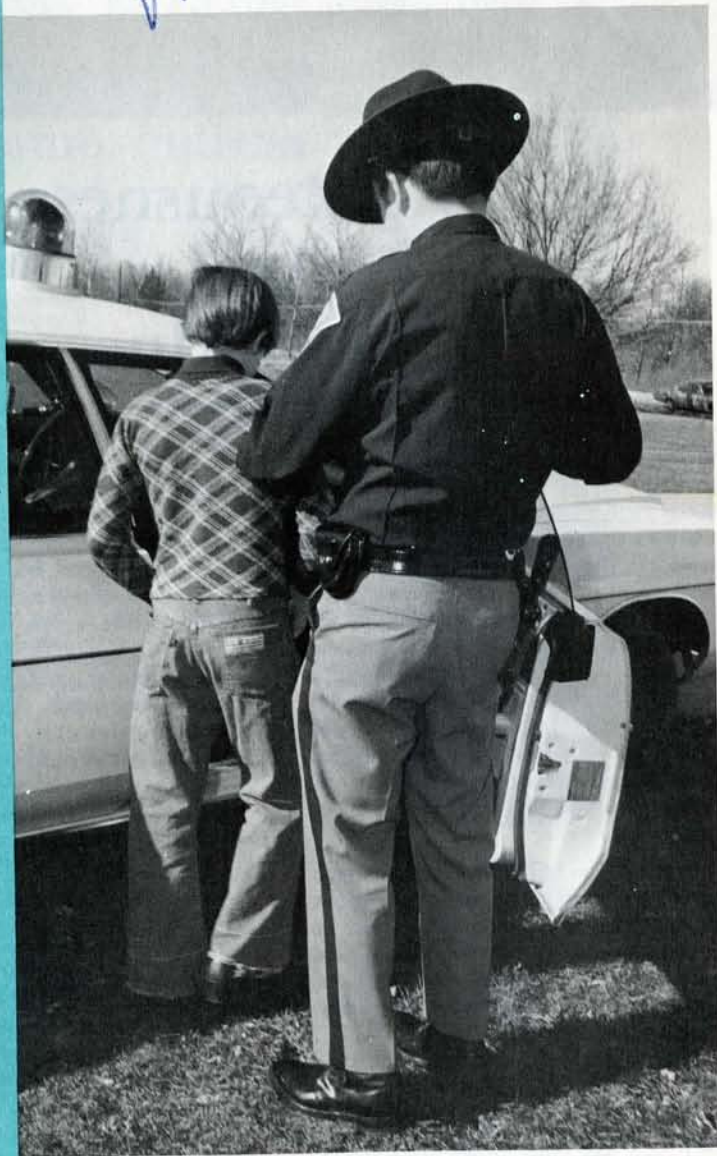


*Where The Restless
Christ Is, There We
Must Be!*

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HOLY CROSS BROTHERS



Summer, 1974



Feature Comment

BROTHER EYMARD, C.S.C.

Righteousness And Waywardness

In the world today there are very many good people, but a few choose to live by their wits. For some reason, generally an obscure one, they do things that are contrary to the mores of society, codified or not. But this to some degree has been the case of all men of all cultures. Well known is the story of how Christ in taking pity on the woman taken in adultery said "He who is without sin should throw the first stone." Christ gives us a viewpoint toward the helpless, the wayward, the needy, the sinner. What is our attitude? Each of us has to answer that himself. And each of us can reach out to others to find the answer.

In this present issue, we are informed of what means and techniques, above all, attitudes, can be used to build up youth in areas that manifest their needs: spiritual, intellectual, social, physical, and psychological. There are some young people who are of the "tough" variety, but even they are for the most part more victims than perpetrators of crime. Some are literally more sinned against than sinners. Many are lonely and alone. Others are rejected, whether by parents, family, friends, or schools.

Although the causes of youthful fel-

onies are as varied as the sands of the sea and the stars in heaven, there is one basic causal factor: a lack of love, respect, understanding and above all a lack of acceptance on the part of home, school, or social group. One can read about and ponder numerous theories, but in the last analysis it is the lack of love which breeds that woeful sense of insecurity, which doesn't give the youngster what he needs to achieve status—anywhere. Where there is no strong influence, there is chaos. A broken home produces a broken boy. And the outcome is one of despair, a loss of hope and trust, which breeds either a sense of deep withdrawal or such an intense hostility that the complexity of the problem is difficult to fathom.

Some youngsters express this sense of despair in a hatred of society for its injustice and its lack of concern for them. If the wayward youth and the underprivileged are to be helped, there is much to be done rather than much to be said.

One can readily be self-righteous, and like the Pharisees throw stones at victims, giving no consideration to our own sense of the sin of "lack of concern" or indifference.

HOLY CROSS BROTHERS



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COVER STORY: A police car with a flashing, spinning red light and a screaming siren races down a heavily trafficked highway. The driver of the car being chased is a young boy. Eventually, the policeman halts the car and arrests the boy for stealing a car for a joyride.

Although it is frightening to a youngster to get caught, in another sense it is a good thing that he is apprehended because every person who gets into trouble is in some way asking for help.

In this case, the boy is helped by being apprehended and questioned and eventually given a hearing before the judge of the juvenile court. The court's outlook is not punitive but constructive: its job is to rehabilitate the boy. After getting all the facts, the judge hears the boy out. If he feels the boy can be helped by leaving his home for a year or more, he is sent to a home like Gibault School for Boys.



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"Remember, O Most Gracious Lady . . ."

ward boy" who comes to Gibault is more likely to have been involved in much more serious matters: car thefts, breaking and entering, or the drug scene—to name a few.

Initially for boys of the Catholic faith from Indiana, Gibault today opens its doors to any boy in need of its services. In the beginning, the institution was conducted by diocesan priests; however, since 1934 Gibault has been under the direction of the Brothers of Holy Cross.



"This piece fits here."

This approach greatly facilitates the total treatment of the children entrusted to the care of Gibault as it involves those personnel who have the most contact with the boys and coordinates all aspects of a boy's daily life at the institution: group living, counseling, education, and recreational activities.

Not to be forgotten, also, are a boy's peers, for they can help each other know themselves better. Consequently, group living is an essential element of

GUIDANCE TO A BETTER LIFE

It is Sunday morning as the church bell peals its call to services and a small group of boys hurriedly make their way to chapel. The scene is not an Ivy-league college or some exclusive prep academy, but Gibault School for Boys, located south of Terre Haute, Indiana.

Going to church on Sunday morning sort of sums up what Gibault is all about: helping troubled youngsters put a new perspective in their life so that they can more clearly see their relationship with God and their fellowman, and at the same time, more truly come to know themselves.

Gibault School was founded in 1921 by the Knights of Columbus of Indiana as a home for "wayward boys". Fifty years ago that probably meant the neighborhood bully who skipped school to hang around the local den of iniquity, the pool hall. Today, the "way-

There are currently 11 Brothers and one Chaplain at Gibault among a staff of more than fifty.

Gibault is a structured institution with clearly defined goals. Dealing with boys who have exhibited behavior which needs immediate attention, Gibault operates on the premise that this

Brother Thomas Shaughnessy, C.S.C., Director



type of child needs structure in his life.

Since April of 1973, Gibault has been under the directorship of Brother Thomas Shaughnessy.

Brother Thomas would like to see Gibault become one of the finest child care institutions in the nation. He emphasizes that this can only come about through the total effort on the part of the entire staff, thus he strives to keep in close contact with everyone involved.

Brother Thomas has encouraged the development of the treatment team approach to child care at Gibault. The institution has established several such teams, each composed of staff members from the three departments of the institution: Social Services, education, and Program. Each team is assigned a specific number of boys, and has the responsibility of developing and implementing the treatment programs for each of the boys.

Gibault's program. Group living is designed to strengthen the acceptance of responsibilities, such as: proper care of clothing, contributing to wholesome standards of housekeeping, sharing accommodations, and enjoying companionship.

"Let's listen to this one."



Recognizing the importance of group living in comfortable home-like surroundings, Gibault has placed highest priority on replacing the older dormitory style facilities with smaller residential cottages.

Since 1970, two such cottages have been opened, each housing twenty-four boys in two, twelve unit wings. Such facilities provide a more natural setting for the experiences of living with others while having rights mutually respected.

Since Gibault is dealing with children who have severe social and behavioral problems, counseling plays an important part along with group living in the treatment of each boy. Assigned to a professional counselor who meets with him on a regular basis, the boy has an opportunity to personally discuss his problems and concerns.

Counseling helps a boy to become aware of his own attitudes, to realize his strengths and weaknesses, to give



Collies are for kids.

him support and to aid him in planning his future realistically.

The counselor, therefore, is an essential link in the treatment team process. For it is through the counselor that the team members can more clearly come to know the boy, and in turn, relay their expectations to him.

As its name implies, Gibault is also a school, offering all the standard junior and senior high courses. But Gibault is

"I want you all to know that hush puppies are not dumb."



"Boy! Did he fool you!"

unlike any traditional school. There are no grades in the sense of 'eighth grade,' 'ninth grade,' etc. Nor are there marks in the sense of 'A's and 'B's.

The boys admitted to Gibault range in age from ten through sixteen, but their academic background and ability can range from initial primary to college prep.

For this reason, each boy is individually assessed upon placement at Gibault. He is then assigned to those classes which will best fulfill his personal needs.

Many students who come to Gibault are deficient in their schooling. But education can come to life for even these students through a strong program of small classes, dynamic teaching, and individualized instruction. It's not uncommon, for example, for a youngster in remedial reading classes to gain two or three years in reading ability during his twelve months at the institution.

Since Gibault's student body changes very rapidly (most boys spend one year at the institution) it would be difficult for the school to field varsity sports teams. However, Gibault does provide an intensive intramural sports program.

During their stay at Gibault, all boys participate in baseball, track, football, and basketball. Each of these sports seasons is culminated with a banquet at

which numerous trophies are awarded. The trophies help to bring home to the boys the point that they can achieve in a good sense, and that they do not have to resort to negative behavior for recognition.

In addition to the major sports, handball, swimming (in the institution's 'cement pond'), bowling and weight lifting are also popular energy expenders.

Physical labor, too, is a part of Gibault's program. Each boy has his assigned tasks, certain positions such as the laundry and kitchen being considered honor jobs for which the boys are paid. It is felt that work promotes health, encourages responsibility, instills pride, develops habits of industry (perhaps marketable skills), and grants a change of pace.

There are then many areas to what is simply known as Gibault School. Counseling, group living, work, play, and academics are all parts of an integral whole aimed at a single objective: redirecting the behavior of a troubled boy so that he can return to his home community with new purpose in his life—and an experience of meaningful conduct to guide him.

"If you want to eat, you have to cook."





"Of such is the kingdom of heaven."

tor of Dolores. Realizing that the parish needed assistance in both material and spiritual areas, Fr. Fred envisioned his job as twofold: community development and spiritual growth. This has been achieved through the Montopolis Community Center, the Poverty Island Transportation system, low-cost home ownership program, and the Dolores-Cristo Rey Credit Union.

The impact of these programs and others like them has been visibly present in improving the parish. Twelve years ago Montopolis had the highest crime rate in Austin; now it has the lowest. Seventy-five percent of the people were

on welfare; now only ten percent require welfare services. The economic level was very low; now the people can afford to buy homes. Twelve years ago there was great antipathy between Blacks and Mexican-Americans due to ethnic and religious differences; now there is willingness to work together on common problems for the good of the community.

With the first phase begun and proceeding successfully, Fr. Fred has recently been putting most of his energies into the second phase, that of spiritual growth through religious education and the Catholic charismatic movement.



The pastoral team

From Rags To Riches

Dolores Parish is located in the southwest part of Austin, Texas, which has commonly been called "Poverty Island." The deprived situation of the people includes low salaries, unemployment, juvenile delinquency, gang wars, inadequate housing, poor education, and prejudice among the Anglos, Mexican-Americans, and Blacks. It is, indeed, an island since there is no public transportation to this area; moreover, the poverty and clannish attitude of the people have kept them isolated from the rest of Austin.

That was the situation in 1962 when Father Fred Underwood, C.S.C., was assigned to the Montopolis area as pas-

Dolores parish church



Father Fred Underwood, C.S.C.



Commenting on the family approach, Sister Inez Teran, C.D.P., coordinator of religious education at Dolores, notes, "We are missing the boat in religious education when we attempt to instruct only the children. To be effective we must endeavor to satisfy that deep and intensive desire of every parent to share all that he has with his children, beyond shelter, food and clothing. This necessitates the kind of learning that changes attitudes and behaviors. In short, it is a matter of growth in the Christ-life."

The religious education program serves the children from kindergarten through senior high school. Their parents participate in classes to help the child prepare for Baptism, Eucharist, Penance, and Confirmation.

A symbol of this approach has been added to the parish with the completion of the Dolores Family Center. The Center houses the religious education program, the weekly charismatic prayer meetings, occasional youth weekend retreats and other parish-related activities. Of the Center, Fr. Fred says: "We call this a FAMILY Center because we consider our parish the family of God; this building will help achieve community through religious instruction of the entire family and through other activities that bring the family together."

In 1972, Fr. Fred introduced the charismatic movement into Dolores. This movement has brought spiritual freshness into the parish. It has helped the people move forward in spite of their deprived past and to realize their true worth and dignity as human beings in a worshipping community. Fr. Fred says, "this Movement in the parish has been a real spiritual shot in the arm. For many years I have labored to bring our



Church at El Potusi

people to a closer union with Christ, using all the newest and recommended catechetical, psychological, sociological and educational approaches. Some results, yes. But I have seen the Holy Spirit do more in a few minutes than I could have done in years."

How could one man do all this? The answer is simple: he doesn't. Fr. Fred is much too practical a man to think that he could work alone. He is assisted by the Dolores pastoral team,

consisting of eleven religious. The team meets weekly to discuss coming activities and to make decisions on directions the parish should take. The team is mainly concerned with religious education, but members also visit homes to determine parishioners' needs, material and spiritual. If need is great and urgent, the parish can and does supply families with food and clothing, with rent money, with money for medical bills and the like. Fr. Fred believes the value of the team approach lies mainly in "every member's evaluating and planning the direction of our efforts."

One distinctive feature of Dolores Parish is its generosity. From the little the people do have, they have been generous enough to "adopt" a sister parish which lies just outside the city of Saltillo, Mexico, in the village of San Rafael. This action was discussed and approved by the pastoral team and the parish council after a group of forty-three parish leaders visited San Rafael



Parishioners at San Rafael

to see and experience the people's needs. The adoption of this parish concretely expresses a desire to share what little the people have with those who are even poorer.

This, then, is Dolores Parish. As for its future, Fr. Fred says: "We want to go in depth into the religious education of the entire family. This is the way Jesus taught the multitudes and we think we can eliminate some gaps—cultural, educational and generational. We will also make a concerted effort to develop indigenous leadership in the parish."



The mariachis prepare for a Sunday liturgy.



ASSOCIATES' SING ALONG

Akron, Ohio
Cleveland, Ohio



"You can't get back in without a ticket."



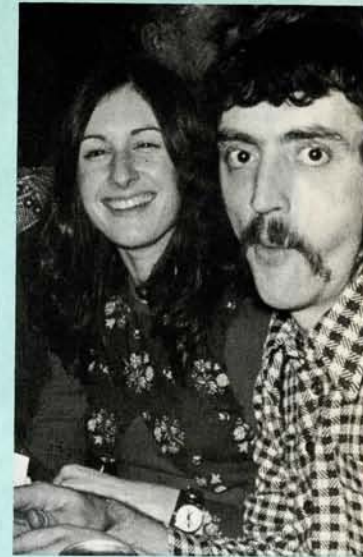
"You can't mean that!"



"Moooon Rrrrr..."



"If you can't sing, you can't sing."



Whistle a happy tune

"You can't take my picture!"



Familiar melodies of yesterday and some new ones fill the air at a Sing-Along. To bring about unity and to refresh one's memory little song booklets are distributed.

Happiness and good cheer fill the air. Most

Hop, hop, hop.



people sing, others dance or chat with friends whom they have not seen for a number of years.

A happy time for all! When the evening fades into morning, there is a tiredness in voice and bones. Boredom? Never! Only friendly, joyful activity.

"It'll make a nice snack, anyway."



Belting it out.



IN MEMORIAM



Bro. Nilus Grix, C.S.C.
(1905-1974)

Among his many noteworthy accomplishments was his contribution to public service, which began back in the 30's. Almost to the end he served on various commissions and committees and took part in many programs of urban and rural development. His work drew wide notice in the city and county. In 1969 the South Bend Jaycees conferred on him its annual Good Government Award. The plaque reads: "For exemplary contribution to the cause of honest and efficient public service. Your conscientious dedication to the promotion of good government is an inspiration to all."

Brother Nilus had much to do with the development of 4-H clubs in northern Indiana. He served as director of the St. Joseph County 4-H board for twenty-seven years, nine as president of the Fair board. In addition, he served on the county board of zoning appeals, on a county planning commission, on the county agricultural extension commission as chairman of a joint-county soil conservation commission, and on a land-use planning committee.

Brother Nilus left home to enter Holy Cross when he was seventeen. Later, one of his brothers, Brother Roderic, followed him. Through the years in the community Brother Nilus was always recognized as "a man of strict observance" of the rule. He was a private person as opposed to one more outgoing. Yet his wide circle of acquaintances and friends much enjoyed his geniality and wit, as was proved by the many invitations he received to address clubs and meetings.

Brother Nilus had great love for Holy Cross, for the religious life, for the land. He was a great and good man. May he rest in peace.

Golden Jubilarians

Brother Paul Schwoyer was a "pioneer" in three schools. We once called the first faculty of a new school "pioneers" because they usually lived in rather unfinished surroundings. Brother Paul was a good pioneer and a good settler. He was handy with any tool, a good gardener, resourceful and ready to improvise. This is all the more remarkable when it is noted that he carried a full schedule of classes, usually Latin, and was band director as well. I was fortunate to live with him when he was "pioneering" Holy Cross High School in Flushing. There was no task he wouldn't tackle, whether masonry, painting, or electrical. Brother Paul

saved thousands of dollars by his suggestions as well as by the tasks he undertook. Like a good pioneer he was always cheerful and hopeful, a bulwark of strength in the daily life of the community.

It is that readiness, the willingness to try anything, the total giving of himself that has characterized Brother Paul's religious life. For fifty years he has been a dedicated teacher, outstanding exponent of community life, musician, and a ready worker for whatever task needed doing. A native of Allentown, Pa., he entered Sacred Heart Juniorate of the Holy Cross Brothers in 1920 at the age of fourteen, and pronounced his first vows on July 2, 1924, in Sacred Heart Church, University of Notre Dame, from which he has received both a bachelor's and a master's degree. In 1927 he made perpetual profession of vows. He has taught in Indiana, Massachusetts, Texas, Ohio, New York and Rhode Island. Since 1963 he has been at Notre Dame International School in Rome, now teaching English to the seventh grade and caring for the lawns and gardens.

On his Golden Jubilee Brother Paul can be proud of many things: his teaching, his bands and musical programs, the dramas he has staged, the grounds he has landscaped, the thousands of little jobs that no one ever noticed. He might be proud that the changes in the Church and in the religious life found him ready to take them in stride. But perhaps he himself is proud of Paul Schwoyer, the Holy Cross Brother, faithful to God for fifty years, a good friend to his fellow-religious, a good friend to his students. That is the Brother Paul we treasure. We are happy to follow where he has pioneered.

Bro. Paul Schwoyer, C.S.C.



Sometimes a stray remark gets to the core of the matter. In Brother Lucian Blersch's case, the phrase is: "He sure gets things done."

A cursory glance at Brother Lucian's fifty years of "getting things done" yields interesting data: the old Abbey Theater at St. Edward's University remodeled into a rifle range (1945); gymnasium heaters and electric scoreboards installed (1946); electrical gadgets, toasters and radios repaired (all the time); radio station KSEU (campus station) set in (1951). During summers he worked in many Community houses, where he carpentered, remodeled, painted and did the electrical work.

If the concentration is on "getting things done," and the reference is not expanded, it might appear that Brother Lucian spent all his time fixing things. Hardly so. He taught in several places, on different levels, and for nearly fifty years—at Sacred Heart Juniorate, St. Edward's High School (Austin) and St. Edward's University.

As Professor of Engineering he got things done: setting up laboratories, teaching physics, engineering drawing, mathematics, and a variety of engineering courses. As his students testify, he was not only a "classroom man" but also a counselor, listening to numberless problems.

At a faculty appreciation reception in May, 1971, the University president gave Brother Lucian the 1971 Teaching Excellence Award.

Two careers might have satisfied a lesser man, but there is more. Always active in promoting sports, he directed all varsity and intramural athletics at St. Edward's University from 1957 to 1963. His was the guiding hand in projecting and making the surveys for the track, and in laying out fields for intramural and varsity sports. As faculty representative, he served at various times as



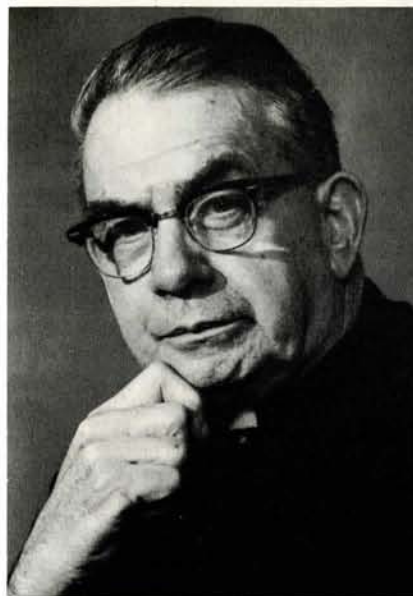
Bro. Lucian Blersch, C.S.C.

secretary, vice-president, and president of the Big State Conference.

His nearly half a century of contacts among the students, and the enduring friendships that grew from his concern for them, made him a natural for the position of Alumni Director (1971). He immediately sensed that what was needed was leadership, starting with the individual alumnus, and closer personal contact with alumni and their clubs. He expressed willingness to visit any and all clubs "at most any time."

Brother Lucian's varied jobs were carried through with willingness and directness. He who gives willingly, gives doubly. He who gives directly, gives now, Brother's approach would likely be this: "While you've been standing there *talking* about it, I could have *done* it!"

It has been that way for fifty years for Brother Lucian—and it continues.



Bro. Jerome Steffes, C.S.C.

Born March 15, 1904, and named Leo, he entered the minor seminary at Notre Dame, Indiana, in November 1919, then after a time became a candidate for the Brotherhood and went on to final profession. He is a member of the South-West Province.

Brother Jerome has specialized in mechanical maintenance, and in building and repair work. He first served in the maintenance shop at the University of Notre Dame, then worked in other houses of the Community in Massachusetts, Indiana, Louisiana, and Texas.

His longest stay was at St. Edward's University, Austin, Texas, where he headed the maintenance department. He built up a fine, up-to-date department particularly in painting and carpentry. He organized and maintained an adequate inventory of supplies for all branches of the shopwork. Since 1969 he has been living and working at St. Joseph Farm, in Granger, Indiana.

During these fifty years Brother Jerome has labored well and strongly despite the hardships that accompany the diabetes he suffers. Rarely has this illness interfered with his life of constant prayer and service.

A man of deep faith, endless in devotion to duty and utterly loyal, Brother Jerome has set us an example of generosity, perseverance, and fidelity. As we celebrate with him his golden jubilee, our prayer is that the Lord will give him abundant consolation and joy, and fill him and all his family with that peace which the world cannot give.

We join with Brother Andrew Steffes, Jerome's brother, in celebrating this jubilee.

In "The Everlasting Mercy" John Mansfield writes:

"To get the whole world out of bed

And washed, and dressed, and warmed, and fed,

To work, and back to bed again, Believe me . . . costs worlds of pain."

So true! And how it reminds us of Brother Jerome Steffes. His years of quiet labor have indeed been payment towards the daily welfare of the Congregation of Holy Cross, and through it, to a sizeable portion of the world. Brother Jerome's labors have eased many of our hours from "out of bed" to "back to bed again."

25
YEARS

The eve of the '50's was a time for new life; the world returned her attention to fulfilling dreams of unparalleled prosperity; family life was re-confirmed as one of the greatest blessings God bestowed on man; and freedom seemed to have been paid for, in full, at last.

It was during this time of new beginnings that our Silver Jubilarians professed their religious vows as Brothers of Holy Cross. Instead of prosperity, family, and freedom as the world knows it, they chose to answer the Lord's call to poverty, celibacy, and obedience. Since then, they have served the Lord and his people through cooking, farming, teaching, the missions, maintenance, nursing, work with senior citizens, clerical work, formation of young religious

—the list goes on.

Their 25 years in religious vows have been marked by numerous and seemingly swift changes in the world, the Church, and the community. To be sure, it has not been easy to remain steadfast in their initial commitment. The faithfulness, energy, and service which marks each of their quarter century of religious life is a tribute to them, the Lord, and Holy Cross.

Congratulations and best wishes to our Silver Jubilarians. It is a time of celebration for all who have touched their lives, and whose lives have been touched by them. May the Lord grant them peace and joy as they continue to labor in his service.



Bro. Charles Bibeau, C.S.C.
St. Nicholas High School
Nagari, Bangladesh



Bro. Bernard Berendsen, C.S.C.
Holy Cross High School
Flushing, New York



Bro. Stephen Carter, C.S.C.
St. Edward's University
Austin, Texas



Bro. James Derrig, C.S.C.
Holy Cross High School
Waterbury, Connecticut



Bro. Leo Kowalski, C.S.C.
Le Mans Academy
Rolling Prairie, Indiana



Bro. Albert Martin, C.S.C.
Notre Dame High School
Biloxi, Mississippi



Bro. Joseph Dudek, C.S.C.
Holy Cross High School
River Grove, Illinois



Bro. Robert Masher, C.S.C.
Holy Trinity High School
Chicago, Illinois



Bro. Robert Hampton, C.S.C.
Holy Cross High School
New Orleans, Louisiana



Bro. John Kuhn, C.S.C.
Morehead University
Morehead, Kentucky



Bro. George Stefanik, C.S.C.
Duarie House
Notre Dame, Indiana



St. Augustine's College, Butiti, Uganda

and sentences we had learned in school. On Saturdays and Sundays I used to graze goats. In 1969 I managed to get a place at St. Augustine's. When it came time for my practice teaching I was fortunate to be at a school far from St. Augustine's, so that I had to spend my nights at the school. The first day I appeared in class I feared that it might cause me discipline problems as some of the boys and girls were older than the majority, but to my surprise it was the best class I ever taught. When I was leaving for St. Augustine's the stu-



Sylverius Kasaija, student at St. Augustine's

THREE VOICES FROM UGANDA

Brother Patrick Halpin, C.S.C.
*St. Mary's Seminary,
Fort Portal, Uganda*

The brothers of the Eastern Province are teaching in three schools in Uganda: a minor seminary, a teacher training college, and a senior secondary school. It is a great privilege to help the people of Uganda to fill its professional positions with its own people. We have selected three boys from our schools. In learning about them you will learn about the boys with whom the brothers work.

The brothers first came to St. Augustine's Teacher Training School in

1959. The curriculum stresses subject content the first two years and teaching methods and practice in the last two. At the end of four years the student is assigned to one of the primary schools.

One young man who has just completed his training is Sylverius Bakan-dema Kasaija. He has been assigned to a school in a district near his home. He is a Mukiga by tribe, from Kigezi, in southwestern Uganda. Sylverius says, "I managed to grow up well with the help of my step brothers and at the age of eight I started school. I never learned a word of English until I was in Primary 3. I liked my new subject, and when alone I used to recite some words

dents presented me with a tray and four large glasses. Some used to come to the college to visit me."

Biadon Akaka is an Acholi by tribe, born at Omiya Anyima in northern Uganda. "My father," Diadon says, "was a peasant with no formal education, but he believed very strongly in the need for education. When I went to school I would wake up early, take care of the sheep, goats, and cows by tying them up in the grazing area, and then walk to school. Then my father became sick and after two months in the hospital he died. It was the most unhappy year of my life. My cousin, a manager of a cotton trading co-opera-

tive, then paid my fees. My family wanted me to go to a school close to home because of travel costs, but many of my friends urged me to include St. Leo's as a choice. I did, and was accepted. I have just completed my junior year here, where Brother Reinald Durand is my form master. The first year was difficult because the weather here is much colder and because of the new diet. The staple food in the north is millet. But I got used to the weather and the diet. Last year I was elected one of the school captains. My main ambition after I finish St. Leo's is to become a doctor."

The third young man writes, "My name is Mugisa William. I am a Muturo by tribe, a resident of Toro district in Western Uganda. Most of the district is grassland and hills bordered by the Ruwenzori Mountains, or "Mountains of the Moon," whose highest peak at 16,000 feet is capped with snow. Most African names have a meaning, and Mugisa means "luck." There are six children in my family. When I was nine years old I was sent to school, where everything was strange to me. I was not used to so many boys and girls, so I stayed with my brother during recess.



Mugisa William, student at St. Mary's Seminary, Port Portal

I remember one day the English teacher gave me a very big orange because I had the highest mark in a test. Toward the end of my primary schooling an American Holy Cross priest Father Burt Smith came to our school to discuss the priesthood. After much thought I told my parents I would like to join the seminary, and they agreed. I entered St. Mary's Seminary, a minor seminary for the diocesan priesthood. As I got used to it I realized it was the best place for me. I have made many friends. When I was a sophomore I was elected assistant head prefect.

Biadon Akaka, graduate of St. Leo's College, Fort Portal



During holidays I help my parish priest who asked me to become a Mugigi teacher, or catechist. The photograph of me was taken at home by a friend, at the end of the day when I was finished with work. A woman in my village made the cap."

The picture of Mugisa catches the shy smile which seems rather basic in his character: a shy but friendly, willing and hard-working boy. Akaka is tall, six feet five inches, an outgoing boy with a very broad smile and a fondness for flashy clothes. Kasajja is a serious, mature young man who will make a fine school teacher. He has been a close friend of Brother Thomas Keefe for a number of years. The neck scarf he is wearing in the picture is one of many made by Brother Gerard Suddick for students at St. Augustine's.

These three boys, from three schools, are like and unlike many other students



Students' dormitory—St. Augustine's

in these same schools. They make teaching in Uganda a unique experience. It is the hope of the brothers who teach them that they can give something to the students. It is a fact that the students give a great deal to the brothers.

Brothers' residence—St. Augustine's



When we are really honest with ourselves, we must admit that our lives are all that belongs to us. So, it is how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving our lives do we find life.

Cesar E. Chavez

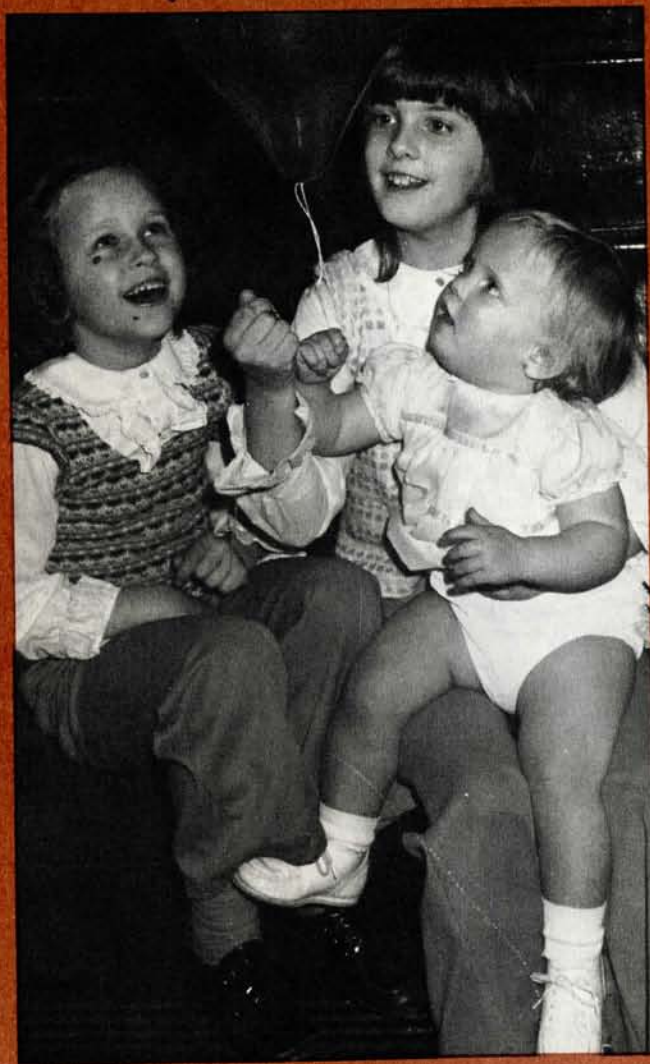
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