

OUR LITTLE BLACK BOOK

Br. Philip Armstrong, CSC

Last week I had to reach for my copy of our constitutions from the shelf to consult a paragraph or two on provincial chapter procedure. That reference sent me into the revised set of statutes that had been printed and distributed only recently.

The procedure that I wanted to check is not important. But as I thumbed through my constitutions and statutes it occurred to me that nowadays this is an all too infrequent experience for me. On the general administration, my having the constitutions and statutes at hand was a necessity. Now I find that I, like many others, tend to set these documents aside and pay little attention to them for months at a time. It is not that I deliberately ignore them. Yet I have not made them part of my regular prayerful reflective process.

I have to ask myself why. I recall that during general visits I exhorted members of the congregation to utilize the then newly approved constitutions and as something of a vade mecum, a constant companion to their bible and other forms of prayer and reading. I believed strongly then that only through continuous reflection on our constitutions could we maintain a vibrant sense of who we are as Holy Cross. I still believe it. Of course the constitutions are not meant to replace scripture, but rather to particularize it for us, to suggest how following their Lord in the pursuit of his Kingdom is best realized for and through us in Holy Cross. It is essential to meditate on scripture, but equally necessary, I maintain, to consider the ongoing call of our constitutional texts to us individually and corporately in Holy Cross. We acknowledge that our vocation is a process, and the living of our vows a continuous renewal of our commitment to God's covenant with us. We live this commitment in the context of Holy Cross. It is inconceivable that we would be less than vitally interested in how this can best be facilitated. Yet to rest satisfied with a sketchy knowledge of the

inspirational substance of our constitutions prohibits a clearer and more positive understanding of what ought to motivate us daily in our apostolic and community life.

It is as Holy Cross that we function in the Church. Our mission as *educators in the faith* is to be prophets of the coming kingdom. How we do that, or how effectively we do it, is determined not only by our sense of Christian identity, but also by our interpretation of who we are as Holy Cross religious. However thorough a single reading of our constitutions, a brief reflection on their apparent and underlying content, is not sufficient. As does scripture, so do our constitutions call for constant review and continual reflection, because they -- also as scripture does -- contain substance that goes far deeper than the words. Personalized within our living of the events of each day, this underlying meaning opens to us by comparison and contrast newer and more relevant answers to questions arising out of the evolving experiences of our life.

New understanding lies hidden underneath the perhaps familiar phraseology of the text. What yesterday seemed to me devoid of specific application may today yield a rich source of inspiration for my community and apostolic life. This cannot be true, however, if my constitutions sit idle, all but lost alongside or among dozens of other academic or recreational texts seldom touched. As small a thing as the physical placement of my constitution book can determine how easily and frequently I find myself reaching for it to reflect on a passage or two. *Out of sight, out of mind* is a truism, unfortunately an appropriate one. It is up to me to decide what to do about it.

But why should I do anything? Because all of us need every bit of help we can get in our constant effort to redefine and reshape ourselves. There are enough *questions* about who we are as religious and about our role today in the Church. The *answers*--clear ones at any rate--are less forthcoming. No one denies the validity of scripture in helping us arrive at positive directions. Neither does

anyone reject the ideals of our constitutions as equally valid. The anomaly, though, is that while we pursue scripture regularly and religiously, we ignore our own inspired corporate wisdom, phrased in our constitutions, summoning us to be open to God's call and guidance in formulating our mission and its expression in our ministries in today's world. The reason for our negligence may be something as simple as location. Where our bible is, there perhaps our constitutions ought also to be found.

The Midwest Province is preparing for a chapter in June at which we will lay out for ourselves a plan of operation governing the next three years. We hope that in the process we are attentive to the voice of the Lord within us and always have at heart the welfare of those we serve. For such occasions we really need to be so familiar with our basic documents in Holy Cross that their content becomes an essential element in our formulation of decisions. For a few in our province this is already true. I suggest that *all* of us individually would do well to make substantial use of our constitutions as we prepare to participate in the chapter. Such an activity will not only augment our current awareness of what living in community and ministering to others means, but will prepare our minds and hearts for the common exercise of our deliberative determination in June. Seeing ourselves as but a single interdependent component of the wider construct of the whole congregation will enable us to be open to making decisions that will be forward looking, productive and even exciting.

Dust off that little black book. Now. Find a new place for it where it will catch your eye. Pick it up, use it regularly and you will discover within those pages more than an occasional cursory glance can ever provide.



EULOGY BROTHER EDWIN MATTINGLY, C.S.C.

Brother James Newberry, CSC

On behalf of Edwin's Brothers in Holy Cross I wish to express to Albert's brothers, his other relations, and the friends assembled here, our condolences. To my Brothers in Holy Cross I also wish to extend condolences, for we, too, have lost a Brother.

Brother Edwin Mattingly was a gentleman, a teacher, a biologist, friend and confidant to youths and his Brothers, and a falconer. I have chosen to mention this life long interest and hobby because I intend to make use of this imagery to describe Edwin.

Between a falconer and his hawk a strong bond must be formed that they may work together in their mission. To train a hawk, as I watched Edwin do in Liberia, great patience is required to develop the mutual trust of man of bird as well as bird of man. At first a hood is attached to restrain its flight. But one day the man must risk letting his hawk fly free, bribing the bird's return with bait held in a gloved hand. A whistled command hopefully conditions the bird to return to the hand. If the bonding has taken and the bird is not distracted by the world, it returns and the falconer and hawk begin their life together.

Albert Mattingly went to Watertown in 1933 at the age of fifteen. His brother Tom had preceded him there a few years earlier. I was told that Albert's and Tom's mother was fairly confident of her elder son's chances of perseverance, but questioned Albert's call to be a Brother. Albert, to assure his mother of his maturity, informed her that should he have to come home he would sell his new portable typewriter to pay for the ticket back to Indianapolis.

Brother Liguori remembers Albert as a boy with a strong arm for baseball. He could easily pick up Liguori's hard hit fly balls and wing them back from deep in the outfield. Liguori also describes Albert as a manly youngster who demanded clean play. He respected authority and told Liguori some years later that he liked Liguori because he

was a no-nonsense teacher who knew his stuff. Tom Mattingly found that he had another calling. Albert stayed on.

On August 16, 1937 Albert Mattingly became Brother Edwin Mattingly and the Lord began, after his novitiate training, to let him fly on the tether of his annual vows. In 1940 he professed his perpetual vows and pledged to return to the Lord's outstretched hand whenever he whistled. He went to work for Christ.

Recognizing his gifts and strong personal character and a willingness to engage himself with others, he was sent first to Father Gibault School for Boys. Altogether he spent eleven years at Gibault and four years at St. Charles Boy's Home. To hear him speak of those years would have led you to falsely believe that he was one hard nosed prefect and teacher. The truth is that he did give tough love and the youth in those homes responded with their respect and love for him.

Brother's talents for administration were tried early when he was appointed principal of Catholic Central High School in South Bend. It is interesting to note that he was just 32 years old at the time.

May I dare to speculate that in about 1969 this hawk became a bit restless and wished for some free flight. It was in that year that Edwin asked for and received permission to pursue a doctorate in ornithology at the University of New Mexico. He was not successful in adding PhD after his name (through no particular fault of his, I'm told), but he did earn a contract with the United States Air Force who were investigating the use of hawks to scare flocks of birds off the jet runways. He remained with this program for a year and then it was phased out by the Air Force.

Hearing again, perhaps the Lord's whistle, Edwin came to Rolling Prairie where he set up an office for Bird Control, Inc. He had hopes of continuing his services in a private enterprise. Only one contract, he told me, came his way. Thus finding no market for his services and losing first one hawk to sickness and then the other to a free spirit, and then

having to give his dog Brandy away because it could not adjust to rural living, Brother settled into becoming a part of the LeMans Academy staff. He taught in the middle school and served the community as its Superior. It was here he turned 65 and prepared to retire.

Meanwhile in Liberia, West Africa, an old canoeing friend heard of his plans. Brother Donard Steffes, who was teaching at St. Patrick's High School, Monrovia, urged me to contact Edwin and invite him to join us. I did and he came to teach biology. This, despite his doctor's caution concerning recent evidence of high blood pressure. I recall how his introduction in his second week of residence was rather rude. His pocket was picked and he lost among other things his Liberian drivers license which it had taken him two weeks and much hassling to acquire. That evening it was returned and for a small fee of \$15.00 US he had his papers back. The "special agents" who returned the wallet said he was so very fortunate that they had observed the theft and followed the thief.

Edwin's contribution to our Liberian community and the school are one of those immeasurable items. His popularity with students, staff and the members of the Catholic Mission was immediate and spontaneous. As a further contribution to Liberian education he persuaded his brother, Father Basil, then of St. Meinrad's, to come and teach at the Seminary. When a Salesian priest friend in the interior complained to Edwin about a hawk that was getting his chickens, Edwin built a trap and caught the critter. He spent hours and days training this bird of prey until he had it to the point it would fly free and return. Unfortunately, he was not able to find anyone to take it over when he went for his annual leave and so had to let it go.

On his second vacation trip he learned that he had leukemia and could not return. Not ready to give up yet, he did battle with the disease and won the first round. He hired on at the college to teach a course in environment. Because there was no text he liked, he wrote one and taught up until the end of the first

semester of 1992. He was not ready to quit yet and in January entered the hospital to again take up the battle. No one knows, I'm sure, just how much pain there was in his ailments. Nor when it had begun. He had been covering for some time and kept up his pipe and spiked 7-up to bear the day. Radiation had its predictable poisoning effect and he went down fast - BUT - he did not quit. His brothers came from Arizona, Indianapolis and California to say good-by. But Edwin each time rose up and gave the impression that he would be well tomorrow.

One night I came at Brother Tom's suggestion for it appeared it might be his last lucid night. When I arrived, I found him asleep and so I sat with my rosary until he woke. We finished it together and then he asked me why I had come. I said I had come to say good-by in case he was no longer there when I came again. As I left him that evening, he said firmly, "I'm not ready to go yet." And he didn't.

Once, with him at the hospital, I asked him if he could still pray. "When it hurts too bad and I think I will not be able to go on, I pray and give it to the Lord. And if it really gets bad, I reach for my rosary. That always helps."

Brother Edwin Mattingly was a hawk - a Red Tail maybe. Courageous, stubborn, a sharp eye on the souls to be taught, saved for the Lord. He knew who the Falconer was and surrendered totally to His control. And now in that paradox of man's relations with his God - Edwin flies free with his Creator and Master.

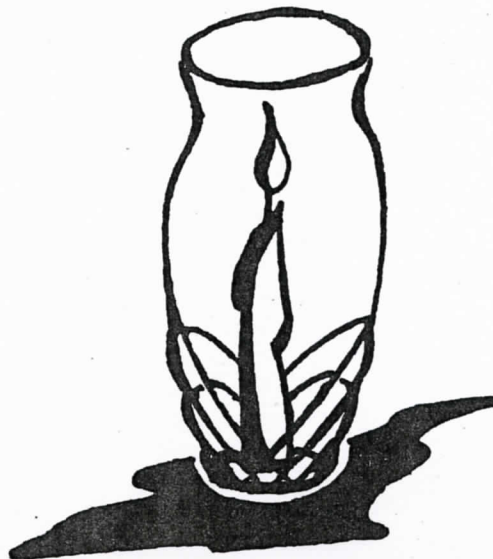
"And He will raise him up on eagle wings,
bear him on the breath of dawn,
make him to shine like the sun,
and hold him in the palm of His hand."

FINAL VOWS

Brother Anthony Dadzie will take final vows on December 27, 1993. The ceremony will be held at St. Francis Cathedral in Cape Coast, and Archbishop Peter Turkson, Archbishop of Cape Coast, will preside.

DECLARATION OF INTENT 1994 Provincial Chapter

The deadline for returning your Declaration of Intent for the 1994 Provincial Chapter is December 15, 1993.



SIX BROTHERS OF HOLY CROSS HELPING FOLKS IN SOUTH GEORGIA

They've made a commitment to the people and the church of South Georgia to help how they can and to be a part of the Catholic community. They're six Brothers of Holy Cross who work in many different fields in South Georgia through the area Catholic churches.

Holy Cross brothers, along with Holy Cross priests, make up the Congregation of Holy Cross. The brothers give service to the church and identify and work more closely with the people than the priests. Their life is similar to that of a Catholic nun, in that they take the same three vows of poverty, celibacy and obedience.

"This is the first project where our three provinces (Eastern, Midwest and Southwest) are working together," said Brother Walter Gluhm, who is from the Midwest Province and who lives in Nashville. "None of us knew each other before coming here, but we're enjoying being here together and working in

the areas we work."

Gluhm is beginning his third year here. Originally from Hamilton, Ohio, he's been a Holy Cross brother for 35 years. The first two years he was here, he taught K-8 physical education and fifth grade religion at St. John Catholic School. This September he began a new job as pastoral assistant to the Rev. Michael Lubinsky, the new priest of the Adel, Hahira, Lakeland and Nashville parishes.

"I help Father Mike with the student and adult religion programs, publishing the weekly bulletin for the churches, visiting the sick and shut-ins and doing Communion calls." said Gluhm. "I like it because I'm helping all ages - from the young to the old. I also like working with all the different parishes because the people are all different, and there's a big variety of things to do, which keeps it interesting."

Brother Bob Andreasen, who is from the Eastern province, is originally from Rhode Island. He's been a Holy Cross Brother 27 years and is also beginning his third year here. He came here from Notre Dame University. Andreasen is director of the Newman Center (Catholic student center) at Valdosta State University, is youth minister for St. John Catholic Church, is on the church's parish council and is in charge of the altar servers at the church. He lives in Adel.

"I've always done college and high school campus ministry," he said. "I enjoy it because it's fresh, a big challenge to do it well and because I think there's a real need for it - helping put things together in their (our youth's) lives. I like being here very much. It's very different and also challenging. There's a lot that needs to be done, and I feel we're (the six brothers) well received by the people we're working with."

Brother Jim Albright is also from the Eastern Province and is also beginning his third year here. He's from a military family and was born in West Palm Beach, Fla., grew up all over the country, but lived the longest in Maryland. He ran a homeless shelter in

Washington, D.C. before coming here, and now he works with the Hispanics and migrants in Brooks, Cook, Echols and Lowndes counties. He lives in Adel.

"I mostly do health clinic work and church migrant mission work," he said. "I did this part-time for the last two years and did a lot of volunteer work then, but this year I've started doing this (work with migrants) full time. It's different here. I'm used to being in big cities, but I wanted to try a different scene of life. I travel a lot in my work, visiting all the area migrant camps. I enjoy the work and meeting the people."

Brother Richard Kelly, who is from the Southwest Province, came here this past June. He is originally from San Jose, Calif., and has been a Holy Cross brother 22 years. He also lives in Adel and works with the Hispanics and migrant population, teaching English to Hispanics two nights a week, doing mission outreach and translating for clinics and social service agencies.

"I have a good time meeting all of the people and helping them," he said. "I've done this type of work for the last 12 years. I've worked with Hispanics in California, Texas and in Peru, South America, where I spent 14 months."

Brother Mark Knightly, who is from the Eastern Province, came here this past July. Originally from Southern Maryland, he's been a Holy Cross brother 17 years. He came here from the Bronx and said this is a big change for him. He is a counselor at Community Mental Health here in Valdosta and lives in Adel. I've been counseling for three weeks now, and it's great," he said. "This is exactly the kind of work I have wanted to do. It's fun and I've always enjoyed working with people." Brother Jonathan Beebe, from the Eastern Province, came here in July and also came from the Bronx. There he did V/AIDS counseling, which he said there's a big need for in that area. Here he works with the Valdosta Department of Mental Health as a counselor with the Adolescent Preventive Disease Program in Tiflo. He lives in Nashville. (Taken From VALDOSTA TIMES, October 9, 1993.)