



GO TO JOSEPH

The Son and the Holy Spirit came in their own Persons to minister to mankind, but the earthly mission of the Father was entrusted to St. Joseph, St. Basil wrote: "All the angels and saints in heaven bear the name only of servants of God; Joseph alone of the whole Church has the honor of bearing the name of father of the Savior of mankind." But, since the human nature of Jesus remains forever linked with His divine Person, the love he bears for his mother and foster father is greater than ever, now that he is seated at the right hand of the Father.

The Church invites us, therefore, to turn to Joseph, as our all-powerful protector. The world we live in is filled with miseries that fill men with fear, but let us invoke St. Joseph and we shall be protected. In our trials and anxieties let us go to Joseph.

(Meditations by Fr. Moreau)

Old-fashioned squirt guns

Holy Cross College Gargoyles Have Peaked Curiosity for past 20 years

Becky Barnes

Squirt guns are nothing new. You used to buy them at the five and dime for a quarter, and they fit in your pocket. Now you've got the super deluxe; you too can be Rambo, strap the holding tank on your back and we're talking water pressure models.



But these designs are nothing compared to the squirt guns Brother Richard Weber created.

Take a walk over to Holy Cross College, keep going until you get to the maintenance garage near the far edge of campus, and look up. No, that's not a winged monkey, and no, you aren't at a famous cathedral in Paris, but those are gargoyles.

Just be careful where you stand. You might get wet.

Weber, head of the maintenance department at

Holy Cross, decided to make the gargoyles approximately 20 years ago after a lecture by another brother on basic church design. He later saw a picture in National Geographic of the gargoyles on the Cathedral of Notre Dame in Paris and decided to model his gargoyles after those.

That he had never made a statue before and had no experience in art didn't deter Weber. "I live by the motto that I'll try anything once," he said.

He approached an art professor at Notre Dame, who gave him some clay to form a model. From the clay sculpture, he made a mold to cast three cement gargoyles.

The final products, each weighing about 450 pounds, took approximately a year and a half to complete. Two are on the garage at Holy Cross, and the third is 20 miles away. "I would have put them on the chapel, but I might have gotten in trouble for it," Weber said.

Public reaction to the gargoyles has been a mixture of amusement and disgust, according to Weber. "A lot of people think they look cute, a few think they're terrible," he said. Some even ask what a Catholic campus is doing with devils on its roof. Weber just tells them that if Notre Dame (the Paris one) can have gargoyles, he can too.

But these aren't just your average gargoyles. Each has a tube running through it that, when attached to a water supply, allows Weber to spray unsuspecting victims who happen to walk in the wrong place.

The idea for the water gun came from a type of gargoyle, like those on Alumni Hall, that is designed as a down spout for rain collected on roofs, said Weber. His gargoyles, though, have a purely ornamental design since they were

modeled after Notre Dame's.

The gargoyles have been out of operation for the past three years because the garage they sit on was re-roofed and Weber didn't want to put a hole for a water pipe in a new roof. But he's considering putting them back in working order this summer.

When they did spray, Weber could see people walking by from his room so he knew when to pull the trigger. Most people he hit were "REAL SURPRISED," he said, but once they knew where not to stand, they tried to get other people to walk there.

Former students brought their wives to the college and attempted to make them stand in the right place. Sometimes a brother with visitors coming would even tell Weber when they were going to pass, just to insure a spraying.



One of his favorite episodes with the gargoyles was when another brother spent a long time pointing out to someone where not to stand and then walked there himself not five minutes later. "He walked into dinner with wet spots on his shirt, and everyone knew what happened," he said.

Weber said he's had a lot of fun with the gargoyles but didn't have any real motive in mind

when he decided to make them. "It's just one of those odd things you do," he said.

Some would say Weber does a lot of odd things. His other hobbies include sewing and flying — in an airplane he made himself.

The plane is a Mini Max, an ultra-light that allows "the maximum amount of fun for the minimum amount of money," Weber said.

He made the plane three years ago and logged 72 hours of flight time "before the insurance company caught up to us," he said. Although he doesn't need a pilot's license to fly the plane, he had to land and take off over houses, which involved a certain risk, he said.

But the insurance company hasn't defeated Weber. Although he hasn't flown the plane since last December, he plans to find another landing strip and fly again this summer.

You'd think between his job at the college and his other hobbies, Weber would have enough to do. But the gargoyles and flying are just things he finds a minute for here and there, he said.

Much of his off-duty time is spent working with retarded children at Logan Center and area hospitals. Maybe they play with squirt guns.

(Taken from THE OBSERVER, January 14, 1993.)

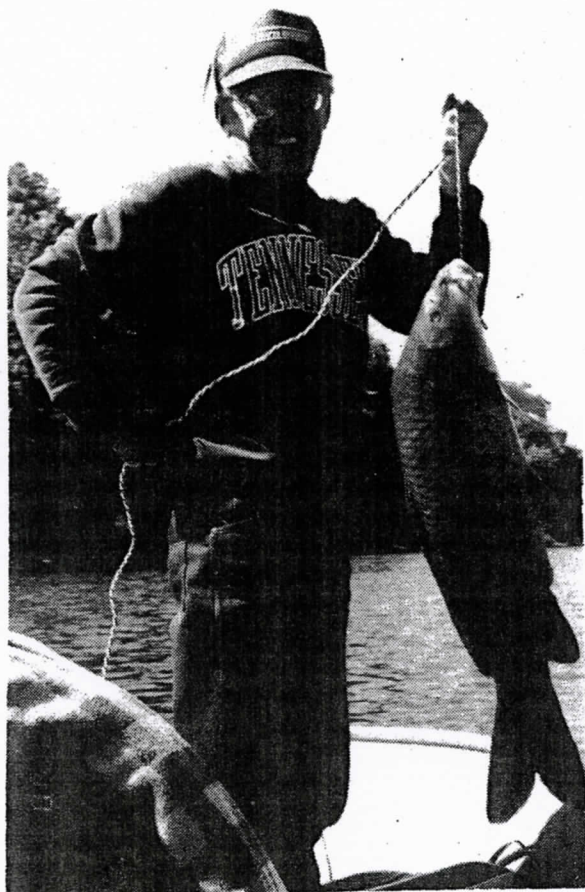
TELEPHONES CHANGED AT UNIVERSITY OF NOTRE DAME

The University of Notre Dame recently updated the phone system for the university. This has resulted in a change in the first three numbers of campus phone numbers. Student numbers now have 634 instead of 283 as the first three numbers on their phones. The Administration (this includes Columba Hall and the Solitude) now have 631 as the first three numbers on their phones, replacing the 239 number previously used. The new phone number for Columba Hall is now 631-6284. The number for St. Joseph Solitude is now 631-5655.

PULLING IN RIGHT WORDS LIKE LANDING BIG FISH, BRO. ROACH SAYS

Dan Barlie

Brother Douglas Roach, CSC, pulled out a picture of himself and a 20-plus-pound carp and said the fight he had landing the fish was like the struggle to find the right wording for the action steps in the fourth goal of the Diocese of Knoxville's Strategic Plan.



Goal four is: "To respect and care for the needs of human life and of all creation." Brother Doug said the struggle was to make sure that the action steps actually said what they meant.

He said the goal was written with the deanery level of the diocese in mind and he acknowledged that not every parish would be involved in every aspect of it.

The intent, he said, is to break down some of the parochial barriers that tend to make parishes autonomous entities and open up the channels for

parishioners to participate at the deanery level in the more than 70 action steps.

"Goal four grew out of the bishop's mission statement," Brother Doug said, "where it says responding with Gospel values to human needs, especially those of the poor and the oppressed." So our committee, as well as the council at large, really had to take a look at what we mean by the poor and oppressed. It doesn't necessarily mean the financially poor and oppressed, it could also be the spiritually poor and oppressed, and certainly could extend over into other faith communities as well, such as Lutheran, Methodist or Baptist.

"We wanted people at the deanery level to be sensitive to the needs of people in a geographic area in order to serve as an outreach beyond the barriers of parochialism."

Objective 4.1 is to "provide social ministries and support those activities that enhance and validate the dignity of human life from conception to natural death." He said the "natural death" wording of this objective provoked a great deal of discussion because many people who say they are pro-life also support the death penalty. "We are trying to raise the consciousness that if you promote pro-life then you must also support natural death," he said. "If this brings discussion and reaction, then it's good to get a dialogue going."

Brother Doug said the wording of the first action plan under goal four, "maintain and expand commitment to diocesan social service ministries," was intended to "validate and recognize what we already have, but also recognize that we are to have to expand some of the social service ministries." He said the committee as well as the Strategic Planning Council itself wanted to address problems of the elderly and perhaps develop a ministry geared toward that group. He said nothing is being done on the diocesan level for the elderly.

The second action step, "initiate an educational process whereby Catholics in East Tennessee are informed of their responsibility, as Catholics, to enhance and promote the dignity of life from conception to natural death," calls for the Office of Justice, Peace and the Integrity of Creation to develop and initiate an educational process to make all parishioners aware of their responsibility to maintain the ethics of life, and be aware that natural death does not include death by means of the death penalty, he said.

Step three, "create opportunities for parishes to be involved in social ministries," calls for finding ways to help with such things as collecting food and clothing, paying utility bills, working through organizations such as Dismas House, he said.

The next objective, "provide opportunities and resources to reflect and act out of justice," establishes a call similar to what many people did in the 1960s, he said. "People went into the inner cities, did good work and left," he said. However, many people "burned out" and left without looking back, he said. "What we need is to step back and look at the situation and then react."

The action steps under objective 4.2 provide the opportunity to establish what he called reflection/action/reflection groups. He said that meant people would analyze a situation, take action, then analyze the results of the action.

The second action step, "provide for an annual spiritual event with emphasis on ecological and social theology," looks at "what we are doing as people to take care of our earth, and how we plan to educate those in the world as to the responsibility we have to maintain the earth," he said.

Step three, "provide deanery forums to reflect and take action on concerns of Justice, Peace and Integrity of Creation," calls for town meeting-type gatherings on the deanery level to formulate responses to many issues covered in step one, but on a larger geographical scale and more ecumenical in scope, he said.

The fourth step, "communicate international issues by focusing on one country every year to which the diocese through the deaneries and the parishes can relate to the people of that country," is aimed at giving people a global sense of what's going on out there. This is intended to help people be sensitive, to be empathetic and offer them the chance to relate to people in other countries," he said. "We hope to raise the consciousness level of people to deceptions by church and government in these countries, to let people know that Wal-Marts is making a fortune by purchasing goods produced by people who are only paid 5 cents a day," he said.

Step five calls for the establishment of a "legislative network to coordinate a Catholic response to issues, including those issues raised by the Catholic Public Policy Commission," to open lines of communication with the parishes and deaneries to Nashville and the legislature.

Step six, "develop and expand relationships with other Justice and Peace offices, particularly with those of the

Southern Appalachian Region," opens channels to work with others toward the same goals, he said.

The seventh step, "celebrate, liturgically or otherwise, specific local and national events," such as Martin Luther King Day, Human Rights Day, January Pro-life Sunday, was included to help break down the parochialism in parishes. We are trying to move into a more ecumenical participation and let people know that in order to participate in local and national events that it is not necessary to have a Mass, he said.

The eighth step, he said, is to "develop urban rural church partnerships as an expression of our relationship with each other."

"Again, whether in rural or urban settings, we are stressing that it's OK to be in partnership, to join other groups, for worship and prayer. We are all Christians," Brother Doug said.

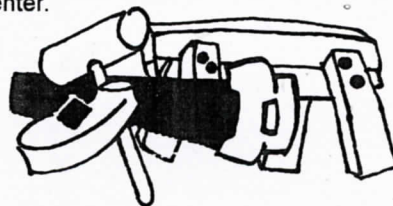
The five action steps under objective 4.4, "strengthen priests, deacons, religious and professional staffs formation on social and ecological dimensions of the Gospel, calls for an educational effort to draw more attention to the Gospel and its relationship to social and ecological issues.

This begins with priests, with reflection days and retreats to discuss and develop liturgies within the context of the social and environmental realities of the world," he said. "It is also the intent to provide workshops for all those involved in education and formation to strengthen awareness of the social and ecological dimensions of the Gospel, to set up a deanery reflection day on the social and ecological dimensions of the Gospel and finally, to continue to distribute homiletic aids for the pastors to bring out during the homily."

"Goal four calls for social and ecological outreach," Brother Doug said. "Jesus did social outreach in his time. There is no reason why we can't do the same in ours. (Taken from The East Tennessee CATHOLIC, JANUARY 24, 1993.)

AN APOLOGY

"Bits and Pieces" wishes to apologize to Brother Pedro for omitting his name from the recently circulated homily he gave at the Father Moreau Day celebration at the Center.



NATIONAL ASSEMBLY OF RELIGIOUS BROTHERS

an invitation to



The Summer of '93

a renewal program
for religious Brothers

an invitation to

- live Brotherhood
- experience community
- deepen prayer

Hudson, New Hampshire
July 1-29, 1993

The Summer of '93 renewal program is under the auspices of the National Assembly of Religious Brothers. It is open to religious Brothers of all communities.

Brothers interested in further information and/or in applying for the Summer of '93 program should fill out this form and mail it in an envelope immediately to:

Description

The Summer of '93 is designed to deepen our roots as religious Brothers in the American Church. All Brothers are invited to share an experience of prayerful reflection and community living. The program is open to any religious Brother who wishes to enliven his commitment to Gospel values. Prayer, community, and ministry form the thrust of the session.

Place

The Summer of '93 program is at the Oblate Retreat House in Hudson, New Hampshire. This facility is in a rural area, providing an ideal atmosphere for quiet reflection and peaceful prayer. But it is also close enough to the quaint New England mill town of Hudson to offer opportunities for exploration and adventure.

Composition

The presence of Brothers from various communities adds a richness to the program. The Summer of '92 program included 20 Brothers from 17 different communities. They came from the United States, England, Scotland, Canada, and South America.

Program

Liturgy and Prayer: An atmosphere of prayer - personal and liturgical - permeates the program. Participants' involvement in the planning and celebrating of the liturgies brings to them a new meaning and richness.

Community Life: Emphasis is placed on the building of community. By praying, working, recreating, and sharing together, the Brothers generate a community of faith and fraternity.

Lectures: A select group of speakers shares insights and stimulates discussion on prayer, community, and ministry.

Leisure: Ample time is available for personal reflection, private reading, and informal get-togethers. In addition to planned outings and other forms of recreation, also available in the area are swimming, golf, tennis, jogging, and hiking.

Grants

Partial grant information is available upon request before April 30, 1993.

Application

Brothers interested in further information and/or in applying for the Summer of '93 program should fill out the attached form and mail it in an envelope immediately to Brother Willie Morin, SC, Director Summer of '93.

Application Deadline: June 1, 1993

Home (708) 562-5547 Work (312) 829-8525 Fax (312) 829-8915

Brother Willie Morin, SC
Director, Summer of '93
1337 West Ohio Street
Chicago, IL 60622-6490

Please send further information and an application form for the Summer of '93 renewal program to:

Name _____
Address _____
City _____ State _____ Zip _____
Telephone _____ Date _____
Religious Community _____

RETREATS

Retreats will be held at various times this spring in the following houses:

Date: April 2 - 7
Place: Columba Hall
Master: Brother Philip Armstrong
Contact: Brother James Newberry

Date: April 7 - 11
Place: Holy Cross High School
Master: Fr. Benet Fonck, OFM
Contact: Bro. Don Fleischhacker

Date: April 8 - 10
Place: St. Edward High School
Master: Fr. Frank Quinlivan
Contact: Brother Jerome Meyer

Date: April 13 - 15
Place: Mohegan Lake
Master: Fr. John Blazak
Contact: Brother Barry Lambour

Date: June 9 - 12
Place: Holy Cross Brothers' Center
Master: Fr. Paul Doyle
Contact: Brother Joseph Fox

PASTOR APPOINTED

Brother Raymond Kelly, who is engaged in pastoral ministry at St. Andrew Church in the Diocese of Venice, Florida, sent a news clipping indicating that the former Brother Arthur Hannaway, who was ordained in 1985, has been appointed Pastor of St. Ann Parish in Naples, Florida. While Arthur was in the congregation, he taught at Holy Cross High School, Flushing, New York, and Mt. Carmel School, Bronx, New York.

BLACK CATHOLIC HISTORY

If you are interested in the history of Black Catholics in the United States, you will be fascinated by these two recent histories (The History of Black Catholics in the United States by Cyprian Davis, O.S.B. and Desegregating the Altar: The Josephites and the Struggle for Black Priests by Stephen J. Ochs). If you aren't interested, read them anyway and you will become intrigued!

Cyprian Davis is a Benedictine monk at St. Meinrad's and teaches in the School of Theology there. His book is meticulously researched and begins with the African roots of Black American Catholics. In eight additional chapters he covers their painful history of discrimination up to the mid-twentieth century.

Along the way you will learn, among other things, of what now appears to be almost impossible to comprehend: Bishops and religious communities had slaves and did not think much about it! The Jesuits, Vincentians and Madames (now Sisters) of the Sacred Heart to list just a few!

Blacks struggled to become priests and when the first few were finally ordained, no Bishops wanted them. (Some religious leaders thought it would be better if Blacks became BROTHERS so that they would have skills to work and it would be easier for them since they were not very smart!)

If you are familiar with Chicago, you will read that Father Augustus Tolton was the first Black Catholic priest and was pastor of St. Monica's, the first black Catholic

parish in Chicago which existed until 1924 when it was merged with St. Elizabeth's which still exists. St. Monica's was located at 35th and Wabash near De La Salle High School.

It was the Black Catholics themselves who did the most to gain recognition from Bishops and white Catholics. Over the years their lay leaders constantly petitioned Rome for help and in spite of the fact that many think Rome does nothing, it was the constant pressure from the Vatican which finally forced American Bishops to provide for black Catholics, to ordain them and to eventually come to accept them.

Equally fascinating and wonderfully researched is Stephen J. Ochs's *Desegregating the Altar*. Ochs is a teacher and chairman of the social studies department at Georgetown Preparatory School.

This book is primarily a study of the Josephites, the only religious community in the United States to be devoted primarily to the evangelization of blacks. When they failed to do so, at least in terms of black candidates for the priesthood, the Society of the Divine Word took their place as the community most concerned about preparing black priests.

The Mill Hill Fathers were founded in England by Cardinal Vaughan to provide for blacks. Some time after their arrival in the United States, they separated (on friendly terms) and became the Josephites. A Father Slattery, their first Superior General, is a fascinating character. After working diligently for years to get black candidates for the priesthood, he had an incredibly difficult

time getting Bishops to accept them. In despair, he left the Josephites, made a great deal of money, and left it all to a library! Because of that scandal and continuing problems with segregation, the Josephites stopped accepting black candidates, except for an occasional mulatto, and concentrated their resources in serving black parishes in the South.

Fear of white Catholics, the lowly position of the Catholic Church in the primarily Protestant South, segregation laws, fears that black men would be unable to maintain celibacy and a host of other reasons all played a part in the racism of that period. But once again it was black Catholic laymen who continued to press for justice and eventually their protests won out. By 1960 the number of black priests in the United States had increased significantly.

Both books also include details on black religious communities of sisters and their struggles to gain recognition and admission to colleges so that they could teach. No Catholic college would accept them - not even for summer school!

Both books are wonderful "reads", to use the current idiom, and both give new meaning to the term perseverance for Black Catholics in the United States.

James P. Sullivan, CSC

The History of Black Catholics in the United States; Cyprian Davis, O.S.B., Crossroads, New York 1990

Desegregating the Altar: The Josephites and the Struggle for Black Priests 1871-1960, Stephen J. Ochs, Louisiana State University Press, Baton Rouge 1990