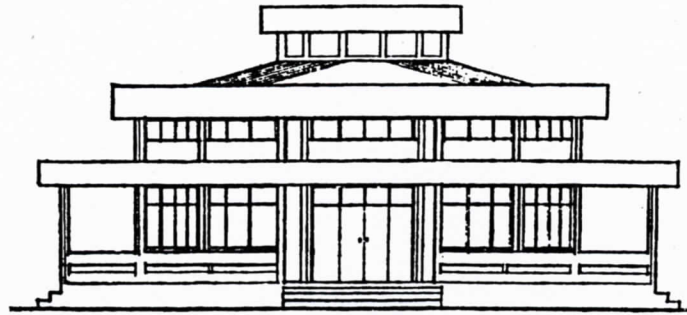


Midwest Bits and Pieces

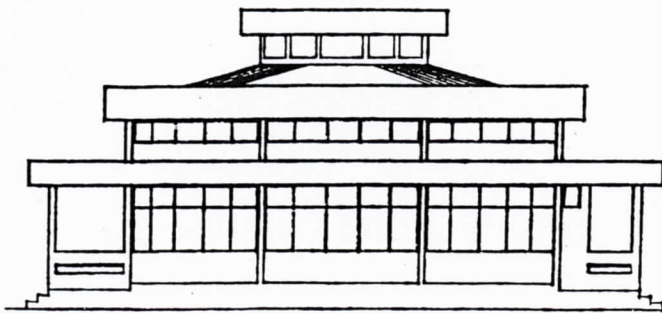
May 1, 1993

CHAPEL FOR BROTHERS OF HOLY CROSS

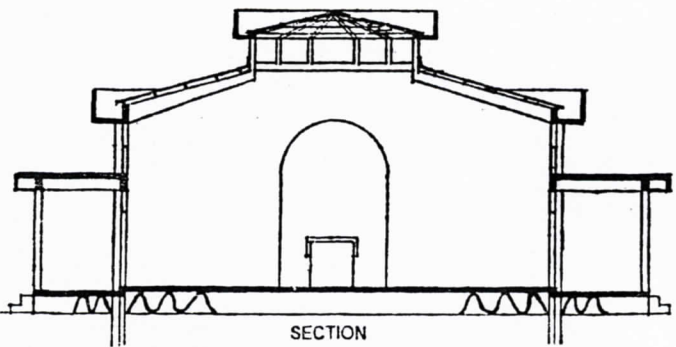
BRAFU YAW - CAPE COAST - GHANA



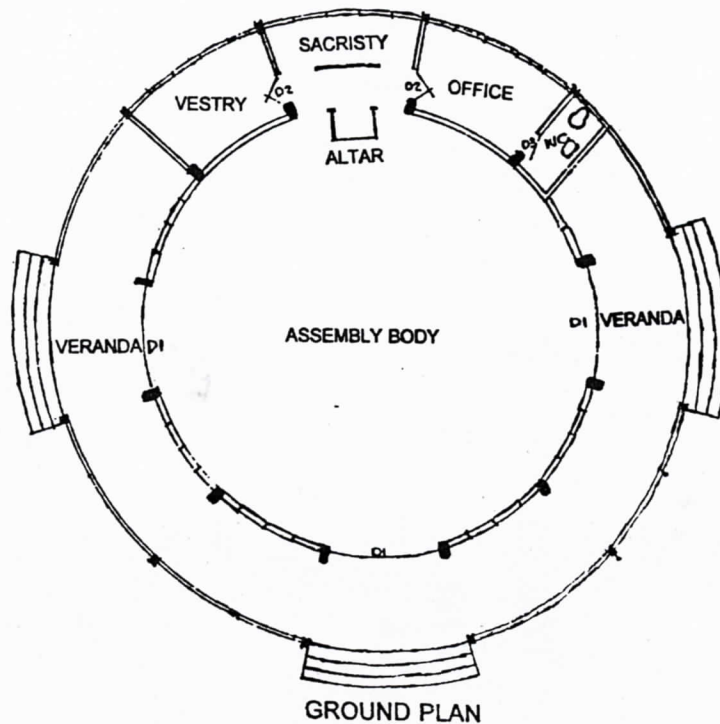
FRONT VIEW



BACK VIEW



SECTION



GROUND PLAN

NEW CHAPEL FOR GHANA

Plans and fund raising are now underway for a chapel to be erected at Brafu Yaw, Cape Coast, near the District Center and the Continuing Formation Center. The chapel will serve the needs of both of these.

The District Center, a one story building which houses the District Administration and has room for eight religious, was completed in 1991. The Continuing Formation Center, completed in 1992, is a three story building containing both classrooms and residential facilities. This facility will serve as an outreach by the Holy Cross Community in their effort to assist the Church of Ghana in its development.

One of the basic programs to be given at the Continuing Formation Center is a 9 month course for African Brothers and Sisters in post novitiate theology and spirituality. This facility is also used for other purposes. It is expected that it will be used for a laity formation center, especially a place where lay leaders can be trained to work with the youth of Ghana. This facility is now booked solid for various programs. It is expected that the Holy Cross Community can have a dramatic impact on the work of the Church in Ghana and, perhaps, in all of West Africa with what can now be done with the new facility.

One interesting program that is now being developed at Notre Dame is a workshop in bookkeeping and general business procedures that will be given at the Continuing Formation Center. Once the program is set up, two Holy Cross Ghanaian Brothers, Brother Paul Mensah, who has his degree in business, and Brother Sylvester Quaye, who will be taking his degree in business next year, will be in charge of giving the workshop. It will be directed at church leaders: Priests, Brothers and Sisters who will be the administrators of the Church. This is seen as vitally important to the future of the Church.

At the present time one of the classrooms in the Continuing Formation Center is being used for a chapel. A new chapel will free this room for the many programs to be given. More importantly, it is felt that a chapel, a space reserved especially

for prayer and worship, is an integral part of any center that is essentially an outreach of the Church and its mission. This fits very much in with African Culture. There should be a space dedicated to God and this space will become the heart of our mission.

The structure is simple and according to African design. The circular design is used in construction of many homes in the north of Ghana. There is a veranda around the chapel and the building is virtually all windows of the louvre type which can be opened for the free flow of air. The floor of the chapel will be terrazzo and the ceiling Ghana hard wood slates. The roof will be supported by pre-stressed concrete beams. The windows in the upper levels of the sketch will be changed to incorporate Ghanaian designs that represent God and also the symbols of Holy Cross in Ghana.

The District Center and the Continuing Formation Center are now paid for and Brother Raymond is working to raise the funds for the proposed chapel. The chapel is estimated to cost \$150,000. This may seem high, but building costs in West Africa are very high.

SOCIAL SECURITY RETIREMENT AGE TO RISE

The 1983 Social Security legislation that stabilized the long-term financing of the Social Security Old-Age and Survivors Insurance Trust Fund also mandated a gradual increase in the age at which workers can receive full retirement benefits. Beginning in the year 2000, workers born after December 31, 1937, will have to be 65 years and 2 months to receive full retirement benefits. The accompanying chart shows how the retirement age will increase in 2-month increments until it reaches age 67 in 2027.

The age of eligibility for Medicare benefits was not changed by the 1983 legislation; it continues to be age 65.

(This information is provided for your information and to assist you in understanding how Social Security works.)

Age for Full Social Security Benefits

Year of Birth	Full Retirement Age
1937 or earlier	65
1938	65 and 2 months
1939	65 and 4 months
1940	65 and 6 months
1941	65 and 8 months
1942	65 and 10 months
1943-54	66
1955	66 and 2 months
1956	66 and 4 months
1957	66 and 6 months
1958	66 and 8 months
1959	66 and 10 months
1960 or later	67

SENIOR FRIENDSHIP CENTERS CELEBRATING TWENTY YEARS

Congratulations, Brother William Geenen on the twentieth anniversary of Senior Friendship Centers. This apostolate has grown from an idea to the present reality of services available to senior citizens in the geographic areas of Sarasota, Ft. Myers and Venice, Florida. A special dinner to observe the anniversary was held on Saturday, April 17 at the Living Room, the Center of Sarasota.

Always looking for creative new ways of service, William just announced the opening of a Friendship Center at the Sarasota-Bradenton International Airport. The new location will provide arriving travelers information about seniors' issues. Some examples of services which will be available for referral include Health Concerns, Adult Day Care, Legal Assistance, Transportation Needs, Language Translations, Aging Support Groups, Living/Housing Options. The open space just off the concourse and near arrival gates where the volunteers will be located is ideal for those in need. Brochures available to passengers and the hospitality area will be such that those seeking information may comfortably relax.

The twentieth anniversary observance gives William a chance to reflect on the growth of the services under the heading of Senior Friendship Centers, "people helping people." But growth to

him means ever examining and reviewing the needs of today's citizens. And his response is appropriate action to meet and serve those in need.

MEMORIAL PLAQUE FOR BROTHER BEDE

Holy Cross High School in River Grove recently placed a memorial plaque in the library honoring Brother Bede Stadler. The plaque contains a picture of Brother Bede, below which is written:

BROTHER BEDE STADLER, C.S.C.
Nov. 28, 1911 - Dec. 13, 1992

+ + + + +

Brother Bede was
the Founding Librarian
for this library in 1962
and continued until 1976.

+ + + + +

May He Rest In Peace.

BROTHER DONARD HONORED

Brother Donard was inducted into the 1993 American Red Cross Aquatics Hall of Fame on March 23 in Austin, Texas. In the letter to Dr Hayes, President of St. Edward's University, informing her of the honor for Brother Donard, the Chair of the 1993 Aquatics Hall of Fame wrote: "This is to honor Brother Donard for his many years of participation in the Central Texas aquatics programs." The induction program began with a reception for past inductees and the 1993 inductees, followed by a gathering at the Senior Activity Center where the induction took place. The Midwest Province wishes to acknowledge this honor for Brother Donard and to offer him our congratulations.

A BIT OF NEWS

Brother Donald Schapker has been awarded a plaque for donating ten gallons of blood to the Red Cross Blood Bank. Brother Martinus, before ceasing to give blood recently, had donated fifteen gallons of blood.

C.S.C. GENERAL ADMINISTRATION COMMUNIQUE

March 8, 1993

Visits to Haiti, Rwanda and Ghana

HAITI

During the second part of December Fathers Claude Grou and Leo D'Souza visited the District of Haiti while Father Robert Morin and Brother Joel Giallanza visited the District of Rwanda and made a brief informal visit to the District of East Africa. In February, Father Claude Grou and Brother Patrick Sopher visited the District of West Africa.

Efforts to establish a solid team of formators are continuing. With the ordination of five Haitian religious in December and January the group now hopes to strengthen its presence in the various apostolates. The next issue of CSC Internazionale will give you a more complete picture of the situation.

During their meeting at the end of December, the members of the district prepared a message for the general capitulants, thanking them for their support. The member of the district indicated the importance of this type of solidarity.

RWANDA

In Rwanda, we have 8 in the novitiate and 12 in temporary vows. There is much hope for the future of Holy Cross in Rwanda, and there are important challenges. The French-Canadian Brothers who are in charge of the district will help, particularly in terms of personnel, in the coming years.

In both countries we find very difficult political climates. Most of us are familiar with the situation in Haiti; Rwanda also is living through a time of violence. Thus far the violent confrontations have been confined to the northern part of the country while our missions are in

southern areas. But there are fears that the whole country could be engulfed in violence and civil war.

GHANA

There are presently 16 members in the district, 10 Ghanaians and 6 Americans. The visit gave us an opportunity to review recent efforts to establish a permanent presence of the priests' society in Ghana. There is still much enthusiasm for this project in the district and plans are being made to develop a clearer project for shared mission by brothers, priests and sisters.

DIALOGUE WITH THE CICLSAL

On February 16 Father Claude Grou and Brother Joel Giallanza met with Cardinal Martinez-Somalo, the prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL), to discuss the possibility of modification to our constitutions, thereby allowing members of both societies to be eligible for the office of superior general. Cardinal Martinez-Somalo expressed his willingness to review this question; he pointed out that the Capuchins have submitted a similar request and that the question is being studied seriously. Following upon the meeting, we prepared and sent a formal request to CICLSAL.

HOLY CROSS RITUAL

The final document is now completed and plans for publication are underway. We plan to print a limited number of the complete edition and prepare separate booklets for the various celebrations.

CLAUDE GROU APPOINTED AS THE CO-PRESIDENT OF THE JUSTICE AND PEACE COMMISSION

The two unions of superiors general in Rome (USG) for the men and UISG for women) have a joint commission to deal with issues of justice and peace. Each union appoints a co-president, representing the USG.

ENCOURAGING COMMUNITY

A Play in Four Acts

by Brother James Greteman, C.S.C.

Prologue:

A group of animals live in a barnyard across the street from a farm family. These animals watch the humans struggle with their relationships with each other and wonder if humans have the same struggles as the animals in the barnyard. These are simply the animals' reflections. This is a play in four acts; each act is an animal's reflections on the stages of community.

ACT I

Pseudocommunity

Narrator - Sam, the old grey horse

Sam states, "A large group of animals are on the stage. They are all very polite with each other, and not very honest when they speak to one another. They are friendly, but everything is superficial. This animal would say to that animal: "WE should do this for community," and "WE should do that." The animals keep talking to each other in a polite tone. When they talk with somebody else, they use lots of cut-downs and put-downs and things of that sort."

ACT II

Chaos

Narrator - Carson, the barnyard donkey who is also the philosopher of the barnyard

Carson describes a group of animals on the stage who are in conflict, trying to fix, convert, or heal each other. "There is a certain amount of bumping into each other, getting into each other's physical and emotional space. Each of the animals tries to fix the other members. The communication that the animals use with each other is in terms of YOU. YOU should do this. If YOU just wore this proper gown, then we would be all right. Or, if YOU would just put this tree over here, or if YOU just did this kind of work, everything would be OK."

ACT III
Emptiness

Narrator - Link, the chief middle pig

Link says, "The animals on the stage are roaming around. Various animals have the courage to talk about their particular situations. As an animal does this, the other animals move away, and don't get too close. Link says that an easy way to tell that the animals are in this third stage is that the animals speak in "I" statements. They say, "I can own my own difficulties" or "I can own my success in terms of my area of work, or my area of spirituality." "I can share some of my pain or my success." As a result they are starting to be vulnerable. However, some of the other animals are embarrassed when they do this with each other."

ACT IV
Community

Narrator - Alexie, the Russian horse

Alexie says, "In the fourth stage, the animals are roaming around the stage and they are thoughtfully and respectfully listening to some of the animals who are becoming extremely vulnerable by telling their stories. They just listen. They don't try to change them or make them into something else. Another group on the stage shows a lot of playfulness, and a certain amount of joy. They show playfulness in terms of their own situations. Also at times there is a lot of passion; animals are starting to share the values that they had brought into this organization, even if they came from different areas of the pasture. Things that were important to one particular animal were shared with the other animals. The other animals just listened carefully."

THE END

Epilogue:

The four narrators said that it is important to remember that no one stays in a particular stage all the time. There is constant movement between all four stages. It is not that you end up with a beautiful community in blissful nirvana. On the contrary, encouraging community means that all of us are going to have to experience a certain amount of risk and pain (growth). This journey doesn't always become easier, but for most animals and human beings, it should become more real.

A new look at BROTHERS

Once the workhorses of religious orders, some brothers are now professionals

By Ramon Gonzalez

WCR Writer

BROTHERHOOD is seldom seen for what it is a religious vocation like any other.

Brothers are often seen either as people on their way to the priesthood or people who weren't good enough to make it as priests.

They are seen as good natured and pious. We imagine them with their heads shaven, wearing religious habits and doing good things that don't require much brainpower.

People have those images of brothers because the church hasn't given the brotherhood the credit it deserves, says Holy Cross Brother Thomas Maddix.

"Culturally priests are perceived as better, closer to God while brothers have been defined as second class citizens," he says.

Brothers' contributions to the church have been ignored, he notes.

"There are some painful stories of brothers trying to work in a church where their experience is not valued," adds Maddix, who is writing a paper on brotherhood for a seminar soon to be held in the U.S.

The director of mission services for the Alberta Catholic Hospitals Foundation and a professor of Spirituality at St. Stephen's University College, the 46-year-old Maddix defies most stereotypes about brothers.

He is intelligent, well-educated and dresses fashionably. A brother since 1964, Maddix has masters degrees in English literature and organizational ethics as well as a doctorate in ministry and certificate in theological studies.

He is typical of his order, whose members include lawyers, farmers, cooks, teachers, psychologists, lobbyists and financial administrators.

Community and a simple lifestyle are essential aspects of Brotherhood. But Maddix, like many others in his order, lives alone because of his ministry.

There are a total of 1,100 Holy Cross Brothers in the world – 700 in the United States and 155 in Canada.

Maddix says the number of brothers in his province has declined from 550 to 275 since

1964 when he joined the order.

The situation is similar in other orders. Fewer and fewer men take up the call to become brothers.

Brotherhood is a vocation like any other vocation in the church, says Maddix, a Rhode Island native who grew up in Manly, Iowa.

Brothers are like religious sisters. The only difference is that brothers have the option to become priests and sisters don't, he says.

"Basically as laymen we commit ourselves to try to listen to God's voice and go wherever God wants us.

"And we do that by taking vows of poverty, chastity and obedience" like sisters do, says Maddix.

Maddix had an "intuition" that he wanted to be a brother while he was a high school student.

One day during vocation awareness day at school, students filled out cards stating their vocation choices. Maddix marked "brother" as his preferred vocation and "Holy Cross" as his preferred congregation.

He didn't have a clear reason for his choice. Apart from his "intuition," Maddix wanted to join an order that was diverse in terms of education, social work, and overseas work.

Soon after completing high school, he joined Holy Cross Brothers.

Today Maddix is a staunch supporter of brotherhood. "As brothers, we need to reclaim our collective memory of who we are and how God has continually sought to work through us," he writes in his paper.

Historically, brotherhood finds its roots in the Desert Fathers who began heading off to the Egyptian desert in the late third century.

When Christianity became the established religion of the Roman Empire, the Desert Fathers were an example that a life of faith meant prayer and renunciation.

Thanks partly to spiritual reformers like St. Benedict (sixth century), this anarchical movement began to become institutionalized.

Benedict warned against having too many priests in the community of brothers because of

their tendency to want to run the show. Monasteries were to be, and for a long time were, communities of equals.

Even later monastic reformers, such as St. Francis of Assisi (13th century), were never ordained to the priesthood.

Religious life, however, became more clericalized. Brothers lost their sense of identity, noted Maddix. "They ceased to be major players in the church."

Through the Middle Ages, monasteries flourished. Although in some ways they were a refuge from the world, they also played a key role in preserving and developing culture and even in politics.

But with the dawn of the modern era came the rise of a new form of brotherly love -- love exemplified in active orders of religious whose apostolate lay in performing works of mercy to people dislocated by a changing society.

However, it was in the Middle Ages when the distinction between clerics and brothers became more evident. Many, if not most of the Franciscans, for example, were either priests or men bound for the priesthood.

In the 17th century, different groups of Christian Brothers emerged as totally lay organizations. Through that movement they regained a certain amount of freedom and flexibility in the church, says Maddix.

Today religious congregations such as the Redemptorists, Oblates, Benedictines and Franciscans are a mixture of priests and brothers. Other orders are composed solely of brothers.

"Part of the issue today is that brothers who are in communities with priests don't have the same freedom and flexibility as all-brother communities," Maddix notes.

Maddix's order -- Holy Cross -- has brothers and priests but they work and live separately. "We have provinces of brothers and provinces of priests," he says. "The only thing we share in common (with the priests) is the constitution and the general administration.

For Maddix, however, the role of a brother is essentially the same regardless of the order.

Whether they are lawyers, farmers or psychologists "brothers are all called to be responsive to the needs of people," he says.

But like any other church vocation, brotherhood is a "vocation in transition" and will continue to change, says Maddix. He believes that in the future brothers will be defined more by who they are than by what they do.

"And part of who we are seems to be to help to make God's presence known in whatever we do," he says. It's important that brothers do what they are called to do."

"So if I am called to be a teacher I do it and I do it well (because) part of being a successful minister is also being happy in what we are called to do," he says.

"The work we do must be satisfying if it is going to bring about change and redemption."

Oblate Brother Donet Leblanc, who has a Grade 9 education, sees brotherhood as one way in which God calls laymen to serve.

But Leblanc stresses that "it takes a call from God "to become a brother. "We are called just like the apostles in the Gospel. If the call doesn't come from God, you will change your mind over the years."

Since joining the Oblates in 1938 when he was 23, Leblanc has worked as a farmer, priest's assistant and carpenter on Indian reserves. He did most of his work in northern Indian missions -- in the Grouard and Fort Vermillion regions.

Currently he lives in Edmonton at the Oblates' Placid Place Residence, where he is a nursing assistant.

"A brother is a simple Christian who is consecrated to God," he says. "A brother is somebody who heard the call to help the priests in their ministries.

"I didn't become a brother to save myself. I became a brother to help the priests to save other peoples souls."

Leblanc says anybody can help save souls. "But me, I signed a contract with God that I promised for life to work 100 per cent for him to help save souls."

A brother must be obedient and honor that contract. "If the superior wants to send me here or there I've got to go. I signed a contract to go wherever God wants me to go."

The Oblates have encouraged some brothers to become priests. Leblanc has never been asked.

Had he been asked, "I would have told them that God was not calling me to be a priest, but a brother."

But unlike Maddix, Leblanc is not opposed to the church encouraging brothers to be ordained if that will alleviate the shortage of priests.

Leblanc has words of advice for those brothers who jump at the opportunity to become priests regardless of their call.

"A holy brother can do more good than a priest who is not holy because a holy brother is much closer to God," he says.

He says the "main thing" in a brother "is to live united to Jesus." A brother may not be able to hear confessions, but he "can save souls from what he obtains from God through his prayers," he says.

Life for brothers has changed for the better Leblanc says.

During his formation he endured a strict monastic life that no longer exists today, he says.

Brothers rose at 5:30 a.m. and spent a long time praying. They would eat and work in silence. Radios weren't allowed. "The bell would ring at 9 p.m. and everybody had to go to bed."

Today it is different, notes Leblanc. "Now they go to bed any time they wish and have a TV set in their room."

The strict life of the past was justified to keep discipline, he says. "When you have 14 (in formation), you need rules. Now, when you only have one or two you don't need regulations."

Leblanc does not see many North Americans becoming brothers in the future. Television rules the roost and people don't pay attention to the spiritual.

"But where life is tough, like in Africa, brothers abound."

DON'T EVER GIVE UP



GABRIEL RICHARD HIGH SCHOOL HONORS BROTHER JAMES ROTTENBUCHER

April 1, 1993

Dear Brother James:

The Gabriel Richard High School Board would like to take this opportunity to congratulate you on being selected as Teacher of the Year.

Your efforts as a staff member are evident everywhere – in the efficient running of your classroom and masterful teaching in the Foreign Language Department as German Teacher, the Theology Department, the Social Studies Department, and in the Music Department as Band Director; in the excellent rapport and social interactions with our students; in your service on a number of school committees as Curriculum Council, Faculty Council, and Calendar Committee; in your involvement as Graduation Coordinator, Department Head, and Bookstore Coordinator; in your sensitivity and availability for our students; and in the professional attitude manifested by you.

This honor stands as a monument to your many hours of service, dedication, and your professionalism. You are to be congratulated on this attainment and the implementation of the highest ideals of a Christian educator witnessing commitment to the Gospel message of Jesus.

We are very proud of the staff at Gabriel Richard. Your accomplishments and service are a fine example of that pride.

We would be honored and pleased to have you present at our April 22 school board meeting so that we can personally congratulate you.

Sincerely,

GABRIEL RICHARD SCHOOL BOARD

Robert Asmussen
Elaine Brisky
Dr. Paul Calligaro
James DeSana
Rev. Thomas Flynn
Cathy Kenna

Julie Klein
Robert Mattern
Kenneth Mondro
Robert Poirier
Stanley Potok
Alice Ugljesa