



Midwest . . . NEWS NOTES

BROTHERS of HOLY CROSS - NOTRE DAME, INDIANA 46556

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Two Holy Cross men died unexpectedly in mid-October. Brother Fergus Burns passed away at Holy Trinity, Chicago, on October 12th, and Brother Richard Grejczyk died in Monroe on October 15th. Both brothers were fully engaged in apostolic work until the time of their deaths. Fergus had recently begun work with the elderly at Sacred Heart Home and was active with charismatic groups. Richard maintained his academic duties at Catholic Central High School. Fergus and Richard were both well known throughout the province and served well in various capacities in their many years in Holy Cross. All of us are most grateful for having had them with us as brothers, and we pray for their entrance into resurrected life.

REITZ MEMORIAL HIGH SCHOOL
EVANSVILLE, INDIANA

Brother James Bluma, recovering from a fractured left arm, has planned programs with principals whose grade schools will be visited by teams of Memorial students during November. ** Brother John Miller represented Iconograph Corporation of Louisville at an educational meeting in Jefferson City, Missouri, on October 15-16, and at Albuquerque, New Mexico, on October 23-24. ** Father William Wargel, school minister, is delivering homilies on Catholic education at local parishes and is arranging meetings for parents of Memorial students. Small group discussions focus on the faith development of young people. Brother John Stout and a number of faculty members have volunteered to participate in the program. ** Brother James Kinsella is a member of the World History team teaching program and is busy as a photographer making slides for the recruitment program. ** Brother Lawrence Skitski, business administrator for Southwestern Indiana Mental Health Center, traveled to St. Louis recently to select and purchase art accessories for the county offices. ** Brother John Stout attended the two-day meeting of the Indiana Teachers Association at Bloomington. ** Over \$5000 was raised for new school carpeting, furniture, and equipment through a chocolate drive directed by Brother Eugene Phillipp. He also sponsored an evening History Simulation Program attended voluntarily by over 90 students.

HOLY TRINITY HIGH SCHOOL
CHICAGO, ILLINOIS

The vigorous program for Holy Cross missions which characterized the students of Holy Trinity and directed in the past by Brother Celestis Mueller, is now being continued by a new moderator, Brother James Reddy. Students are asked to donate 10¢ per week during homeroom. So far they are averaging \$118 per week from 800 students. Brother James estimates they will have collected \$4200 by the end of the year. Noting the excellent spirit among the students, he observes, "Because a majority of Trinity students come from poor families with little in the line of material goods, they can empathize with others worse off than themselves."

CATHOLIC CENTRAL HIGH SCHOOL
MONROE, MICHIGAN

The entire student body attended a requiem mass for Brother Richard Grejczyk on October 18th. Four local priests were concelebrants and the student council officers were pallbearers. The religious community left after the mass for the wake and burial service at Notre Dame. ** Brother Thomas Maddix visited the house in late October and responded to questions related to his recent letter on vocations. ** Brother Charles Krupp made the provincial visit from October 26-29.

LE MANS ACADEMY
ROLLING PRAIRIE, INDIANA

The Headmaster's Weekend, October 16-17, featured the promotion of the student officers of the Academy. Brother Peter Graham, Headmaster, made a presentation to the outstanding alumnus, bestowed a medal for community service, the Le Mans Family Award, and an award in appreciation for service to the school. Several hundred guests attended a Mass of thanksgiving on Sunday. Brother Edward Grams, Executive Director, delivered the homily and Brother Thomas Golden arranged the music. The weekend celebration closed with a special military flag-raising in front of the Academic Building.

ST. CHARLES BOYS HOME
MILWAUKEE, WISCONSIN

Brother Gregoire Bleau has returned to St. Charles as supervisor of Holy Cross House, a group foster home for eight boys, ages 15-18. ** Brother Richard Kearney is in residence while pursuing a master's degree in social work at the University of Wisconsin, Milwaukee. His field work at Milwaukee Children's Hospital involves contact with parents in child abuse cases. ** Brother James Blume accompanied a CYO group in the Walk for Mankind and conducted a weekend of prayer and reflection for them at Two Rivers, Wisconsin. ** Brother Arthur Gohl continues to be very active in the Wisconsin Art Therapy Association and the National Art Therapy Association. ** Brother Warren Shea was a delegate to the National Catholic Charities Convention in Denver, Colorado recently. Long active in the sport of karting, he is a candidate for the board of directors of the Badget Kart Club. ** Brother Roy Smith teaches gym once a week at St. Leo Community School in the black community. Along with Sister Callista Robinson OSF, he made a presentation last month on the black perspective at the Midwest Regional Vocation Directors Conference in Madison.

BROTHERS CENTER
NOTRE DAME, INDIANA

In addition to his duties as Director of the Association of St. Joseph, Brother Eymard Salzman is active in the Notre Dame Hope Outreach Program for the Elderly, assisting those in need to obtain medical and material assistance. On two occasions he has appeared on WSBT-TV, South Bend, and WNIT-TV, Elkhart, explaining his work with the elderly and providing information on the vocation of the Holy Cross Brother. ** A feature article, "Brother Richard Makes Sure the Devil Finds No Haven at Holy Cross Center," appeared in the South Bend Tribune on Sunday, October 24th, describing Brother Richard Weber's latest creation, a pair of gargoyles, 450-pound figures on the shop roof. One of them has an electrically-operated spout which he can activate from his room to surprise visitors. The article also mentions some of the other things Brother Richard has made: a 17-foot kayak, a clock which runs counter-clockwise, and for the bicentennial, a military uniform of the Revolutionary War period. ** The

facilities of the Center were used extensively during October for a variety of groups: a workshop for the yearbook staffs of St. Joseph's High School and Le Mans Academy; a retreat for seminarians from Moreau; housing for participants in the National Association of Church Personnel Convention at Notre Dame; guests for the Notre Dame-Oregon game; a workshop in the continuing education of the clergy conducted by Father Robert Pelton; housing for participants at the Conference for Separated and Divorced Catholics at Notre Dame; and a retreat for candidates for Holy Cross priests.

ST. JOSEPH'S HIGH SCHOOL
SOUTH BEND, INDIANA

Brother Francis Rotsaert, principal, lectured recently in two labor/management classes in the School of Business at Notre Dame. He was warmly

received and responded to numerous questions from the classes. ** Brother James Everett, guidance director, received the Counselor's Award from Ball State University on October 19th for his excellent work in university/school relations. He was accompanied by Brother Francis to the noon luncheon and ceremonies attended by principals and guidance counselors from all over the state. ** A theology resource center with new furniture, carpeting, books, audio-visual materials, and offices for the director and school chaplain has recently been opened. Full time director is Holy Cross Sister Matthew Betz, and Holy Cross Father James Schwartz is chaplain. Father Schwartz conducts a course in Christian Service for 25 students who receive credit while engaging in Christian ministries throughout the city. ** For the second year in a row, the school was honored by a citation from Scholastic Magazines for national achievement in art. Two students won national honors and their work was exhibited in New York City. ** Six students were named National Merit semi-finalists; seven others received letters of commendation. ** St. Joseph's High School Local Board recently published an attractive, twelve-page brochure to be used in attracting new students.

BLAINE SCHOLASTICATE
SOUTH BEND, INDIANA

On October 13th, Brother Hugh McCabe, former provincial of the Eastern Brothers, was a guest for dinner and led a discussion on the role of

the Brother in the Church. ** During the fall break from classes at Notre Dame, members of the house spent two days, October 20-22, at Nazareth Center, Kalamazoo, for a period of personal prayer and reflection. ** Each Tuesday, the community joins the Holy Cross community at Holy Cross Parish for morning prayer. ** Brother Thomas Maddix, director, requests individual houses to include the Blaine community when they circulate notices and communications throughout the province.

ST. EDWARD HIGH SCHOOL
LAKEWOOD, OHIO

Brother Roger Berg sparked student interest in the American Cancer Society's benefit Bike-a-Thon by participating himself on his unicycle. ** St.

Edward was the host school for "Project Concern," a diocesan project for students and teachers from throughout the diocese to promote interest in the missions. The all-Saturday program consisted in sharing of personal experiences by visiting missionaries, several films, including that about Mother Teresa of Calcutta, liturgy, and luncheon. Brother Leo Geiger coordinated the affair. ** The carpentry skills of Brother David Martin have contributed substantially to the enlarged and renovated Theology Center. ** Government funds for secular textbooks

in Ohio private schools, though requiring countless hours in ordering, distributing and keeping of records, are saving St. Edward parents an average of fifty dollars per student this year. Brother Charles Pinto, assistant principal, is coordinating this work.

Brother Donald Allen has been appointed to the Overseas Commission of the Indiana Province by Father William Lewers, Provincial.

Brother Chester Caster assumed the duties of attending physician at Dujarie House, Notre Dame, on October 4th.

Brother Eduardo Michalik is now working at St. Anthony's Hospital, St. Petersburg, Florida. His address: 1009 1/2 - 7th Ave., St. Petersburg, Florida 33705.

Brother James Greteman began working as a counselor for Catholic Charities, Sioux City, Iowa, on November 1st. His office address: Catholic Charities of the Diocese of Sioux City, 1812 Jackson Street, Box 2025, Sioux City, Iowa 51101. Phone: 712/252-4545.

Brother Gerald Detamore signed acceptance of dispensation on October 4th; Brother David Averill on October 18th.

A reminder from Brother Barry Lambour, Chairman of the Apostolate Committee: nominees for the Commission on the Apostolate must be submitted to him at Archbishop Hoban High School by November 12th. The first meeting of the commission will be at the Brothers Center, Notre Dame, on November 20, at 9:30 a.m.

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NEWS NOTES EXTRA

Workshops:

"Spirituality and Social Justice"
Rev. William Callahan, S.J.

November 5-7
St. Mary's College
Notre Dame, Indiana

Fee: \$8.00

Write to:

Brother Bruce Lescher
Justice & Peace Center
136 S. Chapin St.
South Bend, IN 46625

"Healing Workshop"

November 20 and 27

Write to: Tolentine Center
20300 Governors Hwy.
Olympia Fields, IL
60461

(1) "A Merton Weekend"
November 12-14

(2) "Aging with a Future"
November 19-21

(3) "Stages of Contemplation"
Rev. George Maloney, S.J.

Fees: \$40.00

Write to:

Director
Weber Center
1257 E. Siena Heights Drive
Adrian, MI 49221

"Healing Workshop": Nov. 12-14

"Renewal of Religious Life": Dec. 3-5

"Healing Weekend": Dec. 10-12

Fees: \$35.00

Write to: Director

Christian Renewal Center
College of Steubenville
Steubenville, OH 43952

RECOMMENDED BOOKS:

Edward J. Farrell: PRAYER IS A HUNGER (Dimension Books, \$3.95)
SURPRISED BY THE SPIRIT (Dimension Books, \$3.95)
DISCIPLES AND OTHER STRANGERS (Dimension Books, \$5.95)
THE FATHER IS VERY FOND OF ME (Dimension Books, \$4.95)

The writing of Father Farrell, a priest of the Archdiocese of Detroit, have attracted wide attention over the last few years. He has proved to be an excellent guide for many who desire to grow in the life of prayer. "Prayer," he writes, "is a journey, a path that is created only by walking it. It creates and reveals oneself in the process." His words speak of God and divine things in an immediate, personal way--out of lived experience. The following is an excerpt from PRAYER IS A HUNGER:

"Prayer is essentially a mystery because Christ is a mystery. Because we are in His image, we too are a mystery. We still do not know who we are. Yet we know that Christ calls us to pray, to enter into relationship, into personal union with Him, a union rivalled only by the hypostatic union. It is the call of Christ to know Him. And to the degree that we know Him, we begin to know who we are, and to know one another. It is by loving God that we come to love men; and by loving men we come to love God.

"Prayer is also a work, a discipline. It cannot rest upon mere spontaneity. It does not come easily, just as being a person does not come easily. And prayer is the greatest, highest expression of us as persons. We will pray in the measure that we come to be persons; and we come to be persons in the measure that we pray. If one is a person, he is in contact with the landscape of reality; and Christ is the greatest Reality of the landscape.

"Prayer means also an entering into timelessness. One of the beautiful expressions of contemporary philosophy included in the Pope's document of the Development of People is that 'Man infinitely transcends himself.' Prayer is the key to the transcendence of man, even its essential key. It is a becoming. It is our uncompleted task, our uncompleted task of becoming ourselves; our uncompleted journey. Prayer is a waiting. It is hunger; it is love. Prayer is a relatedness, and prayer is a stillness.

"What do we need to learn in order to pray? We must learn a new dimension in communicating. Moreover, we must learn that a primary dimension of Christian prayer is receiving, is learning to listen. Listening is rare. There are certain people we meet to whom we feel we can talk because they have such a deep capacity for hearing; not hearing words only but hearing us as a person. They enable us to talk on a level which we have never before reached. They enable us to be as we have never been before. We shall never truly know ourselves unless we find people who can listen, who can enable us to emerge, to come out of ourselves, to discover who we are. We cannot discover ourselves by ourselves.

"In prayer before Christ we must listen even as we are listened to. It takes time. We should have a place of prayer. Each of us needs not only a temple, not only a church, but also a holy place, holy because of the experience that has come to us in this place. And we should return often to our holy place.

"Someone once asked a friend, 'How do you teach someone to pray?' She paused for a moment, then answered, 'You cannot teach prayer. He must find someone who prays and he will learn from that person.'

Our Lord's authority lay in His capacity to create in others the desire to be like Him. He gave them also the capacity to be what they could be. This is an awesome responsibility that we, too, have: to be in such a way that others will desire what we have spiritually. And who of us dares to speak like St. Paul, 'Be you imitators of me as I am of Christ. Do what I am doing.' Yet this is what is demanded, and young people today are demanding that we be credible; that we be what we say. They cannot take the message unless we are the medium. And they know it well: We must be the medium. This is why we must pray.

"Prayer, as we have said, is a stillness. There is, also, a decision required for prayer is the easiest habit to be unaccustomed to. A small motto states 'Now is the great beginning.' How true it is. Every day, prayer has to be begun again. Being a person, being someone who loves, who understands and listens, bends to the unfinished task--each day a beginning, a 'now.' Prayer is a risk. If we really pray, we never know what is going to be asked of us. It is a dangerous thing to pray if we take it seriously.

"Prayer is a growing; it is a discovering; it is a communion, a communion most of all with Him in whom all things are. Prayer is an inscape, the totality of the universe experienced in the minutest atom.

One barrier to real prayer is a lack of courage, a lack of perseverance. Why do we often choose so low a ceiling? There is nothing sadder than to 'settle' in one place; to build walls, to travel no longer on the Abrahamic journey. It is perilously easy for us to be no longer on our way to Jerusalem. Yet we must go on this journey.

"If only we could believe the truth, the magnificent process in which we are the discovery of the reality of Christianity, the reality which we already have and to which we are not adequately sensitive--then something would happen. If we believe the truth that Christ as a Person is continually incarnating Himself in our life; and that through every Mass Christ really unites Himself to us, then we will expand and grow in His greatness. We will be given new eyes, new ears, we will be given a new heart, a new mind; and this will happen continuously in Christ. We may speak of it as always being aware that we are becoming 'pregnant' with the reality of Christ; that at any moment the capacities within ourselves will be actualized. St. Paul spoke of 'being in labor until Christ is formed in us.' The reality of Christ's being present to us and in us transforming us, changing us: this should be for us a constant awareness, a constant thanksgiving. Prayer, rightly understood, is an expression of the deepest levels of our being. The beginning of prayer is need. On a human interpretation, there is perhaps no justification for prayer; no reason for prayer in itself. If one wants to think of it as a tranquilizer, a kind of straightening up of one's mind, he may do that; but that is not prayer. Prayer for the Christian is always a response to the living Christ, to the living Person. Anything less than that is inadequate. It must be the living Presence of Christ.

"If one's prayer is on this deep level, he will understand the mystery of grace and the mystery of prayer--that it is beautiful, that it attracts, that it draws as Christ drew people to Him. There was only one question which Christ asked Peter even when Peter had failed again and again, 'Do you love me?' Can we say that we love Christ if there is not an intimate, ongoing, day-by-day relationship with Him? It is only through this power of Christ within ourselves that we can draw, and change, and renew.

Prayer will, if seriously undertaken, create a tension in our life, a struggle for balance. There will be the incarnational tension expressed by the Cross which is rooted in the earth yet stretches to the sky. There is pure prayer, yet there is total action, and no one ever reaches a final equilibrium. There is always the need that we open ourselves to life, to the world, and to God. Prayer will, despite the struggle (perhaps because of it) give us some unity and continuity to our life. It will be open to the transcendence that is there. Contemplation must be the goal of all our lives because God is the end and peak of it, and that end and peak must be contained in some way in every action of our life. There must be the realization that the Kingdom of God has already begun.

"When Christ is in our presence, we might say that the whole body of Christ is present to us. The saints are in our lives, they are not at a distance. There are so many and varied and wonderful ways of praying. We cannot pray in a vacuum. We cannot have a conversation with God that is not real; and a basic way of prayer is reading from the Scripture. Christ speaks to us through His Word, ongoing and continuous. Christian prayer is always rooted in Scripture; energized through the sacraments.

"There must be, also, a real rhythm in our life: some time every day, some extended prayer every week, and time each month for being 'in the desert.' This is an essential framework."

Edward J. Farrell, Prayer Is a Hunger (Denville,
N.J.: Dimension Books, 1972), pp. 16-21.