

# Midwest . . . NEWS NOTES

BROTHERS of HOLY CROSS - NOTRE DAME, INDIANA 46556

Vol. 10, No. 7

March 1977

REITZ MEMORIAL H.S.  
EVANSVILLE, INDIANA

Over 270 eighth graders took the high school placement test, an increase over last year and a greater percentage of students now in elementary schools... The school drive headed by Br. Eugene Phillipp raised funds to complete the carpeting of four classrooms... Br. Eugene's psychology class of sixty students attended an evening lecture and demonstration of hypnotism by a professional therapist... The girls' basketball team won the sectional trophy in the state basketball tournament in their first year of competition. Sharon Davine won the city scoring title with an average of 22 points per game... The Band Booster Club sponsored a jazz concert featuring Maynard Ferguson was attended by 700 persons. Br. James Kinsella supervised the stage and lighting... Br. James Bluma, now minus the cast on his injured arm, attended a workshop at Sarto Center on the supervision and evaluation of instruction... Br. John Miller viewed the latest educational films at the National Film Makers Convention in Chicago... Br. John Stout is teaching a course in theater which students may take for college credit through the University of Louisville... The Ministry Committee prepared an Ash Wednesday liturgy attended by over half the student body.

ST. CHARLES BOYS HOME  
MILWAUKEE, WISCONSIN

Br. James Blume has been active giving retreats at St. Bernard's in Wauwatosa and at St. Anthony's Home for the Retarded in Pewaukee. He and Br. Roy

Smith will be leading a retreat for the students at Le Mans Academy in early March. James recently took a course and was certified in cardio-pulmonary resuscitation. He has given talks on vocations in Cudahy and Kenosha and continues to coach in the youth league in Waukesha... Br. Arthur Gohl has been appointed chairman of the Standards and Ethics Committee of the Wisconsin Art Therapy Association... Br. Richard Kearney is working on the Parents Helpline as part of his field work at the University of Wisconsin... On March 1 Br. Gregoire Bleau was hospitalized for observation. He is director of Holy Cross Group Home with seven boys. The home was recently licensed by the State of Wisconsin... Br. Warren Shea is a director of the Badger Kart Club and will be an official at the spring races at Dousman, Wisconsin... Br. Roy Smith gave a retreat at St. Agnes Church and worked with a diocesan vocations team on a retreat at St. Jude Church.

ST. EDWARD H.S.  
LAKEWOOD, OHIO

Effective June 1, 1977, Br. Thomas Henning will assume the position of President of St. Edward High School, and Br. Charles Pinto will assume

the position of Principal of St. Edward High School. Both appoints are for a three-year term (until June, 1980) with possible reappointment for a subsequent term... Br. Roger Berg recently promoted two worthwhile causes among the students, "Roll Around Cancer," a roller-skating marathon, and "Toboggans to Battle Cancer," both to benefit the American Cancer Society... Br. Thomas Henning is a member of the Lakewood Kiwanis Spiritual Aims Committee which sponsors weekly the Men's Lenten Breakfast with distinguished speakers at the Perkins Pancake House... Brs. Jerome Meyr, Isaac Jogues, Thomas Sisung, and

Leo Geiger attended a Pro-Life meeting at the Lakewood City Hall to investigate any effort to open an abortion clinic in Lakewood... Br. Jerome Meyer chaired a planning session for the first Brothers Senate of the Cleveland Diocese meeting to be held in spring. Also in attendance were Brs. Isaac Jogues, Leo Geiger, Theophilus Machalinski, Robert Kelly, Joseph Chvala... Br. Leo Geiger is editor of CCRS Witness, the monthly newsletter of the Cleveland Charismatic Renewal Services... Br. Leo Geiger's expertise in woodworking is evidenced by some handsome bookcases recently built for the school library... Br. Dennis Calsin, local vocations coordinator, arranged for Br. Thomas Maddix to speak with seniors... Brs. Kenneth Kane and Lewis Brazil, with forty members of the band wind ensemble, participated in the Mardi Gras festivities in New Orleans. They were hosted by Brs. Gilbert Burke at Holy Cross School... Brs. Thomas Sisung, Leo Geiger, and Joseph Chvala attended the Fourth Annual Memorial for the Unborn at downtown Cleveland Music Hall... Br. Leo Geiger is organizing a faculty/student prayer group to meet after classes in the school.

HOLY CROSS BROTHERS CENTER  
NOTRE DAME, INDIANA

Br. Simon Murren will be teaching a four-week mini-course in auto mechanics to Notre Dame-St. Mary's students at Notre Dame beginning

March 6... Br. Raymond Harrington attended the Midwest English Conference for the Two-Year College, in Dayton, Ohio, February 17-19... A social justice workshop was held at the Center February 18-20 with approximately fifteen participants... The Notre Dame Institute for Clergy Education, directed by Fr. Robert Pelton, CSC, a twelve-week program (Feb. 20 to June 8), is being held at the Center. The program includes an interim visit to the Holy Land in April. Fr. Germain Lalande, former superior general, is acting as spiritual director for the group of thirty-two priests in the program... The Center for Pastoral and Social Ministry directors, with Msgr. John Egan as coordinator, met at the Center February 24 and 25.

MISCELLANEOUS

Br. Kieran Ryan had eye surgery in Boston on February 8. After recuperating at Dujarie House, he expects to return to his duties at Notre Dame the first week of March. The prognosis is good.

A workshop for superiors and directors was held at the Brothers Center on "Centering Prayer--the Prayer of Quiet" on March 4-6. Fr. Armand Proulx, former provincial of the LaSalette Fathers, directed the weekend.

Br. Kenneth Knox did not renew his vows when they expired in January.

Br. Aubrey McNeil signed acceptance of dispensation on February 8.

Roy Nash died in Miami, Florida, on February 7. Brs. Warren Shea and John Lahiff attended the funeral Mass in Our Lady of Good Hope Church, Fox Point, Wisconsin.

John Stundon died of a heart attack in Detroit in February.

Residence address: Br. James Sullivan, 880 W. 52nd Drive, Merrillville, IN 46410.

Br. Ivan Dolan, Columba Hall, wishes to express his thanks to all who sent Mass cards and notes of sympathy on the death of his father.

The province archives has received a copy of the Bengali translation of TIPS ON STUDY FOR TEENS, by Br. Majella Hegarty. Br. John Emminger edited the new version published in Dacca, Bangladesh, in January.

Paul Nomellini will be ordained in Resurrection Church, Hancock, Michigan, on July 1.

March 1977

Br. William Geenen, executive director of Senior Friendship Centers, Sarasota, Florida, reports that plans are under way for a downtown center to serve as a focal point for services to older persons. Fifty local and state leaders met on January 6 to launch a campaign for \$525,000 to purchase a downtown building. Six Friendship Centers in various sections of Sarasota serve over 35,000 persons annually. The Candlelight Dining program serves 375 meals daily at three different locations.

An article in the magazine section of the South Bend Tribune for February 27 featured the activities of the Justice and Peace Center in South Bend sponsored by the brothers, sisters and priests of Holy Cross.

Br. Francis Meduri, Notre Dame postmaster, was the first postmaster in the South Bend region to receive a certificate of achievement after a three-week crash course in management at Oak Brook, Illinois.

Br. Charles Van Winkle, at the Abbey of Genesee, New York, since September, is now assisting at a parish in Brandon, Vermont. He is a candidate in the Eastern Province of Holy Cross priests and will resume theological studies at Notre Dame in the fall.

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University of Portland  
Portland, Oregon 97203  
February 28, 1977

Dear fellow religious,

My reason for writing is to request your help and assistance.

Like any living body, Holy Cross has its heritage. But for most of us, this heritage is little known and hence little cherished; yet this heritage has had some influence on our lives as Holy Cross religious. As Father Barrosse mentioned in the last circular letter: "The present is . . . the product of the past. . . . We are our past." Alex Haley, also, in his recent and popular book Roots, puts it this way: "To know one's own history is a very valuable thing." And then he adds, "One of the greatest dangers we are in is that of moving too fast and too far from a sense of our past, and how we got where we are."

To prevent our becoming a rootless people, to expand the knowledge of Holy Cross' past, to help this past come alive, to give it added identity, we, the General Administration, after consulting with the Council of the Congregation, envision putting together and publishing a series of monographs depicting our Holy Cross past, with the long view of eventually preparing a history of the congregation.

We view these monographs as writings on the lives of Holy Cross religious; as descriptions of events, times, and circumstances which greatly shaped our growth; and as writings on apostolic developments which helped formulate the Holy Cross of today. What can you do? Well, we need your help to gather the ideas, to do the needed research, and to write or help to write the monographs themselves. There is a wealth of materials available in our provincial archives. There is talent, interest, and desire present in all the provinces. So we appeal to everyone and to every province, knowing realistically that all cannot give the same amount nor give in the same way. You can work singly, or in large or small groups.

Please send your ideas, comments, suggestions, your articles to me in Rome. We will serve as a clearing house in order to get this project off the ground.

Thanking you in advance for your cooperation,

Fraternally in Holy Cross,

Br. Elmo Bransby CSC, Asst. General

News Notes Extra: WORKSHOPS

At Weber Center, Adrian, Michigan:

March 11-13

"Religious Development of Teens  
and Other Humans"  
Michael Warren, CFX

March 18-20

"Faith and Prayer Experience"  
Bob Perry, OP

April 1-3

"Human Sexuality Seminar"  
Donald J. Ruedinger, MD

April 15-17

"Wisdom in the Lord"  
A retreat for golden agers

Write to:

Weber Center  
1257 E. Siena Heights Dr.  
Adrian, Michigan 49221

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March 15-20

"Prayer and Meditation"  
Barbara Doherty, SP

Write to:

Director of Continuing Education  
St. Mary-of-the-Woods College  
St. Mary-of-the-Woods, IN 47876

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April 11-14

NCEA Convention  
San Francisco  
Theme: "Many Peoples--  
Shared Faith"

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June 19-26

"The Vowed Life Today"  
Thomas Clarke, SJ; Donald  
Goergen, OP

Write to:

Gonzaga  
Jesuit Center for Renewal  
Monroe, New York 10950

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April 1-3

"Intensive Journal Workshop"  
Ira Progoff

April 24-30

"Experiential Theology: Life-Growth  
Issues"

Dr. Bryce Kramer; Dr. Beth Glick-Rieman

Write to:

Bergamo Center  
4435 E. Patterson Road  
Dayton, Ohio 45430

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At Holy Cross House, Deer Park, Maryland:

June 15-18

Justice and Peace Commission  
Frank Quinlivan, CSC

June 20-25

"Reasons of the Heart"  
Oxford University Lectures  
John Dunne, CSC

July 11-16

Leadership Workshop

July 20-25

Holy Cross Spirituality

August 1-8

Retreat  
Joseph Serano, O.Praem.

August 7-11

Holy Cross Brothers' Chaplains  
John Blazek, CSC

Write to:

Commission for Continuing Education  
Box 184  
Notre Dame, IN 46556

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Institutes in Effective Group Leadership:

Joseph and Eileen Connolly

June 12-25: Lake of the Ozarks, Mo.

July 10-23: San Francisco, Cal.

August 7-20: Fairfield, Conn.

Write to:

Communication Center #1  
7359 Lindell Blvd.  
St. Louis, MO 63130

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LEADERSHIP-RESPONSIBILITY

William Hogan, CSC

The issue of leadership in religious communities, as in any group of people, has been much discussed and written about in the last decade. And it is a matter that we can expect to hear about for a long time to come because it intimately touches the lives of all the members of the group in different ways. Personal expectations and needs concerning leadership vary greatly, just as they do in the area of community. Since Vatican II religious communities have tried a multiplicity of approaches in an attempt to spark up leadership on various levels and to deepen the understanding of the role of religious superiors as one type of leader in religious life. (Granted that there can be a vast difference between being a superior and a leader, many religious tend to identify the two and associate leadership with authority positions.) Much has been a trial and error approach and a learning-by-doing method because the starting out point and climate of every congregation is different as a whole, and even more so in its parts. Frequently managerial-type workshops have been in religious congregations, but it has been learned that managerial leadership techniques cannot just be taken over as such without adaptation, because there are unique qualities in religious life that make religious different from other types of groups.

While there are many similarities among groups on the human plane and while leadership and authority have to do with people, the value orientations and apostolic concerns of the religious congregation underscore the importance of religious leadership being grounded deeply in faith-hope-love along with some basic people skills. The leader as a person of hope and of spiritual depth introduces elements that leadership techniques cannot impart. Moreover, the bases of authority and leadership in religious congregations are different from those of any other group, as the proposed text of the new laws on institutes of the consecrated life presupposes and purports to bring out. Authority in a religious congregation does not come simply from the individual members who elect superiors and organize the form of government; neither does it arise from a delegation received from the hierarchy of the Church. It is ultimately a spiritual power that finds its origin in the gift of the Holy Spirit to the founder in his vocation, reinforced by the Church in the public recognition of the congregation.<sup>1</sup>

Perhaps one of the most important points about leadership to which our attention has been called in the recent years of religious renewal is the need for helping people to grow and to develop their potential; and this point is common to any group of people. Yet the need has been more evident in religious communities because of historical traditions and practices which, in the minds of some, led to an identification of virtue with passivity and submission. There have been many studies that call attention to the underdevelopment of religious and reveal a sad waste of human abilities; in the light of Jesus' message of the parable of the talents, it seems that much questioning still has to take place about the development of the religious as human persons--attention has to be broadened beyond the scope of the development of professional and pastoral potential. In the light of all that has transpired in the last decade, it is surprising to find even today religious who do not see any need for so much emphasis on growth and development, or to come across congregations or provinces where the issue has not been raised

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<sup>1</sup>cf. Jean Beyer, Le Nouveau Droit des Instituts de Vie Consacree (Rome, 1976), p. 26.

and there is a feeling that no problem exists. And from the same mouths that state there is no problem there frequently come forth unrealistic expectations of superiors and directors. This is evidenced often in provincial and general chapters where proposals keep reappearing to the effect that "the superior shall see to it that . . ." and the group does not even begin to address the sense of individual responsibility of the religious to face some of the points relegated to the domain of the superior. What commonly results is a wrongly exalted notion and an unhealthy mystique about the role of the superior instead of a realistic appreciation of the true importance and significance of the superior's role as bringing out the best in people and helping, along with all the religious, to develop a climate in which people can grow and develop spiritually and humanly. And this may mean in practice gently--or not so gently--provoking the community to ask some serious questions from which it might prefer to back off.

It is no wonder that many religious today are reluctant to accept the position of superior. In addition to preference for external ministries which do not bring with them many of the picayune frustrations that accompany intracommunity service, they find the expectations of superiors on the part of some religious to be unrealistic and bordering on the messianic. For example, when chapters discuss the qualities of superiors, at times the emerging qualifications and role description could be met only by a Jesus Christ returned from glory. So little understanding of, and room for, the human is left; and there is prolongation of an unrealism that only creates obstacles for all the religious in promoting an atmosphere of unapproachability toward superiors. How slow we in religious life are to understand and make part of our lives the whole theology of human weakness, joyfully accepting weakness in ourselves and in others while yearning for the healing strength of the Lord. We find it difficult to acknowledge powerlessness in ourselves because it is damaging to our self-image; and we will not make room for it in others because it does not conform to our image of what we think they should be. And yet it is only in powerlessness that God's healing power is manifested--and this is as true of superiors and official leaders as of anybody. The greatest obstacle to the service of leadership on the part of superiors is the image of being Messiah, whether the image exists in the superior himself or in the expectations of those being served. Where these balloons exist, whether they be holy balloons or not, they need to be deflated to prevent further harm; for in the overall community religious will continue to be reluctant to exercise any kind of leadership responsibility because they see their own human weakness and powerlessness and say, "Who am I in the face of others to do this or that?"

Religious leadership, while concerned with encouraging people, listening to them and seeking to assist in the development of human potential, necessarily has qualities relative to the actual situation of communities. In general, there seems to be some awareness of this in the choice of persons; but there are ramifications that are overlooked. For example, a basic illustration of this is the whole approach to life in a particular local community or even a whole congregation when the theoretical as opposed to the concrete is the overriding concern. We need declarations of values and ideals in constitutions, for we need expressions of the goals to which we tend; but they are not an end in themselves. They serve as a means to spark up awareness of what we are supposed to be about. They are to function as a gauge against which we weigh our day-to-day living and our individual and corporate responses to the Lord; they are not supposed to serve as a refuge into which we escape to avoid facing the facts of our quality of life or lack of it. So, too, in the area of looking at leadership we cannot stay on the conceptual plane with elegant phraseology about religious leadership and ephemeral role descriptions of religious leaders, superiors and the ideal religious. What is needed is an honest appraisal of the situation of a particular group and a realistic assessment of what is really required to help these people become what they are called to be spiritually, humanly and apos-

tolically. The type of growth and development that is demanded in the concrete should be the overriding concern in the search for and choice of a leader, whether by appointment or election. And the particular group for whom the leader is necessary should be the ones to honestly ascertain where they are in their life and mission in comparison to where they should be. Too much time and effort are wasted in theoretical discussions that become counterproductive if they divert us from realism and self-honesty. How easy it is to escape from life situations by indulging in prolonged theory! And then we end up with elaborate paper structures and paper religious far removed from the living situation.

If one thinks about it sufficiently, he might be surprised to discover that leadership is far more relative than it first appears and many more people have leadership qualities that we might credit them with, depending on the relativity of the conditions of the situation in which the leadership is to be expected. But, once again, what is presupposed is the responsibility of each person toward community assessment of where it is in terms of value growth and development.

Most people do not like to live with ambiguities--they want clear direction as to what something is or is not--and thus the preference for the theoretical bent and speculative discussions instead of living with fluidity and flexibility in the area of leadership as well as other realms of life. This surely is the mentality of official views of religious life; it is the mark of documents and has been the characteristic of the Code up to this point in reference to superiors. Surely there is need for some basic set principles in many matters, but there is clearly room for the existential element at the same time. Everything cannot and must not be pinned down the same way because of the diverse real needs of people and groups in real situations. There can be an element of unrealism about debating the merits of the so-called models of leadership because such models make no sense in the abstract. What is the best type of leadership should be decided only in the relationship to the here and now particular situations.

Many are the paradoxes attached to leadership and they deserve reflection. One of the most basic is that a real leader rarely appears as one in the sense of bearing an aura or mystique of leadership, because a true leader is so concerned with promoting leadership in others through their growth and development on all levels that he may in fact recede from the picture. He has a strong sense of responsibility to the group in responding to their needs and helping them to meet their own needs, instead of a sense of responsibility for the people in which his protectiveness would stifle their development and he would let the group become a personal burden. Living with a deep sensitivity to the needs of others, a real leader is not preoccupied with concern of how his image appears to others; his desire to serve others precludes this from being a care.

Another seeming contradiction of religious leadership is that in serving the community, a leader does serious harm if he allows the group to focus only, or even primarily, on its internal needs and well-being because this fosters a ghetto mentality. No individual or group exists in isolation from the rest of mankind, and the richness of existence comes only from a sense of others. Religious congregations are supposed to be apostolic, ecclesial communities and this necessitates broadening the scope of concern beyond internal well-being and self-perpetuation to service of the people of God. Genuine internal growth and development of the community can become a reality only if the community is helped to see its life in relation to the larger Church of which it is a part. As a practical consequence, the religious leader must necessarily be involved and immersed in the life of the Church and its movements, if he is to render helpful service to his group. This may at times demand absences from the community in order to be more fully and meaningfully present to them.

Today, whether or not we care to admit it, it is not the office of the official leader that matters to most people, but his person, his charisma. This may be contrary to norms of law and constitutions, but it is a fact that should be acknowledged. And this gives rise to the situation that often prevails, as to who the real leaders in a community are; for frequently they are not those who hold titles and positions of authority. Simply to hold an office of authority does not of necessity bring with it leadership, and leadership roles should never be seen as restricted to authority figures within the group. Change, progress and creative response to challenge have always been brought about by grass roots movements in which mutual leadership is exercised along with encouragement (sometimes despite those in authority); and history testifies that the leadership issue is basically one of exercising responsibility and concern in whatever situation a person finds himself. No person should rightly sit back and wait for a leader to come on the scene or for another to be the first to make a move; we all have the responsibility founded in both our human nature and our Christian call to meet the challenges of our times by doing whatever we can. And we owe it to one another to give hope and encouragement by our initiative and mutual response; this is surely leadership in its most basic element. If today we hear of crises of obedience or crises of authority, we might well pay more attention to the crises of leadership which takes place when there is an atmosphere of passivity or apathy among religious in the face of the major issues of our day, such as social injustice, crimes against personal dignity, etc. This crisis of leadership is fundamentally a crisis of personal and corporate responsibility toward our brothers and sisters.

We religious owe something to one another or all the talk about community and love is just empty verbiage, and we certainly have obligations to the people whom we serve, wherever we find ourselves. Our basic obligation to both is to aid in bringing out the best in people, helping them grow humanly and in the Lord for the glory of the Father. This is to responsibly live out the commitment to love of neighbor out of love of the Lord and not to shunt off to others the issue of helping people grow and develop their talents and abilities on a human and apostolic level. The call to leadership is one that is addressed not to a few, but to all, even though it be in varying degrees and in diverse ways. While it is necessary for the good of all that some be called to special leadership roles, the existence of such leaders should not be seen as something apart, but as a reminder of our own call to exercise leadership for Christ and for people wherever we are and whatever we may be doing. We cannot pass the buck because in fact the challenge to growth and development in Christ really stops with you and with me as individuals whose lives are tied up with the rest of mankind. In a way it might be better if emphasis on the word leadership would disappear and be replaced by a greater stress on responsibility toward, because that is the root issue and the heart of the very message of the good news of Christ.

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