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AT CONFERENCE BANQUET

I feel deeply honored to address you at the closing of this 14th Annual Holy Cross History Conference. It has been the privilege of Holy Cross College to cooperate with the Midwest Province of the Brothers of Holy Cross to host and welcome you who represent our collective memory as Holy Cross men and women. It has been a real family celebration of our heritage and the only opportunity I know of to bring all in the "family tree" back to their roots. now I know that there are Councils and meetings in which congregational leaders of all our branches meet. But you and I know that it is at the level of membership not leadership that meaningful dialogue can take place. Your History Conference is an important vehicle for furthering Moreau's desire of one family.

~~I want to thank Brother Walter Davenport for the invitation to give this closing talk and also want to express thanks to Brother Joseph Fox for managing all the details which made you feel so welcome. Holy Cross College wanted this year of jubilee of the founding of the Brothers of St. Joseph to be special and your decision to bring the History Conference here this year is a very great honor for us and one we intend to publicize in our Fall Connections publication -- so I hope you were all smiling when Brother Martinus's flash went off these last few days.~~

Holy Cross College is the youngest of our institutions of higher education. But we are also among the most ambitious and energetic as befits a youngster. We are engaged in a four phase expansion plan, the first phase of which we have just completed. We intend to become a residential institution in the near term and to further expand our academic and recreational facilities. Despite stories you may have heard, we do not have plans to become a four year school but we may well expand our programs to form an evening college and to explore contracted workforce training. We have a belief that such workforce training can be integrated into our traditional liberal arts emphasis. More importantly, we believe that workforce training can be made even more meaningful by infusing it with a program of ethical, moral and religious reflection that will produce not just more efficient economic units but superior exemplars of Christian commitment.

X None of us (o.k. well then most of us) joined the Holy Cross family to get a monument named after them but all of us (no disclaimer) would like to be celebrated in some sense. (Relate story of Anselm).

This campus has always recognized and celebrated community traditions and founders. The two residences here are named James and Basil Halls; then there is Dujarie House, and Andre Hall. The two mobile units at the college were christened Kieran and Donatus in honor of Kieran Ryan and Donatus Schmitz who began the development on this side of the highway. The gymnasium remains un-named as does the Provincial Office and Residence Building. Given the tradition of naming buildings for the deceased, one could only surmise that the Brothers were waiting for someone to pass on before naming these two building.

I am privileged to announce today though that two buildings--the original college building and auditorium and the new college building and atrium will follow the campus tradition and be named and dedicated in honor of two Holy Cross Brothers. The Board of Trustees made this decision at its April meeting.

The original college building will be named after Brother John Driscoll, the founding President of Holy Cross College. Specifically the theater in which your conferences took place and the student lounge in that building will be named Driscoll Theater and the student area at the other end of the

building will be called Driscoll Lounge. A large oil painting of John has been commissioned and will be placed in the foyer in front of the theater. After consulting with our alumni they suggested naming the old rather than the new after John because it is the original building they associate with him. It is that lounge where he pursued students who were drifting in their academic commitment and where he was always available to the students encouraging them to complete degrees at other institutions including sending Holy Cross graduates to every other college and university of the Holy Cross tradition in the U.S.

CAN THIS BE USED SOMEPLACE (EQ VARIA) APART FROM THE MAIN TEXT?

For too long, the importance of Vincent Pieau to the establishment of the Brothers in the U.S. has been uncommemorated at the site where he spent so many years. When the Vincent Hall Scholasticate was opened in Austin, the name was transferred from the wing of Columba Hall we call the Solitude of St. Joseph. But Vincent Hall is gone -- not just renamed-- I mean gone--demolished and its site is commemorated by a small plaque.

In this year of jubilee of the founding of the Brothers of St. Joseph, Holy Cross College, is pleased to announce that its new academic building will be named Vincent Hall and the attached social space will be called

Vincent Atrium in honor of one of the first Brothers of St. Joseph, the first novice master in the U.S., and the source of needed stability for a very young and inexperienced group of pioneer religious. The memory of this great man will finally become a permanent part of the traditions of the Notre Dame, St. Mary's, Holy Cross Communities and the name of Vincent Pieau can join those of Mother Angela and Father Sorin where he rightfully belongs. Discussions are being carried on with the South West Province to recover the original oil of Vincent which was moved to the scholasticate in Austin . This historical painting is being restored and if it is not to return to South Bend , the College will have it copied so that Vincent's portrait can be made a part of our heritage here at Holy Cross.

~~As part of the jubilee year, Holy Cross College also signed within the last month an historic agreement with St. Mary of the Woods College in Terre Haute, Indiana, which was founded by Mother Theodore Guerin, a spiritual daughter of Canon James Dujarie. This agreement will allow young women to obtain the first two years of their collegiate education at Holy Cross and then to continue to get St. Mary of the Wood's baccalaureate degrees through distance education, utilizing support services from Holy Cross College.~~



## THE ADDRESS PROPER BEGINS HERE:

Now I want to share a few brief remarks with you about history, in fact about hope and history. I am told that the History Conference has by-laws but does not have a mission statement. I am told that you might consider writing one. I think you should because a forceful mission statement might motivate all of us to consider how knowledge of our traditions and accomplishments makes us better apostles. And as I now have you as a captive audience -- at your request I might add-- I would like to suggest a few ideas that I would like to see reflected in such a mission statement.

### **1. We do not own our history.**

I am pleased that there are some here today who are not formal members of any of our religious families. Some are former members, others are lay collaborators. That is to be encouraged.

At the recent NCEA CONvention held in Cincinnati, I attended the symposia on Colleagueship, Sponsorship and Stewardship. The lay men and women who share in our ministries who were present there made it very clear that they felt they owned our charism and our way of life as much as we



did. They did not want to be 'given a charism' as if we alone had the power to anoint. They laid a claim on our history and our way of life-- some by virtue of the fact that they had spent forty, fifty and more years living and working by our sides. Our own constitutions for the men's congregation states that "we understand our work to be a shared undertaking". To me this must imply that we also have shared history.

The sharing of mission in the constitutions is usually taken to mean that the two societies will serve in cooperative and complementary roles. Our own Province has taken it to mean that we must share with our lay collaborators the responsibility for leadership and governance in our schools.

I would rather boldly suggest that your mission statement so define history that it embraces all who have shared our mission and I would offer a suggestion that future conferences might well invite presentations on men and women, who although they are not religious, have had their lives woven into our own cloth.

~~I can also announce to you today that Mrs. Mary Anne Beiting, the lay~~

principal of Archbishop Hoban High School is writing a doctoral dissertation that focuses on the sociological development of Catholic High Schools immediately after World War II. In that dissertation she will make claim for the Brothers of Holy Cross as exemplars of tradition of an education open to all, a paradigm shift from the academy movement and she will base the claims on the study of our three Ohio institutions -- Archbishop Hoban, St. Edward High School and Gilmour Academy. She is working on this study not just to complete degree requirements but as a gift to the Brothers and the Congregation for the gift of sharing ministry with them.

This is a fine example for what I mean when I say "we do not exclusively own our own history". We must be compelled to share it. We should also be eager for the multiple perspectives that others might give our lives and our works. Which leads me to my second point.

**2. You need to recognize that we and our predecessors are all members of A.A.** Now I don't mean alcoholics anonymous. I mean that we are both anointed and afflicted. History must never be overly romantic. Now I'm not suggesting that we have a politically correct



version of Holy Cross History -- one for the sisters, one for the priests, and one for the brothers. But we should have a version of history which seeks to relate past events to our present condition.

Recently a set of national history standards has been written to define multiple perspectives on our nation's past to insure that what students are learning today is not exclusively white, male history. These standards are very controversial. Some call this deconstruction ; others just down right destruction -- with political motives.

I'm not suggesting that our community historians get embroiled in controversy but in the words of Gary Nash, the principal author of the history standards, I suggest that your mission statement recognize that our community history is "full of paradox, ambiguity, and irresolution. " That is what I mean when I say that we recognize that we are both anointed and afflicted, individually and collectively.

Thus I would hope that your conferences would be filled with some romantic celebration but also would be characterized by critical, historical, reflection that is open to speculation about interpretation of

facts not just a recitation of facts.; a historical criticism that avoids ideological rigidity while being open to new interpretations. Those papers which I heard at this conference met that standard very well and the authors are to be commended for it. A good mission statement might help our members realize that you are not hagiographers. It might also provide a standard for peer reviewers to select which papers get presented at future conferences when I hope your agenda will be oversubscribed with submissions. Then again, maybe you intend to extend the conference to a week-especially if Brother Tom Rock does the cooking!

**3. Your mission should recognize that our hope and our history are inevitably interwoven.**

(Don Grimes story) Paragraph 122 "The footsteps of those men who called us to walk in their company let deep prints, as of men carrying heavy burdens. But they did not trudge: they strode. For they had **the** hope. "

The philosopher Josef Pieper wrote a treatise in 1967 entitled "Hope and History". In that essay he says that history is the interlocking of what

fate brings our way and our own personal actions in response. In other words, an event becomes historical when the specifically human element operates in it: freedom, responsibility, decision, and thus also the possibility of error and guilt.

Pieper says of hope that its object is not things which inevitably will happen. Thus we do not really "hope" for the end of the day. Rather he says that hope anticipates nothing; it holds us in readiness for a fulfillment still to come, even though we are unaware of either its dimensions or its time.

Thus <sup>c</sup>Piper asks "Is man's hope at all of such a nature that it can be satisfied within the area of history?" Now as historians you are not called to be prognosticators. Freedom and autonomy are always available to negate almost anyone's prognostication. You need only witness my record in the football pools run by my faculty. Rather as historians you are called to prophecy-- that is: your challenge is to foresee our future not by seeking clues in the past but by grounding yourself in the reality of the past so thoroughly that you are prepared to articulate a readiness in the present for a fulfillment yet to come. Without this prophetic notion of

the role of historian, Pieper says that no valid assertion can be made on how human history will continue, let alone how it will end. Can this be the meaning of Spes Unica for the Holy Cross historian?

If you need a reason to study history, let it not be solely as chroniclers, biographers, autobiographers. Let it be as prophets because our hope and our history are one and the same. Those footprints in the sand -- that you examine and define through the lens of historical criticism -- you define their depth by recalling the burdens. You also define the direction they lead. At times those footprints may seem to lead in a circle, stopping, halting, even retracing ground. As historians you must insure that we read the overall pattern as unambiguously forward --toward the hope.

I trust that your conference has been an enjoyable one and that we--Holy Cross College and the Midwest Province -- were able to contribute in a small way to its success. I also hope that it will not become a historical, one of a kind event but that you will return often over the years.

I conclude with a brief paraphrase of Pieper's treatise on Hope and History: "The true and most humane form of historical activity is devote

energy to doing daily whatever is prudent, good and just at that time. This has nothing to do with the timid soul's dislike for the radical aspects of great political decisions, and nothing at all to do with an lack of confidence in our historical future. But it does have to do with a mistrust of any doctrine that would decree and delimit the object of our hope".

May history and hope, the most powerful of forces be always with you. And may your historical practice never place limitations on what we believe possible.

Tnak you.