

For family, friends, and alumni of Cistercian Preparatory School



CONTINUUM

December 2006

THE DOWN SYNDROME GUILD DANCE

We are family

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Courtney Smith,
and Kevin Hedrick
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syndrome.

*How this remarkable event
brings out the best in everyone*

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Although every effort was made by the Development Office to ensure the accuracy of the 2005-06 Annual Report, we regret that there were several omissions. Below is a listing of those contributors accidentally left out of the publication. Please accept our most sincere apologies for these errors. We are very grateful for your generosity and support.

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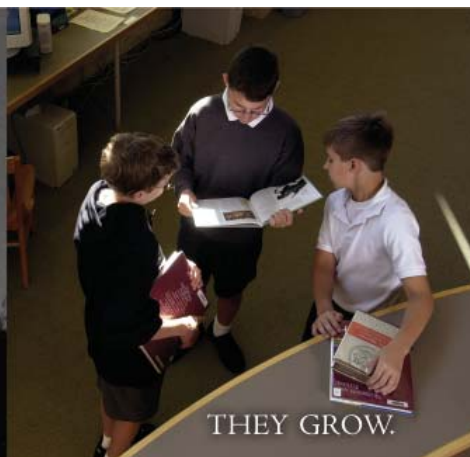
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Please accept this gift from Cistercian

A small token to remind you of our shared history and common goals

I hope you look upon this issue of *The Continuum* as a little gift from Cistercian. The timing is perfect.

Our gift to you is about shared history and shared goals, about relationships. David Stewart '74 presents the inspiring story of the 1956 Hungarian Revolution from the viewpoint of the Cistercian priests who participated in it. He captures a story not just of men and women fighting for political freedom, but more importantly about young Cistercian monks struggling for the freedom to follow their religious vocation. It is a story of enduring hardships and losses in order to serve God as monks, priests and teachers.



**Letter from
the headmaster**

Fr. Peter Verhalen '73

The picture of the new faculty and staff on page 4 illustrates that young men like Br. Abraham and

Br. Joseph still follow that example.

I like to think that Cistercian's gift to the whole Dallas area is our commitment to educate young men within the larger community of the Abbey. That community keeps alive the centuries-old monastic tradition of demanding academics within the perspective of a call to dedicate one's life to serving Christ.

Through the initiative and direction of Dr. Tom Pruitt, Cistercian students learn to focus their attention on others at the Down Syndrome Guild Dance. As you will learn, the participants clearly comprehend the implications of the DSG dance: forgetting about self is not only "right" as Smokey Briggs '84 says in his column (page 19) but also rewarding.

Please accept this issue of *The Continuum* as our gift to you. May it remind you of the history we all share as members of the Cistercian community and our common vocation to look to the needs of others. Let us also remember one another in prayer this Christmas.

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Fifty years ago, Cistercians fled Hungary to pursue their vocations. They left behind a ravaged country, their beloved superior, and saddened family.

We are family 11

The Down Syndrome Guild Dance has become Cistercian's most popular social/community service event by bringing out the best in everyone.



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Cover photography: Jim Reisch

Cistercian Preparatory School was founded with the aim of preparing talented boys for the colleges of their choice by challenging their minds with excellent academic programs, molding their character through the values of Catholic education, and offering them guidance with both understanding and discipline. Cistercian Preparatory School does not discriminate on the basis of race, color, national or ethnic origin in the administration of its educational practices, admissions, scholarship programs, and athletic and other school administered programs.



Photo by Jim Reisch

BRIGHT FUTURE New teachers and staff include (front row, l-r) Michelle Prengle, Kathy Nevitt, Jason Joseph, and Br. Joseph. (Top row, l-r) Janet Bucher-Long, Br. Abraham, Rebekah Hahn, and Joe Christensen. (Not pictured is Malcolm Dotson.)

Recruits

New faculty and staff bring fresh perspectives

Of this year's new teachers and staff, many are familiar faces. Only a few come to Cistercian without some familiarity.

Dr. Rebekah Hahn (Math, Forms II and V) comes to Cistercian all the way from the state of Washington.

"The boys are really great at Cistercian," said Hahn, who earned her Ph.D. at the University of Washington in Seattle. "I enjoy their sense of humor."

Joseph Christensen, who is pursuing his doctorate in Literature at the University of Dallas, teaches Latin to Forms I and IV.

"Cistercian guys are eerily

normal," Christensen said, "something I did not anticipate. They wrestle on their breaks; they talk out of turn, and loudly; they hide my bag, books, TV remote."

Jason Joseph, a UT Plan II grad who has his master's in politics from UD, teaches Latin (Form II) and Government (Form VIII).

"The boys in Form II are very energetic, whether that be 8:00 or 3:30," he commented. "I have guys who want to answer every question."

"The Seniors can be unpredictable. The discussions are always lively when I teach in the Upper School."

Br. Abraham Frei, O. Cist. and Br. Joseph Van House, O. Cist. are teaching religion in Forms IV and III respectively.

"Teaching is very unlike anything I have done before," said Br. Joseph, "and I have

gained an immense — immense — new appreciation of how much human labor goes into every well-formed adult.

Malcolm Dotson, who earned a wonderful reputation as coach last year, is now also teaching Computer to Form II.

"It is my first experience teaching and I am enjoying it," said the Tarleton State graduate. "It is amazing that the boys are able to learn how to program in the sixth grade."

The remaining additions to the faculty and staff already know a bit about Cistercian. They are all parents of students or alumni.

Janet Bucher-Long, mother

of **Russell Bucher '99**, comes to Cistercian after 20 years as a college counselor at Hockaday.

"Boys are less chatty," she reflected about the difference between advising the girls and boys.

"They get right to the point," she said, "and are less private during the college counseling process."

Kathy Nevitt, mother of **Matthew Nevitt '97**, **Adam Nevitt '99**, and **Austin Nevitt '04** has ably stepped in as the school receptionist and registered nurse.

Michelle Prengle, parent of **Bobby Prengle '10**, joined the development staff this fall after nine years at Parish Episcopal.

HISTORIC QUIZ BOWL FINISH

Cracking the nation's top 10

How Cistercian made hay at the National Academic Quiz Tournament

"What's the difference between *Trivial Pursuit* and Academic Quiz Bowl?" Fr. Gregory Schweers likes to ask those unfamiliar with this activity.

"About four years of weekly study outside of class," Cistercian's Quiz Bowl advisor quickly answers, "two to four hours of practice per week, reading 50 to 100 books a year outside of classwork, and studying the 'Bible' of QB (a folder we lovingly call The Black Binder) that is a 100-plus-page study guide."

"What's the difference," one might also ask, "between a good Quiz Bowl program and a nationally recognized Quiz Bowl program?"

The correct answer: Placing in the top ten of the National Academic Quiz Tournament held annually in June at Chicago's Crowne Plaza Hotel.

No, not the tournament's small-school division. We're talking the big boys division.

"The schools that we competed with were generally giant magnet schools," commented team member **Kenneth Spence '06**, "schools with far more brain power even than Cistercian. The last school we played [Thomas Jefferson High School for Science and Technology from Alexandria, VA] is the arts and sciences magnet for the whole state of Virginia."

Cistercian's fantastic four — **James Hansell '06**, **Vincent Zimmern '06**, Spence, and **Erik Tanner '07** —



Self starter

Sandy tackles Calculus on his own as a sophomore

When **Travis Sandy '08** decided to take the Calculus AB AP exam in the spring of his sophomore year, it raised a few eyebrows. After all, Calculus isn't taught until senior year.

"I first came across a problem involving Calculus in an eighth grade math competition,"

Sandy recalled. He began to teach himself Calculus. By sophomore year he was ready to become the first Cistercian sophomore to take the Calculus AB AP test. He scored a 5 (the highest possible score).

Sandy placed seventh in the Best Student Open Contest at Texas A&M.



Photo by Jim Reisch

Travis Sandy '08

He also scored a perfect 14 on the second Mandlbrot individual. Only **David Daly '01**, **John Davies '04**, and **Arthur Yang '05** have matched this feat in the last 10 years.

noteworthy

■ **The Homecoming auction** raised \$43,000 that will be divided equally between the Hillary Scholarship Fund and the Dee Walker '97 Scholarship Fund. This year's proceeds will fully fund the Walker scholarship. Thanks to Robin Springer and all the generous parents and alumni who helped.

■ **Will Arbery '07** won a 2006 Achievement Award in Writing from the National Council of Teachers of English.

■ **Jack Bobzien '11**, **Kris Pedigo '11**, **Nicholas Petersen '11**, **Larson Rogers '11**, and **James Yoder '11** scored so well on the AMC 8 National Junior High Math Contest that they have placed Cistercian on the National Honor Roll of Schools.

■ **The Campbell football legacy** For the last 14 years, at least one Campbell (**Donovan '97**, **Caleb '00**, **Jordon '02**, **Josh '04**, or **Chase '07**) has suited up for the varsity. Josh and Chase served as varsity captains in both their junior and senior years. Their leadership, dedication, and athleticism will be missed.

earned their way into the top ten by defeating sixth-ranked Santa Monica High School ("Samohi"), the celebrity-laden school of some 3,700 students.

Cistercian finished at the number nine spot out of a field of 128 teams. Bellaire High School, which finished tied for 25th, placed highest among the remaining Texas schools.

"I want to acknowledge the many students who put in so many hours to perfect their QB skills," said Fr. Greg.

"I would have to say that the 2005-2006 varsity team may rightly claim the mantle of the 'Most Successful QB Team in Cistercian History,'" added Fr. Greg. "They were the zaniest and most mercurial group we've ever had. From Zebra hats in Houston hotel lobbies to 9-11 conspiracy conventions at

"We have a deep sense of gratitude for the effort that is put in on the part of this amazing English teacher, fantastically entertaining polyglot, and reliable, resourceful friend."

—Vincent Zimmern '06

our Chicago hotel, this quartet has had some awfully funny times together," he said.

In addition to their top-ten finish, they became the first Cistercian QB team to compete in two national competitions in the same year: the NAQT in Chicago and the PAC in Orlando.

"We practiced quite a bit over the summer before last year and periodically at lunch throughout the year in Fr. Greg's office," said Tanner. "Kenneth regularly managed to say or spill something to upset Fr. Greg."

All members of the team believe their success can be traced back to Fr. Greg.

"We have a deep sense of gratitude," said Zimmern, "for the effort that is put in on the part of this amazing English teacher, fantastically entertaining polyglot, and reliable, resourceful friend."

The 2006 team hereby joins two other pre-eminent teams in Cistercian's QB hall of fame.

The 1996 team — an unlikely crew comprised of juniors **J.K. Keljo '97**, **Desmond Jui '97**, and **Peter Heyne '97**, plus transfer student **Dan Hoyt '96** — appeared at PAC in June of 1996, the first time CPS stepped onto the national QB stage.

The 2001 team — an all-star grouping of **David Daly '01**, **Chris Edgemon '01**, **John Davies '01**, and **Andrew Gregg '01** (a.k.a., Br. Stephen) — proved to be a juggernaut. Their senior year, the team won the state championship without losing a single match along the way.

It may be just a game, but as Fr. Greg says, "What a game!"

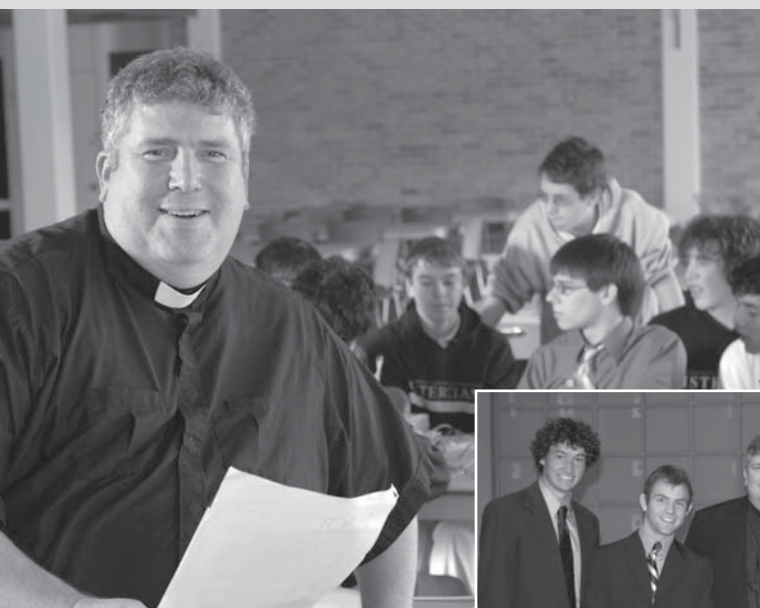


Photo by Jim Reisch



Photo courtesy of Fr. Gregory Schweers

QUICK STUDIES Fr. Gregory Schweers (left) at work this year preparing another team and (inset) at the National Academic Quiz Tournament in Chicago in June with the '06 team (l-r): James Hansell '06, Vincent Zimmern '06, Kenneth Spence '06, and Erik Tanner '07.



The Hungarian Revolution

October 23 - November 4, 1956

Out of the ashes

By David E. Stewart

Fifty years ago, a wave of Cistercians fled Hungary to pursue their vocations. They left behind a ravaged country, their beloved superior, and saddened family.

Editor's note: On September 27, 1956, nine of the Cistercian Fathers of Dallas (Fr. Odo Egres, Fr. George Ferenzcy, Fr. Louis Lékai, Fr. Ralph March, Fr. Benedict Monostori, Fr. Anselm Nagy, Fr. Christopher Rábay, and Fr. Damian Szödényi) began teaching at the newly opened University of Dallas. A month later, events in Hungary would begin to spin out of control and prompt another group of Cistercians to flee their homeland.

SITTING ON THE EDGE OF HIS SEAT, 15-year-old Antal Marton (Fr. Bernard) tapped his foot anxiously. The minutes until the end of the school day passed like hours. As he counted down the minutes, something caught his eye. Outside the second-story window of the Piarist school he attended near the center of Budapest, Hungary, hundreds of young adults were gathering in front of the radio station.

When the clock finally struck 1:40, young Marton sailed down the stairs and out the door with the rest of his school chums. (He might have stopped to savor the moment had he known that he'd never set foot in a Hungarian school again.)

As they spilled out on to Mikszáth Kalmán tér, the students breathed in a startling street scene that conjured up a carnival atmosphere. People walked arm-in-arm carrying flags, singing songs, and enjoying the emerging sunshine on this otherwise foggy day. The sense of fun and freedom in the air must have struck these children of Soviet oppression as odd, even if they had no idea why.

"I was oblivious to what was happening," Fr. Bernard Marton would recall in his diary of the events. "I was not interested in politics."

Walking out of the center of the city toward his home Tuesday, October 23, 1956, young Marton witnessed the inception of an historic political event. This peaceful demonstration would develop quickly into the 20th century's most inspiring example of, as Senator John F. Kennedy would say in 1957, man's "unquenchable thirst for freedom." Spontaneously, impulsively, Hungarians expressed their disdain for Soviet rule. The spirit of this day (and the eleven days that followed) would help shape geopolitics for the next 30 years and foreshadow the eventual, inevitable collapse of the totalitarian Soviet empire.

Somewhere on the streets of Budapest, amidst the thousands of students Marton passed on his way home that day, a third-year law student was marching.

Twenty-year-old Miklós Farkasfalvy (Abbot Denis) had joined the demonstration along with most of his law school classmates. They were showing support for reforms to a Soviet system that in just eleven years had robbed Hungarians of their freedom, their institutions, their economic vitality, and their happiness.

This demonstration had been made possible by a series of events triggered by the death in 1953 of Joseph Stalin. As a new Soviet leadership began to feel its way, Stalin-styled repression gradually relaxed somewhat. Restrictions were eased in 1954, tightened in

1955, and then eased again. All this reflected the power struggles within the Kremlin. In 1956, news spread that the First Secretary of the Soviet Union's Communist Party, Nikita Khrushchev, had publicly denounced Stalin's reign of terror. Hungarians began daring to hope.

"We were marching to put political pressure on the government to reduce the terror," Abbot Denis Farkasfalvy commented recently.

While young Farkasfalvy's passions did not include politics, his daily activities were profoundly impacted by the Soviet's stranglehold over Hungarian life.

After graduating from a Benedictine school in Pannonhalma (one of the few Catholic schools left in existence in Hungary), Farkasfalvy had hoped to pursue his love for French literature. But the state sent him instead to law school.

Unenthusiastically he studied the law four days a week while the rest of the week he studied for the priesthood. But his pursuit of a priestly vocation had to be kept secret since the state had outlawed religious orders (with the exception of a few closely watched religious groups). He had taken his first vows on September 1, 1956, but none of his classmates, and not even his own father, knew this.

While Farkasfalvy pursued the priesthood, other students at the university immersed themselves in the rapidly changing politics of 1956. Over the summer, they formed a discussion group within the Communist Party's youth organization.

This group, called the Petöfi Club (named after the 19th century revolutionary poet Sándor Petöfi), attracted intellectuals and writers who began to explore bold issues like freedom of press and political prisoners. The meetings attracted increasingly large numbers and the discussions became ever more open and audacious. A list of demands started to take shape.

The wheels of change were also turning in some other Eastern bloc countries, especially Poland.

On October 22, in fact, Hungarians had learned from their newspapers that the Communist Party leader in Poland had successfully negotiated with Khrushchev to earn more control over Polish internal affairs.

This news prompted Hungarian student leaders to organize the October 23 march so that they could pay tribute to the Poles and seek concessions of their own. Young Farkasfalvy spent the entire afternoon demonstrating on the streets in support of the cause with his law school chums.

But as the sun went down and the rhetoric heated up, Farkasfalvy left, believing the crowds would soon disperse.

"I had promised my mother I would pick her up and walk her home from my aunt's house," Abbot Denis recalled.

Crowded around their home radio that night, the Farkasfalvy family, along with listeners all over the country, learned that the demonstration was taking a surprising and violent turn. Around 9:30, demonstrators toppled Budapest's 30-foot statue of Stalin and simultaneously, in another part of town, they battled secret police for

control of the radio station.

Blood was now being shed; the revolution was on.

The demonstrators had become, in a matter of hours, Freedom Fighters. (Hungary's Freedom Fighters would be named TIME magazine's "Man of the Year" for 1956.)

At midnight, all government announcements suddenly ceased, replaced by a single piece of classical music, playing over and over.

"**C**LEAR OUT OR YOU WILL BE SHOT," announced the commanding officer over a loudspeaker at a Hungarian military camp outside Budapest. The officer was addressing a large group of townspeople who had assembled to persuade members of the Hungarian army to join the Freedom Fighters in the unfolding revolution.



MARCHING FOR INDEPENDENCE Twenty-year-old Miklós Farkasfalvy (Abbot Denis) marching with his law school classmates on the afternoon of October 23, 1956.

Photo produced by Jim Reisch from Time-Life documentary

The officer's threatening admonition met with disbelief from the townspeople as well as from the soldiers under his command, according to András Kereszty (Fr. Roch), who was serving out the military commitment of his college ROTC program at the camp.

News of the events in Budapest had spread across the country quickly. But within the confines of the military base, officers had attempted to portray the rebellion as the work of hooligans or fascists. Now, the townspeople had made it perfectly clear that citizens were fighting for Hungarian

independence and freedom.

As the commanding officer's threat hung in the night air, each soldier silently considered his options.

"I cannot, I will not shoot my countrymen," thought young Kereszty.

As the command was given to shoot, all the soldiers emptied their bullets from their guns onto the dusty ground at their feet.

The crowd cheered and broke through the gate. The Hungarian Army soldiers joined the Freedom Fighters.

"I was just elated," Fr. Roch recalled. "I couldn't believe this was real."

As Kereszty's division arrived in Budapest on October 27, the last Russian tanks were limping out of town.

"We really believed they might be leaving for good," he said. "We spent the next several days searching for members of the secret police who were in hiding."

Within the week, Kereszty's military commitment came to an end and on November 3 (one day before the Soviets would crush the rebellion), he removed his uniform for the last time.

"No one knew what was going on during the last days of October," recalled Abbot Denis. "People had run out of food, so both hunger and curiosity took us out of our homes. There wasn't any reliable information, just rumors."

On October 29, young Farkasfalvy walked to the university

where he was elected to serve on a revolutionary committee and given a weapon. It was his chance to become a Freedom Fighter.

But he refused.

"I realized," Abbot Denis said recently about his thinking at the time, "that an armed rebellion against the Russians had no chance to succeed." This cold pragmatism could be traced to Fr. Lawrence 'Sigmond, his novice master who not only knew that the young monks were not supposed to take up arms, but felt quite responsible for the safety and future of his clerics, who were dispersed throughout the country.

"Fr. Lawrence sent word that we should not participate in the violence," said the abbot. "We knew that an armed rebellion was completely hopeless."

Of course this was not the popular sentiment at the time. Everyone wanted to believe that the revolution would produce a free, independent Hungary. There were some encouraging signs, too.

Thousands of political prisoners had been released, including Cardinal Mindszenty and Abbot Wendelin Endrédy, the abbot of Zirc. But, of course, as law and order broke down, many common criminals were also set free.

On November 1, the government of Imre Nagy (*pronounced Năj*) declared Hungary a neutral country and asked the United Nations to recognize it. But the UN was preoccupied with a multi-nation dispute over the Suez Canal.

Fr. Lawrence's practical, prudent advice reflected lessons learned from spending six years leading a far-flung religious community under a totalitarian regime that sought its extinction. He had developed a number of approaches to avoid detection by police or informants: disembarking busses and trains a stop or two prior to his destination, dividing his flock of clerics into small independent groups that knew little about each other, crossing out entries in his small appointment book so they were legible only to him, teaching his monks never to say their names in the telephone, and sending messages orally through intermediaries. Between 1950 and 1956, in fact, no novices or clerics were arrested.

Still, he knew that he and his charges were just one miscue away from prison or worse. Just weeks before the revolution, three of them had had a brush with an informant.

On September 1, 1956, Fr. Lawrence was treating Farkasfalvy and his novice mate to breakfast in a modest café in Budapest. They had just completed a three-day retreat for their first vows. While savoring dessert, they were accosted by a man who exclaimed, "Oh, what a nice family gathering: two young men with their teacher!" He snapped a photo and slipped away.

Since Abbot Wendelin's arrest in October 1950, Fr. Lawrence had shouldered a heavy load under the most difficult circumstances. In addition to serving as the novice master of the suppressed Cistercian Order, he also served as Abbot Wendelin's vicar and substitute

during the abbot's imprisonment.

His attention to the safety of his novices would play a key role in helping many escape safely to the West.

And his leadership, along with his spiritual guidance, would influence many of his novices for the rest of their lives.

In Fr. Lawrence, the heart and soul of Zirc remained vibrant and vigilant despite the harshest of odds.

"FOURSCORE AND SEVEN YEARS AGO," declared a defiant voice in clear English, "our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal ..."

Crackling noises briefly drowned out the voice on the Hungarian radio broadcast at a little after 7 pm on Sunday, November 4, 1956.

Soviet forces had begun moving into the Hungarian capital at 4 am on this chilly Sunday. By mid-morning, they had peremptorily subdued Budapest, their tanks careening through its wide boulevards on a mission of destruction and terror. The revolutionary regime of Imre Nagy was quickly defeated.

Radio calls for help to Western powers and the United Nations, which had grown increasingly desperate over the last few precarious days of freedom, were never answered.

"The brave men living and dead who struggled here," the radio voice could again be heard temporarily over the static, "have consecrated it far above our poor power to add or detract ..." More noise and static. These were the last words heard over Hungarian free radio until 1989.

Using the *Gettysburg Address* to eulogize the Hungarian Revolution emphasized the parallels to America's bloody struggle over democratic principles.

But millions of Hungarians had little time to reflect on the implications of the brief broadcast (e.g., how long would it take Hungarians to break the shackles of servitude?) and hypotheticals (e.g., what if the world's greatest democracy had chosen to intervene?).

Huddled in a neighbor's basement to avoid being strafed by MIG-15s on November 4, Antal Marton and his family began to discuss the idea that their 15-year-old should leave the country. Over the next few weeks, a plan would be hatched.

Cistercian clerics began hearing from Fr. Lawrence.

"How's your Italian?" asked Fr. Lawrence in a phone call to Denis Farkasfalvy.

Similar messages were being transmitted through a variety of means to clerics around the country.

György Kovács (Fr. Matthew), a 27-year-old cleric living in Székesfehérvár 40 miles southwest of Budapest, was working in a



LÓRÁNT Between 1950 and 1956, Novice Master Fr. Lawrence 'Sigmond shouldered the weight of the Abbey of Zirc and oversaw 70 vocations.

Photo courtesy of Abbot Denis Farkasfalvy

home for elderly priests. He received a message in mid-November to come to Budapest to see Fr. Lawrence. Kovács had had the opportunity to attempt his escape in 1950 soon after joining the Abbey of Zirc, but he had chosen to stay. Now, he felt certain his master would recommend he leave. He packed his bags even before seeing Fr. Lawrence.

But Fr. Lawrence did have one surprise for Kovács.

"It is time you take your solemn vows," Fr. Lawrence said.

So in his Budapest apartment, with no pomp or circumstance, Br. Matthew made his solemn vows on November 29, 1956.

"When you get to Rome, they will know that you are a solemnly professed Cistercian," he said.

In Győr (*pronounced dyūr*), which is located halfway between Budapest and Vienna, a young librarian/cleric named Gyula Lelóczy (Fr. Julius) was notified by Fr. Placid Cizmazia of Fr. Lawrence's message. (Fr. Placid would come to Irving in the sixties and teach at the prep school, where he influenced many Cistercian students, including Peter Verhalen.)

Fr. Placid, whose day job was teaching Russian, served as one of Fr. Lawrence's co-workers. He taught the clerics Latin and philosophy; but now, with the revolution coming to an end, he would help the brothers seeking to leave.

Young Lelóczy's decision to flee Hungary would be extremely difficult.

He would have to leave behind his widowed mother (his father had died in 1953), 18-year-old sister, and his 14-year-old brother.

The Lelóczy family had already suffered greatly.

Since the family had owned an elegant pastry shop for decades prior to the Russian occupation, the state classified the family as "exploiters."

His father was forced into a marginal job as a collector of scrap metal and his mother was put to work in a sauerkraut factory. Meanwhile, Gyula was prohibited from attending a four-year university. He did succeed in attending a two-year college and was finally granted the opportunity to operate a one-man library near his hometown.

Now the stark reality of the revolution's aftermath left him tormented.

"I didn't think I could leave my mother alone," Fr. Julius recalled. But she insisted.

"I have seen how you have struggled to follow your vocation," she said. "It is best for you to leave."

DEEP WITHIN A MOUNTAINOUS FOREST in the northwestern corner of Hungary, a set of eyes quietly watched Gyula Lelóczy hike towards the Austrian border on November 11, 1956. Lelóczy had been guided to this route out of Hungary by a fellow librarian from the nearby town of Sopron. The forest would provide cover for an escape. It also provided cover for those stalking escapees.

This part of Hungary juts oddly into Austria. The border lies between three and four miles (as the crow flies) from the western edge of Sopron.

Epilogue

Fr. Leonard Barta, 59, a political prisoner who was freed by the Freedom Fighters in October 1956, would come to the United States in 1960

Miklós Farkasfalvy, 20, (Abbot Denis) would be ordained in 1961. He would arrive in the United States in 1962 and begin teaching at the prep school (where he would later serve as headmaster for 10 years) in the fall of 1965. He would be elected abbot in 1988.

András Kereszty, 23, (Fr. Roch) would be ordained in 1960. He would arrive in the United States in 1963 and begin teaching at the prep school in 1968 (after three years of teaching full time at UD).

Pascal Kis-Horváth, 32, (Fr. Pascal) would be ordained in 1957. He would arrive in the United States in 1960 where he would serve as subprior at the abbey and perform pastoral duties at St. Monica's Parish.

György Kovács, 27, (Fr. Matthew) would be ordained in 1957. He would arrive in the United States in 1959 and begin teaching at the prep school in 1963.

Gyula Lelóczy, 24, (Fr. Julius) would be ordained in 1961. He would arrive in the United States in 1964 and begin teaching at the prep school in the fall of 1965.

Antal Marton, 15, (Fr. Bernard) would arrive in New York on December 30, 1957, where he would meet his brother, Fr. Henry Marton. He would join the Cistercian Monastery in Irving in 1962 was ordained in 1967. He would begin teaching at the prep school (where he would later serve as headmaster for 16 years) in the fall of 1968.

Fr. Emilian Novak, 32, would arrive in the United States in 1959 and teach at both UD and the prep school before leaving the Cistercian community to become a pastor in Greenville, Texas.

Others Cistercian refugees of the October 1956 Revolution: Fr. Felix Vongrey never came to the US. Fr. Gilbert Hardy would teach at UD from 1962 to 1994 when he returned to Hungary. Béla Mensáros (Fr. Aurel) would teach at the prep school until 1983 when he left the priesthood. Br. Romuald and Br. Zsombar (shown in the photo on page 10) left the Cistercian community before being ordained.

Lelóczy had traveled about a mile when he spotted the set of eyes that were tracking him on this cold, overcast morning. He quickly identified them as belonging to a German Shepherd. As the dog turned toward his camp and ran off to communicate with his masters, Lelóczy had no time to waste.

"I started running for my life," Fr. Julius remembered. "There was no trail so I just ran west for 10 to 15 minutes before I collapsed."

Shortly after regaining his breath and believing that he had evaded the soldiers assigned to this area, Lelóczy joined four high school students who knew the area and also were headed for Austria

Along the way, they encountered a self-assured man in a Hungarian police uniform who believed he had already crossed into Austria. When informed that Austria lay a couple of miles to the west, he asked if his group – a loud crew of 15 including grandparents, parents, and children carrying heavy bags – which was lagging behind, might follow them towards the border.

It was determined that they could, but Lelóczy and the high school boys were concerned about all the noise they were making. They recommended that the group follow at a distance of 100 yards or more.

"Stop!" called a voice in Hungarian not long thereafter. Lelóczy and the high school boys froze and listened. The large group behind them was arrested.

The Hungarian Army soldiers were carrying out their orders, but only half-heartedly.

"I believe that group would have been brought back to Sopron and set free," Fr. Julius said recently. "They wanted to show that they were doing their jobs. That group probably escaped a few days later."

Almost at the border, the five nearly made a costly mistake. A

trip wire had been set between two trees. Such devices were used to trigger a flare that would notify guards of an escape and its location.

At the border, the forest had been cleared in an area about as wide as a large highway. The soil was plowed and raked regularly to show footprints. On this day, many footprints could be seen at this crossing between two guard towers, headed into Austria. Lelóczy and the four high school boys weren't sure whether the guard tower about 100 yards away was occupied. They decided to make a run for it.

Austria contrasted starkly with Hungary. It was almost as if a black-and-white world now appeared in color.

"The peacefulness was shocking," Fr. Julius remembered. "No one was afraid. People dared to speak without checking around for signs of an informant first. It was like two different worlds, just a few miles apart."

Fr. Placid had told Lelóczy to make his way to Heiligenkreuz Abbey, the second oldest extant Cistercian Abbey that sits about 30 miles south of Vienna.

He was the first of eleven Cistercians from Hungary who would find refuge there.

This number does not include the November 21 arrival of Antal Marton, who would become a Cistercian several years later in America. (Fr. Bernard's diary of his escape can be found at www.cistercian.org/school, see December Continuum online.)

Few of the Cistercians escaping Hungary knew each other, except for those who had been part of the same novice class. Fr. Lawrence had hid identities to protect everyone.

Farkasfalvy and fellow cleric Béla Mensáros (who would teach as Fr. Aurel at the prep school in Irving until 1983 before leaving the priesthood) arrived the day after Marton.

They had jumped on a food truck in Budapest, which carried them along with a large number of escapees towards Austria.

Despite being stopped by Soviet guards along the way, the food truck continued to make its way towards the border unimpeded. It became clear that money could smooth one's journey out of the country.

"In effect, a little industry sprang up to carry refugees towards the border," Abbot Denis said. It operated like an underground railroad, Hungarian style. Approximately 200,000 Hungarians fled the country after the October 1956 uprising.

Pascal Kis-Horváth, who had been arrested while trying to escape in 1950, arrived safely at Heiligenkreuz on November 24, followed by Kereszty on November 28 and Kovács on December 16.

At the Austrian abbey, the refugees were provided with all the necessities that they had had to leave without. Within days, they boarded a train to Rome and were immediately thrown into theology classes at the Benedictine University of Sant'Anselmo while they lived at the Cistercian Order's General House.

"It was wise to begin classes immediately," said Abbot Denis recently. "It would take us some time to digest the huge changes that had just occurred. We were happy but confused."

(Fortunately for the Hungarians, language was not a problem in Rome. The classes at the university were taught in Latin so all were able to follow along and take notes without difficulty.)

Back in Hungary, the families of the young Cistercians were glad to receive messages over Radio Free Europe of their sons' safe arrivals in the West.

But their hearts were broken.

Years later, Fr. Julius' mother would relate how after his train left Győr, she collapsed in prayer at their local church which featured a Pieta statue.

"I felt," she recalled of that day looking at Jesus in his mother's arms, "very much like Mary must have felt after losing her son."

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ROMAN REFUGE Some of the Cistercians who escaped Hungary in 1956 are pictured at the General House in 1957 (front row, l-r): Br. Denis Farkasfalvy, Br. Matthew Kovács, Br. Pascal Kis-Horváth, Br. Julius Lelóczy; (back row, l-r): Br. Zsombor Pollner, Br. Roch Kereszty, Br. Aurel Mensáros, and Br. Romuald Verbay.



Photo courtesy of Fr. Julius Lelóczy



We are family

The Down Syndrome Guild Dance has become Cistercian's most popular social/community service event by bringing out the best in everyone.

Photos: Jim Reisch • Text: David E. Stewart

“Have you seen Ben?” Julie Arbery asked a new acquaintance at Cistercian’s Down Syndrome Guild Dance in November. She was referring to Benjamin McCann ’08.

“She has a crush on him,” explained Julie’s brother Will Arbery ’07. “She’s like anybody else at a dance. She met Ben at one of the past dances and she’s been kind of stuck on him ever since.”

Not long thereafter, Ben and Julie could be seen dancing. The smile on Julie’s face spoke volumes.

“I knew Julie would be looking forward to seeing me,” McCann said later, “just like I was looking forward to seeing her.”

On another part of the dance floor, 13-year-old Matthew Kwasniak and Ursuline sophomore Rebecca McKillop are rushing off to have their picture taken with some of Rebecca’s classmates.

Later Matthew and Rebecca are dancing, then trying the hoola-hoop, then snacking, then sitting outside with Rebecca’s sister and some of her friends. Followed by yet

more dancing.

Hours later, they were still running around together, hand in hand.

“Matthew is so sweet,” Rebecca said. “It is really fun to be with him. He’s quieter than some of the kids. I asked a lot of questions to keep the conversation going.

“But the more I got to know him, the easier it was to communicate with him.”

“This was Matthew’s first dance at Cistercian,” said Matthew’s mother, Kathy Kwasniak, who appeared to be playing hide-and-seek with her son during much of the dance.

“He is a typical teenager; he didn’t want his parents hanging around,” she said. “So we stayed out of the way so he wouldn’t see us.”

“Matthew was pretty much in awe when we arrived and the boys escorted him up the stairs,” she added. “He loved the dancing and all the attention he received, especially from the girls.”

On this night, girls seemed to be everywhere.

“It is a very popular event,” said Sarah Einspanier, a senior at Ursuline. In all, 154

girls attended from Ursuline (88), Hockaday (55), and Parish (11). Throw in about 130 Cistercian boys, and the 37 guests with Down syndrome were flooded with attention.

“I enjoy the whole event,” said Ursuline senior Glynnis Garry, “being with the kids with Down Syndrome, interacting with them, taking pictures with them.

“Everything is about them.”

“Usually when I go to a party,” said Einspanier, “I am wondering if I am going to have fun. At the Down Syndrome Guild Dance, I am wondering if they are having a good time.

“All the planning that goes into the decorations, the way we escort them up the stairs, we make sure that from the time they get out of their car, they are going to have a great time,” she said.

“I think that focus on them is what makes the event so special.”

THE LIGHT FANTASTIC Connor Heard ’08 enjoys the spotlight dance with Devon Anderson at November’s Down Syndrome Guild Dance.



"The event is so worthwhile," added Nicholas Brandt '08, "because instead of worrying about yourself, your only worry is the happiness of the kids."

"You don't have to conform to socially acceptable personalities; you are free to be yourself because the ultimate goal for once isn't your happiness, but the happiness of our guests with Down syndrome."

"It has taught me that I will have the best time at a party or dance when I'm not caring about what I desire, but what others desire," Brandt said.

That focus means a lot to the individuals with Down syndrome and to their parents.

"At most public events," Joyce Mohr reflected about her son Jeff, "he kind of senses when he is not accepted. But at Cistercian, everyone has a genuine interest in our guys."

"At most events, he wants to stay near me, but at Cistercian he doesn't want to have much to do with me. He is just very comfortable there. He feels like he is just as normal as they are."

The Mohrs traveled all the way from Sachse for the event.

"Jeff wouldn't miss it," his mother said.

"The kids can be themselves," suggested Joyce Hopkins, "because the Cistercian kids are so wonderful. They just let the kids be and do whatever they want."

"The students adapt to our kids. They spend a lot of time with them and form a strong connection. Whatever my son Jack would do, they would do."

"Pretty much everyone who goes has a fantastic time," said Chase Campbell '07. "The students and the DSG kids are all there to have fun, so that's what we do."

"On top of it being a good time," he said, "I know one of the reasons I really love to do it is because of Dr. [Tom] Pruitt. He's an amazing man, and I don't think there is one person in the school who doesn't admire and have a strong affinity for Dr. Pruitt. I think a

FEELING ALL RIGHT (This page) Top: Kyle Welch entertains a guest with Down syndrome. Center left: Dominique Pearson enjoys the lighting effects. Center right: Two dancers twisting. Bottom: Luke O'Brien shares a laugh with Ursuline senior Sarah Einspanier.

(Facing page) Top: Alex Chu-ba enjoys the attention of Carson Chapman '09 and others. Inset: Julie Arbery and Ben McCann '08 dance. Bottom: A student dances with Jeff Mohr.

“There might be something that may seem more appealing to non-Cistercian students going on that night, something more popular. But, we all know that such things aren’t nearly as important or rewarding as the DSG dance.”

— Chase Campbell '07

lot of the kids like to give something back to him and show him how much we care, because we all know it means a lot to him.”

While the Down syndrome guests savor the attention, the Cistercian, Ursuline, Hockaday, and Parish students receive much in return.

“The individuals with Down syndrome have taught me that life is much more simple than we make it out to be,” said Brandt, “we don’t need to worry about what other people think or act in certain ways, in order to have an enjoyable life. We simply need to live each day to the fullest and be thankful that we have that day in the first place.

“The kids with Down syndrome have a real sense of joy about them,” said Campbell. “There are no worries about a test on Monday or about the game last night.

“It’s refreshing to be around people who have such a great outlook on life and don’t allow themselves to get bogged down in the mundane. They also help to dispel the ‘too cool for school’ attitude.

“There might be something that may seem more appealing to non-Cistercian students going on that night, something more popular. But, we all know that such things aren’t nearly as important or rewarding as the DSG dance.”

“Whenever you meet them,” McKillop said, “you know they’re not judging you by what your’re wearing, or who your friends are.”

“They just care how you treat them.”

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Photo by Ft. Gregory Schweers

NEW SHERIFF Ryan Gorman is pushing Cistercian's cross country runners to reach for new goals.

Cross country picking up momentum

Ryan Gorman brings some "cred" (e.g., 95th out of 20,000 runners in the Boston Marathon and ninth in the Mt. Olympus marathon in Greece) to the cross country table when he says he believes Cistercian can, over the next few years, become competitive with cross country powers like St. Mark's and Greenhill.

With such goals in mind, Coach Gorman challenged each runner to trot a 350-mile program over the summer.

"Most reached at least 250 to 300 miles," Gorman said.

"**Richard Newcomb '08** had real solid season," Gorman said. "I was impressed with his effort throughout the season."

Captains **Erik Tanner '07** (who battled injuries most of the season) and **H.T. Flanagan '07** provided leadership.

A group of juniors – **Chris Shea '08**, **Alejandro Torres '08**, and **Patrick Butler '08** – ran consistently.

"I was very pleased with the way they ran all year," Gorman said.

But at SPC, it was **Paul Pesek '09** who shined brightest, finishing 20th with a 17:10 time and earning All-SPC honors.

"Most runners on the team improved throughout the season," Gorman said. "We'll have 10 juniors returning to the team next year."

"We just need to encourage more of the sophomore class to come out," he said. "I see a lot of promising freshmen who will help the team as they mature and develop as runners. Then we're going to start giving the top schools a run for their money."

Injury-riddled Hawks battle valiantly

ESD's big plays keep Cistercian from third straight SPC-II title game

The 2006 Hawks football team faced the unenviable task of following the undefeated 2005 team.

Right from the start, it proved to be an uphill battle.

Matthew Abola '07, a Division-I receiving prospect who also started at safety, tore his ACL during summer workouts and required season-ending surgery.

Then in the second game of the season, standout linebacker **Carlton Cornelius '07** broke his foot. Defensive stalwart **Michael Montoya '07** injured his shoulder shortly thereafter.

By the time the Hawks faced St. Mark's in the seventh game of the season, eight defensive starters were sidelined.

"We suffered more injuries than we've ever had," acknowledged Head Coach Steve McCarthy.

Still, upon entering the late October tilt against ESD, the team's final SPC opponent, the Hawks (5-1 in conference) had a chance to win a spot in the SPC-II championship game for the third consecutive year.

The Eagles brought in a Division-I prospect at quarterback and a talented crop of receivers, including twins Trenton and

Tristan Wesson.

The twins dominated the contest with three huge plays: a 62-yard punt return for a TD, a 76-yard TD reception, and a 70-yard flea-flicker on which Tristan hit his brother with a perfectly thrown strike.

Other than the two long balls, the Hawks defense held ESD to 31 passing yards, 71 rushing yards, and collected five turnovers.

The big plays, however, proved enough to defeat the Hawks, 26-15.

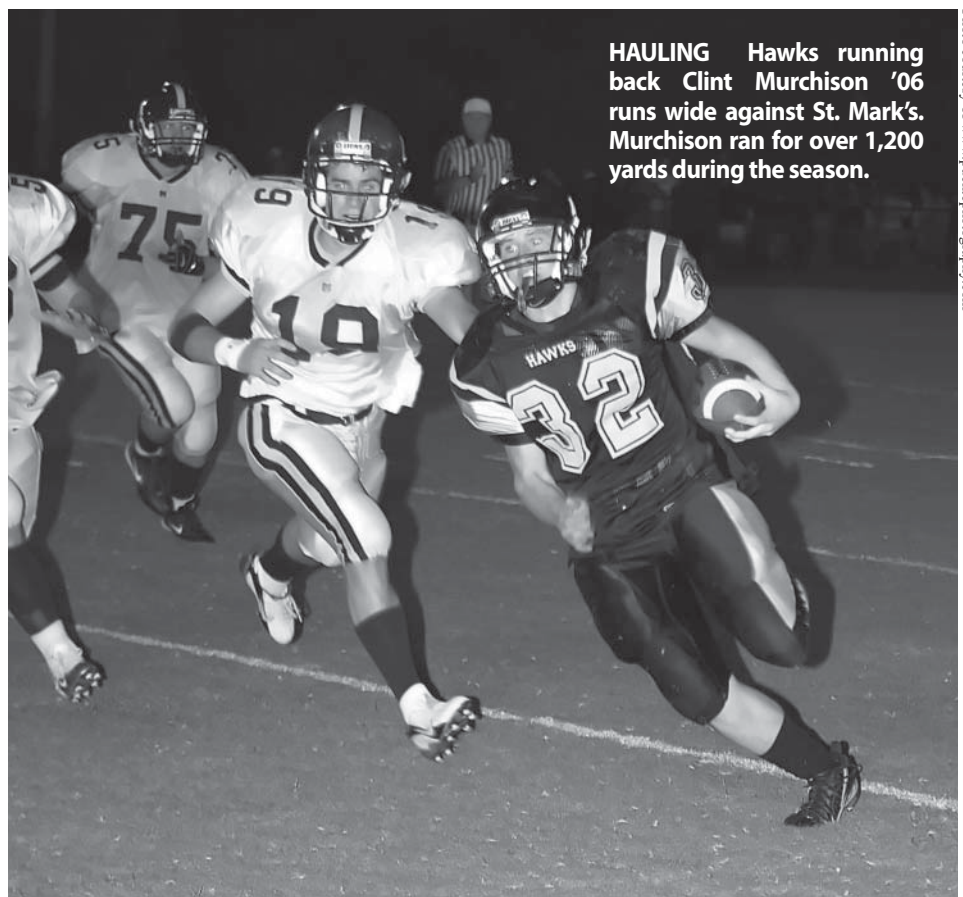
The team was led by All Conference performers **Chase Campbell '07**, **Kerr Friedman '07**, **Kyle Welch '07**, **Clint Murchison '08**, and **Jordan Beardslee '08**.

"Chase has led the defense for three years," said McCarthy. "He is probably one of the best football players to play at Cistercian. He will play at the next level."

"Friedman led the team in receiving, despite double and sometimes triple coverage. He also hit hard on defense," the coach said.

The entire offensive line came on strong, led by Welch, **Patrick Flanagan '07**, **Alden Harris '07**, and **Mark Ratway '07**.

"We had some position changes but they came together and created running room for Clint, who had very good year," he added.



HAULING Hawks running back Clint Murchison '06 runs wide against St. Mark's. Murchison ran for over 1,200 yards during the season.

Photo courtesy of www.puertophotography.com

Standing up for what is right (no qualifiers needed)

Manhood means standing to be counted when evil threatens to smite all who refuse to sit. Everyday, life provides us with opportunities to stand for what is right, or to sit the bench.

Notice I make no excuses and burn no adjectives qualifying what is “right.”



Afterthoughts

Smokey Briggs '84

Right is right. Sometimes we do not possess the wisdom or guts to acknowledge it, but it assuredly exists.

From situation to situation, the price a man pays for standing up varies. Sometimes it is death. Sometimes it is the scathing laughter and mockery of those with their butts firmly planted in a chair. Sometimes it is poverty, or at least a wrecked career. Sometimes it's a schoolyard fight.

I have always tried to live as a man, by this definition (although I do not claim to have always been successful).

David Stewart is the head honcho of *The Continuum*. When he contacted me regarding this edition he told me that the feature articles this issue concerned 1956 (the year Hungarians revolted against a totalitarian communist state, and lost) and Cistercian's CPS Down Syndrome Guild Dance.

Now I usually strive for a bit of humor in my column, and my column is supposed to relate to the feature articles.

So, I wrote back to clarify — “You want me to write a humorous column with a pithy ending regarding a failed revolution where the good guys lost, and a dance for kids born with Down Syndrome?”

“No worries, Dave, I'll get right on that — right after I finish that piece I've been working on that outlines a humorous, workable peace plan for the Middle East with no resort to nuclear weapons.”

I started to forward the note to Fr. Peter. But, Fr. Peter knows firsthand my capacity for ill-conceived, ham-handed humor, and I do not want his slipping into some kind of horror-induced catatonic coma on my conscience.

No matter, on second glance I kicked myself for being so short-sighted — usually a columnist's assignment is to dig through the superficial and find something meaningful.

Here I had the “meaningful” handed to me on a platter — the hard part would be culling it down to create a coherent column.

There are a lot of strong themes to be picked through when you consider the dual topics in this edition.

There are tons of heavy words to be mined. Words like freedom, faith, compassion, love, sacrifice, and courage.

When you add these two events together and stir the pot, the overwhelming theme that emerges is manhood.

Manhood is the willingness to stand up for ideals such as freedom and faith and compassion despite the penalty.

It took men to revolt against a tyrannical state in 1956. It took men willing to stand for freedom, and willing to accept the probable penalty for standing.

Before the fighting erupted in the streets, it took men willing to question and criticize the status quo of the state — men willing to

stand steadfast in their faith when doing so was to challenge a state that demonstrably had no qualms about killing its dissenters.

The penalties may not be as severe, but in the same light, it takes men to stand up and participate in an event like a dance for kids with Down Syndrome.

In adolescence the barbs of mockery from one's peers are razor sharp. Unfortunately, in this world, even acknowledging the worth of this event is probably to invite the mockery of the many born with small hearts and cowardly souls, and who seem most numerous aged 14-18.

Probably, few of us passed those years without at some point succumbing to a small heart and unfortified soul, and then participating in such mocking and taunting or worse when we should have been protecting the object of our hatefulness. It's easy to do — just going along with the flow.

Hopefully, parents, life, mentors and faith enlarge our hearts and fortify our souls as we age.

The characters change but the story never does.

Shakespeare wrote it again and again as did most of the denizens of all the great tomes of literature. It is a story replayed on schoolyard playgrounds, at the office, in the halls of academia and between free men and their governments, again, and again:

Man confronts evil and he is given a choice. He can stand for what is right and pay the price, or shrug and keep his seat. A few brave souls take their feet. Sometimes the evil is vanquished. Often it is not. Always those who stood pay a heavy price.

In 1956 no small number of men in a backwater of the Soviet Union stood up. They were counted, they paid the price, and it was steep.

The stakes are not nearly as high, but when Cistercian's young men host the Guild Dance, they too are standing up for what is right.

It is good practice for the trials to come.

For those who would count themselves as men, victory is had when they stand.

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Manhood is the
willingness to stand up
for ideals such as freedom
and faith and compassion
despite the penalty.

Monday, April 9, 2007 at Texas Star

The Booster Club & Alumni Association Golf Tournament

SUNDAY SUNDAY SUNDAY

March 4, 2007

Mass in the Abbey Church at 12:30 pm, followed by the Book Fair from 1-4 pm in the school gymnasium.

This year's reunion classes of 1972, '77, '82, '87, '92, '97, '02, their families and parents are invited to gather at the book fair for a special celebration.

Lunch will be catered by Central Market.

The 42nd Annual

CISTERCIAN BOOK FAIR

Purity of the heart requires the faith of the leper

"Do you not realize that everything that goes into a person from outside cannot defile since it does not enter the heart? ... But what comes out of a person that is what defiles. From within people's hearts come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile (Mk 7:18, 20-23).



On Prayer

Fr. Roch Kereszty

In this encounter Jesus tells the Pharisees and scribes that the division into clean and unclean foods is now superseded. The Son of Man came not to enforce dietary rules or the washing of hands before meals but to rescue and re-create the unclean human heart.

He wants to take away our stony hearts and give us new hearts, hearts that are able to see God face to face. Hearts in Hebrew culture is not just the seat of emotions as in ours, but the personal center of the human being, the seat of the intentions and decisions of the will, the seat of the spirit's inner life.

Jesus never puts down notorious sinners, such as Zacchaeus or the sinful woman, who acknowledge their sinfulness. He rather honors and defends them from the scorn of scribes and Pharisees. By showing love and respect, he inspires them to repent and change.

On the other hand, Jesus is strict and harsh with the self-righteous, with those who cover up their filth by appearing just and pious. But before venting our indignation against the Pharisees, we may recall how often most of us were tempted to act at least partially as a Pharisee. How often we tried our best to appear better than we actually are. Perhaps we like to hide even from ourselves our secret faults and moral compromises.

Of course, we all have at hand a strong excuse: "I cannot clean up my mess, I cannot change my heart, I cannot purify all my motives. Had I wanted to act out of entirely pure motives, I would have had to stop doing anything long ago. Had I wanted to speak only out of good motivation without pride and vainglory, I would be reduced to complete silence. But I must speak and act. Besides, what is wrong with appearing a little better than I am? I do not want to scandalize

people by showing my real colors. Is a little hypocrisy not better than uncovering all my selfishness and pride under the impeccable surface?"

True, we do not need to show all our faults to all people, but we should present our leprosy to God. We should acknowledge to him that we are at the end of the rope: we cannot clean up our heart, we cannot change our intentions and motivation.

To speak to God in this way, however, we need faith: we need the faith of the leper, who said, "Lord, if you wish, you can heal me. And I know that you want to heal me, for this you came among us, for this you suffered and died for us. Your purpose was to create a new and pure heart in us, you wanted to reign in our hearts."

Here lies the greatest test of my faith: it is easier to believe in the resurrection of Christ than to believe that he can heal my heart. Of course, if I truly believed in the resurrection of Christ, I should have no problem believing that he can make the impossible possible, that he can make me into a new creation.

The purification of the heart rarely happens instantaneously. We ought to present our wounds to Christ daily with sorrow but also with serenity and trust in his will to heal us. It may last long, but it will be finished before we die or at least in Purgatory.

Meanwhile, even before we are fully healed, we need to speak and act although we foresee that our intentions are mixed and not quite pure. If what we do or say is good and necessary, we should act or speak even if some pride or self-centeredness might be mixed in with our motivation.

By uncovering it to ourselves and regretting what is impure in our heart, we may become more realistic, or rather, more humble. But we should never say or do what is in itself not right or for what the only motive is vainglory.

During this process we are sustained in hope as we realize that Jesus himself wants us to pray for this purpose. When we ask, "your kingdom come, your will be done," we pray that Jesus may come into our hearts and rule every intention, decision, and eventually every movement of our hearts. Let him set up his throne there as we receive Holy Communion.

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calendar

January

- 5 Alumni College Day
- 27 Admissions testing

February

- 3 Admissions testing
- 15-17 BraveArt
- 16 Moroney Award Dinner

March

- 4 Book Fair
- 12-16 Spring Break

CISTERCIAN

PREPARATORY SCHOOL

3660 CISTERCIAN ROAD
IRVING, TEXAS 75039