

Holy Cross History

101 Bertrand Hall

Saint Mary's

Notre Dame

Indiana 46556

37TH ANNUAL HOLY CROSS HISTORY CONFERENCE

Geenan Hall, Andre Place

Holy Cross Village, Notre Dame, Indiana

May 31 – June 2, 2018



Andre Place, Holy Cross Village

The Holy Cross History Association will hold its 37th conference in Geenan Hall at Andre Place, Holy Cross Village, Notre Dame, Indiana, on the weekend of May 31 to June 2, 2018. Registration will be in Geenan Hall on Thursday evening. The conference will end on Sunday morning, June 2, after lunch. Father Jim Connelly, CSC, president, is the host for the conference assisted by vice-president Sister Jean Goulet, CSC. The theme of the 2018 conference is “Life in Holy Cross.”

ACCOMMODATIONS, MEALS AND BANQUET

Accommodations for the conference will be at a community house and will be arranged by the committee once we have the count. The charge for the room will be determined by the *per diem* of the house.

- The complete conference package (8 meals, soirees, banquet, etc.) will be \$200.00
- The commuter package: 8 meals, soirees, no banquet will be \$100.00
- The commuter package with no meals, no soirees, no banquet will be \$25.00
- The conference banquet on Saturday evening will be \$35.00

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TOURS

At the time of this Newsletter's printing, no plans have been made for the tours.

TRANSPORTATION

For those flying to the conference, the South Bend airport, is about 15 minutes away from Holy Cross Village. Local taxi service is available for the 5-mile trip.



Holy Cross Village, Andre Place



Entry area, Andre Place



Lounge, Andre Place

Holy Cross History is the publication of the Holy Cross History Association, INC., a nonprofit corporation in the State of Indiana. It appears twice a year, in the autumn and the spring, and reports on the activities of the association, publications concerning the Holy Cross sisters, brothers and priests, current research and archival holdings. It is sent to all members of the association. Dues: US \$5.00 per calendar year (January to December). Contact regarding membership: Treasurer Brother Lawrence Stewart, CSC, Midwest Brothers Archives, P.O. Box 460, Notre Dame, IN 46556-0460; archives@brothersofholycross.com; (574) 631-8972. Editor: Father Chris Kuhn, CSC, archivist, United States Province Archives, P.O. Box 568, Notre Dame, IN 46556-0568; ckuhn@nd.edu; (574) 631-5371. Proofreader: Mrs. Deborah Buzzard.



In Memoriam
Sister Mary Jeanne Finske, CSC



Sister Mary Jeanne Finske (Sister M. Joanice, CSC) passed away at Saint Mary's convent on June 3, 2017. She was born on February 5, 1925 and entered the Congregation of the Sisters of the Holy Cross in 1942 from Michigan City, Indiana. Her sole motivation was "The Glory of God."

During her seventy-five years as a Sister of the Holy Cross her intellectual curiosity, affability and generosity were focused on "serving the educational and spiritual needs of young persons, directly in the elementary schools as well as indirectly through their teachers and parents." She wrote those words in 1981 summing up her 26 years at Saint Mary's College, Notre Dame, Indiana.

She served in various administrative capacities as an assistant professor in the Department of Education where she prepared future teachers. She then headed the Roots of Learning Project in Flint, Michigan, where she gave direct service to the poor. She then served as principal of Holy Family School, Danville, Illinois, for six years.

From 1986 to 1994, she was associate professor at Holy Cross College, Notre Dame, Indiana. Her last twenty years of active ministry were devoted to the Congregational Archives from which she "retired" in 2014. She was an active member of the Holy Cross History Association serving on the Executive Board and attending its annual conferences for many years.

Her wake was on Thursday, June 8, at 10:30 a.m. in the Church of Our Lady of Loretto, followed by the Mass of the Resurrection at 1:30 p.m.

CALL FOR PRESENTATIONS

All interested presenters should submit a 1-2 page outline summary of their presentation to Father James Connelly, CSC, by December 1, 2017 for evaluation by the conference planning committee.

The committee will evaluate the proposals before Christmas to select those for presentation at the conference and inform the presenters.



2017 Conference – Presentations “Life in Holy Cross”

The 36th annual conference of the Holy Cross History Association was held at the Pfeil Center at Holy Cross College, Notre Dame, Indiana. The theme of the conference was “**Life in Holy Cross.**” Forty-nine members of the History Association attended the conference from all three branches of Holy Cross. Brother George Klawiter, CSC, was the chairman of the 36th conference. Holy Cross College provided excellent meals at the Siegfried dining hall. The elegant and memorable banquet on Saturday was organized by Brother Joseph Fox, CSC.



After dinner Thursday evening, Marie Davis and Margaret Hulte gave a fascinating presentation of a new app on the Sisters of the Holy Cross who served as nurses in the American Civil War. The presentation combined texts and numerous photos and pictures of Mother Angela and her sisters. Some eighty Holy Cross sisters served soldiers of both sides during the years of the Civil War. They were the second largest contingent of sisters to serve; the Sisters of Mercy were the largest. Music of the Civil War era, accompanied the app presentation. Marie and Margaret, who are based in Louisville, Kentucky, and Jefferson, Indiana, have created apps for other sisters who served in the Civil War. At the end of the presentation, Sister Jeanette Fettig from St. Mary’s convent presented Marie and Margaret with a special replica of the official U.S. Government medallion awarded to the Civil War nurses posthumously. The association then moved to the Driscoll Lounge for a wonderful reception of crab-stuffed mushrooms and devils-on-horseback, along with assorted beverages.



On Friday morning the conference began with a breakfast of eggs, sausage and pancakes in Siegfried dining hall. The group moved to the Pfeil conference room for the four papers given that morning. The group began with morning prayer “*Father Moreau – Spirit of the Founder*”. Tony Oleck, a graduate student from Notre Dame, gave the **second paper**, “*Rev. Leo R. Ward, CSC .*” In the early twentieth century it was commonly thought that American Catholicism slipped into an intellectual dormancy. The first decades of the twentieth century were known instead for the tremendous building boom of Catholic churches and schools. Tony Oleck dispelled this myth by describing the efforts of Father Leo R. Ward to stimulate the cultural and intellectual life at Notre Dame University during his tenure from 1927 to 1963. As chairman of Philosophy, through numerous symposiums, he attracted leading Catholic intellectuals such as John J. Ryan, Virgil Michel, Jacques Maritain and Dorothy Day. Father Ted Hesburgh paid tribute to Leo R. Ward as a major influence on his life. He used his book as the basis for his presentation on the Catholic University.



The **third conference paper**, “*Sorin, the Apocalypse and the Basilica Tabernacle*” was presented by Hugh O'Donnell. He acknowledged the influence of Scott Hahn’s book *Supper of the Lamb*, and Thomas F. O’Meara’s book *The Theological Basis of the Sacred Heart* on the writing of his paper. He first clarified that the name of the church was to be the Sacred Heart of Jesus. Mother Angela had wanted the church to be dedicated to the Sacred Heart of Our Lady. The Basilica was dedicated to the two hearts of Jesus and Mary. In an 1873 article of Scholastic, Sorin described the tabernacle he had seen in France at Pius IX’s exhibition and felt it belonged in Notre Dame’s Basilica. The tabernacle had been



based on a 13th century design. The canopy was added to the tabernacle with a burnished silver lamb. During the second phase of building of the basilica the main altar had been placed against the north wall. When the tabernacle was purchased in 1876, it necessitated a third phase of building. There was the addition of the four apse side chapels and Lady chapel at the north end of the basilica. The newly purchased tabernacle would stand at the threshold of the third addition.

The basilica illustrates how the New Testament builds on the Old Testament. At the entrance to the basilica are the Alpha and the Omega. The tabernacle is the new Ark of the Covenant. The manna which was found in the old Ark of the Covenant is replaced by the Body of Christ which is the new manna or Bread from Heaven. The painting above the tabernacle depicts Mary as the Mother of all the living. She is the new Eve. She wears a crown which contains twelve stars symbolizing twelve tribes of Israel and then the twelve apostles. He also pointed out twelve angels bearing twelve stars for Mary's crown. Finally, Hugh showed photos of the crown for the statue of Mary which stands on the dome of the Main Building. In 1884, Father John Zahm using the recently invented electric lights lit up the crown's twelve stars. About the same time an electrically illuminated crescent shaped moon was added to the base of the statue. The lighting was removed in 1929.



After a break, the **fourth paper** was delivered by Marsha Stevenson, entitled "*Moreau and Pelletier*". Marsha had become very interested in the relationship of these two founders and bitter rivals. She came across a correspondence of Sister Euphrasia Pelletier with Father Moreau which was notable for its acrimony. Relations at first were cordial and Father Moreau was a trusted advisor. The source of this bitter struggle was the changes which Pelletier wanted to make in her community. She wanted to establish a generalate in Angers and centralize the power over the Sisters of the Good Shepherd. Unfortunately, the community's constitutions did not allow for such changes. Father Moreau pointed this out. Meanwhile the supervising Bishop Carron died. He was replaced by Bishop Bouvier. The new bishop wanted more control over the religious orders in his diocese. He asked Father Moreau to share what he knew about the sisters. Moreau said the changes were done in an uncanonical manner. Pelletier complained that Father Moreau was pestering the sisters and seeking to control the whole order. Pelletier appealed directly to Rome over the local bishop. In the end, she was able to win the approval of her generalate by the College of Cardinals and Pope Gregory. The Sisters of the Good Shepherd flourished growing from five hundred to two thousand four hundred sisters. They also competed with Holy Cross when starting their missions. One thing which Moreau learned from Pelletier was the importance of appealing over the local bishop directly to Rome. Soon he moved to Rome and established a house at St. Brigida.



The **fifth paper** was given by Kevin Cawley, the Notre Dame archivist, on practical ways to use the library's archival websites. He covered the archives inventories, specialized indices, and calendars. He then described digital collections such as Father Edwards Sorin's Circular Letters, 1845-1893, The Scholastic, 1867-2011, and The Observers, 1966-2015. He also described the other collections such as William Tecumseh Sherman Family Papers, 1808-1891; Father Edward Sorin's Correspondence, 1839-1893; Soldiers of the Cross Manuscript by David Conyngham; Father Julius Niewland Correspondence, 1879-1936; Father Theodore M. Hesburgh, Speeches. He also discussed Father Sorin's Chronicles; Father Arthur Hope's Centennial History of Notre Dame; Father Moore's History of Notre Dame's academic development; Father Leo R. Ward's Autobiography, and Father Basile Moreau's Legacy.



After a lunch of chicken, pasta and soft-serve ice cream, the members got into cars for the afternoon tour. First stop was the replica of the Log Chapel and the historic Old College building (the oldest building on campus -1843). Father Brian Ching, rector at Old College, gave the group a tour of the interior of both buildings, a rare treat for visitors to Notre Dame. Then the group moved to the Presbytery and the Basilica. Father Tom Jones guided us through the presbytery, pointing out the room Father Sorin probably died in and the two walk-in safes that date back to the 1880's. Inside the basilica, Hugh O'Donne II pointed out various parts of the main altar's tabernacle that he had highlighted in his morning talk at Holy Cross College. The final part of the tour took place at the University Archives on the sixth floor of the Memorial Library. Kevin Cawley prepared a fine display of artifacts pertinent to the history of the Holy Cross congregations. The day ended with Mass at Holy Cross College. Father Ken Grabner presided and made several references to the members of the conference who attended. A supper of salmon, beef, and plenty of soft-serve ice cream followed. The Association's Executive Board met for an hour and a half in the elegant boardroom of the Vincent building. They joined the rest of the members for the *soiree* in Anselm lounge.

On Saturday morning the conference began with a breakfast of waffles, sausage and fruit at Siegfried dining hall. The group then moved to the Pfeil conference room for four more talks. Word of Sister Jeanne Finske's passing was announced to the conferees. Her many years as the archivist and member of the Association were recalled. The members began with morning prayer "Our Lady of Holy Cross."



The **sixth paper** was presented by Brother George Klawiter entitled, "*Jacques DuJarie and Amedee du Roscoat*." Born in the midst of the French Revolution in 1791, Amedee du Roscoat was the sixth of nine children of Count Casimir du Roscoat and Francoise de Kerbiquet. Amedee's father was in the Royal Army rising to the rank of second lieutenant. He had to flee into exile.

Amedee's two sisters, Cecile and Zoe, had importance to the history of Holy Cross. In 1818, Zoe joined the Sisters of Providence of Ruille founded by Jacques DuJarie. Soon thereafter, he made her the first superior of the sisters - Mother Madelaine. The General Archives contain fifteen letters between DuJarie and Amedee extending over the years 1822 to 1828. The first three of those letters concern Mother Madelaine's death from typhoid fever. DuJarie raises the possibility of Amedee becoming a priest which Mother Madelaine had wished. This was impossible given that Amedee was the oldest remaining son and had obligations to continue the family name and to maintain the family estate. DuJarie wanted Amedee's help in the matter of government approbation of the Brothers of St. Joseph. Of the 271 young men who joined the Brothers of St. Joseph under DuJarie's care, thirty-six took vows after the community moved to Le Mans under Basil Moreau's direction. Between the years 1822 to 1835, there were thirty-three certificates granted to the brothers to teach in small parish schools. But the approbation of the brothers had to wait for the meeting of the assembly. Cecile, his younger sister, had joined the Providence Sisters in 1824 but left in 1828. DuJarie writes to Amedee about Cecile's departure, but the relationship between the priest and the Roscoat family had "chilled." The letters reveal great warmth for Amedee on DuJarie's side but no sign of similar sentiments from Amedee.



Joseph Tobin gave his **second paper** on brother artists and the **seventh paper** of the conference, "*Brother Bernard Klim*." A wonderful powerpoint presentation on the metal sculptures accompanied this paper. Brother Bernard Adam Klim (1930-2015) became an orphan when he was only a couple of months old. His parents were immigrants from Poland to Hamtronic, Michigan. His father was an alcoholic and his mother died when he was only 2 months old.

The state took him and his brother away from their alcoholic father. Bernard was cross-eyed when he was



born and he suffered from dyslexia. He was able to complete grade school but went to work very young. He worked on a farm owned by the Sullivan family where he was nicknamed "Benny." Mrs. Sullivan's sister was a nun. She introduced him to the Holy Cross Brothers. They wrote him a deferment from serving in the Armed Service during World War II. Brother Flavian taught him mechanical skills. After taking his vows, Benny worked in Watertown, then Gilmour Academy. He wanted to serve in Brazil or India, but was instead sent to Rome. In 1969, Father Bill Hogan suggested that he make sculptures using iron rods and scrap metal. He visited scrap metal yards and markets. Soon he was producing his metal sculptures. In 1974 the Galleria San Marco exhibited his works. After twenty years as a brother, he began searching for other religious experiences. He was led to a Buddhist monastery. In 1985, he was given a sabbatical to Mount Baldy, California. In time he became a Buddhist master. In 1992, he finally was given a mission assignment in Uganda. There he built Stations of the Cross, a grotto, wood carvings, gatehouse and outdoor kitchens. In 2013, Bernard returned for medical tests which revealed he had cancer. During this time he built a Zen garden at Columba Hall. He kept his Buddhist practices which were a great support to him in his final months.



After a break for brownies the group reassembled for a lively paper by Brother Frank Ellis called "*The Western Quarter of Section 36.*" This is the property upon which Holy Cross College and Holy Cross Village stand. Frank gave an in-depth description of the Northwest Ordinance in 1787 which established six- mile by six- mile townships. The various treaties made with the Native Americans were based on these land divisions. For example, the 1821 Treaty of Chicago was built along the Indian trail (now Route 12) between Detroit and Chicago. The Indiana militia moved the Potawatomi Indians out of Kansas on the "Trail of Death." The first surveyor in 1829, William Brookfield, mapped the St. Joseph River, the lake and Juday Creek. Father Stephen Badin, the first priest ordained in the United States, bought about five hundred acres of land for the Potawatomi Mission. He left the land to Bishop Halandier. The bishop gave the land to the Holy Cross brothers for their school, St. Joseph Trade School. Squire Hiram Rush bought land on the south end of the property to build a wood carting mill. He mined marl to sell to the St. Joseph iron works of Mishawaka. Rush knew that the iron ore was running out. The lake was higher than today and the marshy land bred mosquitos and the diseases which they carried. He sent Brother Lawrence to negotiate. He wanted to sell the land for \$9000, but Father Sorin would only pay \$8000. Irish workers were dispatched by Father Sorin to tear down the dam. Squire Rush sold the property at Sorin's price. The first railroad built was the Chicago-Toledo line in 1871. The railroad paralleled the St. Joseph River. Later in 1903 a spur was added to bring in coal to the Notre Dame power plant. An interurban train was built with a railroad station just north of the Student infirmary. In 1945 the brothers and priests separated. The brothers took the property west of the Niles Road (the present 933). In 1951 the diocese paid \$1 million for 5.5 acres of land for St. Joseph high school. In 2012, the school moved to a new campus downtown where St. Joseph hospital stood. In 1964 the Provincial Administration building was built. In 1966 Holy Cross College was founded. In 1999 Holy Cross Village was started.



Lisa Loughran presented the **final paper** of the conference, "*The Novitiate Class of 1871.*" There were seven members which Novice Master Father Louis L'Etourneau welcomed to the novitiate the class of 1871. They were Francis Bigelow, James Edwards, Daniel Hudson, E. P. Schneider, Andrew Leitner, Dennis Tye and John Zahm.



Francis Bigelow was born in Lancaster, Ohio. A convert to Catholicism, he arrived at Notre Dame in 1856. He graduated with a bachelor's degree in 1862. He left to become a lawyer. He moved to New Brunswick, Canada where he was ordained a priest in 1873. He returned to Notre Dame and taught English and Rhetoric and was on the Law faculty. After four years he left Notre Dame. He served at St. Mary's Parish in Silver Cliff, Colorado. In 1875 he became seriously ill. He returned to his mother in Detroit and died five weeks later.

Jimmy Edwards left the novitiate because of illness. He was unable to be ordained because of illness. He was sick his whole life. He taught at Notre Dame. He built the LeMonniere library. He built the Catholic Archives of America and the Hall of Bishops. He retired in 1906 and died of a stroke in 1911.

Daniel Hudson was born December 12, 1849. He worked for a book company. On his way to the Trappist Monastery, New Melleray in Iowa, Father Gillen persuaded him to stop and visit Notre Dame in 1870. He made his novitiate in 1871 and was ordained in 1875. He became the editor of Ave Maria Press and served in this capacity for the next 30 years. He was known to be a brilliant preacher and a very spiritual priest and a great confessor. He died in 1934.

Andrew Leitner was born in Rottenburg, Germany, on November 13, 1848. He studied theology in Cincinnati before joining Holy Cross on March 20, 1871. He came to Notre Dame in 1870. After seven months he left Notre Dame for the diocese of Marquette and was ordained for the diocese and assigned assistant pastor at St. Joseph Parish. He served in Detroit parishes for the next six years. He transferred to the Archdiocese of Milwaukee. He was a brilliant preacher and published many widely read articles for German Catholic newspapers. He died on March 3, 1923.

Emmanuel Schneider was raised a Jew in Germany. He converted to Catholicism. He was sent to New Orleans to teach Latin and German. He went to work for the Episcopal Seminary. He developed problems at the seminary and was reassigned to a parish in Millersville, Minnesota. He ran into problems there and was nearly hanged by the parishioners. He became a Methodist circuit rider and was sent to Tombstone, Arizona. He left the priesthood and married. He tried to reenter the priesthood but was refused.

Dennis Tighe was born in County Sligow on August 1, 1849. He enrolled at Notre Dame in 1867. He graduated in 1870 and entered the novitiate. He was ordained in 1874 at the Jesuit College for the Diocese of Chicago. He remained a true Notre Dame man making numerous visits there over the next twenty-five years. He served in many parishes, particularly Holy Angels in 1880 in Hyde Park. He built a school in 1890 and a bigger church in 1896. He died from complications of an appendectomy a few months after his 25th anniversary in 1899.

John Zahm was the second of fourteen children. He was encouraged by Father Corby to join Holy Cross. He was ordained in 1875. He traveled with Sorin. He was honored by the pope as a scientist. In 1898 he was elected provincial. He was told to recant and redact his book *Evolution and Dogma*. He took over at Columbia University in Portland Oregon. He lost his reelection as provincial to his arch-rival Morrissey. He never returned to Notre Dame and instead moved to Washington, D.C., where he started Holy Cross College.

After lunch at Siegfried, the afternoon tour began at Midwest archives where archivist Brother Larry Stewart had assembled a wonderful display of photos, primary documents and memorabilia including bricks made by the brothers and rosaries collected by old Brother Damian. The group then moved on to Schubert Villa where they were able to see a dozen of Brother Bernie Klim's metal sculptures (which Joe Tobin spoke of in his morning paper.) The final stop for the tour was St. Mary's where Sister Jeanette introduced Sister Esther Black who took us on a tour of Loretto Chapel. She then took us back into an oratory built in Sorin's day to the specifications of the House of Loretto in Italy. Sister Linda Kors was on hand to help explain the artwork

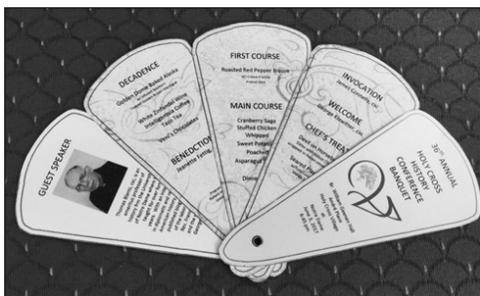


in the Augusta Hall Dining Room. Our final stop was the sisters' cemetery where we were able to visit the grave of Mother Angela, the first of the sisters to volunteer for Civil War nursing work.

A Vigil Mass was celebrated by the conference members in Our Lady of Holy Cross Chapel at Dujarie House. Then members gathered in Geenan Hall at Andre Place for the closing banquet. Brother Joseph and Chef Patrick arranged it so that each course was fifteen minutes long except for the entrée course which lasted a half hour. First we had a champagne toast. Then a small plate with a "devil-on-horseback" (chestnut wrapped in bacon) and a small cracker with fried plantain, tuna and mango sauce. The next course was roasted bell pepper soup with crème fraîche. The entrée was breast of chicken wrapped in fine stuffing with cranberries, fresh asparagus and whipped sweet potato. The dessert was baked Alaska in the shape of Notre Dame's iconic golden dome. Brother Joseph assisted in making the chocolate cake and spumoni ice cream. He guided the domes himself!

During coffee, members listened to the guest speaker, Father Thomas Blantz, CSC, from Notre Dame. He spoke of little known facts about the university, including the famous Gipper story, which Father Blantz demonstrated could not have happened as Rockne suggested it had. The evening ended with a business meeting during which voting approved new officers: president John Connelly, CSC; secretary Brother Richard Critz, CSC; executive committee members Sister Linda Kors, CSC, and Hugh O'Donnell. Brother Larry Stewart continues on as treasurer, and Sister Jean Goulet, CSC, and Father Chris Kuhn, CSC, continue as executive committee members. The conference ended the next morning after breakfast.

Special thanks go to Brother George Klawitter, CSC, president of the conference for his tireless efforts to provide an excellent 36th annual conference. Special thanks to Brother Joseph Fox, CSC, who provided a very delicious and memorable banquet.



SUSTAINING MEMBERS 2017-2018

Pere Mario Lachapelle, CSC
Provincial Superior
Province Canadienne
Montreal, Quebec, Canada

Br. Richard Critz, CSC
Archivist
Moreau Province
Austin, TX

Rev. John F. Denning, CSC
President
Stonehill College
North Easton, MA

Br. Chester Freil, CSC
Provincial Superior
Midwest Province
Notre Dame, IN

Sr. Doris Gagnon, CSC
and U.S. Regional Council
Sisters of Holy Cross
Manchester, NH

Sr Jean Goulet, CSC
and Regional Team
English Canadian Region
Ottawa, Ontario, Canada

Rev. Chris Kuhn, CSC
Archivist
United States Province
Notre Dame, IN

Sr. Ann Lacour, MSC
and the General Council,
Marianites of Holy Cross
Covington, LA

Br. Robert Lavelle, CSC
Former Head of the School
Gilmour Academy
Gates Mills, OH

Rev. James Lies, CSC
Vice President
Stonehill College
North Easton, MA

Office of Mission Engagement
and Church Affairs
University of Notre Dame,
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Dr. George E. Martin
President
St. Edward's University
Austin, TX

Dr. Janice Cervelli
President
Saint Mary's College
Notre Dame, IN

Sr. Kesta Occident, CSC
Animatrice Generale
Sisters of Holy Cross
Saint-Laurent, Quebec, Canada

Rev. Thomas O'Hara, CSC
Provincial Superior
United States Province
Notre Dame, IN

Rev. David Tyson, CSC
President
Holy Cross College
Notre Dame, IN

Rev. Mark Poorman, CSC
President
University of Portland
Portland, OR

Rev. John J. Ryan, CSC
President
King's College
Wilkes-Barre, PA

Br. Larry Stewart, CSC
Archivist
Midwest Province
Notre Dame, IN

Patricia Tennant
Principal
St. Francis High School
Mountain View, CA

Rev. Robert Epping, CSC
Superior General & Council
Rome, Italy

Sr. Veronique Wiedower, CSC
President
and Leadership Team
Sisters of the Holy Cross
Notre Dame, IN

Br. William Zaydak, CSC
Provincial Superior
Moreau Province
Austin, TX

Mr. Donald A. Ziliak
5135 Portland St.
Columbus, OH

Book Review

“The Early Men of Holy Cross”

Brother Donald Stabrowski, CSC

George Klawitter in *The Early Men of Holy Cross* provides eleven very readable and colorful stories about a disparate group of young men who were instrumental in the founding of the Holy Cross community both in France, Algeria, and especially the United States. Several of these individuals were originally Brothers of St. Joseph who would become members of the newly formed Congregation of Holy Cross in 1837 when Basil Moreau brought the Brothers of St. Joseph to join the Auxiliary Priests of Holy Cross in a combined religious community of brothers and priests. Ten of the men Klawitter writes about were brothers and one a priest (Alexis Granger). Whether in France, Algeria, or the United States, each of these men would exercise a special place in the development of a fledgling group of devoted men who would provide the very foundation for an eventual strong and impressive congregation that would spread into thirteen different countries by the 21st Century. Each of these men provide insight into the struggles and challenges they endured wherever they ministered in those early days to provide the rich history and characteristics that have made Holy Cross a very distinctive community of brothers and priests serving God.

In the early history of the what was to become the Congregation of Holy Cross, there were three distinctive periods contributing to what we know today as Holy Cross. The first period from 1820 until 1837 brought together a pious group of men who were known as the Brothers of St. Joseph under the direction of Father Jacques Dujarie. These men were not a religious community as we understand them today with an approved rule, and the members did not take vows. They annually made a promise to teach in rural areas desperately in need of catechetical instruction in the years after

the French Revolution. Each year at the end of the retreat given by Dujarie these men would make their promises, and not surprisingly as Klawitter points out, many did not choose to renew their promises even after a single year. Yet some did choose to continue their work, and in 1837 those remaining with the Brothers of St. Joseph joined Moreau's auxiliary priests and took the oath of fidelity and eventually vows in what would become the Congregation of Holy Cross instituting a second period in its development. In 1857, just twenty years later, Rome did recognize the men of Holy Cross as a Pontifical Religious Community of brothers and priests. Within four years after Moreau's assumed leadership, he would send men to Algeria (1840) and the United States (1841), and each of the groups who went to these places would contribute significantly to establishing the congregation beyond France.

Perhaps the most important decision Moreau made during his period of leadership was to send men to the United States. The six brothers and the single priest, Edward Sorin, arrived in Indiana in 1841, and this begins the third important period in the development of Holy Cross. For the next half century, Moreau and Sorin were major influences on shaping the congregation, and while the end result was very successful, the struggles between the two men in how they viewed the future of Holy Cross would eventually create two very distinctive communities, one in France and one in Indiana. In a sense, and not unusual with most religious communities that sent missions to the United States, Sorin became the American founder of Holy Cross. Another similar example of this would be the Sisters of Providence founded by Jacques Dujarie in France in 1804. However, it was under the leadership of Mother Theodore Guerin who came to Indiana just a few years before Holy Cross and would eventually be recognized as the American founder of the Sisters of Providence and eventually canonized a saint in the Church.

Klawitter's greatest contribution in offering these vignettes is that each of the individuals he writes of

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provides the reader with a very positive impression of the zeal and fortitude that these men had under sometimes very limited conditions. His chapters on Lawrence Menage, Francis Xavier Patois, Vincent Pieau and Alexis Granger in particular shed light on why the American Mission was so successful. These men, a carpenter, a farmer, a teacher and a young priest all contributed to this venture in ways that cannot be overestimated on the American frontier.

In looking back 175 years later, it appears that both Moreau and Sorin knew what type of personnel – and they had limited personnel – would be needed for a successful foundation. A general impression that Klawitter makes is that the brothers were overlooked once brought together with the priests. He gives the impression that these early men were masterful teachers who were not given the opportunities to develop their talents to the fullest. Unfortunately, the author appears to use the lens of the 20th and 21st centuries in assuming the vocation of a teaching brother. De LaSalle's brothers were the first congregation of teaching brothers founded about a century before Dujarie gathered the Brothers of St. Joseph together, and the vocation of a brother until De LaSalle was understood within the context of what would eventually be termed coadjutor brothers—men assisting priests in their work.

Francis Xavier and Lawrence were two very important contributors to the development of Holy Cross, and they were not teaching brothers. Vincent Pieau was by far the best educated and a recognized teacher among the initial group of six who came with Sorin in 1841. He was the eldest member of the group who Moreau obviously sent at great sacrifice to assure the success of the new foundation. Unfortunately, as Klawitter points out, "Brother Vincent never learned English." (p.115). This man who lived until 1890 spending almost a half century in the New World was obviously a very important individual in the development of Holy Cross. However, one can only imagine what

he might have done had he spoken English. Yet, because of these early men of Holy Cross so devoted to this new community and willing to sacrifice for its success, they managed to establish a very strong religious community in the United States.

One of the disappointments of the book is that the citations are too few and lacking in specific detail. More precise citations would be of great assist to someone interested in following up on some of the author's generalizations. Most likely the author was more intent on relaying an overall impression of each individual rather than providing documentation for further research. An example of not citing sources more fully would be the chapter on Vincent Pieau which is entitled "*Patriarch in America*". The title suggests perhaps more than it delivers as the chapter portrays Vincent as an individual who did not live up to the expectations Moreau had for him in the New World. For instance, between pages 106 and 109, the author refers to correspondence from Vincent which does not provide an image of a leader when compared to the actual influence of Francis Xavier or Lawrence who were major contributors to the building of Holy Cross in Northern Indiana. There are no citations for each of the letters, and the reader must accept the author's conclusions without actually seeing the documents. After reading this chapter, the reader is somewhat puzzled at the suggestion that Vincent was of the same importance to the American Mission as Sorin, Lawrence and Francis Xavier. Another example is the chapter on Alexis Granger which describes four situations or "crisis" in which Granger is involved with Sorin who was in conflict with Moreau. What follows for two pages (228-230) is a listing of those exchanges in a series of letters to various individuals involved in these incidents. However, the mention of letters to support the author's conclusions are again not specifically cited. Thus, the reader is left without the opportunity to check the sources for the author's conclusions.



My curiosity was stimulated by strong innuendo regarding certain individuals in these stories – the most obvious is Edward Sorin – who rarely gets credit for what we would consider today bold and zealous leadership. Others are Anselm, Gatian, and Theodulus who each had somewhat short lives in Holy Cross and do not leave a very positive impression on the reader. Youth, poor education, loneliness, and untimely death obviously were the reasons for their not remaining in Holy Cross. The author gives the impression, and perhaps rightly so, that they were all talented and gifted men who were originally thought to be the future of Holy Cross in the New World. However, with the exception of Sorin, Anselm, Gatian, and Theodulus, they may have been very talented individuals, but their influence was in no way as important to the development of Holy Cross as were the other early men of Holy Cross featured in the book. ■



Tour: view from window where Sorin died

Meetings of the HCHA Board

Holy Cross History Association Board Meeting June 2, 2017

Brother George Klawitter convened the meeting in a conference room at Vincent Hall, Holy Cross College, at 6:50 p.m. on Friday, June 2, 2017. Present were Brothers Klawitter and Stewart, CSC, Fathers Connelly and Kuhn, CSC, Sisters Linda Kors and Jean Goulet, CSC. Sister Clarita Bourque, MSC, is now living in a retirement facility in New Orleans and is resigning from the board. Present by invitation of the president were Brother Joseph Fox and Sister Jeanette Fettig, who had served on the Planning Committee for this conference. Father Connelly opened the meeting with a prayer.

Sister Jeanette asked the group's prayers for Sister Jeanne Finske, CSC, who is dying. Sister Jean had worked in the sisters' archives and was a faithful participant in Holy Cross history conferences in years past.

Father Connelly, secretary, read the minutes of the last board meeting from May 28, 2016. They were passed unanimously. Brother Klawitter then moved to strike from these minutes mention of Brother Frank Ellis and Sister Linda Kors, neither of whom had submitted written copies of their presentations at the 2016 conference at the time of the May board meeting.

Brother Stewart, treasurer, presented the treasurer's report, noting that the fiscal year for the Association is now January 1-December 31. Previously, the fiscal year began on July 1st and did not allow for an accurate account of expenses and income for the annual conference. On January 1, 2016, the Association's CD's, savings account and checking account had a balance of \$32,411.12. Income for 2016 was \$10,173.12 and expenses amounted to \$9,869.04. On December 31, 2016, the Association had a balance of \$32,715.01. Through April 30, 2017, individual membership dues, sustaining membership dues, 2017 conference registration fees and interest on the CDs and savings account amounted to \$7,010.06. Expenses during the same period amounted to \$322.80, exclusive of expenses for the 2017 conference. Forty-six people registered for the 2017 conference.

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It was observed that the large surplus in the Association's accounts suggested that our assets were not being used. Sponsoring interested students to attend conferences was offered as one use of funds. It was suggested that participation by people from overseas be encouraged by inviting them to come as guests of the Association, without paying the registration fee.

Brother Klawitter announced that he had secured agreement from members to serve in the following positions following approval at the business meeting on June 3, 2017.

<u>President in 2017-18</u>	Father. James Connelly, CSC
<u>Vice-President</u>	Sister Jean Goulet, CSC
<u>Secretary</u>	Brother Richard Critz, CSC
<u>Treasurer</u>	Brother Lawrence Stewart, CSC

Board of Directors, 2017-19

Sister Linda Kors, CSC, Father Christopher Kuhn, CSC. Sister Jean Goulet, CSC, continues until 2018; Mr. Hugh O'Donnell, until 2018 to fill out the term of Sister Clarita Bourque, MSC, who is now living in a retirement facility in New Orleans.

These nominations were unanimously approved.

Brother Lawrence Stewart declared that his responsibilities as Midwest Province archivist do not allow him to continue to fulfill the many tasks that he has taken on, e.g. putting out the newsletter, keeping up the list of presentations at the conferences, maintaining an index of the presentations, collecting membership dues, sending out a letter that dues were due, preparing announcements of the forthcoming conference and keeping account of registration for the conference.

Brother George Klawitter moved that Brother Lawrence should be relieved of the duties other than those of treasurer that he has taken on. The motion was unanimously approved. Brother George noted that it would be necessary for someone else to perform the tasks that Brother Lawrence was relinquishing and proposed that someone be hired at \$1,000 per year to serve as executive secretary. He will announce the search for someone to fill this position at the business meeting.

The meeting adjourned at 8:00 p.m.
Respectfully submitted,
James T. Connelly, CSC, secretary

**Business Meeting, Holy Cross History Association
Holy Cross College, Notre Dame, Indiana—June 3, 2017**

Brother George Klawitter, CSC, president of the Association in 2016-2017, called the meeting to order at 8:00 p.m., following a banquet for the forty-six conference participants in Geenan Hall at André Place, Notre Dame, Indiana.

The meeting began with a presentation by Father Thomas Blantz, CSC, on four incidents in Notre Dame history. Father Blantz is currently at work on a history of the University of Notre Dame.

Brother Lawrence Stewart, CSC, HCHA treasurer, presented the financial report. The Association currently has more than \$32,000 in reserves. Last year's conference in San Antonio cost approximately \$300 more than the total registration fees collected due to expenses for the boat ride on the last night. Brother Lawrence expressed his thanks to Brother William Dooling, CSC, and Mr. David Fitzgerald, San Antonio residents, for their invaluable help in putting on the San Antonio conference. He also expressed his appreciation to former treasurers, Sisters Kathryn Callahan, CSC, and Bernice Marie Hollenhorst, CSC, for their assistance in helping him to master the duties of treasurer.

Brother Klawitter announced the Board of Directors' nominees for office, all of whom have agreed to serve if elected.

<u>President</u>	Father James Connelly, CSC
<u>Vice-President</u>	open pending selection of site for 2019 conference; to be filled by election by the Board
<u>Secretary</u>	Brother Richard Critz, CSC
<u>Treasurer</u>	Brother Lawrence Stewart, CSC
<u>Board members</u>	Sister Linda Kors, CSC, and Father Christopher Kuhn, CSC for two years. Mr. Hugh O'Donnell for one year to fill an unexpired term of Sister Clarita Bourque, MSC. Sister Jean Goulet has one more year.

The members approved the slate of candidates, who were thereby elected.

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Brother Klawitter concluded the meeting by expressing thanks and appreciation to all of those who had played a part in putting on this conference, including the staff at Holy Cross College, the cooks and servers at André Place, the guides and drivers on the tours, those presenting papers and Brother Joseph Fox who organized the banquet.

The meeting ended at 9:10 p.m.
Respectfully submitted,
James T. Connelly, CSC, secretary

Board Meeting, Holy Cross History Association – July 6, 2017

Meeting convened at 1:00 p.m. at Corby Hall by Father Connelly. Present were Lawrence Stewart, Hugh O'Donnell, Christopher Kuhn, James Connelly and Linda Kors. Richard Critz and Jean Goulet sent regrets for their absence, because of distance and travel expense. There was a quorum, so business could be transacted.

The main item of business was to determine the date for the next conference. It was important to reconsider the dates announced by Brother George Klawitter at the HCHA business meeting on June 3, 2017, (March 2018 at Moreau Seminary, Notre Dame) for the next history conference. It was not a clear decision by some especially after the discussion at the conference where the results were not decisive. There was a vigorous discussion about selecting dates other than our traditional meeting time in June.

The following points were discussed:

- There has been enough dissatisfaction voiced by members to warrant changing the dates.
- The prospect of attracting many, if any, young CSC religious if we meet at Moreau Seminary was thought to be wishful thinking by some. Friday is a class day on campus for seminarians and women novices.
- Many regular members would not be able to attend in March.
- The Moreau building has lots of steps and rest rooms are not readily accessible from the gathering spaces.
- The possibility of severe winter weather was also mentioned.
- Some thought that the announcement was a suggestion.

- There may be a possibility to have the next conference at Holy Cross in June.

It was decided to circulate a consultation ballot via email among the members of the History Association. Brother Lawrence will send it today or tomorrow and a response will be due by the end of the week. The decision would be after the results from the ballot were received.

Another item considered at the meeting was revision of the HCHA website. Father Connelly presented a proposal based on the advice and assistance of Brother Richard Johnson. The Board approved an expenditure of up to \$1,000 to revise the website. Hugh O'Donnell and Father Connelly will work on this with Brother Richard and the local company that does his Midweek website.

The possibility of hiring Jane Pitz, a local resident known to most of us as the person who does the layout for Holy Cross History, as executive secretary for the HCHA was approved. She would take over many of the tasks that Brother Lawrence has been handling in recent years and can no longer do. Brother Lawrence will meet with Ms. Pitz about this to discuss duties and salary.

It was decided that it is important to have a vice-president serving on the Board who would be able to plan the next conference and be president for that conference year. Father Connelly proposed inviting Sister Jean Goulet to serve as vice-president in 2017-18 and organizing the 2019 history conference in Ottawa, Ontario, Canada, as president in 2018-19. This would allow HCHA members to learn something about confreres and consoeurs in Canada. The Board approved. Father Connelly will contact Sister Jean about this.

The meeting adjourned at 2:00 p.m.
Respectfully submitted
Linda Kors, CSC

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Faces at the conference