

# Holy Cross History

*U.S. Province*

*Archives, P.O. Box*

*568, Notre Dame,*

*IN 46556-0568*

## 39<sup>TH</sup> ANNUAL HOLY CROSS HISTORY CONFERENCE

*King's College, Wilkes-Barre, PA*

*June 4 – June 7, 2020*



*Views of King's College*



The Holy Cross History Association will hold its 39th annual conference at King's College in Wilkes Barre, Pennsylvania on the weekend of June 4th to June 7th, 2020. Registration will be on Thursday afternoon from 4:00 p.m. to 6:00 p.m. The conference will end on Sunday morning, June 7th, following breakfast. Father Thomas Looney, CSC, president, is the host for the conference assisted by vice-president Father James Connelly, CSC. The theme of the 2020 conference is "Ministry in Pennsylvania." King's College was the venue for our fifteenth conference in 1996.



## REGISTRATION FEES

**Complete:** \$225. includes presentations with all meals, socials, tour, banquet.

**Commuter:** no charge for presentations with no meals, nor banquet, nor tour.

**Banquet fee:** \$35. for Saturday evening.

## ACCOMMODATIONS

Our out-of-town participants will be housed at Holy Cross Hall. The session will start at 9:00 a.m., so the participants will have breakfast at the Student Commons .

## MASSES

On Friday, June 5th, Mass will be offered in the Chapel of Christ the King. On Saturday, June 6th, the Sunday Vigil Mass will be offered in the Chapel of Christ the King. Members of the local community will join us.

## BANQUET

The annual banquet will be held on Saturday, June 6th, in the Student Commons at King's College. It will have a separate fee of \$35, for those who wish to attend but did not pay the complete conference fee.

## TRANSPORTATION

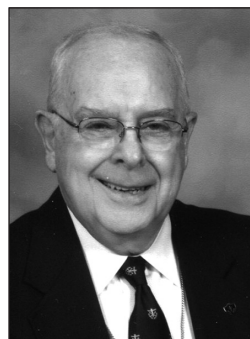
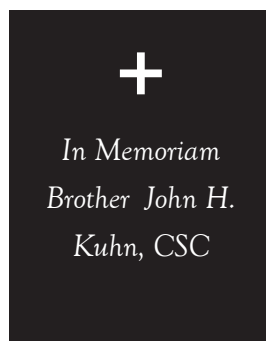
For those flying to the conference through the Scranton Regional airport, the ride to King's College is about 20 minutes. Local taxi service is available for the 12 -mile trip to King's. A shuttle bus will be provided. Please send your flight information to Father Tom Looney, ASAP so he can arrange pickup times.

## CALL FOR PAPERS

Anyone wishing to make a presentation at the 2020 Holy Cross History Conference should send a one page proposal by December 1, 2019, to conference organizer, Father Tom Looney, CSC, at TLooney@holycrossusa.org. or King's College, 190 N. Franklin St., Wilkes-Barre, PA 18701 USA. The theme of the 2020 conference is "Holy Cross Ministry in Pennsylvania." Proposals should provide the title of the presentation, a general summary, the basic sources to be used and necessary aids needed for presentation (PowerPoint projector, etc.) The local planning committee will examine all the proposals and make a selection by early January 2020.

**H**oly 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 /CAN \$6.75 per calendar year (January to December). Contact regarding membership: Treasurer, Brother Donald Stabrowski, CSC, Moreau Seminary, P.O. Box 668, Notre Dame, IN 46556-0668, D.Stabrowski@holycrossusa.

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.



Brother John Herbert Kuhn, CSC, age 89, died on June 11, 2019 at DuJaire House, Holy Cross Village at Notre Dame, Indiana. On June 20, 2019, his funeral Mass and burial took place at Our Lady of Holy Cross Chapel at Holy Cross Village at Notre Dame. He was born in Evansville, Indiana, on February 11, 1930. He was the son of John and Clara (Bohn) Kuhn. He attended St. Anthony's Elementary School. He graduated magna cum laude from Reitz Memorial High School in 1948.

He was influenced by many of the brothers to join Holy Cross and entered Sacred Heart Juniorate in Watertown Wisconsin, in June 1948. He began religious training at St. Joseph's Novitiate in Rolling Prairie, Indiana. He pronounced his first vows in August 1949. John was selected to begin college studies at Notre Dame for two years. He completed his studies at St. Edward's University in Austin, Texas, graduating with a B.A. degree in 1952.

John's first teaching assignment was at St. Edward High School in Lakewood, Ohio. In 1953, he was assigned to Holy Trinity High School to teach English and Art for the next 11 years. In 1964, he was assigned to his high school alma mater, as principal of Evansville Reitz Memorial High School, where he served capably for four years. At Bishop David High School in Louisville, Kentucky, he taught his favorite English and art classes for five years.

He began graduate studies at the Chicago Art Institute for two years. At the conclusion of graduate studies, he returned to join the faculty at Gilmour Academy in Gates Mills, Ohio teaching art classes. In 1978, he joined the faculty of Holy Cross Junior College at Notre Dame, to teach his popular English literature and art classes for the next 13 rewarding years.

He then spent a year in a spiritual renewal program at the Lebh Shoma House of Prayer in Sarita, Texas. The training he received there preceded a return to Notre Dame where he became the director of the Solitude of St. Joseph, a spiritual renewal program on campus. In 1992, he retired from full-time teaching to become the archivist for the Midwest Province for the next 13 years.

During his more than twenty-five years of living at Note Dame, Brother John enjoyed participating in fine arts, photography, calligraphy and painting. He took great pleasure in teaching the senior citizens in courses offered at the Forever Learning Institute in the South Bend / Mishawaka area. His art and music courses were among the most popular of his classes.

Brother John was one of the founders of the very successful Holy Cross History Association which offers research and study of historical documents about the Holy Cross religious family of sisters, brothers, priests and lay associates. He was an active member, serving on the Conference Planning Committee in 1991 and 1995.



## HOLY CROSS HISTORY ASSOCIATION WEBSITE

[www.holycrosshistory.com](http://www.holycrosshistory.com)

The Holy Cross History Association has a website containing information that may be of use to members and others. The website is available at [holycrosshistory.com](http://holycrosshistory.com). The menu lists the contents of the site as follows.

Page 1: Home: A brief history and mission statement of the Association.

Page 2: Next Conference: Information as to dates, location and registration.

Page 3: How to Join: Dues and membership application.

Page 4: Officers: List with photos (when available) of president, vice-president, secretary, treasurer and four members of the board of directors.

Page 5: Newsletter: Copies of the Association's semi-annual (spring and autumn) newsletter, Holy Cross History.

Page 6: Past Papers and Index: A list of all the papers presented at the annual conferences since 1982. Each paper can be downloaded from the list. The papers from the 2019 conference are being prepared for addition to the list. N.B., over the years several presenters did not submit a copy of their paper for inclusion in the list.

Page 7: Links: websites for other entities that might be of interest.



## The 38th Conference featured “Holy Cross Ministry in Canada and Beyond”

The 38th annual conference of the Holy Cross History Association was held at Maison de-la-Providence Retreat Center in Ottawa, Ontario on the weekend of May 30 to June 2, 2019. The theme of the conference was

“Holy Cross Ministry in Canada – and beyond.” There were 35 members of the History Association who attended the conference from all three branches of Holy Cross. Also participating in the conference were all the members of the

Canadian General Administration. Sister Jean Goulet, CSC, was the chairperson of the 38th conference. Our presentations took place in the Center’s conference room. Meals were served in the dining room of the Retreat Center. Our banquet was held in a banquet room at St. Joseph’s Oratory.

Sister Jean Goulet gave an introductory address to the members on Thursday evening following supper. Sister introduced the 4 congregations of Holy Cross who were participating in this year’s conference: the Sisters of Holy Cross in Canada, the Marianites, the Sisters of the Holy Cross, and the Brothers and Priests of Holy Cross. She also introduced the Generalate team of the Sisters of Holy Cross in Canada. She gave a brief history of the Holy Cross Sisters and their ministry in Canada, New England and Haiti, Peru, Africa, Chile, and Vietnam. She familiarized the group with the geography of the various apostolates of the Canadian Sisters. She then introduced our conference speakers. We enjoyed a social with wine and cheese and soft drinks.

The next morning following breakfast at 8:00 a.m., we began the conference with morning prayer at 9:00 a.m.. The first conference presentation was “*Les Soeurs de Sainte-Croix de l’Ouest Canadien, Fêtent Leur Centenaire en 2020.*” It was presented by **Sister Jeanne Wilfort, CSC**. Sister described the beginning of the

Western Missions of Holy Cross in the vast plains of northern Alberta. In 1912, the Oblate Fathers started missions in this land occupied by the American Indian nomads. They came to take care of the pioneers

and native people’s material and spiritual needs. From 1912 to 1920 they struggled to survive in in extremely demanding situations. They endured the mud, the mosquitos, the isolation, the monotony and isolation in the long severe winters. Parents wanted to educate their children. The Sisters of

Holy Cross were invited by Bishop Grouard to staff a school in the village of Falher. On November 9, 1920, five courageous Sisters, three from New England and two from Quebec arrived in Fahler after a very long train ride from the East.

In a very short time the sisters were asked to teach in other schools. They took over the boarding school in Donnelly. They set up boarding schools in Girouxville in 1942, Tangent in 1943, Guy in 1947, Jean-Cote in 1950 and Eaglesham in 1954. In 1956, the Sisters were sent to British Columbia, first to Moricetown. These Sisters worked to integrate First Nations’ children into the School at Smithers. In 1967 two sisters went to Calgary to teach catechetics in the diocese and lead groups of participants in the RCIA (Rite of Christian Initiation for Adults.) In 1968, three Sisters of Holy Cross went to Maillardville, British Columbia to teach school and catechism. Here the francophone Catholic community had struggled against unjust taxes imposed on Catholic schools for 40 years. The taxes were lifted after six years of intense negotiations. Also in 1968, four Sisters were missioned to Lac la Biche where they worked not only in faith education, but also nursing, social work and liturgical music. In 1970, Fort McMurray welcomed the sisters to teach their own school.

Living on the frontier, the sisters and their



Conference attendees





students had to endure many privations especially in the early days. They often did not have indoor plumbing, electricity, they drew their water from the river. Only in the 1950's, did the school bus replace the horse-drawn buggy. Since the schools were largely boarding schools, the sisters had to provide many extracurricular activities such as public speaking, sports events, scouts, vocation clubs, Catholic action, theatre, dance, musicals, summer camps. Sister Jeanne shared experiences of Sister Raymonde Maisonneuve from her days as a child in the sisters' school in Donnelly. A fire engulfed their school. The children were evacuated by metal chutes built for this purpose. They were housed by the local people until their parents were notified. Sister said the children were amazed to see their Sisters "out of uniform," then back on the job in no time.

**Sister Denise Desrochers, CSC**, gave the second conference paper, "*A History of the Bilingual Holy Cross Sisters in Ontario, Canada.*" The Holy Cross Sisters were the first English-speaking sisters in Ontario in 160 years. In 1610, the French sent 10,000 settlers to Canada. In 1760, over 100,000 English-speaking Loyalists fled the American colonies to join the French in Canada. Mother Mary of the Seven Dolours brought the Holy Cross Sisters to Canada, establishing the first Holy Cross School in Ontario, in Alexandria, Ontario. In 1885, the first French mission was established in LaFontaine. There were six Sisters and one hundred fifty students. They served French farmers and fishermen, especially their children. The English-speaking population increased with the coming of the Scottish immigrants in the late 1700's.

By 1902, it was decided to create three canonical provinces: the English-speaking sisters were called the St. Joseph Province, Our Lady of Seven Dolours Province for the French-speaking sisters and the Sacred Heart Province of the New England States. The French-speaking sisters were dedicated to preserving their students' French language and Catholic religion. Starting in 1909, they began to teach boys and girls together. In 1909, a Francophone parish, Sacred Heart, was established in Alexandria, Ontario. In 1912, the Conservative government in Ontario shut down Francophone schools in order to assimilate the

French minority population. The French fought back and in 1913 the legislation was amended, permitting the limited teaching of French in the schools. Between the years 1917 to 1928, permission could be granted to teach 1 hour of French per day. The sisters set up a bilingual living situation in 1925. Parallel classes were set up for both sisters' cultures. In 1953, the sisters built a new building for a Francophone girls' school. The Ontario government finally caught up to the sisters. It recognized French as a legitimate language of the Province in 1968.

In 1957, due to rapid growth of their houses, the bilingual sisters decided to create their own province. Our Lady of Lourdes Province was created. Approximately, 124 Franco-Ontarian sisters formed this new province. The English-Canadian sisters retained about the same number of sisters. The Franco-Ontarian sisters tried to defend their language and their rights. The Francophone sisters chose to help the French minority to protect their culture. But the Our Lady of Lourdes Province lasted only thirty years. In 1966, change was sweeping across Ontario and Canada. Private schools began to decline dramatically (from fifty-four to thirty-two.) The religious communities were facing expensive costs to run a private school. Vocations also had dropped significantly. By 1997, there were four houses and approximately thirty sisters in Our of Lady of Lourdes Province. The bi-lingual sisters decided to cease their autonomous province in 1998. Instead twenty-eight joined the Quebec region, three rejoined the Anglophone area and three joined the Western region.

A Board Meeting took place at 11:30 a.m. (See the Minutes in this issue.) Lunch followed at 12:00.

**Sister Kesta Occident, CSC**, presented the third paper of the conference entitled, "*Soeurs de Sainte-Croix Region d'Haiti.*" Sister Kesta was introduced as a longtime Holy Cross Sister of Haiti. She was the former Superior General of the branch of Canadian Sisters in Haiti. The history of the Holy Cross Sisters of Haiti began in 1944 with Father Cousineau's request of the Holy Cross Sisters of Canada that they send sisters to Haiti. In World War II, Holy Cross Sisters were on their way to Bangladesh, but were instead imprisoned



by the Japanese. Mother M. Maximilien, the Superior General of the Sisters, promised that if the sisters were released, she would send sisters to Haiti. When the sisters were released from the prison camp in 1945, she sent Sisters to Haiti. The sisters were welcomed by the President of Haiti and the Minister of Education. A house for the sisters was prepared at Borgne in the north of Haiti. The sisters came to evangelize the people of Haiti. Evangelization meant friendship and sharing in the lives of the Haitian people in addition to providing them with education.

By 1953, the sisters had established a school in Borgne. In 1958, they founded LeCollege Regina Assumpta in Cap-Haitien. A hospital was set up in the capital Port-au-Prince in 1961. In 1968 a Vocational School in Milot was founded in collaboration with the Holy Cross Brothers. Another hospital was set up in Thibeau in 1972, and primary schools were started in 1972, Sainte-Croix in Thibeau and Immaculee-Conception Milot in 1985. Many of the schools evolved offering a broader curriculum. The Vocational School provided classes on agriculture, sewing, and industry. The hospitals added new specializations such as a maternity hospital in Port-au-Prince. There was also an orphanage started in Petite-Anse in 1986. The sisters also worked in parishes across the country catechizing and educating the young, assisting in the liturgy and engaging in ecumenical work.

Two sisters who had their formation in St. Laurent (Junie Prophete and S. Zita Ruben) started a novitiate for Haitian Sisters in Petion-Ville in 1967. By 1984, Haiti had become a vice-province of the Holy Cross Sisters of Canada. In 1990, Haitian Sisters of Holy Cross assumed leadership in their vice-province (Sister Rejeanne Charest for Cohesion, Sister Zita Ruben-Charles for Formation, Sister Denise Labell and Sister Maureen Fuelkell for Finances and Sister Kesta Occident for Mission and Regional Representative.)

**Sister Andree Bessette, CSC**, presented the fourth conference paper, "*Soeur Adrienne Milotte, CSC: une pionniere.*" Sister Adrienne was a pianist, and

author of three piano programs and a music teacher for sixty years. She was a true pioneer, founding the music teaching college of St. Laurent. She was born on January 12, 1911, to Albert Milotte and Bernadette Gauthier. Her uncle was Father Adrien who baptized her and was her godfather. Her mother died when she was seven years old, giving birth to her little sister. Her grandmother sent her to convent school to study piano. Her father remarried when she was 9 years old. She missed her Grandmother. When her half-brother appears, she took care of him like a brother. Under her uncle's influence, she attended the convent school at St. Laurent, where she earned a license to teach piano. She taught piano for ten years, then she taught music history. She earned money for the poor, soldiers and Indians. She got a diploma from Laval in 1943.

She studied Gregorian Chant at St. Benoit de lac, Quebec, in 1953. She was assigned to the parish of St. Benoit in 1953 where she organized a huge choir of 1245 students to sing Gregorian Chant and polyphony. (Sister Andree was in this choir.) In 1955, she went to Solemne, France to study Gregorian Chant. In LeMans France, they attended the recognition of Father Moreau's remains and blessing of the motherhouse. She met two Sisters of the Holy Cross and they sang at Padre Pio's Masses. In 1956, Sister Adrienne worked with Hungarian refugees, teaching them English. She also worked with the music of the Russian Orthodox liturgy. During this time, her friend sent her a harp. She immediately took classes and mastered the harp. In 1959, the Superior General asked Adrienne to set up a Mission Center at the Generalate with a chapel, museum and classrooms. She sent Sister Adrienne to the Mission in Bangladesh where she taught Gregorian Chant. Later at the Bhutan Mission, Sister Adrienne set up a school of music. She wrote a book in 1964 entitled "*Wind from the West*" about her cross-cultural experiences.

In 1966, Sister Adrienne took over the music school at the Basile Moreau College in St. Laurent. The Province of Quebec took over the college, so sister's



world-wide collection of artifacts was packed up and moved out. She took over the old scholasticate of the Holy Cross Fathers. She set up a music school with thirty music studios, a music library, with fifty pianos, six organs and one harp. In 1969, The Ministry of Music Education approved the move and set up the Cegep. For the first two years, only classical music was taught. In 1968 Sister began to teach a course on Jazz music—the first offered in Quebec. In 1970, she traveled to Moscow to attend a conference of music. In 1979, she started programs for the Vietnamese boat people. Sister Adrienne worked for refugees for over thirty years. She built Heritage Hall of Holy Cross. In 2018 on the 50th anniversary of the opening of the Cegep in St. Laurent the director of the department of music unveiled a plaque commemorating the memory of Sister Adrienne Milotte, CSC.

At 4:00 p.m., we celebrated the Eucharist in the Retreat Center's chapel. Supper followed at 5:00 p.m.

**Father Richard Renshaw** gave the fifth paper of the conference, "*Efforts to Promote Social Justice in English Canada (1947-2017)*". The story of Holy Cross' English Canadian involvement in social justice begins in the 1940's. At that time, the English-speaking members of Holy Cross in Canada were part of the French Canadian Province. Most of them were from the Maritime Provinces, especially New Brunswick. Although they did their formation in Montreal, Quebec, the public language of Montreal was English, and French was looked down upon. The small minority of English-speaking priests in a largely Francophone Province had little chance of exercising any initiative even though they were appreciated. As a result, the English-speaking remained largely located in New Brunswick, in Acadian territory. New

Brunswick was and still is divided between Acadian and English (British Loyalist) territories. Nevertheless, the Acadians got along very well with the Holy Cross English-speaking priests.

The move to form an English Canadian Holy Cross group (1943) opened the door for the English-speaking Maritimers to consider what could

be done in social justice, not only in the Maritimes, but further to the West, particularly in Ontario. Parishes were undertaken in Montreal and Halifax. The group continued to teach English-language students at the College in Memramcook, NB, eventually the University of Moncton. This led to the EC Province setting up the campus of St. Thomas University in Fredericton in the 1960's. This University prepares future teachers and social workers for New Brunswick. In 1964, Quebec's Francophone majority began to gain more autonomy for its French language and culture. The English were dethroned from their political

and economic power. Holy Cross was caught up in this important social justice issue.

Before 1970, the "option for the poor" which has come to symbolize the work for social justice in the Church was not necessarily understood or even well received. In 1947, the English Canadians' Vice-Province (EC) took over Notre Dame College School (NDCS) in Welland, a small city near the eastern end of the Niagra Peninsula. Welland was an industrial city with a large Francophone presence (30%- mostly from Quebec) and with immigrants from post-war Europe. As educators in the faith, Holy Cross helped second generation refugees and immigrants to become integrated into the Canadian Church and society. In 1970, the work for justice education became part of the curriculum at NDCS. The Pilgrimage March, which was to raise consciousness of conditions in



Father Claude Grou & Moreau memorial stone

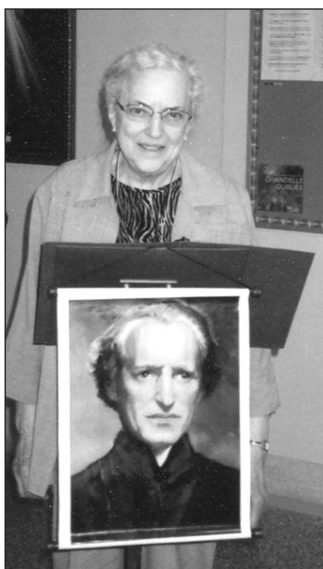




the “third world,” was started at NDCS. After forty-three years, it raised more than three million dollars for projects throughout the world. It became the model for similar Pilgrimage Marches at Holy Cross Secondary School and Lakeshore Catholic School. Other social justice projects by EC members benefited Holy Cross sisters in Caribbean Islands such as Haiti and Dominica.

Parishes staffed by Holy Cross priests, such as St. Kevin (Welland) supported Development and Peace, Citizens for Public Justice and Project Ploughshares. All EC parishes work with the poor, have food banks, participate in anti-poverty groups and sponsor refugees. In Toronto, a small group of Holy Cross priests rented a house in a poor neighborhood. They sponsored a series of neighborhood activities with the local parish, school and community center. St. Anne’s Parish, whose pastor was Andrew Morasse, made a particular effort to welcome and integrate the immigrant community, and later the gay community. Recently, young religious from India are pastors at St. Ann, Holy Name and St. Joseph Parishes. They serve recent immigrants from the Philippines, Viet Nam and mainland China. Many are poor and need the food bank.

The English-Canadians contributed significantly to the development of Holy Cross in India working under the leadership of the French-Canadians. This was largely work with very marginalized people: the indigenous, handicapped and low-caste workers. Father Al Mahoney worked in Chiapis, Mexico, Peru, Brazil, for twenty-five years. He was asked to be the co-ordinator of Holy Cross men’s Justice and Peace ministry. In the city of Fredericton, New Brunswick, Frank Wagner and Richard Renshaw initiated a summer hostel for youth. They also had programs to serve street people and transients in Fredericton. Father Richard Renshaw served in Peru for fifteen years, 1980-1995. He returned to Canada. He joined the Canadian



Andree Bessette

Religious Conference in 1995. He edited their Newsletter, and later became the social justice coordinator. He has been Assistant Executive Secretary of CCODP (Canadian Catholic Organization for Development and Peace.)

A social of wine and cheese ended the first day of the conference.

Following breakfast on Saturday morning, and Morning Prayer, **Father Jim Connelly** gave the sixth paper, “*The Great Exodus.*” In December 1961, Superior General, Father Christopher O’Toole reported the statistics on the Congregation. There was a total of three thousand sixty-one priests and brothers ~ the largest in the history of the Congregation. This was due to the large classes of novices in all the provinces of North America. The nine jurisdictions of the United States and Canada accounted for ninety-eight percent of the Congregation’s members. This allowed the North American provinces to undertake new ministries at home and to open new ministries overseas in Latin American, Haiti, Africa, Italy and India. These statistics gave the impression that the congregation was entering a period of an ever growing congregation and expansion beyond North America. This did not happen.

Shortly after the Vatican II Council ended in December 1965, a sharp decline in the number of novices began. After the 1968 general chapter, there began an unprecedented withdrawal of brothers and priests. Between 1968 and 1974, three hundred twenty-four brothers and priests had left the congregation. By 1985, the number of men who had left rose to five hundred forty-three. There was the usual attrition of members dying, but the decline in the number entering the congregation plummeted to unprecedented levels. By 1985, the decline in the number of members leaving had slowed down to sixty-four from 1980-1985. By 1985, the number of novices hemorrhaging had stopped. But it had declined by 35%, from three thousand fifty-eight in 1965 to 1,989 in 1985. The



community continued to become smaller and older as deaths outnumbered new members joining. The losses were heavier in the brothers' society than in the priests' society.

Father Connelly addressed the question, why did this exodus occur? He did not blame the Vatican II Council. Instead he cited the reflections of the Superior General (1974-1980), Father Tom Barrosse. The causes of the exodus, according to Father Barrosse were many and varied from person to person. There was the loss of a sense of community, a shared apostolate, a common prayer life, communication of shared values and wearing of the habit. The relationship between priests and brothers had eroded and the collaboration of equal societies eluded many. There were societal changes in the 1960 and 1970's that helped to erode religious values. Affluent consumerism ended the vow of poverty for many. The growth of eroticism in culture damaged the vow of celibacy for some. Authority was changing, sometimes it was hard to find the superior. This undermined the vow of obedience. Since 1965 there has been a shift in the congregation's population. In 1962, 98% of the two thousand two-hundred eighty-three congregation Holy Cross religious in final vows belonged to the North American provinces. By 1998, 89% of the one thousand four-hundred ninety-one men in final vows belonged to North American provinces. By 2015, only 58% of the one thousand one-hundred forty-two Holy Cross priests and brothers belonged to the North American provinces.

The seventh and final paper was written by **Brother Philip Smith, CSC**, and read by Father Chris Kuhn, CSC. It was entitled, "*St. Columbkille School, Chicago, Illinois, 1886-1897.*" Edward Hoban attended St. Columbkille School in his hometown of Chicago from 1892-1896. He deeply admired his teachers, the Holy Cross brothers who staffed St. Columbkille School. He was certainly one of the outstanding alumni of St. Columbkille School. Edward Hoban became Cleveland's bishop from 1945 to 1966. As bishop, he asked the Brothers of Holy Cross to operate three diocesan schools, Gilmour Academy in

Gates Mills, OH (1946) St. Edward's High School in Lakewood, OH (1949), and Archbishop Hoban High school in Akron, OH (1953.)

Brother Phil's paper focused on those brothers who were the early educators at St. Columbkille from 1886-1897. They were invited to assume the leadership of the school by the pastor, Father Thomas Burke. Initially the school was for girls and staffed by the Daughters of St. Vincent. In 1888 a boys' division was staffed by the Brothers of Holy Cross. Brothers Marcellus Kelly, Edward Hoban's favorite teacher, had taught at the University of Notre Dame, Holy Trinity in Chicago, New Orleans and then at St. Columbkille for one year 1894-1895. Even though he was at the school only one year, he made a great impression on seventeen year old Edward. The school had six hundred forty students, with the brothers teaching a class of seventy to seventy-two students. In addition to the founding principal, Brother Urban McKeon, there were six: Brothers Tobias, Theodore, Amandus, Anselm, Francis Assisi and Bertram.

Brother Phil quotes a 1886 Notre Dame Scholastic article (probably written by Father William Corby, the provincial who visited the school.) The building stood at the corner of Paulina street and Indiana Street. It was a mission of St. Patrick's parish. He reports the "the house is in good order, pastor (Father Thomas Burke) will be pleased." The building was heated by steam or hot air. It was well ventilated with fresh air in every room. The classrooms were large and well lighted by the six windows. The classrooms could accommodate the seventy students and a teacher's desk.

Brother Phil provides a biography and the curriculum vitae of the brothers who staffed St. Columbkille. There was a total of twenty-five brothers who staffed St. Columbkille from 1886-1897. There were three directors (Brothers Urban, Gabriel and Marcellinus.) There were eleven other brothers who served at St. Columbkille who died in the congregation. The remaining eleven brothers who served at the school left either immediately after their novitiate year or the following year, all would leave the



community by 1898. There is no reliable evidence of why the brothers withdrew from the school at the end of the 1896-1897 school year. The Sisters of Providence replaced the brothers in the boys division.

Members went to lunch. The bus, which had been contracted to take us to the Oratory, did not show up at 1:30 p.m. Instead, members used their own cars to drive the two and one-half hours from Ottawa to Montreal. They arrived in time to participate in the 4:30 p.m. Mass in the Crypt of St. Joseph's Oratory. The presider was Father Tom from the Holy Cross Province of South India. We had a photo session on the balcony of the Oratory with a magnificent view of Montreal. Our group then moved to a beautiful banquet room in the Oratory. We had an excellent roast beef dinner with local wines.

Father Claude Grou, the Rector of the Oratory and former Superior General of the Congregation gave a talk on the changing mission of Holy Cross at the Oratory to welcome with compassion, meet God, provide sanctuary, and ask the question "where does

it hurt?" He talked about the addition to the staff of Holy Cross religious from Haiti, India, Bangladesh and the United States. He discussed the ministry of Holy Cross to the many different kinds of people who flocked to the Oratory. After the talk and conversation, Father Grou took us upstairs to the Basilica. We went to a room off the sanctuary to see a huge memorial stone of Father Moreau, which, Father Grou told us, was brought over from LeMans, France, in the early twentieth century. It was about 7:30 p.m. when we began to drive back to Ottawa. Arriving about 10:00 p.m., we retired after a very busy day.

After breakfast, most of the members made their way by highway or airport back to their homes. The three Marionites and I spent Sunday sightseeing the National Gallery of Art and the Ottawa Cathedral. That afternoon, we visited Sister Jean Goulet and her community and shared supper. On Monday morning, I toured the Canadian War Museum and First Nations Museum in Ottawa. After lunch, Sister Jean drove me to Ottawa's airport.



*Denise Desrocher, Andree Bessette, Jeanne Wilfort*



## MORE PHOTOS FROM THE CONFERENCE



Standing: Joe Walsh, John Young  
Sitting: Richard Critz, Jim Connelly, Jeane Goulet, Mariene Bosch



Sizanne, Catherine, Andre Bessette, Claude Grou



Bill Blum, Gretchen, Joan, Associate



Standing: Tom Looney, Denise Desrocher  
Sitting: Larry Lussier, Associate, Associate



Kesta Occident, Jean Goulet







## Minutes of the Meeting of the Board May 31, 2019

The board met at Maison-de-la-Providence Retreat Centre, Ottawa, Canada.

Members present were: Sister Jean Goulet [*president*], Father Tom Looney [*vice-president*], Sister Linda Kors, Father Chris Kuhn, Father James Connelly, Brother Richard Critz [*secretary*]. Brother Donald Stabrowski [*treasurer*] was unable to attend.

Sister Jean called the meeting to order at 11:30 a.m. with prayers of thanksgiving for safe arrivals, excellent attendance and a good start to the conference.

First the structure of the HCHA Board was explained. Besides the four officers, four directors serve on the board. Terms are staggered. Our current officers are: Jean, *president*, Tom, *VP*, Richard, *secretary*, Don, *treasurer*.

Jean served as VP 2017-2018 and as president 2018-2019, and her term is ending. Tom is serving as VP 2018-2019 and as president 2019-2020. Richard served as secretary 2017-2019, and his term is expiring. Donald served the remainder of Larry Stewart's 2017-2019 term.

The four directors are: Chris Kuhn, serving 2017-2019. Marion Casey, serving 2017-2019, declining to renew as a director. Linda Kors, serving 2018-2020. Jim Connelly, serving 2018-2020.

After discussion, the members of the board voted unanimously to present the following board nominations for election by the members of the conference:

- VP 2019-2020, and President 2020-2021, Jim Connelly
- Secretary 2019-2021, Richard Critz
- Treasurer 2019-2021, Donald Stabrowski
- Director 2019-2021, Chris Kuhn
- Director 2019-2021, Jean Goulet

Filling out the board for 2019-2020, Tom Looney will serve as president, and Linda Kors as a director. The fourth director position still remains open.

On behalf of the treasurer, Jim presented the financial report for review by the board. Funds have accumulated over the years, thanks to generous support, especially from sustaining members. It was proposed that funds be expended to publish past papers with common topics. For example, there are three papers regarding Holy Cross members being held as prisoners of war in the Philippines during WWII. Other topics: Marianites in France during the German occupation; Holy Cross Priests, Brothers and Sisters arriving in Bangladesh.

Ave Maria Press estimates that it would cost about \$2,000 to publish 300-400 booklets that could be mailed out and placed in libraries. Producing a collection as an e-book would cost about \$50. After discussion, the board

voted unanimously to make up to \$3,000 available for the WWII POW project.

Also discussed was the possibility of offering partial scholarships to assist with travel to Holy Cross History Conferences. Richard will write a proposal for the board to consider.

In 2020, the 39th Holy Cross History Conference will be hosted by Tom Looney at King's College, Wilkes-Barre, PA. For 2021, it is anticipated that the conference will be held at the University of Notre Dame.

July 15, 2020 marks the 200th anniversary of the founding of the Brothers of St. Joseph by Rev. Jacques-Francois Dujarie in Ruillé, France. It is hoped that this occasion will generate papers and interest in the 40th Holy Cross History Conference.

A list of members of the HCHA was distributed to the board. Efforts are underway to update the list.

Chris Kuhn was recognized by the board for his consistently excellent work as the editor and principal writer of the newsletters of the Holy Cross History Association. His writings include information about registration for annual conferences, tributes to persons who have had significant roles in the Association, and comprehensive accounts of the presentations at the conferences. This work is done quietly and expertly behind the scenes. The board gave special thanks to Chris for this important work he does on behalf of the Association.

In appreciation of the dedicated work of Brother Lawrence Stewart over many years as the treasurer, a host, planner, facilitator, and a major proponent of the Holy Cross History Association, the Board voted unanimously to nominate him for election as a Life Time Member of the Association.

Jean raised the possibility of having an evaluation of the conference and offered to explore ways to do this.

Interim actions of the board during this past year, for the record in the minutes of the Association:

- Donald Stabrowski was elected treasurer in a process by email initiated November 3, 2018, replacing Larry Stewart who resigned for health reasons.
- Thomas Looney was elected vice-president in a process by email initiated March 12, 2019, replacing Dan Issing who resigned due to other obligations.

The meeting was adjourned at 12:23 pm by Jean.

Respectfully submitted,  
Brother Richard Critz



## Minutes of the Business Meeting June 1, 2019

Sister Jean Goulet, president, called the brief business meeting to order at 6:50 p.m. as the conference participants were enjoying dessert at a banquet in the Salle Pichette of the Oratory of St. Joseph, Montreal, Canada.

Jean welcomed all present and thanked the local Holy Cross community for hosting the banquet and the chef for preparing it. Jean then explained that during the year, Tom Looney had taken Dan Issing's place as president since Dan had other commitments, and Donald Stabrowski had filled out Larry Stewart's term as treasurer when health issues forced Larry to resign.

Jean then presented the following nominees for election to the Board:

**Jim Connelly** for Vice-President 2019-2020  
and President 2020-2021

**Richard Critz** for Secretary 2019-2021

**Donald Stabrowski** for Treasurer 2019-2021

**Chris Kuhn** for Director 2019-2021

**Jean Goulet** for Director 2019-2021

The slate was unanimously approved by the assembled members.

With gratitude, Jean recounted the many years of dedicated service Brother Larry Stewart has given to the Holy Cross History Association, not only as treasurer, but as a planner and host of many conferences, and as an archivist and an avid promoter of interest in Holy Cross history and events. Jean introduced a resolution that the Holy Cross History Association award Larry Stewart life time membership in the Association, which is the highest honor the History Association can bestow. The resolution was met with resounding approval.

Jean then shared the Board's recognition of Father Chris Kuhn in his role as editor and main writer of the newsletter for the Association. The newsletter is our major instrument for communicating conference information, registration and proceedings, and recognizing the historians and benefactors whose contributions sustain the

Association. Chris handles all this beautifully in an engaging and professional manner. The members applauded this overdue recognition.

Jean reported on the Board's decision to publish a collection of past papers on WWII POWs. This may launch a series of publications of papers grouped around common topics.

Jean announced that next year's conference will be held at King's College, Wilkes-Barre, PA, and at the University of Notre Dame the following year.

Jean thanked the members for their support during the conference and leading up to it. Everyone she asked for help readily offered their assistance, and she found that experience exhilarating. She made special mention of Sisters Barbara, Catherine, Sizanne and Gwen, who provided much support in the background.

Receiving the baton from Jean, Father Tom Looney noted that this was the first conference he had attended, but that Jean was a model to follow for success. He invited all to attend the 40th Conference of the History Association at King's College, easy to get to in the "*Valley with a Heart*," the home of the sons of coal miners.

Among comments offered by members at the meeting:

- This conference was so good we ought to have it in Ottawa again.
- Moreau's gift to the Church (priests, sisters and brothers in one family) was felt at this happening throughout the weekend • the same values, same *esprit de corps*.
- It would be good if we could have a longer experience together, perhaps a retreat for priests, sisters, brothers and associates.
- July 15, 2020 is the two hundredth anniversary of the founding of the Brothers of St. Joseph. This should be a major focus of next year's conference.

The meeting adjourned at 7:20 p.m.

Respectfully submitted,  
Brother Richard Critz, CSC – Secretary  
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