

Holy Cross History

101 Bertrand Hall

Saint Mary's

Notre Dame

Indiana 46556

38TH ANNUAL HOLY CROSS HISTORY CONFERENCE

Maison-de-la-Providence Retreat Center

Ottawa, Ontario

May 30 – June 2, 2019



Maison-de-la-Providence Retreat Center

The Holy Cross History Association will hold its 38th annual conference at Providence Retreat Center in Ottawa, Ontario, on the weekend of May 30 to June 2, 2019. Registration will be in Providence Retreat Center on Thursday afternoon from 4:00 p.m. to 6:00 p.m.. The conference will end on Sunday morning after breakfast on June 2nd. Sister Jean Goulet, CSC, president, is the host for the conference assisted by vice-president, Father Daniel Issing, CSC. The theme of the 2019 conference is “Holy Cross Ministry in Canada.”

Most of the presentations will take place at Maison-de-la-Providence Retreat Center. There will be tables and chairs for the conference participants. A round trip bus ride to the Oratory of St. Joseph is being explored since the trip would be only 2 hours. Participants would attend Mass there, perhaps followed by a meal with the CSC community. During the drive, papers could be presented on the bus. This has been done in the past and requires a good public address system and possibly some type of video capability.



REGISTRATION FEES

Complete: \$228.00 includes presentations with all meals, socials, banquet

Banquet fee: \$35.00 (for Saturday evening)

Bus Fee: for the trip from Ottawa to the Oratory in Montreal (to be determined)

ACCOMMODATIONS

Sister Jean described the location for the conference, Maison-de-la-Providence, as a retreat house that has seventy-two private rooms, an elevator, large conference room, kitchen and dining room. It is run by the Sisters of Charity of Ottawa, known as the Grey Nuns. The fact that all participants could be accommodated in the same residence presents more opportunities for sharing with each other.

TOUR

Given the two-hour drive between Ottawa and Montreal, there will be an opportunity to schedule a round trip bus ride to the Oratory of St. Joseph. Participants would attend Mass there, perhaps followed by a meal with the CSC community. During the drive, papers could be presented on the bus. This has been done in the past and requires a good public address system and possibly some type of video capability. The cost of the bus is yet to be determined.

MASSES

The Mass on Friday will be celebrated in the chapel at the Retreat Center. The time is to be determined. The Mass on Saturday will be celebrated at St. Joseph's Oratory. The time and place is to be determined.

BANQUET

The Annual Banquet will be held on Saturday, June 1st, at the Maison-de-la-Providence Retreat Center. It will have a separate fee of \$35.00 for those who wish to attend but did not pay the complete conference fee.

TRANSPORTATION

Transportation to Ottawa might be a challenge, but in the past, interested persons have made it to San Antonio, Texas and Montreal, Canada. As a way to reduce travel costs, possibilities of traveling to Ottawa by bus will be explored.

← CALL FOR PAPERS →

Anyone wishing to make a presentation at the 2019 Holy Cross History Conference should send a one-page proposal by December 1, 2018 to Sister Jean Goulet, President of the Holy Cross History Conference. Sister Jean Goulet, CSC, 1879 Lenester Ave. Ottawa, ON K2A-4G4 Email submissions are encouraged: Sister Jean's email address is m.j.goulet@sympatico.ca

The theme of the 2019 conference is "Holy Cross in Canada." Proposals should indicate the topic of the presentation, offer a general summary of how it will be treated, note the basic sources to be used and mention anything significant about the manner of presentation (e.g., need for PowerPoint projector, etc.) Completed papers must be submitted by January 15, 2019. Decisions on presentations will be made by the 2019 conference committee by February 15, 2019.

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 Bernice Marie
Hollenhorst, CSC



Bernice was born to Josephine and John Hollenhorst on September 15, 1929. She grew up in St. Cloud, Minnesota. She said of herself, “I came from a wonderful family of 10 children—five boys and five girls.” The last three children were girls, Bernice, Elaine and Edith, who shared a special bond.

When Bernice came to Saint Mary’s College, she was greeted by Sister Madeleva (Wolff), who carried her luggage. As a sophomore at Saint Mary’s, she was influenced by Sister Maria Pieta (Scott), to enter the Congregation on July 31, 1949. She made her first vows on August 15, 1952.

She completed her BA at Saint Mary’s over thirteen summers in 1960. The protracted study for sisters was common in the post-World War II era as part of the training for her first ministry. She taught twenty-three years in elementary and secondary education mostly in Indiana and Illinois.

In 1967, she earned her MA from Rosary College in River Forest, Illinois. She became the seventh library director at Saint Mary’s College, Notre Dame, Indiana in 1975. During her twenty-seven years of service as librarian, she sought the funding of a new library, oversaw its design and construction, and supervised the daily maintenance of the award-winning Cushwa-Leighton Library.

Under her leadership, the library was always the dynamic center of the college, exemplifying the core value of learning. Scholars-in-residence, such as Sister Joan Chittister, OSB, were grateful for her hospitality and that of her staff, “who broke the library rules in my favor.” Her attitude was nothing like “the standard library stereotypes, leaving me with fond memories enough for a lifetime.” Sister Rose Ann (Schultz), CSC, vice president for mission in 2002, said Sister Bernice’s “gracious manner and bright smile, her willingness to go the extra mile” were her hallmarks.”

After a welcome year’s sabbatical of spiritual renewal, Sister used those library and organizational skills with her third ministry. She was appointed assistant archivist for the Sisters of the Holy Cross for ten years at their motherhouse at Saint Mary’s. Sister Jeanette Fettig said, “When I was archives director she would do anything you asked. She put together good research on the history of the campus buildings which we still turn to.” Sister Bernice also served for several years as secretary of our Holy Cross History Association.

Sister Bernice died on May 16, 2018. Her funeral mass was held at the Loretto Chapel of St. Mary’s College on May 22, 2018.



“THE LIFE IN HOLY CROSS”

Featured at the 2018 Conference

The 37th annual conference of the Holy Cross History Association was held in Geenan Hall at Andre Place, Holy Cross Village, Notre Dame, Indiana, on the weekend of May 31 to June 2, 2018. The theme of the conference was “Life in Holy Cross.” There were twenty-six members of the History Association who attended the conference from all three branches of Holy Cross. There were also several residents of Holy Cross Village and the local Holy Cross Community who attended. Father Jim Connelly, CSC, and Sister Jean Goulet, CSC, were co-chairpersons of the 37th conference. Our presentations, meals and the banquet all took place in the beautiful Geenan Hall.

1 AFTER DINNER THURSDAY EVENING, BROTHER LARRY STEWART GAVE THE FIRST CONFERENCE PRESENTATION, “*From LeMans to Vincennes to Notre Dame: The Holy Cross Mission to America.*” He shared his experiences of the Notre Dame Trail in August 2017, (a contemporary re-creation of the trek which Father Sorin and the six Brothers made in November 1842 from Vincennes to Notre Dame.) He began with a history of the “first colony” of Holy Cross Missionaries to leave France for America. Brother Larry discussed the splitting of the group into two groups. The first group was made up of Sorin, Gatian, Xavier and five novices who set out for Notre Dame in November 1842. He then described the second group which made the journey in February of 1843. This second group consisted of Vincent, Lawrence, Joachim and 8 novices. Using a power point presentation, he illustrated the first colony’s trip from LeMans to America.

Then Brother Larry discussed his own experience of the Notre Dame Trail in August. The experience was to be much more than a retracing of the 260-mile trek that the first Holy Cross Missionaries made in 1842-1843. It was to be a pilgrimage similar to the El Camino in Spain. In that spirit, the organizers designed a prayerful spiritual journal for each day; carrying a small smooth prayer stone, erected a series of roadside signs with inspirational sayings, and celebrated with daily rosaries and liturgies. The thirty-two pilgrims’ days averaged 32-35 miles for the 13 days with 6 of the days both walking and bicycling. Daily mass was led by priests who came down from Notre Dame and participated in the pilgrimage. Brother Larry paid homage to the many generous volunteers who provided liquid refreshments, energy bars, fruit and sun screen. He also honored the EMTs and therapists who treated those who had aching sore muscles, blisters and other foot ailments. A special mass was celebrated at St. Pius X Church in Granger followed by a special dinner at St. Joseph Farm to honor all the Holy Cross family members.

2 AFTER MORNING PRAYER AT 8:45 A.M., OUR FRIDAY BEGAN WITH THE SECOND CONFERENCE PRESENTATION BY COLIN CRAWFORD, a history major at Holy Cross College, “*The Indian Priest: Louis Baroux in Michiana, 1846-1852.*” Louis Baroux was born Saint-Michel de Chavaignes, in the Sarthe region of France on March 25th, 1817. He was ordained a diocesan priest in LeMans in 1842. In 1845, he entered the Holy Cross order. He prepared for missionary work in America, although not necessarily for ministry among the Native Americans. He came to Notre Dame on August 22nd, 1846, but did not arrive in Silver Creek until February of the following year. He met two very holy and dedicated priests, Father Benjamin-Maries DeSeille and Father Louis Petit. He praised Petit for his devotion and self-sacrifice accompanying the Potawatomi on the Trail of Death in 1838. DeSeille is lauded for his success in converting more than a thousand Potawatomi.

Father Edward Sorin had known of Fathers DeSeille and Petit and initially wanted to be reassigned to work at Silver Creek among the Potawatomi. But he underwent a deeper Americanization than Baroux and became dedicated to setting up the University of Notre Dame. Louis Baroux’s view of the Potawatomi was the opposite of Protestant missionaries. They wanted to destroy the Native culture and language and assimilate.



late them. They wanted to take possession of native land as part of America's Manifest Destiny. Baroux, on the other hand, wanted to preserve Indian culture and history. He was strongly opposed to the Indian Removal Policy. He saw the Civil War as divine punishment for removing the Indians from their land. Baroux criticized Father Sorin and later Father William Corby for ministering to the decadent United States government which was responsible for the Indian Removal Policy. Baroux was reassigned to East Bengal in 1852. Baroux was desolate. He wanted to die like the Indians he loved. But he returned to Silver Creek in 1855 as a diocesan priest and worked among the Potawatomi until 1870. His journal for those years has not been translated.

3 MARIAN CASEY GAVE THE THIRD PRESENTATION OF THE CONFERENCE, *"Made by Hand: Holy Cross Support of the Manual Training School."* Life was lonely in Northern Indiana in the mid-nineteenth century. This was because northern Indiana was sparsely populated; 85% of the Hoosiers lived in central and southern Indiana. The climate was also harsh in the winter. Life expectancy for males living in the north was forty years in 1860 and fifty-two years in 1900. Life was hard. Children had to work at hard manual labor. Many children lost their parents. Orphans were "placed out" i.e., taken in by other families. Bishop Hallandier's agreement to give the five hundred-eighty-two acres of land at Notre Dame to Holy Cross, required Father Sorin to build an orphanage. It was out of this that the Manual Training School came about.

There is no record of reunions of the graduates of the Manual Training School. Notre Dame did not give them diplomas or graduations. It simply trained the boys as apprentices and released them. Sorin kept the orphans in the neighborhood, known as "Sorinville," but he did not have them on campus. He called the orphans, "The poor boys with morals and manners." Among the graduates of the Manual Training School was James Burns, who was an apprentice in the print shop. As an adult, he became Father James Burns, CSC, President of the University. Joseph Lyons who was apprenticed in boot-making. As an adult, he became a noted professor at Notre Dame.

The building housing the orphans was shoddily built, and burned down three times. Finally, they were permitted to stay in the basement of Badin Hall, but the poor boys were not allowed to speak to the "paying" students of the University. All the poor boys at the Manual Training School were Irish and were considered Catholic. While non-Catholic minors and students of Notre Dame could "opt out" of religious instruction, the poor boys were required to take catechism and receive the sacraments.

It cost \$40.00 a year. The age required was twelve years to twenty-one years old. It was hard to keep the Trade School afloat financially. This was before the time of Catholic philanthropy. Fund-raising was very limited. The Holy Cross Brothers kept the school going. Brother Boniface was headmaster of the school. Brother "Gus" was a tailor, Brother Xavier was a carpenter and builder, Brother Benoit was a lock and key maker and Brother Francis Joseph was a plumber. They worked as apprentices to these brothers on projects around the campus.

The closing of the school had several causes. One of the major causes was that hand-made objects were no longer in demand with the mass-produced objects becoming available. It was unique in America to have an orphanage equipped with a trade school. In some ways, it was a forerunner of such modern programs as the Peace Corps or Habitat for Humanity. It was one of Sorin's greatest achievements. Yet there is very little recorded on the Orphanage or Manual Trade School.

Conference members attended the 11:30 a.m. Mass at our Lady of Holy Cross Chapel at DuJarrie-Shubert House. Then they returned to Geenan Hall for a buffet lunch. The afternoon agenda was the bus trip to Silver Creek, Michigan about 25 miles north of Notre Dame. There the conferees visited The Church of the Sacred Heart of Mary and the adjoining Cemetery where the graves of Chief Leopold Pokagon and Father Louis Baroux are located. After refreshments at the parish hall we made our way to the Potawatomi Government Center. There we met the tribal archivist and she showed us a very informative DVD on the history of the Pokagon band of the Potawatomi tribe. She then gave us a tour of the exhibits and the repository with its

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artifacts. The weather was very pleasant for all of our activities on the tour. A buffet dinner ended our first day of the conference.

4 After morning prayer at 8:45a.m., our Saturday began with **FATHER DOUGLAS SMITH PRESENTING THE FOURTH PAPER OF THE CONFERENCE, "A Convincing Matter of the Heart: Father William Lewers, CSC, and the Civil Rights Movement."** Bill Lewers was not born Catholic. His conversion to Catholicism came during his years in Law School. In 1940, he had earned his bachelor degree and had entered the L.L.B. program at the University of Illinois. It was during this time that he had a direct experience of God. He was also influenced by his Catholic friends whom he lived with at Baker Street. He was baptized in 1952 as he began his L.L.B.M. program. He studied the Catholic Church's social teachings. The Pastoral Letters of the U.S. bishops had a great impact on him. Among his professors at Notre Dame was Father Bernard Ward. At the age of 31, he entered the Holy Cross Novitiate, the oldest of the novices.

In the early days of the Civil Rights movement, he and his classmates staged a restaurant protest over the refusal to serve blacks. In Mississippi, he served as legal counsel to civil rights workers during the years 1964 to 1965. The head of the Catholic Interracial Council complimented Lewers on his work. He worked on the brief for the Loving case. The Supreme Court upheld the defendants and undid the last of the Jim Crow laws. Provincial Father Howard Kenna appointed Lewers to teach law at Notre Dame and prefect in Alumni Hall. Kenna supported Lewers in reforming the Board at Notre Dame. Dean O'Meara of the Law School who objected to students protests of the draft and civil rights was his nemesis.

Father Smith then described Lewers election to succeed Father Kenna as provincial. He faced three major crises during his time as provincial (1973-1979): 1) the Pinochet takeover of our school, St. George, in Chile, 2) the dictatorship of Idi Amin in Uganda and East African War between Uganda and Tanzania, 3) the Bangladesh War of Liberation against West Pakistan. Lewers did not put his name in for another term as provincial in 1979. Instead, he visited the Holy Land and Chile. He considered the contemplative life as a Camoldalese monk. He returned to teaching Law at Notre Dame. He accepted a position on the International Civil Rights Commission in 1983. He rescued documents from governments to pursue civil rights for the persecuted. Father Lewers died on April 5, 1997. He wrote, "To believe in God, we need to fight for justice."

5 Following the break, **SISTER FRANCES O'CONNOR, CSC, PRESENTED THE FIFTH CONFERENCE PAPER, "Educating Bengali Women for Empowerment in Pre and Post-Modern Time."** Sister Frances focused on the influence the Sisters of the Holy Cross on Empowerment of Bengali women. Since the 1930's, the Holy Cross education has promoted development for girls of various faith traditions and ethnic backgrounds that comprise Bangladesh society. The holistic educational approach established by the sisters emphasized literacy, health care, nutrition and women's role and rightful place in society. The sisters operated from an ecumenical perspective respecting other religions and working within a pluralistic approach. This approach led to educating young women in the symbols and stories of Hinduism, Islam, Buddhism and Christianity. This approach developed a respect for all religions and deepened religious tolerance and acceptance.

The Holy Cross educational mission was guided by the principle of fostering an egalitarian, mutually respectful, cosmopolitan, cross-cultural consciousness. This was to counter the patriarchy which was not just the domination of women by men, but an entire socio-cultural political system. This system involves sexism, racism, caste systems and violence. From the beginning, the sisters rejected the idea that they were going to "convert the pagans." Their intent was to "empower women." The sisters recognized that education was seen by all strata of Bangladeshi society as the one available avenue for upward mobility.

Education for girls was a slow process and the sisters went into the villages to persuade parents to allow their girls to attend school. Holy Cross High School and College, founded in Dhaka in 1950-1951, allowed the brightest girls to continue their education in an institution of higher learning. The education of girls assured



the improvement in Bangladesh's literacy rate, since the graduates would teach their children to read and write. The schools attracted a diverse religious student body and faculty. The education of Bangladeshi girls was never intended as an avenue for independence. It was a preparation for future life. The graduates of Holy Cross schools played a historic roles in the liberation of women in the 1950's, 60's and 70's.

Holy Cross College was the first Christian women's college in Bangladesh. Many of its graduates—Muslim, Hindu, Buddhist and Christian, have gone into service-oriented fields: government, law, medicine, education at all levels, NGO's, foreign and social services as well as other humanitarian activities in Bangladesh and around the world. The sisters also opened orphanages and provided education for the children in the village of Tejgaon outside Dhaka. Holy Cross High School in Dhaka has grown into a comprehensive regional institution that currently serves over 1,500 girls. It also provides a literacy program for more than 400 street children of the capital city of Dhaka. Over the years, both institutions have become models for government education programs and private schools throughout the country.

LISA LOUGHRAN PRESENTED THE SIXTH PAPER ENTITLED, "*The Lauths: A Family on the Mission.*" The Lauth Family's contribution to Holy Cross during the nineteenth century has been largely overlooked by historians. They gave six of their ten children as four priests and two sisters to the congregation. These priests recruited a large number of young men and women from their homeland of Luxembourg. In fact, almost one quarter of the priests and seminarians Father Sorin documented in his 1885 circular letter were from Luxembourg. The stories of Peter, John, Jacob, Michael, Mary and Catherine Lauth describe their lives as pioneers for Holy Cross in America and the important contributions that Luxembourgers made to the congregation.

Peter Lauth was the first Lauth to come to America in 1854. He settled in Illinois, working as a farm laborer. He learned English and in five years he attended St. Mary of the Lake College in Chicago. He learned of Holy Cross and Notre Dame and he enrolled there in the Commercial Course in 1861-1862. He graduated with honors. He joined the community in 1863. He taught German during his seminary years. He was ordained in 1869. His first assignment in 1870 as a priest was to assist Father Cooney at St. Patrick's Parish in South Bend. He and his brother Father John preached the first mission at St. Bernard's Parish in Watertown, WI. He was sent in 1872 to Luxembourg to recruit vocations. He returned with seventeen companions including two of his siblings, Michael & Catherine. Father Peter served as the pastor of St. Joseph Parish in Lowell, IN, St. Bernard's Parish in Watertown, WI, and President of St. Joseph College in Cincinnati, OH. When he asked Father Sorin for a dispensation, he was sent to St. Turibius Indian Mission, CA. In 1882, he was assigned as pastor to St. Mary's Cathedral, Austin, TX within 18 months, he built a new church. He served there for 16 years. St. Mary's Cathedral grew to be the largest parish in the city. In 1898, the new provincial, Father John Zahm, sent him to New Orleans where he lasted one year. He returned to Notre Dame where he taught Christian doctrine. He was then appointed pastor of St. Joseph's in South Bend, IN in 1902 where he served for 11 years. He resigned as pastor in 1913, but continued to serve at the parish until 2 months before his death in 1916.

John Lauth, Peter's brother, was born in 1841. He came to America in 1859. He worked as a farm laborer, like his brother. He went to Notre Dame and received the habit in 1867. He taught German during his four years in the seminary. He was one of the founding priests at the College of our Lady of the Sacred Heart. In 1874, he was sent back to Luxembourg to recruit new members for the congregation. He returned with 11 recruits, including Peter Hurth, the future Bishop of Dacca. He served at St. Mary's in Austin, TX, St. Patrick's in South Bend, IN, and St. Bernard's in Watertown, WI. In 1881 with the founding of St. Edward's Academy in Austin, TX, he was assigned as the president and religious superior. In 1886, he went back to Luxembourg to recruit young folks for the congregation. He recruited 25, including his nephew Michael and his niece, soon to be Sister Geneva. He served briefly at St. Vincent's in Academie, IN. Then he returned to live at Notre Dame the last 28 years of his life. He passed away in 1929 at the age of 88, the oldest of the Holy Cross Lauths.



The third brother was Jacob Franciscus Lauth. He was born in 1845. He was drawn to prayer and happy seclusion. He emigrated to the U.S. in 1863 where he joined Holy Cross. He took final vows in 1867. He taught Latin and German at the college for the next 4 years. He and his brother were ordained together in 1871. He was assigned to St. Joseph's College in Cincinnati, OH, in 1872. Suffering an illness, he was sent as a professor at the college for a short stint. By 1875, he served as the assistant to his brother, Father Peter, at St. Joseph Parish in Lowell, IN. He was sent in 1876 to Austin, TX, to assist his brother, Father John. Jacob requested an exeat from the Congregation and was granted a leave in 1880. Father Jacob came back to the community and spent the next 15 years founding parishes in Texas at Granger, Taylor, Caldwell and Corn Hill. His final assignment was in Academie, IN. He left Holy Cross to join the Benedictines in Cullman, AL, at St. Bernard's Abbey. He was assigned as a professor of moral theology. He was joined by two nephews, Father Andrew and Father John Capesius at St. Bernard's. He died in 1915.

Jacob's younger sister Mary, was born in 1848. She emigrated to the U.S. in 1866. She entered the congregation where she was given the name Sister Boniface. Mother Angela Gillespie took the homesick girl under her wing. In 1869, she and five others were sent to open a new school in Alexandria, VA. In 1874, she was sent to open a school at St. Mary's Cathedral in Austin, TX where her brother, Father John, was assigned. Following her Texas mission, Sister Boniface was sent to Holy Cross Academy in Washington, D.C., where she taught German for 4 years. Next she was sent to found a school at St. Vincent's in Elkhart, IN. The next twenty years saw Sister Boniface teaching in many Holy Cross schools in Indiana. In 1903, she served with her brother, Father Peter, at St. Joseph's Parish in South Bend, IN. She was mistress of Scholastics for 7 years. Her final assignment was hostess to visitors at the Mother House.

Catherine Lauth was born in 1851. She emigrated to the U.S. in 1872. She received the habit in 1873 and was given the name Sister Susanna. She went to work at Ave Maria Press at Notre Dame setting type by hand. She worked 54 years with Father Daniel Hudson, the legendary editor of Ave Press. She was promoted to the charge position in the Ave Printing Office. She moved to St. Mary's where she lived in the infirmary two years until her death in 1932.

Michael Lauth was the youngest of the Lauth siblings born in 1856. He left Luxembourg in 1872 with his brother, Peter, and sister, Catherine. At age sixteen, he enrolled as a student and postulant at Notre Dame. The following year he studied at Sacred Heart College in Watertown, WI. Returning to Notre Dame the following year, he showed musical talent singing in the choir, playing the coronet, and taught piano as an assistant teacher. He joined the Novitiate and took vows in 1875 and 1876. But there were rumors circulated about him having conflict with another Notre Dame student. Following the Great Fire of 1879, the Local Council denied him advancing to ordination. Father Granger offered for him to remain in Holy Cross but to move to Canada. He refused his offer, saying the congregation would think he was either a drunkard or going for immoral reasons. He was sent to St. Stanislaus Parish in Pittsburgh, PA, and served until 1897. He was sent to Austin TX, in 1888, to assist his brother Peter at St. Mary's Cathedral and new chaplain at St. Mary's Academy. He was called back to Notre Dame in 1892 to be professor of German literature. He formed a "mission band" in Holy Cross with Father Klein. His tenure at Notre Dame ended in 1897, when he joined the faculty at St. Edward's College in Austin, TX as a professor of theology. Father John Zahm became the new provincial in 1898. He released Father Michael Lauth from the congregation one month later, for unknown reasons. Father Michael found employment outside the congregation at St. Mary's Parish in Appleton, WI. Later he worked as a priest in Chicago, IL, and Peru, IL. Nothing further is known of him, except he was buried in Milwaukee's Calvary cemetery as "Michael Lauth" in 1908.



7 THE SEVENTH CONFERENCE PAPER WAS GIVEN BY FATHER DAVID BURRELL, entitled “*Father John Zahm, CSC: Explorer.*” Father Burrell had two purposes for this paper. The first was to show how Father Zahm, at the age of 55, responded to a personal and institutional setback instigated by members of his own religious community. The second purpose was to show how younger confreres of Zahm created conditions needed to implement his vision within 30 years of his untimely death. Father Zahm was operating under a cloud of controversy and suspicion while he was a science professor at Notre Dame. His teaching of evolution was suspected of heresy by the Holy See. During his tenure as Provincial Superior, he was also being undermined by members of his own Holy Cross community, especially Father Morrissey, his successor in 1893. He was trying to establish Notre Dame as a University which was open to inquiry in all fields of study. They wanted Notre Dame to remain a French finishing school insulated from the outside world. As Father Zahm wrote to his brother Dr. Albert Zahmin 1897, “Notre Dame ought to be one of the first educational institutions in the land, whereas it is in reality nothing more than a boarding house for elementary students.”

Father Zahm moved to Washington, D.C., to open a house of studies next to the Catholic University. He influenced the next generation of scholars who could transform Notre Dame into a University of the highest educational quality. His influence was felt in the early years of his exile in two letters. One was sent to Matthew Schumacher, CSC in 1913 and the other to Father Paul Folk, CSC, in 1915. It concerned the expansion of Notre Dame. He recommended the building of a Candidate Building for those seminarians who had taken vows, new student dormitories, and a library. But he said that scholars are even more important than imposing buildings. When the library was constructed in 1917, it incorporated his proposal for a Dante Room which would house his great collection of books and artifacts on the Father of the Italian Renaissance.

Father Zahm threw himself into his medical doctor’s program of “travel for recuperation.” He took several extended tours of Europe and South America. He produced extensive travel journals. These were indicative of his thorough research into the flora, the fauna and local customs of the native people. These reveal his life-long interest in scientific research. He also used his travels to investigate institutions of higher education in Europe and South America. Father Francaise, Superior General and a close friend, praised Father Zahm’s efforts in his letters of 1914 and 1916. Father Burrell believes that his relationship with Father Francaise and the young men in the Washington house of studies, gave Father Zahm a “home path” even though he was exiled from Notre Dame.

In his conclusion, Father Burrell compares Father Zahm’s work with that of Biblical scholar, Marie-Joseph LaGrange in her application of the scientific inquiry to the study of the Bible. Father Zahm similarly applied scientific inquiry to the Bible and cosmological anthropological issues. Both drew fire from the Vatican’s Holy Office. Father Burrell also draws a comparison of Father Zahm’s openness to Islam with that of the work of French Islamicist, Louis Massionon (1883-1957.) Father Zahm was devoted to crossing boundaries to think of the revelations of the Bible and Qu’ran together. Such a bold openness to science and Islam was bound to alarm the Vatican of Father Zahm’s time. Father Zahm, like Massignon, was impelled to go beyond the constraints of Western thinking to appreciate the contributions of Islam without diluting his own Catholic faith. Father Burrell hopes that the congregation will grow in its appreciation of Father Zahm’s forward-looking thinking.



8 BROTHER FRANCISCUS GILLETTE, CSC, PRESENTED THE EIGHTH PAPER, “A *Threat Union of Brothers and Priests in the Congregation of Holy Cross.*” The Union of Brothers and Priests came about in 1837. There were actually two separate communities which came together in that year. The Brothers of St. Joseph of Ruille founded in 1820 by Father Jacques Du Jarie and the Auxiliary Priests of Le Mans founded in 1835 by Father Basil Moreau formed the Congregation of Holy Cross. Due to age, ill health, decline in numbers, Father Du Jarie turned over the administration of the brothers to Father Moreau in 1835. Now Moreau became the superior of the brothers and founder of the auxiliary priests. Moreau brought the two societies together and by a Fundamental Act of Union signed on 1 March 1837, involving fifty-four brothers and seven priests. (*Kevin Grove and Drew Gawrych, Basil Moreau, 26*) Father Moreau, founder of the congregation, proposed a government structure that, he hope, would safeguard the “covenant relationship” based on equality and mutuality. (*Philip Armstrong, A More Perfect Legacy: A Portrait of Brother Ephrem O’dwyer, 1888-1978 (Notre Dame, Indiana, University Press, 1995)*)

The union of clerics and laymen was unique and essential to the character of the Congregation Holy Cross. Father Moreau sought to inspire his subjects by drawing on the analogy of the holy family, the trinity and the vine and the branches with this special union of brothers and priests. But, one detects that it was difficult for all the members of Holy Cross to embrace this lofty goal. In his 1841 Circular Letter, Moreau writes, “*Woe them, and anathema to the priest, brother or sister, who by word or action, would attempt to separate establishment which God has will to unite under the same general authority.*” The union faced forces working against it, such as the class system, which could place priests in the employer class and brothers in the employee class. There could be significant differences in education and training. Brothers could not aspire to the leadership roles of Superior General, Procurator General or Provincial. The brothers were successful in gaining control over their own novitiate, scholasticate and schools at the General Chapter of 1868. But the tenure of Father John Zahm, CSC, as provincial (1896-1906), was characterized by centering his attention on the needs of the priests’ society (building Holy Cross Theologate in Washington, D.C.) and Notre Dame.

In August 1901, eleven brothers signed letters of grievances complaining of injustices and Father Zahm’s role in it to the Superior General, Father Francais. A commission was set up by Father Francais to look into the issue. Father Zahm also set up a secret commission of three priests (with no brother,) which interrogated the brothers who had signed the letter of grievances to Father Francais. No substance was found in the complaints. The brothers were made to retract their accusations. But, Father Francais inferred from his visit to Notre Dame campus in 1897, that the brothers had some grounds for their complaints. When tensions still persisted, the brothers in the United States initiated petitions to Rome to separate from the priests as an independent congregation. Rome refused to their requests.

Between the 1926 and 1932 General Chapters, the union of brothers and priests was attacked from the priests who were mostly from Notre Dame. The priests complained the brothers were controlling the decisions of the General Chapter by their disciplined block voting. They also claimed that the brothers were a financial liability because of their small salaries in parochial schools. In the 1932 Chapter, Father James Burns, CSC, a product of the Brother’s Training School at Notre Dame, argued that it was the collaboration of the brothers and priests that built up Notre Dame. Because Father Sorin brought thirty brothers to teach at Notre Dame, the brothers had to close their schools. For the 1938 General Chapter, Father Albert Cousineau contacted Father Joseph Rousseau, a canon lawyer, chapter consultant and the administrator of the Oblates University in Ottawa. Father Rousseau proposed the creation of totally separate societies with autonomous provinces. This proposal was accepted and effected in the 1945 General Chapter.

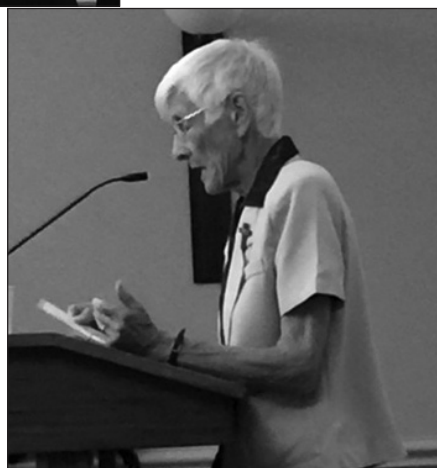
The emergence of brother-catholic high schools grew and became indispensable. This became the outstanding vocation of the brothers and became the special work of the teaching brothers. Brother Frank



Ellis concludes in his paper, (*Co-adjutor Brothers in the Congregation of Holy Cross: 1946 until 1986*) “The emergence of Catholic high schools brought an armistice to generations old differences with the Congregation of Holy Cross.” The outcome of the 1945 Chapter brought an end to the main causes of friction between brothers and priests. Questions of inequality of treatment, suspicion and the likes are no more. The old disparity in educational attainment and professional status have disappeared. The only inequality that persists, is the refusal of the Vatican to accept a religious brother as Superior General.

One drawback of the creation of separate societies and provinces has made it difficult for brothers and priests to know each other and have a strong sense of active fellowship. The vocation of brothers has been under-appreciated since Vatican II, while the priesthood has been elevated above any vocation in the Church. An ambiguity has often characterized the identity of the brothers in mixed institutes of brothers and priests. As a response to the process of restructuring and a further boost to the union of brothers and priests, the General Chapter of 2010 approved the merging of the Eastern and South-West Provinces of Brothers, to become the Moreau Province and the Indiana Province and Eastern Provinces became the United States Province. The Mid-West Province of Brothers was not ready to merge with any society of the Congregation.

The conferees gathered at St. Joseph Chapel for the 5:00 a.m. Sunday Vigil Mass, Father Kenneth Grabner, Chaplain to Holy Cross Village presided. At 6:45 p.m., they came together for a banquet at Geenan Hall in Andre Place, Holy Cross Village. A business meeting followed the banquet. (See Minutes in this issue.) Kudos to Father Jim Connelly, Chairman and his Planning Committee, for the planning and execution of this conference. A sincere thank you to Holy Cross Village for this beautiful venue and your wonderful hospitality.





Minutes of Board Meeting

The Board met in Geenan Hall of Andre Place at Holy Cross Village, Notre Dame, Indiana.

All current members of the board were present: Father James Connelly [President], Sister Jean Goulet [Vice-President], Marion Casey, Sister Linda Kors, Father Chris Kuhn, Brother Larry Stewart [Treasurer], Brother Richard Critz [Secretary].

Father Connelly called the meeting to order at 3:31 p.m. and offered a prayer, thanking God for the blessings on the conference thus far and asking for wisdom in any decisions taken.

Father Connelly then led a discussion regarding the nominees to be proposed at the Business Meeting for election to leadership positions in the Holy Cross History Association.

Proposed for nomination as Vice-President and President Elect: Father Daniel Issing, CSC, Ph.D., is a member of the Theology faculty at King's College, Wilkes-Barre, Pennsylvania. Father Connelly has talked to him in the past about taking a leadership role in the Holy Cross History Conference and about the possibility of hosting a conference at King's College.

Proposed for nomination as members of the Board: Sister Linda Kors and Father James Connelly currently serve on the Board, but their terms expire in 2018. Both are willing to continue serving on the Board for 2018-2020.

After discussion, Father Connelly asked for a motion to nominate Father Daniel Issing for Vice-President and President Elect; and Sister Linda Kors and Father James Connelly for two-year terms on the Board. The nominations were moved by Brother Richard; seconded by Father Chris Kuhn. All voted in favor of these nominations.

Regarding preliminary plans for a Holy Cross History Conference at King's College, the following ideas were shared. Possible dates for the conference: Thursday through Sunday, June 4 - 7, 2020. Participants could reside at Thomas J. O'Hara Hall and have meals at the Sheehy Campus Center. The Wilkes-Barre/Scranton International Airport (AVP) is located between Wilkes-Barre and Scranton and is served by United, Delta, and American Airlines. To facilitate planning for a conference, Father Jim counseled Father Dan to delegate responsibilities.

Father Connelly initiated the evaluation of this year's conference saying that first he had been anxious about the bus excursion to Silver Creek and the Potawatomi Culture

Center, but that it had worked out quite well. Brother Richard thought that the presentations worked best when read. Marion said she enjoyed Father David Burrell's brief lecture approach. All were positive about the quality of the meals and especially appreciated the buffet options. A question arose about whether or not coffee should be on hand before the morning session, but Father Connelly noted that coffee was readily available to the participants before they arrived. Brother Richard thought the overarching theme of "*Ministry on the Margins*" was expressed well in the topics presented. Father Jim pointed out that the theme had been imposed after the papers were received. Thus, from the perspective of the board members, the 2018 conference was quite successful.

Brother Larry Stewart made a motion to include in the minutes a special thanks to Brother Joseph Fox for all of his work behind the scenes and especially for offering the buffet food service. Father Jim seconded the motion, and it was approved unanimously.

Father Connelly invited Sister Jean Goulet to present current plans for the 2019 history conference in Ottawa, Ontario, Canada. The dates for the 38th annual conference are May 30 - June 2, 2019, Thursday through Sunday. Sister Jean described the location for the conference, Maison-de-la-Providence, as a retreat house that has seventy-two private rooms, an elevator, large conference room, kitchen and dining room. It is run by the Sisters of Charity of Ottawa, known as the Grey Nuns. The fact that all participants could be accommodated in the same residence presents more opportunities for sharing with each other. Ottawa has a history of ministry by Holy Cross Sisters while the English-speaking brothers and priests minister mainly in southern Ontario.

Transportation to Ottawa might be a challenge, but in the past, interested persons have made it to San Antonio, Texas and Montreal, Canada. As a way to reduce travel costs, possibilities of traveling to Ottawa by bus will be explored.

Given the two hour drive between Ottawa and Montreal, there would be an opportunity to schedule a round trip bus ride to the Oratory of St. Joseph. Participants would attend Mass there, perhaps followed by a meal with the CSC community. During the drive, papers could be presented on the bus. This has been done in the past and requires a good public address system and possibly some type of video capability. There was a caution about tiring people out with too many presentations on the bus.

Among the considerations: what is the best day to visit the Oratory, and which Mass should the group attend? Since we had a positive experience with Royal Excursions for our bus trip



during this 2018 history conference, should we explore travel possibilities with them for 2019 as well? A Canadian bus service might be less expensive.

Regarding conference expenses, the following information was available. The cost at the retreat house would be \$295 per person in Canadian dollars or \$228.53 US. This price includes private rooms and all meals, with no additional charge for use of the conference and dining rooms. Round trip travel to Montreal would be an additional expense for participants. An effort will be made to estimate conference expenses in time for personal budgeting by the participants.

Regarding the 2019 conference, Father Jim suggested a general theme of “Holy Cross in Canada,” refined to what presenters are willing to offer. In the fall newsletter of the history association, a call will go out for papers.

Sister Jean said that she has already been asking people to consider presenting.

Among the potential topics:

- 1958—The bilingual Sisters, (French/Eng) formed their own province; a sister will write about that experience
- Sister Kesta Occident, former superior now on sabbatical – possibility to give a paper
- A paper could be given about the history of the English speaking priests and brothers in Canada.
- A paper could be given about the history of the sisters who went to western Canada fifty years

Other suggestions:

- Much has been written about Brother Andre, perhaps someone has a new angle?
- Something about the English-speaking Region –Richard Renshaw? Someone in New Brunswick?
- Father Jim will contact Father Paul LeBlanc (who is missed here) about making a presentation.

For travel to Ottawa, Brother Larry will check into options by bus. For persons driving cars, Welland might be a stopover option either with the CSC community (space allowing) or at a hotel. Flights from Chicago to Ottawa (YOW): Porter Airlines is the least expensive; other options are Air Canada, United and American Airlines.

A local committee in Ottawa will be the planning committee. Please let Sister Jean know of any ideas or suggestions for the conference.

Next, Brother Larry presented the financial report. He pointed out a new expense at \$40 per month for the HCHA website and tech charges. All past papers are available on line through the website, and it is easy to add new papers.

Brother Larry also indicated that the Association has a surplus of \$32,000 - \$34,000. He noted that the surplus accumulated after requesting annual \$100 donations from sustaining members, mostly religious superiors, archivists and other contributors committed to the mission of the association. Currently there are 24 sustaining members. Brother Larry made a motion to commend the sustaining members; the commendation to be published in the newsletter. Seconded by Father Jim; all voted in favor.

Six persons have been honored with life time memberships in the Association, but only two of them remain living: Father James Connelly and Brother John Kuhn.

The next item on the agenda was a proposal to reinstate a \$100 reduction in the conference fee for persons presenting at the conference. The motion was made by Father Chris; seconded by Brother Richard; approved by all.

Brother Larry received the support of all to hire an assistant part time to relieve him of the many tasks involved in updating and maintaining membership and registration records for the Association. He already has a person in mind for this job, and he hopes to have the job description detailed by August. Among the tasks involved is the updating of the group email list of about three hundred persons.

Registration for the 2019 conference in Canada is a critical issue. To whom will registrations go? Brother Larry will work with Sister Jean to exchange information and facilitate communication regarding the conference. Brother Larry plans to send a preliminary note to the membership announcing that Sister Jean is the President. Father Chris will also use the fall newsletter to provide helpful information about the conference to the members.

The Holy Cross History Association website address is: holycrosshistory.com. The board is pleased with the newly inaugurated website and plans to continue maintaining it. The question was asked: Would it be worthwhile to keep count of the number of times the website is visited?

After the banquet and business meeting this evening, Sister Jean Goulet will succeed Father James Connelly as president of the Holy Cross History Association. Thanks to Father Jim for his capable leadership, and best wishes to Sister Jean.

A question to pursue further: funds held by the Family of Holy Cross could possibly be available as supplemental funding for persons hoping to participate in the history conference. It was suggested that Brother Gerard Dionne could be contacted about this possibility.

The meeting was adjourned at 4:43 p.m. by Father Connelly.

Respectfully submitted,
Brother Richard Critz, Secretary



Minutes of Business Meeting

June 2, 2018

The meeting was called to order at 7:55 p.m. by president Father James Connelly at the end of the HCHA banquet at Geenan Hall of Andre Place, Holy Cross Village, Notre Dame, Indiana. About twenty-two members were present for the business meeting.

On behalf of all the members, Father Jim extended special thanks to: Brother Joseph Fox, for his great attention to the many details supporting the conference, especially for the great food and the buffet meals. Brother Larry Stewart, for all of his good work taking care of dues and registrations, and many other practical details.

Father Connelly then noted that Sister Jean Goulet will become president at the end of this business meeting. He then presented the name of Father Daniel Issing as the nominee for Vice-President and President Elect. All voted in favor of the nominee. He will serve as Vice-President for 2018-2019, and as President for 2019-2020. The 2020 conference will be held at King's College, Wilkes-Barre, Pennsylvania, where Father Issing is a faculty member of the Theology department.

Father Connelly then presented the names of the two persons nominated for two-year terms on the Board: Sister Linda Kors and Father James Connelly. Both nominees were elected by the members.

Brother Larry Stewart then gave the financial report, thanking the leadership of various Holy Cross jurisdictions for their support as sustaining member of the Holy Cross History Association. He credited the group's \$32,000 - \$34,000 surplus to their support. He shared about his need for additional help to maintain the membership records and told of the plan to hire an assistant part time. He also touched on the transportation plans being explored for next year's conference at Ottawa.

Father Connelly announced that Brother Larry Stewart will be continuing as Treasurer, and Brother Richard Critz as Secretary.

Father Jim then invited Sister Jean Goulet to talk about next year's conference. Sister Jean said that she appreciated the support of Sr. Raymonde Maisonneuve, General Superior of the Sisters of Holy Cross. Sister Raymonde and her council are planning to attend the conference. The conference will be bilingual so that French-speakers will

come. The conference will be held May 30 - June 2, 2019 at Maison-de-la-Providence in Ottawa, run by the Grey Sisters. The accommodations are simple, nice and affordable. All are encouraged to attend. The group will probably go to Montreal on Saturday for Mass at the Oratory, followed by a meal with the Holy Cross community. Sister Jean welcomed any suggestions for the conference or for possible presentations and said that she will try to advise the members soon of the conference costs so that people can plan. Sister Jean thanked the members for their support and offered thanks on behalf of all to Father James Connelly for his leadership.

Father Jim reminded all of the HCHA website holycrosshistory.com and that all previous papers could be accessed there.

After expressing his thanks to all, Father Connelly adjourned the Business Meeting at 8:30 p.m. and "passed the baton" to Sister Jean Goulet, the new President.

As the meeting closed, Jerry Ziliak asked for prayers for the health of his brother Donald Ziliak of Columbus, Ohio. Donald is a sustaining member of the Association.

Respectfully submitted,
Brother Richard Critz, CSC, Secretary





SUSTAINING MEMBERS 2017-2018

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Saint Mary's College
Notre Dame, IN

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

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

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

Br. Chester Freil, CSC
Provincial Superior
Midwest Province
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Sr. Doris Gagnon, CSC
and US Regional Council
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Sr. Jean Goulet, CSC
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