

HOLY CROSS IN PERU: ANOTHER FRONTIER

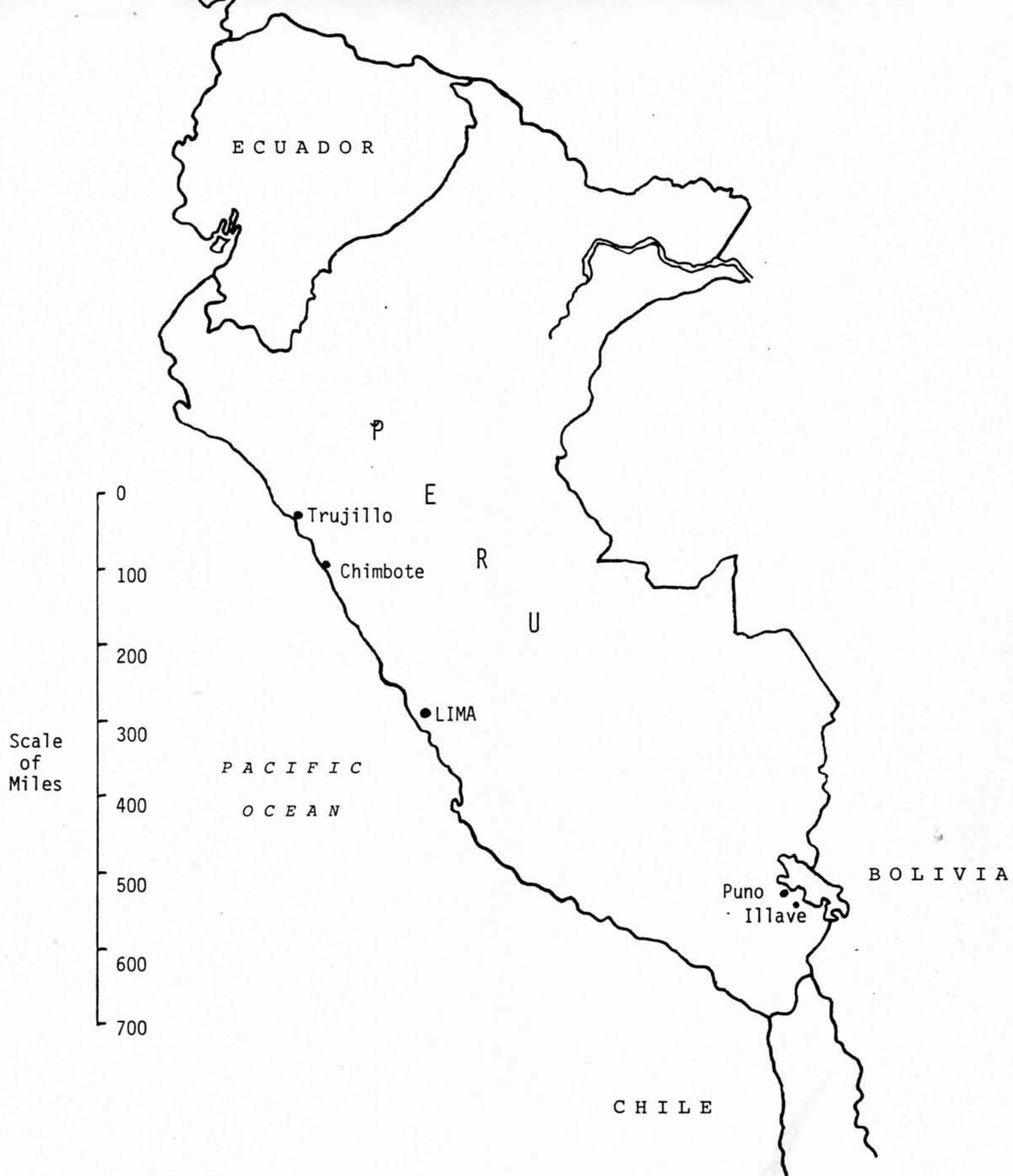
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I. THE NEED, THE CALL, THE RESPONSE

The winds of change, renewal and revolution were in the air. Revolutionary forces in Cuba under the leadership of Fidel Castro had overthrown the Bautista dictatorship in 1959. John F. Kennedy had been elected President of the United States in 1960 and had begun his policy of closer ties with the countries of Latin America in order to arrest the spread of the Cuban revolution. Pope John XXIII had called for renewal in the Church and had convoked the Second Vatican Council. Rome, too was concerned with Latin America since most of the world's Catholic Population lived there. There was a shortage of priests and religious to attend the Catholic population. There was also a fear of the growth of the Cuban Revolution and what that would mean for the Church in Latin America.

Responding to the call from Pope John XXIII, the Eastern Priests' Province of the Congregation of Holy Cross in the United States participated in a convention held at the University of Notre Dame in 1961. During this convention the Apostolic Delegate to the United States asked each religious community to commit ten per cent of its personnel to Latin America in order to help cover the shortage of priests and religious. A more important reason, probably, was to defend Latin America and the Church there from revolutions similar to that in Cuba.

George DePrizio, Provincial of the Eastern Priests' Province, was enthused with the idea of the Province beginning a work in Latin America since he had previously worked in Chile. He immediately set out in search of an area in Latin America where the Eastern Province could respond to this call. There was the possibility of working with or near the Indiana Priests' Province in Chile, but Father Germain-Marie Lalande, Superior General of the Congregation, preferred that the Province begin work in a new country.

II. THE CHOICE: PERU

In February, 1963, Rev. Edward Heston, Procurator General of the Congregation, proposed to the Superior General that the Eastern Province look into the possibility of working in Cartavio, a large sugar plantation (hacienda) owned and operated by the Grace Company of New York and located on the northern coast of Peru in the Archdiocese of Trujillo. Lalande, a Canadian, did not like the idea of American Holy Cross priests working on a plantation owned and operated by American big business, but he suggested that DePrizio visit Peru.

George DePrizio went to Peru on April 25, 1963, for a week. During that time he visited Cartavio and he spoke with Romulo Carboni, the Apostolic Delegate to Peru and a friend of Heston's, and with the Archbishop of Trujillo, Perez-Silva. Both the Apostolic Delegate and the Archbishop encouraged DePrizio to accept the parish in Cartavio. The Apostolic Delegate considered the Grace Company "a company that has helped the growth and progress of Peru". According to him, "it (the Grace Company) has an excellent labor record and is highly esteemed both by the workers and by the government". The Archbishop of Trujillo was concerned about the thirty thousand souls in Cartavio who were without the sacraments.

On July 5, 1963, DePrizio wrote to the Superior General asking permission to accept the parish in Cartavio on a temporary basis. He argued that Cartavio could be used as a springboard to begin other works in the Archdiocese of Trujillo. Also, since the Eastern Province was in debt with the new seminary that was being built at Stonehill College, the offer of the Grace Company to support the priests in Cartavio and to contribute financially to the Province would make the new work financially possible. The Apostolic Nuncio to Peru, the Archbishop of Trujillo, and a representative of the Grace

Company also wrote to the Superior General to try to convince him that there would be no problem having American priests working on an American-owned hacienda. Fr. Lalande, however, was not convinced of the latter since a bishop friend in Chile had spoken to him to the contrary and other American groups like Maryknoll and the Saint James Society had refused the parish. Nevertheless, despite his misgivings, and perhaps due to pressures from those outside the Congregation, Lalande with the consent of his council approved on August 3, 1963, the Cartavio Project "ad experimentum" for three years.

III. HOLY CROSS AND THE HACIENDA CARTAVIO

On Friday, August 23, 1963, the Provincial, Fr. DePrizio, sailed for Peru on board the Grace Company freighter, Santa Olivia, with the three priests from the Eastern Province who had volunteered to begin the work of Holy Cross in the parish of Cartavio in the Archdiocese of Trujillo, Peru. During the voyage, DePrizio gave Spanish lessons to the three priests, Thomas Curran, Thomas Sullivan and Albert Croce. On September 10, 1963, the Santa Olivia docked at the Port of Salaverry (Trujillo) Peru. The priests were met by two representatives of the Grace Company.

On arriving in Cartavio the priests set up residence in the former guest house of the Grace Company which was located near the homes of the executives of the hacienda within an area protected by security guards. The following day they received the keys to the parish from the outgoing pastor, an Italian priest of the Franciscan Order named Don Fernando. Archbishop Perez-Silva celebrated mass in Cartavio on Sunday, September 15th, during which he installed Curran as the first Holy Cross pastor in Cartavio. During his visit the Archbishop suggested that the parish house be relocated because its location within the area protected by security guards was too inaccessible

to the people and too distant from the church and the parish offices.

Peru at this time was governed by President Fernando Belaunde Terry who had been elected in 1962 on the promise of land reform and nationalization of the foreign-owned oil refineries in northern Peru. Similar governments and promises of reform were also present in other Latin American countries where Holy Cross was working such as Chile and Brazil.

The three priests who arrived in Cartavio spoke little or no Spanish and had had little or no preparation for work in Latin America. Since the Church in Peru was still pre-Vatican II, most of their time was spent in sacramental work: celebrating several masses each day; hearing confessions during the masses; daily baptisms; daily benediction of the Blessed Sacrament for the Sisters; daily rosary services, etc. Despite their lack of formal preparation, they did see immediately the poverty of the majority of the workers in Cartavio and decided not to charge stipends for their services since the Grace Company was already paying them a salary.

Besides the language and cultural difficulties that they experienced, the priests also had difficulties with the Grace Company representatives who, once they had the priests in Cartavio, did not help or collaborate with the parish much. Although the Company had promised to rebuild the parish church, it was left in disrepair while the Company built a new chapel for the Sisters which was the size of a small church and located in the residential area of Cartavio where the executives and their families lived. Tensions grew between the priests and the Grace Company representatives. When the chapel, in the priests house was dedicated, the Grace Company representatives were not invited. Instead, some thirty friends who collaborated with the parish participated.

During the first years in Cartavio, personnel was a problem. Fr. Curran was in poor health and had to travel to the States frequently. He also used these trips to speak with the Grace Company, trying to oblige them to keep

their promises, and to look for financial assistance elsewhere. Fr. Croce remained in Cartavio only six months. He then moved on to work in Chile. The Indiana Province helped out by assigning Fr. Michael Wilsey from Chile to Cartavio in March, 1964, to replace Croce. To save the work in Peru, George DePrizio resigned as Provincial of the Eastern Priests' Province in April, 1964, and went directly to work in Cartavio.

Fr. DePrizio immediately set out to implement the new liturgical directives of Vatican II. He organized the first meeting of priests in the area to study the documents of the Council on the liturgy. When Fr. Richard Sullivan, the new Provincial of the Eastern Province, visited in August, 1964, the first mass facing the people was celebrated in Cartavio "much to the pleasure of the people".

A year after the arrival of the Holy Cross priests in Cartavio, DePrizio attempted to fulfill his original idea that Cartavio serve as a base for other pastoral activities in the Archdiocese of Trujillo not under the control of the Grace Company. Fr. Thomas Sullivan took up residence in the Regional Hospital in the city of Trujillo, some thirty miles from Cartavio. Shortly afterwards, the Congregation assumed responsibility for two parishes on the outskirts of Trujillo near the Regional Hospital, the Parish of Mansiche and the Parish of Huanchaco. The arrival of Fr. Stephen Lambour and Brother Donald Petrow from the States and Fr. Fernando Vial from Chile permitted this expansion. Fr. DePrizio also assumed leadership roles in the Archdiocesan Commission.

Despite the attempts to spread out from Cartavio, however, due to the constant change of personnel during the years 1965-1966 all the work outside Cartavio had to be abandoned. In 1965, Sullivan returned to the States and later left the Congregation. Fr. James Fahey of the Indiana Province replaced him but shortly afterwards he also returned to the States. Fr. John Dias

arrived to work in Cartavio but stayed only a short time. Curran resigned his position as pastor in Cartavio in January, 1966, due to ill health, and George DePrizio became the second Holy Cross pastor in Cartavio. Frs. Wilsey and Vial also left Cartavio in 1966 to return to their work in Chile. Fr. Daniel Panchot of the Indiana Province arrived from Chile in March, 1966, to work for one year with DePrizio and Lambour who were the only remaining Eastern Province priests in Cartavio.

Under the direction of DePrizio, the parish church in Cartavio was completely renovated in the spirit of Vatican II and was reopened on April 17, 1966. The priests' residence was also moved from the executive area to 6 Calle Real, a low middle class area of Cartavio close to the parish church and parish offices and much more available to the people. Fr. DePrizio established a good rapport with the people in Cartavio and to this day he is fondly remembered by them. In July, 1966, Frs. Laurence Olszewski and Dennis McNelis arrived in Peru but before the end of the year McNelis had to return to the States for reasons of health.

At the beginning of 1967, after three years in Cartavio, there were still only three priests: DePrizio, Lambour and Olszewski. In July, 1967, the Provincial Chapter of the Eastern Province of Priests renewed the Province's commitment to Cartavio for three more years. In October of that same year, Frs. Donald Abbott and Gonzalo Martin arrived to work in Cartavio. In September, DePrizio left Cartavio for a sabbatical year and Lambour became the third Holy Cross pastor in Cartavio.

Olszewski and Martin began to teach at the public high school in Cartavio in both the day and night sections while Abbott taught philosophy classes at the Regional Seminary in Trujillo. Both Abbott and Martin worked with the Cursillo Movement and the latter began groups of the Christian Family Movement and the Young Christian Workers Movement. The four priests

formulated a parish plan which divided the responsibility for the areas of the parish among them. Lambour assumed responsibility for the poorest section on the outskirts of Cartavio called Los Corales or Santa Rosa where the people literally lived in pig stys. He began a program of social assistance with Caritas and helped the people to build a medical post there. Martin worked in Sector Ingenio, the poorest part of the Hacienda, and helped the people to build a chapel there. Abbott and Olszewski worked in the other outlying parts of the Hacienda and the small towns which formed part of the parish. They developed a pastoral program which was not purely sacramental but had begun to respond to the social needs of those who worked in the Hacienda and those who suffered from lack of work. It was the beginning of new times.

IV. 1968: A YEAR OF REVOLUTION

Nineteen-sixty-eight was a year of revolutionary change in the government of Peru and in the pastoral options of the Latin American and Peruvian Church. In August, 1968, the second Latin American Episcopal Conference (CELAM) was held at Medellin, Colombia, to discuss how to concretize the reforms of Vatican II for the Latin American Churches. Out of this Conference, called Medellin, came revolutionary documents for the Church. The Latin American Bishops called for Church reform on all levels. A Church that had tended to serve the needs of the middle and upper classes of Latin American society was called to make a preferential option for the poor. The poor in Latin America are the majority of the people who suffer injustice on all levels. This call marked the beginning of a new way of living Church in most of Latin America which has had repercussions throughout the world. Medellin has also marked the life and work of Holy Cross in Peru.

Shortly after the Medellin Conference, on October 3, 1968, the military

in Peru under the leadership of Juan Velasco Alvarado overthrew the government of Belaunde for not fulfilling its promise of extensive land reform and for not nationalizing the oil refineries in the north. On October 9th, the Velasco government nationalized the oil refineries in Talara, Peru, expropriating them from the Standard Oil Company. This act won approval from the Peruvian people and their support for the new government which declared itself "revolutionary, socialistic, humanitarian, participative and Christian". This act of expropriation also caused friction with the Government of the United States which threatened economic sanctions and reprisals.

At the same time as the Medellin Conference, a group of Peruvian priests had gotten together and organized the priests' movement called ONIS (National Office for Social Interchange) in order to share information on the social and political problems of their country. After Medellin this group grew in numbers and became a source of education for non-Peruvian priests and religious working in Peru. It has especially marked the work of Holy Cross.

Within the Eastern Province around this same time there was a growing discontent with the Holy Cross presence in Cartavio. Many had returned to speak ill of the parish. During five years, there had been a continual turnover of personnel. The hope of Fr. DePrizio to spread out from Cartavio to other areas had not been realized. The concerns of Fr. Lalande about American priests on an American-owned hacienda were clearer to all. What image was Holy Cross giving in Peru?

How to respond to the problem was not so clear. Some argued that the only solution was to leave Cartavio. Others argued the need to be more prophetic in support of the workers and to denounce the injustices of the Grace Company while remaining in Cartavio and cutting the economic ties with Grace. In the midst of these discussions, Abbott returned to the States and Frs. Thomas Shea and James Chichetto arrived to work in Peru.

V. NEW HORIZONS: 1969

In late 1968, George DePrizio returned to Peru after his sabbatical year and took up residence with the Immaculate Heart of Mary Sisters in the capital city of Lima where he dedicated his time to retreats for religious. In early 1969, Fr. David Farrell arrived in Peru after having spent four years in Chile studying theology. Farrell had spent several summers in Cartavio during his theology formation and he was well acquainted with the problems there. On arriving in Peru, he decided to work in the Prelature of Chimbote about one hundred miles to the south of Cartavio where James Burke, an American Dominican and a long time friend of Holy Cross was Bishop. Chimbote is a large industrial city which grew from a small village of 4,000 inhabitants to an urban metropolis with a population of about 250,000 in less than twenty years. It is a working class city, mostly composed of fishermen and steel workers. It has been referred to as a large slum. Farrell began work in the Dominican Social Center in Chimbote working with Dominican Henry Camacho and Maryknoller William McIntyre. In Cartavio at the time there were five Holy Cross priests: Lambour, the pastor, Olszewski, Martin, Chichetto and Shea. Holy Cross now had seven men in three areas of Peru: Lima, Chimbote and Cartavio.

The ONIS priests' group that had begun in early 1968 took on more members after the Medellin Conference and the military coup. In early 1969, Martin and Shea participated in the first meeting of the ONIS group in the north of Peru, held at the Dominican Social Center in Chimbote. Small groups of ONIS were organized in the different dioceses in the north of Peru. In March, 1969, the ONIS group from Trujillo, in which Martin participated actively, organized a public protest against the inauguration of a lavish country club for the wealthy in Trujillo while the vast majority lived

without water, sewage and electricity in their homes. The Archbishop of Trujillo, Carlos Maria Jurgens Byrnes, was angered by the priests' action and suspended "a divinis" and expelled from his Archdiocese Martin and two Mallorcan Spanish priests from the diocesan seminary who had participated in the protest.

About thirty priests from the Archdiocese, the majority of them Peruvian-born, supported Martin and the two Mallorcans and threatened to leave the Archdiocese if the Archbishop did not revoke the expulsion. In Cartavio the Holy Cross group closed the parish church on Sunday in protest against the expulsion, celebrating only one of the nine Sunday masses during which Lambour explained the situation to the people. The people from Cartavio, especially the workers' union, supported Martin. Two days later the Archbishop revoked the expulsion. Needless to say, relations between the Archbishop and Holy Cross were not the best.

In April, 1969, the Provincial of the Eastern Priests' Province, Fr. Richard Sullivan, arrived in Peru for a regional meeting of the Holy Cross group in Peru to consider their future in Cartavio and to discuss their organization as a group. After much discussion it was decided that Holy Cross would slowly phase out of Cartavio. Olszewski and Shea began to look for a new parish along the northern coast of Peru, between Trujillo and Lima. In May, the Bishop of the Huacho Diocese, immediately to the north of Lima, offered Holy Cross the parish in the city of Barranca, a large commercial city about 150 miles north of Lima. But before more decisions could be taken about assuming the new parish, the Velasco government issued the Agrarian Reform on June 24, 1969, expropriating Cartavio from the Grace Company. According to the Agrarian Reform, the Hacienda was to be converted into a Cooperative owned and operated by the workers themselves. Since the main reason for leaving Cartavio had been the relation of Holy Cross with the Grace Company, the Holy

Cross group decided to continue in Cartavio now that the Grace Company was no longer the owner and to collaborate in the conversion of the Hacienda into a Cooperative.

With regard to organization and personnel, the Provincial finally decided after several months of letter writing that Lambour would return to the States for studies and that Olszewski would become the fourth Holy Cross pastor in Cartavio with Chichetto and Shea assisting him. Fr. Gonzalo Martin was to go to the University of Notre Dame for a year to make his canonical novitiate after which he would join Farrell in Chimbote. George DePrizio would stay on in Lima with retreat work and Farrell would continue at the Dominican Social Center in Chimbote. There were to be meetings of the entire Holy Cross group in Peru every two months to improve communication and personal relations between the Holy Cross men.

All the Holy Cross priests in Chimbote and Cartavio participated in ONIS. Olszewski and Farrell attended the national ONIS meeting at the end of 1969. Each month Holy Cross in Cartavio was host to the priests and Sisters from ONIS Chiclayo and ONIS Trujillo. In January, 1970, the Holy Cross priests in Chimbote and Cartavio participated in the regional ONIS meeting held at Monsefu in the diocese of Chiclayo.

At the end of 1969, the Holy Cross group began to look into the possibility of staffing a parish in the Prelature of Chimbote where Farrell was already living with a Peruvian priest, Bertino Otarola, in the parish of Our Lord of the Miracles. Martin would be returning in July, 1970, when he finished his novitiate year at Notre Dame. Chimbote was still growing by leaps and bounds. The fishing industry and the steel plant were flourishing and people were still coming down from the mountains looking for work and a better life. With the constant growth of population there was need for forming new parishes and Bishop Burke had offered one to Holy Cross.

In Cartavio, Olszewski, Chichetto and Shea had reorganized the parish

and formulated a new parish plan in which priority was given to work with small neighborhood groups called Basic Christian Communities and with the Catholic Action Worker Movements. A parish council was formed with elected members from the basic Christian communities in Ingenio, Los Corales and San Martin and with the Christian Worker Movement (MTC), Young Christian Workers (JOC), Christian Family Movement, Legion of Mary, and the Fraternity of Our Lord of the Miracles. The latter is the most popular devotion of the Peruvian people on the coast. Preparation for the sacraments was carried out by lay catechists.

VI. CARTAVIO: THE COOPERATIVE (1970-1973)

On February 25, 1970, Cartavio was officially expropriated from the Grace Company. However, the changeover from Hacienda to Cooperative was not an easy one. The political party that controlled the north of Peru (APRA) was very anti-military and they resisted the land reform because the military had done it. There were protests in Cartavio when the military government refused permission to the leader of APRA, Victor Raul Haya De La Torre to speak in Cartavio. A union strike was called but only about twenty percent of the workers participated. The Holy Cross community tried to encourage the changeover. The ONIS meetings were invaluable at the time to understand what was going on politically in the country. The theology programs offered by Gustavo Gutierrez, the Peruvian theologian noted for his Theology of Liberation were also important for the Holy Cross Community in developing a faith commitment rooted in the political and social reality.

In March, 1970, a meeting of all the Holy Cross men in Peru with the Provincial of the Eastern Province was held at Cartavio to discuss the problem of communication between the Provincial, Fr. Richard Sullivan, and the Holy Cross personnel in Peru. It was decided not to name an area

coordinator because tensions still existed between some of the members. To alleviate the tensions, it was decided to hold meetings every six weeks between the three groups of Lima, Chimbote and Cartavio to discuss common problems and to promote more unity. On May 10, 1970, the first official regional meeting was held in Cartavio with all participating. The role of Holy Cross in Peru was discussed and formulated for the Provincial Chapter and Olszewski was elected delegate to the Chapter.

On May 31, 1970, a major earthquake struck Peru causing much damage and loss of human life especially in the Chimbote area. Farrell and Olszewski were in the States at the time. The parish groups in Cartavio collected food, clothing, and medicine and travelled to the Chimbote area to distribute them.

Shortly after the earthquake Farrell and Martin returned from the States and began work in the new Holy Cross parish in Chimbote located in the barrio of Esperanza Baja, a poor area on the northern side of Chimbote. A priest from the Saint James Society lived and worked with them. When Olszewski returned from the Provincial Chapter in August with \$12,000 for the earthquake victims, the group decided to use the money for a social assistance program in Guadalupito, a poor area affected by the earthquake on the outskirts of Chimbote.

On October 3, 1970, Cartavio was officially made a Cooperative. The government was also implementing reforms with worker participation in the direction of their factories and with an educational reform calling for more creative participation by the students. There was a lot of enthusiasm among the people for the military government. Hopes were high for change. In Chile the people there had elected a Socialist government under the leadership of Salvador Allende. Relations between the United States Government and Peru were strained.

Archbishop Jurgens from Trujillo made his pastoral visit to Cartavio during October, 1970. He visited the different communities and met with the lay leaders from the different parish groups and national movements to hear about their activities. Despite the strained relations with him since the suspension of Martin the previous year, the Archbishop seemed content with the work of Holy Cross in Cartavio. He mentioned to the lay leaders that he wished that all his parishes were as dynamic as Cartavio. Holy Cross had moved with the times from a sacramental parish to a parish of basic Christian communities and national movements that strove to unite the struggle for justice with the faith commitment of the preferential option for the poor as the Latin American Bishops in Medellin had directed.

In July, 1971, Olszewski went to Spain for a sabbatical year of studies and Fr. Robert Baker came to Cartavio to learn Spanish and to help out in Olszewski's absence. During that same month twelve representatives of the parish groups in Cartavio participated in the first meeting of the new lay movement called "Iglesia Solidaria" (For a Church in Solidarity with the poor) which was held in Trujillo. This movement later renamed "Fe y Accion Solidaria" (Faith and Solidarity) was inspired by the Peruvian Bishops' Document on Justice in the World and by Medellin. The movement attempted to offer to the different basic Christian communities and national Christian movements the opportunity to dialogue and coordinate activities. Many Bishops such as the Archbishop of Trujillo were wary of the movement considering it a parallel church. Since the parish in Cartavio participated actively in this movement, there was more tension between the Archbishop and the parish.

During September, 1971, there was a two-week national teachers' strike in which Shea and the other teachers from the public high school in Cartavio participated. The parish council supported the strike. The government refused to recognize the teachers' union since it was independent. At that

time the military were promoting unions and organizations controlled by the government and the organizations of the people.

The first administration of the Cooperative elected by the workers was not a very popular one since two-thirds of the administration had been named by the government. There were a lot of protests by the workers. The parish tended to support the workers in their protests and this provoked tension with the Cooperative administration. For example, in the Cooperative schools there were also children from families that were not members of the Cooperative. The administration decided that they would give school uniforms and Christmas gifts through the schools but only to the children of Cooperative members. The parish protested this privileging of one group of children. A five-day strike was also called by the union to protest the abuses and irregularities of the Cooperative administration. The government promised dialogue but finally arrested and expelled from the Cooperative three of the union leaders. It was the beginning of the end for the military revolution.

To better understand what was going on with the cooperatives and how to respond pastorally, a special group of ONIS was formed with those who worked in cooperatives. The meetings were held in Cartavio. Iglesia Solidaria also organized several days of reflection in Cartavio on the theme "Participation and the Cooperatives". These meetings caused more tension with the Cooperative administration in Cartavio and there was an attempt to remove one of the Franciscan Missionaries of Mary, Sister Maria Dolores Gonzales, who collaborated with the parish and with the Iglesia Solidaria Movement. The immediate reaction of the parish council aborted the attempt.

At the beginning of 1971, the Superior General, Fr. Germain-Marie Lalande visited Peru for the first time. Later in the year his assistant, Fr. Bernard Mullahy also visited for the first time. Latin America was becoming more important for Holy Cross. Nineteen seventy-one was also a

year for movement of personnel. James Sabella who had studied theology in Chile arrived in Peru to continue his anthropological studies in a small fishing village near Piura on the northern coast of Peru. Sabella arrived with the new Provincial of the Eastern Province, Fr. William Hogan. Fr. George DePrizio left Peru for health reasons and began work with the international Charismatic Renewal movement in Miami. Chichetto also returned to the States for reasons of health.

In April, 1972, Baker returned to work in the States, leaving Shea alone in Cartavio for three months until Olszewski's return in July and the arrival of Fr. Frederick Serraino. While Shea was alone in Cartavio, he invited two Peruvian youths to take up residence in the large parish house, thus giving a new flavor to the Holy Cross residence.

New elections were held in the Cooperative in April, 1971. The group supported by the majority of the workers and by the parish was elected. Since the beginning of that same year there had been attempts by the Holy Cross community to move the parish house from 6 Calle Real to a smaller house in the working class area of Cartavio. There was a felt need to identify more with the working class and to live among them. The parish council supported the move but the previous administration of the Cooperative would not approve it saying that it was not dignified for priests to live in that area. The new Cooperative administration, however, accepted the change, and in November, 1972, the three priests and the two Peruvian youths moved into the new Holy Cross residence among the workers on 39 Calle Grau. The new administration also recognized the newly formed economic committee of the parish council and approved the separation of the parish funds donated by the Cooperative for parish expenses from the Holy Cross funds also donated by the Cooperative for the support of the religious. This move was to ensure the parish workers support from the Cooperative funds.

On January 20, 1973, Holy Cross in Peru celebrated the 100th Anniversary of Father Moreau's death with a celebration in Cartavio. All five priests in the country were present. In May of that same year Olszewski left Peru to return to the States and Shea became acting pastor in Cartavio.

VII. CHIMBOTE: 1969-1973

Fr. David Farrell had worked at the Dominican Social Center until it was destroyed in the earthquake of 1970. Fr. Gonzalo Martin had joined him in June, 1970, to begin work in the Holy Cross parish located in Esperanza Baja. The two priests resided in a poor house without lights, sewage or water, sharing to some extent the plight of the people with whom they lived and worked. Bishop Burke, who had helped DePrizio and the first Holy Cross contingent in Cartavio, was very glad to have them in his Prelature. In July, 1973, Norberto Wassen, a German diocesan priest, arrived in Chimbote to live and work with Farrell and Martin.

Besides serving the parish which was growing with people who had moved out to that area after the earthquake, Farrell and Martin worked with a group called INFER which channelled money for social research and promotion projects. They also developed a plan for the parish which included: raising the consciousness of the people; the promoting of the participation of militant Christians in already existing grass roots organizations; promotion of the positive side of popular religiosity; and the formation of basic Christian communities.

The two priests were also active in the development of the Prelature. They worked on the formation of a pastoral team called Zona Norte which was supported by Bishop Burke as an experiment in pastoral collaboration. Since the experiment was to take place on the northern side of the city, the bishop asked the pastors who were not interested in the pastoral experiment to move

to other parishes. Since some of these did not want to move, there was conflict and tension within the Prelature and Bishop Burke was denounced in Rome. Holy Cross supported the bishop during this conflict and was also influential in organizing a common fund for the Prelature which was to help economically the Peruvian-born priests in particular. The fund was also meant to promote the sharing of material goods by all in the Prelature.

VIII. CHIMBOTE: UNITY ACHIEVED

In July, 1973, Fr. Frederick Serraino travelled from Cartavio to the Prelature of Moyobamba in the Peruvian jungle to see the possibilities of Holy Cross working there. Both Shea and Serraino were ready to move on from Cartavio and were interested in the jungle area. The Bishop of Moyobamba offered Holy Cross a sector of the Prelature if there was the personnel to staff it. When Farrell returned from the Provincial Chapter of 1973, he, Serraino and Shea had a meeting in Cartavio to discuss the future of Holy Cross in Peru. The Chapter had urged more unity since the Holy Cross group was so small in Peru. The possibility of a new area of work in the jungle was considered. Consultations were held with ONIS people and with religious working in the jungle area.

In October, Farrell presented another possibility. The Dominican Fathers in Chimbote were considering leaving their parish in Laderas del Norte which bordered the Holy Cross parish in Esperanza. Holy Cross could assume this parish and work the area with two pastoral teams. When the Holy Cross group was more numerous, considerations could be given again to the jungle area. Meetings were held with the Vicar General of Chimbote, John Farren, a Dominican. The Dominicans finally decided not to leave the Laderas parish but the Bishop offered to Holy Cross two vacant parishes, La Victoria, a poor parish like the one in Esperanza, or the parish in Nuevo Chimbote, a new

working class residential area. It was decided to assume the parish in La Victoria and a mountain parish called Macate, about ninety miles outside of Chimbote.

In December, 1973, the group asked the Provincial, Fr. Hogan, for permission to leave Cartavio after ten years of service there in order to begin a new unified work in the Prelature of Chimbote where there were more diversified possibilities for pastoral ministry and where the bishop was more open to the orientations of Medellin. Hogan approved the decision of the group and informed the Archbishop of Trujillo that Holy Cross would be leaving Cartavio as soon as the Archbishop could find a replacement. Shea left Cartavio in December, 1973, and Serraino left in February, 1974, when the Archbishop named a Spanish Franciscan priest as the new pastor. The people in Cartavio supported Holy Cross throughout many difficulties and continue to be good friends with Holy Cross up to the present.

In February, 1974, Fr. Arthur Colgan arrived in Peru after five years of theological studies in Chile. He took up residence with the three priests in the Holy Cross parish in Esperanza. Shea and Serraino moved into the La Victoria parish and the latter assumed the chaplaincy at the Social Security Hospital and at the jail. Shea took the mountain parish of Macate and continued to work as religion teacher in the public school system. Farrell, Colgan and Wassen were engaged in the publication of a little newspaper called Pido La Palabra which circulated among the working class. Martin left the Congregation when his vows expired in July and Fr. Robert Baker returned to Peru that same month to become pastor of the parish in La Victoria.

IX. THE APOSTOLIC PLAN OF 1974

After years of accumulated pastoral experience in Latin America, by 1974 the new Holy Cross team united in Chimbote felt that it was time to formulate

a statement as to who they were and what they were about in Peru. Farrell, Shea, Baker, Serraino and Colgan together with Norberto Wassen met weekly during a six-month period to discuss and formulate by consensus the first Apostolic Plan for Holy Cross in Peru. It was an attempt to unify criteria while recognizing personal differences.

In their Apostolic Plan the Holy Cross priests in Chimbote tried to respond to the Peruvian reality by committing themselves to participate with the people in their struggle for full liberation. They wished to live among the poor and learn from them. The Holy Cross group wanted to insert themselves in the reality of the poor by living in simple houses, by working to earn a salary and by striving for a more just society. Realizing that the Peruvian Church and especially the Church in Chimbote tended to be a clerical and foreign Church, the Holy Cross community committed itself to work for a Church of the Poor by promoting a laity and a lay leadership committed to the full liberation of the poorer classes.

As religious of Holy Cross called to a radically evangelical life style in a time when religious life was more often identified with the standard of living of the wealthy, the Holy Cross men committed themselves to a simple life style in order to be in solidarity with the poor and to protest the tremendous gap between the rich and the poor. They also committed themselves to a life of personal and community prayer that would nourish their social and ecclesial commitments. They would also support one another through community life. They saw religious life as a vanguard within the Church, as a freedom that makes possible a greater commitment to the service of the marginalized classes. They ended their Apostolic Plan by committing themselves to foster unity between the Latin American districts of Holy Cross and to enter into dialogue with the other Holy Cross districts in Asia and Africa and with those who share a similar vision in the United States and Canada.

They concluded with some questions about the future of the Congregation in Peru.

In early 1975, Fr. Robert Plasker, who had been Superior of the Chile district, and Robert Neidhardt arrived in Peru. Both had had difficulties with the Chilean government under Pinochet after Allende was overthrown in 1973. At the same time, Serraino returned to work in the States. Farrell also left Peru to become Assistant District Superior in Chile. He had been elected in the District Chapter in Chile in December, 1974.

Baker, Plasker and Neidhardt took up residence in the parish in La Victoria. Baker assumed Serraino's work in the jail and hospital. Plasker taught religion in the public high school system as did Shea who had moved into the parish in Esperanza with Colgan and Wassen. Neidhardt worked with the latter two and on the little newspaper Pido La Palabra, published by the pastoral team of Zona Norte, which defended human rights and promoted education for the poor. This pastoral team was composed of about forty priests and religious who promoted a Church of the Poor. They put their talents at the service of the poor and worked for lay leadership in areas of youth, workers, farmers, human rights, social communications and working-class parishes and neighborhoods.

X. THE PILA PROJECT

Since the beginning of the Peru Apostolate there had been a collaboration between the Indiana Province in Chile and the Eastern Province in Peru. The Indiana Province loaned priests such as Willsey, Vial, Fahey and Panchot to work in Cartavio when there was an urgent need of personnel. Fr. Croce left Cartavio to work in Chile. During the years that Holy Cross was in Cartavio several priests from the District of Chile visited: Theodore Hewitt, Peter Mueller, Mauro Pando and Sergio Concha. As early as 1964 the District Superior

of Chile, Fr. Lawrence LeVasseur, visited Cartavio. In return, Frs. DePrizio, Lambour, Olszewski and Chichetto visited Chile from Peru.

In 1971, the District Superior of Chile, Fr. Robert Plasker, together with Fr. Malcolm Johnson, visited Cartavio and invited the Peru group to participate in the Chilean District Chapter of 1973. Fr. Shea went to Chile as the representative of Peru in the Chapter. On their way to the General Chapter of 1974 in Montreal, Frs. Plasker from Chile and Farrell from Peru visited the Holy Cross groups in Brazil. At the end of 1974, Frs. Baker and Farrell participated in the Chilean District Chapter during which Farrell was elected Assistant Superior. These were the beginnings of informal and formal collaboration.

The General Chapter of 1974 had called for closer collaboration between the districts on each continent. From that call grew the PILA Project to promote collaboration between the Holy Cross regions and districts in Latin America: the Southwest Brothers in Brazil; the Canadian Priests in Brazil; the Indiana Priests in Chile; the Eastern Priests in Peru; and the Sisters of the Holy Cross in Brazil. Plasker, who had arrived in Chimbote in January, 1975, after having been expelled from Chile by the Pinochet Government, had been a delegate to the General Chapter of 1974. He assumed the role of Coordinator for the PILA Project as well as representative for the Chilean District.

The first meetings of the Holy Cross regions or districts were held in Chimbote and Lima, Peru, in early May, 1975. Plasker represented Chile, Shea represented Peru, Joseph Bouchard the priests in Brazil, Bob Weinman the Brothers in Brazil and Josephine Delaney, the Holy Cross Sisters in Brazil. At the conclusion of the four-day meeting during which the participants had discussed the Peru Apostolic Plan while in Chimbote and had visited possible areas in Lima for an apostolate in which members from the different regions and districts could participate, the group drew up a document for future

collaboration.

Although it was clear that the regions and districts did not have personnel at the moment for a joint apostolate, it was decided that the Peru region should ask permission from Cardinal Landazuri to begin a work in the Archdiocese of Lima. For the moment, collaboration would be through letters and visits especially to regional chapters or assemblies. Shortly after this meeting, a letter was sent to the Cardinal of Lima by Fr. William Ribando, the Provincial of the Eastern Priests' Province, asking for permission to work in the Archdiocese of Lima. A negative reply was received in July, 1975, alluding vaguely to the lack of collaboration of Holy Cross religious in the diocesan pastoral ministry in Trujillo and Chimbote. When Ribando replied to the letter asking for more concrete information on this lack of collaboration, since he had never received any direct letters in this regard from either Trujillo or Chimbote, no reply was given. It was not until December, 1975, when the Superior General, Fr. Thomas Barrosse, visited Peru and spoke personally with Cardinal Landazuri that the Cardinal changed his decision.

A first step toward promoting collaboration between the Holy Cross districts and regions was to be the participation of members in the district chapters and regional assemblies. In July, 1975, Plasker as Coordinator of the PILA Project, and Baker, representing the Peru Region, participated in the Brothers' Regional Assembly in Campinas, Brazil. Since the Cardinal had not accepted Holy Cross in Lima, there was some thought given to Macate in the Chimbote Prelature as a possible area for collaboration. Plasker had begun to work there with Shea in August, 1975. It was later discarded when the Cardinal gave his permission to work in Lima.

In January, 1976, Plasker, as Coordinator of the PILA Project, and Shea, representing the Peru Region, participated in the meeting of the Council of the Congregation held in Sao Paulo, Brazil. During the meeting, the repre-

sentatives of the PILA Project got together and decided that even though there still were no personnel from Chile or Brazil for a joint apostolate in Lima, the Peru Region should continue to look into the possibilities of an apostolate in Lima which could serve as a PILA Project in the future. After the meeting of the Council of the Congregation several provincials and members of the General Administration visited the Peru Region. It might be mentioned here the full support and encouragement that was always given to the Peru Region by the Provincials of the Eastern Province and by the General Administration.

XI. LIMA - 1976

In the second half of 1975 the Velasco Government finally gave way to the "second phase" of the military "revolution" under the leadership of Francisco Morales Bermudez. The Velasco Government had unleashed revolutionary forces among the people and when the military could not longer control them, repression began to set in. Morales Bermudez was to slowly dismantle the reforms and to repress violently the revolutionary forces. Relations with the United States Government were better. The Church, too, was preoccupied by the forces that had been unleashed by Vatican II and especially by Medellin. There were also attempts by the hierarchy to regain control.

Diego Yrrarrazaval, a deacon, exiled from his native Chile by the Pinochet Regime, arrived in Chimbote in September, 1975, and took up residence in the parish in La Victoria with Neidhardt, Baker and Plasker. He began to work part-time with the Bartolome De Las Casas Institute in Lima, spending two weeks of each month in the capital. The Institute, under the direction of the Peruvian theologian Gustavo Gutierrez, is involved in theological investigation. A community assembly was held in Huaraz in October, 1975, with Brother Joaquin Parada from Chile participating. The future of Holy Cross in Chimbote and in

Lima was discussed.

After the Superior General's visit to the Cardinal in December, 1975, it was decided to ask once again for permission to work in the Lima Archdiocese. This time the Cardinal accepted Holy Cross but offered a middle class parish. After Holy Cross proved that they were willing to work where he assigned them, the Cardinal finally offered the parish in Canto Grande, a very poor area outside of Lima which had been recently invaded by those who were looking for better living conditions. It was exactly what the Peru Region was looking for and they accepted immediately. Plasker was named the first pastor and began work immediately, travelling back and forth to Lima on weekends since he had religion classes in Chimbote during the week. In Lima, he stayed with the priests in the parish of Tres Compuertas until the parish house was built. By January, 1977, the little parish house in Huascar, Canto Grande, was ready and Plasker and Baker moved in.

XII. PERU A DISTRICT

Baker represented the Peru Region in the Provincial Chapter of 1976. William Hogan, former Provincial and Assistant Superior General at the time, along with Farrell from Chile and Baker presented to the Chapter on the spur of the moment a petition to make the Peru Region a District of the Eastern Province of Priests. The Chapter accepted and the Peru Region became a District. Arthur Colgan, who had been the Regional Coordinator of Peru since 1975, was elected the first District Superior in an extraordinary chapter held in Chimbote in October, 1976. Plasker, Yrrarrazaval and Shea formed his council.

In September, 1976, Fr. Daniel Panchot of the Southern Province, also exiled from Chile, joined the Peru District. He took up residence in the parish in La Victoria and began work in the jail, thus freeing Baker to

begin his work in Lima. Panchot formed the Commission for Human Rights in the Prelature of Chimbote responding to the economic crisis that hit Peru in July, 1976, with the first devaluations of the Peruvian currency. Many strikes followed and there was much repression by the military government.

The new District was growing. The first assembly was held at the Peruvian Boarding House off Avenida Brazil in Lima during January of 1977. Farrell came from Chile to participate.

XIII. THE FIRST DISTRICT CHAPTER

In October, 1977, Fr. Philip Devlin arrived to work in Peru, another exile from Chile. He moved into the parish in La Victoria and Panchot went to Lima to begin a Human Rights Commission in the area of the Canto Grande Parish where he assisted Plasker and Baker in the Parish.

The District was saddened in the first days of January, 1978, with the news that Norberto Wassen had died in an auto accident in Germany while visiting his family. Robert Neidhardt represented the Chimbote Prelature and the Holy Cross Community at his funeral. The first District Chapter decreed that Norberto be placed on the District obituary list since he had lived, shared, and worked with Holy Cross for almost five years and had been an example and inspiration to all.

The first District Chapter was held at the Oasis Retreat House in Ricardo Palma on the outskirts of Lima in February, 1978. Brother Edwin Nix, Superior of the Brothers' District in Brazil, participated as did all the members of the Peru District. During the Chapter, community life, prayer, evaluation of apostolates, finances, collaboration with the other Latin American districts, and policy for receiving new personnel were debated and statements produced.

Shortly after the Chapter, Mauricio Laborde, another Chilean exile, arrived to work in the Lima parish. He also worked with CELADEC, an

ecumenical institute for popular and Christian education. In early 1978, Devlin moved from Chimbote to Lima to begin the new Fe y Alegria School in Huascar, Canto Grande. The school, part of a jesuit movement in Latin America for a Christian education to the poorer classes, had been accepted as one of the District's works in the Chapter. Baker returned to Chimbote to work in the prison, in the parish in Esperanza and to help Shea in Macate and took up residence with him and Yrrarrazaval in Esperanza. Colgan, while remaining pastor of Holy Cross Parish in Esperanza, moved to the community house in La Victoria to live with Neidhardt who was pastor there. In Lima, a new community house was opened in the sector of the parish called Bayover. Laborde and Panchot lived there while Devlin and Plasker lived in the Huascar residence.

XIV. FORMATION

During the years in Cartavio, several Eastern Province seminarians studying theology in Chile spent their summers in Cartavio. Among these were Farrell, Sabella, and Robert Ford. John Phalen also spent the summer of 1971 in Cartavio with a medical student, Thomas Simpson, in a program organized by the University of Notre Dame.

Since 1975, Plasker had been involved in formation work in Peru. He had previously been novice master in the District of Chile. In 1975, he accepted to work with Fr. Donald McNeill of the University of Notre Dame with Notre Dame students who would spend a year in Peru on a cross-cultural program called LAPEL. The students lived apart from the Holy Cross community but were supervised by Plasker. The first programs of LAPEL were held in Chimbote in 1975-1976 and later on in Lima, 1977-1980.

In 1978 the Holy Cross community in collaboration with Bishop Burke of Chimbote offered to receive the candidates for the priesthood in the Prelature of Chimbote in the Holy Cross houses in Lima while they studied theology at

During 1980, plans were made for the first novitiate in the Peru District. Permission was given by the Provincial, Fr. Ribando, and by the Superior General, Fr. Barrosse, to establish the novitiate program in the parish in Esperanza, in Chimbote. Colgan was named novice master and Fr. Richard Renshaw of the English Canadian Province, who had arrived to work in Peru in January, 1980, was named his assistant. Renshaw had formerly worked in formation at his province's house of studies in Toronto.

Rojas, one of the candidates, left the formation program at the end of 1979, and in the last months of 1980 Sotelo and Martinez also withdrew. The novitiate program began in January, 1981, during the annual assembly of the Holy Cross District held at the Dominican House at Besique Beach, outside Chimbote. The program began with two novices, Fabio Anca and Miguel Pasache. After the assembly the two novices travelled to the Benedictine monastery in Huaraz for the opening retreat with Colgan, Renshaw and Shea as retreat masters. On returning to Chimbote from the retreat, Anca left the program. Pasache completed the novitiate year.

The novitiate program consisted in much time for prayer and personal reflection together with work and some pastoral activities. There were also programs on spirituality and the Holy Cross Constitutions. In November, two novices from the District of Chile arrived in Chimbote for an inter-district novitiate experience and stayed in Chimbote for two months. In February, 1982, Pasache pronounced his first vows in Holy Cross at the parish in Esperanza. He returned to Lima to live in the new formation house, located near the Huascar house, with the three candidates, Alejandro Valerio from Chimbote and Ricardo Levano and Oscar Badillo from Lima. Colgan became Director of the formation program in Lima with Panchot assisting. At the end of 1982, the three candidates left the formation program and in early 1983, after one year under vows, Miguel Pasache decided not to renew his vows.

In January, 1982, after the second District Chapter, the Latin American Districts met in Peru to discuss formation. At the end of the meeting they drew up a Declaration of Principles on Formation in which they highlighted the importance of the formation of religious within the broader context of formation of lay pastoral agents, giving importance to identification with the working class, with their Latin American culture and with the option for the poor.

The District also supported continuing formation. In 1981, Shea spent a sabbatical year in Brazil visiting the Holy Cross communities there and participating in the renewal program at Caxias Brazil and at Maryknoll, New York. In 1982, Plasker spent a sabbatical year working with the Brothers' District in Petrolina Brazil.

XV. THE APOSTOLATES ASSUMED BY THE DISTRICT

The first phase of the military revolution under Velasco opened possibilities for organization by the people but the government wanted to control these organizations. When the people and the workers opposed this control by the government there were problems. Finally, the military opted for the second phase of the revolution and changed Velasco for Morales Bermudez. The economic crisis hit Peru during the second phase in July, 1976, when there was the first of many devaluations of the Peruvian currency. There were many protests and strikes organized by the peoples' organizations.

In July, 1977, there was a national strike which provoked a lot of repression from the military government. Finally, probably pressured by the Carter Administration, the government promised a return to civil democratic government for 1980 after a Constitutional Assembly had written a new Constitution for Peru including some of the reforms of the military revolution. In May, 1978, the people elected the Constitutional Assembly.

In June of that same year there was a four-month-long teacher strike. In July, 1979, the new constitution was approved during a second four-month-long teacher strike. In May, 1980, elections were held for President and Congress. Fernando Belaunde who had been overthrown by the military in 1968, was re-elected President with his party gaining control of the Congress. Between 1976 and 1980 there were a lot of strikes, a lot of unrest and a lot of repression. It was a time of social and political discontent and economic hardship for the people.

In the midst of this crisis, in February, 1979, the Latin American bishops held their third conference in the city of Puebla, Mexico. The documents of Puebla reflect the tensions that also existed within the Church. Some bishops wanted to move forward along the lines set out in Medellin. Others wanted to forget about Medellin and return to the old way of being Church. Holy Cross was and is very identified with those who want to move ahead. The annual District assembly of 1979 treated the faith option and religious life within the context of political commitment. Influenced by a desire for a greater political commitment, Mauricio Laborde left the Congregation at the end of 1979 and Robert Neidhardt left in June, 1980. Both have remained in Peru.

Chimbote: The Parish in La Victoria

After assuming the parish in La Victoria in 1974, the men who worked there soon discovered that most of the parishioners felt closer to the larger parishes that bordered La Victoria. Only those who lived close by the parish church felt part of the parish. That meant a very reduced group of people with little possibility for expansion. In the District Chapter of 1978, it was suggested by some that Holy Cross leave the parish but others wished to try to reanimate the parish so it was decided to continue to work there. Neidhardt continued as pastor and Colgan, although pastor of the parish in

La Esperanza, lived with him in La Victoria. Yrrarrazaval helped out with the youth group. Although some efforts were made to reanimate the parish, there were still limited possibilities of work there. Finally, in June, 1980, since Neidhardt was leaving the Congregation and there were no other Holy Cross priests interested in assuming the work, the parish was returned to the Bishop.

The Congregation attempted to ensure that the work begun in La Victoria would continue by suggesting to the Bishop that the Sisters of Saint Joseph assume the parish but the Bishop wanted the Sisters to work in another area of the Prelature. The first priest who was assigned to replace Holy Cross caused some problems with the transition but the Bishop finally named another priest, Dominican Linus Dolan, a friend of Holy Cross, as Administrator of the parish. The work begun by Holy Cross continues to this day under his able direction. When the Congregation left the parish in La Victoria, Colgan returned to live with Shea, Yrrarrazaval and Baker in the parish in Esperanza.

Macate Parish

In 1974, Fr. Shea took up work in the area of Macate, a rural parish about ninety miles from Chimbote. Macate had not had permanent pastoral attention since the 1940's. Shea and a group of Sisters of Saint Joseph of Carondolet began the work by visiting the town of Macate and its some twenty villages. During the years, with the help of the Sisters and several lay pastoral agents and with the collaboration of Frs. Plasker and Baker, several basic Christian communities were formed with lay leadership. Since Shea and the Sisters lived and worked in Chimbote and only travelled to Macate on weekends, formation programs were begun with the lay leaders. Formation was given to the lay leaders in parish assemblies that were held every two months. The pastoral team of Zona Norte in Chimbote also animated assemblies of lay

leaders from the different rural parishes of the Prelature. At the end of 1980, Shea was to leave for a sabbatical year and the St. Joseph Sisters were moving from Chimbote to another area of the Prelature at the request of the Bishop. So it was decided to turn this parish over to an Italian priest, Carlo Iadicci, who was interested in the work begun in Macate and wanted to continue it. The Bishop approved the changes and Holy Cross left Macate in December, 1980.

During these years in which Holy Cross left two parishes in Chimbote much had happened to the local Church. Bishop Burke, who had invited Holy Cross to the Prelature, was very outspoken in the fishermen's strike of 1976 and during the steel workers' strike of 1978. The pastoral team of Zona Norte had his full approval. In July, 1978, Burke resigned as Bishop of the Prelature of Chimbote and returned to the United States. The Church at this time, like the government, was trying to regain control of the situation that had been unleashed by Medellin. Bishop Luis Bambaren, a Peruvian-born Jesuit, replaced Burke. As Norberto Wassen had been named Vicar General under Bishop Burke, so also Colgan was named Vicar General by Bishop Bambaren after consulting with the clergy and religious. Colgan held this position until September, 1980, when he resigned over problems between the Bishop and the pastoral team of Zona Norte.

Chimbote: The Parish in Esperanza

Holy Cross has been present in the parish in Esperanza since June, 1970. During the years the parish has grown. Fr. Farrell helped construct the church and develop the community in the area called La Union. Norberto Wassen helped to develop the community and to repair the church in the area called Esperanza Alta. Colgan was pastor in the parish from 1975 until 1982 when he moved to Lima to assume the responsibility for the parish there. During those

years, with the assistance of Wassen, Yrrarrazaval, Shea and Baker, the parish grew in its commitment to the poor and in lay leadership. In 1982, Renshaw became pastor with Shea assisting.

In November of 1982, the Holy Cross Sisters from Brazil opened a house in the parish, thus fulfilling a dream for collaboration between the districts and the different societies of Holy Cross. At present there are three Holy Cross Sisters in Chimbote: Rose Virginia Burt, Patricia Dieringer, and Suzanne Patterson.

In the parish there are an active parish council, four basic Christian communities, the three National Catholic Action Movements of workers and students, several womens' organizations, an organization of small farmers, health and educational programs and soup kitchens to assist the needs of the people in these times of hunger, unemployment and sickness caused by the social and economic conditions. Besides their work in the parish, as is the case of all the Holy Cross people in Peru, the parish team has other pastoral work. Renshaw works with the Diocesan Commission for Human Rights, especially in the local jail. Shea teaches in the public high schools within the parish boundaries and in a night school for adults in the center of Chimbote. The entire parish team supports and animates the lay leadership and community organizations to respond to the needs of the people as the pastoral priority.

Lima: The Parish in Canto Grande and the Fe Y Alegria School

Holy Cross grew with the people in the parish in Canto Grande. Frs. Plasker and Baker moved into their little house in the Huascar sector of the parish at the same time as the people there were building their simple shelters. From the beginning, the Holy Cross men and the parish participated in the people's struggle for the basic services of water and electricity for the area. With the help of Cardinal Landazuri of Lima, a chapel and parish

center was built in Huascar.

In March, 1978, Fr. Philip Devlin became principle of the new Fe y Alegria School in Huascar. Fe y Alegria is an organization of schools founded by the Jesuits in Latin America to give a Christian oriented education along the guide-lines of Medellin to the poorer classes. The organization establishes schools in areas where there are no government schools or where the government school cannot handle the number of possible students. Huascar was such an area and Fe y Alegria with whom Holy Cross had spoken in 1975 when the PILA Project was being considered, offered the school to Holy Cross. The schools are for the poor. The government pays the teachers' salaries. The parents help in the construction of the school and are responsible for it. Fe y Alegria helps to find funding for the constructions. Over the years the school in Huascar has grown and now has more than 1,500 students in both the grade and high school. Two School Sisters of Notre Dame who had worked with Holy Cross in Chile, arrived in January, 1982, to become part of the staff. Holy Cross candidates and the other Holy Cross religious in the parish collaborate in different ways in the school.

The parish area in Canto Grande is large and the population is over 100,000. To serve the needs of this vast area, another Fe y Alegria School was built in the area called Arriba Peru. This school is staffed by the Sisters of the Divine Master, a Spanish community. Another group of Spanish and Peruvian Sisters, Las Damas Apostolicas, help out with ministry in the Huascar area where Holy Cross has its residence and formation house. Fr. Panchot has organized a school for handicapped children. There are several soup kitchens to try to help with the problem of hunger which all Peru is facing in these times. Besides the parish ministry which is assumed by all the Holy Cross men, each one has another ministry. Devlin is principle of the school, Plasker teaches at the school and Colgan works with the Bishop's

Social Justice Commission. Baker teaches at the theological program in ISET while Panchot is active in the promotion of human rights in the parish area.

The Juli Prelature

In August, 1981, Diego Yrrarrazaval left Chimbote and his work with the Bartolome de Las Casas Institute in Lima to assume the direction of the Institute for Aymaran Studies in the Prelature of Juli located in the Altiplano of Peru near the city of Puno and the Bolivian border. The Institute is located in the town of Chucuito where Yrrarrazaval is also responsible for the parish. He lives at the formation house for the Juli Prelature in the town of Ilave about twenty miles from his work in Chucuito in order to share community.

Holy Cross has been invited to send more personnel to this very poor area of Peru to serve the Aymaran people who have suffered so much since the Spanish conquest of Peru. At present, besides the economic crisis that all Peru is suffering, this area is suffering a drought that is forcing the people to leave their lands and to migrate to the coast where conditions are not much better economically. Holy Cross hopes to expand more in this area where the Church is very committed to the needs of the Aymaran people and where the pastoral ministry is oriented by the Medellin and Puebla documents.

XVI. THE DISTRICT OF PERU (1980-1983)

At the annual Holy Cross Assembly in January, 1980, held at the Chimbote Prelature Retreat House in Tortugas, Daniel Panchot was elected the second Superior of the Peru District with Devlin as his Assistant and Yrrarrazaval and Colgan on his council. Fr. Jose Prado from the Priests' District in Brazil participated in the Assembly. Formation was discussed and plans were begun for the novitiate program in 1981.

The District continued to promote more collaboration between the other Latin America districts. Panchot participated in the Brothers' District Chapter in Campinas, Brazil, in July, 1981, where collaboration between the Districts was discussed. This was the first official Inter-District Meeting. In December of that same year, Devlin participated in the District Chapter in Haiti where education for the poor was the theme.

The second District Chapter was held in Lima in January, 1982, with Brother Thomas Chady and Fr. Valmond Richard, both from Brazil, and with Fr. Robert Gilbo from Chile participating. During the Chapter they represented their respective Districts in the Inter-District Meeting on Formation. Panchot was re-elected Superior of the Peru district with Devlin and Renshaw on his council.

This second District Chapter reaffirmed the priorities of Holy Cross stated in the Apostolic Plan of 1974 and in the documents of the First District Chapter and the annual assemblies. These priorities were: formation of lay pastoral agents, pastoral ministry in human rights, publications for the working class, formation of religious for Holy Cross and collaboration with the other Latin American districts. Much time was dedicated to the candidate and pre-candidate programs and Colgan was named director of the Formation Program in Lima. All members of the District were present except Shea who was on sabbatical.

In January, 1983, the annual Assembly was held at Tortugas. During the Assembly the Apostolic Plan of 1974 was updated to include changes in the Peruvian reality and to formulate some new responses of Holy Cross to this new social and ecclesial reality. The main options of the 1974 document were kept as priorities of the Holy Cross group with a clear emphasis on promoting a Church of the Poor inserted in the struggles for an integral liberation as outlined in the Latin American Bishops' Documents of Medellin

and Puebla. Holy Cross committed itself to continue working for the formation of a Church in which the poor could feel at home and in which they would have a decisive voice with which to orient and direct its mission. Holy Cross sees its role as "auxiliary" to the building of a local Peruvian Church.

XVII. THE PRESENT AND THE FUTURE

At present, Peru is in the worst economic crisis in its history. The people are suffering from high prices, low wages, continual devaluation of the national currency, hunger, undernourishment, tuberculosis and other diseases related to the poor living conditions. Many die from diseases that are curable but because of the economic situation the people cannot afford the medicine. The Peruvian Government under Belaunde has tied itself to the International Monetary Fund in order to pay its foreign debt. The International Monetary Fund insists on low wages and austerity for social programs. Health and education suffer. For these reasons, the government does little or nothing to alleviate the sufferings of its people. Besides the economic crisis, in 1982, the major part of Peru suffered natural disasters: droughts in some areas like Juli and floodings in other areas like Chimbote. These have complicated the living situation even more. Due to the situation and to the lack of response by the elected officials many have turned to the ways of violence and terrorism. The government tries to combat these groups but often winds up killing many innocent people and violating human rights.

The Peruvian Church tries to respond to these problems by putting itself in solidarity with the poor. Holy Cross through its different ministries also tries to respond by educating the poor, helping them to organize, and by trying to alleviate some of their immediate sufferings. In Juli, Yrrarrazaval is active in the organization to alleviate the hunger caused by the drought in that area and in promoting an appreciation for the Aymaran

culture through the Institute for Aymaran Studies. In Lima through the Fe y Alegria School, and through the public school system both in Lima and in Chimbote, Devlin, Shea and Plasker try to give an education that frees rather than enslaves, that is creative and critical, that serves the cause of the poor. Baker in the ISET theological program tries to present a Church as the service of the needs of the times. The Holy Cross parishes, both in Lima and Chimbote, try to respond to the needs of the people without becoming paternalistic. Social programs for health and for food are tied into educational programs in which the people learn to organize themselves and to participate actively in the direction of the programs that serve them. Preparation for the sacraments emphasizes the faith commitment to work for social change and the Christian priority of service to the needy. Work with the national Christian youth and worker movements is a priority both in Chimbote and in Lima. Shea, Colgan and Renshaw are involved in this work. Panchot and Renshaw are also involved with the promotion of human rights in Lima and Chimbote and Colgan collaborates with the Social Action Commission of the Peruvian Bishops.

From many different perspectives and groups, the Holy Cross religious in Peru try to respond to the signs of the times and the needs of the Peruvian people whom they serve. They try to be faithful to the charism of Basil Moreau who was ever ready to send people to serve where there was a need, oblivious to the risks of overexpansion. As with the Founder, Holy Cross in Peru is dedicated as "auxiliaries" to the building up of the local Church, giving priority to the formation of the laity and lay pastoral agents as the hope for the future of the Church in Latin America, while continuing to foster vocations for the diocesan priesthood and for religious life in Holy Cross. The life of the Peru District is in the center of the Peruvian Church. Holy Cross helps in building this Church and has been

formed by it.

Will Holy Cross take on Peruvian roots? That was a priority for the Superior General, Fr. Germain Lalande, when he suggested to the Provincial, George DePrizio that the Eastern Province begin work in a different country of Latin America in 1963. After twenty years in Peru and five years of work in formation, there are at present no candidates in the formation program but there are a few young men who have expressed their interest. A lot will depend on whether there are Holy Cross religious from other countries who are willing to commit themselves to forming community and serving the local Church in Peru as auxiliaries. In the annual Assembly held in Chimbote in November, 1983, the District decided to promote Associates of Holy Cross among Peruvian laity who identify with the spirit of the Congregation. Does the future of Holy Cross in Peru lie in that direction?

As the 1980 General Chapter's Document on Renewal states, "The world has changed, the Church has changed, and Holy Cross must change profoundly to meet the challenges that are now before us and are yet to come..." (#27). Holy Cross throughout its history and Holy Cross in Peru have tried to be attentive to that special moment of the manifestation of God in our here and now.

SOURCES

1. Chronicles from Cartavio in the Eastern Province Archives.
2. Letters in the Eastern Province Archives on Cartavio.
3. Conversations and recollections of the members of the Peru District.
4. Documents in the Peru District Archives.