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LAY COOPERATION IN THE
EASTERN PRIESTS' PROVINCE: 1936-1963

BY

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PRELIMINARY HISTORICAL NOTES

Around 1930, our Superior General, Fr. James Wesley Donahue, C.S.C. definitively decided to establish Holy Cross religious in the Eastern United States. He had recalled the two decades when as a Mission Band member he had conducted many missions, novenas and tridua in the Fall River Diocese and the extensive correspondence which came from friends he had made there. A clear opening for decisive action in this regard came when he received a letter dated November 12, 1931 from the Apostolic Administrator of Fall River, Bishop James E. Cassidy approving the opening of a seminary in that Diocese. Donahue won support for the purchase of Crary Hospital in North Dartmouth, Massachusetts in the General Chapter of 1932.¹ As its price was deemed too high, a second negotiation was necessary before this property was finally secured in August of 1933.² A layman by the name of Joachim Burgo was placed in charge of the place. The first Mass was offered there by Fr. Donahue on December 8, 1933 with Brother Lambert, General Treasurer, the Brothers from the newly opened Monsignor James J. Coyle High School in Taunton, and Holy Cross Sisters from the New Bedford area in attendance.³ Permanent Holy Cross priest residence did not take place there until February, 1934.

At this time, temporary superior, Fr. Walter Marks, accompanied by Brothers Hormisdas and Claude, were charged with preparing the main building to be living quarters for a seminary faculty, student body and a new mission band. Fr. Archibald McDowell, new superior of the mission band, arrived in May, 1934,

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followed the next month by Fr. William A. Doheny, superior of the new seminary.⁴

Each worked diligently in his own respective area, the former to make contacts for summer weekend parish help and a schedule of missions, the latter to call for more faculty members and seek candidates to begin their seminary training in the fall of 1934.

The first two years were building years for both organizations. It soon became evident that the North Dartmouth property and housing was too small

to accommodate both a seminary and a mission band. Fr. McDowell went on a road search for newer and larger quarters for the Band. His efforts proved fruitful for in May, 1935, he discovered that the Ames Estate in North Easton, Massachusetts, was up for sale. In the summer of this same year the first of two purchases secured all the buildings and the 560 acres of this estate.⁵

With larger quarters, it was decided to move both the seminary and mission band personnel to the Ames Estate in 1935. Before this move, Fr. Thomas C. Duffy, C.S.C., of Central Falls, Rhode Island, ordained on April 16, 1927 and eight year veteran of the mission band at South Bend was appointed superior to succeed Fr. McDowell. Fr. Duffy arrived in North Dartmouth in May, 1935, and had to supervise the move of the group to North Easton in October of this year.⁶ Fr. Tom was very pleased with the work the small band had done over the preceeding year. Gradually, this group had broadened the radius of its operations from Eastern Massachusetts to Rhode Island, Connecticut and New York, giving retreats and assisting with parish help when requested. Shortly after his arrival at North Easton, two other priests were assigned to the Band bringing its number to seven.⁷

THE LAYMEN'S RETREATS

With ever widening concern to broaden the scope of its activities and make use of existing room, Fr. Tom Duffy looked to the summer of 1936 when the North Easton properties would be available and decided to try a project already implemented at Notre Dame.

For some years, Duffy's Canadian friend and fellow mission bander, Fr. Tom Kearney had been engaged in conducting laymen's retreats there. Kearney had organized this program and made it grow into a very successful operation. In connection with this, he began CSC Retreat Clubs in many cities and towns in the midwest. He built up a vast set of addressographs and files. He was assisted by some secretaries and the officers of the various clubs. Fr. Tom Duffy had been very close to Kearney before he went East and worked with him on these lay retreats. It is no doubt because of this that Duffy was bent on following Kearney's policies

and method in starting men's retreats in the East.⁸

Fr. Kearney visited North Easton twice in the early part of 1936, encouraged Duffy to get into this Lay Retreat work and advised him on how best to apply his methods to the East. With his many friends in Massachusetts and Rhode Island, Duffy had no difficulty in making a small beginning, before, as it was planned, the laymen themselves could take the lead in promoting these retreats themselves. Among the many very early contacts were Robert Reardon of Whitman, Massachusetts and Clement Grimes of Providence, Rhode Island. Each of these helped muster a group of 17 men who were willing to attend the first weekend, closed retreat at Our Lady of Holy Cross Seminary. This took place in mid-July, 1936. The whole affair was under the general management of Fr. Duffy, while Fr. George Fischer was the retreat master and Fr. McDowell was on hand to assist.⁹ at As/subsequent retreats the seminarians from Our Lady of Holy Cross Seminary did all the housework and slept in the cellar for weekends.

From the very beginning there was widespread satisfaction with the scheduling, the offering requested and the accommodations in the four large vacated dorm rooms of Our Lady of Holy Cross Seminary. The seventeen pioneering retreatants profited much from the eight talks given from Friday evening to late Sunday afternoon. They found the regimentation of retiring and rising, the eating of meals with reading, and the silence refreshing. They remarked favorably on the visit to the Blessed Sacrament, making the Way of the Cross, and the recitation of the rosary. The regular food, the final banquet and living accommodations seemed well worth the offering requested of \$15. Encouragement for succeeding summer gatherings proved sufficient to warrant more like occasions for the following year.

Fr. Tom Kearney was informed of this first year program. He made a visit to North Easton in April, 1937 to encourage further organization of laymen for more retreats to be given that summer.¹⁰ He urged Fr. Duffy to promote advertisement for at least three sessions by publishing in the newspapers a description of the North Easton properties and the reasons why Roman Catholic gentlemen

should take the opportunity for a retreat. Two further additions to the Mission Band in the persons of Fr. Harold Riley and Fr. Robert Waide brought the number of the group to nine and this, too, made available the manpower needed to conduct more retreats.¹¹

Advertisements for the 1937 retreats were written and published in several newspapers in Massachusetts and Rhode Island.¹² The surroundings of the retreats were described by Fr. Duffy as follows:

"Location and accommodations are ideal at the seminary for such a work. Situated on the main highway between Taunton and Roston, the house itself, smartly equipped with every modern convenience, rests serenely a short half mile from the main highway. Immediately, in front and around as far as the eye can see, stretch the grain fields, with lines of trees around them and a pathway containing nearly \$50,000 in rhododendrons and mountain laurel. Flanking the main building is a private gymnasium with tennis court and marble swimming pool, to which the retreatants have entire access. Should one prefer to walk, there are 640 acres at his service. Excellent and plentiful food, prepared by an experienced chef is here. The easy cordiality of fellow retreatants is an attractive philosophical complement to the spiritual and mental zest a retreat brings. The conferences and services are held in the beautiful seminary chapel."¹³

Motivation for attending such a retreat was not wanting in Duffy's written encouragements. He comments on the spirit of the times and concludes on the necessity of a retreat in the following words:

"We are living in troublous times. The world is the victim of environment. In the business world there are many so-called clever policies and practices, few clean-cut principles. The code of the modern business man is tinged, if not inoculated, with the virus of injustice and dishonesty. In the social world, the furnished apartment has taken the place of the home. Old time home life is replaced by a dining and sleeping-out code that is shaking the foundations of this hearthstone of proper, decent living. Political life is shot through with the germs of unscrupulous methods. Men in high places of trust have proven faithless. The air is fouled with irreligion. The environment of twentieth century America is Godless. ...The opportunity of examining these most grave and penetrating questions concerning the origin and destiny of man is here. No one can deny that great benefits may be derived from these sacred exercises of the Laymen's Retreats."¹⁴

Holy Cross missionaries, who by this time had spread far and wide their activities through all of New England and New York, publicized the up-coming three Laymen's Retreats to be given in the summer of 1937. These efforts coupled

with the enthusiastic remembrances of the 17 laymen who had made the original event and who successfully encouraged friends to attend made these events great successes. So favorable were the comments on them that the same procedure was to be followed with three weekend sessions in 1938 and 1939.

It was between these two years that a Board of Lay Retreat Chairmen was formed. By 1939, this board consisted of 23 chairmen who headed 16 groups in Massachusetts, six in Rhode Island and one in New York. Beginning in March of a given year, each group's chairman volunteered to meet at the Mission House to discuss strategy and to give a progress report on the numbers of men who planned on making a subsequent summer weekend retreat.¹⁵ So successful were these planning sessions and the work of the groups that five retreats were given in 1940. The ideal of having the laymen themselves take more and more initiative was becoming a reality. All seemed to be very optimistic about continuing each year to add more and more of them.

World situations entered the scene, however. By the end of 1939 most of Europe was involved in war and it looked ominously as though the United States would soon be so engaged. It was thus decided to limit the number of 1941 retreats to three. These proved to be very successful and were well attended.

Despite the declaration of the actual involvement of the U.S. into the war and the initiation of younger men into military service, the retreats continued. In 1942 and 1943 four summer weekend retreats were held and in 1944 and 1945 five were conducted. These four years were critical ones, since all major foodstuffs were rationed, as also was gasoline. Additional planning was undertaken to make additional coupons available for the necessary provisions. The Mission House chronicles note that the authorities in the North Easton rationing office were quite understanding and helpful in these matters.

The additional retreats in 1943 and 1944 were sparked not only by the enthusiasm of lay regional leaders but also by Fr. Joseph E. Hart, C.S.C. who was

appointed superior of the mission band in 1943. He was a close associate of Fr. Tom Kearney with the Lay Retreats in Indiana and immediately took an intense interest in furthering them in the East. After the 1945 and 1946¹⁶ retreats, Fr. Hart could report that since their beginning 40 retreats had been conducted, accommodating 1,305 retreatants.¹⁷

At this point, it ought to be recalled that the glowing phrases used by Fr. Duffy to describe the Laymen's living accommodations were not at all as ideal as they were penned. With the success of the retreats, seemingly on the rise every year, requests to build a retreat house to make them even more so, were repeatedly turned down by the Provincial at Notre Dame.¹⁸ Fr. Hart had seconded the frequent mention of a new retreat house made before by Fr. Duffy.

At the close of the 1946 final retreat, Hart begged retreatants for their prayers and financial support for this venture. There follows in the mission house chronicles the very touching episode of 19 year old William Daly, brother of Fr. John, who, with his father, had attended many of the weekend retreats:

"One Sunday in September 1946 he (William Daly) came back to North Easton. Fr. Hart was on a mission, so he asked permission to place an envelope under his door. When Fr. Hart returned, he found enclosed ten \$10 bills for the new retreat house. The following Tuesday, this same young man who was working with an awning company in Boston fell from a third floor window dying almost immediately."¹⁹

Permission to build still remained lacking him after the death of Fr. Hart in September, 1946.

The growing number of retreats from 1947 on accentuated this need. In the largest of the five retreats given in 1947, 53 men were registered to live in three dormitory rooms that could at most accommodate 45. The following year when the number of retreats climbed to six, it was noted that "the great drawback for many men is the lack of privacy, since so many must sleep in the same room. The sanitary facilities are extremely limited and the noises at night are not helpful to peaceful sleeping."²⁰ New superior, Fr. Joseph Hanna's wish records, "Please God, we may have our own house (for a mission band and a retreat house) soon."²¹

Even after Stonehill College was founded in 1948 and set up administrative offices in the Seminary of Our Lady of Holy Cross, the retreats continued in summertime. Less and less room became available. Yet, even so, six summertime weekend retreats were conducted between 1948 and 1950 inclusive. These were necessary because the local area chairmen stood their ground and took the initiative, each to enroll five retreatants for the sessions. Retreat directors simply could not turn them down.

The fifteenth annual retreats of 1951 will forever be memorable in the record of these Eastern Laymen Retreats. The local area group chairmen were fully at work, an impressive flyer was produced on the sessions, and an all-time record of seven retreats were successfully conducted. As was usual, the seminarians were on hand as free labor for each of these weekends, as was the CSC kitchen staff. Letters of appreciation flowed into the mission band, seminary and college offices expressive of the gratitude of those who had made these weekends.

The triumph of 1951 was never to be repeated. Stonehill College needed the quarters used by the retreatants if its work was to succeed. The Mission Band itself had to have larger living room. The Seminary of Our Lady of Holy Cross was reorganized to have the necessary privacy to continue its functioning.

It thus happened that in the summer of 1952 the Mission Band moved to the former Novitiate at North Dartmouth. This change and the many calls for summertime help far and wide made it necessary to omit any laymen's retreats for this year. With this suspension it was wondered whether there would ever be a call to renew them. Yet, faithful old retreatants insisted that the retreats go on. Suitable new accommodations for them proved problematic. Finally, as an experiment, Fall River diocesan authorities agreed to let the laymen use its Cathedral Camp. The record of this retreat is short. It says:

"The first and only lay retreat of the 1953 season was held over the weekend of June 5th to the 7th. For the first time since the inception of the retreats, the scene was not North Easton. Rather it was the Cathedral Camp. The Reverend John J. Foley was the guest master and the Reverend Francis Valentini, the retreat master."²²

This terse and less than glowing summary insinuates that the event, though attended by some 30 retreatants was adventuresome, but less than the success previous sessions had been. The rough summer children's camp's facilities were less than adequate.

Still, faithful laymen urged a continuance of the retreats for the following year. The use of Cathedral Camp was out of the question. Finally, at the suggestion of Fr. Lawrence Sullivan, it was decided to hold a retreat in the by now two-year vacant Holy Cross Brothers' Postulate building in North Dartmouth. At least the retreat would be held on Holy Cross turf and thus might hold some promise. This was a good idea, but its outcome was less than great. The record indicates as much when it remarks:

"The first and only lay retreat of this season was held at the Postulate on the weekend of June 25-27, 1954. Fr. Lawrence Sullivan was the retreat master. A great deal of cleaning was necessary to put the postulate in livable shape for the retreatants who numbered 25."²³

With this retreat the 17 year record of Laymen's Retreats came to an end. The change of place, the loss of free seminarian help and regular CSC kitchen facilities, in addition to the changes in a growing affluent post-war world and the invasion of television, all added up to ending what had been one of the most apostolically rewarding and financially profitable of CSC works in the East. For twelve years (1936-1948) these retreats constituted the only out-of-the-ordinary work for Holy Cross Easterners. From 1938 on, when local lay groups were formed, it was the laymen themselves who did the principal tasks of mustering enough clientele and scheduling to make each one of the retreats the successes they were. Through their instrumentality, Holy Cross earned an ever widening circle of friends even among some non-Catholics who participated. The offerings of the more than 2,500 retreatants and their many unrecorded gifts throughout all 72 of their sessions added greatly to much needed financial stability of the eastern Holy Cross Apostolate.

But, these retreats were always masculine affairs. It was time for women and even for whole families to come to the assistance of Holy Cross in the East. This came in a rather natural follow-up of the retreat movement when several of those who had made retreats willingly joined in the activities of the Holy Cross Lay Family.²⁴

THE ASSOCIATE HOLY CROSS LAY FAMILY

About the year 1943, an organization to assist Holy Cross seminaries was set up at Notre Dame by co-founders Frs. John Wilson and Richard Grimm. Very shortly, groups were formed in several cities and towns in the mid-west. By 1946 these groups had spread eastward including active groups in Pittsburgh and in New York City. So well organized had these groups become that a national convention was held in 1948. At this convention, to better order the activities of local chapters, a "Constitution of the Lay Family of the Congregation of Holy Cross" was adopted on June 14, 1948. In twelve articles this document covered all aspects such as its name, objectives, membership and dues, officers and their election, the duties of officers, meetings, executive board, standing committees, amending the constitution and articles on the annual convention and finances.²⁵ Initially, this entire organization had nothing to do with Holy Cross religious institutions in the East as such.

When Superior General, Fr. Christopher J. O'Toole, made his 1951 first official visitation of Eastern Houses, he urged that the Eastern Vice-Province encourage groups of Lay Families in its area. This suggestion came to the fore when on his journeys he was generally pleased with Eastern developments, but shocked when he actually saw that the Eastern Vice-Province had renovated a cow barn into a seminary in North Easton.²⁶ Fr. O'Toole knew that the generosity of lay family members had been of considerable assistance to the two seminaries in the west. No doubt he felt participation in the organization could provide similar help to the new St. Pius Tenth Seminary and possibly even with an appropriate new building. He was in a good position to make such a suggestion, since he himself

had witnessed the friendliness and generosity of laypersons to Holy Cross in the New Bedford area when he was novice master there in the mid 1930's. He knew the loosely-organized group there who almost since the coming East of Holy Cross put on an annual country fair for the benefit of the novitiate. He knew also of the many friends Eastern Holy Cross men had made through their series of retreats, assistance in parishes and in giving missions.

It was from this visitation of 1951 that groups were formed in New Bedford, Stoughton, Brockton and Boston, Massachusetts. These locations were the most logical centers of such groups since the nucleus for such already existed or could be gathered from the immediate families, relatives and friends of Holy Cross seminarians in Our Lady of Holy Cross Seminary at North Easton, the novitiate in North Dartmouth or those in St. Pius Tenth Seminary. The nature of the case demanded that places for monthly meetings be established and Holy Cross moderators be appointed. Early on, the Mission House in No. Dartmouth proved ideal for the New Bedford group where there was bound to be one of the members of the Mission Band home to act in an advisory capacity to that group. The Brockton and Stoughton groups could readily meet either at Stonehill College or at St. Pius Tenth Seminary. The Boston group was welcomed by the Sisters of the Holy Cross at Cardinal Cushing College in Brookline, Massachusetts. Frs. Richard Sullivan, James Doyle or John Lucey acted as moderators for this latter group. These circles were quickly well established according to the national constitutions.

So well was this so, that each of these groups were able to send delegates to the national convention in 1952. When the call came requesting any amendments to be made on the Constitutions, these delegates argued well for changing Article 2, section 5 to read: "(The objects of the Lay Family is) To promote an active and spiritual interest in all the apostolic and religious works of the two Priests' Provinces of the Congregation of Holy Cross in the United States."²⁷ With this legislation accepted and approved, the suggestion of Fr. O'Toole to the Eastern

Province was fully realized as were plans to move ahead with the creation of more local lay chapters in the East. The work of these early Lay Family groups won Fr. O'Toole's attention, and on a visit to the Mission Band in No. Dartmouth between December 10-13, 1953, he told members of the house "To offer every spiritual attention you can to the Lay Family in return for all their labors on behalf of the community."²⁸

The National Lay Family Convention of 1952 passed a recommendation that a quarterly newsletter be inaugurated to keep all local centers informed of activities throughout the country.²⁹ These regularly reported the benefit events staged by all local groups, and would form the primary source of news for Lay Families' activities through 1956. Among the groups, Pittsburgh, New York, Boston, Brockton and New Bedford are often noted. Each year funds were given to the two Priests' Provinces according to the wishes of the delegates at the National Convention.³⁰

Some difficulties in this funding gradually developed. Shortly after the Seventh National Convention at Holy Cross Seminary, Notre Dame (June 17-20, 1954), Frank P. Galiani of New York City, National Chairman of the Lay Families at the time wrote to Fr. James Connerton on what he perceived to be some tension in West-East Provinces' Lay Families. His opinion was that there was some partiality towards the West in the distributing of Lay Family funds and expressed his mind on all matters regarding the Lay Family at the time. In his response, Fr. Connerton noted the legitimately separate geographical organization of the national set-up of the Lay Families. Yet, he added a postscript to his letter, dated, September 21, 1954 which reads:

"It appears that distribution of returns favors Indiana very considerably while contributions from the Eastern Group far surpass that of the Western Group. Nearly every year I have been asked by the National Chaplain whether I felt that the Lay Family of the Eastern Province should be divided from the Western and each time I replied that I think the Lay Family itself should make the decision. If my opinion is sought again you

can quote me as now favoring a division, limiting our unit to the states comprehended by Province's lines."³¹

When Fr. George DeFrizio became provincial in 1956, he was faced with the prospect of making many changes in Eastern Province apostolates,³² not the least of which was suitable housing for seminarians. This very year was decided to be the last for postulant seminarians to be housed in the main building at Stonehill. The college needed the room postulants were using for administrative purposes. As a temporary measure, it was decided to join them with the professed in St. Pius Tenth Seminary. This measure proved next to intolerable since then four seminarians occupied each of the small rooms there. A new building alone could solve the problem. There was an urgent need for money and this was in short supply in the East. Congratulatory letters³³ from Holy Cross Lay Family chapters on his being elected second provincial, assuaged this big financial worry.

The tenth annual National Lay Family Convention in 1957 was a decisive one. It was finally moved to divide local chapters of the Lay Family according to provinces. One typical response to this decision came from New Bedford chairperson, Mary McGrath. Her letter states: "At our last meeting we voted to withdraw from the national group and devote our efforts to helping the nearer Holy Cross persons whom we know."³⁴

Vital decisions had to follow upon this. Older Lay Family groups in New Bedford, New York, Boston and Pittsburgh would have to be added to and newer groups formed, if adequate funds for the new seminary were raised.

Two ideas were very shortly realized. First, was the establishment of a Province Development Office and the appointment of an Eastern Director for Lay Family groups. Fr. Philip Kelly, C.S.C., initially began these functions operating from the Provincial House in Bridgeport, Connecticut. In the summer of 1957 and with a small sum of money given him for his Silver Jubilee, he renovated the vacant Carriage House in No. Dartmouth for these purposes. He named this St. Joseph's Hall. Second, was the publication of a quarterly Eastern Province Review

to be sent to all friends of Holy Cross. Initially, with Fr. John Murphy as editor and seminarian volunteers, a pilot number of 1500 copies of its first issue was published in January 1958. So successful was this, that its circulation number quickly rose to 8500 and Fr. Murphy had a full-time Brother assistant to handle mailings, first in the person of Brother James Willson³⁵ and then in the person of Brother Thomas Carten.³⁶

In all but four³⁷ of these Eastern Province Reviews in its ten volumes from 1958 through 1967, Fr. Phil Kelly's survey of the "Associate Lay Family" activities was featured. This key source of information indicates how well the idea of outreach by the Associate Family reaped benefits.

As the story progresses, newer groups were formed far and wide throughout the Province. Such newer groups, chronologically mentioned, are Lackawanna/ Buffalo, New York^{City,} Rockland and Mansfield, Massachusetts, Rochester and Syracuse in New York, New Haven, Connecticut, Portland, Maine, Bridgeport, Connecticut, Wilkes-Barre, Pennsylvania and Taunton, Massachusetts. Practically all of these groups were inspired to congregate due to the Eastern Province Review. Fr. Kelly's reports regularly include names of the principal lay workers and their activities, both large and small.³⁸

With the first three of a projected seven sections to the new seminary dedicated in 1959, Associate Lay Family groups could be proud of the enormous help they had been in their construction. The final touches had yet to be made in this project, however, and reports of the dedication ceremonies only served to give added impetus to their work. Wherever it was possible, Holy Cross Priests or Brothers³⁹ were on hand regularly, for the monthly meetings of these groups, and, it was also evident that such annual and periodic events were more prosperous and financially beneficial when Holy Cross personnel regularly visited the groups. Several Holy Cross men went to great lengths to lend the groups a spiritual uplift. While the community was based in Buffalo, several priests from there would attend the Pittsburgh group meetings. Others more conveniently located to our houses had more regu-

lar Holy Cross presence.

It certainly can be said that these members of the Associate Holy Cross Lay Family, who brought friends to their various functions throughout the years, furthered knowledge of Holy Cross, prayed for its success, and financially supported efforts to build Holy Cross Fathers Seminary in North Easton and even assisted our foreign missionaries. Their ingenuity and enterprise was creative, imaginative and financially most helpful to the Eastern Province when such help was sorely needed. Their initiative and dedicated work must never be forgotten.

HOLY CROSS FATHERS RETREAT HOUSE

The Laymen's retreat movement seemed to come to an end in 1954, but correspondence calling for a continuation of them did not. One frequent writer for them was none other than the "Pioneer Promoter of Retreats", Robert Reardon of Whitman, Massachusetts.⁴⁰ Old St. Pius Tenth Seminary was selected as the place for the renewal of a completely revised and up-dated version of the retreat movement. Much work had to be done to make this building suitable for this purpose. Fr. Philip Kelly, Director of Province Development, was put in charge of getting the place in shape. In this he comments frequently on the pay-free, voluntary work of members of the Brockton Lay Associates.⁴¹

After provisions were made to accommodate 47 persons, Fr. Kelly assumed full responsibility for conducting the first retreats in May 1963. Fr. Tom Lawton was assigned later to be retreat master. Since Fr. Kelly's work necessarily had to be part-time in retreat work, Fr. Lawrence Sullivan, with 29 years experience in such work was appointed Director from 1964-1965. Under his administration many improvements were made to the physical plant so that 65 persons could be served. In November, 1965, Fr. Lawton was appointed director, and he continues efficiently since in this position.⁴²

It was under Fr. Lawton's guidance that all the best features of the older laymen's retreats and the Associate Lay Family were adopted

for this new retreat work. Regional chapters of "Area Representatives", numbering 34 were established far and wide to publicize a variety of retreats. These local chapters of laypersons sponsor many benefit events so that the retreat center may remain debt free and that the cost to retreatants will remain low. Members of the former Brockton Lay Family regularly assist without pay to do housework and help in the dining room. For the past 22 years at the retreat house there has been only one person, the cook, who receives a salary. From its year-round activities, the retreat house contributes a sizeable financial contribution to the Eastern Province annually.

This retreat house is but another example of the continued initiative and generosity of laypersons, from far and wide, who have collaborated so well with Holy Cross and who have the best interests of the Eastern Province at heart.

FOOTNOTES

- ¹"Notes from the Chronicles of Our Lady of Holy Cross Seminary," p. 1. In EP Archives, Folder #8.081.1.
- ²Ibidem.
- ³Ibid., p. 2.
- ⁴Chronicles of Holy Cross Mission House, Vol. 1 (1934-1965), p. 3.
- ⁵Chronicles of Our Lady of Holy Cross (#8.081.1) p. 36 tells of the second purchase which was completed by Br. Lambert on Mar. 4, 1937 of the south side of the property.
- ⁶Data here from the Duffy Papers in EP Archives.
- ⁷Chronicles of Holy Cross Mission House includes a letter from Provincial J.A. Burns listing in Aug. 4, 1936 the members of the Eastern Band: "Fr. T.C. Duffy, Superior, Fr. Frederick Schulte, Fr. George Fischer, Fr. Lawrence Sullivan and Fr. Archibald McDowell." The two new members bringing its number to seven are listed as being Frs. Walter McInerny and Charles Lee.
- ⁸I am indebted to Fr. Flood for this information in a letter addressed to me, dated 9/6/83. Fr. Thomas Kearney was the first member of the EC Province to die on Nov. 14, 1955 at 75 years of age.
- ⁹Chronicles of Our Lady of Holy Cross Seminary (#8.081.1), p. 28.
- ¹⁰Ibid., p. 29.
- ¹¹Chronicles of Holy Cross Mission House, 1937 notations.
- ¹²These newspapers included: The Boston Globe, The Brockton Enterprise, the Taunton Gazette and Providence Visitor, among others.
- ¹³From EP Archives, Folder #9.0012b.
- ¹⁴Ibidem.
- ¹⁵Ibidem. These chairmen for Massachusetts localities included: No. Easton, Mansfield, Taunton, Fall River, N. Bedford, Medway, Brighton, Allerton, Cambridge, Medford, Jamaica Plain, Abington, Watertown, Brockton, Hyannis and Springfield. Those from Rhode Island included, Natick, Providence, Pawtucket, Woonsocket, Central Falls and Bristol. The New York group was centered in Manhattan.
- ¹⁶There were 5 retreats conducted in 1945 and 4 in 1946.
- ¹⁷Chronicles of Holy Cross Mission House, Vol. 1, p. 72.

- ¹⁸Desire to have a new retreat house with fully suitable space is mentioned in several places in the Chronicles of Holy Cross Mission House, namely, p. 55, p. 71 and with repeated frequency thereafter.
- ¹⁹Mission Chronicles, p. 71.
- ²⁰Ibid., p. 83.
- ²¹Ibidem.
- ²²Ibidem.
- ²³Ibidem.
- ²⁴It is well nigh impossible to recoup all the names of those who actually extended their allegiances from the retreats to the works of the Lay Family, but mention of Robert Reardon of Whitman, MA, Philip Hemingway and Frank Collins of New Bedford, MA, and William O'Brien of Stoughton, MA adequately attests to this statement.
- ²⁵Copy in EP Archives, Folder #8.0871.
- ²⁶See our History of EP (1981), p. 37.
- ²⁷EP Archives, Folder #8.0871.
- ²⁸Chronicles of H. C. Mission House under notation for these stated dates.
- ²⁹EP Archives, Folder #8.087.6 has only a broken file of these Quarterly Newsletters from 1952-1956.
- ³⁰This in accordance with the Constitution, Article 12, Sect. 1, p. 7 in the document. (EP Archives, #8.0876).
- ³¹EP Archives, #8.0876.
- ³²Details of these changes are given in our History of EP (1981), pp. 40ff.
- ³³A sample of these letter are found in EP Archives Folders: 8.0871a (NY), 8.087.2 (Boston), 8.0873 (Brockton), 8.087.4 (N. Bedford) and 8.087.5 (Pittsburgh).
- ³⁴Letter, dated Sept. 18, 1957 in EP Archives Folder #8.087.4.
- ³⁵Br. Jim Willson acted in this capacity from 1962-1964 and for the Review's last issue (Vol. X, number 1) in 1967.
- ³⁶Br. Tom Carten served during the years 1965-66.
- ³⁷These four issues are; Vol. 1 #1 (Jan, '58), Vol. 2, #3 (Sept, '59), Vol. 3 #1 (Mar, '60) and Vol. 9 #2 (Nov. '66).

- ³⁸Besides Grand Annual Fairs and the running of Thrift Shops, Associate Lay Family activities include some 26 noted other activities each attesting to the imagination and creativity of members, e.g., Fudge Sales, Various types of suppers, Rummage Sales, Home Craft Sales, Fashion Shows, etc.
- ³⁹Fr. Kelly's resumes list at least 21 H. C. religious by name as being present at these meetings.
- ⁴⁰EP Review, Vol. 5 (Dec., 1962), p. 15.
- ⁴¹EP Review, Vol. 6 (June 1963), p. 15 and frequently thereafter in the same quarterly.
- ⁴²This data is on File in EP Archives Folder, #10.06a.

**TABULA PRESENTATION OF THE NUMBERS OF
LAYMEN'S RETREATS IN THE EAST**

North Easton, Mass.

1936	One	- With 17 pioneering men - Fr. A. McDowell Retreat Master Fr. T. Duffy & G. Fischer assis
1937	3	
1938	3	
1939	3	
1940	5	
1941	3	
1942	4	
1943	4	Fr. Joseph E. Hart appointed Mission Band Superior
1944	5	
1945	5	
1946	4	Up to this date 40 retreats with 1,305 retreatants.

Fr. J. Hart died, September, 1946

1947	5	Over 40 men per retreat attended, total 230 retreatants
1948	6	
1949	6	
1950	6	
1951	7	Biggest number ever. 15th annual.
1952	0	Removal of Mission Band to N. Dartmouth, MA
1953	1	Held in Cathedral Camp, Fall River
1954	1	Only 25 retreatants, held in vacated H. C. Postulate of Brothers, N. Dartmouth, Fr. L. Sullivan retreat master. The last of all these retreats.

There were 72 retreats in all.

For 12 years, from 1936-1948, these retreats constituted the only out-of-the-ordinary apostolic work for Holy Cross Easterners (excluding, missionary work, parochial help, seminary teaching). College work became officially new in 1948.

From 1938, when local lay groups (23 of them in various locales) were formed, it was the laymen themselves who did the principal tasks of mustering clientele and scheduling of the retreats.

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