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THE HOLY CROSS MISSION BAND

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### The Holy Cross Mission Band

The mission band in the United States Province of the Congregation of Holy Cross was reconstituted successfully in 1912. Previously, there had been mission bands and missionaries. Their activities had gradually fallen into desuetude, however. After Father Edward Sorin and six Brothers arrived from France in 1841 to found the University of Notre Dame near South Bend in Indiana, the teaching apostolate of educating young men became, steadily, an almost exclusive ministry. Consequently, it was inexplicable to many in the province that, at the General Chapter of the Congregation in 1912, the pastoral apostolate of preaching the Divine Word regained official recognition among the original aims of the Congregation.

With scant data available from the past, before 1912, Father Richard Collentine, began, in 1941, to chronicle the history of the preaching apostolate in the province.<sup>1</sup> It is from his memoirs concluded in 1959, and from other sources that this paper has been fashioned to bring the story of the preaching apostolate up to 1987.

The earliest Holy Cross missionary, Collentine knew about was a Father William Mahoney.<sup>2</sup> As an altar boy in his parish in Monroe, Wisconsin, he was told about Mahoney by his pastor, Father Thomas Dempsey. In the 1880's, Mahoney had preached missions in different parishes in Wisconsin in which Dempsey had been pastor. Mahoney, at the time, was, probably, attached to Sacred Heart College which the congregation operated in Watertown, Wisconsin. It was from this institution that three priests left the congregation before 1890, Mahoney, Patrick Colovin, a former President of the University of Notre Dame, and William Kelly.<sup>3</sup> They had had a falling out with the Superior General, Father Sorin at Notre Dame. Subsequently, they became well-known



MIDWEST PROVINCE  
Congregation of Holy Cross  
Notre Dame, Indiana

pastors in the Archdiocese of Milwaukee, Wisconsin.

Reviewing the records of the annual Provincial Chapters, Collentine read in the minutes of a session in 1887 "Father Peter Cooney preached mission sermons of great thunder and length."<sup>4</sup> Cooney had been a celebrated Civil War chaplain attached to the 1st regiment of Indiana Volunteers. From the minutes of another session at the same meeting, he learned that "Father Daniel Spillard and Father John Toohey composed a mission band."<sup>5</sup> From an issue of the Notre Dame Scholastic, the weekly student paper, he found out that "Father Peter Klein had been head of a mission band for many years."<sup>6</sup> (XL. p. 75) Nothing more would have been known of Klein's tenure, had not a record book been found in 1952 in the "Old College" after that building was renamed.<sup>7</sup> From 1912 to 1951 it had been called the "Mission House." The book had belonged to Klein and was presented to Collentine.

Klein reported on some, if not all, the missions he conducted in this diary.<sup>8</sup> In 1890, Klein and Father Michael Lauth<sup>9</sup> preached a mission in Sacred Heart Church on the campus of the University of Notre Dame. It was a one week mission from November 13 to November 20 for the thirty families in the parish. During the week, the confessions of 150 adults and the first confessions of 16 children were heard and 150 communions distributed. In 1896, the two gave a mission in St. Louis Church in Beaumont, Texas for the pastor Father M. F. McSorley. In 1898, they conducted another mission in an unnamed church in Gainesville, Texas for its pastor Father A. Henchemer. Formerly, he had been Brother Anthony of the Congregation of Holy Cross. An extensive account of a mission conducted in 1900 in St. Mary's church (Annunciation) in Chicago, Illinois, for the pastor Dr. Hugh O'Gara McShane concluded the diary. It was a two week mission for 550 families. Five priests were in the band, Klein, Lauth, James French, William Conner and Michael Quinlan. In hearing

confessions, they were assisted by two more Holy Cross priests from Holy Trinity, a nearby Polish parish, Casimir Sztuczko and Roman Marciniak. Of this mission Klein quoted a comment from the "New World," the diocesan paper, dated March 31, 1900. "Such enthusiasm has never been witnessed at any mission given in the parish as is manifested by the large crowds in attendance at all the exercises. Father Klein who is a preacher of great force, striking manner, and eloquence of diction, held the large audience night after night entranced while he pictured in glowing colors, the heinousness of vice and sin and the boundless love of an all merciful God for the repentant sinner. While Father Lauth has few equals as an instructor by his clear and beautiful exposition of Catholic doctrine. The two were assisted by Father French, Vice-president of the University of Notre Dame and Father Connor of the same congregation. Father French, who is an elocutionist of rare merit, preached a beautiful and soul-stirring sermon on Death and Judgment."<sup>10</sup> Klein penned this encomium on the last page of his book, "God bless most pastors who look upon a mission as beneficial to them as a farmer looks upon a good rain as beneficial to his parched fields."<sup>11</sup> Klein died in 1906. This mission band, apparently, died with him. Nothing more is known about it.

Fortuitously, Klein described what a mission entailed in connection with the mission conducted in Sacred Heart Church in 1890.<sup>12</sup> It opened at Mass on Sunday morning at which a sermon on the advisability of making the mission was delivered. Before mass on the following weekday mornings, a short instruction on one or other of the Commandments of God or the Church was given. During the mass a pointed sermon on eternal truth was preached. Evening services began on Sunday and with the exception of a procession of the cross on the first night, they included the recitation of the Rosary, another sermon and benediction of the Blessed Sacrament. Confessions were heard during the last

days of the mission. The regular exercises concluded on Saturday evening with the bestowal of the papal blessing, distribution of scapulars and a memorial card to the occasion. Nor did Klein neglect to mention the topics of the sermons that might have been delivered. They included the Importance of Salvation, Sin and its Consequences, Scandal, Death, Judgment, Hell, Perseverance, Prayer, the Sacrifice of the Mass, Catholic education and finally Devotion to the Blessed Virgin. In 1976, in an interview, Father Charles Callahan,<sup>13</sup> a former head of the mission band described the contents of a mission in almost the same words. He added that, depending upon the size of the congregation and the size of the church and the school hall a mission might last one, two or three weeks.

By the turn of the twentieth century, seminary training accentuated the values of scholarship and the advantages of higher education. Father John A. Zahm,<sup>14</sup> ordained in 1875 soon won a national reputation as an outstanding physicist and popular lecturer. Named vice-president of the University of Notre Dame in 1885, by Father Sorin, he urged the Superior General to persuade seminarians to become distinguished scholars as well as saints. When Sorin died in 1893, Zahm convinced his successor Father Gilbert Francais of the academic benefits to be derived from the establishment of the house of theological studies near Catholic University in Washington, D.C. Appointed Procurator General of the Congregation in 1896, by Francais, Zahm took up residence in Rome, Italy. Without delay he obtained from Pope Leo XIII a papal benediction on the proposed foundation near Catholic University much to the chagrin of the Provincial Father William Corby, and the President of the University of Notre Dame, Father Andrew Morrissey.<sup>15</sup> They were hoping to thwart his plans at the next General Chapter in 1898. Upon Corby's death in 1897, Zahm was appointed Provincial by Francais to fill out the last six

months of his term. Then, at the General Chapter in 1898, Zahm through the influence of Francais was elected to a term of six years. He won immediate approval for the construction of Holy Cross College, the house of theological studies adjacent to Catholic University to the dismay of Father Morrissey. Bishop John Lancaster Spalding blessed the building ready for occupancy in October, 1898.

In 1905, Morrissey resigned as President of the University of Notre Dame for reasons of ill health. It was a face-saving device. Actually, Zahm, resenting Morrissey's objections to his deficit spending programs forced him out. Resigning at the same time was the Vice-president of the university, Father James French. Elected to succeed Morrissey was Father John W. Cavanaugh. He was aged twenty-five and ordained two years. The change in administration caused a rift between the friends of Zahm and the friends of Morrissey. In 1905, French was appointed president of St. Joseph's College in Cincinnati, Ohio. He served three years.

By 1906, Zahm had fallen into disfavor with Francais. Disillusioned by the growing debt of the province, Francais supported the election of Morrissey Provincial at the General Chapter in August. As time passed the conservative economic policies of the new Provincial to lower the debt seemed to be a deliberate attempt to inhibit the growth of the University of Notre Dame in the opinion of Zahm's friends. The rift between the factions grew deeper.

French, meanwhile, had reassessed his vocation. In 1909, he was searching the qualifications of seminarians, including Collentine, to become missionaries.<sup>16</sup> He had decided, hopefully, to reestablish a mission band. He formulated plans and made them known to his good friends Francais to whom he was first Assistant General, and to Morrissey, the Provincial. The General and Morrissey welcomed his initiatives and pledged to implement them. It

marked an important turning point in the history of the province.

Six months prior to the General Chapter, Francais in a letter dated January 12, 1912 expressed his concern for the future of the preaching apostolate.<sup>17</sup> "Our rules," he stated, "say that the end our congregation has in view, is not only the Christian instruction and the education of youth, but, also, preaching, giving missions, the apostolate of the Divine Word." "Not all the Fathers of Holy Cross," he cautioned, "are called to the classrooms or to the prefectures (administration) of our colleges." "Has the time not come," he asked, "for us to begin the carrying out of this religious program God has drawn up for us?" "There has been in the past in each of our provinces something done in this sense," he concluded, "but the attempts were feeble, transitory and incomplete, productive of no lasting fruit." "This part of our work," he urged, "remains to be completed in its entirety."

When the chapter opened, Morrissey, for his part, resolutely recommended the establishment of a permanent mission band. He suggested that French was ready to organize the band and serve as its superior. French, at the time, was fifty-one years of age and had been a priest for twenty nine years. He was well known as an inimitable preacher. The delegates, at first, chose to elect him as pastor of St. Joseph's church in South Bend and head of the new mission band to be anchored on campus.<sup>18</sup> They were thinking, no doubt, that the mission band would be a part-time ministry as it had been traditionally. Reluctantly, they acceded at Morrissey's insistence to accept the preaching apostolate as an autonomous, self-supporting ministry. As a consequence, despite forebodings, of those in the teaching apostolate, French was elected to organize and head up a new mission band as its superior. Francais interposed that because of close relationships, the members of the band should have a residence separate from those in the teaching profession. Advised that



the cost of a new structure would be too expensive, French was allowed by Morrissey to select the "Old College" as the home of the mission band.<sup>19</sup> He renamed it the "Mission House." Permitted to name three priests to assist him, French chose Joseph Boyle ordained in 1912, Wendell Corcoran in 1911, and James Wesley Donahue, in 1911.<sup>20</sup> The fears of those attached to the university crystallized into bitter recriminations. John W. Cavanaugh, their leader, complained<sup>21</sup> that the three priests could better have been assigned to teaching. They were well qualified. To hire lay faculty instead would be expensive. Not only did he regret the change in its name but the "Old College" he insisted should have been preserved as a shrine to the past. "The idea of taking over the 'Old College' building," he stormed, "was like using Mt. Vernon as an apartment house." He had conveniently forgotten, Collentine reminisced, that the "Old College" building had been used in the past as "a farm house for the Brothers, a bakery, a temporary house of studies for the Brothers and a place to house the overflow of students thought to be reliable."<sup>22</sup> The rift in the factions loyal to Zahm and to Morrissey continued to widen.

Lacking experience and the counsel of older missionaries, now either dead or incapacitated, the band readily listened to the advice of Father Daniel Quinn a veteran missionary of the New York Jesuit Mission Band.<sup>23</sup> The members, then, began, in pairs, to conduct missions in small towns in Indiana, Michigan and Ohio. For the most part, however, while composing mission sermons, they engaged in giving forty-hour devotions. On one such occasion, Father Joseph Boyle in a parish in Fort Wayne, Indiana was thrilled when the pastor suggested that he might be interested in a mission. Boyle's hopes were dashed when, after a thoughtful, silent moment, the pastor asked absentmindedly, "I wonder if Father Godfrey is busy?"<sup>24</sup> He belonged to



another mission band.

The demand for the services of the mission band, nevertheless, began soon to increase. In February, 1913, French received a letter from Father Frank O'Brien, pastor of St. Augustine's church in Kalamazoo, Michigan.<sup>25</sup> He requested a mission as soon as possible. It would require four missionaries. It seems probable, according to Collentine, that Morrissey asked O'Brien to invite the mission band to his parish. O'Brien was a long-standing friend of the congregation indebted to Sorin for financial assistance. Besides he was a personal friend of the Provincial. The band decided that it was ready for an expansive effort. In Rome, studying, Collentine received a copy of the parish bulletin. The mission, he read, was praised "in superlatives."<sup>26</sup> French wrote to Morrissey of his own satisfaction. "The guns started firing this morning. Such a crowd, the Dean said, at least, 1000 women."<sup>27</sup> The success of the mission led to an ever increasing number of them throughout the state.<sup>28</sup> The Dean supported the band with the prestige of his office.

French, on the other hand, nourished the ambitions of his young band as carefully as a mother hen. Every inch a gentleman, himself, he trusted that his example would rub off in the behavior of the three missionaries. He supervised the preparations of sermon outlines and evaluated pulpit performances. If, at times, they questioned his judgment, no one could gainsay his complete sincerity. All, whoever came to know him, respected French as the ideal missionary and a saintly man.<sup>29</sup>

Changes in the size and personnel of the mission band took place in 1915. When Italy entered World War I, two newly ordained priests studying in Rome, Collentine and George Finnigan returned to the United States. Completing their studies for advanced degrees at the Grand Seminary in Quebec, Canada, they joined the band in 1916.<sup>30</sup> After the United States declared war on

Germany in 1917, Finnigan became an army chaplain. Taking his place on the band was another newly ordained priest, Bernard Mulloy. The names of all the priests who joined the mission band and their years of service are listed in the appendix. It became a custom that the first sermon a young man, assigned to the mission band, delivered was at the forty hours devotion in Immaculate Conception Church in Niles, Michigan, seven miles from the mission house. The pastor,<sup>31</sup> Father Victor Ducat remained the friend of the missionaries for many years.

In 1918, the estrangement between French and Cavanaugh took a symbiotic turn for the better. In August, student halls were unoccupied, and the mission circuit closed down. The President of the University suggested that he would be willing to organize a laymen's retreat on campus in August each year if French would supply the retreat master.<sup>32</sup> Not only would the project benefit the name of the university but it would spark the growth of God's kingdom in a novel appeal. Moreover, it was an opportunity for Cavanaugh to make amends for his misgivings of the past. He had come to recognize that the mission band made a significant contribution to the prestige of the congregation. French was happy to cooperate.

Unfortunately, the publicity promoted by the university for the first retreat failed of its purpose. Only two retreatants registered. In a panic, Boyle and Collentine rounded up seven more so that French would have some semblance of a congregation.<sup>33</sup> They included John J. Cavanaugh, secretary to President John W. Cavanaugh, no relation, however, but later a President of the University, Johnny Mangin, a day laborer, and later a celebrated chauffer to President John J. Cavanaugh, and, finally, Frank Graf, the university gardener, and long time architect of the beauty of the campus. French received an apology for the fiasco from Cavanaugh who eliminated himself from

further involvement in the project. The next year, the university advertisements for the retreat were even less successful. Just one retreatant signed up.<sup>34</sup> The retreat master Father Wendell Corcoran cancelled it. The retreat in 1920, however, proved a huge success.<sup>35</sup> Father Boyle of the mission band had taken complete charge of the event. Over 200 men attended. Each year, thereafter, new records of attendance were reached. In 1941, there were more than 2000 retreatants.<sup>36</sup> Incidentally, the retreat master was Father Wendell Corcoran. It marked the last laymen's retreat until 1946.

The new Code of Canon Law adopted in 1917 restricted the term in office of a superior below the rank of Provincial to three years. At the option of higher superiors, he could be granted another term of three years. French who had been superior of the mission band from 1912 was, in consequence, replaced in 1919 by Joseph Boyle.<sup>37</sup> During Boyle's one term, French continued to supervise the scheduling of missions.<sup>38</sup> Boyle was the only superior who never exercised the full authority of his office. In 1923, Boyle was succeeded by French, again.

For many years, the requests for missions far exceeded the number the size of the band could accommodate. How broad the area in which the mission band had penetrated may be illustrated by reference to an avocation of the missionaries. In 1923, Holy Cross Seminary had been expanded to twice its former size. Of the 200 high school students in attendance in 1924, the largest contingent had been recruited by the mission band.<sup>39</sup> They came from states, east and west, north and south. It was a regular practice of the missionaries to visit these candidates to encourage their enthusiasm for the priesthood. It was said universally by pastors that the Holy Cross mission band was inclined more than other bands to stress the love and mercy of God in mission sermons.<sup>40</sup> Father Callahan, in the interview, in 1976, stated that

this opinion was still held by pastors. Among other reasons, this striking difference from other bands may explain why requests for missions kept increasing.

In 1928, Father Bernard Mulloy was appointed a one-man mission band in residence at St. Edward's University in Austin, Texas.<sup>41</sup> He scheduled missions in Louisiana and Texas with occasional help from the missionaries at Notre Dame. In turn, Mulloy preached missions especially in Chicago, Illinois when excessive heat prevented work in the south. In 1935, he returned to Notre Dame to substitute for missionaries incapacitated by ill health. His own health failing, he left the band in 1936. Invalided to Holy Cross House at Notre Dame after serving a few months as assistant pastor at Sacred Heart Church in New Orleans, he was confined to bed. He died in 1940 at the age of 53. In 1935, an Eastern Mission band was established at North Dartmouth,<sup>42</sup> Massachusetts composed of eight priests spun off the Indiana band. Father Thomas Duffy, a missionary since his ordination in 1926 was named its superior. The band resided in the novitiate at North Dartmouth, Massachusetts, at first. After six months, it moved to the seminary at North Easton, Massachusetts. It conducted missions in the New England and Mid-Atlantic states as a branch of the Notre Dame band. Often men from both bands were engaged in conducting the same mission. To distinguish it from the Eastern band, the band at Notre Dame came to be called at first the Mid-Western but soon after the Western band. After 1945, when the Eastern Province of Priests was separated from the Indiana Province, the bands began to operate independently.

Despite a continual turn-over in the personnel of the Western band, the office of superior was held by a small coterie of veteran missionaries. In 1928, French after two terms was succeeded by Collentine as Superior. French

became chaplain at St. Joseph's hospital in South Bend for the next eight years. He retired to Holy Cross House in 1936 and died in 1941 at the age of eighty.<sup>43</sup> In 1934 Collentine after two terms was replaced by Father Patrick Dolan, on the band since his ordination in 1921. In 1940, Dolan after six years, was succeeded by Collentine again. While enroute to Houston for a mission, soon after his appointment, Collentine was severely injured in a car accident and hospitalized in Texas for six months.<sup>44</sup> His temporary replacement, Father Thomas Richards found it difficult to find substitutes to fill missions to which Collentine had been assigned. Always short of substitutes, every Superior of the mission band had a continuing problem when, for one reason or another, a missionary was unable to be on hand at a mission.

In 1942, in place of the laymen's retreat, cancelled because of the war effort, eight small retreats were scheduled. Held at Holy Cross seminary while the high school students were on vacation, the first retreat attracted 37 men. The following year only one retreat was scheduled. It was decided not to impose on the Sisters in charge of the kitchen at the seminary.<sup>45</sup> In 1942, Father Joseph Hart who had conducted the eight retreats was named Superior of the Eastern mission band to succeed Duffy.<sup>46</sup> An energetic campaigner, Hart succumbed to complications and died in 1946, at the age of fifty-five.<sup>47</sup>

During the war, in November, 1944, a spectacular one-week mission was held for military personnel at Fort Benning, Georgia, an area including 300,000 acres. The missionaries numbered two from the Western and six from the Eastern band. They were ably assisted by all the Catholic chaplains on the base. At the final exercises, a pontifical mass was celebrated by the head of the military ordinariate, his excellency Bishop <sup>John F.</sup> ~~James~~ O'Hara. A member of the Eastern band stayed behind a week to conduct a mission for the

women on the p<sup>o</sup>ast, military and civilian.<sup>48</sup>

In 1944, Collentine after two terms, was succeeded as superior by Father Thomas Richards. His first priority was to restore the laymen's retreat. He appointed another missionary Father Michael Foran to supervise the arrangements.<sup>49</sup> In 1947, the retreat far exceeded expectations. About 1400 men had signed up. In 1948, the retreat was more successful. About 1500 men were present. In 1949, there were 1700 registered and in 1950, a total of 1800 men. Foran was finding less and less time to devote to the mission band. It had been a custom at the final exercise of the laymen's retreat for a missionary to lead the recitation of the rosary as the men marched in procession from Sacred Heart Church around Corby Hall to the grotto for final benediction. Standing under a spreading oak tree at the corner of Corby Hall, the missionary, each year, whoever he might be, could be heard, legend had it, from one end of the campus to the other, an area of 1700 acres. In 1948, Father John Marek used a microphone standing on the porch of Corby Hall with two amplifiers, one in front and one behind Corby Hall.<sup>50</sup> The legend died.

Richards was concerned, also, to extend mission assignments. In 1948, missions were conducted in southern California, at unnamed churches in Pasadena, in North Hollywood and in Our Lady of Loretto in Los Angeles. In 1949, still other missions were held at St. Augustine's church in Culver City, at Immaculate Conception in Los Angeles and at St. Anthony's in Long Beach.<sup>51</sup> In 1949, missions were conducted in two black churches in Texas at Blessed Sacrament in Beaumont and at Our Lady of Mercy in Houston.<sup>52</sup> So pleased with the missionaries Father Collentine and Father Bernard Pegearski, the Josephite Fathers in charge of the parishes invited the latter to preach the annual Josephite retreat. By mid-century, there were few large cities in the United States that the mission band had not visited. Even several overseas missions



had been conducted soon after the war according to Father Callahan for military personnel on Johnston Island in the Pacific and in Japan.

Richards greatest ambition, perhaps, was to build a new mission house connected to a retreat house. The residence at Notre Dame had been unable to accommodate all the missionaries for many years. Some lived in Corby Hall and some in Moreau Seminary. It was Richards' hope to bring all together again in a new home. At the same time, he wished to take advantage of the growth of the retreat movement. An announcement appeared in the South Bend Tribune dated June 10, 1950. "The Rev. Thomas Richards, C.S.C., Superior of the missionaries of the congregation of Holy Cross announced Saturday that a \$50,000 gift from an anonymous donor had set a \$400,000 building program in motion for the religious order north of the city. Proposed are a new mission house, a retreat house for laymen, and a shrine dedicated to Our Lady of Fatima. The structure will be located on five acres of land, about half a mile west of the University of Notre Dame, facing U.S. Highway No. 31 across from the entrance to St. Mary's College. The cost of the mission house is an estimated \$175,000. The plans call for a 2-storey structure, with a chapel and accommodations for 20 priests. The 100-room retreat house for Catholic laymen making weekend retreats is estimated to cost about \$275,000. The estimated cost of the shrine is \$75,000." On July 29, 1950, Richards received a letter from the newly elected Provincial Father Theodore Mehling approving the drawing plans for the project.<sup>53</sup> He informed Richards that he expected the mission band to raise the additional funds to complete it. Encouraged, Richards hoped that ground for the new mission house could be broken by August and that the rest of the project would be started within a year. The site was cleared of weeds and bramble. A sign was posted "Site of the Shrine of Our Lady of Fatima, of the Mission House, and the Retreat House."

The plans in the making for a year were deferred. In 1951, a twenty room residence made of Bedford stone and four storeys high was purchased for the mission band.<sup>54</sup> The property covered four acres and was located at 1100 Forrest Avenue in Evanston, Illinois. The missionaries, satisfied to be together again, soon moved to their new home. It cost \$65,000, a bargain price.<sup>55</sup> In 1952, Richards finished two terms and was succeeded as Superior by Father Charles Callahan, an experienced missionary.<sup>56</sup> He had been in charge of erecting the shrine to Our Lady of Fatima. It was near completion. He now undertook to make Richards' dream a reality. Construction of the new mission house and retreat house at Notre Dame got underway. Expecting to move back to Notre Dame in 1955, the mission band sold the residence in Evanston to the Viatorian Fathers. Building delays frustrated their return. Unable to stay in Evanston, the band moved to the faculty residence at the new Notre Dame High School in Niles, Illinois, about a dozen miles away. Finally, in 1956, after a year at the high school, the mission band returned to the new mission house connected to a retreat house.<sup>57</sup> In the meanwhile their old "Mission House" had become the "Old College" again.

It should be of interest to note how the old mission house had been financed. All revenues from missions were deposited to an account maintained by the Provincial. Travel and personal expenses of the missionaries were paid from this account. Housekeeping and maintenance charges were, also, paid by the Provincial. These expenses had been kept to a minimum from the beginning of the mission house. Students from the university were employed. For many years Mrs. Hattie Hosinski, a widow, in residence was in charge of the kitchen. It was not until 1948 that the mission band owned an automobile, and Brother Marinus was assigned to supervise the housekeeping and maintenance chores. The mission band from its outset had been a self-sustaining financial operation.

Under Father Callahan, the mission band maintained its own budget of income and expenses. Surpluses were added to the building fund.

In 1959 occurred a memorable event for the mission band. Collentine preached the last retreat for the Holy Cross sisters who had been stationed at Notre Dame for over a hundred years.<sup>58</sup> Earlier in 1924 at the retreat he had addressed about 100 sisters. Only 15 sisters made the last retreat before they returned to St. Mary's convent. The sisters had taken care of the linen for the "Log Chapel" and the laundry for the missionaries.

The retreat house from its inception was a success. In 1957, Callahan conducted all the retreats. In 1958, Richard Kennedy preached all the retreats. In 1958, he replaced Callahan as Superior. In 1959, the annual retreat for the priests of the Fort Wayne diocese was held in the new retreat house for the first time.<sup>59</sup> From about the start of the century, however, the diocesan priests had been coming to Notre Dame for their annual retreat. Many other groups also began to apply for the use of the retreat house. The Novena in honor of Our Lady of Fatima begun in 1954 had become an annual affair at the retreat house under supervision of the mission band. In 1959, stations of the cross were erected on the grounds in memory of A. F. (Jack) Dooley, a stalwart founder of the lay retreat unit from Chicago.<sup>60</sup> In 1959, for the first time, Collentine referred to the retreat movement as a "burgeoning thing."<sup>61</sup> The retreat was becoming the "modern" counterpart of the mission. And in 1959, Foran was appointed Director of the Retreat House to cope with the new developments.

In secular society, the clamor for social justice and equality of opportunity created as a result of the miseries of the great depression and World War II had begun to eventuate in social legislation, worldwide, to safeguard the freedom and dignity of the individual. The spirit of self

reliance soon invaded the church. Vatican II was called by Pope John XXIII to "open the windows" of the church to this new wind of change. The laity as a result gained equal recognition with the clergy in the governance of the church. It was realized that the individual amid the distractions of modern hedonist and materialist trends in modern living had to be relied upon to assume more personal responsibility for spiritual growth. The cancellation of Friday abstinence is only one example of this shift to self-reliance. The upshot of Vatican II was the invention of new forms of prayer life, the cursillo, the day of recollection, the Pre-Cana and the Cana Conferences, the charismatic movement as well as retreats tailored to the particular needs of special groups. Another consequence was the organization of parish councils. They shared with the pastor in elaborating spiritual devotions and social affairs for the parish.

At the Provincial Chapter of 1962, Father Richard Kennedy was upset that members of the Chapter showed little interest in his efforts to maintain the integrity of the mission band. Newly ordained priests for example, were allowed to assert their choices in the priestly ministry. Few chose the mission band. Some wished to become retreat masters, however. Father Foran had no difficulty in finding priests for the different types of retreats requested. Some members of the band were beginning to seek other assignments.

In 1964, Father Robert H. Sweeney was appointed to head a mission band in California. Apparently, it was difficult to find missions in competition with mission bands of Dominicans and Franciscans long entrenched in the area. Moreover, as a result, of the decree on the Apostolate of the Laity among the documents of Vatican II, published in 1965, Sweeney decided that emphasis should be transferred from the preaching of missions to the training of members of parish councils, recommended by the decree, in the many facets of

leadership. Accordingly, he had plans drawn up to build a retreat house and center for the purpose. With his sudden death in June 1967, however, the project came to a halt. Already, members of his band, about six in number, were beginning to seek interest in other apostolates to support themselves.<sup>62</sup> Father Daniel Coughlin, presently, an associate pastor in South Bend, Indiana, was assigned to replace Sweeney and preach missions. Formerly, he had been a member of the Midwest Mission Band. From 1967 to 1971, he succeeded in procuring missions in the dioceses of Oakland, San Francisco, Stockton, Sacramento, Santa Rosa, Fresno, Monterey and Los Angeles. Before he found no more missions to preach, he conducted about 87 missions, novenas and retreats. Thereupon, he joined the Eastern Mission Band. It endured until 1974.<sup>63</sup>

The lack of interest in missions shown by parish councils according to Callahan seemed to indicate that the mission movement was becoming obsolete. In an issue of the Priest Magazine for June 1959, April Oursler Armstrong stated her dislike of a mission in an article entitled "A Hard Look at the Parish Mission." In her opinion a mission missed the point of uplifting the laity. Missionaries belabored the inadequacies of sinful people. They did not, on the contrary, speak of the way to holiness. The laity she concluded needed to be inspired to seek the love of God. In Worship magazine for January, 1964, Father Dennis J. Geaney, O.S.A., expressed a similar criticism in an article entitled "Parish Mission Outdated?" The mission he observed had been "on the skids" for some time. People imbued with the entertainment value of television had become apathetic to the aim of a mission. Individual responsibility for resolving social problems found no support in a mission. The hope of salvation in unified efforts to fulfill the charity expected of a Christian could not be found in a mission sermon. The laity under different guises he argued was seeking to assume this responsibility. It was a response

he thought that should be encouraged. If these criticisms seem overblown, the fact of the matter is that the ordinary individual had become more sophisticated, hardly a target for intimidation.

The contrast with the secular world again comes into focus. Consumers in the age of television are bombarded with emotional appeals. The "stars" of the entertainment media are hired to attract attention to certain products. In the spiritual world, correspondingly, the Christian has to be sold on religion. It has to become enticing to be sold. None have been so successful at this business as the evangelical preachers on TV. In his own incomparable style, Bishop Fulton J. Sheen made great use of television. Watching him in his flowing robes, many were beguiled to seek conversion by his Sunday night lectures on the mercy and love of God.

In an earlier era, when the laity was largely uneducated and undisciplined, the mission was probably an appropriate form of character training. It may be that the mission has served its purpose.

In 1987 only one missionary is left. He still conducts missions in parishes isolated as far apart as Florida is from California. He is Father William <sup>S</sup>hriner, a missionary since his ordination in 1942.

In the old Code of Canon Law, adopted in 1917, a pastor was obliged to have a mission in his parish at least once in a ten year period. In the new Code of Canon Law adopted in 1983 there is no such provision. On the contrary, there are many provisions for the laity to work together in finding ways to know, love and serve Christ.



## References

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- Chronicles of the Holy Cross West Coast Mission Band. By Rev. Joseph McAllister, C.S.C. Unpublished manuscript. Archives, Indiana Province of Priests. Pp. 12.
- Interview on cassette with Rev. Charles Callahan, C.S.C., by Rev. Thos. Elliott, June 29, 1976.

## Notes

<sup>1</sup>Collentine, p. 1.

<sup>2</sup>Ibid., p. 1.

<sup>3</sup>Ibid., p. 2.

<sup>4</sup>French, p. 1.

<sup>5</sup>Ibid., p. 1.

<sup>6</sup>Ibid., p. 1.

<sup>7</sup>Collentine, p. 2.

<sup>8</sup>Ibid., p. 3.

<sup>9</sup>Ibid., p. 5. Collentine states, "A Father Michael Lauth is not listed in the community obituary list 1844-1955. There was a Father Peter Lauth and Father John Lauth listed in the same obituary. Peter Lauth also preached many missions with Father Klein." According to Brother William Dunn in his book "St. Edward's University, A Centennial History" Father John Lauth had three brothers -- Peter, Jacob and Michael -- who also were priests of Holy Cross (p. 25). Michael spent his priesthood in Texas at St. Mary's Church in Austin and at St. Edward's University. He also teamed up with Klein. Klein preached a mission at St. Mary's Church in Austin (p. 99). Whether Michael and Jacob Lauth belong on the obituary list, I do not know.

<sup>10</sup>Ibid., p. 8.

<sup>11</sup>Ibid., p. 9.

<sup>12</sup>Ibid., p. 3.

<sup>13</sup>Callahan. Interview.

<sup>14</sup>Zahm. Cf. "The Legacy of Father Andrew Morrissey" by Rev. Joseph Kehoe, C.S.C. 1986.

<sup>15</sup>Morrissey. Cf. "The Legacy of Father Andrew Morrissey" by Rev. Joseph Kehoe, C.S.C. 1986.

<sup>16</sup>Notes on Chap. VI. P. 1 (Note 133).

<sup>17</sup>Circular Letters of Very Rev. Gilbert Francais, C.S.C. Notre Dame, Indiana, p. 363.

<sup>18</sup>Notes on Chap. VI. p. 1. (Note 136).

<sup>19</sup>Ibid., p. 1. (Note 136).

<sup>20</sup>Collentine. p. 13.

<sup>21</sup>Notes on Chap. VI. p. 1. (Note 136).

<sup>22</sup>Notre Dame. 100 Years. A. B. Hope, C.S.C. University Press, Notre Dame, Indiana. p. 56.

<sup>23</sup>Collentine. p. 14.

<sup>24</sup>Ibid., p. 14.

<sup>25</sup>Ibid., p. 14.

<sup>26</sup>Ibid., p. 14.

<sup>27</sup>Notes on Chap. VI. p. 4. (Note 142).

<sup>28</sup>Ibid., p. 4. (Note 143).

<sup>29</sup>Ibid., p. 6. (Note 148).

<sup>30</sup>Collentine. p. 17.

<sup>31</sup>Ibid., p. 17.

<sup>32</sup>Ibid., p. 19.

<sup>33</sup>Ibid., p. 19.

<sup>34</sup>Ibid., p. 20.

<sup>35</sup>Ibid., p. 20.

<sup>36</sup>Ibid., p. 20.

<sup>37</sup>Ibid., p. 21.

<sup>38</sup>Ibid., p. 21.

<sup>39</sup>Recollections of Rev. Joseph Kehoe, C.S.C., who entered Holy Cross

Seminary 9/2/24.

<sup>40</sup>Collentine. p. 18.

<sup>41</sup>Ibid., p. 23.

<sup>42</sup>Ibid., p. 36.

<sup>43</sup>French. p. 14.

<sup>44</sup>Collentine. p. 29.

<sup>45</sup>Ibid., p. 31.

<sup>46</sup>Ibid., p. 32.

<sup>47</sup>Ibid., p. 41.

<sup>48</sup>Ibid., p. 39.

<sup>49</sup>Ibid., p. 48.

<sup>50</sup>Ibid., p. 49.

<sup>51</sup>Ibid., p. 49.

<sup>52</sup>Ibid., p. 52.

<sup>53</sup>Ibid., p. 54.

<sup>54</sup>Ibid., p. 55.

<sup>55</sup>Callahan. Cassette Interview.

<sup>56</sup>Collentine. p. 57.

<sup>57</sup>Ibid., p. 60.

<sup>58</sup>Ibid., p. 61.

<sup>59</sup>Ibid., p. 63.

<sup>60</sup>Ibid., p. 66.

<sup>61</sup>Ibid., p. 67.

<sup>62</sup>McAllister. p. 7.

<sup>63</sup>Interview with Father Daniel Coughlin in November, 1987.

## Format For A Holy Cross Mission

Opening Words

My dear friends, we have come into your church, carrying the symbol of our faith, the cross of Jesus Christ. During this mission, it is Christ crucified who will preach to you. We, his missionaries, will proclaim the divine and saving lessons of that cross. Therefore, every word spoken by us in this pulpit, and, every absolution whispered by us in the confessional, will be ratified by him, whose Divine Word we preach. So in the name of the most Holy Trinity, Father, Son and Holy Spirit, in the name of the most holy Mother of God, in the name of the Patron (Patroness)...of this parish, We solemnly declare this mission to be opened. Kindly kneel for the Prayer for the success of the Mission.

\*\*\*\*\*

Closing Words

My dear friends, during your mission it has been Christ Crucified who has preached to you. From His thorn-crowned Head, from the nails in His Hands and Feet, from the wound in His open side, you have heard again of God's way, God's truth, and God's life. We leave you in the shadow of that same cross, praying to God that you will stay there always. For in the Cross is the way to peace, the way to eternal salvation. Once again we wish to thank you for your wonderful cooperation. We promise you a remembrance in our Holy Masses and prayers. In turn we ask you to pray for us, so that we who have preached to you may likewise save our immortal souls. God bless you and may the peace and happiness you feel in your hearts today, may that peace and happiness remain with you all the days of your life.

# I. General Observations and Customs.

1. A Mission crucifix is to be used on all Missions unless its transportation would cause great inconvenience or expense.
2. The form letter (sent by the Superior) tells of the usual time of arrival. If a later time of arrival is foreseen, the Pastor should be notified by one of the missionaries.
3. Missionaries will visit the sick of the parish, if the pastor approves, on the condition that one of the parish priests will drive them to the various homes.
4. Enrollment in the five scapulars is to be announced for Thursday or Friday evening.
5. The missionaries will be available for consultation about three quarters of an hour before evening services, and an announcement is to be made on several evenings concerning this.
6. Missionaries will suggest at least one talk to the public school children (possibly during releases time or catechetical instruction period) if this fits in with the mission schedule.
7. A letter of gratitude should be written to the pastor a few days after the mission.
8. The missionary who is to give the instruction will make the necessary preliminary preparations for the evening service.
9. The missionaries are to visit the classrooms during the mission.
10. Discuss with pastor soon after arrival:
  - a. Sunday Mass Schedule
  - b. Time of evening service
  - c. Time of morning Masses
  - d. Time of children's mission
  - e. The conducting of any novena service with Mission
  - f. Time of baby blessing
  - g. Collection envelopes and souvenir cards
  - h. Visiting the sick
  - i. Usherettes and ushers
  - j. The religious article display; where and when available
  - k. The celebrant for Benediction
11. Contact the organist about schedule of Mission service.
12. Confessions begin Sunday after the evening services, if the parish is large (otherwise on Monday evening). Confessions are heard during the second Mission Mass, and, where the parish warrants it, for an hour in the afternoon.
13. Religious articles are blessed after the evening service (As soon as they are available).



## II. The Opening of the Mission

The mission is solemnly opened at the evening services, the first Sunday evening, at whatever hour has been chosen for the evening services. The missionaries enter by the main aisle, one bearing the mission cross with the Corpus turned toward the people. Two acolytes meet them at the front door with lighted candles and conduct them to the altar where the pastor welcomes them and invests each of them with a stole. One of the missionaries responds in a few words to the welcome of the pastor, and then recites the prayer for the success of the mission. = cf. "opening words."

### The Mission Services

#### 1. The Evening Service

- a. Opening Hymn (Congregational singing)
- b. Announcements and instructions
- c. "Come Holy Ghost", ending not later than fifteen minutes after start of service
- d. The sermon, lasting never more than thirty minutes
- e. The Collection (if there is to be one)
- f. Benediction of the Most Blessed Sacrament. An intention (conformable to the subject of the sermon) is announced for the Divine praises.

#### 2. Subjects for the evening instructions

Sunday: Prayer  
 Monday: Examination of conscience and confession  
 Tuesday: Contrition and purpose of amendment  
 Wednesday: Satisfaction and Indulgences  
 Thursday: Holy Communion  
 Friday: The Family Rosary (if time permits)

Note: a. On Thursday: Announce Scapular enrollment for Friday night; speak of parish societies; mention Baby Blessing; if the Mission is to close on Saturday night, then on Thursday night announce the collection to be taken up at closing service.

b. On Friday: If close is to be on Sunday, announce collection; announce closing services and indulgences.

c. Saturday: The closing service. If Mission is to close on Sunday, then there is a Holy Hour on Saturday.

### Subjects for the Evening Sermons

- a. Sunday-----Salvation
- b. Monday-----Sin (treatment of sin in general, meet on Friday)
- c. Tuesday-----Death (Birth Control, refusing spouse)
- d. Wednesday----Judgement (sixth commandment, divorce, danger of mixed marriage)
- e. Thursday-----Hell (missing Mass, intoxication, neglect of education of children, scandal)
- f. Friday-----Mercy
- g. Saturday-----Perseverance

### CHILDREN'S MISSION

The children's mission should be conducted Monday, Tuesday, Wednesday, (Thursday) Friday. The time for this is half an hour before the parochial children are dismissed for noonday luncheon. The Mission is for the children from the fourth to the eighth grade inclusive. One talk is given each day lasting thirty minutes at the most.

The children's Mission closes Friday, with a short talk, Papal blessing, renewal of the baptismal vows. When benediction is given, this renewal along with mission promises takes place between the two benediction hymns. The children's confessions are heard Thursday morning, as soon as possible after the instruction that follows the second Mass of the Women's Mission.

On Friday, 1st, 2nd, to 3rd grades will attend the Children's Mission service if room permits.

### BLESSING OF THE CHILDREN

This takes place Saturday of the Women's Mission, at a suitable time. The program is as follows:

1. Hymn
2. Blessing of religious articles
3. Papal Blessing according to the ceremony already described, except that it is recited
4. Blessing of all the Children under seven, with the holy water sprinkled as at the Asperges
5. Consecration of the babies to Mary Immaculate, imposing the medal on each with the words of the formula given in the section for the baby blessing.

### CLOSING SERVICES

The closing of the Women's and Men's Missions most frequently take place on Saturday evening. The program is as follows:

1. Hymn
2. Announcements, including an outline of the program. Special stress should be laid on the Papal Blessing, the renewal of Baptismal Vows, and the Plenary Indulgences attached to them. Also, another reference to the mission collection, which is taken up after the closing sermon.
3. Consecration to Our Lady, "My Queen, My Mother" found in our Directory among the prayers for the month of May in the Mission Manual.
4. Hymn "Come Holy Ghost"
5. Sermon on Perseverance
6. Collection and distribution of souvenirs, (The Missionaries are not permitted to assist in taking up the collection).
7. Papal Blessing, preceded by the Act of Contrition (by Missionary alone?) followed by an Our Father and a Hail Mary for the intention of the Holy Father.
8. Exposition of the Blessed Sacrament, followed by the "O Salutaris"

9. Mission Promises and renewal of Baptismal Vows
10. "Tantum Ergo"
11. Divine Praises and the "Holy God." Farewell Words.

#### MEN'S MISSION

The Men's mission program is the same as that of the Women's Mission, except the morning Masses, which are at different hours. There is no solemn entrance opening the Men's Mission.

When the Mission closes on Sunday afternoon, immediately after the Blessed Sacrament is put away, one of the Missionaries speaks a few words of farewell and then, presided by two acolytes, one missionary carrying the Cross, both leave the Church by the main aisle. During their departure, the Congregation sings "Holy God".

HOLY CROSS MISSION BANDSuperiors from reorganization date (1912)

James J. French	1912-19, 1923-28	
Richard J. Collentine	1928 - 1934	-Joseph Boyle 1919-1923
Patrick H. Dolan	1934 - 1940	
Richard J. Collentine	1940 - 1946	
Thomas D. Richards	1946 - 1952	
Charles R. Callahan	1952 - 1961	
Richard J. Kennedy	1961 - 1964	
Jacob A. Smith	1964 - 1970	
Charles R. Callahan	1970 - 1976	

Members of the Mission Band

William Bolger	Thomas E. Hewitt
Joseph Boyle	Bernard Ill
William Burke	Thomas Kearney
Thomas Cady	Richard Kennedy
Charles Callahan	Peter Klein
Richard Collentine	Peter Lauth
Walter Conway	John Marek
Peter Cooney	Joseph McAllister
Wendell Corcoran	Walter McInerny
Daniel Coughlin	Bernard Mulloy
John Delaunay	John P. O'Connell
John Doherty	William O'Connor
Patrick Dolan	William O'Mahoney
James W. Donahue	Richard A. Papen
Thomas Duffy	Bernard Pegearski
Charles Finner	Thomas Richards
George Finnigan	William Schreiner
Ralph Fisher	Frederick Schulte
Charles Flynn	John Sheridan
Michael Foran	Jacob Smith
Peter Franciscus	Daniel Spillard
James French	Robert Tack
Joseph Hart	John M. Toohey
William Havey	Robert Waide

-Edward Fitzgerald