

MARY AND THE SISTERS OF THE HOLY CROSS, 1995-10

by

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As Sisters of the Holy Cross, we are often tempted to think that our traditions are unique. They belong only to us. We are their originator. Our devotion to Mary is a case in point. We like to trace our great devotion to Mary to Father Moreau. Because we have been people of our time and country, however, it is not so simple.

The initial impetus came from the founder, who was a man of his time and country - France as it changed after the Revolution. Father Barrosse in a circular letter¹ maintains that the pieties of Holy Cross are those of the people. This is the best explanation for all our devotions, whether we consider our origins in France or our development in the United States. We were founded in nineteenth century France. It was the century of Mary, not only in France but in the United States. In fact, Ann Taves maintains that in the middle decades, the reception of the sacraments for most American Catholics was overshadowed by devotional practices associated with Mary, Jesus, the Sacred Heart and the Blessed Sacrament.² In the United States it was Mary and devotion to her which helped to distinguish Catholics from their Protestant neighbors.

We are familiar with Moreau's devotion to Mary. He loved to pray at Notre-Dame de l'Habit, the small chapel outside Le Mans that was dedicated to the Sorrowful Mother. He named his first establishment Notre Dame de Sainte Croix in part because of a fortuitous combination of names: a gift of property in Sainte Croix, a suburb of Le Mans, where there had once been a shrine to Notre Dame de Bel Air. Our Lady of Holy Cross is obviously our Sorrowful Mother. He dedicated his Sisters to the Immaculate and Sorrowful Heart of Mary. He was much attracted to the apparitions of Mary at La Salette and mentioned them in some of his letters, but Lourdes apparently held less attraction for him.³ The same is true of Loreto. Moreau never mentions this shrine during his visits to Italy. Sorin made several visits there.⁴ Of devotion to the Sacred Heart of Mary we shall speak later.

Moreau's eclecticism is well illustrated by the tale of a statue especially dear to the Sisters of the Holy Cross. They are greatly attached to the image which when it was blessed, they called

Our Lady of Consolation. This bonding is based on fact and fiction. In 1845, Father Moreau sent a statue to the Sisters in Bertrand. They made much of it. Perhaps it was the long hair falling softly over her shoulders or the arms extended as if in invitation. Perhaps they were just happy to have a gift from home. In any case in all the years since then, the Sisters have always considered it "their" statue. In The Story of Fifty Years, which she wrote in 1905 to commemorate the fiftieth anniversary of the founding of Saint Mary's, Sister Rita says: It was "honored in the community room at Bertrand under the title 'Our Lady of Consolation' and surely there was need of Mary's gentle help. How many a young Sister of the Holy Cross, brave, yes, but weary and disheartened . . . turned to the sweet face that made the heavenly Mother seem an earthly one in nearness and humanness, and in that look . . . gained strength and courage anew!"⁵

A miraculous voyage has even been attributed to the statue. When Sister Emerentiana, in the process of reconstructing the first fifty years of our history, asked some of the older and knowledgeable Sisters to write their remembrances of the years at Bertrand, Sister Compassion (Margaret Gleeson) was one of them. She claims that when she and her family left Ireland - in 1841 - she saw a box in the hold of the ship addressed to Sisters of the Holy Cross, Notre Dame, Indiana. During a subsequent storm at sea, the box was thrown overboard to lighten the load. It floated "down" the St. Lawrence, Sister said, and years later in 1845 was on the pier at St. Joseph, Michigan, when she arrived by steamer from Chicago on the first part of her "journey" to Bertrand. The address was still readable and the coachmen was taking it to the Sisters there. That was truly a miraculous voyage! By whichever route it floated it had to have been upstream - either up the St. Lawrence and through the rapids around which the Indians had to carry their canoes or up the Hudson and along the Erie Canal - until it reached the Great Lakes and through them to St. Joseph, Michigan. Furthermore, it was only in 1841 that the Sisters were founded, they did not come to America until 1843, and Notre Dame did not become a post office until 1851.⁶

Surely these circumstances are enough to make the statue "ours." Yet Moreau was not the person to commission a special statue. His sense of poverty and simplicity was too strong.

the hymn. When the first group of novices left Saint Mary's to drive to the new novitiate in Denver, the Sisters sang that hymn. It is sung to the accompaniment of hand bells as the funeral procession moves from the Church to the cemetery. When Sister Jeanine Jockman was dying and realized she had to come to Saint Mary's, her Blaine Street Community sang it to her as they put her into the car for the drive. (She died later that afternoon.)

The melody currently sung, and the one in the current Directory, has been attributed to Sister Marie Cecile. Some years ago, however, Archives came into possession of an old Holy Cross hymnal dated 1904.⁹ Hymn 25, "Ave Maris Stella," is the exact melody used by the Sisters today, including the Laudate refrain. The tempo has been altered somewhat. That change is the work of Sister Marie Cecile.

One of the earliest recorded Marian celebrations of the Sisters of the Holy Cross in the United States is the procession Angela prepared for the visit of the Founder in 1857. Moreau describes it in the circular letter he wrote on his return voyage.

It was on the eighth of September at nine o'clock in the evening that I was witness of a majestic procession composed of all the Religious, the Boarders, and the Orphans, dressed in their festival clothes, each holding in her hand a wax candle like a starry light; numerous arches, ornamented with taste, glittering with various lights from several lanterns elevated on our way [sic]; and at the end of a long, broad alley, on a little mound formed of several steps crowned by a tall tree, an altar was decorated with as much art as richness, which was destined to receive a statue of Mary that was carried in the midst of the ranks, on which reflected with an inexpressible charm, the numerous lights; while the procession was going to this place, they did not cease to chant Sacred Hymns. From this station we went, by a path perfectly lighted, until we came to a little Island which we blessed and consecrated to the Immaculate Virgin."¹⁰

In her memoir of Mother Angela, Mother Elizabeth, Mrs. Lilly, adds many interesting details: Angela "borrowed" several bolts of muslin from town "for decorative purposes." Joseph Loupe, the very first lay employee of the Sisters, collected brush for bonfires along the way, and on the trees along the path the Sisters attached small tin holders for candles and nailed pictures under them. On the bridge they draped some of the muslin. Afterward some "few persons" complained to Moreau that Angela burned too many candles.¹¹

Mary is so beloved a patroness that we sometimes think we have a monopoly on her. It was circumstances, however, that dictated the name of our general house and some of our buildings. Well, circumstances and a certain predisposition. Early in 1855, the Sisters acquired the Rush property across the road from Notre Dame. This would become the generalate of the Sisters of the Holy Cross. In April of that year, this newly acquired land was solemnly dedicated to Mary under the title Saint Mary's of the Immaculate Conception, a dogma which Pius IX had declared on December 8 of the preceding year. As a remembrance of that proclamation, the Sisters received from France a small white statue of Mary. Minus a hand, and looking blunted by age, the statue is currently in the Heritage Room at Saint Mary's.

The Rush property had become Saint Mary's. The name first used in Bertrand would be multiplied in our institutions around the country and in our buildings. There were in all five Saint Mary's academies: the school which began in Bertrand and developed into the Academy and also into Saint Mary's College; the academies in Alexandria, Virginia; in Austin and in Marshall, Texas; and in Salt Lake City, where both academy and later the college bore Mary's name. In Cairo, Illinois, in 1867, the Sisters named their first hospital Saint Mary's Infirmary. When the present Holy Cross Hall was erected for the College, a statue of the Immaculate Conception was ordered and placed in the niche on the front of the building. On the feast of Our Lady of Mount Carmel in 1903, the Sisters gathered for the first time in front of the building and to the accompaniment of harps and violins sang the hymn to Our Lady of Mount Carmel. That custom continued into the second half of the century. (The choice of that feast in no way denoted a special devotion - except that the Sisters placed great faith in the brown scapular and children were enrolled in it at

the time of First Communion. Rather, July 16 falls in the middle of the summer school session. In those days before provinces, Sisters came home from their missions across the country for classes and for retreat. They were, therefore, present for that feast as they were for none other - except, of course, the Assumption.)

In 1872 a new building was erected at Saint Mary's for students and Sisters. At first it was called simply the "long building." When statues of the Immaculate Conception and a kneeling Bernadette, were purchased and placed with a stained glass window on the present third floor, the building was named Lourdes Hall. Four years ago the Sisters of the College Convent chose to change their name to Lourdes Convent - because most of them lived in Lourdes Hall.

After the new Saint Mary's Convent was dedicated in 1955, the old infirmary (where Holy Family Park is now) became a residence for graduate student Sisters and was named Regina Hall, a name that was later transferred to the postulate and juniorate building that is presently a college dormitory. Several years ago, the Sisters in Augusta Convent, changed the name of their local community to Marian Convent.

The celebration of Marian feasts tells a different story. Here our dependence on Rome is evident. The rationale for the specific Marian feasts we have celebrated over the years lies in Father Moreau's ultramontanist and his introduction of the Roman Breviary. Sorin was especially aware of this new orientation. On August 5, 1841 he and the Brothers left Le Mans for the United States. As they began the long coach ride to Le Havre, he started to say Vespers from his new breviary, the Roman one. It was the Feast of Our Lady of the Snows. Scarcely known in France, it was a major feast in Rome, being associated with the Basilica of Saint Mary Major. Imagine his joy when he arrived at Notre Dame in November of 1842 to find snow covering everything. For the first five months "this rich and spotless mantle of the Virgin Mother was lifted only two days."¹²

On November 9, 1854, Pius IX approved a calendar for the Congregation of Holy Cross. It appeared in subsequent editions of the Directory - for the men's and the women's congregations. The Marianites' Directory for 1855 lists these Marian feasts: January 23, the Espousals of the Blessed Virgin; February 2, the Purification of Mary (Note the emphasis on Mary and not the Presentation of Jesus, an emphasis which seems to continue among the Sisters even today.); March 25, the Annunciation; May 24, Mary, Help of Christians; July 2, the Visitation; July 9, the Feast of the Wonders (or Prodiges) of Mary; July 16, Our Lady of Mount Carmel; August 5, Our Lady of the Snows; August 15, the Assumption of the Blessed Virgin Mary; September 8, the Nativity of Mary (September 15 was identified only as the octave of the Nativity.); and September 24, Our Lady of Mercy. October had three feasts - all on Sundays. The first Sunday was the Feast of the Holy Rosary; the second, the Maternity of Mary; and the third, the Feast of the Purity of Mary. The only November feast was that of the Presentation of Mary on the twenty-first. December had three feasts of Mary: the Immaculate Conception on December 8, the translation of the Holy House of Loreto on the tenth, and the Expectation of Mary on the eighteenth.¹³

For years, no specific date was given for the feast of Our Lady of the Seven Dolors, just the third Sunday in September. The Directory of 1855 gives these directives about its mode of celebration: "This feast is the patronal one of the Society of the Marianites and consequently is celebrated with solemnity; there is no singing during the Little Hours. (At Sainte Croix, the Little Hours were usually sung - except on this feast and the anniversary of the dedication of the Church.) except at Mass, at which the Sisters renew their vows, and at Vespers after which is chanted the Stabat Mater. There is also an instruction on the feast." ¹⁴

It is not just from Moreau and his adoption of the Roman Breviary, however, that our great love and devotion to Mary have grown. Mary has always played a unique role among Catholics in the United States, sometimes even negatively. By 1829, the year of the First Provincial Council of Baltimore, an era of controversy had begun between Catholics and Protestants.¹⁵ Devotion to Mary and Protestantism seemed antithetical. The nativism movement and its political party, the Know-Nothings, pushed Catholics further outside the mainstream of

American life. A Counter-Reformation Church came alive in this country. Catholics began to emphasize the differences between themselves and Protestants. Mary assumed a place of prime importance and the liturgical calendar reinforced this trend. Devotions to her and to the saints as well as penitential practices became the major criteria for a good Catholic life.¹⁶

These circumstances reinforced the "love affair" Americans had always had with Mary, the Mother of Jesus. The Catholic colony was named Maryland (albeit ostensibly for the wife of the sovereign); its first city, St. Mary's City. It was in that state that the hierarchy was established after our independence and its leading city became the first episcopal see. John Carroll chose the feast of the Assumption for his episcopal consecration and selected Mary as the patroness of his diocese. The decree was confirmed by Pius IX the following year. Georgetown, founded in 1789, first introduced the "month of Mary" and the "Children of Mary" into the United States.¹⁷ In 1846, five years after Holy Cross came to America, the Sixth Provincial Council asked Rome to name Mary under the title of the Immaculate Conception the patroness of the Catholic Church in the United States.

By the time Holy Cross came to America, Mary was very much a recognized part of American Catholicism as she always had been of the whole Roman Catholic Church. The Marian heritage of the Marianites developed and became one with their new home.

Moreau was devoted to Mary. Only God and his Mother know whether Sorin's love was greater. Certainly it was more obvious and more verbalized.. His circular letters are full of her. In his 170 circular letters to the men of Holy Cross, Sorin talked of Mary in at least 44 of them. The Litany of Loretto was frequently suggested as a special prayer of petition. For years it was one of the prayers mandated for the success of the general chapter. (I remember how astonished a Holy Cross priest was during one retreat in the fifties, when we said the Litany three times at night prayer: one because it was part of night prayer, a second which was sung because it was Saturday, and the third in preparation for Chapter. He could not understand why one would not do.) Sorin's general letters to the Sisters are not so numerous, but they are filled with Mary. In a

special exhortation to their superiors, he urges: "Next to God, live and move for His Blessed Mother."¹⁸

Sorin and Holy Cross were recognized for the extent of their devotion to Mary. In 1866 a book was published in New York. Written by the Reverend Xavier Donald Macleod of St. Mary's College in Cincinnati, it was entitled History of the Devotion to the Blessed Virgin Mary in North America. Chapter Twelve is entitled "Our Lady of the Lake." It summarizes the history of Holy Cross and the coming to America - with some inaccuracies - and even quotes from the life of Father Cointet attributed to Mother Angela. The founding of Notre Dame is told with much attention given to the role of Mary. Speaking of the Sisters, Macleod says: "And off a mile to the west, [Mary's] eye rests distinctly upon the institutions of the Sisters of the same order, dwelling under the title of St. Mary's of the Immaculate Conception. The Catholic pupils of both places are enrolled in the sodalities of the Children of Mary and the Living Rosary. Every Saturday evening the Litany of Loretto is solemnly chanted in the conventual churches. The Month of Mary is here made a glorious festival of thirty-one days. . . ."¹⁹ All fourteen pages describe the devotions to Mary as practiced on both campuses. And this in 1866!

Hence, separation from France did not alter the list of Marian feasts. In 1869, a new Directory was printed. It seems to have been intended for the men's community but was used by the Sisters. There were some additions to the list. The Friday after Passion Sunday (or before Palm Sunday) is called the Feast of the Compassion of the Blessed Virgin Mary. (For years some of us called it the "sorrowful feast" of the Seven Dolors.) That Directory also has for the first time a feast of the Seven Dolors: "the 3rd Sunday in September, Feast of the Seven Dolors of the B. V. M., Principal Patron of the Congregation."

In the 1875 Directory and again in the 1895 one, these two feasts of the Sorrowful Mother continue to be listed. The September one is always characterized as the "Principal Patron of the Congregation." It is not, however, unique to Holy Cross. This is an old feast, originating in the fourteenth century at different times and in different places. Benedict XIII extended the feast to

the universal Church in 1727 and gave it the title "Our Lady of the Seven Dolors."²⁰ The liturgical calendar of 1960 reduced the feast to a commemoration, but Father Peter Rocca, CSC, gives it full honors in his Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist. He still lists it as the principal feast of the Congregation.

The Directory of 1895, issued after the definitive approval of the Constitutions, adds Our Lady of Good Counsel on April 26, and Mary, Help of Christians, on May 24. Mention is made that the Immaculate Conception is patroness of the United States. Our Lady of Guadalupe is included for the first time.

Each time the Directory of Prayer was reissued, the list of feasts was adjusted. In 1922, for instance, the Seven Dolors was given a specific date, September 15. The latest Directory does not give any list. It is now taken for granted that we celebrate with the Church.

One feast of Mary has held an importance completely divorced from the significance of the feast itself. It is the Assumption. While the manner of its celebration has diminished, the mere mention of August 15 always evokes smiles from the Sisters of the Holy Cross and many warm happy memories.

Belief in Mary's Assumption is old, although the doctrine itself dates from the eighth century when it was made a feast equal to Christmas, Easter and Pentecost. From the beginning as we noted, it was part of the calendar of feasts approved for Holy Cross. It was a very convenient feast for a congregational celebration, coming as it does near the end of the summer. It was on the fifteenth of August, 1855, that the Sisters took up residence on their property along the river and began to make the transported buildings ready for the Sisters who were about to leave their convent and school in Bertrand. So, that day is, first of all, the birthday of Saint Mary's. From that time onward, many Sisters returned to Saint Mary's for the summer months when their own schools were closed. There they studied or worked and made their retreat. When formal summer classes were inaugurated, they lasted for six weeks and were followed by retreat

which usually ended on the vigil of the Assumption. The fifteenth was the big day! With only three exceptions, from 1878 until 1972, the Sisters of the Holy Cross made their final profession on the Feast of the Assumption. Until the number of Sisters became too large, it was also one of the two times during the year when Sisters received the habit.

These ceremonies were grand public celebrations. Beginning in 1893 when that part of Augusta Hall north of the main entrance was built as the Novitiate, the ceremonies began with a procession from that entrance to the front of the Church. White-veiled novices carried the crucifix and candles. Next came all the Sisters who could walk - in religious rank, of course - beginning with the postulants. The choir which had been practicing for months, led the "ladies elect" (the young women who were to receive the habit) dressed as brides and the Sisters who were make their final profession. When the procession reached the door of the Church, it stopped. The Sisters turned and formed a guard of honor for the "brides" and the profession band. All the while, they were singing the "Ave Maris Stella."

The festivities of this day increased in importance after the division of the Congregation into provinces in 1931. Never again would Sisters from all over the country gather at Saint Mary's. They would spend their summers in their own provinces going to summer school there and making their retreat. Only for final profession could they be assured of a summer at Saint Mary's. Now profession usually takes place at the end of July. There has been no uniformity of date and no identification with any special feast.

The most tantalizing and ephemeral title under which we honored Mary was Our Lady of the Sacred Heart. It was not a devotion peculiar to Holy Cross, but for a brief time was very much a part of Catholic spirituality. The title was developed in 1864 by the Missioners of the Sacred Heart of Jesus in Issoudun, France.²¹ The image shows the Mary as the Immaculate Conception standing with arms outstretched and the child Jesus standing between them. With one hand the child points to his heart which is on fire; with the other he points to his mother.²² The Directory of Prayer for 1869 contains a "Litany in Honor of our Lady of the Sacred Heart." The

one for 1875 does not. It was never on the list of feasts approved for Holy Cross. Yet an article written in 1894 by Eliza Allen Starr, the famous convert artist and teacher at Saint Mary's, identifies Corpus Christi with Our Lady of the Sacred Heart.²³ This devotion recalls the very early seal of the Congregation which portrays the hearts of Jesus, Mary and Joseph - the symbol on Moreau's window in the church at Laigne.

In 1864, an association to honor Mary as Our Lady of the Sacred Heart was organized by the Sisters at Saint Mary's. Mother Angela began to solicit money for a chapel dedicated to her. In the fall of 1868, Sorin began to build the Church at Notre Dame which was also to be dedicated to Mary under the same title. The next year, he turned the task over to Father Granger, who immediately took over the Association from the Sisters and publicized it in The Ave Maria. Donations poured in. Angela solved the resulting conflict of interest by sending to Sorin the money she had collected. Her letter of donation is simple: "At length the Association of Our Lady of the Sacred Heart is canonically established at Saint Mary's. . . . In the meantime, I had been quietly getting donations for the Church of Our Lady of the Sacred Heart to be erected at Saint Mary's as soon as you return. While I was encouraging myself by imagining how pleased you would be to learn of my success, I was startled by the announcement that you were going to build the Church of Our Lady of the Sacred Heart at Notre Dame."²⁴ When Sorin returned to the States in the spring of 1869, she turned over to him the pledges she had received and the \$3,452 she had collected. The Sisters were very much disappointed because they desperately needed a larger chapel for themselves. They did not have even the assembly hall for a chapel because the "long building," later called Lourdes Hall, was not built until 1872.

When an academy was founded in Fort Wayne in 1867, it was named Our Lady of the Sacred Heart. For most of its existence, however, it was referred to simply as Sacred Heart.

The apparitions at Lourdes probably contributed more to the outward manifestations of love of Our Lady than did any other in the history of the Church. Her identification of herself to Bernadette as "the Immaculate Conception" served as confirmation of the proclamation of the

dogma four years earlier. The great French pilgrimages began in 1873. Fifty years later, almost five million pilgrims had visited the shrine.

So popular had the earlier devotion been with readers of The Ave Maria and so many the favors granted through Mary's intercession, that devotion to Our Lady of Lourdes was readily accepted on both sides of the road. In 1870, The Ave Maria and two other companies published an English translation of Henri Lasserre's book Our Lady of Lourdes in which he recounted a miraculous recovery of sight after using Lourdes water. It marked the beginning of the devotion in the United States. Lourdes water was imported in great quantities by Notre Dame and then dispensed by them. The Ave Maria began to report cures from its use. Our Lady of the Sacred Heart had been replaced.

In 1877, Sorin built the first shrine to Our Lady of Lourdes on the campus of the university. From then on shrines seemed to proliferate - especially at academies of the Sisters. Sometimes the shrine was small, sometimes almost life-sized. Saint Mary's seems never to have had a Lourdes grotto, although research has attempted to prove the existence of one. If a Lourdes shrine, other than the building so named, ever existed at Saint Mary's, its location has been a well-kept secret. In Sister Rafaelia's time as assistant in the novitiate, the novices built a shrine to Mary in the "Glen," the lowland along the river. It was in no sense, nor was it meant to be, a replica of Lourdes. It was a rather a small statue atop a pile of stones. The novices loved it, however, and usually ended their picnics there by singing the "Salve Regina" in front of it.

May processions were held at the academies and at the parish schools. A variety of qualifications governed the choice of the May Queen. When an academy was surrounded by city streets, permission was obtained to block off whatever space was necessary so that the procession could wend its way from the front door of the school back to it and to the chapel. St. Cecilia's in Washington was always faced with this problem, although in later years the line of students went from the front door of the classroom building to the original academy building where the chapel was. When the configuration of buildings changed, new routes had to be established.

"The" Marian shrine on the Sisters' campus has been Our Lady of Peace. The title was first used during Moreau's visit in 1857. Until that time those Sisters who had died in the United States were buried at Notre Dame. Moreau selected a plot of land at Saint Mary's and named it Our Lady of Peace Cemetery, the name it still bears. The Sisters' remains were then transferred from Notre Dame. When the first shrine was built there, we do not know. Toward the end of the last century, there was much talk of melting down Lady Polk and Lady Davis, the two captured Civil War cannon, and creating a statue of Our Lady of Peace. (It was never done, and the cannon went back to war as scrap metal in the early days of World War II.) Early in this century, there was a shrine to Our Lady of Peace - apparently where the present one is. A snapshot indicates that it was a simple thing: a small mound of earth topped by a smallish statue not intended for outdoors. In 1930, to mark the seventy-fifth anniversary of the move to Saint Mary's, a large and permanent shrine to Our Lady of Peace was erected at the edge of the cemetery. Students and Sisters participated in the elaborate dedication ceremony. Many Sisters still make a "pilgrimage" there every day as long as their legs and feet permit. In recent years, a May Procession including wheel chairs, has gone from Saint Mary's Convent to that shrine.

Unique to the Sisters of the Holy Cross is the Holy House of Loreto. The oldest building still standing on the campus at Saint Mary's, it is the first major replica of a shrine for which Father Sorin is responsible. When Father Neal Gillespie was sent to Rome to study, Sorin asked him to bring back plans for the Holy House. They are still in the archives at Saint Mary's. The chapel of Our Lady of Loretto was erected on the bluff where it stands today. (Sometime during the ensuing years, the spelling was anglicized so that today we use two "t's".) Sorin said the first Mass there on September 8, 1859. While the Sisters remember it as a very special place to visit and as the obedience given to selected novices, the Children of Mary always considered it their special chapel, where they often gathered for the recitation of the Little Office of the Immaculate Conception.

When the decision was made in the 1880s to build a conventual church, the original plans called for it to be attached at the end of Lourdes facing east where the Center Building now is.²⁵

A number of factors intervened and the Church was built and attached to the eastern end of the Chapel of Loretto. For that reason it was called the Church of Our Lady of Loretto.

After the completion of the novitiate building in 1893, covered porches were added along the second floor of the western side of the buildings. A one-story covered wooden passageway joined the porch behind Lourdes Hall to the north door of the Church. For obvious reasons this passageway was called Via Loretto. In the 1950s the new Convent provided an inside way to the Church and so rendered unnecessary the old wooden passage. When the recently completed renovations at Saint Mary's were being planned, the architects decided to erect a new enclosed walkway along the entire western side of the buildings. They named it "Main Street." The Sisters, however, asked for the resurrection of the old name. Thus the new Via Loretto came into being - with lovely identifying signs at the north and south ends.

Definitely not unique to the Sisters, but rather a part of mainstream Catholic life, was the Sodality, the Children of Mary. Although The Sodality of Our Lady originated with the Jesuits in the sixteenth century, the Association of Children of Mary, which Mary requested Catherine Laboure to form, was approved by Pius IX on June 20, 1847, who granted to it directly and not by affiliation all the indulgences enjoyed by the Prima Primaria, or the first sodality in 1584.²⁶ When Sorin returned from France in 1852, he brought with him a copy of the rules and permission to establish the society in all schools conducted by the Sisters of the Holy Cross.²⁷ From that time onward, the Sisters established the Sodality in their schools.

To belong to the Children of Mary became an especial honor for a girl. In later years, every girl in an academy automatically belonged to the Sodality. (This custom was not unique to the Sisters of the Holy Cross.) Whether this was the case in earlier years is uncertain. In the days before student government and the proliferation of clubs, the sodality was an especially cohesive group. Reception was usually on the eighth of December. Members met weekly to say the Little Office of the Immaculate Conception. Sister Anna Teresa recalls the sessions at St. Teresa's Academy. The girls knelt along the first floor hall - because there was there a lovely statue of Our

Lady.²⁸ The Children of Mary had certain privileges. At Saint Mary's, they eventually had their own dormitory, the south end of the third floor of Lourdes; Loretto was their chapel; there they said their office. Among the archives from St. Teresa's in Boise is a photograph of the eighteen girls of the Sodality seated around Sister Francis Clare. Looking very solemn but pleased with themselves, they all wear a large round medal attached to a wide ribbon, seamed in front rather like a clerical stole. The three wearing large ribbon rosettes are undoubtedly officers. In the nineteen twenties, the girls at St. Teresa's compiled a booklet to honor Mary and included in it articles relating to her - Marian shrines, her principal feasts and well-known Madonnas. An earlier photo from another school shows ten girls around their Sister moderator; they also wear large medals attached to a wide ribbon. (We presume those ribbons were blue.)

Among the Sisters of the Holy Cross, devotion to Mary is old and strong. The titles under which she has been honored varies with the Sister, the geographic area where she lives and perhaps the experiences she has had. The manifestations of that devotion have varied greatly.

NOTES

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3. Canon Etienne Catta and Tony Catta, Basil Anthony Mary Moreau, (Milwaukee, The Bruce Publishing Company, 1955), II, 103.
4. Circular Letters of the Very Rev. Edward Sorin, (Notre Dame, IN), I, 68, 95.
5. Sister M. Rita (Heffernon), A Story of Fifty Years, (Notre Dame, Indiana: The Ave Maria, 1905) 36.
6. Sister M. Georgia (Costin), CSC, Priceless Spirit, (Notre Dame, Indiana: University of Notre Dame Press, 1994) 19.
7. Sister M. Eleanore (Brosnahan), CSC, On the King's Highway (New York: D. Appleton, 1931), 132.
8. Annals of the Congregation of the Marianite Sisters of Holy Cross: 1841-1941 (Le Mans, France: 1947), 8.
9. Holy Cross Hymn Book, Compiled and Arranged for the Use of Their Schools by the Religious of the Congregation of Holy Cross (Notre Dame, Indiana: Notre Dame University Press, Rev. Ed., 1904) #25.
10. Archives, Sisters of the Holy Cross, Saint Mary's Convent, I, 1835-1878, 168.
11. Brosnahan, 214-215.
12. Edward Sorin, CSC, Circular Letters (Notre Dame, Indiana, 1885)I, 241-241, Dec. 14, 1883. Letter to his Young Princes.
13. Directoire Contenant les Exercices, les Prieres et Ceremonies de la Societe des Marianites de Sainte-Croix (Le Mans: Gallienne, Imprimeur-Libraire, 1855.
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15. Joseph P. Chinnici, OFM, "History and the Reconstitution of Catholic Spiritual Life," U. S. Catholic Historian, VIII, 4, Fall, 1989, 24f.
16. Ibid.

17. Mary Christine Athens, "Mary in the American Catholic Church," U. S. Catholic Historian, VIII, 4, Fall, 1989, 104-107.
18. Sorin, op. cit., 318.
19. Xavier Donald Macleod, Rev., History of the Devotion to the Blessed Virgin Mary in North America (New York: Virtue & Yorsten, 1966), 231-252.
20. Carol, Juniper B., OFM, Ed., Mariology, (Milwaukee: The Bruce Publishing Company, 1961) III, 33.
21. The Catholic Encyclopedia, (New York, The Encyclopedia Press, Inc., 1913), XIV, 124a.
22. Colleen McDannell, "Lourdes Water and American Catholicism, 1870-1896," Cushwa Center for American Catholicism, (Notre Dame, IN) Series 24, No. 3. Fall, 1992. Working Paper Series.
23. Eliza Allen Starr, "A Western Educational Centre," The Catholic World, April-September, 1894, Vol. LIX 59, 33-34.
24. Brosnahan, 274-275.
25. See drawing of projected buildings, dated 1865. One hangs outside the Archives Department in Bertrand Hall, Saint Mary's, Notre Dame, Indiana. Another copy hangs in the Archives Department of the Cushwa-Leighton Library of Saint Mary's College on the same campus.
26. New Catholic Encyclopedia (San Francisco, 1967), IX, 894.
27. Crossbeams, 18. This is an undated and anonymous booklet published by the Sisters of the Holy Cross. See also Archives of the Sisters of the Holy Cross, Saint Mary's Convent, I, 1834-1878.
28. Interview with Sister M. Anna Teresa (Bayhouse), July 23, 1992.