

Holy Cross History

U.S. Province

Archives, P.O. Box

568, Notre Dame,

IN 46556-0568

42nd ANNUAL HOLY CROSS HISTORY CONFERENCE
HOLY CROSS COLLEGE, NOTRE DAME, INDIANA
JUNE 8th – JUNE 10th, 2023



Views of Holy Cross College

The 42nd Holy Cross History Conference will be held in person at Holy Cross College in Notre Dame, Indiana, and virtually, via ZOOM, on Thursday, June 8th through Sunday, June 11th. The conference will end on Sunday morning, June 10th, following breakfast.

Brother Philip Smith, CSC, Archivist of Midwest Brothers will host the conference assisted by vice-president Brother Joseph Fox, CSC. This year will mark the 100th anniversary of the death of Servant of God Brother Columba O'Neill, CSC, but those wishing to deliver papers on any other topic related to the Congregation of Holy Cross may do so.



REGISTRATION AND FEES

Registration will be on Thursday afternoon from 4:00 pm to 6:00 pm in the atrium of Holy Cross College where those attending the conference will find their accommodations.

Complete: \$50.00 includes presentations with all meals, socials, banquet.

Commuter: no charge for presentations with no meals, nor banquet.

ACCOMODATIONS

Our out-of-town participants will be housed at Columba Hall on the campus of the University of Notre Dame.

MASS

All liturgies will be celebrated in the chapel at Holy Cross College.

MEALS

All of our meals will be provided by Holy Cross College.

The annual banquet will be held on Saturday evening, June 10.

TRANSPORTATION

The South Bend Regional Airport, the local airport, is designated as SBN if someone needs to book a flight.

The transportation committee can arrange a pick-up at the local airport.

Please include the time of your flight's arrival with your registration.

Car rentals are nearly impossible to make these days.

Holy Cross History is the publication of the Holy Cross History Association. It appears twice a year, in the autumn and the spring, and reports on the activities of the association, publications concerning the Holy Cross sisters, brothers and priests, current research and archival holdings. It is sent to all members of the association. Dues: US \$5.00 / CAN \$6.25 per calendar year (January to December.) Contact regarding membership: Treasurer, Brother Donald Stabrowski, CSC, 124 Corby Hall, Notre Dame, IN 46556-5680, D.Stabrowski@holycrossusa.org. Editor: Father Chris Kuhn, CSC, archivist. United States Province Archives, P.O. Box 568, Notre Dame, IN 46556-0568. ckuhn@nd.edu (574) 631-5371. Proofreader: Mrs. Deborah Buzzard.



IN MEMORIAM



SISTER GEORGIA COSTIN, CSC

Sister Georgia Costin, CSC, was born in Pittsburgh, PA, in 1923, and died on December 1, 2022. Sister made her initial profession of vows on August 15, 1944, and her perpetual profession on August 15, 1947. On July 21, 2019, she celebrated her Diamond Jubilee at Our Lady of Loretto at St. Mary's, Notre Dame, IN.

Sister Georgia shared her gifts as an educator for thirty-four years, sixteen of them in the Diocese of Gary, IN. She taught elementary and high school at St. Mary's school in Michigan City and instructed at Bishop Noll High School in Hammond, IN, where she served for 12 years. Sister Georgia also taught in Morris and Rockford, IL; Anderson, IN; at St. Michael School in Plymouth, IN, and in Fort Portal, Uganda,

For four years she taught in Flint, MI, at Holy Redeemer and Luke M. Powers high schools. She continued her work there, ministering to prisoners in the Genesee County jail and serving as a prayer director at the retreat center for ex-offenders for a combined six years.

Sister Georgia served fourteen years as historian for the Office of Congregational Archives and Records at the motherhouse of St. Mary's. She wrote a history of the Sisters of the Holy Cross. She also shared another eight years volunteering in the Congregation's Communication Office.

One of the early members of the Holy Cross History Association, Sister Georgia presented at least nine papers to the annual conferences. Her first paper was *The Finest and Most Elevated Place* in 1986. The next year she presented *Beginnings in America, the Betrand Years*. In 1990 she contributed, *The Disastrous Visit: 1855*. The following year she wrote, *Hallandiere of Vincennes: His Vision of Women Religious*. In 1992, her contribution was *The Voice from the Island: Moreau's Visit to St. Mary's 1857*. In 1994 it was *That Dear Friend: Sister Mary of the Redemption*. The following year she delivered, *Brothers and Their Sisters: a Collaboration That Sometimes Succeeded*. In 1998, she gave *Beginnings in Brazil*. Her final paper was presented in 2001, *The Cry of the People: Sisters of Holy Cross in Brazil 1947-1980*.

The official notice of funeral arrangements is as follows: Visitation begins at 9:30 am on Friday, December 9, in the Church of Our Lady of Loretto. Prayers in the Presence of the Body with memento begin at 10:30 am, followed by the Mass of the Resurrection. Masks are required. Funeral Masses are available on the Church of Our Lady of Loretto - Saint Mary's - YouTube channel.



IN MEMORIAM



BROTHER LAWRENCE B. STEWART, CSC

Brother Lawrence Bruce Stewart, CSC, age 85, died on May 30, 2022 at the Quinn Unit of Holy Cross Village, at Notre Dame, Indiana. He was born in Norwalk Ohio, on May 17, 1937, one of four children to Lynn and Agnes (Didion) Stewart. He attended St. Luke Elementary school and St. Edward High School in Lakewood, Ohio, graduating in 1955.

Larry entered the Congregation of Holy Cross in 1955 taking final vows in 1960. From 1961-1971 he taught at St. John's School, Sekondi, Ghana. Returning to the USA, he earned a doctorate in physiology from the University of Texas, Austin in 1977.

From 1977-2007, Brother Larry taught at several colleges and universities: Holy Cross College, Notre Dame IN; St. Mary's College, Notre Dame, IN; Ball State University, Muncie, IN; Our Lady of Holy Cross College, New Orleans, LA; and Tulane School of Public Health, New Orleans, LA.

In 2007, Brother Larry returned to Notre Dame, IN, to take up the job of Archivist for the Midwest Province of Brothers. Due to failing health, he retired from the Archives in 2019. As his health continued to decline, he moved to the Quinn Unit of Holy Cross Village, where he died on May 30, 2022.

He was very handy with carpentry and building skills. As Archivist, he supervised the renovation and enlargement of the repository. He also developed the cataloging system any and all data can be easily and quickly found. He was a great compiler of excel spreadsheets with thousands of data entries.

Among his many accomplishments was the Legacy Project – a collection of short biographical vignettes of all the deceased brothers from the formation of the Midwest Province in 1956. He would update the collection each year with the most recent vignettes. He also established displays of the congregation, featuring many of the most famous Holy Cross religious and ministries around the world.

Brother Larry was a member of the Holy Cross History Association for over ten years. He served on the board and was secretary and its president for a term. He organized several of the annual conferences. This would require traveling to the site, coordinating the planning group and finding some very interesting and enjoyable conference tours.



2022 CONFERENCE PRESENTATIONS

REMARKS ON KING'S COLLEGE'S 75TH ANNIVERSARY, was the first presentation at the conference given by Dr. Thomas Mackaman, Associate Professor of History.

In 1946, King's College was founded with a special mission of educating the sons of coal-miners and mill workers. The college had substantial support from Bishop William Hafey, Bishop of Scranton. The G.I. bill paid for college tuition for young men and women. King's founding president was Father James Connerton. He had served as the registrar of the University of Notre Dame. King's College has had a great influence in the lives of its graduates, faculty, staff and its community of Northeastern Pennsylvania.

Dr. Mackaman built a class to research the college's history with the college's Corgan Library. One student focused on the G.I. bill's impact on the college's early days. The first graduates were overwhelmingly 90 percent veterans. A second student analyzed how the cold war impacted the students of the College. A third student dealt with how the Viet Nam war was experienced by King's students. The fourth student, using oral histories, reflected on the introduction of young women to the King's student population in the 1970's.

Finally, Dr. Mackaman paid tribute to the King's College archives and its remarkable connection to the local community. First, was the connection King's College has had to the immigration of Irish coal miners to northeastern Pennsylvania. A travel program has been set up with the University of Galway, Ireland, which is recovering from the pandemic. Second, there was the college's devastating experience of Hurricane Agnes in 1972. Much of the college suffered flood damage including the library and archives. Third, the archives also has the collection of Congressman

Daniel Flood, who contributed much to the recovery of the Wilkes-Barre community and King's College after the flood.

King's perseverance has been its mission. Why it has persevered these past seventy-five years is because of its dedication to a Holy Cross education, a liberal arts education, excellence in teaching, learning and service to the community.

ORESTES BROWNSON AND 19TH CENTURY EDUCATION was the second presentation given by Brother William Dygart, CSC.

Orestes Brownson was a 19th century journalist who was considered one of the most controversial thinkers of the nineteenth century. He was born and raised a Congregationalist. He became a Presbyterian and then a Unitarian minister. In 1844, he converted to Catholicism. He started out being a radical thinker as a Protestant to being more conservative as a Catholic. He became connected to the University of Notre Dame and had much to say about American education, both public and catholic.

Brownson evolved in his thinking about catholic schools. Initially, Brownson felt that catholic schools were inferior to public schools. He felt that they ghetto-ized catholics and perpetuated the feeling of inferiority. In 1844, he became a Catholic, but he still saw catholic schools as inferior and impeding the Americanization of immigrants.

It was during the American Civil War that Brownson began to change his attitude toward the American government. Although he was anti-slavery, he did not approve of what he considered high-handed tactics of the Abolitionists and Lincoln Administration. He opposed the re-nomination of Lincoln in 1864. He distrusted

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American society. Brownson was disenchanted with the life and values of post Civil War America. He began to think the public schools were an exponent of the false ideas and values of modern society.

He decided that he had to support the bishops in establishing a separate catholic school system. He believed that public schools had become sectarian and anti-Catholic. He was convinced that Catholics needed schools of their own to inculcate their own faith and build character. He held that the Church was the only competent educator for their children. He felt that it was unjust for the government to tax Catholics for public schools they did not use, and to be taxed on their school buildings and property. Brownson called for tax-supported, universal and compulsory, free and religious schools for each denomination. The religious schools did a better job of imparting the faith and building the faith of America's children. He urged Catholics to unite and demand their fair share of the funds they contributed to be used in support of their own schools.

In 1884, eight years after Brownson died, the Third Plenary Council of Baltimore issued its directives that every parish should have a catholic school and every Catholic child should attend one. Brownson would have certainly approved.

BRO. COLUMBA O'NEILL, CSC – ONE- YEAR UPDATE ON CANONIZATION PROCESS by Brother Phillip Smith, CSC, was the third presentation given at the conference.

At the last Holy Cross History Conference in April, 2021, Brother Philip had undertaken the daunting task of resurrecting the cause for canonization of Brother Columba O'Neill. He had discovered three boxes of correspondence written to Brother Columba and a number of letters written

by Brother Columba. He labored for six months chronologizing the documents. With the help of Moreau seminarians they organized the documents from May, 1907 to August, 1997.

By April 2021, there were ten thousand items accounted for. By June, 2022, there were thirteen thousand items. The majority of those items are nine thousand letters written by Brother Columba. There may still be more letters, either not saved or yet to be discovered on the Notre Dame campus.

A *libellus* – a petition to declare Columba a Servant of God was written by Brother Phillip and presented to Bishop Kevin Rhoades on October 28, 2021. Brother Phillip wrote the master outline in June, 2022, for an updated biography about Brother Columba entitled *In Kind Love*. It is nearly one hundred thousand words. The only other biography of length is Brother Ernest Ryan's *These Two Hearts*.

The cause of Brother Columba's canonization was promoted by Brother Sabinas Herbert, CSC. But the funds needed for such an effort had been invested in the causes of Brother Saint Andre Bessette and Blessed Father Basile Moreau. Father Christopher O'Toole, CSC, the superior general, assured Brother Sabinas that once Moreau and Bessette were listed among the saints, Brother Columba would be the next candidate. Brother Sabinas died suddenly from a massive heart attack on May 13, 1955. He was thirty-eight years old. Brother Columba's cause was put on hold for sixty-six years until Brother Phillip discovered the three boxes of correspondence.

In the year that has followed (2021-2022), Brother Phillip has enlisted support for the cause of Brother Columba from community members at Columba Hall. He also has received the support and encouragement from the provincials of the Midwest Province and U.S. Province, the Council



of the Congregation and the administration of the Superior General. He also has employed a staff of five people to do the processing of one hundred twenty-five documents per week perhaps through 2025.

BROTHER COLUMBA, HUMBLE COBBLER: A HISTORICAL AND THEOLOGICAL PERSPECTIVE by Edwin Donnelly was the fourth presentation at the conference.

Prior to Donnelly's paper, there were two efforts to provide a biographical sketch of Brother Columba. The first of these in 1948, was a hagiographical sketch in Brother Ernest Ryan's book *These Two Hearts* which was largely anecdotal. The second was a paper on Brother Columba delivered at the 2011 Holy Cross History Conference by Father John Vandenbosche. Donnelly attempts to give the first scholarly approach to a biography of Brother Columba.

Donnelly explains, as we have already seen, that it was for monetary reasons that the cause of Brother Columba's cause was put on hold by the Superior General Christopher O'Toole in 1954 to have the causes for Father Moreau and Brother Andre advanced to canonization. This delayed a scholarly investigation of Brother Columba's biography for sixty-six years. Columba enjoyed great notoriety among the students and countless visitors.

Father Giglinger, the pastor at the parish in Keokuk, Iowa, is a source of information on Columba's devotion to the Sacred Heart and many of the cures attributed to Brother Columba.

John O'Neill was born in Mackeysurg, Pennsylvania, on November 5, 1848. He was born with a congenital foot abnormality (club foot). His parents Michael and Ellen O'Neill had six children in all; John was the fifth. The young John suffered humiliations because of his handicap which prevented him from wielding the pickaxe

and working with the miners. John developed an interest in shoemaking. He was apprenticed to the cobbler in his town until the Civil War caused the shoe shop to close in 1860. At age fourteen, he left with his cobbler tools for the West.

The young cobbler partnered with another cobbler Ted Mangan. They traveled to Denver to set up a shoe shop. John also was developing a desire to enter religious life. After his time in Denver, John headed off to California, where he lived from 1870 to 1873. He tried to enter a religious community, but was rejected because of his club foot. A friend and fellow cobbler, Johnnie O'Brien told him about the Holy Cross Brothers at Notre Dame .

John applied to Holy Cross to be a working brother. John entered the novitiate on September 8, 1874. On August 15, 1876, Brother Columba took his final vows in Holy Cross. He also took the fourth missionary vow to work in India or Molokai. Instead, he worked initially in St. Joseph's Orphan Asylum in Lafayette, Indiana. He taught and practiced his trade of shoemaking. At this time, he also began his healing ministry using Lourdes water and prayers to the Immaculate Heart of Mary and the Sacred Heart of Jesus for several boys who were sick with the flu.

In 1885, Columba returned to Notre Dame and was assigned to the campus shoe shop where he remained until his death on November 23, 1923. He seldom traveled beyond the confines of Notre Dame, except to visit his sister Eliza in Keokuk, Iowa. There he befriended Father George Giglinger the pastor of St. Mary's Parish. Although his life during those thirty-eight years, seemed quiet and isolating, it was when his healing ministry began to flourish. It was at this time he founded the Confraternity of the Sacred Heart of Jesus. He distributed some thirty thousand cloth badges of the Sacred Heart and ten thousand cloth badges of the Immaculate Heart of Mary to all those who



came to him. Many asked him for healings. He would give them the badge of the Sacred Heart and tell them to seek the aid of the Sacred Heart. He carried on amazing correspondence with over nine thousand people.

John Baptist de La Salle's CONDUITE and the BROTHERS OF ST. JOSEPH by Brother George Klawitter, CSC was the fifth presentation given at the conference.

The Conduite (the Conduct of the Christian Schools) was the codification of the expectations for good teaching which John Baptist required of his Christian Brothers. It was certainly influential for Brother Andre Mottais, the brother whom Father DuJarie appointed director of the Brothers of St. Joseph. He was responsible for the training of all the new recruits and supervising their methodology. Brother Andre Mottais spent a year with the Christian Brothers. Half of the year was a novitiate learning about the religious life, the other half of the year he studied classroom methods of the Christian Brothers.

The Christian Brothers were the experts in running successful Catholic schools. They were the first religious allowed to return by Napoleon after the Concordat of 1802. They had been teaching in their schools for a century before Andre Mottais was studying their Conduit in 1821.

There are parallels in John Baptist and Jacques DuJarie. Both were French priests who founded communities of Brothers. Both were responding to the need for education of boys.

Both men felt they needed a communal document to renew religious commitment. The Christian brothers had a *Vow of Association* in 1691 and the Brothers of St. Joseph had their *Pact of Fidelity* in 1831. Both documents were signed by religious anxious to remain true to their founders and his ideals. Eventually they developed religious vows.

But there were differences in the Christian Brothers and the Brothers of St. Joseph. De LaSalle required that all brothers live in communities of at least two or three in Paris and the cities of France. DuJarie sent out his brothers by themselves to open and run schools in small towns that could not support multiple teachers. Another significant difference was that de LaSalle wanted his community run by brothers. He abdicated his superiorship in 1716. DuJarie never gave up his superiorship to a brother, although Andre Mottais was director for a dozen years. DuJarie turned over his superiorship to a priest well known to the brothers, Basil Moreau.

Brother George then contrasted the Conduite of Jean Baptiste de LaSalle with Basile Moreau's Christian Education. He says that LaSalle's Conduit is more pedagogically practical, while Moreau's Christian Education is more pastoral and philosophical. Jean Baptiste de LaSalle's brothers were primarily grade school teachers, while Moreau's brothers were primarily high school teachers. Moreau never taught grade school students, so he relied on Brothers Andre Mottais and Vincent Pieau regarding the pedagogy appropriate to grade school children. This pedagogy came from Jean Baptiste de LaSalle's Conduite.



THE HISTORY OF THE CONGREGATION OF HOLY CROSS: THE GENESIS OF A BOOK by Father James Connelly, CSC, was the final presentation delivered at the conference.

Father Jim returns to the day in 1982 when the Superior General, Father Thomas Barrosse asked him to write a History of the Congregation of Holy Cross. Both men were rather naïve about the undertaking. Barrosse thought it would be a simple process of synthesizing a number of books and articles. Connelly never had done a project like this. He asked for neither a sabbatical nor a budget for the project. Father Jim visited the archives of five of the countries where Holy Cross has served in two hundred years. He was unable to visit archives in the other eleven countries where Holy Cross served. Instead of publishing the book in 1981, it was published in 2020.

The first big decision which Connelly made was to give an account of the Holy Cross men only. The Sisters would have to be taken up in another book. He does discuss the development of the three main branches of Sisters: Marianites (France, U.S.A. and Canada), Sisters of Holy Cross (Canada and Latin America) and Sisters of the Holy Cross (U.S.A., Bangladesh and India).

The second decision was to structure the story around the ministries rather than the individuals who were important. There were some exceptions to this decision such as founding Fathers DuJarie and Moreau, and the only canonized saint, Brother Andre Bessette. There were also Father Edward Sorin, the Superior General in the U.S.A. He also discussed Camille Lefebvre, founder of the Acadian Province and Father Joseph Reze, the Provincial of the Canadian Province for twenty-five years. As well as Father Gilbert Francais, who was Superior General for thirty-five years. Father James Donahue who as Superior General revived the French Province in the 1920's is another. Brother Ernest Ryan founder of the DuJarie Press and publisher of three hundred fifty titles is discussed. Father Albert Cousineau, as Superior General began foundations in Chile, Brazil and Haiti.

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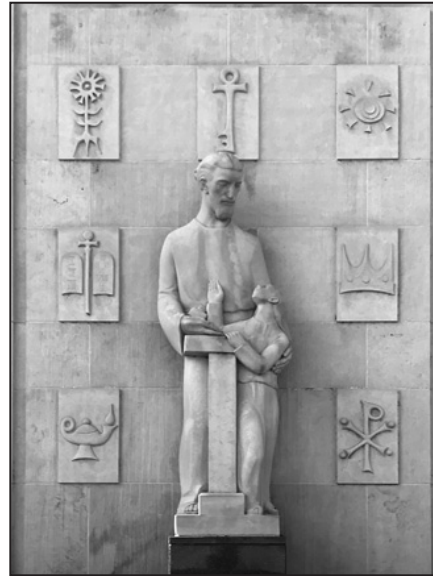
Exterior of Holy Cross College Chapel



Interior of Chapel



Welcome to Holy Cross College



*Statue of St. Joseph with the Child Jesus,
exterior of the Chapel at Holy Cross College*

The third choice that he made was to tell the story of Holy Cross country by country during the 19th and early 20th century. He explored the individual country rather than put it into the context of the entire Congregation. When he arrived at the 1930's, he began to integrate the individual country into the entire Congregation. The fourth choice was to discuss controversies in the Congregation which threatened to embarrass or divide the Congregation. The attempt to remove Father Moreau from leadership in 1866 and the effort to separate the priests and brothers are two examples.

The Congregation was not founded for some spiritual experience or founder's vision, but for practical needs. Father DuJarie responded to the French Church's need for teaching brothers. Father Moreau responded to the French Church's need for auxiliary priests and the direction of the ailing Father DuJarie's teaching brothers.

The effect of the Second Vatican Council was profound for Holy Cross as it was for all the religious communities in the Church. In 1962, on the eve of Vatican II, the Congregation had over two thousand finally professed members, ninety percent of them from North America. By the year 2000, five hundred forty-three members in perpetual vows had withdrawn from the Congregation, most of them from North America. The average age in the Congregation was fifty-eight. The reasons for their leaving is not altogether clear.

In his epilogue, Father Jim discussed the trends that have emerged for the years of 1998 to 2018. The decline in members in North America led the priests and brothers to merge into one North American province by 2010. The growth of membership abroad has led to the creation of new Provinces of Bangladesh, Haiti and the prospective creation of new Provinces for West and East Africa. These developments reflect the shift of the center of the Congregation to Africa and Asia.

Father Jim concluded that his book will provide an outline of Holy Cross' life and ministry for the first two hundred years of its history. But the story will go on into the future with historians adding new aspects to the story. ■



Holy Cross History Association Sustaining Members 2022

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Moreau Province – Br Thomas Dziekan, CSC
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St. Edward's University – Dr Monserrat Fuentes, PhD
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Newsletter of the Holy Cross History Association



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Volume 40, Number 2 • Autumn, 2022