



# \* Pillars

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Our Philanthropic  
Mission: Uniting  
those who are  
called to be  
witnesses of  
Christ's love  
and stewards  
of His gifts, with  
our mission to  
proclaim the  
Kingdom of  
God to all.



**Cover:** “The Escape to Egypt” by German Renaissance artist Albrecht Dürer (1471-1528). This is the second panel out of Dürer’s series of seven on “The Seven Sorrows of Mary.”

**Inside Cover:** Rev. Brian C. Ching, C.S.C.; Rev. Mark F. DeMott, C.S.C.; and Rev. Jarrod M. Waugh, C.S.C., were ordained at the Basilica of the Sacred Heart (Notre Dame, Ind.) on April 6, 2013.



*From the Provincial Superior ...*

# Holy Cross and Immigration

by Rev. Thomas J. O'Hara, C.S.C.

My dear friends in Christ,

It can be said that since the time the Congregation of Holy Cross received its papal approbation, or approval as a religious congregation in 1857, we have been involved in immigration, both as immigrants in foreign lands and in providing ministerial care for migrant populations. Perhaps our own experience as migrants gave us a unique sensitivity to others who find themselves strangers, often unwanted and misunderstood, in foreign lands.

Immigration has been an issue in the United States for years and there are no easy answers as to how our country can most effectively address the myriad of concerns. Legal, economic, political and cultural issues are important factors in the discussion, but too often we are fed sound bites of strong and biased opinions that reflect just one or two elements of the conversation.

For the Catholic Church, immigration embodies legal, economic, political and cultural issues, but transcends these with the truth it has professed for 2000 years: Our concern for the dignity inherent in every human life and the care of the marginalized and for those whose God-given rights are not respected.

As the debate regarding immigration continues, it behooves each of us to know what our Church professes and, as friends and collaborators of Holy Cross, to understand how our charism is made manifest in day-to-day ministry to migrants. This issue of *Pillars* will help accomplish this goal.

Rev. Dan Groody, C.S.C., has invested most of his life studying, teaching and in ministering to migrants. His award-winning documentary, “Dying to Live,” is but one example of the fruits of his ministry. Fr. Dan provides for us an overview of the Church’s teaching on immigration in his feature, “The Church and Immigration: Reflections of a Pilgrim People.”

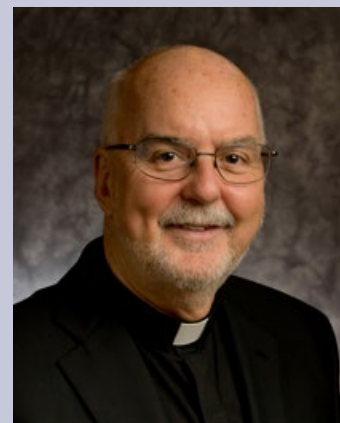
Rev. Marc Fallon, C.S.C., and Rev. Matt Kuczora, C.S.C., provide glimpses of Holy Cross’ ministry to migrants. Fr. Marc in New Bedford, Mass., and Fr. Matt in Monterrey, México, are separated by thousands of miles and yet their stories of Holy Cross’ care for migrants and for those they leave behind

share a common thread, placing a very human face on immigration – a vantage point too often missed in the cultural debates. Their stories are replicated every day in many apostolates of Holy Cross.

Additionally, I’m quite pleased to include a profile of Rev. Theodore Hesburgh, C.S.C., who celebrated his Jubilee anniversary of 70 years of Ordination on May 24. I know you’ll find some of Fr. Ted’s anecdotes quite enlightening and entertaining. Fr. Ted is among 21 other Holy Cross religious we honor in May for their faithful commitment to their ministry.

As blessed we are by the lives and witness of our Jubilarians, the United States Province was further blessed in April with the ordinations of Rev. Brian Ching, C.S.C., Rev. Mark DeMott, C.S.C., and Rev. Jarrod Waugh, C.S.C. I invite you to join me and my brothers in Holy Cross in prayer for our members, young and old, as their life in ministry continues.

And as we embrace these men in prayer, you can be assured of the prayers of Holy Cross for you and yours. May God Bless you and your families and May God bless and guide the Congregation of Holy Cross.



*Rev. Thomas J. O'Hara, CSC*



# Reflections of a Pilgrim People

by Rev. Daniel G. Groody, C.S.C.

With so many people forcibly displaced and moving around the world today, migration, in many respects, is a sign of our times, so much so that some scholars refer to this point in history as “the age of migration.” Even though it is interwoven into our biological and spiritual origins, migration is still one of the most complex and controversial issues of our day.

Amidst the incendiary debates, the Church over the years has articulated a consistent position on immigration. The Church has something to say about migration because it goes to the core of Her identity and what is most important to Her.

### Migration and Human Dignity

The starting point of the Church’s position about migration is rooted in God’s movement to us in the Incarnation and His journey into the sinful territory of our broken human existence. Jesus’ Life, Death and Resurrection make possible our return migration to a homeland, a place where at last we will know what it means to be fully connected to God and reconciled to one another. This perspective takes for granted that this world is not our final destination, but a way station that summons us to walk this road as pilgrims in a spirit of faith, hope and love. Along this road we not only see darkly through a mirror, but are also riddled by forces that constantly tear at the fabric that stitches together our human community.

As it grapples with the complex challenges posed by migration, the Church focuses first and foremost on the central human issues at stake. Though the economic costs related to migration need to be addressed, the primary concern is the human costs. When migrants are asked what they find most difficult about their situation, most of them – despite the grueling physical journeys they take – talk more about the deeper insults to their human worth. They may go without food

as they stow away on trains and buses. They may gasp for air as they hide in cargo containers of ships. They may thirst for water as they cross the vast stretches of desert. They may suffer in the mountains amid cold and snow. But as difficult as these hardships are, many migrants often say that no physical suffering is worse than being treated as if they were dogs, as if they were not even human beings, as if they were no one to anyone. The reason why the Church cares so much about the issue of migration is because migrants are so frequently deprived of their God-given human dignity.

Consequently, the Church invests much of its energy trying to respond to the injustices migrants face. The Church also gives a great deal of attention to the plight of undocumented, economic migrants. In response to the challenge of immigration, the Bishops from the United States and México published a joint document in 2003 called “Strangers No Longer: Together on a Journey of Hope,” marking the

first time that a Church document was jointly issued by two separate countries. This initiative flowed out of Pope John Paul II’s vision of a “globalized solidarity” manifested through closer ties among the Americas, especially among those left out of the benefits of the current economic order.

The Church recognizes that human dignity is integrally related to work, so as it responds to the personal struggles of migrants, it addresses structural issues that impact their situation. The root causes of economic migration stem principally from underdevelopment and unemployment; thus, part of the Church’s advocacy effort focuses on obtaining more work visas. But more labor-based visas are not enough. Because these workers also have families whose welfare depends on their employment status, the issue of migration takes on a social component in addition to the economic considerations and the Church’s efforts encompass both facets of this complicated issue.



Fr. Dan Groody with Syrian Refugees in a refugee camp in Jordan.



A refugee camp in Malta visited by Fr. Dan, who reflects that after visiting with immigrants from around the world, the common denominator among migrants is their experience of dehumanization.

This social consideration is what often drives migrants to leave their home country. Family members need food, clothing, shelter and medicine and the problems of underdevelopment and under- and unemployment keep them from finding sufficient employment to make ends meet. Not uncommonly, a member of the family travels north to find work. When they are unable to obtain visas because they are unskilled laborers, they often resort to crossing the borders without official documentation. In the context of my own pastoral work in rural México, I was struck by the number of villages inhabited only by women and children. Most of the men went north, looking for work, while most of the women and children stayed behind. In these villages, migration causes the disintegration of families – the most basic cell of society. It is this social disintegration that greatly concerns the Church because its costs to the human family are enormous.

### Migration and the Incarnation

The Church cares about migration because the issue mirrors its own story.

Migration is in our spiritual genes. From the call of Abraham to the Exodus, from Exile to Return, from the birth of Jesus to His Ascension, from Jesus’ call to the disciples to “follow Him,” to His sending them out into all nations, the theme of movement and migration are interwoven into the fabric of our journey with and to God. In fact, Vatican II refers to the Church’s own self-identity as that of “pilgrims in a strange land” (*Lumen Gentium*, §7). We come from God and we are called to return to God and from beginning to end, the Scriptures reveal to us a God who migrates to His people, eliciting a response in faith to a homeward journey.

Beyond political pragmatism and economic efficiency, the inspirations for the Church’s teaching come from its awareness of the gratuity of God manifested in His migration to us in the Incarnation. Another way of saying this is the Church’s position is guided by a different notion of the economy. The Church realizes that migration does not have to do principally with a monetary system, but fundamentally with how the goods of the earth are arranged. The Greek word *economia* does not refer

principally to financial transactions, but to how one arranges a household. Subsequently, the Church’s concern is directed towards how the whole household of God is arranged. At the very least, this means that each human being within this planetary household should have the minimum necessary for living a dignified life. This also means that the economic systems of the world should be ordered to the good of all people and not just the benefit of a privileged few. There is much to think about in the current order of things and its asymmetry with the designs of a loving Creator. These disorders are rooted in unjust structures, but as Vatican II observed, they are also rooted in the disorders of the human heart (*Gaudium et Spes*, §10). Migration, rightly understood, is not a problem in itself, but a symptom and a consequence of much deeper imbalances.

Arguments about the economic, political and social implications of migration must first find a reference in the human face of the migrant or else the core issues at stake become easily distorted. If we cannot see the human face of the migrant, then nothing else will matter. To put it

This year could bring the first comprehensive immigration reform law since 1986. On May 21, the Senate Judiciary Committee approved a bipartisan bill sending the measure to the Senate floor for consideration in June. The legislation creates a 13-year pathway to citizenship for an estimated 11 million undocumented immigrants, allows for “Dreamers” (children brought to the U.S. illegally by their parents) to apply for green cards in five years, \$4.5 billion for increased border security, a new exit visa finger printing system at airports, raises the cap on visas for high skilled workers, establishes a visa program for low skilled workers and cracks down on businesses that hire undocumented workers. In the House, there is no consensus on a bill.





Fr. Dan presides at Mass at a dump near the U.S./México border, where a number of migrants live.

another way, the Bishops have insisted that the economy be made for human beings and not human beings for the economy. The Bishops recognize that one of the fundamental ways through which society must be ordered is according to economic justice, which measures the health of an economy not in terms of financial metrics like Gross National Product or stock prices, but in terms of how the economy affects the quality of life in the community as a whole (*Economic Justice for All*, §14).

One area of migration that people often find problematic is the issue of legality. Not uncommonly people say, “I have no problem with immigrants, but just that they have come illegally.” Underneath this objection is a valid concern for the rule of law. When we look at countries in other parts of the world where the judicial systems are corrupt, and violent social upheaval is great, we come to appreciate all the more the necessity of the rule of law. The lawlessness of cartels within México is but one example of what happens when the binding role of a legal system loses its coherence. But when it comes to immigration, it is important to see there is more to the law than a civil ordinance that requires punishment when there is a transgression.

From a theological perspective, differ-

ent laws are at work in the problem of immigration and changing enforcement policies alone is not enough to achieve comprehensive immigration reform. Thomas Aquinas distinguished four kinds of laws: natural laws, civil laws, divine laws and eternal laws. While the political debate deals mostly with civil laws, the Church is concerned with these other laws as well. While the Church has concern for the national common good of respective countries, it is also concerned with the universal common good of all of God’s people. With regard to immigration, natural laws deal with parents needing to feed their families; civil laws pertain to ordinances utilized by society for the common good. Divine laws, known through Scripture, relate to the Gospel imperative to provide for the hungry, thirsty, naked, sick, imprisoned and estranged; eternal laws deal with how God keeps the universe in motion. When these laws interrelate

in such a way that one form of law connects to the other, justice flourishes. However, when we have civil laws that exclude the poor without any regard for issues of natural law like underdevelopment, injustice abounds.

To clarify, the Church does not argue for open borders. The social teaching recognizes that there is a need and a duty to protect national borders, but it does not see this as an absolute right. The Church recognizes that the needs of distributive justice must be taken into account as a government formulates its border policies and enacts its laws.

Because we confuse illegality with criminality, we end up wasting the efforts of enforcement officials on those who are looking for work and prosecuting those whose only crime at its core has to do with providing for their families. It is striking that some who are scandalized by migrants breaking civil laws are not proportionally



Fr. Dan talks with a mother living along the U.S./México border.

more scandalized by the living and working conditions in which migrants find themselves.

To be clear, there is a need for enforcement at the border, especially among the cartel violence that has skyrocketed in the last few years. But the tragedy of the border now is that many of our resources are directed toward chasing down those who are simply looking for work. The Church teaches that the ideal arrangement is for migrants to stay in their homeland, but when there are not sufficient conditions for a dignified life, the Church argues that migrants have a right to look for work, even if this search entails crossing borders without official documentation.

#### Migration and Conversion

When I was about eight years old, I came across a provocatively titled pamphlet from a church community, which read: “Did you know that you could miss heaven by eighteen inches?” It went on to say that the distance between the head and the heart of most people is only 18 inches. The point of the pamphlet was that, more than just a mental concept, God is a mystery who invites us to encounter Him in the depths of our souls, as well as our intellect. I would add that the borders and barriers we erect along the inner road of the heart are more obstinate and difficult than any of those along the borders of nation states. The deeper challenges of the migration issue are rooted not simply in political issues, but spiritual ones as well. Since spirituality has to do with what we most value, migration – seen from a spiritual perspective – means moving into a new kind of life and a new way of being in the world.

In the end, the Church’s concern about migrants aims at promoting a Eucharistic community that fosters human solidarity. Since so much of the debate around immigration stems from fear, the Church challenges people not to let themselves

be governed by fear, especially fear of those perceived as “the other.” The movement of Divine life into a human body is the ultimate migration into the space of “otherness” and one that undergirds any reflections on migration from a theological perspective.

#### Migration and Christian Solidarity

Thomas Aquinas speaks of *exitus et reditus*, the notion that we come from God and are called to return to God. We believe that in the face of the sinful human condition that road-blocked our return migration, God, in Jesus, so loved the world that He migrated into the far and distant territory of our broken world so that we, in turn, could migrate back to our homeland. This means that migration is not about “us” citizens and “those” foreigners, but about all of “us” who are pilgrims in this world. As St. Paul described it: “*So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God*” (Eph 2:19)

Even so, not a few people remain walled in constrictive notions about migration and it remains one of the fundamental tasks of the Church’s mission to break down the walls that divide, alienate, exclude, discriminate and dehumanize. Some seek to break down these barriers in creative ways along the border. One community decided to have a volleyball game with respective teams on both sides. Another held a picnic and shared food between the holes in the fence. And in various communities, some hold Eucharistic liturgies where the congregation joins the altar together from both sides of the border wall. This Eucharist is not simply a political statement, but an eschatological and a social one, stating not only that these walls will come down when Christ comes again, but also that we are already united because of who we are as the Body of Christ.

The presence of a new wave of immi-

- 214 million (or one out of 33 around the world) – The number of people who are living away from their homeland, according to the International Organization for Migration.
- 42 million – The approximate number of people who are forcibly uprooted from their homeland, including 16 million refugees and 26 million who are internally displaced.
- 19 – The percentage of the world’s people who live on less than a dollar a day; 48 percent live on less than \$2 a day; 75 percent live on less than \$10 a day; and 95 percent live on less than \$50 a day.
- 1 – The percentage of people who have as much wealth as the poorest 57 percent.
- 3 – The number of the richest people in the world who have as much wealth as the poorest 48 nations.
- 100 – The number of employees in the central office of the United States Conference of Catholic Bishops who work on migration issues, a third of its workforce.
- 20,000 – The number of refugees resettled by the American Catholic Church annually, more than any other world organization.

grants brings new challenges. As Latino immigrants to the United States bring the riches of their culture, they also bring a strong tradition of devotion, faithfulness and family centeredness that transforms and enriches the Church. In their ability to believe in God despite the unbelievable trials they endure, immigrants hold an important key not only to a nation’s strength, but also to the Church’s renewal. ■

Fr. Dan Groody, C.S.C., is an Associate Professor of Theology and the Director of the Center for Latino Spirituality and Culture at the Institute for Latino Studies at the University of Notre Dame. Fr. Dan was ordained on April 17, 1993.



# Gathering Your Children

by Rev. Matthew C. Kuczora, C.S.C.

“In your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.” We pray this line at Mass as part of the most common Eucharistic Prayer. Before the “Our Father” and just after the mention of our favorite saints, it’s something easy to overlook. When I hear this petition (and say it, now that I’m a priest), I usually

think of Christian unity or God’s love for all people. But for families I work with in our Holy Cross parishes in México, this line has special meaning.

Imagine a jungle: Mist rising above the palm fronds; a swirling, foaming brown river rushing through a mountain valley; exotic birds calling and gliding over thatched-roofed huts. This is where Holy Cross

priests serve at San José parish in the warm, humid climes of central México. Many people here still speak the indigenous language, *Nahuatl*; the same language that the Virgin Mary, Our Lady of Guadalupe, spoke to Saint Juan Diego. There are no factories or shopping centers to provide employment. Most villages around the parish don’t even have paved roads connecting them to the rest of the world. Instead, people here grow crops and raise livestock as their ancestors have done for thousands of years. Their most prized crop is coffee.

I’m no connoisseur of the stuff. I actually get a headache when I do have a cup. Still, the coffee from San José is excellent. The raw sugar it’s loaded with is probably part of the reason.

For many years, the people of our parish in Taman, San Luis Potosí, were able to work from dawn to dusk growing their coffee and selling it in the market. Not so long ago though, the price of coffee fell and now it’s hard to even give the stuff away. Among the steep slopes and hot sun, few other commercial crops grow very well. Without other sources of income, many families have been forced to leave their ancestral homes in search of work to support their families.

It’s a big event when one of the *padres* comes to the village. Because there are so many communities that the parish serves (more than 50), some only have Mass once a month. Many people walk hours to the parish in town if they can. Still, that’s a luxury for most. I love going up the mountains to these remote settlements. The scenery is breathtaking and the environment humbling.

When I get there, it’s not uncommon to see only babies and elderly people. Sometimes you see a few young mothers too. As they timidly peer out from their simple homes, they welcome me with a cup of coffee brewed over a wood fire. The black smoke stains my cup and gets



Members of Taman parish at one of the 50 plus chapels that comprise the parish.

on my hands as I burn my lips on the first sip. They ask a lot about where I’m from and I try to learn new words in *Nahuatl*. After a while though, we inevitably talk about their sons, daughters, husbands, brothers, fathers and nieces who have gone *al otro lado* to work.

*Al otro lado* literally means, “to the other side.” In México, that could be “the other side of town,” “across the street,” “across the country” or “the other side of the border.” You never know. In Taman, it usually means to one of the big cities like Monterrey – where we have another Holy Cross parish – or to the United States. Regardless of where they go, their loved ones are far from home. In a place like San José Parish in Taman – so isolated and so disconnected – people who leave might as well be across the ocean. When we say Mass together before I have to go, everyone is praying for their loved ones scattered throughout the world.

It’s very hard for a young mother to care for her children in the village while her husband is working far from home. Many elderly parents fret and worry about their sons and daughters who send money

from exotic places like *Flor-EEE-da* and *Wis-CON-seen*. They know they need that income to put food on the table and pay for medicine, though. They’ve also seen young men come home flush with cash after working for years *al otro lado*; men who have been able to start a hardware store or a butcher shop and don’t need to leave ever again. But for every person who comes back a rich man with \$2,000 in his pocket, many more don’t come back

at all. Who knows what happened to them? There are dangers traveling. The jobs they can find are grueling and OSHA doesn’t inspect most of their workplaces. If that’s not enough, the drug cartels that ravage the country extort “protection” money and have long resumes of massacring those who don’t pay.

It’s the “petty” vices that really destroy families though. Men and women who migrate to work are tempted to spend the money they really want to send home. The allure of infidelity far from home and family is too much for some. Others find that a few beers here and there ease the loneliness that surrounds them. Still others are so desperate to increase what little they can make, they take a gamble and lose. All these things contribute to sad cases when people come home with little more than what they left with. Sometimes it shames them so much, that they never come home at all.

It’s a bleak picture. It doesn’t make sense to leave your family and your home, literally risking your life and your soul. Things are that bad though. When there’s no food for your baby and no medicine for your mother, when the rain washes away your house and the heat kills your livestock, things are bad enough that you’ll



The mountainous region of San Luis Potosí, once a vibrant area for coffee production and economic prosperity.



Fr. Matt Kuczora hears the confession of a young parishioner.





Fr. Thomas Zurcher, C.S.C., Director of the Holy Cross Community in México, participates in *lavando pies*, or washing of the feet, during a Holy Week mission in Taman.

try anything.

In Holy Cross, we do our best to accompany the families left behind, the people who are far from home and those who have come back broken and shamed. It's heartbreaking to listen to the elderly woman who is praying for her son's return, the son she hasn't heard from in 30 years. She's asking God, and asking you, to help her because she doesn't have a Facebook account, a private investigator or even a telephone to find him.

The same is true in our urban parish in Monterrey, where many people are working to make money for those they've had to leave behind. They might get home once a year if they're lucky. They're saving every peso and centavo for their families, even if it means they go a few days without eating or don't buy new shoes when their toes burst out of the old ones. Like

clockwork though, that paycheck makes its way to Taman and a thousand other rural towns.

For those men and women who sacrifice so much for their children and families, we offer all kinds of material support. At our food pantry, migrant workers can get some much-needed groceries. The doctor at the parish clinic will fix up the nasty gash they got on the construction site or the food processing plant. Nevertheless, Holy Cross priests and religious offer them more than the basic necessities like food and medical assistance. In Confession, we give them God's gift of forgiveness. At Mass, we give them strength for their journey. With our friendship and presence, we remind them how much God loves them and gives them hope that through the struggles of the crosses they bear, new life will flourish. In turn, their

example of love and limitless generosity — even when they have very little give — inspires and strengthens us just as much as anything we can offer.

In Holy Cross, we work on both sides of *el otro lado*. For those who are discouraged and far from home, we bind them in prayer with their families through God's love. For those who are lonely and waiting in their villages, we unite them with their loved ones through our common faith.

Together we pray: *Reune en torno a ti, Padre misericordioso, a todos tus hijos dispersos por el mundo.* "O merciful Father, gather to yourself all your children scattered throughout the world." ■

Fr. Matt Kuczora, C.S.C., is Director of the México Vocations Office and the Postulant Formation Program in the Holy Cross Region of México. Fr. Matt was ordained on April 14, 2012.





# Advocating for Those in the Shadows

by Rev. Marc F. Fallon, C.S.C.

On a recent winter weekend afternoon, several K’iche’ Mayan women residing in New Bedford, Mass., found some important doorways to cultural capital opened to them. Born in the epicenter of systematic atrocities, massacres and suffering of the Guatemalan Civil War of the early 1980s, an era in which ethnic Mayans and Roman Catholics suffered disproportionately, their immigrant refugee community has increasingly populated the fish-packing jobs of the New Bedford waterfront. They also live their Christian vocations as parents of U.S. citizen children, comprising “mixed-status” families. Yet the social and political climate prescribes a life in the shadows for these devoted parents, who seek the best for their children while management underpays them with impunity. When two Brown University students in nearby Providence, R.I., approached the New Bedford Whaling Museum asking to curate local textiles by K’iche’ Mayan women, which would in turn be supplemented by pieces from an existing Brown collection, it was a moment of rare social dignity and cultural recognition for the women.

The next week, a similar immigrant group gathered for an event with a much graver tone. New Bedford Central Americans gathered with labor, parish and community supporters to acknowledge the many grievances and sufferings incurred by colleagues six years earlier. In March 2007, the federal ICE sent militarized officers to detain 361 members of the local community for working without federal status. After such a period of time, 100 parents, parishioners and active community members remained without determination of their status by the federal government.

Both examples of immigrant encounters with the wider U.S. society took place only a week apart, yet there is a chasm in the social messages conveyed to those who are new to this nation, language and

culture. The Congregation of Holy Cross, acting on our own rich history of advocacy for Catholic immigrants, has been called to interpret the signs of our times as the United States interacts with the world economy, increasingly the economies of other American states. There is plenty of criticism of federal legislation, or lack thereof, to go around. Meanwhile, we in Holy Cross teach and minister to those who carry the burdens of unjust or outdated laws and categories that offend the human spirit.

### Integral Ministry to Migrants

The Congregation of Holy Cross ministers as Educators in the Faith, incorporating a preferential option for the poor and vulnerable populations in society, including migrants. Between the 1837 Fundamental Act of Union and the 1857 Vatican approval of our Constitutions, Holy Cross committed to rebuilding the schools and parishes of post-revolutionary Le Mans and also ministering to migrants. The Congregation sent missionaries to the French colony of Algiers. Missioners who journeyed



Fr. Marc Fallon, and Olivia Ventura visit the “Weaving Stories, Weaving Lives” textile cooperative exhibition of K’iche’ Mayan textiles at the New Bedford Whaling Museum, New Bedford, Mass.

The Bible sets the foundation for Catholic Social Teaching on immigration. The Holy Family fled to Egypt to avoid the terror of Herod (Mt. 2:14-15). Jesus instructs us to welcome the stranger (Mt. 25:35). The Gospels also tell us that Jesus was not welcomed by His own people (John 1:11). The Disciples welcome the stranger – Christ – on the road to Emmaus and become witnesses to the Truth (Luke 24: 13-15).

to East Bengal laid the foundation for the thriving Sacred Heart and Saint Joseph Provinces of today’s Bangladesh. When Rev. Edward Sorin, C.S.C., and six brothers journeyed to the Diocese of Vincennes, Ind., and later opened a school alongside the St. Joseph River to the north, this was certainly the western frontier of the young U.S. republic. In the first years of the University of Notre Dame du Lac, Indiana, Illinois and adjacent states were sending troops to staff the armies of President James K. Polk’s calculated acquisition of the poorly-defended Mexican territory of Coahuila y Tejas, as the U.S. breached this border under the justification of Manifest Destiny. When the first Holy Cross women and men arrived in Québec in 1847, they served the majority Franco-phone immigrant population who lived under minority Anglophone political power and economic influence.

As Holy Cross focused on the Midwest and Québec in North America, many children of immigrants presented themselves to study at our schools. As the Sisters of the Holy Cross opened schools and a hospital in Utah and the Marianite Sisters ministered in Louisiana, the Congregation responded to the variety of pastoral needs throughout the U.S. Church. Shortly after the turn of the last century, Fr. Patrick O’Reilly, C.S.C., moved to Austin, Texas, due to tuberculosis. He later began to work with Spanish-speaking Catholics, founding Our Lady of Guadalupe Parish



A demonstration of traditional K’iche’ Mayan textile production.

in 1907. Fr. Peter Forestall, C.S.C., taught Spanish at St. Edward’s University in Austin for 20 years and then at Notre Dame from 1935 to 1962. He invested himself heavily in diocesan-support ministry with Spanish-speaking Catholics in both settings. As the migrant stream of agricultural workers developed, linking south Texas and the Midwest, Fr. Forestall would join Sisters of the Holy Cross to visit migrant farmworker camps around South Bend, Ind. This ministry has been housed at a series of South Bend parishes, with St. Stephen Parish giving way to St. Adalbert Parish recently. Having served as Superior General, Fr. James Wesley Donahue, C.S.C., worked with Austin Mexican and African-American Catholics in communities that are known today as Dolores and San Francisco parishes. After departing Chile during the political turbulence of the early 1970s, Fr. Joseph Pawlicki, C.S.C., reached out to migrant agricultural workers in Coachella, Calif., in a ministry that developed into the Valley Missionary Program. Over the past 30 years, St. Edward’s University’s College Assistance Migrant

Program has led 2,300 children of migrant agricultural workers to college attendance and graduation. After selling their Salt Lake City hospital, the Sisters of the Holy Cross allocated proceeds to develop a program of “promotores de salud”, health promoters, who engage newly-arrived Mexican immigrants in the resort area of Park City, Utah, and guide parents through the U.S. health provision system.

### Catholic Campaign for Human Development

The Congregation of Holy Cross has worked with the Catholic Campaign for Human Development on behalf of two community based organizations promoting human rights and wage justice in the tradition of Catholic Social Teaching over the past decade.

Our pastoral and educational experiences as members of an apostolic religious community increase our attentiveness to the growing complexities of the global economy, multicultural experiences and the lag time of legislators to address pressing social issues. Nor can we omit

military operations overseas that support, or appear to defend, U.S. interests in multinational corporations. As we shall see with the example of New Bedford Central American expatriates, U.S. military and economic actions have directly affected the social disruption of communities and sent many young adults north as refugees.

Directly following the Second Vatican Council, the United States Conference of Catholic Bishops established the Catholic Campaign for Human Development in 1969. Simply put, we as Church realized that our network of parish-based programs, schools, hospitals and clinics were not answering all of the social needs of the era. The CCHD would provide grants and support to community groups addressing the root causes of poverty. The Campaign is premised upon empowering community leaders living in poverty, ongoing education for justice and solidarity with all sectors of the Church and ministry rooted in the universal baptism of believers who act concretely on their faith.

The CCHD has been instrumental in supporting the Central American refugees who found themselves in harsh working conditions in post-industrial New Bedford. When the CIA sponsored the 1954 overthrow of democratically elected Guatemala President Jacobo Arbenz, this began a civil war that, while ostensibly ended in 1996, has disrupted the society ever since. During the documented genocide campaign of Gen. José Efraín Ríos Montt of the early 1980s, the military targeted indigenous K’iche’ Mayans and Catholics in the Diocese of Santa Cruz del Quiché. Bishop Juan Gerardi, later murdered by the military in 1998, closed all parishes and pastoral works of the Diocese during this era of massacres. An entire generation fled as refugees.

The K’iche’ Mayans and other economic refugees of Central America reached the post-industrial regions of the northeast U.S. in the 1990s. Providence, R.I., proved



a center for the expatriate community. At some point in this decade, the Mayans learned of fish-packing work in nearby New Bedford. When the fish-houses were de-unionized during the 1980s, the owners quickly realized the opportunities for under-paying undocumented immigrants. A shadow economy rapidly developed, with scant attention to the payment of overtime, collusion with temporary labor agencies to skim wages, verbal and sexual abuse in the workplace and the perception of no recourse for immigrant workers.

The local Diocese of Fall River realized the presence of the single, Central American refugees working in fish-packing and other industries while sending remittances home as the new century began. While New Bedford had two parishes serving the Latin American population, a gap in the programs for children's sacramental preparation and family based parish activities existed for these workers. In 2004, I began working with the local community group Organization Maya K'iche' to solicit financial and organizational support from CCHD. When this initial financial

support began, along with the Burgess Urban Fund of the Episcopal Diocese of Massachusetts, the Lenny Zakim Foundation and other funders, the group needed to focus its organizing on particular needs. With wage theft and workplace abuse endemic, OMK filed initial claims with the Attorney General's office. OMK worked with the police to clarify the rights of workers who, while undocumented by the federal government, contributed greatly to the local economy. OMK also collaborated with the University of Massachusetts – Dartmouth Labor Education Office and the Massachusetts Coalition on Occupational Safety and Health to increase workplace safety for undocumented workers, as well as other immigrant advocacy groups in Massachusetts and Rhode Island.

In March 2007, the New Bedford community gained national attention as the Department of Homeland Security raided the Michael Bianco textile factory and detained 361 New Bedford parishioners, separating 112 children from their parents or caregivers. The community responded with alarm and with action, opening parish doors as a resource for those most affected, in particular these children who were suddenly and unjustly left alone. The CCHD ministry supported Organization Maya K'iche' responded by giving voice to the detained and their traumatized family members. OMK's local credibility facilitated critical networking with immigration attorneys who realized the potential for political asylum claims on behalf of many detainees.

The large scale of the federal action revealed that Cape Verdeans, Brazilians, Mexicans, Hondurans and Salvadorans were also living under the indignities of the New Bedford shadow economy. CCHD encouraged local workers to join together to promote workplace justice for all immigrant workers. Now Centro Comunitario de Trabajadores operates with CCHD

support according to the worker-center model of confronting wage theft, promoting workplace safety and dignity and advocacy for appropriate legislation. In 2012, CCT entered into agreements with two temporary labor agencies calling for a minimal level of transparency so that workers might know their employer, length of workday, rate of pay, arrangements for transportation and safety equipment and other basic rights (employers use temp agencies as a third-party intermediary when dealing with undocumented workers so as to avoid federal sanctions). Later that year, Gov. Deval Patrick signed the Reform Employment Agency Legislation act, which provides for a Temporary Workers' Bill of Rights including many of these provisions. The Governor recognized CCT and its network of 60 community groups for effective leadership in the face of injustice.

For all of the challenges of advocating for undocumented immigrant workers, the history of the Congregation of Holy Cross provides many examples of concerted ministry on behalf of the vulnerable and defenseless. Our ministry with Latin Americans often began in a vacuum, the absence of attentive pastoral ministry in a diocese with many pastoral needs or the lack of a specific pastoral experience. Finally, many of the bitter tears in the aftermath of the 2007 federal intervention were shed just blocks away from Saint Anthony School, where the Soeurs de Sainte-Croix of Québec and Manchester, N.H., conducted bilingual French and English primary education for the better part of 90 years. We have the history and example of our forebears and are confident of their intercessory prayers. ■

*Fr. Marc Fallon, C.S.C., is Pastoral Associate for Hispanic Ministry at St. Mary Parish in Taunton, Mass. Fr. Fallon also serves as CCHD Liaison for Central Comunitario de Trabajadores at Catholic Social Services in New Bedford, Mass. Fr. Marc was ordained on June 8, 1991.*

In 2003, the United States Conference of Catholic Bishops issued the pastoral letter "Strangers No Longer: Together on the Journey of Hope" where they articulated five principles which govern how the Church responds to public policy proposals on immigration:

- People have a right to find opportunities in their homeland.
- People have the right to migrate to support themselves and their families.
- Sovereign nations have a right to control their borders.
- Refugees and asylum seekers should be afforded protection.
- The human right and human dignity of undocumented migrants should be respected.

Read the entire document at [bit.ly/V2QmeL](http://bit.ly/V2QmeL).





# A 6-year-old’s Dream

by Stephanie Gattman

Rev. Theodore M. Hesburgh, C.S.C., did not have the classic dreams of most six-year-olds.

He didn’t want to be a farmer or a policeman. “I just wanted to be a priest, not necessarily knowing what I would do as a priest, except that I knew I wanted to be a priest,” he said as he prepares for the 70<sup>th</sup> anniversary of his Ordination.

“I don’t know why God does what God does,” he said. “I knew I wanted to be a priest. Once I came here, I didn’t want to do anything but be a Holy Cross priest.”

While Fr. Hesburgh is the oldest and longest-serving priest in the United States Province today, he doesn’t hold the record for having served the longest. Rev. Walter McInerney, C.S.C., was a priest for 72 years before he passed away in 2008 at the age of 102 (and a half). Fr. Hesburgh will celebrate his 96<sup>th</sup> birthday on May 25 – the day after this year’s Jubilee celebration.

His introduction to Holy Cross came while he was attending Most Holy Rosary School in Syracuse, N.Y., as an eighth-grader. There he met Rev. Tom Duffy, C.S.C., a Holy Cross priest who was at the parish talking about missions. Fr. Duffy encouraged the young Hesburgh to become a Holy Cross priest.

“I said, ‘I don’t even know what that is,’” Fr. Hesburgh said.

Fr. Duffy tried to convince Anne Marie Murphy Hesburgh to allow her son to attend the high school seminary at Notre Dame, but she would have none of it. “She said, ‘He’s going to high school right here ... he’s going to be like any other high school kid. He’s going to be in clubs. He’s going to go on dates. He’s going to dance. He’s going to have a normal high school experience,’” Fr. Hesburgh said of his mother’s response.

Fr. Duffy was afraid that the young man

might lose his vocation. Mrs. Hesburgh wouldn’t buy that, either. “If he’s growing up in a Christian family, going to Catholic school, going to Mass and Communion every day ... if he loses his vocation, I’ll tell you something, Fr. Duffy, he doesn’t have one,” Fr. Hesburgh said she responded.

Four years later, Fr. Duffy contacted him again and Fr. Hesburgh made his way to Notre Dame with his family to start at Holy Cross Seminary. After his parents and sister drove away, “I felt very much alone,” he said. “That first month was so tough; I never even opened up the travel trunk. I didn’t even know if I was going to stay.”

A month later, Fr. Hesburgh unpacked his trunk. He felt as if he fit in.

His formation years were far from ordinary. Fr. Hesburgh spent his novitiate year in the new Rolling Prairie (Ind.) Novitiate. Back then, the young men had to keep silent except for two hours a day. But the



Fr. Ted (row two, third from left) is the only surviving member of the Ordination Class of 1943. He was ordained on June 24, 1943.



Fr. Ted Hesburgh celebrates Mass daily in his Chapel Office in the Hesburgh Library (2011).

17-year-old Fr. Hesburgh wasn’t even able to talk many days because he was busy waiting tables or washing dishes. “It was also like a conspiracy. You only had two hours a day to talk and I was robbed of half of them,” he said.

But the silence was helpful. “It did me well,” he said. “I didn’t enjoy it, but I did it and it gave me a lot of time to think. You are constantly reminded of God and vocation.”

Today, young men at the Novitiate don’t have to keep silent.

Fr. Hesburgh said the hard work at the Novitiate strengthened his vocation. “Once I finished it, I never had any doubts about being a priest of Holy Cross.”

He spent his sophomore year at Notre Dame, but then was sent to study philosophy at the Gregorian University in Rome. After three years there, World War II

broke out and he and his fellow Americans were sent home. He spent four years studying theology at the Catholic University of America in Washington, D.C. While the doctorate should have taken four years to complete, he finished in two years.

Fr. Hesburgh wanted to serve as a Navy Chaplain, but his Holy Cross Superiors had other plans. His next assignment was the beginning of a long and legendary career at Notre Dame. He was a teacher, Chaplain to veterans and their families, Rector, Chairman of the Religion Department and Executive Vice President. *(In a special ceremony in April, the U.S. Navy recognized Fr. Hesburgh as an Honorary Navy Chaplain).* Finally, from 1952 to 1987, he was the longest-serving President of Our Lady’s University, which he affectionately refers to as “the greatest Catholic university of all time.”

He was also Notre Dame’s youngest president, having been appointed at age 35.

“I had to learn what universities were about,” Fr. Hesburgh said. “We were hardly a university when I came here as a young priest. ... We didn’t have the things a great university needed. We didn’t have this library, for example. We had very few buildings. Today we have a complete university.”

In fact, he noted that when he took over, Notre Dame had a budget of about \$5 million. Today it stands at more than \$7 billion.

Among Fr. Hesburgh’s many accomplishments at Notre Dame, he moved the University from the direct control of the Congregation of Holy Cross to a lay board of trustees and he also opened the school to women.

“I’ve enjoyed being part of it, but I don’t take the credit so much as Our Lady. I was



smart enough to put it in Our Lady's hands and I have a great devotion to the Holy Spirit," he said.

Fr. Hesburgh can look out his 13<sup>th</sup> floor office in the library named after him to see the statue of the Virgin Mary atop the Golden Dome. "... All I have to do is turn and see the Lady. I often say, 'Lady, this is your place ... you take over and straighten them out' and she always does. Bingo!"

Fr. Hesburgh also sought advice and help from the Holy Spirit. That spiritual assistance helped him build Notre Dame into what it is today. "I have had a special devotion to the Holy Spirit and for that reason, I think I've been guided to the right paths and to make the right decisions to have the place grow as it has."

He speaks fondly of his brothers in Holy Cross, but especially of Rev. Ned Joyce, C.S.C., with whom he worked for more than 60 years and, as Fr. Hesburgh likes to point out, "We never had a fight in all those years."

Theirs was a team effort at Notre Dame,

he explained. Fr. Joyce, chief financial officer at ND for 35 years, was good at things Fr. Hesburgh didn't necessarily care about — finances, sports, building and construction and engineering, he said. Fr. Hesburgh said it's a personal testament to their friendship that when the two retired at age 70 in 1987, they traveled across the United States and Canada in a motorhome. "It was a great experience and a wonderful friendship," Fr. Hesburgh said.

The two even said Mass in the motorhome every morning.

Fr. Joyce died on May 2, 2004.

Fr. Hesburgh's experience and visibility propelled him to the national stage through his well-known efforts as chairman of the Civil Rights Commission, his membership on the National Science Foundation and as chairman of the Rockefeller Foundation, among many others. In fact, Fr. Hesburgh has had 16 presidential appointments and a number of papal appointments throughout the years.

Being a priest and serving as chairman



U.S. Sen. Joe Donnelly of Granger, Ind., is blessed by Fr. Ted during a May 22 reception at the U.S. Capitol. The event honored Fr. Ted for 70 years as a Holy Cross priest and for his 96<sup>th</sup> birthday.

## 2013 Jubilarians



### Seventieth Anniversary of Ordination

Rev. Theodore M. Hesburgh, C.S.C.

### Sixty-fifth Anniversary of Ordination

Rev. Edward D. O'Connor, C.S.C.

### Sixty-fifth Anniversary of Religious profession

Br. Francis J. Gorch, C.S.C.

### Sixtieth Anniversary of Ordination

Rev. Leonard N. Banas, C.S.C.

Rev. Alfred F. D'Alonzo, C.S.C.

Rev. George G. Kahle, C.S.C.

Oct. 26, 1926-April 8, 2013

Most Rev. James H. MacDonald, C.S.C.

English Canadian Vicariate

### Fiftieth Anniversary of Ordination

Rev. Richard F. Berg, C.S.C.

Rev. Lawrence E. Calhoun, C.S.C.

Rev. John F. Dias, C.S.C.

Rev. Michael J. Heppen, C.S.C.

Rev. Charles W. Kohlerman, C.S.C.

Rev. Bartley J. MacPháidín, C.S.C.

Rev. Gerald T. Papen, C.S.C.

Rev. Robert A. Villegas, C.S.C.

Rev. James N. Watzke, C.S.C.

Rev. Rheal F. LeBlanc, C.S.C.

English Canadian Vicariate

Rev. Wilfrid E. Murchland, C.S.C.

English Canadian Vicariate

### Fiftieth Anniversary of Religious Profession

Br. Robert A. Vozzo, C.S.C.

### Twenty-fifth Anniversary of Ordination

Rev. Mark R. Ghyselinck, C.S.C.

Rev. James B. King, C.S.C.

Rev. Wilson D. Miscamble, C.S.C.

of the Civil Rights Commission worked together, he said. "The Civil Rights Commission was a matter of social justice, a very important part of the life of a priest," Fr. Hesburgh said.

He was the only clergyman on the National Science Foundation. While he had to come up to speed on science and engineering, Fr. Hesburgh was the "go-to" man for the commission on social science reforms such as voting, jobs and housing.

Fr. Hesburgh has received numerous awards and honors during his service, including the Medal of Freedom in 1964 and the Congressional Gold Medal in 1999 for his role in the civil rights movement. He also was given the inaugural Gerald R. Ford Award for leadership in intercollegiate athletics by the NCAA in 2004. Fr. Hesburgh realized his dream of becoming a Navy Chaplain when he was recognized as an Honorary Navy Chaplain on April 17, 2013, by Rear Adm. Mark L. Tidd, Chief of Navy Chaplains.

In 2006, Fr. Hesburgh was given the Sachem Award, Indiana's highest honor, in recognition of a lifetime of excellence and moral virtue that brought credit and honor to the state. In 2010, he was one



Fr. Ted and Fr. Ned Joyce, C.S.C., start their retirement in style on a pair of matching scooters (1987). The two then embarked on a year-long, cross-country tour in an RV.



Fr. Ted looks out over the campus of the University of Notre Dame from his office on the 13<sup>th</sup> floor of the Hesburgh Library (2008).

of 100 recipients of a Centennial Medal from Catholic Charities USA for his work on behalf of the poor.

Fr. Hesburgh founded the Kroc Institute for International Peace Studies at Notre Dame with Philanthropist Joan Kroc, wife of the late founder of McDonald's Corp., Ray Kroc. Fr. Hesburgh also served as hon-

orary chairman of the fundraising campaign for the South Bend (Ind.) Salvation Army's Kroc Community Center, which opened in 2012.

Fr. Hesburgh is very active. He's passionate about fishing and makes a few trips a year. He lives at Holy Cross House and continues to work in his office daily.

His advice to young men entering formation: "Every morning when I get up, I say 'Come, Holy Spirit.' It is the Spirit of God that gives life to the Church. And if you want to have a sense of doing the right thing, put yourself in the hands of God under the guidance of the Holy Spirit. When you go through life and there are things you should do or problems you should undertake, all you have to do is say 'Come, Holy Spirit.'" Fr. Hesburgh has prayed this same, simple prayer literally thousands of times over the years — every morning and every evening: "Come, Holy Spirit." ■

Stephanie Gattman is Communications Specialist for the Congregation of Holy Cross, United States Province of Priests and Brothers.



# Around *the* Province

All three Provinces of the Congregation of Holy Cross in the United States participated in a special Day of Fasting on March 15. Religious of the **United States Province of Priests and Brothers, the Midwest Province of Brothers and the Moreau Province** also donated their own money to the Abhayadhama Human Development Center. The Center, which is run by the Brothers of Holy Cross in Bangalore, India, is a home for street children and other underprivileged children from the region.

**Rev. Robert Gilmour, C.S.C.**, a U.S. Province priest serving as District Steward and Secretary of the District of West Africa, was invested with the rank of Honorary Supreme Past Knight by the Supreme Council of the Noble Order of the Knights of Marshall. He has been the organization's Supreme Chaplain for more than 30 years.

## UNIVERSITY OF NOTRE DAME

For the 13<sup>th</sup> year in a row, the **University of Notre Dame** earned a spot on Peace Corps' annual list of the top volunteer-producing midsized colleges and universities across the country. With 23 alumni currently serving overseas as Peace Corps volunteers, the University ranks No. 18 and remains a source of individuals committed to making a difference at home and abroad. Since the agency was created in 1961, 865 Notre Dame alumni have served as Peace Corps volunteers.

## UNIVERSITY OF PORTLAND

**Br. Donald Stabrowski, C.S.C.**, Third Assistant Provincial and Secretary of the U.S. Province, received an honorary degree at UP's May 5 commencement. Br. Donald, who served as Provost, Dean, Vice President and political science professor at UP, also spoke at the May 4 graduate school commencement.

## KING'S COLLEGE

Nine students from King's visited South Bend, Ind., in January, participating in a six-day service project at the South Bend Center for the Homeless through the King's College's Students Engaged in Reflective Volunteer Experience. Other SERVE teams worked in San Antonio, Texas and at André House in Phoenix (a U.S. Province apostolate).

## STONEHILL COLLEGE

**Rev. John Denning, C.S.C.**, was named the 10<sup>th</sup> President of **Stonehill College** on May 17. He will take over for **Rev. Mark Cregan, C.S.C.**, who announced in September that he would step down on June 30. Fr. Denning is currently Vice President for Student Affairs, a position he has held since 2007. He will assume the presidency on July 1 with an inauguration to take place later this year. Fr. Denning cited his passion to build upon the College's strong academic reputation, deepening its commitment to diversity and enhancing Stonehill's Catholic character. Fr. Denning served as Vice President for Mission at the College from 2001 to 2007 and also served as Director of Campus Ministry from 2000 to 2003. He is a doctoral candidate in higher education administration at the University of Massachusetts in Boston.

## INDIANA

### Sacred Heart Parish, Notre Dame

The parish sponsored a Seder Meal in February to recall its common Biblical roots with Jerusalem. The Seder celebrated the deliverance of Israel from political and spiritual bondage in Egypt. The two-hour celebration included traditional Jewish Passover music and food.

## St. Joseph Parish, South Bend

**Saint Joseph Parish** will open a new preschool in the fall of 2013. The preschool will serve up to 74 children and will be located in the new parish center opening this summer as part of the \$4 million "Living Our Faith, Building Our Future" campaign.

## Holy Cross and St. Stanislaus Parish, South Bend

The last week of January brought a diocesanwide recognition of Catholic schools. JoAnn Goepfrich, a first-grade teacher at **Holy Cross School**, received the Light of Learning Award from the Diocese of Fort Wayne-South Bend.

## St. Adalbert / St. Casimir Parish, South Bend

Letty Probst, seventh grade homeroom teacher at **St. Adalbert School**, was given a Light of Learning Award during Catholic Schools Week by the Diocese of Fort-Wayne South Bend.

## Christ the King Church, South Bend

During various Lenten activities, the parish raised just over \$4,000 for its Holy Cross sister parish, **Corpus Christi Parish** in Jalchatra, Bangladesh. The funds were raised from a Fish Fry, Soup Suppers and CTK students' almsgiving.

## TEXAS

### St. Ignatius Martyr Catholic Church, Austin

Five eighth-grade students from **St. Ignatius Martyr Catholic School** were honored Jan. 30 at the Greater Austin Area Catholic Elementary Schools Celebration of Service & Leadership Mass.

## VERMONT

### Sacred Heart St. Francis de Sales Parish, Bennington

The North Bennington church, which has a membership of about 500 families, recently gave approximately 700 people a shopping cart full of food each month.

## MASSACHUSETTS

### Holy Cross Parish, South Easton

The parish's Respect Life Committee constructed a Respect Life Garden on the church grounds, which includes a 4-foot marble statue of the Holy Family. The inscription on the base of the statue, from Cardinal Joseph Bernardin, will read, "When human life under any circumstance is not held as sacred in a society, all human life in that society is threatened." Parishioners donated more than \$6,000 toward the garden and statue.

## ARIZONA

### St. John Vianney Parish, Goodyear

**St. John Vianney School** is celebrating its 20<sup>th</sup> anniversary this year. It was founded by **Rev. Joseph V. Corpora, C.S.C.**, who is now Director of University-School Partnerships at the Alliance for Catholic Education and Coordinator of the Latino Student Ministry at the **University of Notre Dame**. Fr. Corpora was honored and was the keynote speaker at a benefit dinner in February.

## FLORIDA

### St. John the Evangelist Catholic Church, Viera

During Lent, the church community participated in "Long-Sleeve RELIEF" to benefit farm workers. The parish collected long-sleeve shirts, jeans, work gloves, hats and socks of all sizes to benefit men and women migrant workers.

## Holy Cross Mission Center

The Mission Center is holding a fundraising dinner on June 9 to raise money for Holy Cross Lake View Secondary School, which is on the banks of Lake Victoria in Jinja, Uganda. The school needs \$3.5 million to complete construction of four new residence halls. The special event dinner is being called **An Evening with a Lake View**. It will be held at Moreau Seminary, which overlooks St. Joseph Lake on the campus of Notre Dame. **District Superior of East Africa Rev. Patrick Neary, C.S.C.**, will host the dinner and also preside at a special Mass.

## HOLY CROSS FAMILY MINISTRIES

More than 200 people attended a Healing Mass on Jan. 7, the Feast of St. André, at the St. Joseph Chapel at the Father Peyton Center. The event included a Mass, anointing with St. Joseph Oil and a St. André relic was available for blessings and veneration.

## AVE MARIA PRESS

**CatholicMom.com** and **Ave Maria Press** partnered in a CatholicMom.com Project, a Lenten effort to provide spiritual support to expectant mothers. The goal of the project was to send 50 copies of "A Catholic Mother's Companion to Pregnancy" — a week-by-week spiritual companion for pregnant women — to 20 pregnancy centers across the United States.

## ANDRÉ HOUSE, PHOENIX

Twelve volunteers — 10 students and two staff — from **King's College** worked at André House for a week each in January. **Stonehill College** sent a group of six students and a staff member in February and a second group in March. In addition, on Jan. 21, André House was the host site for the AmeriCorps

National Day of Service. People associated with AmeriCorps were invited to join our regular volunteers to serve more than 600 meals in the soup line.

## DISTRICT OF CHILE

On March 1, the District of Chile — the longest-running mission still overseen by the United States Province — celebrated its 70<sup>th</sup> Anniversary. **U.S. Provincial Superior Rev. Thomas J. O'Hara, C.S.C.**, noted this momentous occasion:

"In honor of the men who preceded us in this mission, and gratitude for those that today carry that mission forward, let us celebrate together the common mission we all share in Holy Cross and give thanks for the invitation we first received there and for the fidelity to that commitment for 70 years!"

## DISTRICT OF EAST AFRICA

The District Retreat took place in January in Kakamega, Kenya, and was lead by by Fr. Eamonn Mulcahy, a Spiritan priest from Manchester, England, who teaches at Tangaza College in Nairobi, Kenya. The theme was "Renewing our Brotherhood." The Transition Years Workshop for younger religious in perpetual vows took place at the **Holy Cross Novitiate at Lake Saaka** in February.

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Your questions answered ...

## Plain!Speaking

by Rev. Herbert C. Yost, C.S.C.

*"I'm curious: Are there any immigrants who have become saints?"*  
—M.C. from Indiana

I chuckled when I saw this question because my immediate response was: "Be careful; the immigrant whom you diss may be a saint in the making!"

Seriously, you will be surprised at the number of American saints who came here from other countries.

We have Mother Frances Xavier Cabrini who was born in Italy and arrived in America on March 31, 1889. Frances founded the Missionary Sisters of the Sacred Heart of Jesus, whose primary ministry was to the Italian immigrants who at the time were flooding into the United States. The primary ministry of her community was centered around orphanages and hospitals. Frances became a U.S. citizen in 1909 and was canonized in 1946.

Another was Bishop John Neumann who immigrated from Bohemia. I couldn't find exactly when he became a U.S. citizen, but he was ordained in New York in June 1836, so that gives us an approximate time period for U.S. citizenship. John was the fourth Bishop of Philadelphia and is considered to be the father of the Catholic School system in the United States. Bishop Neumann was canonized in 1977.

Sr. Rose Philippine Duchesne, canonized in 1988, came to America from France in 1818 and along with her religious community ministered primarily to Catholics in the Midwestern United States, with a special focus on Native Americans.

Sr. Marianne Cope was born in Germany in 1828 and a year later her family immigrated to New York. Sr. Marianne's primary work was with the lepers on the Hawaiian islands of Maui and O'ahu.

She was canonized in 2012.

Mother Théodore Guérin was born in Brittany, France, and came to the United States in 1839. She was responding to a call from the Bishop of Vincennes, Ind. to establish a school for girls, which became St. Mary of the Woods College. She also established parochial schools throughout Indiana and Illinois. Mother Théodore was canonized in 2006.

The North American Martyrs (Isaac Jogues, Rene Gupil and John de LaLande) came from France to minister to the Huron and Iroquois Indians. They were martyred in 1846 and canonized in 1930.

Damien of Molokai, the great priest to the lepers of that Island, was born in Belgium, came to the United States in 1864 and was canonized in 2009.

Elizabeth Ann Seton, Katherine Drexel and Kateri Teckawitha are also American saints, but they are native-born.

Are you surprised at the number of immigrant saints?

Now add to this list the immigrants to America who have achieved the rank of Blessed, which is the last step before sainthood. Among those people are Eduardo Farre and Lucas Tristany, parish priests in Arizona martyred during the Spanish Civil War. Carlos Manuel Rodriguez was a lay minister and catechist in Puerto Rico. Diego Luis de San Vitores was a Spanish missionary martyred in Guam. Francis Xavier Seelos was born in Germany and exercised his priestly ministry in Pennsylvania. Junipero Serra was the founder of the Spanish Missions in California.

There are even more immigrants to America who are found on the list of those called Venerable and Servant of God, like Holy Cross' very own Irish-born Fr. Patrick Peyton, C.S.C. There are way too

many to list for this column. In addition, God alone knows how many immigrants to this country made tremendous contributions to the American Church and society, yet are not officially recognized by the Church.

For example, walk through the Holy Cross community cemeteries at St. Mary's and Notre Dame. There you will find many names of those who came to America from other lands and made great contributions to the people of the United States. Likewise, I think of other great American Catholics like Dorothy Day, Cesar Chavez and Thomas Merton.

Catholicism and sainthood aside, the contributions of immigrants to our country can't be overestimated. Every aspect of American life has been touched by those who have come to our shores from other countries: scientists, actors and actresses, civil servants, designers and architects, sports figures, business people, musicians and on and on. Saint or not, every immigrant can be a great potential blessing to those they encounter.

Questions for Fr. Herb? Send to:

**Plain!Speaking**

c/o Congregation of Holy Cross  
United States Province

P.O. Box 765

Notre Dame, IN 46556-0765

**development@holycrossusa.org**

If you want to read Fr. Herb's weekly Gospel reading reflections, please visit us online at:

**reflections.holycrossusa.org**



## ASSOCIATES OF OUR LADY — CONGREGATION OF HOLY CROSS

## Have you considered a *legatum pium*?

Throughout the history of the Congregation of Holy Cross, we have been blessed by benefactors who have made a pious bequest or legacy (*legatum pium*) in support of our mission and our ministries.

Many of these bequests were foundational gifts that have:

- established our mission presence around the world;
- built and sustained our community houses;
- empowered our care for the poor;
- provided health care for our elder Holy Cross religious;
- and supported the formation and education of new Religious.

Pious bequests advance the mission of the Congregation of Holy Cross, United States Province, and perpetuate the donors' lifelong dedication and stewardship to the Church. In some cases, donors also directly benefit from increased income and tax savings.

To learn about a *legatum pium* with the Congregation of Holy Cross, United States Province, please call 574-631-3761, visit **plannedgiving.holycrossusa.org** or email **development@holycrossusa.org**.





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50<sup>th</sup> Anniversary of Ordination. Bishop Marcus G. McGrath, C.S.C. (middle), ordained six men on June 13, 1963. They included, from left, Rev. James Sherer, C.S.C., Rev. Bernado Giovannone, C.S.C., Rev. Michael J. Heppen, C.S.C., Rev. Thomas Brenner, C.S.C., Rev. John Buchalo, C.S.C., and Rev. Charles W. Kohlerman, C.S.C.