



2008

HOLY CROSS

JUBILARIANS



SIXTY – FIFTY – TWENTY-FIVE YEARS



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CONGREGATION OF HOLY CROSS 2008

SIXTIETH ANNIVERSARY OF ORDINATION

REV. THOMAS L. CAMPBELL, C.S.C.
REV. CORNELIUS J. KINGSTON, C.S.C.
REV. EDWARD D. O'CONNOR, C.S.C.

SIXTIETH ANNIVERSARY OF RELIGIOUS PROFESSION

BRO. FRANCIS J. GORCH, C.S.C.

FIFTIETH ANNIVERSARY OF ORDINATION

REV. JAMES E. KELLY, C.S.C.
REV. JAMES F. MURPHY, C.S.C.
REV. GEORGE F. POPE, C.S.C..
REV. G. MICHAEL SCULLY, C.S.C.
REV. FRANCIS D. ZAGORC, C.S.C.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

REV. JOSÉ E. AHUMADA, C.S.C.
REV. GENARO P. AGUILAR, C.S.C.
REV. RICHARD S. BULLENE, C.S.C.
REV. MARK T. CREGAN, C.S.C.
REV. JOHN I. JENKINS, C.S.C.
REV. ATUL MICHAEL PALMA, C.S.C.
REV. RONALD P. RAAB, C.S.C.

SIXTIETH ANNIVERSARY





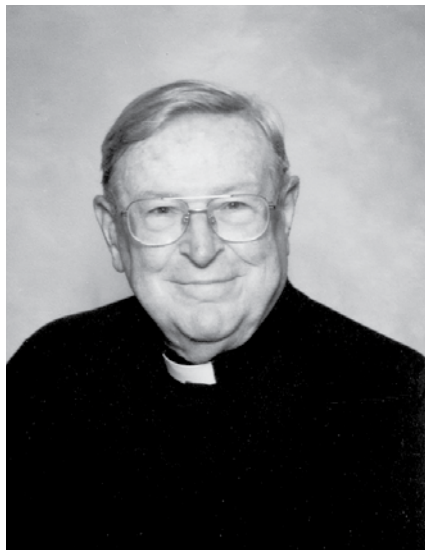
REV. THOMAS L. CAMPBELL, C.S.C.

The Rev. Thomas L. Campbell, C.S.C., was born in Salem, MA in 1921. First schooled at old St. Mary's Parish School, he went from there by inter-city trolley to St. Mary's Boys High School in Lynn, MA. The tuition was \$30.00 a year, no need to pay it all at once. He took the classical course, which meant years of English, Latin, Greek, and French. Graduation as valedictorian took place in 1939.

Our Lady of Holy Cross Seminary in North Easton, MA opened its doors to me the next fall. Two years of intense study, with 19 other youths on the 540 acre estate with two ponds, an indoor tennis court and pool, an airfield, a huge greenhouse, etc., as well as books consumed all our time.

Approved for the Novitiate in August 1941, I went 45 miles south to North Dartmouth. We twenty-three novice seminarians and Brothers were not only instructed in the elements of the religious and spiritual life but the basics of farming as well. Most of the year and a day I worked outside as a swineherd. In December of 1941, we were permitted to hear F.D. Roosevelt declare war over the radio. Except for air-raid drills and black-outs, little was allowed to disturb the serenity of that holy year.

We received first profession in August 1942 and soon left for Boston for the overnight train to South Bend, IN. Besides our packed lunches we were each given 25¢ to spend on the train. Arriving during an afternoon thunderstorm a black-suited seminarian greeted us. Since we were all penniless, we had to hire a few cabs, promising



the drivers they would be paid at Moreau Seminary or Dujarie. Our first day on the campus of Notre Dame was spent picking potatoes on its farm. Classes soon began for us all, and lasted for two years without any interruption. No holidays or vacations. It was wartime. We got our degrees in philosophy in June of 1944. Then, before leaving for Washington, we were to take our first home vacation for two weeks – the first in three years.

The study of theology next to Catholic University then engrossed our minds, as did the many cultural and civic advantages in the nation's capital. Final profession came for us, as well as all the minor and major Orders, with their evaluations and examinations. Priesthood was conferred on 13 of us in our own Holy Cross College Chapel by the new local Archbishop O'Boyle, on June 2, 1948.

After a short visit with my family, I was assigned to the Eastern Mission Band in North Easton. From there I went each weekend to a parish on Cape Cod. That summer I also helped found Stonehill College with Frs. G. Benaglia and J. Moran; tuition for the students \$225 for the full year. Intending to become a patrologist, (after six years of Greek) I applied and was accepted for study at the Institut Catholique in Paris, France.

A classmate, Fr. Ed O'Connor, was to study there also. We sailed from New York with two Canadian CSC's in early September. Since Holy Cross International House of Studies was not ready for us, we lived in a typical Parisian pension. Here I began to perfect my high-school French.

At the beginning of October, classes began. From notes on the doors of the classrooms assigned, I found that the authorities on the Church Fathers with whom I was to study had left for a year in Canada or the United States. None of them had let me know they were leaving the privations of post-war France for America. The new U.S. Eastern provincial let me stay in Parish for the year to earn a Certificate in Christian Origins and develop expertise in the French language.

Summer of 1949 found me back at Stonehill College, helping the registrar/dean and going to Cape parishes on weekends. In the Fall I returned to Holy Cross College and began studies at the Catholic University of America under the famous patrologist, Dr. J. Quastens, majoring in the early Greek Fathers of the Church. There I earned a S.T.L. and S.T.D. degree, finishing up in 1955. Meanwhile, since 1950, I was an instructor in philosophy and theology at the infant Stonehill College.

In 1956, assigned to teach at King's College in Wilkes-Barre, PA, I rose from instructor, assistant professor, to associate and to full professor and head of the theology department.

For my sixteen years of teaching, in 1968, I was granted a year's sabbatical at the University of Southern California. I was a Fellow by Courtesy, and studied Asian Religions. I lived at the old cathedral rectory in the slums of Los Angeles.

At King's, a few years later, I was invited to be a Visiting Scholar at Union Theological Seminary in New York City for two semesters. I grew to love Manhattan, and instead of teaching summer-school, I spent two months in a Manhattan parish. For fifteen years I assisted in a parish on Park Avenue, or at St. Patrick's Cathedral,

followed by four more years at St. Ann's in the North Bronx.

Besides my teaching doctrine and Scripture at King's, I did some writing for religious and theological publications, as well as numerous book-reviews, I finally refined and had printed the whole of my doctoral thesis. It is a translation from the Greek of The Ecclesiastical Hierarchy of Dionysius, the Areopagite. It has a liturgical and theological commentary, and went into three printings.

I had been college-teaching for 31 years, and thought it a good time for a change, a second career. Soon I became a full-time parish priest in the diocese of Fall River, MA. My first place was on Cape Cod, then I was sent to St. Anthony's in New Bedford, MA. This was the largest and most beautiful French parish Church in New England, with three priests. Twenty years later it had but one priest and was 95% Portuguese. I assisted while living at Stonehill College from 2000 on.

In early June 2005, I had a "near death" experience. I lost about 50 pounds, and even had my grave dug by Brother Jim Madigan. Recovering health and less occupied, I find time to check the Hebrew, Greek, Latin, German, French, English footnotes for new C.S.C. authors. I am also superintendent of the mails for over 30 fellow religious.



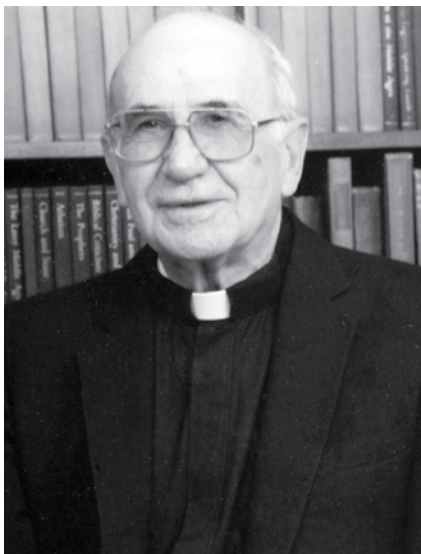
REV. CORNELIUS J. KINGSTON, C.S.C.

This is a very quick review of my work as a Holy Cross Priest during the last sixty years. It has been quiet a varied and most interesting trip.

I was ordained by Bishop LeBlanc of the then Bathurst diocese in my home parish of St. Thomas in Red Bank, New Brunswick, Canada on June 20th 1948.

My first obedience was to teach at the new Notre Dame Secondary School in Welland, Ontario and later, while still teaching at this school, I was asked to teach at another new Secondary Catholic school in St. Catherine's, Ontario, about twelve miles from Welland. So I taught at Notre Dame in the morning and in Denis Morris in the afternoon. I also helped out with masses and confessions every weekend in parishes throughout the Niagara Peninsula. This was a very busy and rewarding time for me during the first twenty years or so of my life as a priest.

Then I was given a sabbatical during which I did post-graduate Studies in English at the University of New Brunswick in Fredericton, N.B. and lived at Holy Cross House there.



I then spent a couple of years living in Holy Cross Parish in Montreal, Quebec and teaching at James Lyng Secondary School.

My next assignment was to be chaplain at Mount Saint Vincent University in Halifax, Nova Scotia and from there I did pastoral work in St. Mary's Parish, Red Deer, Alberta.

Another short sabbatical was spent in New York in the Wall Street area where I did some work during weekdays but weekends were free since

the financial district was closed during this time.

During this sabbatical, I also visited Trinidad and Tobago living at the Cathedral parish in Trinidad. Several weeks were spent doing some parish work in two parishes in Tobago.

My next assignment was to be chaplain to the Holy Cross Sisters Convent in Ottawa, Ontario. There I spent the next fifteen years.

During the last few years before retirement, I was made director of Holy Cross House of Studies in Toronto, Ontario. I am now living in retirement at Holy Cross House, 201 Niagara Street in Welland, Ontario.



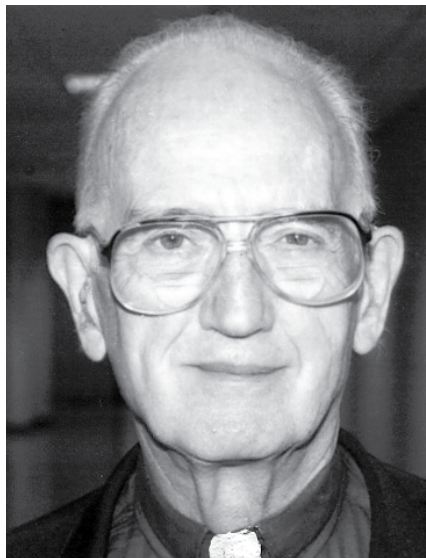
REV. EDWARD D. O'CONNOR, C.S.C.

As my father was a Notre Dame alumnus, my heart was fixed on Notre Dame from childhood onwards. That's not why I came to Holy Cross; in fact, I looked into the Maryknoll Missionaries, the Passionists and others. But as I wasn't sure whether I wanted to become a missionary or teach physics, I chose Holy Cross because both possibilities were available there. Never will I forget the moment when the taxicab, coming from the railroad station, turned the corner onto Notre Dame Avenue and, for the first time, with my own eyes I saw the golden dome which I had been looking at in pictures all my life long.

I should add that in 1918, the year Dad graduated, Notre Dame's year-book, *The Dome*, was not published, because of the turmoil of the First World War. In 1944, when I graduated, again *The Dome* was not published, due to the Second World War. I have always wondered about this coincidence!

As I was completing my theology course in Washington, D.C., I wanted to do graduate studies in Thomistic theology. I asked the advice of three great Thomists: Jacques Maritain, Charles De Koninck and Yves Simon. All three recommended that I go to France and study under Father Thomas Philippe, O.P., whom I had never heard of. I was able to do so, and have been grateful ever since for his inspiration and guidance.

During our summer vacations in Washington, we had been required to study a foreign language. I took German. But in my last summer, there was no German professor available, so my



superior had me take French. I protested that that would give me just a superficial acquaintance with two languages. But my request to continue German on my own was refused, so I did six weeks of French. Later, when I asked the Provincial if could go to France for graduate studies in theology, he said, "We don't like to send men to countries where they don't know the language, because they have to spend a year learning it. Have you studied French?" I answered,

"Yes," and he dropped the matter, not realizing how little French I knew.

But he had another problem. Our community didn't have a house in Paris, and the Provincial didn't want me to spend my first year alone. A month later, however, he wrote that the Canadian Province had just opened a house in Paris and was looking for members to fill it, so I was assigned to go there.

In 1952, with a doctorate in theology, I was assigned to teach at Notre Dame, and have been here ever since. Five of them were spent at Moreau Seminary as director of studies. While perfecting in several halls, I organized groups of students interested in learning about the spiritual life; but each time, the group gradually dwindled away into nothing. Then the Charismatic Renewal was brought to the campus in 1967 by two former professors from Duquesne University. There, it had originated totally by surprise at a retreat on the Holy Spirit. At Notre Dame, it got off to a powerful start with about a hundred students participating; and it was largely from Notre Dame that the

movement spread across the country and around the world. I have been involved in it ever since. In the early months, my rector in Cavanaugh told me, “If you start speaking in tongues, you’re getting out of this hall, Holy Spirit or no Holy Spirit!” I composed two books on the Renewal but, thanks be to God, never received the gifts of tongues.

In a summer school class a year or two later, a graduate student told me about the apparitions in Garabandal, Spain. I wasn’t the least bit interested; I felt that, with Lourdes and Fatima, we had enough apparitions. But shortly thereafter, I had to attend a theology conference in Spain, from where I was going to Rome in connection with the Charismatic Renewal. Since I had to pass through Spain, I decided I might as well check out Garabandal. There I met three of the visionaries, spoke with the pastor, and visited the apparition sites. As I left on the train for Rome, I realized that I was totally convinced of the authenticity of this apparition.

As a theologian, I still didn’t feel that apparitions were a very important element in the life

of the Church. But someone got me involved in the Medjugorje Prayer Group that was forming in South Bend, someone else drew my attention to Father Gobbi, Vassula Ryden and Ruth Ann Wade, and I was requested to study the case of apparitions reported in Denver, Colorado. Later I made the acquaintance of Maureen Sweeny Klye in Elyria Ohio; Gianna Talone Sullivan in Emmitsburg, Maryland; Patricia Devlin in Lubbock, Texas; Sally Steadman in Ohio; Maria Esperanza in Venezuela; Patricia Menenzes in London; Patricia Talbott in Ecuador and Julia Kim in Korea.

Finally, a nephew asked me to write a book about the place of apparitions in the Church. I expected it to take only a year or so, and set aside the other books I was planning to write. But in fact, the project has taken some ten years, and turned into two books, *I Am Sending You Prophets*, which has just appeared, and a second one that is still in the work. Whether I’ll have time left to write my own books, the Lord only knows.



BROTHER FRANCIS J. GORCH, C.S.C.

Kneeling in front of the Provincial, Father Steiner, csc, in the Chapel of Sacred Heart Novitiate on Miami Road, I was handed my first obedience. I resided in Holy Cross Seminary, assisted in the physical plant of the property and took care of the Community Cemetery. I thought I would get some advice or go to some workshop – all I got was a shovel and a pick axe to dig graves.

A year later I was given the Community Commissioner job. Rising at 4:30 a.m., I delivered morning buns, sweet rolls on Sundays, laundry, and went weekly to town to shop for the houses special needs.

In 1952, Father Mehling was made Provincial and he asked me to be the commissioner there at Miami Road. He was a great boss, but the superior was something else so after one year I moved to the Fire House. I took over clearing and improving grounds at the Holy Cross Infirmary.

In 1955 we opened the new Hammes Bookstore and I was given the assistant manager's job. After 5 years of dry goods handling I was taken to the cashier's office where students and University people cashed checks. We also signed checks other than employee payroll. We had to daily make the ledger for all incoming cash. When the boss died I was asked to take over, but I suggested another Brother who worked in a bank in Detroit. I was sent to make altar breads. Two years later I was given the manager's job at LaFortune Student Center. This meant overseeing programs, poolroom recreation, dances and various meetings. The food concession was not our concern. A period during these twenty-six



years I also managed Washington Hall, the popular places for academic classes, concerts, plays and lectures – even Saturday movies. This I had for seven years.

One day the Director of Student Activities came in the office and said, “We did not know you were so old, 67 years. We want to change the program and I will have four people replacing you.” Just at this time the caretaker of Creevy property at Lake Michigan resigned and I was

asked to take over. For 12 years I cared for the grounds, decorated all the rooms except one, put out a monthly social and dinner for the Community at large and directed 4th of July picnics. My last job there was the picnic of 2002.

Going back in history I was on the Fire Department from 1953 – 1957. From 1957 – 1966 I was a prefect in Badin, Zahm and Breen-Phillips. In 1966 the President of the University, Father Heshburgh, met me in Corby Hall after dinner and said we are changing policies – no more night checks and all night lights. We think this will be too much for you so you can move to Corby or where ever you would like. I asked to go to the Fire House. I lived there for the next 30 years. Living and working with the fire men was wonderful. Here is a group of workers contented and concerned about the job. Recently, the University wanted the fire men to be paramedics. Well this was too much for my stomach so I moved to Corby Hall assisting the intellectual environment.

Now I work part time beautifying the grounds east of the Community Cemetery called the Holy Cross Annex.

FIFTIETH ANNIVERSARY





REV. JAMES E. KELLY, C.S.C.

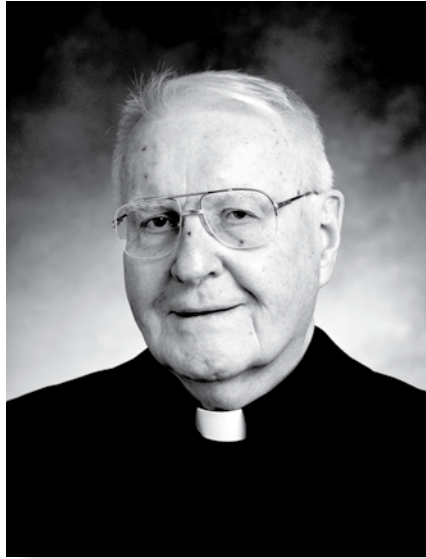
After ordination on June 4, 1958, I was assigned to Notre Dame High School in Niles, Illinois, for two years, where I taught Social Studies and Religion.

In the Spring of 1960, I was asked to continue studies and obtain a Ph.D. in Sociology. In the process, I spent one year at the University of Notre Dame to get an M.A. in Sociology and to determine what concentrations in Sociology I would pursue. It was decided that I would concentrate in Demography at the University of North Carolina. It was an interesting pursuit, but no one in my family of nine children and 43 nieces and nephews *ever* asked me a question about my study of population.

Upon completing my studies in 1965, I was sent to teach at the University of Portland. I remained there until 1972 both teaching and serving as Chairman of the Social Science Division. During that time, I also served for one semester as a Visiting Professor at Sacramento State University in California and one summer at Marist College in Honolulu, Hawaii, teaching population, which was not much in demand at the University of Portland.

In the Spring of 1972, I was appointed as Rector of Moreau Seminary at Notre Dame, a total surprise. Directing 60 theologians was never in my purview of life or even suggested to me. However, it was the focus of my life for the next six years.

In 1978, I took a sabbatical at Holy Cross House in Berkeley, California. With no assignment from the Provincial in 1979, I accepted a



job as Director of Pastoral Training at the Jesuit School of Theology at Cambridge, Massachusetts, near Harvard. It included Pastoral Reflection and parish consultations. It was a challenge, but I welcomed both the challenge and the friendship of Jesuits.

In the summer of 1980, I was again assigned to be Superior at this time at Notre Dame High School in Niles, Illinois, as one of the new team of Holy Cross priests selected to enrich the school

to improve enrollment and income. By 1984, we were largely successful at Notre Dame High School. Enrollment was up, and both debt and bills were paid. (During this time, I also taught part time at the Chicago School of Theology in Pastoral Studies.)

After I remained at this job for four years, I missed full time higher education, so in 1984 I applied for a Sociology opening at King's College in Wilkes-Barre, Pennsylvania, and moved to King's college as an Associate Professor of Sociology. Teaching Sociology was my best loved branch of knowledge, and I had no administrative duties.

In 1989, a notice in the Provincial News advertised for a Professor in Social Science with experience in priestly formation, and at the same time King's College was looking to expand its World Culture Program. This opening in Uganda and studying African culture would be a good challenge, so I applied and was accepted to assist in opening a consortium B.A. program for candidates from four religious communities. It was

interesting in many ways, including my study of Africans and African society. Instead of a two year Sabbatical, I stayed five years, moving to Nairobi, Kenya, to establish a Pastoral Theology Program. After these five years, I returned to King's College and began teaching a course in African culture and Sociology courses.

In 1999, I was considering retirement, but Africa called again to return to B.A. candidates and organize a major in Social Sciences and assist in accrediting Queen of Apostles College. I also was Chair of the Social Sciences Faculty of six. We required a senior dissertation of the graduates instead of an oral comprehensive exam

as in Philosophy. Students appreciated the new major and were a joy to teach and for me to learn more African Culture through topics of their dissertations.

In 2005, I was 74 and ready to retire. One of the African Holy Cross priests received an M.A. at Notre Dame and now could take my place. So in December of 2005, I returned to the United States and entered a Renewal Program at Menlo Park, California.

At 2006, at my request I was once again assigned to the University of Portland where I now live in semi-retirement.



REV. JAMES F. MURPHY, C.S.C.

I was born and lived in South Boston until I entered the seminary at Stonehill College. My older brother Pete had entered Holy Cross seminary prior to my entering. He left the seminary six months before I entered. I came familiar with Holy Cross by my visits to see Pete. After spending two years at Stonehill, I entered the novitiate at North Dartmouth, Massachusetts. During my novitiate year we moved from North Dartmouth to Bennington, VT. in July of 1952. I did my theological studies at Holy Cross College in Washington, D.C. That was a wonderful experience.

After ordination, all the Eastern Province newly ordained priests, except Burt Smith who went to Uganda, Africa, went to Notre Dame High School in Fairfield, Connecticut. My nine years at the high school were busy and enjoyable. We had a large and young faculty. After five years I was appointed principal and superior, I left because of sickness. I was assigned to the staff at our novitiate at Bennington, Vermont. While there Sister Elizabeth, S.S.J., Sister Judy Levins, S.S.J. and I directed the high school religious edu-



cational program and the adult religious education for the three local parishes. I left Bennington when I was appointed Vocation Director. Brother Bob Vozzo and I collaborated in the vocation work. I lived at Holy Cross Center, the first co-ed program at Stonehill. It was an attempt to be relevant. When I left the vocation work, I returned to Notre Dame High School for three years. Then I went into the work I really felt comfortable doing, that is giving retreats and spiritual direction. I did this at our house in

North Dartmouth, Mass. After fifteen wonderful years in North Dartmouth I was assigned to Most Holy Trinity Parish in Saco, Maine. For the last six years in Maine, I worked at Marie Joseph Spiritual Center in Biddeford. I enjoyed the sisters, the staff and the work.

As I sit writing this sketch at our house in Cocoa Beach, Florida, I have wonderful memories of my family, Holy Cross and the many people that were and remain part of my life. What a privilege to be a religious and a priest. I enjoyed every part of the ride.



REV. GEORGE F. POPE, C.S.C.

I was born on July 17, 1929 at the Mayo Clinic in Rochester, Minnesota. Two days later I was baptized by the hospital chaplain. In 1935 after four moves, our family settled in Deerfield, Illinois. My older brother Chuck, two younger sisters (Ellie and Joyce) and I attended the three-room school at Holy Cross Parish. The pastor, Fr. James Murphy, and Sister Celine Marie became special persons in our lives.

During freshman and sophomore years in high school, my cousin John Riordan induced my brother and me to attend Fr. Lord's Summer School of Catholic Action in the Chicago Loop. I became a daily communicant and the seed of priesthood was planted.

At Highland Park High School I majored in science and was accepted at the University of Notre Dame in premedical studies, to follow my father's footsteps as a doctor. During the summer I worked as an orderly at St. Francis Hospital where my father worked for 43 years. At Notre Dame I enjoyed premed, especially chemistry. However, my heart was elsewhere.

I joined the Liturgy Club conducted by Fr. Mike Mathis. Twelve members of the club became priests. In my third year, after consulting Fr. Dick Grimm, the prefect of religion, I was placed under Fr. Jerry Wilson in the Old College seminary program at St. Ed's Hall. On August 16 the following year I took my first vows at Jordan, Minnesota novitiate and entered Moreau Seminary on the Notre Dame campus. My parents were enthusiastic. For two years they came



on visiting Sundays with my godmother, Aunt Geraldine, and other relatives.

I had taken the fourth vow in Holy Cross, which made me open to missionary work. I was sent to the Holy Cross Foreign Mission Seminary in Washington DC. Fr. Al Neff was our superior and gave us Bengali classes twice a week for four years.

I was ordained in Sacred Heart Basilica at Notre Dame on June 4, 1958 and soon headed for East Pakistan. Six of us missionaries attended the

coronation of Pope John XXIII in Rome. Afterwards, I headed to Dhaka with Fr. Bergmann, arriving on November 7. My three classmates went south with Fr. Vince McCauley to open our new mission in Fort Portal, Uganda.

My first 18 years in Bengal were in parish work; I spent 12 years with the Garo tribals along the Indian border in Mymensingh District. During my years in Mymensingh Town I was fortunate to be chaplain to the Poor Clare Sisters at St. Michael's Monastery. My work was to visit Christian villages that were spread out in all directions for 50 miles. After confessions and Mass, baptisms, sick calls, and marriages, I would go on to the next village and in three or four days return home. The people welcomed me and with the Sisters' prayers, I felt happy and secure. The other six years were spent in traditional Bengali parishes in Dhaka District.

The second part of my priesthood began in 1981 when I returned to Dhaka from the USA after studying psychology and hospital ministry

in Chicago. Since then to the present I've been working at the Nevin Clinic and Sick Shelter on the Notre Dame College campus. This health center has been serving the slum people of Dhaka since 1982.

I have been learning from the Missionaries of Charity how to serve the poor. On Saturday afternoons I go to their home for abandoned children and unwed mothers. Like the MC Sisters I want to find Jesus in the poor at our clinic and sick shelter. Each morning we bring the sick shelter

patients to the government hospitals for treatment. In the afternoons at the clinic we treat the patients from the slums.

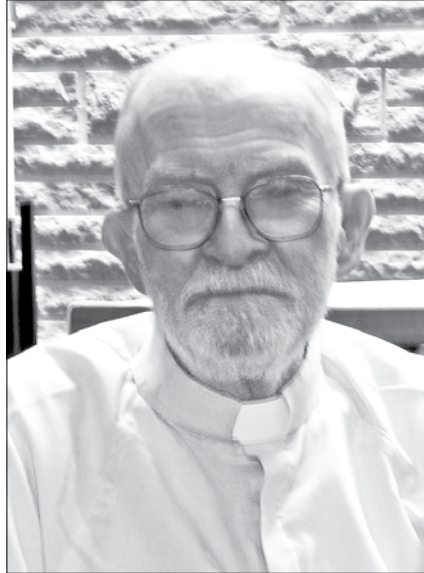
Besides those mentioned in my life sketch, I am indebted to many others who made my life possible: parents, relatives, friends, benefactors, members of the Holy Cross community, and so many others in Bangladesh – Muslims, Hindus, and Christians – who have been part of my life.



REV. G. MICHAEL SCULLY, C.S.C.

Father G. Michael Scully was born in 1929 in Quincy, Massachusetts. Fr. Scully was in attendance at Holy Cross Seminary at Notre Dame during high school. He worked two years as an office boy and worked at 1st National Bank of Boston. He then entered the postulancy at North Easton in 1949, was perpetually professed in 1955 and was ordained on June 5, 1958 in Bridgeport, Connecticut. Bishop Lawrence Shehan was the ordaining prelate.

In addition to his degrees in Philosophy and Theology from Stonehill and Holy Cross College in Washington respectively, Fr. Scully has also earned an M.A. in English from Boston College. In fact, his first career was that of teacher of English Literature. He taught at Our Lady of Victory High School in Lackawana New York.



Subsequently, Fr. Scully journeyed to Stonehill College where through 1975 he continued his teaching. He introduced courses in theater at Stonehill College. This was a most significant and productive period in his life. He studied theatre at the University of Massachusetts as well as worked at Emerson College, Boston, while at the same time teaching classes in theatre. Fr. Scully then began his transition to hospital ministry; first at Cardinal Cushing in Brockton and then at Framingham

Union Hospital in Framingham, Massachusetts where he was the mainstay of Catholic presence and pastoral care. His background in literature has sharpened both his wit and sensitivity for his second career in the chaplaincy. He is known for great empathy and understanding.

Fr. Scully now resides at Holy Cross House.



REV. FRANCIS D. ZAGORC, C.S.C.

Many of us, when we reflect on our religious vocations, may recall certain persons or events that led to the discovery that: “I may have a vocation!” In my case, the realization hit me after a number of years and put my mind at rest because it was so evident to me why I did have a vocation to the priesthood and religious life. I come from a large family. At one end of the spectrum are my two oldest brothers, followed by three older sisters, then me, followed by three younger sisters, and at the end, my two youngest brothers. My mother, who was always a great planner, also believed in symmetry. As a result of my reflections on this – later in life – I came to the remarkable conclusion that when you are surrounded by girls, there is only one avenue of escape: a religious vocation.

Of course, it’s not what really happened. I took the entrance examination for the seminary in Cleveland, but the priest, who administered the test to a full classroom, put the fear of God in me and I thought I would be better off being a barber or a cobbler! Toward the end of my sophomore year in Cleveland, I was attending Sunday Mass at my home parish and this Ursuline Nun, sister Ignatius, who taught me in the sixth grade, came up to me after Mass and said she wanted to see me in the classroom. When we got there, she simply asked: “Francis why didn’t you enter the seminary?” I could have made up all kinds of excuses, but this was Sr. Ignatius. She simply scribbled the name of a Holy Cross priest out east and told me to write to him. Like E.F. Hut-



ton, when Sr. Ignatius says something you listen – obey! I wrote to this priest hoping it would die there and this priest contacted the vocation director, Fr. John Wilson, and the rest is history.

Thus began a new chapter in my life when I entered Holy Cross Seminary in 1947 at Notre Dame as a junior in high school. After a year of Novitiate in South Bend, I began my studies at Moreau Seminary without and distinction whatsoever, except that I was a bookbinder, librarian and barber for four years. I graduated from Notre Dame in 1954, and then went on to become a bookbinder, librarian and barber for four more years of theological studies at the Bengalese or Foreign Mission Seminary in Washington, D.C. During the four years at the Bengalese, we had the opportunity to study the Bengali language in preparation for our work in Bangladesh – at that time known as East Pakistan.

I learned what the vow of obedience meant in the religious life. After my ordination at Notre Dame in June, 1958, I was making preparations to go to East Pakistan when I received a letter from our Superior General in Rome saying that I would be going to a new venture in Uganda, East Africa. The letter came in August after I had sent all my things to East Pakistan. I never did see that beautiful typewriter someone gave me for the missions.

I spent eighteen very happy years in Uganda, and the next thirty-two back in the States. Most of those years were spent in Holy Cross parishes

and several years as Chaplain to the Brothers of Holy Cross at St. Edward High School in Cleveland. I also spent nine years at the South Rim of the Grand Canyon, living in a federal government house which also served as a chapel. My latest assignment – even as I write – was as chaplain at St. Paul’s Retirement Community in South Bend, Indiana.

I am most grateful to the many people who have crossed my paths over the years and whose

kindness, generosity and example have brought so much meaning in my life as a priest. I am most grateful to my two families – my biological family who have been so supportive of me in so many ways, often unknown to themselves. Also, my religious family in Holy Cross has been no less supportive. I am grateful to the good Lord that I have been privileged to serve Him as a priest for fifty years.



TWENTY-FIFTH ANNIVERSARY





REV. JOSÉ E. AHUMADA, C.S.C.

I was born in 1955 in Santiago, Chile. I am the fifth of seven siblings, whose parents are Jorge and Luz. Both my parents are alive and they have given me wonderful examples of Christian life. They are celebrating their 65th wedding anniversary this year. I attended Saint George's College, a 14 grades school under the direction of the Congregation of Holy Cross. My roots in Holy Cross go back to my early years: I received first communion from Rev. Howard Kenna, C.S.C. during one of his provincial visits to Chile.

After graduating from Saint George's College in 1972, I went to the University of Chile to study history. At the same time, I decided to go live in a small community in a poor neighborhood in Santiago, with Fr. Gerald Whelan, C.S.C., the school principal at the time. The experience of prayer, of community and of living among the poor was fundamental to my deciding to embrace the religious life in Holy Cross. Those were years of great social and political upheaval in the country, and Holy Cross was affected by what was going on. The new military government which came to power in 1973 took control of Saint George's administration. I was very much a part of that history and experienced a profound call to follow Christ and put my life to the service of others.

In 1974 I decided to enter the novitiate. I pronounced first vows of poverty, chastity and obedience on March 9th, 1975. I continued my university studies and in December of 1975, due to my involvement in hiding individuals persecuted by the military government, I was



forced to seek asylum at the Embassy of Panama and was eventually expelled from the country by the military government. I was not able to return to Chile for four years, so I spent those years in the United States, where I was kindly received at Moreau Seminary. I graduated from Notre Dame in 1978 and then spent time in regency at the parish of Our Lady of Good Counsel in Brooklyn, New York.

Toward the end of 1979 the prohibition to return to Chile was lifted, so I was able to go back and pursue studies of philosophy and theology at the Catholic University of Chile. In 1982 I was ordained a deacon by Cardinal Raul Silva, and in 1983 I was ordained a priest by Archbishop of Panamá, Mark McGrath, C.S.C., who had helped me get out of Chile and had hosted me in his own residence for a while.

My ministry in my first few years as a priest took place at the Parish of San Roque, in Santiago, as an associate pastor (1983-1986). It was a time of much social unrest and the Church led by Cardinal Silva wanted to be "the voice of those who have no voice". It was time to create Christian base communities that would be seedbeds of hope for the Church and the poor. I received much help from Saint George's students and friendships born in those years last until today. Afterwards, I was appointed campus minister at Saint George (1987 – 1989). Those were exciting years of work in the religious education of students, families and school personnel.

In 1989 I returned to the United States for graduate studies; in 1991 I graduated with a Master's degree from the Graduate Theological Union, Berkeley, California. Upon return to Chile, I was given the responsibility for the formation of candidates to religious life in Holy Cross (1991 – 1994), and also taught theology at Catholic University of Chile. In 1995, the Congregation asked me to take over as principal at Saint George's College, and I thus became the first Chilean religious and first alumnus to fill that position (1995 – 2000). The challenge was to encourage Holy Cross spirituality in this work, strengthen the religious and social commitment of the students, take up some administrative and financial matters that needed attention, and promote academic excellence. They were years of hard work, with the conflicts from anyone in administration, which I was able to face with the help of many lay collaborators and especially all the Holy Cross religious.

After six years as school principal, I was asked to assume as Director of Formation for the Congregation in Chile (2001 – 2004). The challenge involved in inviting and accompanying young people to the religious life in Holy

Cross was an exciting one, and this period, in a sense more repose and orderly. The spiritual life was important for me in order to rearrange my priorities and strengthen my commitment to the religious life and the priesthood. The dedication and generosity of the young have been a spiritual nourishment for pursuing my religious life and my ministry with enthusiasm. To witness Christ for them has brought me many blessings.

In 2005, the Congregation asked me once more to take up the office of principal at Saint George's, and this is my present job.

On the day of my ordination to the priesthood, I picked a motto for my ministry: "Be open-handed to the poor, so that your blessing may be fulfilled" (Sirach 7,32)". After these first 25 years of priestly ministry in such diverse apostolates and social and economic situations, this phrase continues to be a motivation for my surrender to Christ. I want to be an instrument of the Lord so that the poor may encounter the love of God, and that young people may listen to the call to multiply their talents and put them to the service of a more just, humane world, on the footsteps of our only Master, Jesus Christ.



REV. GENARO P. AGUILAR, C.S.C.

I was born in San Antonio, Texas on January 19, 1952, the youngest of four boys born to Juanita and Adolpho Aguilar.

Educated in San Antonio, graduating from John F. Kennedy High School in 1970 and then attending St. Mary's University, I entered the diocesan seminary during my final semester of college, studying for the Archdiocese of San Antonio and graduating from St. Mary's University in 1975. Spending my first year of graduate theology at the Oblate School of Theology in San Antonio, I requested and received permission from the Archbishop of San Antonio to explore alternative graduate schools of study. I applied to and was accepted for graduate studies at the University of Notre Dame, my initial contact with the Congregation of Holy Cross, graduating from the University in 1977.

At the end of my graduate program at Notre Dame, I resigned from the Archdiocese and explored religious life, applying to the Congregation of Holy Cross, Eastern Province, being admitted to the Novitiate in Bennington, Vermont and professing first vows in 1979.

After the novitiate I taught at Notre Dame High School in Fairfield, Connecticut for three years before moving on to Holy Cross Parish in Saco, Maine for my deacon year, being ordained on June 18, 1983 at Holy Cross Parish in South Easton, Massachusetts. I then returned to Connecticut to continue in high school ministry,



teaching two years at Holy Cross High School in Waterbury followed by two years at Immaculate High School in Danbury.

At the end of my second year at Immaculate High School, I decided to continue my studies, pursuing a Masters in Social Work at Boston College, graduating in 1989. I spent the next six years working primarily in a school-based setting at Brighton Allston Mental Health Clinic.

Following my social work experience, I moved on to Coyle & Cassidy High School in Taunton, Massachusetts teaching and working in the guidance program from 1995 – 1997.

After a two year tenure at Coyle & Cassidy High School, I was offered a position at Stonehill College in the Counseling and Testing Center, where I served as a clinician for four years. At the request of the President in 2003, I assumed the position of Alumni Chaplain and Chaplain to Varsity Sports, a position which I presently occupy.

Forever grateful for my vocation to The Congregation of Holy Cross, I believe that it has afforded me an experience of education and ministry continually graced by the hand of God. To God, to the Congregation of Holy Cross and the variety of lay men and women who have shaped my life, I am forever grateful.

Amen.



REV. RICHARD S. BULLENE, C.S.C.

Once* I based a wedding homily on the notion of “happiest day of your life.” In one sense that expression has a depressing message: ‘It’s all downhill from here.’ But the point of the homily was that it is the day which gathers up all the joys the couple has had so far, and the day of happiness which will characterize the greatest happinesses of the years to come. In my life I consider four happinesses, all of which are really parts of a single whole, as at the center of all the happiness of that life. They are my family, my grade school education from the Sisters of Notre Dame de Namur, my high school education from the Congregation of Christian Brothers (the “Irish Christian Brothers” and my coming to know and be a part of the Congregation of Holy Cross. Being brought up in a large, loving Catholic family and in great Catholic schools I was, without realizing it, coming to understand the world through the Faith. The Church is the whole of which, for me, these four blessings have been the principal parts.

These twenty-five years, and the years of formation before them, have been challenging



and rewarding in many ways. But as I think through any challenge or joy and ask what got me through the challenge or let me appreciate the joy it is more often than not some insight learned or strength gained through my family, my educators or the Community. So, I can single out landmark days, but naming ordination day or profession day or a graduation day or my baptismal day as “the happiest” misses the point. They are landmarks on a continuous

landscape. And in that landscape of a life in the Church even the darkest hollows and the roughest paths share the blessings of the green pasture and the restful waters. A jubilee too is landmark. It is not the sort which marks how distant we are from a past happiness, but one which reminds us of how much the blessings of the past shape the present and the future.

*Honestly, I really have used this wedding homily only once (so far.)



REV. MARK T. CREGAN, C.S.C.

Rev. Mark T. Cregan, C.S.C. is the ninth president of Stonehill. A 1978 graduate of the College, he took office in 2000.

Since becoming president, he has enhanced the College's already strong academic profile and has actively engaged the faculty in this initiative. He has also modernized the College's governance structure, making it more responsive and effective. In addition, he has built on Stonehill's many ties to the community by reaching out to the College's neighbors and friends with renewed vigor. Active in all areas of Stonehill life, Rev. Cregan also teaches courses on non-profit management and Constitutional law.

Before being appointed president of Stonehill, Rev. Cregan served as the Pastor of Sacred Heart Parish, a large inner-city parish in the Bronx, New York. In that position, he was the chief administrative officer responsible for schools, buildings, outreach programs, pastoral activities, and finances and fund-raising. He helped to turn the parish's annual deficit into a surplus, created a school advisory board to help with fund-raising, special projects and curriculum and established a quasi endowment for future projects.

In addition, Rev. Cregan provided leadership to the Archdiocese of New York's community development efforts, which produced over \$100 million in affordable subsidized housing. While administering Sacred Heart Parish, Rev. Cregan also maintained a law practice. He continues to practice general law accepting cases in the areas of family, immigration, public benefits, trusts and



estates, civil litigation and not-for-profit corporation law; specialized in the representation of not-for-profit and religious corporations. His clients include Roman Catholic Dioceses, Religious Congregations of Men and Women; Community Organizations and individuals.

Rev. Cregan holds a master of divinity degree from the University of St. Michael's College at the Toronto School of Theology (University of Toronto). He is a former member of the Board of Trustees at the University of St. Michael's College.

Rev. Cregan holds a jurist doctor degree from Brooklyn Law School. He is licensed to practice law before the U.S. Supreme Court, in the State of New York and the Commonwealth of Massachusetts, the District of Columbia, the United States District Courts for the Districts of Puerto Rico and Massachusetts, the Southern and Eastern Districts of New York, and the U.S. Court of Appeals, First Circuit. From 1990 until 1992, he served as Law Clerk to the Honorable Jose A. Fuste, United States District Judge, San Juan, and Puerto Rico.

Born in Jersey City and raised in Newark, N.J., Rev. Cregan graduated from Seton Hall Preparatory School, West Orange, N.J. in 1975. He joined the Congregation of Holy Cross in 1975 and was ordained a Catholic priest in 1983. He is active in the administrative life of the Eastern Province of the Congregation of Holy Cross.

In his free time, he enjoys reading, music, sports and travel. In addition to English, he speaks Spanish fluently and has reading knowledge of Portuguese, Italian, French and Latin.



REV. JOHN I. JENKINS, C.S.C.

Rev. John I. Jenkins, C.S.C., was elected President of the University of Notre Dame by the Board of Trustees on April 30, 2004, and assumed duties as the University's 17th President on July 1, 2005. He served the previous four years as vice president and associate provost.

An associate professor of philosophy at the University, Father Jenkins was religious superior of the Holy Cross priests and brothers at Notre Dame from 1997 to 2000. As religious superior, he was a Fellow and Trustee of the University, but he relinquished those posts to assume his new duties in the provost's office.

A member of the Notre Dame faculty since 1990 and the recipient of a Lilly Teaching Fellowship in 1991–92, Father Jenkins is a professor in the areas of ancient philosophy, medieval philosophy and the philosophy of religion. He is the author of "Knowledge and Faith in Thomas Aquinas," published by Cambridge University Press in 1997, and has had scholarly articles



published in *The Journal of Philosophy*, *Medieval Philosophy and Theology*, and *The Journal of Religious Ethics*. He delivered the annual Aquinas Lecture at the University of Dallas in January 2000.

Father Jenkins holds two degrees in philosophy from Oxford University, where he earned his B. Phil. in 1987 and his D. Phil. in 1989. While at Oxford he taught as an adjunct professor in Notre Dame's London program in 1988–89. He earned his master of divinity degree and licentiate in sacred theology from the Jesuit School of Theology at Berkeley in 1988. Prior to joining the Congregation of Holy Cross, he earned bachelor's and master's degrees in philosophy from Notre Dame in 1976 and '78, respectively. Father Jenkins was ordained a priest in the Basilica of the Sacred Heart on campus in 1983. He served as director of the Old College program for Notre Dame undergraduate candidates for the Congregation of Holy Cross from 1991 to 1993.



FR. ATUL MICHAEL PALMA, C.S.C.

Fr. Atul Michael Palma was born on March 21, 1954 at St. John the Baptist Church, Toomiliah, Archdiocese of Dhaka. He finished his primary school education from home parish and joined Little Flower Seminary in 1966 and passed metric from Holy Cross High School, Bandura in 1972. Then he was admitted Notre Dame College in Dhaka, graduated B.A. in 1977. He was received at the Novitiate on July 16, 1978. He completed his philosophy and Theology from the Holy Spirit Major Seminary, Banani, Dhaka in 1983, made perpetual vows on April 28, 1983 and was ordained as a deacon on May 30, at the same year. He was ordained as a priest on December 30, 1983. His first assignment was at St. Nicho-



las Church, Nagori, Archdiocese of Dhaka, replaced of Fr. Frank Quinlivan, the present Provincial of Sacred Heart of Jesus Province. He then (Fr. Atul) became the Pastor in different Parishes and presently Pastor, St. Joseph Church, Srimangal. As a pastor he writes, 'Being a member of Family of Holy Cross and as an educator of faith, I always keeping touch with Jesus (God), myself an with my community. My everyday prayer with

Rosary counts the community members, accompanying Mary Our Mother, guiding and leading me towards pastoral ministries entrusted to me. I enjoy my religious life and priesthood. Nothing shall I want but you (Ps. 23)'.



FR. RONALD P. RAAB, C.S.C.

I naively preached about Thomas the first time I celebrated Eucharist. (Saint Joseph Church, South Bend Indiana 1981-84) I told my family, friends and parishioners the day after ordination that Thomas modeled faith by reaching beyond his fear to touch the wounded Christ. On that day my instincts were correct but I lacked the life experience to back up that authentic message. Twenty-five years later, I look back now on the wisdom of that homily and the path Thomas invited me to walk. My naiveté has melted away and I see clearly now how he steered me through the turbulence of my own life and the graced adventures of these years in ministry.

Thomas directed my childish ways beginning with my first mass. Thomas led me to a young man who taught me I do not have all the answers. Dennis, a developmentally disabled man my own age, received his first communion during my first mass because other catechists thought he did not understand Jesus. Becoming acquainted with his life and disability, Dennis taught me more about how to desire God than anything I learned in all my years in seminary formation. Thomas led me to first appreciate that I discover faith through relationships with real people.

Thomas later touched my mouth and taught me to speak out when people need help. (Associate Pastor, Sacred Heart Church, Colorado Springs, Colorado 1984-1987) Thomas showed me that to touch people suffering of AIDS, stopped in the threshold of my office and asked, "Would you at



least listen to me?" He told me that he tried to speak with three other priests, but no one would listen to him because they feared his disease. On that spot I knew this was a new threshold for my life as well. I listened and promised him I would speak out when fear about the disease overwhelmed others.

Thomas' guidance stretched my perspective into the international Church when I became director of the Rite of Christian Ini-

tiation of Adults at the **Office of Divine Worship for the Archdiocese of Chicago, Illinois (1987-1990)**. I deepened my education about liturgy and ritual (**Masters Degree in Liturgical Studies, Notre Dame, 1986-1990**) and people's longing for faith and community. Working among amazingly talented and dedicated people formed my gifts as educator and preacher.

Thomas led me to the bedside of the sick and marginalized serving as associate pastor at **Saint Elizabeth of Hungary Church, Portland Oregon, 1990-1991**. There I learned that all human pain needs to be touched in order to be healed. The wounds extended to me came from lonely Veterans, the terminally ill and fragile families grieving their dead. Thomas took me by the hand to touch and listen to the wounded Body of Christ.

Saint Joseph Church, South Bend, Indiana (1991-94) became my home once again. As pastor I put into practice what I learned from so many Holy Cross religious. The community formed

itself around people threatened by urban issues of low incomes, of hungry families and decreasing educational opportunities. I relied on Thomas to lead me through all these areas of doubt and fear. Thomas led me to welcome an ecumenical AIDS organization into the parish to touch the suffering and dying.

After completing fifteen months of personal discernment, I found a healing home at **Saint Francis Xavier Church, Burbank, California (1995-2000)**. I received from this vital community the acceptance I needed to continue my ministry and priesthood. I learned the value of each Holy Cross religious who served that community when Holy Cross decided to leave the parish. After forty-six years serving the parish, we celebrated Eucharist for the last time on June 25, 2000.

The Community assigned me to **Our Lady of Fatima Retreat Center, Notre Dame, Indiana (2000-2002)** where I became the last Holy Cross director. My father's death (**Albert John Raab 1920-2000**) became the most formative experience of those years. His death compelled me to carry on my own life and to become grateful for everything along the way. I continue to rely on my ancestors in faith, including Thomas, to show me the way through my grief.

Today, Thomas has led me to the place where I feel most at home in the church. (**Downtown Chapel of Saint Vincent de Paul Parish, 2008**) He places my concern among the many people struggling with heroin addiction and alcohol abuse, fearful people suffering mental illness, and poor people who come to our doors every day asking for the basics of life. He puts his hand on my shoulder and teaches me through the middle-class father estranged from his homeless son that relationships are all that matter. He introduces me

to a woman camped at our front doors drenched from the Portland rain and overwhelming fear, and shows me that even sharing a cup of coffee helps dissolved worry.

Here, I provide educational experiences connecting prayer to service and justice through **The Brother Andre Institute**. People gather for monthly experiences of retreat and service in our hospitality center. I write monthly columns for **Ministry and Liturgy** magazine and **Celebrate** magazine from Canada of my experiences ministering among people who are poor and marginalized. I also share weekly many of these stories and connect them to the Sunday Gospels on radio station KBVM. The show, **On the Margins**, gives voice to my faith and experience and the ways Thomas leads me through my fear.

Ministry among the poor at the Downtown Chapel continues to change my life. It is here I live my maturity as a person and priest. Since my mother's death (**Rosemary Ella Raab, 1921-2004**), I understand more deeply what is really important and where to place my spiritual energy. Many people have led me to ministry among the marginalized where authentic prayer and genuine work shapes my life as a follower of the Christ.

Twenty-five years ago I was ordained into a forty-year tradition of Holy Cross ordinations on Easter Saturday. We all preach on the first full day of priesthood from John's Gospel with Thomas as our guide. I now understand with great humility the strength of his conviction to touch the wounded body of the Mystical Christ. I stand in great gratitude for Thomas' example and the many people I have met through these years of priesthood. When I face new obstacles in the future, I will turn to my friend and Easter guide, Thomas.

CONGREGATION OF HOLY CROSS JUBILEE





