



# ✠ Pillars

FALL 2014

*Formación*



## From the Provincial Superior

My dear friends in Christ,

Every religious congregation has its own unique characteristics, traits and spirit gifted by its founder which is cultivated, nurtured and refined over time. We refer to these characteristics, traits and living spirit as the “charism” of a congregation.

The Congregation of Holy Cross has its own charism. You have a sense of our charism through the words prominent in our logo, “Education – Parish – Mission.” These three words help to define what we do. They convey our priorities, our ministries and our legacy. What they don’t describe is the *way* we fulfill and engage in these ministries. The *way* we live our vows and minister to the Church is purely Holy Cross. It is distinct. It defines us – it is how you know us.

Not every young man, as they enter the United States Province formation program, fully understands our charism. Each might be able to describe our ministries and where we serve, and offer a number of adjectives that touch upon our charism, but as they progress in formation, they come to a deeper appreciation and integration of this charism which is essential to who they will become in Holy Cross.

I’m pleased to feature an in-depth look at our formation program in this issue of “Pillars.” It describes how we help young men discern God’s call by uncovering the deepest longing of their lives and growing in and with Holy Cross. Not all men in our formation program will profess Final Vows or be ordained, yet each benefits by the structured, prayerful, supportive and holistic program that strictly follows the guidelines from the United States Conference of Catholic Bishops while also integrating the special charism and Constitutions of our community.

Our formation program includes 1) undergraduate students residing at Old College on the University of Notre Dame campus, 2) post-graduate men and college seniors we refer to as “Postulants,” who live, study and pray at Moreau Seminary, 3) novices who spend a year in prayer, silence, study and service at our Novitiate in Cascade, Colorado before they profess First Vows, and 4) temporarily professed who are under temporary vows of poverty, chastity and obedience which are renewed annually. In total, we have 59 men in formation in the United States, a wonderful testament to God’s Grace in the hearts of each of these men. In addition to these 59 men, our younger ordained religious undergo a program of continuing formation through what they affectionately refer to as “Baby Priest Camp.”

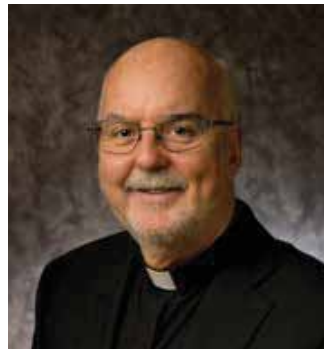
Beyond the borders of the United States we have formation programs in the District of East Africa, South America and Mexico with nearly 100 men in different stages of the program. Again, thanks be to God and to these men who are faithfully and diligently responding to God’s voice.

My hope is that this “inside” look at our formation program will offer insights into what makes our formation distinct and how it instills our unique charism into members of the Congregation of Holy Cross. As you read through the pages, I encourage you to keep our formation staff and our seminarians in your prayers as I know they embrace you in theirs.

God bless you and God continue to bless the Congregation of Holy Cross.

Fr. Tom O'Hara, CSC

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



## Congregation of Holy Cross, United States Province of Priests and Brothers

We are an apostolic, Roman Catholic community of priests and brothers, who with zeal and a preferential option for the poor, work to make God known, loved and served in our education, parish and mission communities across the United States, and around the world.



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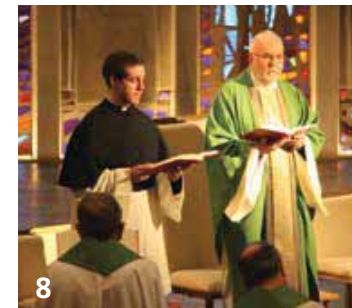
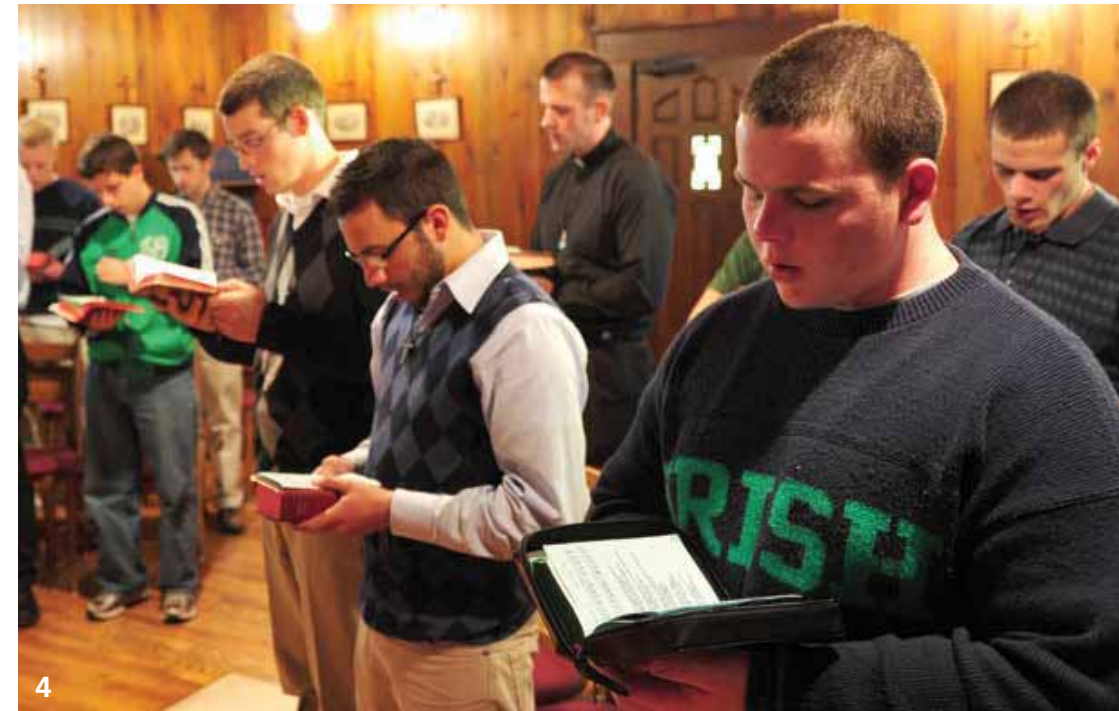
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Uniting those who are called to be witnesses of Christ's love and stewards of His gifts, with our mission to proclaim the Kingdom of God to all.

# Pillars

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Priest, Professor, Artist

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# Old College

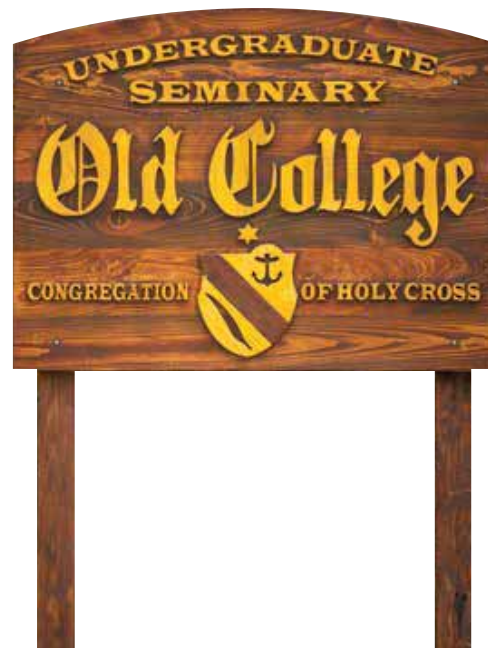
By Rev. Steve Lacroix, C.S.C.

*Undergraduate men exploring faith, community, service and God's will for their lives*

**Formation is not a cookie-cutter process that turns a young man into someone he's not. Instead, it is designed to help him grow into exactly who God intended for him to be.**

When I speak with young men looking into the Old College Program - or their parents - I tell them that the process for preparing a man for priesthood and religious life is quite deliberately called *formation*. The Church doesn't call it education, or job training or indoctrination. This word, *formation*, implies two things. First of all, it implies that if God is really calling a young man to priesthood or religious life, He has already given him all the necessary skills and qualities that he would need to thrive in this life. Secondly, though, it implies that these skills and qualities need to be molded in order to be put to their best use. Rough edges need to be smoothed, and skills and talents need to be developed and nurtured. The seminary is where this formation takes place. Formation is not a cookie-cutter process that turns a young man into someone he's not. Instead, it is designed to help him grow into exactly who God intended for him to be.

The earliest stage of formation in the United



States Province of the Congregation of Holy Cross takes place in Old College, the oldest building on the Notre Dame campus. Most Collegians enter as college freshmen, although some will transfer in after a year or two of undergraduate studies. Therefore, men typically spend their freshman, sophomore and junior years at Old College before moving to the Postulant Program at Moreau Seminary as seniors. The Postulant Program is followed by a yearlong Novitiate, and after the Novitiate they return to Moreau as temporarily professed seminarians and study in the Master of Divinity Program at Notre Dame. As you can see, it is a long process; if a young man enters as a college freshman, he will not be ordained to the priesthood for at least ten years. However, each phase of this process is carefully structured to help these young men grow in faith and in the skills they will need to answer God's call to the best of their ability.

Old Collegians are full-time college students at either Notre Dame or Holy Cross College, but they also have daily obligations as seminarians. Their weekdays begin at about 7:00 a.m., when they gather for Morning Prayer and Eucharistic Adoration. They spend most of the day in classes where they all earn 30 credits in philosophy but are also free to pursue a major of their choice in addition to their philosophy studies. They gather again in the evening for Mass, which they attend daily, as well as formation conferences and community events, and they close most evenings with Night Prayer. During the weekends, they begin each Saturday with Mass and Holy Hour (often followed by Notre Dame football), and many of them use their weekends to fulfill their required ministry placement. It is a busy schedule, to be sure,



*Daily prayer including Mass, Morning and Evening Prayer and Eucharistic Adoration is primary to the life of Old Collegians.*

but one that is balanced so that every seminarian is spending dedicated time each week in prayer, study, ministry and recreation. It also leaves them time to get involved in some campus activities and to make friends among the Notre Dame and Holy Cross College students. Our goal is to help the Collegians develop the type of discipline, balance and healthy relationships that will sustain them throughout the rest of their lives.

Like all seminaries in the United States, Old College is governed by the guidelines set forth by the United States Conference of Catholic Bishops (USCCB) in the *Program of Priestly Formation*. These guidelines outline the ways that seminaries should help seminarians grow in four key areas, known as "pillars of formation": spiritual development, intellectual development, pastoral development and human development. To these, Holy Cross also adds an emphasis on community life so that these young men will have the skills necessary to live in community as finally professed religious. We strive to form men with a

strong *spiritual* foundation: a deep prayer life, a strong love of the Church and her Sacraments and great comfort with the liturgy. We strive to form men with a solid *intellectual* grounding for their faith: a broad knowledge of theology, and the ability to articulate that knowledge in a way that is meaningful in today's world. We seek to form men who are effective *pastoral* ministers: skilled in many different types of ministry, and able to relate to many different types and classes of people with respect and empathy. We strive to form men who are mature and balanced *human* beings: organized leaders with exceptional interpersonal skills, men who can be good examples for others to follow and who can live the celibate life joyfully. And finally, we strive to form men who live well in *community*: men who are generous with their brothers and energized by a life of common prayer and common table. Of course, a young man who completes the Old College Program is not "fully formed" (which, of course, none of us ever will be, at least not in this life), but he should be well above-average in all

**Old Collegians are full-time college students at either Notre Dame or Holy Cross College, but they also have daily obligations as seminarians.**

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# Old College

## A Reflection



The best way to begin a reflection of my time in formation with Holy Cross, I believe, is to discuss how I came to be here. For most of my life I felt as though I had a calling to the priesthood but I had never truly explored the idea of life in a religious community. However, my junior year in high school I received a letter in the mail inviting me to attend a Junior “Come and See Weekend” at Old College. At the time, the idea of joining a religious order hadn’t been on my radar, but I figured I’d give it a shot.

What immediately hit me when I arrived at Old College is what has drawn me again and again to the Congregation—that is, the model of community that is lived. I’m an only child who comes from a pretty small family, so the sense of brotherhood and fellowship that I experienced was both overwhelming and wonderful. But it was something more than just a busy atmosphere. I had visited several seminaries and other communal environments that were just as active but I had never seen anything like Holy Cross. It is only after further reflection that I realize that the sense I feel is the Holy Spirit’s presence working among us, making Holy Cross and Old College not just active, but vibrant, alive, and flourishing.

This atmosphere, coupled with an emphasis on higher education and direct contact with those whom we serve, was exactly what I was looking for and it is what ultimately led me to apply to Old College. In the fall of my senior year of high school I was accepted and I started Old College a year later in 2012.

Coming into Old College, I didn’t know quite what I was expecting. I was excited and ready to continue my discernment on the next level but I was unsure of how I would fit in. The men I had met on my visits stood as monoliths in my mind; could I really become like them? But as time went on, and I continued in formation, these fears subsided, and I realized that all of us were focused on the same thing, namely Christ and service to His Church. Upon returning

the next year I found that I was no longer thinking about how I would fit in but instead I was looking forward to deepening relationships with my brothers, and continuing my discernment in this new environment that I had come to call my home.

After three years of formation with the Congregation, one blessing that I am continually struck by is the level of concern that the formation staff shows for your discernment. The goal for these men is not to simply fit you into a priest for Holy Cross but rather it is to help you discover your true calling from God. As they say repeatedly, if it turns out that God’s plan for your life is Holy Cross, then wonderful. But if you discover after prayer and reflection that God has another path for your life, then they are just as happy. They truly want the best for your life so that at the end of your initial formation, your “yes” to Holy Cross is truly God’s will.

Formation in Holy Cross has shaped me in so many ways. After just three years I am amazed at how much deeper my relationship is with Christ. The timid and anxious person that I was when I entered has grown into someone who is comfortable in his own skin. My time in Holy Cross has steered me closer towards God through community, zeal and brotherhood. As I continue my formation, I pray that one day, I too, can follow in the footsteps of those who went before me; men who loved Christ and worked to further His kingdom to the best of their abilities.

**Ethan Lott, from Greenville, Tennessee, is a junior at the University of Notre Dame and a third-year Undergraduate Seminarian.**



**Left, a typical shared room at Old College. Right, Praying the Liturgy of the Hours.**

of these areas so that he can address these pillars at an even deeper level at Moreau Seminary.

One of the questions I am asked most frequently is, “Can an 18 year-old really be ready to enter the seminary? How can someone that young be sure that he is called to the priesthood?” My answer is that the young men in Old College are absolutely ready for this type of formation. We certainly do not expect them to be certain about their vocation when they enter. After all, formation is a long process and there is quite a bit of necessary discernment that can only be done in a seminary. And certainly not all seminarians are ready to enter formation at the age of 18, which is why formation in Holy Cross is designed to allow men to enter at different times, depending on when they are ready. But I am extremely confident that the young men who enter Old College are right where they belong. They are solid in their faith and their sense of a call to the priesthood is strong enough that they know they have to do something about it, even if it means sacrificing some parts of a

traditional college experience. I always tell the seminarians that I do not expect that each one of them will eventually be ordained a priest. What I do expect, though, is that they will make the formation program their top priority. It is only by living this life day-in and day-out, year after year, that they can know whether this is indeed what God is calling them to do. If they give 100% to the formation program, they will eventually get their answer.

During my four years as the Director of Old College, I have been edified and overwhelmed by the young men who have been in the program. They love the Church and are dedicated to prayer. They love ministry, they take their studies seriously, and they are so committed to finding God’s will for their life so they can follow it unreservedly. And in addition to being fine young men, they are also really good guys. They’re smart, funny, athletic, musical, and a lot of fun to live with. In short, they are normal, healthy, 18-to-21 year-old guys who take their faith seriously and are filled with enthusiasm for life and for their vocation. They’re just the type of young men you would want God to call to the priesthood, and they’re the type of young men who assure me every day that the future of Holy Cross in the United States looks very bright indeed. ✠

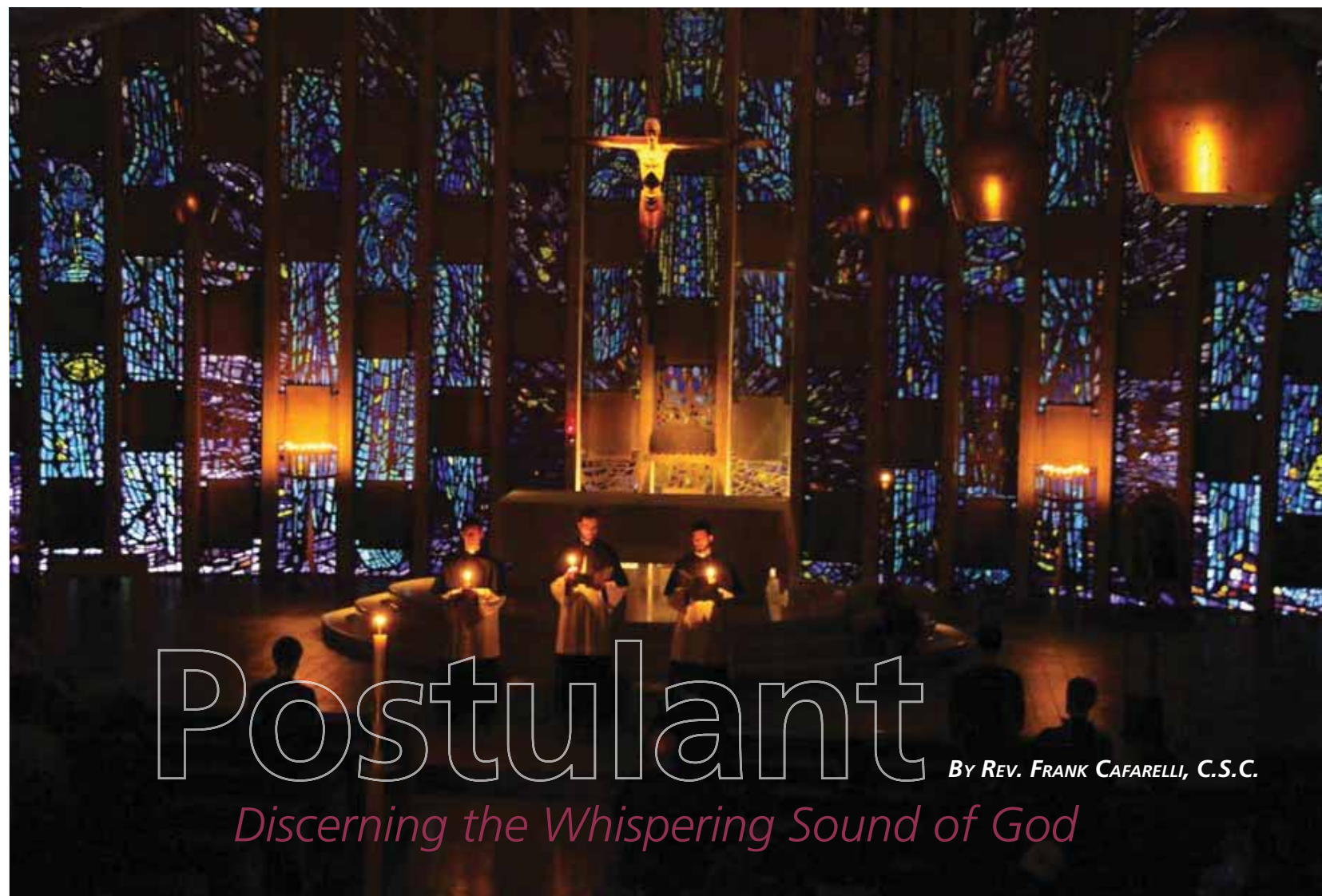


**REV. STEVE LACROIX, C.S.C.**

*Fr. Steve was ordained in 2008 and after serving as an Associate Pastor for two years was appointed as Director of the Old College program.*







# Postulant

BY REV. FRANK CAFARELLI, C.S.C.

## Discerning the Whispering Sound of God

The Postulant program of Holy Cross is designed to assist those men who have considered, at some level, pursuing a vocation to the religious life and also priesthood. They have generally come in contact with members of Holy Cross through some experience on a campus or in a parish or other setting where Holy Cross religious/priests minister.

These men may have been considering a vocation for a longer time (back in middle school) or a shorter time (in late high school or during the college years). They are generally attentive to the work of religious and priests in some setting and merge this with an acquaintance with Holy Cross. Or, if they aren't familiar with Holy Cross, they investigate the community, along with others, and also with interest in the diocesan priesthood.

In the present Postulant groups we have a mixture

of men from a variety of backgrounds. Many of them come to Moreau Seminary's Postulant Program after having spent a few years in the Old College program located at the University of Notre Dame. They are undergraduates at Notre Dame or at Holy Cross College and major in a variety of curriculums ranging from general liberal arts programs to programs in science, engineering, philosophy and theology.

In their senior year of college study, they come to Moreau and are members of the Postulant group.

Joined with these are men who come to Moreau already having graduated from college. Some attended one of our Holy Cross Institutions (Notre Dame, the University of Portland, Stonehill College or King's College) or another place of higher education. They have a wide variety of experiences and degrees, and some active in careers since graduation. The seniors from

*All of this non-academic life is partly an introduction to the religious life of Holy Cross and for the Postulants is considered a continuation of the discernment of their vocations and a preparation for the Novitiate year.*

Old College and those who already have college degrees form a single Postulant class dedicated to discerning a call to religious life and priesthood. The seniors continue in their chosen field of study while the others generally take philosophy and theology classes to prepare for full-time graduate studies in theology after their Novitiate. All Postulants follow a curriculum outlined by the U.S. Bishops.

The men at the senior level of college continue their programs toward their bachelor's degrees. The others begin to take courses, generally in Philosophy and Theology as a preparation for their full theological studies which formally begin after the Novitiate year of religious training. All postulants going on for the priesthood follow a curriculum outlined by the U. S. Bishops for the common training of those who are to be ordained.

While in the Postulant program these men are quite busy as they are both full time students (as mentioned above) and are also fully involved in the routine of religious observances (Mass, prayer, etc.) which is part of the general life at Moreau Seminary. All of this non-academic life is partly an introduction to the religious life of Holy Cross and for the Postulants is considered a continuation of the discernment of their vocations and a preparation for the Novitiate year. The focus is, and must be during the postulant year, on this further discernment directed to the next step, the Novitiate program.

Along with the academics, the prayer life and spiritual and religious formation that

is occurring, the postulants have an apostolate which helps them to get a feel for and some experience of the kinds of works that are typical of Holy Cross people – as religious and/or priests. These apostolates are generally set in parishes in the South Bend area where Holy Cross priests and religious already minister, and on the campuses of Notre Dame and Holy Cross College nearby. All of this activity: study, formation talks and activities, the prayer and liturgical schedule, the ministries undertaken (even though necessarily limited in time each week) make for a very busy and demanding way of life for these men. It thus requires of them that they continue to develop in themselves good habits and disciplines which will allow them to fulfill their academic potential, their spiritual needs and goals, their preparation for the Novitiate and their continued discernment of their religious and priestly vocations. The hope is that with the two years, Postulancy and Novitiate, the men will have a solid experience of religious life and priestly preparation wherein they can make sound decisions for their future in these vocations.

One other aspect of the program is the summertime placements to which the men are assigned before they proceed to the Novitiate which begins usually in early August and goes for one year. The assignments are, again, generally at sites where Holy Cross religious already minister or with Holy Cross communities which are nearby.

The Postulant Program is a full and demanding period of time. It is good that this is so as the life to which these men aspire is full and demanding and they must be well prepared to live within an apostolic community and to go out, with the community, to assist in the various ministries which the Holy Cross community undertakes on behalf of the Church.

Please pray for our Postulants. ☩



**REV. FRANK CAFARELLI, C.S.C.**

*Fr. Frank joined the Formation Staff at Moreau Seminary in 2007, focusing on the Postulant class. Originally from Schenectady, NY, he was ordained in 1965, anticipating his Golden Jubilee in 2015.*



# Novitiate

## *An Odyssey in the Love of God*

By Rev. Ken Molinaro, C.S.C.

*“I will allure them;  
I will lead them into the desert  
and speak to their hearts.”*

– Hosea 2:16

In spiritual terms, entering the novitiate is a journey into the interior desert of the heart, that place of encounter with God. At the reception liturgy upon arrival at the novitiate, the novices-elect are asked by the Novice Master:

*My Sons,  
What do you wish? What do you seek?*

... to which they respond:

*I wish to discern the call to live religious life in Holy Cross.  
If this be God's will for me, I also seek to follow Christ  
through profession of vows in this religious family.*

With their declaration of intent, they are then vested in the novice habit and from that moment forward, they bear the initials of the Congregation after their name: **C.S.C. ... Congregatio a Sancta Cruce**. So begins their sacred journey at the novitiate, a journey leading to a conversion of heart and mind as they seek, in the words of St. Paul ... to “put on the new man” (Eph. 4:22-24) ... becoming ever more intentional in conforming their lives to Christ.

As the Constitutions for the Congregation of Holy Cross remind us:

“The novitiate is the beginning of life in the Congregation. Novices are helped to form themselves in meditation and prayer, in the mutual services of common life, in apostolic service, and in knowledge of the history and spirituality, character and mission of Holy Cross. In short, they are challenged and helped to open their hearts to the gospel, to live under the same roof with one another, and to create a brotherhood of disciples. The novitiate is their apprenticeship in celibacy, poverty and obedience ...”

(C6.62: FORMATION AND TRANSFORMATION)

The novitiate is a unique year of formation, a “gift” of the Church to religious life. According to Blessed Basil Moreau, “*It was to teach us how to pray, and thus to form within us a new heart, that Providence gave us the period of the novitiate ...*” (CL96 - 1858). In “*learning to pray*” and “*forming a new heart*” the novice is asked to embrace a form of asceticism for the purpose of developing interior freedom. His focus is on the development of the interior life, learning to “*listen*” for the movement of God within him. It is a year set apart

wherein the novice withdraws from normal interaction with family, friends and peers. Surrendering the use of a cell phone and the readily available access to e-mail, internet and other forms of social media, the novice learns to live with ever greater simplicity in order to foster habits of attentive awareness of God's presence in his life, the God who loved him into life, who graced him in faith at Baptism and has now called him to this further step of discipleship.



At the novitiate, the novice enters into an “apprenticeship” for the Consecrated Life in the Congregation of Holy Cross. The immediate goal of the novitiate is to prepare the novice for profession of vows and ongoing formation, while the ultimate goal is his interior transformation in Christ. He will spend a full canonical year in a semi-contemplative environment for the purpose of developing the “*habits ... character ... attitudes ... desires ...*” (C6.57) so necessary for living the vowed life in Holy Cross. A guided development in prayer and reflection, both common and personal, is given to the novice in order to assist him in establishing a healthy spiritual foundation to serve an active apostolic religious life. Through conferences, workshops, Spiritual Direction, and individual meetings with formators, the novitiate offers a setting in which the novice is invited to attend to the work of opening his inmost being to God’s grace, allowing himself to be drawn into ever closer union with God, listening to God’s powerful stirring in the depths of his heart.

There is a story from the Desert Fathers ...

*A novice monk came to the abbot and asked:*

*“Abba Father ...What has God’s wisdom taught you over these years in the monastery? Have you become divine?”*

*“Not at all ...” answered the Abbot.*

*“Well then ... have you become a saint?”*

*“No!” ... responded the Abbot, “... as you can clearly see!”*

*“What then, O Abba, did you learn?”*

*The wise Abbot responded: “I became awake!”*



The spiritual journey is about becoming ever more awake, attentive to the whisper of God speaking within. The novice learns to begin recognizing the voice of the One who knows and loves him more than he could ever possibly imagine as he learns to trust the gentle, and sometimes not so gentle unfolding of God’s love as he discerns God’s desire for him.

The novitiate year is in many respects a spiritual odyssey as the novice experiences the many faces of love, as he comes to an ever deeper appreciation of the love of parent and family guiding him; the warm and accepting embrace of those to whom he is sent to serve; to the day-to-day comfort and struggles in dealing with the daily routine, the joys, as well as the set-backs and disappointments that are simply the “stuff” of everyday life.

So the knowledge and experiences gained at the novitiate are of a unique kind. It has as its purpose and objective not merely to enlighten the mind, but to form the novice interiorly. To accomplish this end, the novitiate year offers a sacred time and place to grow and deepen one’s relationship with the Lord, becoming ever more mindful and attentive to the “stirrings” of the Holy Spirit, while learning to live as true “brothers” in community.

Life at the novitiate is centered in the daily celebration of Eucharist. This is further complemented through the communal praying of the Liturgy of the Hours, beginning the day with *Office of Readings* at 6:30 a.m. and concluding with *Night Prayer* at 8:00 p.m. Each day provides extended periods of silence for personal prayer, reflection, spiritual reading, and journaling, as well as structured periods of meditation in order to grow in ever greater intimacy with God. Monthly Days of Recollection are

provided, as well as individual “hermitage” days of silence and solitude with the Lord, all with the intended outcome of enabling the novice to grow in prayerful attentiveness to the indwelling presence of God, opening oneself to the deepest longings of the heart.

While the focus of the year is on the interior life, novices are provided limited supervised apostolic experiences: serving a rotation at Penrose/St. Francis Hospitals, Namasté Alzheimer Center, and Catholic Charities. In addition, they assist on Sunday mornings at the Tri-Community and Our Lady of the Woods parishes. Through their apostolic experiences, they learn to “pray their

experiences,” grounding their apostolic involvements and life experiences on a solid spiritual foundation, thus becoming true contemplatives in action: men of prayer, deeply grounded in their love for God ... empowering them to be men “*with hope to bring!*” (C8.118)

The novitiate experience is further enriched through regularly scheduled “avocation” times. The novice is able to develop skills and take up hobbies, receive voice and art lessons, do woodworking, as well as take time to read, relax, hike the many trails in the area, and pursue areas of interest.

**Rev. Don Dilg, C.S.C.,  
presides at Mass in the  
Novitiate Chapel.**





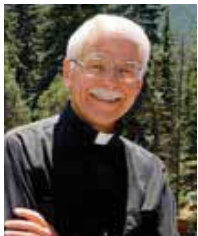


The year ends as it began ... at the Profession Liturgy, the novices are asked:

*My Sons, what do you ask of God's Church  
and of the Congregation of Holy Cross?*

To which the novices respond:

*At the beginning of our novitiate  
we were given the Constitutions  
of the Congregation of Holy Cross.  
After having studied them and  
meditated upon them,  
we now desire to dedicate our lives to God  
through profession of vows.*



**REV. KEN MOLINARO, C.S.C.**

*During Fr. Ken's 38 years as a priest, he has served in parishes, in educational and Congregational administration. Since 2013, he has been the Novice Master for the U.S. Province.*

With the profession of first vows, the novices add their footsteps to that "great band of men" in Holy Cross ... "men who had passed this way, men who had made and lived by their vows, men who had walked side by side in their following of the Lord." (C1.5) The novitiate year begins the unfolding of an exciting, life-giving journey in religious life. Novices enter the novitiate with the desire that their spiritual lives will be nurtured as they seek to grow ever more intimately with the Lord. In the process, they will discover that the question: "What do you seek?" is never fully answered once and for all, but are the questions of a lifetime as each religious seeks to conform his life to Christ.



It is to our Blessed founder, Basil Moreau, that we turn for encouragement and guidance in this journey:

*"Your whole novitiate, rather your whole life should have as its aim to so well assimilate the thoughts, judgments, desires, words, and actions of Jesus Christ, that you can say with the great apostle, 'I no longer live, but Christ lives in me.' ... You must identify with your Divine Model ... become in some way another Christ, following the request he made to the Father for his followers, 'May they be one with me, as I am one with you, Father, and may they be one in me as I am in them.'"*

(Sermon, 1856)



# Novitiate

## A Reflection

A gift and a blessing. My year at the Novitiate was both.  
It's been about eight weeks since I returned from the Holy Cross Novitiate in Cascade, Colorado, and I'm still getting adjusted to the routine back at Moreau Seminary; here's to hoping the transition continues to go well.

Out of context that may seem like an odd statement but spending an entire year distanced from cell phones, family and friends, the Internet and pressing day-to-day demands that are typical of our lives and then reintegrating back into it all is a challenge. That's what the Novitiate requires but it does so with purpose and intention.

The purpose and intention are pretty clear. As a novice, one is to spend sufficient time in contemplation with God, gaining in self-knowledge and awareness and essentially finding the deepest longing of their life. While I have been discerning my call to religious life since I was in the Old College program, the Novitiate forces an even deeper discernment, a self-searching from which one cannot hide or make excuses. It provides for honest confrontation while offering foundational resources to support and encourage the process and outcome.

There was structure to each day in the Novitiate that included the daily celebration of the Eucharist, a large amount of prayer in community and individually, obediences, conferences, recreation, spiritual direction and minis-

try. Each day was full but not overall busy. They were paced in a way to help me and my classmates ask the important questions we needed to ask while forming foundational habits. Spiritual lives that carry us throughout our lives whether as priests, brothers or lay faithful.

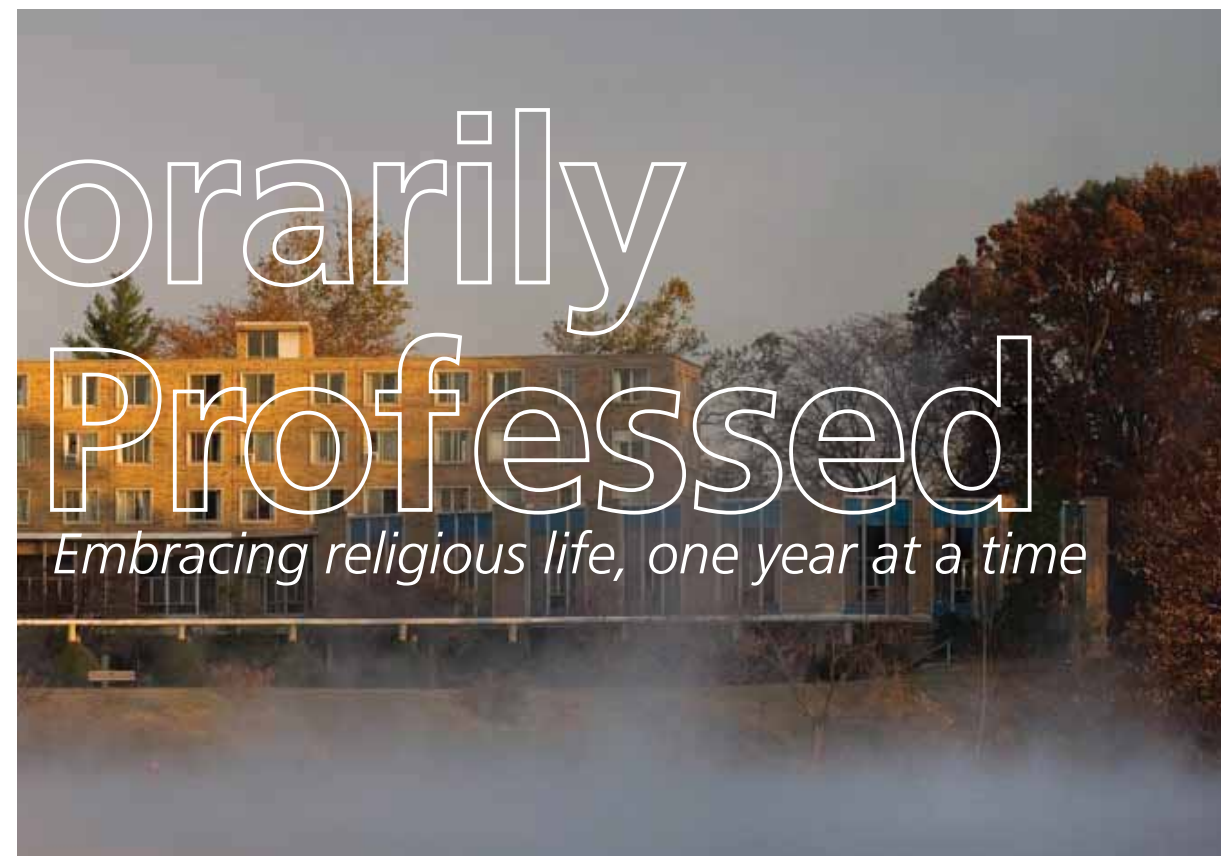
What are some of the specific outcomes I've realized through the Novitiate? Defining and practicing my life of prayer that will help me grow in union with God, with my Holy Cross brothers and with all those to whom I will minister. My vocation to our religious life has been affirmed, encouraged and enlightened as I've grown in a greater knowledge of myself, my choices and my relationship with God. In me was cultivated a deeper appreciation of the Congregation of Holy Cross from its legacy in the Church to the great band of men to whom I belong. It's hard for me to imagine my life without Holy Cross.

Since my return to Moreau Seminary and as I've begun the academic rigors of the Master of Divinity program, there have been a number of times I longed to return to the Novitiate, not to repeat my year but to re-live the structure that afforded more time for contemplating God and provided ample time for reflection, to just be. I know that's not possible but I also know I will always have with me the foundations that were established at the Novitiate. With those foundations and tools, I will faithfully and prayerfully continue my formation in Holy Cross.

Joseph DeAgostino, C.S.C., from Jerome, MI, completed his Novitiate year in August. He entered the Old College program as a freshman and is now in his first year in the Master of Divinity.







**A**s rector of Moreau Seminary, I have the privilege of overseeing the formation programs for the United States Province. One of my main responsibilities is directing the Professed Program at Moreau, which is the four-year post-Novitiate formation program. On their last day at the Novitiate, the novices profess their vows of chastity, poverty and obedience for one year, and they then pack up and return to Moreau to begin four years of full-time graduate studies at the University of Notre Dame, where they will receive a Master of Divinity degree. While academic studies are their main focus, these years in the Professed Program are also a time for continued growth in each of the four “pillars” the Church uses as guides for seminary formation: spiritual formation, intellectual formation, pastoral formation and human formation. Holy Cross adds a fifth “pillar” of community life, since that is an important aspect of our religious life. As the *Vocation & Formation Guide for the United States Province* states: “building on the foundation of the postulant and novitiate programs, the post-novitiate period of initial formation assists the temporarily professed as

they continue their growth in prayer, self-awareness, maturity, and personal conversion. It seeks to deepen their identity as a Holy Cross religious and to help them live more deeply the values of religious life, to adequately prepare them to make final profession in Holy Cross. This period also focuses on rigorous theological and pastoral training, to equip fully the temporarily professed for a lifetime of zealous service to God’s people as lay or ordained Holy Cross religious.” The overall goal of the Professed Program is to assist the seminarian in his continued discernment of God’s will, to help him grow into a happy, healthy and holy religious, and to prepare him academically and pastorally to be a zealous priest and religious of Holy Cross.

Initial formation is a process that takes patience and trust. The formation programs, from Old College through Diaconate are designed as one formation program that is divided into stages. The directors of each program spend a lot of time in discussions with one another about the content of each program so that a seminarian’s journey from the earliest stages of formation to ordination is as seamless as possible.

At the same time, we do not look to impose a cookie-cutter approach that attempts to force people into a single mold. Each seminarian brings to formation his particular gifts and talents, as well as weaknesses, past hurts and developmental issues. These are tended to individually, with the aim of assisting the seminarian to become the fullest and healthiest expression of the person God made him to be. Peer evaluations, workshops on sexuality and formation for celibacy, opportunities for counseling and other tools are all available to the men as they journey through formation.

At the start of each year, the seminarians spend time in reflection and discussion with their formators to develop a set of goals for each of the five pillars, laying out how they want to grow in each area. Through weekly formation meetings, individual meetings with the formation staff and rector, spiritual direction, confession – and above all – time each day in communal and personal prayer, each seminarian hopes to open himself more and more to God’s Grace and the workings of the Holy Spirit. The weekly formation meetings focus on aspects of religious life

in the fall semester and on priesthood in the spring semester. In these meetings the seminarians reflect on required readings, listen to presentations and share their own thoughts and feelings about life in Holy Cross.

Apart from classes and formal meetings, our life at Moreau is itself a means of formation and transformation. Living together closely has a way of smoothing rough edges and providing a lot of areas for growth! The professed seminarians form a community with finally professed religious and postulants who live at Moreau; the seminarians exercise the bulk of the leadership in the house. In addition to praying and eating together, the seminarians organize the day-to-day running of the house, set up athletic events, do chores and assist with all the things found in a big family household. One serves as house barber, one runs the infirmary, others handle socials, work in the library, assist guests, clean rooms, and of course host ND football tailgates!

Holy Cross is an apostolic religious community spread throughout the world. It is important for the formation of our seminarians that they come to an

***At the start of each year the seminarians spend time in reflection and discussion with their formators to develop a set of goals for each of the five pillars, laying out how they want to grow in each area.***



awareness of not only the internationality of Holy Cross, but of all the different cultural experiences that entails. During the summers when we have adequate funding, we try and send as many seminarians as possible to our communities in Bangladesh, East Africa, Mexico, Peru, Chile, France, and India. The experiences these opportunities provide to gain a broader understanding of culture, Church and faith are invaluable.

At the heart of all the years of training and preparation is, of course, the seminarian's relationship to the Lord. In studying for the priesthood, the seminarian is hoping to conform his life more and more into the likeness and image of Christ, in whose name he will minister to God's people. This is the work of a lifetime, and one to which all who are baptized are called. A priest is called, however, to be conformed to Christ in a special way, and it is critical that seminarians cultivate and nourish their relationship with the Lord, and to know in the very depths of their being that they are loved by God.

One of the greatest joys for me and the other formators is to see how this growth and progression unfolds over the course of years. When the newly professed return from the Novitiate, they experience a bit of a culture shock. With seventeen hours a day of silence, very limited access to the internet or e-mail and few distractions, their life at the Novitiate slows them down, so they can build an interior life and lay the foundation of that ever-important relationship with God. Within just a few days of taking their vows, they drive across the country and are re-immersed into the busy life of Moreau and full-time studies, with ministerial commitments and numerous other obligations placed upon them. It can take several months for these first-year men to find a good balance and to navigate this transition. But slowly over time, as they renew their vows each year with the aim of professing final vows and being ordained, it is easy to see God's Grace at work in their lives. They become more and more anchored in their identity as Holy Cross religious; more and more sure that this is indeed the life to which God is calling them, and more



**REV. PETER JARRET, C.S.C.**

*Fr. Pete was ordained in 1992. He has served in parish ministry, educational and Congregational administration. For the past four years, he has served as Rector/Superior of Moreau Seminary.*

confident in themselves as ministers and preachers. It is an amazing privilege to watch this unfold, and often those of us in formation just try and get out of the way of the Spirit's work!

Not everyone, of course, who enters the seminary professes final vows or gets ordained. Some discern that this is not the life to which God is calling them. But I do not think that means they made a mistake in coming to Moreau. I've come to believe that God calls some people to formation for just awhile, so they can perhaps grow in their relationship with Him or come to know themselves better, in a way that might not have been possible outside this setting. While it can be sad to see someone depart formation, these too are times of great grace, and we rejoice in the paths chosen out of a desire to do God's will.

Formation is not an easy process. Growing in one's relationship with God, with oneself, and with others,



if done with honesty, trust and transparency, can be difficult at times. There is also a lot of evaluation and assessment that goes on each step of the way. But all of the men in formation at Moreau realize what a gift it is that they have been given, and how fortunate they are to be able to study at Notre Dame, to live at Moreau and to have the resources available so that they receive the best formation possible. They take seriously the opportunities afforded them, and do so with gratitude and prayers for all who assist them by their own generosity and prayer. ✠

# Temporarily Professed

## A Reflection

*The past four years in formation with the Congregation of Holy Cross have afforded me a variety of opportunities for growth in self-knowledge and in my understanding of the Catholic faith. My sense of call to the priesthood and religious life has been intensified through prayer and ministerial experience. Theological studies have cultivated my interests and have challenged me to develop new and creative pastoral solutions to contemporary issues within the Church. Perhaps most importantly, however, the formation program at Moreau Seminary has given me the tools I need to deepen my relationship with the Lord, and it has aided me in the goal of a single-hearted intimacy and commitment to Christ. It does all of these things by inviting men into a community of support, the family of Holy Cross.*

*Last summer, I worked and lived with our community in Canto Grande, Peru. To date, I think this was one of the most "formative" formation experiences I have ever had. It wasn't until I "left home" for the first time that I could come to a better appreciation of the role of brotherhood in our religious community. When I first arrived at the Holy Cross residence in Canto Grande, I found myself in a completely new culture, complete with its own unique history and spirituality. Yet I quickly found myself feeling at home. Each day began with Mass and Morning Prayer. We shared meals together and took intentional time each week to spend as a community. We talked about our lives: our*

*work, our struggles, our joys, our experiences of the vows of poverty, chastity and obedience. Even miles away from home, I found the same family of Holy Cross that I started to grow up in at Moreau, a family that continually challenges, supports, and models for me a life of prayer and mission in God's service.*

*Looking back on my time in formation thus far, I clearly see why God has called me to and nourished me in this family. It is the same family that exists wherever we are asked to serve, the same family of Holy Cross in which we were "raised" at Moreau Seminary. My time in initial formation has been marked by the example and witness of so many professed seminarians, priests and brothers who have lived, worked and prayed with me and for me. My relationship with God, my understanding of my vocation, and my pastoral skills have been strengthened and fortified by this familial spirit. Our program of formation helps intensify one's sense of call, heightens one's awareness of God at work in people's lives, and deepens one's spiritual commitment. Year by year I am learning that the strength to say "yes" to the Lord as priest is rooted in my daily "yes" to be nurtured, supported and challenged by my religious family in the Congregation of Holy Cross.*



**Dennis Strach, C.S.C.**, is from Rochester Hills, MI and is a Third Year professed seminarian. Dennis is in his final year of the Master of Divinity program, graduating in 2015.





Each year, in early June, there is a gathering of young Holy Cross priests from the United States Province. Some have been ordained less than a year; others have been ordained five years. These “men with hope to bring” come together at Holy Cross La Porte Center, a place where they have previously gathered each year in August as seminarians to commence the academic year and move into another stage of formation as they discern their call as religious priests of Holy Cross. Now, some of the young priests are in active ministry in different parts of the United States and Mexico; others are pursuing advanced degrees both here and abroad. Originally called the “Baby Priest Camp,” there was an attempt to refine it by calling it a gathering “For Those

Ordained Five Years and Under,” or even “Young Priest Camp.” For the most part young priests still refer to it as “Baby Priest Camp.”

What this time together is called is secondary to what happens. Studies have shown that the first five years of the priesthood are critical in the life of a priest. It is a time of learning to live in “the skin” of the priesthood for the first time. The time of vocational discernment is in the past. Initial formation is over. The days of pastoral placements and summer ministry are over. One is now an ordained priest forever.

The new ordained priest usually gets some slack for mistakes and blunders; but not like in the seminary days. If Father falls asleep during the parish



# Baby Priests

By REV. RICHARD WILKINSON, C.S.C.

council meeting, it is quite different than falling asleep in a systematics class. If Father stumbles over the prayers at Mass, he will most likely have more than one liturgist in the seminary correcting him. If Father belongs to a religious community with two others and decides to sleep in or skip community night, it is more apparent than not showing up in a community of 30 or 40. Being called “Father,” takes some getting used to; to be a priest is such a grace but is also a tremendous responsibility. While our young priests are well prepared and mentored for the transition from formation to priesthood, it still takes some adjusting and acclimation. June is a time for the newly ordained to reflect on the transition and the experience of being a religious priest of Holy Cross.

The formation program of Moreau Seminary follows the pillars set by Saint John Paul II in *Pastores dabo vobis*, where he enunciates the importance of the human, spiritual, intellectual and pastoral formation for all those in training for the priesthood. In the seminary, there is a regular schedule of community events, common prayer and common meals, academic courses, ministry, reflection and formation that aims to help the seminarian to grow in his intimacy with Jesus Christ and be accompanied as he discerns God’s will for his life. Seminarians also discern the life of a vowed religious of Holy Cross, being formed and imbued in the vows of poverty, chastity and obedience.

When a seminarian leaves the seminary, he must transition into an active life where he himself must do the intentional work of religious life and priesthood if he is to be faithful, happy and zealous in his vocation. He will shift from living in a building that provides times and places to pray, celebrate Eucharist, eat, study, exercise and a structured community life. In active ministry he will have to seek and create a time and a place for all of what was previously a “given.”



A young Holy Cross priest must help create and maintain a community life that is sustaining and life giving, oftentimes without the community of peers and supports found in formation. The demands of ministry and/or studies for an advanced degree can overwhelm even the best time manager. Every priest must be attentive to the simple things that can go neglected because of zeal for the apostolate and studies: getting enough sleep, eating properly, exercising and keeping up with friends in and outside the community. The discipline of on-going intellectual formation is a must, not only in theology but also in developments in other disciplines and world events. On-going pastoral formation is essential to hone the skills learned in the seminary and to learn new ones.

All of this can be overwhelming, not only because of the outer adjustments, but because being an ordained Holy Cross priest is just “different” from everything we have done or been before. One can prepare for it but one can only know it by the experience of being a priest and by the grace of God. The first days of June are a time for our young priests to come together for prayer, conversation, reflection and community. It is a time to retreat together and talk about the things that matter most in our lives. We invite a speaker who shares his own story and experience, insight and wisdom of priesthood, whether it be Bishop of Fort Wayne-South Bend, Kevin Rhoades on the Spirituality of the Priesthood, or Rev. Bill Wack, C.S.C., on his experience as a young priest working as a Vocation Director, Director of André House in Phoenix and now as an experienced pastor in a bi-lingual parish in Austin, Texas.

There is a schedule as these young priests connect, but the real richness is found in the unscheduled time. The first evening we start with prayer, social time and dinner. Then time is spent bringing one another up to date on what has happened over the past year; and we close the evening with prayer. This creates a common ground for the rest of the week to renew friendships formed years ago, separated by distance but not our connection as Holy Cross; to share how one has grown in intimacy with Jesus by the events and people he has experienced; to speak about the feelings, joys and struggles that come with the deep desire to be a man of God and a good priest; to articulate how the Sacramental life sustains and nurtures not only the life of the faithful with whom we minister, but our own lives of faith. And of course at the center of all, is the Eucharist.

On April 12, 2015, six men will be ordained to the Priesthood. Less than two months later these six will join other priests ordained five years or less. This will be the largest influx of freshly consecrated priests in many years. They will come from all over the U.S. and Mexico. They will come from Oregon and Texas, from Arizona and Massachusetts, from South Bend, Ind. and Pennsylvania. Like others who have gone before them, their stories and reflections on their initial time as a priest will no doubt be unique and grace-filled. Like those Holy Cross religious that have gone before them, they heard the Lord Jesus calling them, “Come follow me.” In April they will continue to follow as ordained priests so that God may be “known, loved and served.” ☩

# Baby Priests

## A Reflection

*Every year, during the first week of June, Holy Cross priests in our province ordained five years or less gather at the Holy Cross La Porte Center for a few days of fellowship and continuing education. Officially these few days together are referred to as “The Early Years Workshop,” but is more affectionately known throughout the community as Baby Priest Camp. As seminarians we gathered here for a week of camp at the beginning of every academic year to catch up on how everyone’s summer went, welcome the new guys, and get ready for the year at the seminary. As “baby” priests we still gather for camp for a few short days each summer, however the purpose is slightly different. Rather than spending time on seminary policy or learning how to pray the Liturgy of the Hours, we spend time addressing challenges that we face in ministry and discussing how we can be better and more effective ministers. However, in both cases the primary reason for camp is the same; it seeks to build fraternity.*

*One of the greatest challenges in the transition from initial formation to active ministry is that the group of supportive, similarly aged religious whom you have grown accustomed to having right down the hallway and have relied on for counsel, advice, and encouragement is now rather well dispersed across the country, if not the world. The friends who journeyed with you through formation, who you engaged as conversation partners when examining challenging aspects of ministry or difficulties in living the religious life, are no longer a few steps away when we are presented with a ministerial challenge or want to share a particular joy. Because life together in a formation program builds such strong bonds, the distance between us in ordained life can become difficult as we continue our journey into active ministry. During those moments when you need an encouraging word or someone to bounce an idea off, the distance between you and your peers in formation grows acutely apparent.*

*We certainly make a point of keeping in touch throughout the year, but Baby Priest Camp allows us the opportunity to gather for*

*a few days and share a bit about our lives and our ministry over dinner and cards or around the pool and fireplace. Naturally our conversations are different than they were in the seminary. Our few years of active ministry have certainly shaped the way we understand and approach our religious life and ministry. Baby Priest Camp allows us the opportunity to share these experiences with each other as we start out in ministry. More than just sharing “war stories” these conversations help us grow in our lives as religious and priests. We are able to learn from each other’s experiences as well as lend support and encouragement to someone who might be facing a difficult situation or celebrate with those who have a joyful experience or two to share.*

*These few days are important because they serve as a reminder that we are not alone in our journey. Beginning priestly ministry certainly has its ups and downs, whether it is celebrating a particular sacrament for the first time or a pastoral encounter that didn’t go as expected. These few days together give us time not only to enjoy each other’s company but also to process these experiences with one another. In many ways the fellowship fostered at Baby Priest Camp strengthens and rejuvenates us to go back out into the vineyard and grow in our ministry. As we grow more seasoned in ministry our need for fellowship never ceases, but we hopefully find ourselves a little steadier on our feet and able to tackle the challenges of ministry with a bit more deftness, but it is remarkable how a few days of fellowship with good friends around the pool and fireplace can help us get there.*



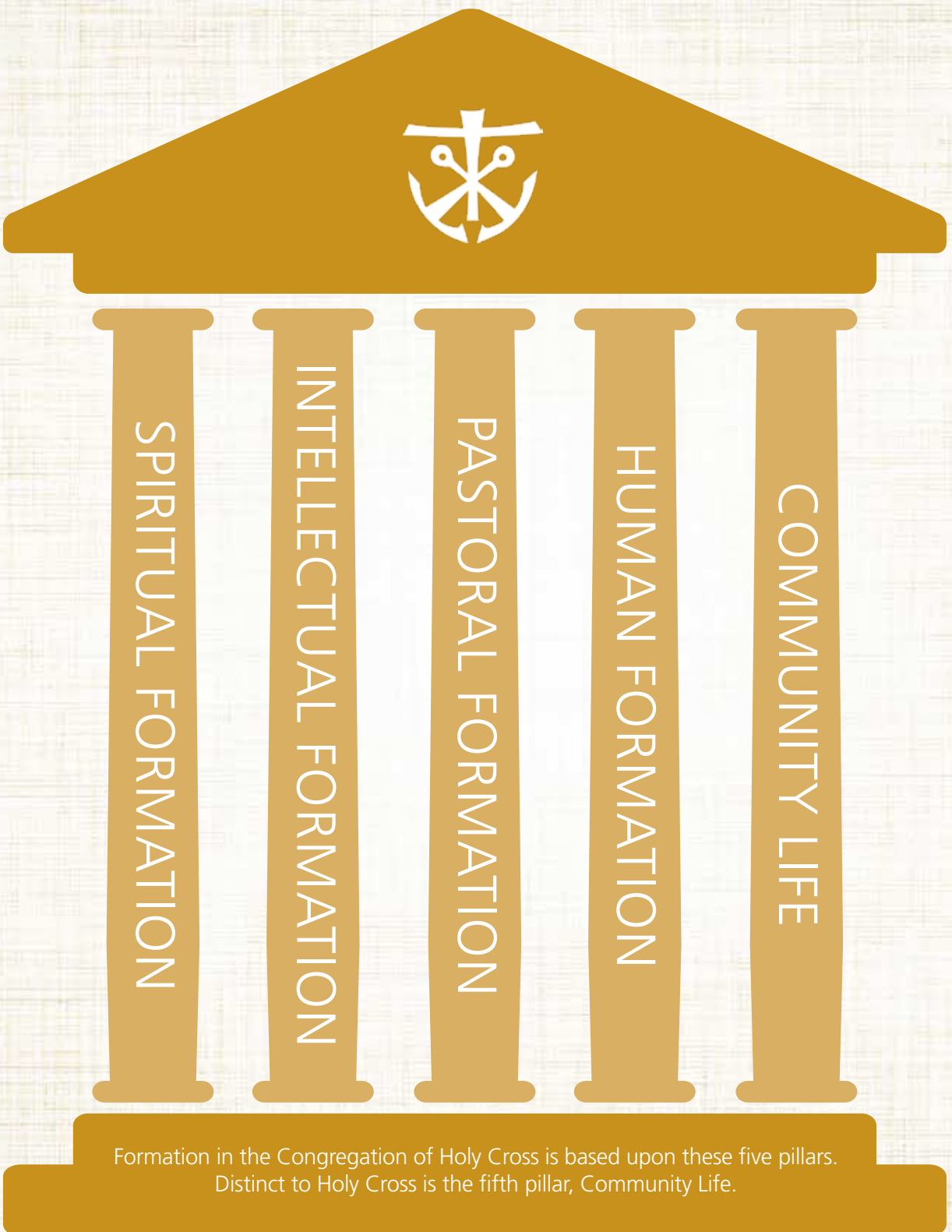
**Rev. Brian Ching, C.S.C.**

*As a deacon, Fr. Brian served at St. Joseph Parish, South Bend, where he continues as an Associate Pastor. Fr. Brian was ordained in 2013.*



# FORMATION IN HOLY CROSS

A SPECIAL PULL-OUT SECTION





# THE PROCESS OF *Formation*

## Old College

**LENGTH OF TIME:**  
3 years (Freshman - Junior)

**LOCATION:**  
University of Notre Dame

**DEGREES SOUGHT FROM:**  
• University of Notre Dame  
• Holy Cross College

## Postulant

**LENGTH OF TIME:**  
1 year

**LOCATION:**  
Moreau Seminary on the  
Campus of Notre Dame

**POSTULANTS COME  
FROM TWO GROUPS:**  
• Seniors students from  
Old College  
• Post-graduates

**DISTINCTIVES:**  
• 30 credits of philosophy  
• Introduction to  
Community Life

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*During this time a postulant  
will petition to progress  
to Novitiate*

## Novitiate

**LENGTH OF TIME:**  
1 year

**LOCATION:**  
Cascade, Colorado

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*Upon entering the Novitiate  
the novice is received  
into the community.*

**DISTINCTIVES:**  
• 17 hours of silence per day  
• "Learning to pray"  
• Peer reviews

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*The novice professes his first  
vows of chastity, poverty and  
obedience on the final day  
of his Novitiate year.*

## Temporarily Professed

**LENGTH OF TIME:**  
4 years

**LOCATION:**  
Moreau Seminary on the  
Campus of Notre Dame

**DISTINCTIVES:**  
• Renewal of vows of  
Chastity, Obedience and  
Poverty each year  
• Can take a pastoral year in  
any Holy Cross apostolate  
• During this time he will  
complete a Master of  
Divinity program

## Final Vows

Permanent vows are professed at  
the Basilica of the Sacred Heart  
in late summer or early fall.

## Diaconate Ordination

The Sunday after the profession  
of Final Vows members are  
ordained Deacons, usually at  
Moreau Seminary, and will  
serve up to eight months as  
transitional deacons before  
their ordination to  
the presbyterate.

## Priestly Ordination

The ordination is held at the  
Basilica of Sacred Heart the first  
Saturday following Easter.





## 2014 HOLY CROSS SEMINARIANS

Please pray for us:

Robert Ackerman  
Stephen Barany, C.S.C.  
Joshua Bathon, C.S.C.  
Thomas Bodart, C.S.C.  
Christopher Brennan, C.S.C.  
Felipe Campos Reséndez, C.S.C.  
James Corcoran  
Cameron Cortens  
Erick Cruz  
Joseph DeAgostino, C.S.C.  
Hugh Dowell, C.S.C.  
Julian Druffner  
Rev. Mr. Matthew Fase, C.S.C.  
David Flournoy  
Paul Fortin  
Andrew Fritz  
Nicholas Guiney  
Rev. Mr. David Halm, C.S.C.  
James Henke  
Andrew Higdon, C.S.C.

Matthew Hovde, C.S.C.  
Cathal Kelleher, C.S.C.  
Brian Kennedy, C.S.C.  
Kyle Kincaid, C.S.C.  
Joseph Krivos  
John Kyler, C.S.C.  
Robert Lisowski  
Ethan Lott  
Stephen Lusch  
Liam Maher  
James Maslar, C.S.C.  
Brendan McAleer, C.S.C.  
Kevin McKenzie, C.S.C.  
Geoffrey Mooney  
Rev. Mr. Timothy Mouton, C.S.C.  
Vincent Nguyen, C.S.C.  
Michael Palmer, C.S.C.  
M. Joseph Pedersen, C.S.C.  
Rev. Mr. Chase Pepper, C.S.C.  
Ryan Pietrocarlo, C.S.C.

Rev. Mr. Daniel Ponisciak, C.S.C.  
Pablo J.F. Quan, C.S.C.  
Zachary Rathke, C.S.C.  
Rev. Mr. Christopher Rehagen, C.S.C.  
Karl Romkema Jr., C.S.C.  
Brendan Ryan, C.S.C.  
Brogan Ryan, C.S.C.  
Charles Skinner  
David Smith  
Gilbrian Stoy, C.S.C.  
Dennis Strach II, C.S.C.  
Michael Thomas, C.S.C.  
James Walters  
Timothy Weed, C.S.C.  
John Whittaker, C.S.C.  
Bryan Williams, C.S.C.  
Owen Williams  
Robert Yanik

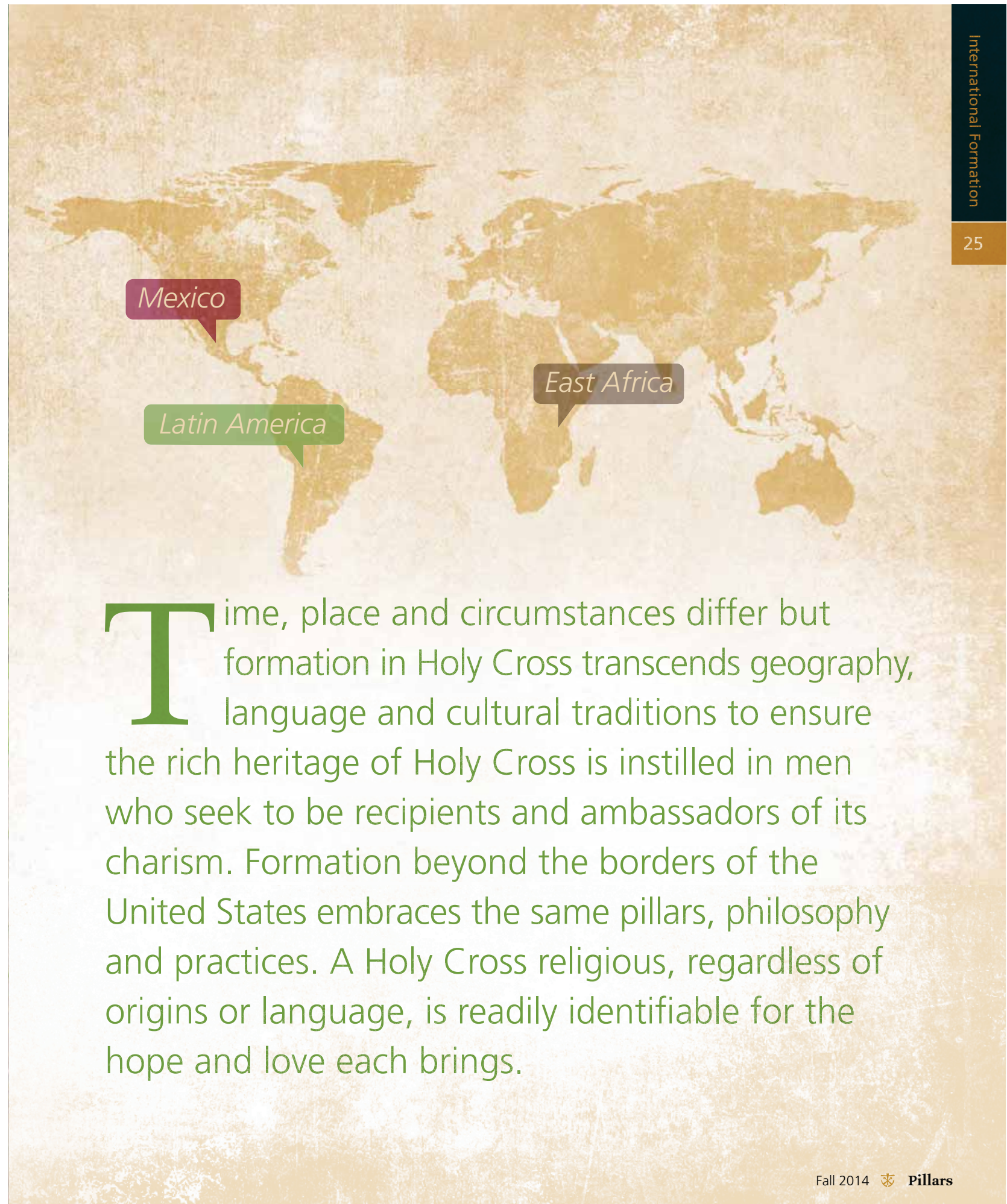
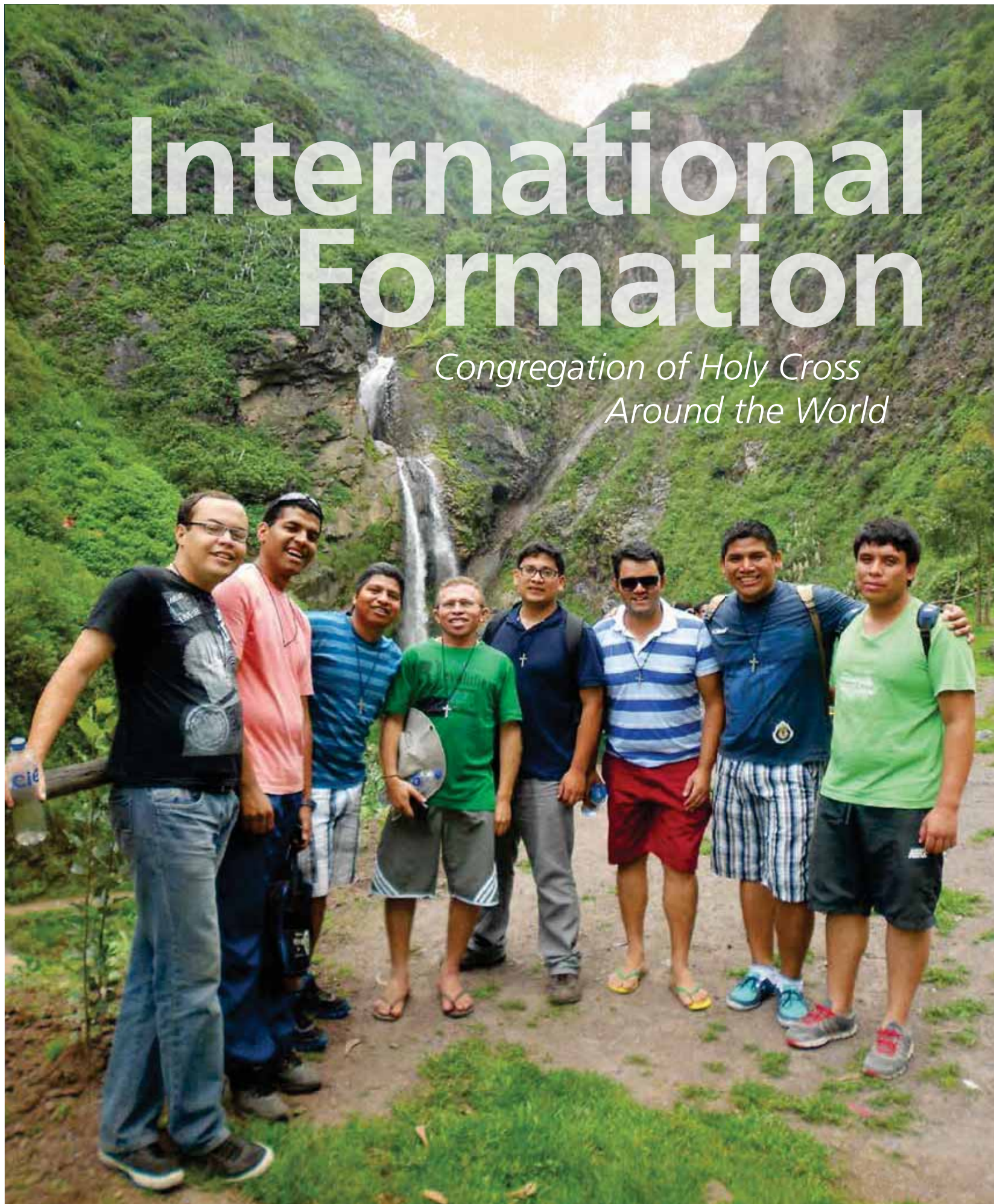


CONGREGATION OF  
**HOLY CROSS**  
EDUCATION • PARISH • MISSION



# International Formation

*Congregation of Holy Cross  
Around the World*



Time, place and circumstances differ but formation in Holy Cross transcends geography, language and cultural traditions to ensure the rich heritage of Holy Cross is instilled in men who seek to be recipients and ambassadors of its charism. Formation beyond the borders of the United States embraces the same pillars, philosophy and practices. A Holy Cross religious, regardless of origins or language, is readily identifiable for the hope and love each brings.



# FORMATION IN EAST AFRICA

*It Takes a Whole Village*

By Rev. Tom Smith, C.S.C.

**Most of the young men in our formation program are between the ages of 22 and 30 and much formation has already begun in their lives before we meet them.**



In 1958, when Servant of God Vincent McCauley and three newly ordained priests pioneered the Holy Cross mission in Uganda, there was no thought of starting a vocation or formation program for Holy Cross. They were focused on the need for primary evangelization among the people of western Uganda and the establishment and building of the local church and the diocesan religious and clergy. Thus, in addition to founding and developing parishes, Holy Cross brothers and priests taught in the newly established seminaries for diocesan clergy, and even served as diocesan vocation directors, and the Holy Cross Sisters ran a school for the academic upgrading of a local congregation of religious sisters. But when that work was well begun – and influenced at least in part both by the threats of Idi Amin to expel American religious from Uganda and by the decrease in missionary vocations from the States–Holy Cross came to understand, beginning in 1976, that the future of its contribution to the growth of the Church in East Africa depended on its openness to accepting and forming young East Africans as Holy Cross religious. The time had come to plant the vision and charism of Holy Cross in African soil, and finally, in 1982, the first formation program for Holy Cross in East Africa was started in a rented house in a neighborhood of Holy Cross Parish Dandora, Nairobi, Kenya.

The well-known African saying – *It takes a whole village to raise a child* – captures much of our experience of formation in East Africa, though, of course, we are not dealing with children! Most of

the young men in our formation program are between the ages of 22 and 30 and much formation has already begun in their lives before we meet them. Many come to us from strong Catholic extended families where prayer, Church and faith are constants; others have much more complex backgrounds – orphans raised by grandparents, separated parents, polygamous families, contexts in which extreme poverty meant constant struggle. In every situation, however, God has been at work, drawing these young men closer to Him in many different ways, putting into their hearts a desire to serve others in the Church. The “village” from which they come to us has done its job!

In Holy Cross they find another “village” ready to accept them and assist their vocation discernment and their growth as holy and competent ministers for God’s people. Their previous contact with Holy Cross may have been minimal – the recommendation of a friend or an ad in a religious magazine – but an increasing number are coming to us because they are attracted to our life and ministry as experienced in one of our parishes or schools. They come from all three countries of East Africa – Uganda, Kenya and Tanzania – having completed pre-university education. Some enter our formation program wanting to be religious brothers; most come wanting to be religious priests. Part of our work in formation is to help them understand the distinctiveness and equality of these two ministry calls within the one foundational call to Religious life in Holy Cross.

As elsewhere in Holy Cross around the world, the journey of initial formation in East Africa passes through three phases – candidacy, Novitiate, and post-Novitiate. Upon acceptance, those wishing

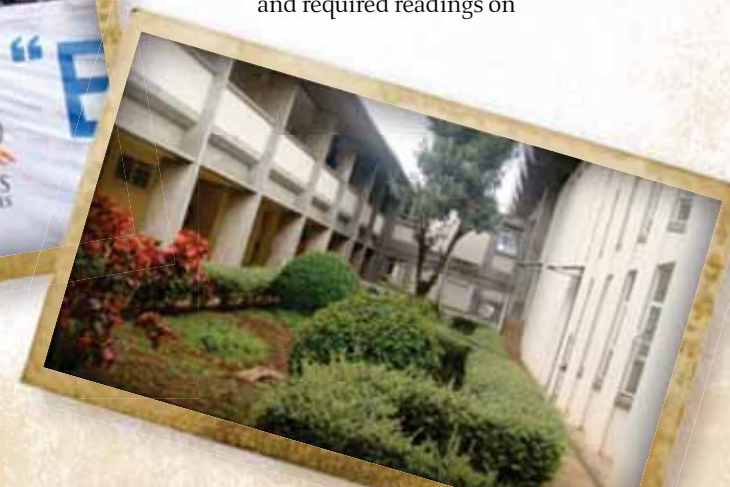
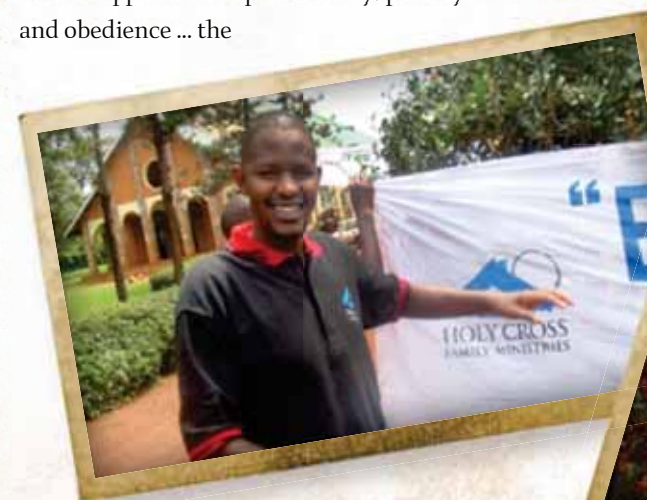


to join us travel to Jinja, Uganda, for a three-year program focused on: (1) deepening understanding of the faith; (2) learning to pray; (3) increasing self-knowledge and self-awareness; (4) providing an experience of community living; and (5) offering an introduction into Holy Cross life and ministry. All reside together in Andre House – named after both St. Andre Kaggwa, one of the Uganda Martyrs, and St. André Bessette, the first canonized saint of Holy Cross – which is located within Holy Cross Parish Bugembe and near Holy Cross Lake View Secondary School, providing much contact with Holy Cross men and women doing full-time parish or school ministry. While at Andre House, all attend the Philosophical Centre Jinja, a consortium founded by Holy Cross together with three other religious communities 25 years ago. There they take courses in philosophy, religious studies and social sciences leading to an undergraduate diploma or degree awarded from either Uganda Martyrs University or the Urban University in Rome.

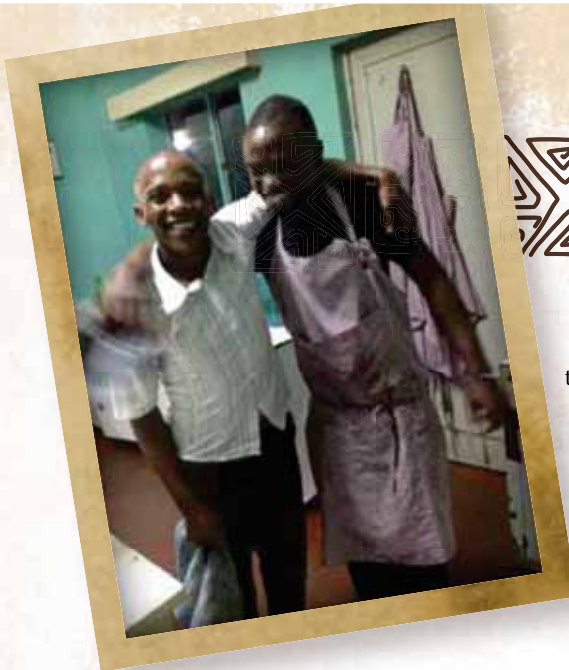
At the heart of the formation journey is the Novitiate. Those from Andre House who petition and are approved to enter the Novitiate are invited into a year of what the Holy Cross Constitutions call an “apprenticeship in celibacy, poverty and obedience ... the

beginning of life in the Congregation.” In East Africa the Novitiate is located on Lake Saaka, just five miles outside of Fort Portal, Uganda, at the foot of the Rwenzori Mountains. It is a truly beautiful spot, conducive to the quiet, purposeful recollection and prayer that are so essential to this special year of discernment and grace.

At the beginning of the year, each new novice surrenders his mobile phone, agreeing to limit contact with family and friends to emergencies – the better to keep focus on God and on God’s call in his life. He also surrenders any personal money he may have brought with him, agreeing to live from the common purse. Essential elements in the Novitiate Year include: (1) Silence and personal prayer to deepen one’s relationship with God, experiencing God’s love and being attentive to the voice of God within; (2) Discernment characterized by an openness to God’s call wherever it may lead; (3) Community with fellow novices and staff, teaching skills of collaboration and celebration and promoting the learning about self that only comes from living closely with others; (4) Regular conferences and required readings on







themes pertinent to Novitiate including prayer, self-knowledge, human development, sexuality and relationships, the history of

religious life, the meaning and spirituality of the vows, the history and charism of Holy Cross, brotherhood in Holy Cross, and the understanding of mission and mission priorities in Holy Cross around the world today; (5) Spiritual Direction with a trusted guide at least monthly in addition to regular, focused conversations with the Novitiate staff; (6) Manual work for the cleanliness and maintenance of Novitiate property and the cultivation of the gardens; (7) Assigned ministry two days each week – one day in a local hospital, prison, juvenile remand home, AIDS clinic, or elementary school, and each Sunday leading prayer and distributing communion in the village chapels of the local parish. A thorough study and shared reflection on the Constitutions of Holy Cross is a constant throughout the year.



**REV. TOM SMITH, C.S.C.**

*Fr. Tom Smith, C.S.C., has committed much of his life to the people in East Africa. Ordained in 1972, Fr. Tom ministered six years in Uganda, returning to the United States in 1978 to serve as Rector and Superior at Moreau Seminary. In 1985 he returned to East Africa where he served as District Superior, Formation Staff Member, and Pastoral Associate. He returned to the United States in 2001 to lead the Holy Cross Mission Center, completing that assignment in June 2010 at which time he returned to East Africa.*

***...those in Holy Cross formation are assisted in their discernment and growth in maturity and skills for ministry by a “whole village.”***

ministry. Seminarians are enrolled in a four-year theology program at Tangaza College, another consortium which Holy Cross founded with five other religious communities and which is now one of the largest schools for ministry in Africa. Brothers, all of whom take at least one year of basic theology and spirituality courses, enroll in other degree programs to equip them as teachers, administrators, accountants or for other needed ministries. A special “interruption” in these post-Novitiate studies is the Pastoral Year during which each young religious is assigned to one of the parishes or schools of the congregation to experience Holy Cross community life in a smaller, active setting and engage in full-time ministry among God’s people. It is hoped that this experience helps to ground both studies and discernment in the concrete needs of the Church and world.

Throughout this eight-year process leading to perpetual profession of vows, those in Holy Cross formation are assisted in their discernment and growth in maturity and skills for ministry by a “whole village.” Those assigned as directors and assistants in each setting have major responsibility for this work, of course, but many others are essential to its fruitfulness. Spiritual directors, pastoral supervisors, counselors, peers, retreat directors, Holy Cross members who welcome them into local communities and introduce them to ministries, and, perhaps most important, the faithful people of God who call them forth in love and service – all are part of the village that raises a committed religious. The task of all in this village is to reveal and open the way without being in the way! Formation is first and foremost the work of God’s Spirit. ☩



## FORMATION IN MÉXICO

### *The Harvest is Plenty*

By REV. TOM ZURCHER, C.S.C.

The experience of Holy Cross religious formation in México is based upon the Constitutions of the Congregation. “Candidates who come to the Congregation deserve from us the cultivation of their maturity, faith, generosity, learning and ability to live in community.” (C6. 61)

The word “cultivate” suggests a garden in which these qualities can flourish in the religious lives of the young men who want to be Holy Cross priests or brothers. They’ve been transplanted from different parts of México: from Tabasco, a state rich in Mayan heritage in the southeastern part of the country; from the State of San Luis Potosi in central México, rich in the indigenous culture of the Náhuatl people; from rural life in the State of Querétaro; from large urban centers like Monterrey, Nuevo León. Some are seedlings as young as 15 years old – just starting high

school. Others are seasoned, in their late 20s—returning to studies after years of migrant work in the United States.

The “garden” where the diverse group of young men have been transplanted is the House of Formation located in Guadalupe, Nuevo León. Guadalupe is a city of a million people that is part of the greater metro area of Monterrey in the northeast part of México. Our house is located on a residential street with friendly neighbors who don’t hesitate to ask for prayers in their times of need and who generously offer the guys delicious baked goods or tamales on special occasions.

The formation house is a good and fertile garden with a chapel for prayer, a dining room for meals, a library for studies, a room with weights, elliptical







and treadmill for exercise, and bedrooms for rest. There's even a corner claimed by the dog – a lab-mix named El Monje (in English, The Monk).



Situated in the Holy Cross parish Nuestra Madre Santísima de la Luz (Our Most Holy Mother of the Light) with over 30,000 parishioners, everyone in formation has an opportunity to serve. Some are catechists teaching religious education

on Saturday morning. Others are involved with youth groups. Others help the youngsters in the parish to serve Mass. Others help in the two food kitchens or the parish physical therapy center. Others bring communion to the sick and the homebound on Sunday morning. Some dedicate their time to Family Rosary/Family Ministries, convinced that Fr. Patrick Peyton, C.S.C., was right when he said, “The family that prays together, stays together.”

When it comes to the overall growth of the men planted in this formation garden, there's an emphasis on five interrelated areas of development: formation in the spiritual life; intellectual formation; formation for living in community; pastoral formation for ministry; and human formation. These five areas are the same for the formation programs of Holy Cross throughout the world. It's the way that formation is implemented in these five areas that may be different, depending on the circumstances of a particular place and/or the needs of the young men called to religious life in Holy Cross. Let me share with you some of the ways that formation takes place in México.

Taking a quick look at the intellectual formation of our men in México, the formal classes take place at

the minor and major seminaries of the Archdiocese of Monterrey as well as the Franciscan Institute of Theology. These learning centers are at a distance from the house where the Holy Cross men live, meaning that there's a daily round trip commute of an hour or more.

The daily commute itself becomes an exercise in human formation, given the wild and crazy drivers on Monterrey roads and expressways. Behind the wheel it's very possible for words to spring forth from the driver's mouth that can't be repeated here. For sure the art of defensive driving is honed to an amazingly refined level.

Intellectual formation in México means that in addition to studying languages like Greek, Latin and Hebrew, there's another required language: English. Monterrey is a two hour “stone's throw” from the United States which means we live and serve in a bi-lingual world. Plus, as an international community in the 21st century, Holy Cross has come to depend more and more on the English language as the connecting communication link among us. The Holy Cross men from México want to be linked together in community life and mission with their confreres in Texas and the States as well as those in India, Bangladesh, Africa, Brazil, Haiti, Canada, and more.

“Linked together in community life and mission.” With that phrase it's easy to observe how the intellectual formation in learning a language is related to formation for community life and for pastoral ministry. Through learning a language, fraternal bonds are formed among young men from different countries and cultures who are seeking to live religious life in this international congregation of Holy Cross. Through the intellectual discipline of learning another language, the doors are opened for effective



pastoral ministry in other cultures by those called to be apostolic religious. “Our mission sends us across borders of every sort. Often we must make ourselves at home among more than one people or culture ....” (C2. 17)

Consequently, although it may seem strange to say, travel is an important part of the formation program in México. Our young men from México are sent to Perú for their novitiate experience where they live with Portuguese speaking novices from Brazil as well as other Spanish speakers from Chile. Our men may also live in San Antonio with the English speaking Holy Cross community. They volunteer to serve in parishes, participate in an English as a Second Language (ESL) program, and get to a Spurs game if they're lucky.

At the same time “travel” means that Holy Cross seminarians from other parts of the world come to the house of formation in México. As another way to grow into the religious life of Holy Cross, the men in formation in México host a significant number of seminarians coming from the States. They come for a short-term summer mission experience or a long-term pastoral year. Others come from Chile, Perú, and Haiti. Fraternal bonds are formed, the skills for hospitality are developed, the world view expands and seeds for the ability to minister to people from other countries and cultures are planted and take root in the hearts of these young men called to serve.

Anything that gets said about formation for the spiritual life in Holy Cross, México, must begin with Guadalupe. Mass once a year at the Basilica of Guadalupe in a private chapel for the Holy Cross community is a given. Mary's words to a troubled Juan Diego are words that every seminarian knows by heart whether it be a troubled heart or not. “Let nothing worry you. ¿Am I not your mother?” It is perhaps the rich devotional life of the Mexican people that provides a bedrock foundation for each man in formation as he incorporates two essential elements

of Basil Moreau's spiritual life: trust completely in Divine Providence; maintain confidence in the Cross as our only hope.

The bottom line for formation in México, actually for formation in Holy Cross, is to have happy and healthy men living well their vows of Poverty, Chastity and Obedience according to the Constitutions of Holy Cross. Happy and healthy! To assist in this dimension of human formation it takes more than a good workout in the weight room or a strict dietitian making sure there are vegetables on the table, although these practices certainly help maintain good physical health. On another level, built into the formation program in México are meetings with a psychologist on staff at least once every two weeks and monthly meetings with a spiritual director. An annual week long workshop on subjects like self-esteem and resilience, effective communication, and sexuality/affectivity in religious life are another part of the formation program meant to assist each person in it to grow and flourish as a human being.

As a way to conclude these reflections on formation for young men from México who wish to join their lives with ours in Holy Cross, the Constitutions again provide a statement that on the one hand summarizes and at the same time motivates the desire to provide the best possible formative experience for these remarkably good young people. “We must submit to the wisdom and the discipline that will purify us of our selfishness and will make us wholehearted in the service of His people. Our experience in Holy Cross is demanding. It is joyful as well. ... The Lord's call will be heard in the ... sincere welcome we openly offer men who join us. If we delight in our vocation, we will share it with others.” (C6: 59 & 60) ✠

***The bottom line for formation in México, actually for formation in Holy Cross, is to have happy and healthy men living well their vows of Poverty, Chastity and Obedience...***



**REV. TOM ZURCHER, C.S.C.**

*Fr. Tom Zurcher, C.S.C., is the Director of Formation and of the Holy Cross Community in Mexico. Fr. Tom has been involved in formation and in ministry with Latin Americans for much of his religious life. He was ordained in 1972.*



## FORMATION IN LATIN AMERICA

### *Preparing Holy Cross Men in Latin America to Serve the Church*

By REV. DON FETTERS, C.S.C.

John Francis Cardinal O'Hara, C.S.C., then Apostolic delegate for the U.S. Armed Forces and former President of the University of Notre Dame could be considered the catalyst for Holy Cross's presence in Spanish-speaking South America, when in 1943 the first three Holy Cross priests were sent to Saint George's College in Santiago, Chile at his request. Cardinal O'Hara was no stranger to Latin America since he had lived his earlier years in Uruguay, Argentina, Brazil, Venezuela and Chile.

Following those early days in Chile, Holy Cross began apostolic commitments in Peru, Brazil and Mexico. Now, some 70 years later, Holy Cross remains committed to the local Churches of those countries and benefits from the rich collaboration among the religious who serve there. The Holy Cross missions in Chile,

Peru and Mexico remain under the United States Province, while those serving in Brazil belong to the Moreau Province.

As in other parts of the Congregation, so too in Latin America Holy Cross refrained from vocation recruitment and formation programs in the early years of those commitments, preferring first to support vocations for the growth of the diocesan Churches. In time though, vocation promotion and formation programs were established in those jurisdictions, and as a result, today the majority of Holy Cross religious in each place

are native to those countries.

Although each Province and District of the Congregation has had its own programs for vocation promotion and formation, the general chapter of 2004 approved a Guide for Vocations and Formation for the whole Congregation. In effect, the Guide serves to unify criteria for admission to formation programs, clarify the principal dimensions of a Holy Cross formation, and set the general objectives for those dimensions, while it provides helpful indicators for the evaluation of growth in the stages of discernment and formation. At the same time, the Guide underscores the international character of Holy Cross. Since its promulgation, each jurisdiction has renewed its own guiding documents for vocation promotion and formation in the light of the Congregational text.

In Latin America, there is a history of international collaboration in formation. In the late 1980s Brazilian, Peruvian and Mexican novices joined Chileans at the novitiate in the foothills of the Chilean Andes. In 2000 the outskirts of Lima, Peru became the new home for the Latin American novitiate, and continues there to this day preparing novices from those countries. For many years, the formation house in Santiago, Chile, had been the site for Chilean and Peruvian religious studying theology, but is now in its second year as the home of a broader International House of Formation for Brazil, Chile, Haiti and Peru.

It is worth noting that the apostolic missions in Latin America have provided learning-service opportunities over the years for men in formation in the North, which have been invaluable experiences in their preparation for life and work in Holy Cross, and for the Congregation they are a great benefit in maintaining a broader vision of the Church we serve.



Formation for Holy Cross in Latin American follows the same general pattern as in the United States: Postulancy (1-2 years), Novitiate (1 year), and Post-novitiate (3-6 years). From the time of first profession, the men in initial formation renew their vows of poverty, celibacy and obedience annually. What we call Initial Formation comes to a close with the profession of Perpetual Vows in Holy Cross. For candidates to the priesthood, there follows a period as a transitional deacon, which concludes with priesthood ordination.

Prior to entering the formal process of formation as Postulants for Holy Cross in Latin America the Offices of Vocations offer young men "come-and-see" experiences which could extend from a visit of a few days all the way to a number of months living in the formation house as Aspirants. Once a religious in temporary vows is in the post-novitiate stage of the program, it is likely that he will take a pastoral year sometime before the profession of perpetual vows. This is a time when the religious lives and

works in an active apostolic Holy Cross community away from the usual formation setting which offers him the opportunity to consolidate his path to final "incorporation" into the Congregation.

***In 2000 the outskirts of Lima, Peru became the new home for the Latin American novitiate, and continues there to this day preparing novices from those countries.***

Programs of Aspirancy and Postulancy, as well as post-novitiate philosophy, take place in one's own country, whereas all go to Peru for the novitiate year. The Pontifical Catholic University of Chile is where religious from Brazil, Chile, Haiti and Peru study theology, while our Mexican religious study in the Franciscan Institute of Theology which is affiliated with the Pontifical University Antonianum in Rome.

The majority of vocations to Holy Cross in Latin American come from the places where we serve - principally where there are large concentrations of material poverty and where the opportunities for a fundamental education from the outset are extremely limited. Formation programs, therefore, must accept the







#### REV. DON FETERS, C.S.C.

Fr. Don Feters, C.S.C., is a native of South Bend, Indiana. He was ordained in 1976 and has served in Phoenix, Arizona, Berkeley, California, the University of Notre Dame, Santiago, Chile, and most recently in Lima, Peru. Fr. Don is the novice director for Holy Cross in Latin America, and the vocation director for Peru.

additional challenge of helping many of the promising candidates to overcome those educational deficits and acquire learning tools that will better prepare them for the rigors of higher education. In Peru, for example, it is a requirement to be accepted at the Jesuit University's humanities program in Lima, in order to continue in the formation program. On this point, it is not just a matter of preparing a young man for academic work – though that may be his future. Rather it tries to assure that he will become an articulate participant in the ongoing conversations about our service in the Church which are an essential part of our life. It is often the case that very bright young men who have grown up in poor areas where the education systems are deficient have shown great potential once provided a more favorable setting for learning. It is a special challenge then for the vocation promotion programs to recognize in candidates their potential for life and work in Holy Cross beyond the apparent academic deficits.

Another particular challenge to the vocation promotion efforts in Latin America is also a product of the material poverty families live in. It is often the case that the family depends on the income all its members can provide to sustain it. So, the prospect

of “losing” a member to the religious life is unsettling because of the economic hardship that that might mean. The responsibility they feel to be such contributing members often weighs on those who feel called to religious life in Holy Cross. In addition, young men who have graduated from high school and managed to find a job are reticent to withdraw from that work to enter a residential formation program and lose the job they worked so hard to find, with no guarantee of getting it back in the event they were not to continue on the road to religious life.

The challenges we face in guaranteeing the continuation and development of the Holy Cross mission across Latin America through our vocation promotion and formation programs are formidable. Nonetheless, our 70 years of service in the Church in Latin America have borne much fruit in the breadth and depth of our apostolic commitments. We are encouraged by the fact that our vocation promotion and formation programs have provided religious to sustain those commitments in the past and have prepared men for leadership at different level of the Congregation and in the life of the local Churches where we serve. ☩

## Formation in Holy Cross

Why is it important for us to financially support the education and formation of Holy Cross religious?

Simply because we need priests to celebrate the Sacraments, to preach the Gospel, to pray for us and provide spiritual guidance for our journey.

Why Holy Cross? Holy Cross religious have had a profound impact on our family. I came to know Holy Cross in 1979 as a freshman at Notre Dame living at Dillon Hall with then Fr. Daniel Jenky, C.S.C., Fr. David Tyson, C.S.C., Fr. Joe Carey, C.S.C., and later, Fr. Mark Poorman, C.S.C. What an incredible experience to be able to interact with such outstanding men and to get to know priests not as distant icons of childhood but as friends, mentors and spiritual guides. To live together, pray together and grow together was a very powerful experience that still challenges me today.

I am convinced that this experience with Holy Cross priests is what led me to join the Holy Cross Associates when I graduated from Notre Dame and went on to St. John Vianney Parish in Avondale, AZ where Fr. Tom Zurcher, C.S.C., was the Pastor and Fr. Bill Dorwart, C.S.C., was the Associate Pastor, and Fr. Jim McDonald, C.S.C., was the Deacon. In the ensuing years, St. John Vianney has always benefited from the very best men that Holy Cross could provide; Fr.



Jim and Patty Baglini with Fr. Jim McDonald, C.S.C.

Joe Corpora, C.S.C., Fr. Pat Neary, C.S.C., Fr. Rick Gribble, C.S.C., and many, many others. My wife Patty (Aragon) met Holy Cross when they assumed responsibility for St. John Vianney parish in Avondale, AZ in the late 1970s. Patty was challenged when she was asked by the Holy Cross priests, “Where is St. John Vianney as a parish today? What do you envision for this parish in 5 years?” They wanted to know

what the laity thought, her ideas and opinions, which was very different than the relationship with the priests in the past. They taught the parishioners how to be more engaged and responsible for the life of the parish.

There have been many other milestones throughout our lives associated with our relationships with the Holy Cross religious. Here are but a few memorable times:

- The first pilgrimage to Notre Dame that Fr. Tom organized at St. John Vianney for Fr. Jim's ordination;
- Fr. Pat Neary, then a deacon, taking the St. John Vianney Youth Group to Denver for World Youth Day;
- Our three children attending Notre Dame at a time when our good friends Fr. Tom and Fr. Pat were at Moreau Seminary. We were able to spend many blessed weekends at Moreau.
- Our son Jimmy living in Alumni Hall where Fr. Jim McDonald lived in residence (and across the hall from Jimmy!). Jimmy was later married by Fr. Pat. Jimmy's roommate was Deacon Christopher Rehagen, C.S.C., and Jimmy's wife, Kristine, was a good friend of Mr. Brendan McAleer, C.S.C.
- Our daughter Angelina working in the Center for Social Concerns;
- Our daughter Katie, now in her second year in the ACE program, working under the leadership and inspiration of Holy Cross.

We have found Holy Cross priests to be very good teachers and excellent preachers of the Gospel. They encourage parishioners to use their talents and gifts to serve others, whether that be singing or playing an instrument in the choir, being a lector, teaching younger children about our faith, or visiting the sick or those in prison.

It is critical that young men decide to leave all behind and follow Jesus. The vocation of priesthood is critical, we need good and faithful men to lead and teach the flock, to celebrate the Holy Sacraments and to build up the body of Christ in the tradition of Blessed Basil Moreau.

– Jim and Patty Baglini



# Capturing

by Stephanie A. Sibal, for Pillars



Fr. Martin Nguyen, C.S.C., at his studio. In the background is his latest project, "Painting in the Social Network."



# Life Through Art

**The studio sits in a nondescript building set back in the woods near Moreau Seminary on the campus of the University of Notre Dame. The roads leading to the grey structure, called the Holy Cross Annex, are gravel. The only signs you're near something unique are the metal sculptures and scraps that dot the surrounding landscape.**

Rev. Martin Lam Nguyen, C.S.C., cut a special door for his art studio into the building, but the marble path to it is barely visible and there are potted plants in front of the steps. But once you find your way inside, Fr. Martin's work takes your breath away.

Fr. Martin has been an associate professor of painting and drawing at Notre Dame since 1995. He was born in Vietnam and immigrated to the United States in 1979. He received his bachelor's from the University of Portland (Ore.) in 1982; his M.Div. from Notre Dame (1988); participated in a special student program at the Yale School of Art, New Haven, Conn. (1991-1993); and earned a master's of fine arts from the University of California Berkeley (1995). His works have been shown from Portland to Switzerland and California to Vietnam.

Fr. Martin was received into the Congregation on July 8, 1984. He made his First Profession of Vows on Aug. 10, 1985; made Final Vows on Aug. 27, 1988; and was ordained to the priesthood on April 1, 1989. He became familiar with Holy Cross as a Vietnamese refugee living in Portland. He was looking for a Catholic school and chose the University of Portland. After finishing his degree in psychology, he moved to Notre Dame in 1982. He was attracted to the community's engagement with teaching, contempo-

rary issues, study and research. "I see that very much as a new way of missionary work in our time," Fr. Martin said.



Finding the door into Holy Cross has allowed him the chance to have the freedom and support to teach and continue his art. While the Congregation is small, it's a "huge operation in the way that Holy Cross can reach out and allow each individual to fulfill that teaching vocation to speak our voice in whatever medium we have," Fr. Martin said. "It's

really special on that level."

Fr. Martin also points out that Fr. Edward Sorin, C.S.C., the founder of Notre Dame, was acutely aware of art and architecture. Some of what Fr. Sorin built and commissioned still exists, 150 years later.

Fr. Martin's current work-in-progress is called "Painting the Social Network" — 1,190 faces of people he knows, painted in oil across five large panels. The portraits are in straight lines against a white background. The theme is a statement about Facebook: "I use this to push against it," he said.

Fr. Martin said he uses photographs to go back to one moment in time of each face he







**One of the 1,190 faces in "Painting the Social Network."**

paints. He organizes the portraits in a way that represents group email or Facebook. In the painting, however, there are no boundaries – nothing to distinguish religious from students. “It shows visually how complex relationships are,” he said, noting there’s an isolation about the work as well.

“I think this is a great way to show contemplation,” he said.

Fr. Martin has been working on the project for three years and expects it will take about three more to complete. “The whole process is very detailed,” he said.

Because of the size of each canvas, he has to stand while painting and works for hours at a time once he gets in the zone. It takes great

concentration to create each portrait. Fr. Martin uses an 8x magnifying glass to find variations in colors in photographs that he uses as models for the portraits. He doesn’t want his subjects to appear flat on the canvas.

Sometimes, Fr. Martin’s plans for the piece change: Recently he received 20 black-and-white funeral cards of deceased religious from the Congregation’s Archives. Now he plans to paint an entire section in the middle of the third panel in black-and-white portraits. “It will force another dimension of reading,” he said.

In other parts of the piece, the black-and-white portraits are random. Two panels are completed and have been shown at ND’s Snite Museum of Art. Fr. Martin is working on the third now. Once he finishes the third panel, he plans to show all three at St. John’s University, a Benedictine Abbey and

university in Minnesota. He likes the idea of showing there because the monks are “very focused” in their approach. They commissioned a calligrapher from Wales to produce a beautifully handwritten and illustrated Bible.

Fr. Martin would also like to return to the University of Fribourg (Switzerland) to show his work. Fr. Martin plans to apply for a grant that will allow him to take a year off from teaching to work on it. “I have the ambition to push the work a little bit further,” he said.

“Painting the Social Network” is the most recent of Fr. Martin’s major works. An earlier project in 1999 – his life story called “Mountain Waits” – was a series of small paintings of the same mountains in Vietnam. Each one included an anecdote from his life. At the time, he had 3,000 anecdotes from his 40 years.

Another project, which will be displayed with the first three panels of the Social Network, is 365 sketches of a young girl he made using a photo taken of her at the end of each day for a whole year. It’s called “Face to Face.” Right now the sketches are sitting in 18 boxes in a cabinet in Fr. Martin’s studio. He worked on it from 2001 to 2005. It was previously shown at Notre Dame’s Snite Museum of Art.

While each of his projects are different, there are common elements – a sense of repetition and the scale of each individual image. “But each one is completely unique,” said Fr. Martin. Fr. Martin is particular about the direction and development of each project. The sense of order and organization are very important. “I didn’t create anything new,” he said. “I just used very concrete materials, visuals and memory and reorganized them in a religious meaning.”

He wants those who view his art to participate in their own reading of it. ✚



*Your questions answered ...*

## Plain ! Speaking

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

### Q: Did your formation and theology studies help you in your ministry?

**A:** This is a question – with several variations – that was often asked of me by the older seminarians when I lived at Moreau for a few years. They were obviously weary of academics and eager to get out into full-time active ministry. The sub-text was: “Did you use all that stuff in actual ministry?” How well I remember that feeling!

My response covered several areas, depending on the exact wording of the question.

Formation as a religious of Holy Cross was and continues to be truly excellent. I was fortunate to be exposed to many truly wise and holy elders as I made my way through the years. These were men who not only modeled what it was to be a Holy Cross religious, but also men who told stories of those who had gone before. The only time I did not take full advantage of the formation process was my novitiate year in Bennington, VT. There was a working farm attached to the novitiate, and I was far more interested in the farm than the program!!

In my undergrad academic formation, we were required to take 18 credit hours of philosophy. That was painful, because I don’t do well with abstract thinking ... sometimes philosophy was as incomprehensible as calculus! Fortunately, we had only one year of Latin because it was phased out due to Vatican II.

When it came to theology, I told the young men that a lot depended on what they saw themselves doing after ordination. Would it be parish ministry, education, further study, etc. I was definitely

looking to parish ministry, so as I look back over three years of theology, there were four courses that were profoundly significant.

The Scripture courses, taught by Fr. Bob Antonelli, C.S.C., stirred in me a love for all things Scriptural that persists to this day.

Confessional Counseling by Fr. Jim Burtchaell, C.S.C., was extraordinary. I’ll tell you, if you could get through that course in one piece, nothing in real life confessions would faze you!

Liturgy by Fr. Dick Rutherford, C.S.C., was excellent. So too was the Patristics (early Church Fathers) course by Fr. Jean LaPorte (once one got used to his heavy French accent and lack of personal hygiene!). The mention of Patristics usually raised an eyebrow with the seminarians, until I explain that several heresies are still alive and well in the Church. Examples would be Gnostic (blending of so-called “New Age” with Christian teaching), Pelagian (denying human sinfulness, making the person responsible for his/her own salvation), Arian (questioning divinity of Jesus), Albigensian (hatred of the body), and Donatism (the Church is for saints, not sinners).

Based on later experience, there were two courses that I wish had been part of my formation; both were picked up after ordination. One would have been a semester on the *Spiritual Exercises of St. Ignatius*, of great importance in spiritual direction and discernment. Another would have been a basic overview of finances and economics. The goal here would be not to make one skilled in this

field, but to impart enough information and knowledge that one could talk with professionals or financial people and understand what they were saying.

Formation continues even to this day, 39 years after ordination. Insights are gained through reading and prayer. Personal life experiences help me be a better minister to those going through similar experiences. Feedback from others affirms or chastens. Time spent with ordinary folks is never wasted time – they have helped me to see that the ministry of presence is as valuable as any other form of active ministry. That’s good to know, because as one ages the brain still says “Go go,” but the body starts to more frequently say “whoa whoa.” The ministry of rocking chair presence is closer than ever! Given that there are many styles of rocking chair, the formation will continue!

### QUESTIONS for Fr. Herb?

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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**



# Around the Province



## NOTABLE MENTIONS

Three Holy Cross priests received awards from the Catholic Press Association. **Fr. Matthew Kuczora, C.S.C.**, received a first-place award for best essay in a religious order magazine for "Chastity in real life," which was published in the *VISION Catholic Religious Vocation Discernment Guide*. **Fr. Daniel Groody, C.S.C.**, received a second-place award for social teaching, along with Gustavo Gutiérrez, for editing *Preferential Option for the Poor Beyond Theology*, published by the University of Notre Dame Press. **Fr. Ronald Raab, C.S.C.**, was among a group of editors who won best special issue, section or supplement for their work for "U.S. Catholic," "Special Issue on Homelessness and Poverty."

## UNIVERSITY OF NOTRE DAME

**Br. Jerome J. Meyer, C.S.C.**, and **Fr. Joseph V. Corpora, C.S.C.**, were among 10 University of Notre Dame educators honored with awards at the University's annual President's Dinner May 20, 2014. Br. Jerome received the Rev. John Francis "Pop" Farley, C.S.C., Award honoring distinguished service to student life. Fr. Corpora received the Rev. William A. Toohey, C.S.C., Award for Preaching. The University of Notre Dame Press has released a book, *Dark Light of Love*, by the late **Fr. John Dunne, C.S.C.**



Written before his death on November 11, 2013, this is Fr. Dunne's twenty-third book.

## UNIVERSITY OF PORTLAND

**Fr. E. William Beauchamp, C.S.C.**, was named the first president emeritus at the University of Portland when he stepped down as president after 10 years. Fr. Beauchamp was named the fourth assistant provincial of the U.S. Province and will oversee development, communications and implementation of the recommendations of the Task Force on Holy Cross Higher Education.

**Fr. Mark Poorman, C.S.C.**, became UP's 20th president on July 1. Fr. Poorman was inaugurated on September 26. The inauguration ceremony capped two days of public celebration honoring the new president.

**Fr. Kevin Grove, C.S.C.**, delivered the Zahm Lecture, the keynote address for the University of Portland's academic year. Fr. Grove, who is currently a doctoral candidate at the University of Cambridge, presented a lecture "Memory, Desire and Searching for God" on September 11. The Zahm Lecture honors both the memory of Fr. Zahm and the legacy of Holy Cross priests and brothers at the University of Portland.

## STONEHILL COLLEGE

**The Farm at Stonehill** is expanding its sustainability efforts by focusing on permaculture gardens, introducing Italian honey bees at the 1.5-acre site and hiring an outreach coordinator to coordinate volunteer groups and look for better ways to integrate The Farm's work into the local community.

## KING'S COLLEGE

**King's College** has established an annual award for achievement and leadership in the name of **Fr. James Lackenmier, C.S.C.**, seventh president of the College. The Reverend James Lackenmier, C.S.C., Award for Achievement and Leadership will be presented to a King's College constituent who has achieved excellence in his or her field, and demonstrated exceptional philanthropy and high ethical standards and who embodies the spirit of King's College. Tim Morris ('64) is the first recipient.

**Fr. John Jenkins, C.S.C.**, <sup>1</sup> gave the keynote address at a conference on the mission of Catholic colleges and universities in higher education at King's College on September 19. The keynote address by Fr. Jenkins was also this year's Moreau Lecture, an annual event, which brings renowned theologians and philosophers to King's to address issues of social justice, ethics and Catholic identity.

## INTERNATIONAL SHRINE OF BASILE MOREAU

On Sunday, September 21, the inauguration of the International Shrine of Basile Moreau was celebrated in LeMans, France. The shrine is located at the Church of Notre-Dame de Sainte-Croix, which was built under the leadership of Blessed Basile Moreau the founder of Holy Cross. It is the Conventual Church of the Congregation of the Holy Cross and Moreau's burial place.

## EAST AFRICA <sup>2</sup>

On Saturday, August 2, six deacons were ordained priests at St. Augustine's Institute in Kampala, Uganda. This ordination class of six men represents the largest ordination class in the history of the District of East Africa, which serves Uganda, Kenya, and Tanzania. The men - **Fr. Rogers Kakeeto, C.S.C.**, **Fr. Agapetus Mukabane, C.S.C.**, **Fr. Francis Mukasa, C.S.C.**, **Fr. Sebastian Mulinge, C.S.C.**, **Fr. John Mwesige, C.S.C.**, and **Fr. Alex Okidi, C.S.C.**, were ordained by the Apostolic Nuncio to Uganda, the Most Rev. Michael A. Blume, S.V.D.

## MEXICO <sup>3</sup>

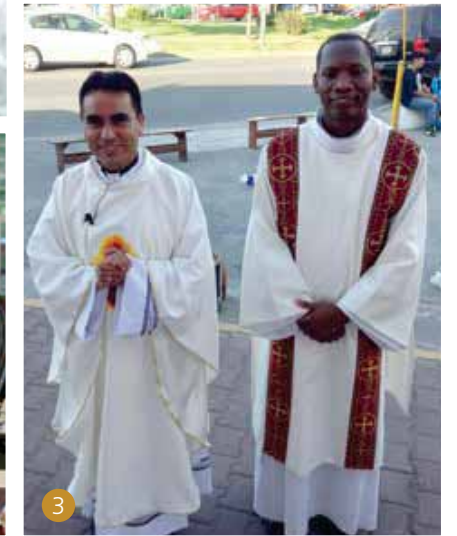
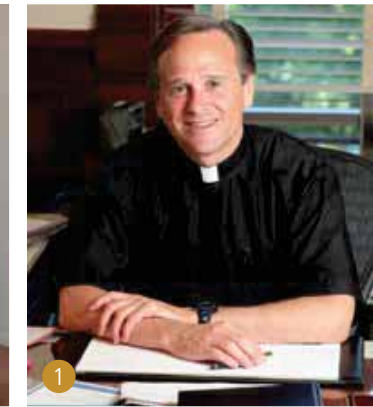
On June 27 - the Feast of the Most Sacred Heart of Jesus - **Deacon Jorge Armando Morales Trejo, C.S.C.**, was ordained a priest by Most Rev. Rogelio Cabrera Lopez, the Archbishop of Monterrey, at



Nuestra Madre Santísima de la Luz in Guadalupe, Nuevo León, México. Fr. Armando will continue pastoral work at La Luz Parish and he also will take over Holy Cross' vocation efforts in México.

## ANDRÉ HOUSE

**Fr. Thomas P. Doyle, C.S.C.**, has been appointed as the new executive director of André House in Phoenix. He follows **Fr. Eric J. Schimmel, C.S.C.**, who served as the executive director since 2008. Fr. Doyle was most recently a faculty fellow and leadership development specialist in the University of Notre Dame's Institute for Educational Initiatives. He was also the senior financial analyst for ACE Consulting. André House is a ministry of hospitality for the poor and homeless in the Phoenix area.



## AVE MARIA PRESS

**Ave Maria Press**, the U.S. Province's publishing ministry, also received a number of awards in various book categories at CPA.

- *Atchison Blue* by Judith Valente received a first place in spirituality - soft cover;
- *Rebuilt* by Tom Corcoran and Michael White, earned a first place in pastoral ministry and an honorable mention for design and production;
- *Redeeming Administration* by Ann M. Garrido received a third place for professional book;
- *Blessed, Beautiful, and Bodacious* by Pat Gohn earned a third place for gender issues; and
- *Ave Maria Press Fall 2013 Trade Catalog* by John Carson and Chris Tobin won second place for best trade/seasonal catalog.
- Ave Maria Press has released a new book by **Fr. Pat Hanlon, C.S.C.** *Sacrament*.

*Personal Encounters with Memories, Wounds, Dreams, and Unruly Hearts*, a collection of personal essays and reflections on everyday sacramental encounters with God.

- *5 Minutes with the Saints*, a collection of reflections and meditations on the lives of various saints with a particular focus on education, edited by **Fr. Lou DelFra, C.S.C.** and Ann Primus Berends, has been released by Ave Maria Press.
- **Fr. Nicholas Ayo, C.S.C.**, has written a set of daily reflections for the Lenten Season. Titled *Daily Devotions for Lent 2015*, it is being released by Ave Maria Press.

## HOLY CROSS FAMILY MINISTRIES

**Fr. David Guffey, C.S.C.**, took over as national director of Family Theater Productions on July 1, 2014, when **Fr. Willy Raymond, C.S.C.**, moved to his new appointment as president

of Holy Cross Family Ministries. **Fr. John Phalen, C.S.C.**, former president of HCFM, will become the novice director in Perú in 2015.

## ST. JOSEPH PARISH, SOUTH BEND <sup>4</sup>

From June 9-14, **Fr. Brian Ching, C.S.C.**, and 74 members of the St. Joseph Parish Youth Group went on a stay-at-home mission trip. Throughout the week, students worked at various sites throughout South Bend while staying at a local summer camp an hour away. The students and their adult leaders put siding on a house, remodeled several bathrooms and kitchens and painted numerous rooms, along with many other home repair projects.

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## Around the Province

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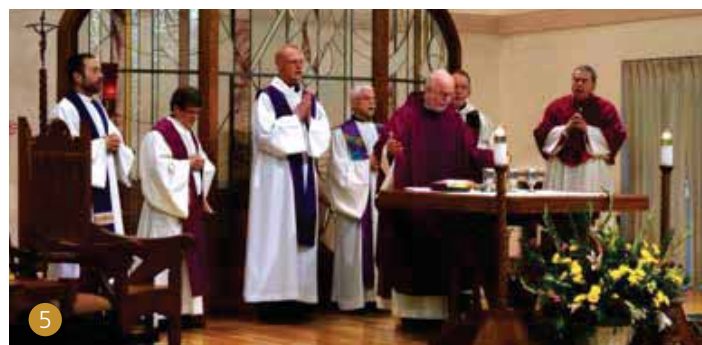
### ST. ANDRÉ BESSETTE CATHOLIC CHURCH, PORTLAND

**Fr. John Patrick Riley, C.S.C.**, was officially installed as pastor of St. André Bessette Parish at a Mass on June 29, 2014.

### TRI-COMMUNITY PARISH, COLORADO SPRINGS 5

On June 7, the Most Rev. Richard Hanifen, the retired

bishop of the Diocese of Colorado Springs, came to Sacred Heart Church to say the evening Mass and to help the parish celebrate the 30th Anniversary of the arrival of the Congregation of Holy Cross in the community. Bishop Hanifen was the bishop who invited Holy Cross to take pastoral responsibility for the parish. The Mass was followed by dinner for more than 150.



**Fr. Ron Raab, C.S.C.**, pastor of Tri-Community, spoke at the National Association of Pastoral Musicians in St. Louis in July.


He presented two workshops for clergy on preaching and presiding.


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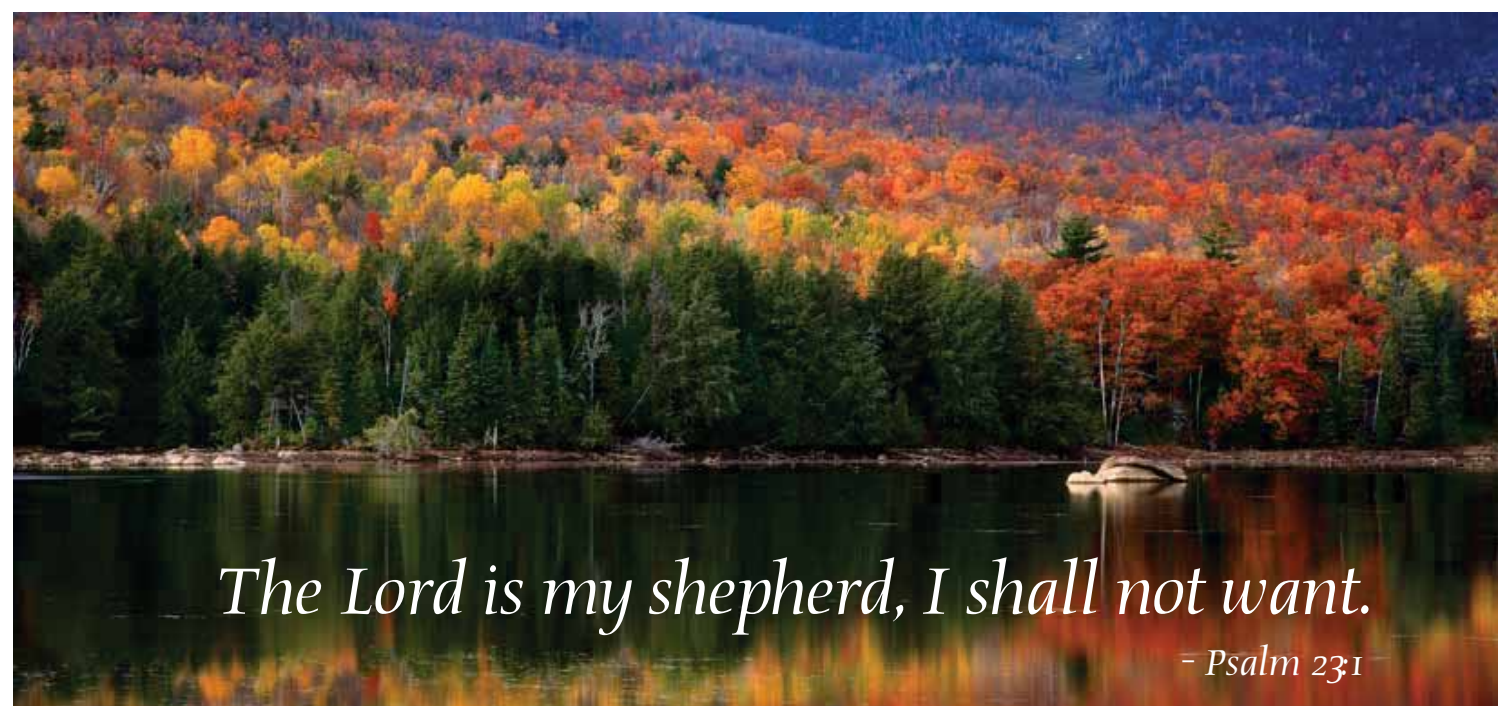
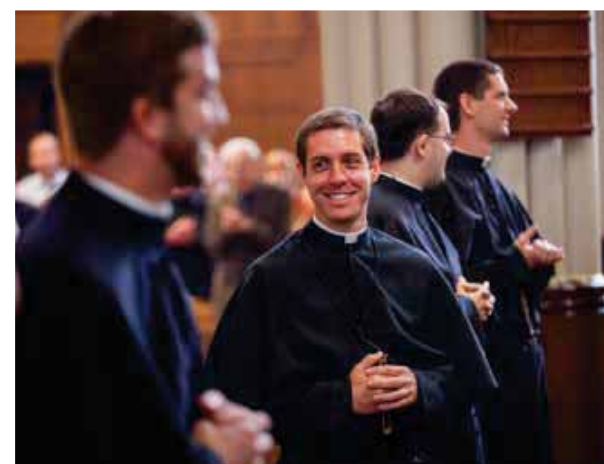
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## FINAL VOWS CEREMONY

On September 13, 2014, surrounded by family and friends and their Holy Cross brothers, **Matthew Fase, C.S.C.**, **David Halm, C.S.C.**, **Tim Mouton, C.S.C.**, **Stephen Chase Pepper, C.S.C.**, **Daniel Ponisciak, C.S.C.** and **Christopher Rehagen, C.S.C.**, professed their perpetual vows at the Basilica of the Sacred Heart. **Rev. Richard V. Warner, C.S.C.**, superior general of the Congregation of Holy Cross, presided at the ceremony and received their vows. The following day each was ordained to the Diaconate by Bishop Kevin C. Rhoades of the Diocese of Fort Wayne - South Bend.



*The Lord is my shepherd, I shall not want.*  
— Psalm 23:1





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## UNIVERSITY OF PORTLAND PRESIDENT INAUGURATED

**Rev. Mark L. Poorman, C.S.C.**, was inaugurated as University of Portland's 20th president on Friday, Sept. 26 in the Chiles Center on campus. The inauguration ceremony, which followed a Mass also in the Chiles Center, was attended by thousands of individuals, including students, alumni, faculty, regents, staff, community members and presidents of other universities.

*Rev. Mark L. Poorman, C.S.C., center, is vested by Mr. Allen Lund, Chairman of the University of Portland Board of Regents. To the left is Rev. E. William Beauchamp, C.S.C., immediate past president and to the right, Mr. Robert Poorman, Fr. Mark's father.*