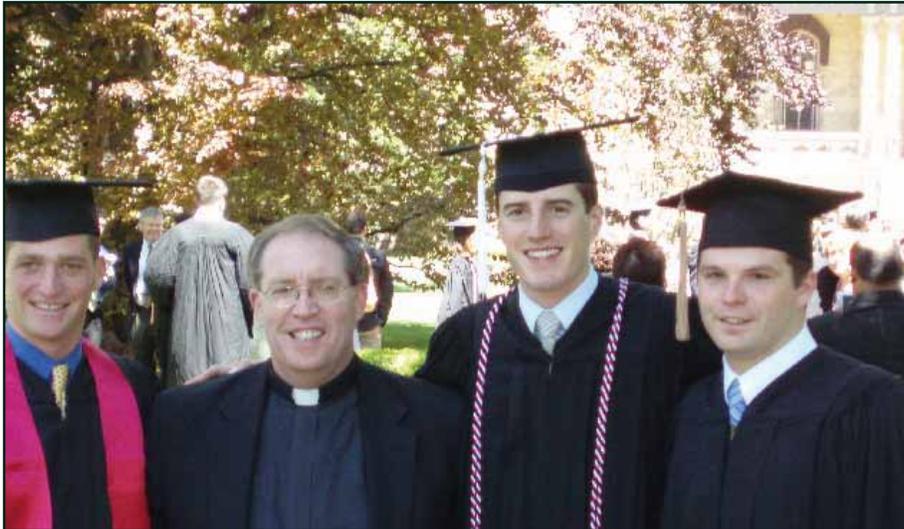


# Pillars

A PUBLICATION OF THE PRIESTS OF HOLY CROSS, INDIANA PROVINCE



*Rev. John Conley, C.S.C., rector of Siegfried Hall, with resident graduates, 2008*

## The Mind Will Not be Cultivated at the Expense of the Heart. *Holy Cross in Residential Life*

*Lead Story by Rev. John Conley, C.S.C.*

From our earliest days, we Holy Cross priests, brothers and sisters have always lived among our students. Here at the University of Notre Dame I enter my 12th year as Rector of Siegfried Hall, an undergraduate residence for 250 men. I am one of ten Holy Cross religious who minister in this way and we are joined by almost twenty priests and a brother who reside in both men's and women's residence halls on campus.

This tradition of being "with" and "for" our students at Notre Dame began long before we learned how to play football. Perhaps it

originated out of necessity when few accommodations necessitated faculty and students living together. But this tradition of our priests and brothers as rectors really was born out of our founder's educational philosophy. Father Moreau told us, "Always place education side by side with instruction. The mind will not be cultivated at the expense of the heart." Learning continues even after a student leaves the classroom and so does the art of teaching. It's no secret that so much of a Notre Dame student's education happens in the residence halls of the university.

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

# How Holy Cross is Funded

Rev. David T. Tyson, C.S.C., Provincial Superior



Greetings! Summer is rapidly passing and while the beautiful days beckon for rest and relaxation, I'm at my desk in a sea of papers, watching my calendar fill with meetings and visits and deadlines. But I would not trade this time of movement and organized chaos for anything.

It is through these hectic times that I witness the movement of the Spirit as it guides Holy Cross in fulfilling Fr. Moreau's vision of making God known, loved and served so we may help bring about the Kingdom of God!

As many of you know, we recently conducted a survey and through your responses, we learned that we need to do a better job in communicating to you information about the work of the Indiana Province. I mentioned in the last issue of Pillars that I would address some of these areas with you.

*In 1967 when the Indiana Province made the decision to enter a shared governance of the Universities with independent boards, the Province and the Universities became separate legal and financial entities.*

One very common misconception about the Indiana Province is that we are subsidized or financially joined with the Universities of Portland and Notre Dame. Our roots and mission are most definitely intertwined. In 1967 when the Indiana Province made the decision to enter a shared governance of the Universities with independent

boards, the Province and the Universities became separate legal and financial entities.

*Even though we no longer "own" the Universities, our mission and that of the two Universities call us to keep alive the spirit of Holy Cross at these institutions of higher learning.*

We in the Indiana Province of Holy Cross are financially responsible for meeting our needs, including the care of our elderly and retired religious; the education of Holy Cross men in formation (the Province expended \$1,663,539.00 for the formation program in 2007, of which a good portion is paid to the University of Notre Dame); vocations and recruitment to Holy Cross; our programs to assist the poor; our work in the international missions. We share many of the same needs as you, including health and auto insurance, housing, food, transportation, medical and dental care, and so on.

The resources for supporting these needs come from salaries earned by our members who work at the Universities, in parishes, or in other ministries like hospital chaplaincy. Salaries are "turned over" to the Province and not held or managed individually by a priest. We also rely on investment income, and of greater importance, we rely on you and your wonderful generosity.

Holy Cross continues to maintain a strong presence at the Universities of Portland and Notre Dame as professors, instructors, administrators, rectors and religious in residence. Even though we no longer "own" the universities, our mission and that of the two Universities call us to keep alive the spirit of Holy Cross at these institutions of higher learning so we may continue to inspire and shape the lives of

*continued on page 4*

# The Mind ... *continued from page 1*

The University of Notre Dame has never welcomed fraternities or sororities. Instead, newly-admitted students are randomly assigned to one of 28 residence halls and can expect to make their home there over their years living on campus. In many ways, each residence hall, is a community of scholars and is similar to a parish community with a vibrant mix of social, spiritual, cultural, athletic and service activities. Presiding over all of this is the rector. If you believe (and indeed I do) that the young men and women with whom we live here at Notre Dame are becoming the future leaders in our parishes, schools, professions, government and communities, then it is easy to see why I take such satisfaction in the work of helping to teach and challenge them in these formative college years. Almost 85 percent of Notre Dame's undergraduates are Catholic and the efforts of Holy Cross priests who serve as professors, administrators, rectors and staff here today contribute mightily to the mission of the Church in the United States and indeed the universal church.

I was trained as a high school teacher and principal and happily served in those capacities for several years. But my profession as a teacher did not end when I moved into an undergraduate residence hall almost twenty years ago. Over the years friends have continued to ask me why I still live with college students. After all, even Notre Dame students are not immune from the behaviors and the schedule usually associated with college life. Because I live closely with students I see them at times at their "not-so-best" but I do know them at their best, and so often at their very best. I suppose it is fair to ask, "How might I see Christ in my students?" I do because I always seek to look past the sometimes embarrassed or ashamed nineteen year old standing in front of me and see in him the fine man, perhaps the future husband and father, he will become. I'm

invited many times to preside at the weddings of such men and it's at times such as these that I enjoy the rewards of having lived those long nights and weekends of the college year.

*Here at the University of Notre Dame faith is central to the communities formed in our residence halls.*

Here at the University of Notre Dame faith is central to the communities formed in our residence halls. Each hall has its own chapel where Mass is celebrated on Sunday evenings and throughout the week nights. Students exercise the extraordinary ministries as lectors and Eucharistic ministers and our music and singing is both professional and lively, drawing us all into our praise and worship. It is an absolute delight and privilege to preach each Sunday to such an attentive congregation.

It has been said by many who have labored in this hall ministry at the University of Notre Dame that the role of a rector is much like that of a pastor, principal, janitor, coach and referee all rolled into one. I consider myself blessed that I still find a great deal of satisfaction in my daily life and work with these Notre Dame men. Yes, Siegfried Hall is a home away from the family home, yet in the great tradition of the Congregation of Holy Cross, we seek to live, work, pray and play so that we may become like family. Is it little wonder that when Notre Dame alumni meet each other for the first time away from campus, the first question they ask is, "What hall did you live in?" ❧

## Plane Speaking

Your questions answered by Rev. Herbert C. Yost, C.S.C.



Priest and furniture-maker, Fr. Herb Yost, C.S.C.

### Does God Test Us? from T. in Wisconsin

*"J. and I have opposite views on something. J. believes God gives us tests and this is one He gave her daughter [my note: the daughter is pregnant with a child who more than likely will be severely retarded at birth]. I believe God only gives us the good stuff and may observe how we handle things that*

*come our way. Anyhow, I am so sure of myself and lo and behold Fr. Ian preached on Hosea Sunday and says when we need correction, God sends us tests. So, geez, I will never have it all figured out. Oh, that wasn't a question, was it? The question is, what do you think?"*

T. from Wisconsin

In the Old and New Testaments, as well as in the writings of the mystics and saints, yes, it says often that God sends us tests to try our faith and strengthen us.

My problem with that wording is that it comes from the perennial human tendency to describe God and God's ways in human terms. In other words, God acts like human beings, only on a vaster scale. No. It doesn't work that way. God is God and ultimately beyond human description. Yet how else can we describe God? Human words and human experience are all we have. It's a fine line that we have to walk.

So when it comes to this testing business, how human is that!!! Don't we do it all the time with each other, either openly or in our thoughts? "If you love me, you will do this or that." "I don't believe you love me because you [fill in the blank]." There's 101 variations of this test we play with each other. Sometimes it's a frivolous game, such as

*see Plane Speaking, pg.15*

## Holy Cross Funding

*continued from page 2*

young people who will in turn influence the world. I hope this summary provides clarity to the fiscal operations of Holy Cross as separate from either University. In the next issue of Pillars, I'll address some specific philanthropic priorities of the Province.

Also in this issue of Pillars we feature one of our most important roles in the university setting, that of Residence Hall Rector. There is learning that goes on in the classroom, but the learning through life lessons outside the classroom equally affect and shape an individual. A rector plays an active part in these life lessons. As Fr. John Conley, C.S.C. aptly describes in his article, a rector is a "pastor, principal, janitor, coach and referee all rolled into one." A rector can have a huge influence on the spiritual formation of the students with whom he lives.

I hope you will find inspiration in the ministry of prayer carried on by a humble, 90 year old Holy Cross Brother. For over 30 years, Bro. James Lakofka, C.S.C., has directed the operation of the Confraternity of Our Lady of Lourdes, a ministry which makes available Lourdes water, votives at the Notre Dame Grotto for those who cannot light candles themselves, and Mass intentions.

This past May we celebrated the anniversaries of eight Indiana Province members whose combined years in service total 320! Congratulations to all on their Jubilee! You may read of and maybe recognize a few faces and names of these wonderful men on pages 10 and 11.

In Fr. Herb Yost's column, *Plane Speaking*, he tackles the difficult question, "Does God give us tests?" His insightful answer begins to the left.

In closing, I say thank you for your thoughts, insights and wonderful generosity which all help us in carrying out our mission to bring salvation to all. Please keep us in your prayers that God's grace will come upon us in busy times so we may stay focused and true to our mission. Know that you are always in our prayers. ✠

# Living with Holy Cross - A Dillonite Reflects

by Mr. Thomas M. Cushing, '83



On a Saturday late in October, probably 1980, I asked Fr. Dan Jenky if I could borrow a standard issue black shirt and white collar for a costume party on campus. Fr. Dan was our Rector in Dillon Hall. I was surprised when he hesitated. When he gave me the

clothes he cautioned me to be careful while I was wearing them. The memory is a little dim, but he probably told me not to do anything too stupid. Looking back now, I can imagine any number of things he might have had in mind. I guess, in retrospect, that the real surprise is that he agreed to give me the collar.

I should note that I stayed out of trouble that night, but I was surprised by how many students kidded that they wanted to make a confession.

We all arrived on campus with our own notions about priests, but living with them, well, that was new for all of us. Some knew priests only as formal presiders, on the altar, in vestments. Others had known an associate pastor who headed up teen ministries, or a high school teacher with a gift for communication. But it was a definite shift to live with a rector padding down the hall in bedroom slippers at night to get a Coke or investigate a noisy room.

Fr. Dan's door was open in the evenings, and a group of students adopted a weekly TV show with him that they all watched. I don't remember the show because I wasn't in that group, but the fact of that regular, almost familial contact under our roof naturally broke down barriers for everyone. It's one thing to know that a priest is a person like the rest of us. It's another to tell him to quiet down so we can hear the show.

How many problems – tragedies – in life are caused by people not recognizing the humanity of other people, the complete human-ness, the

quality that makes someone else “just like me?” It is repeated in race relations, international relations, Church relations, crimes of violence, and patterns of exploitation of children, women and the weak. There is a resonance in the doctrine that Christ on earth was fully human, not just fully divine. That challenges us to see Him in all people. Sharing a home with priests, out of uniform and off the clock, made them and the Church more human. Sharing the Eucharist with those men on Sunday nights in a chapel, seated on the floor in bare feet and sweat-pants, allowed faith to find us where we lived.

I don't have a memory of the priests in the dorm imposing themselves often into our daily activities. Their presence was more like background music – maybe more noticeable to someone who came in new, but easily overlooked by us who were there day to day. But we probably would recall many of the same traits of the priests we lived with that demystified them, humanized them. We knew who didn't like his irreverent nickname. We learned who was dapper and who was rumpled, and we sensed who was on the career fast track.

Right in our hallway lived Fr. Ed Keller. We wouldn't have know his name if it hadn't been on his door. He shuffled and listed toward the wall when he walked, his mouth was pulled a bit to one side, and it was an effort to get him to look up to say hello when we passed him in the hall.

We must have lived there a year, maybe two, before he stopped to speak with a few of us at the open door to the room where we usually gathered. He mumbled about having had a stroke, and he told us that years ago he coached the Notre Dame hockey team when they played on frozen St. Mary's Lake. He laughed when he told us about a snow plow breaking through the ice once when there wasn't enough time to shovel before a game.

*continued on page 14*

# Pastoral Residency - University of Portland

by Rev. Art Wheeler, C.S.C.



Father Art  
Wheeler, C.S.C.

When I first arrived at the University of Portland to take a tenure-track position in the History Department in 1987, Fr. Tom Oddo, the University president, asked to see me in his office. He explained his concerns about maintaining the Catholic character of the University, and asked that I participate in his plan to have a more visible presence for Holy

Cross on campus. He asked me to live in a student residence hall, to wear a Roman collar often, to go as often as possible to student athletic events, theatrical productions, recitals, student government events – to be a highly visible priest on campus. He also asked me to develop studies abroad programs for the University, as he knew I was coming from an assignment in London.

His request was agreeable to me, as I had intended to ask to live on campus from the time I had received my assignment. At age 35, I had some experience to bring to the Portland position. I had done five semesters working as a residence director and adjunct faculty member for the University of Notre Dame's center in London, and had served as the hall manager for a graduate residence at Notre Dame. I had finished a doctorate in history before entering the Holy Cross community, and had served one year as a deacon and one year as a priest in an urban parish in California, near San Francisco.

The Pastoral Resident aspect of my assignment always seemed to me to be part of a package rather than a discreet and separate task. My assignment was to the University of Portland, and I expected to do a variety of tasks, as part of my

round-the-clock commitment to this apostolate (work of the community). Over my 22 years at the University I have served as a history faculty member for 22 years, as an Associate Dean of the College of Arts and Sciences for ten years, as Director of Studies Abroad for 13 years, as pastoral resident in an all-male residence hall for one year, as pastoral resident in a mixed (male and female) residence hall for 18 years, and now as pastoral resident in an all-female building for my third year. I also have directed a full year program in Austria and twelve summer programs in England, France, Germany and Austria.

The students know me as a priest who does a number of different jobs for the University. The important point is that my role as a Holy Cross chaplain (pastoral resident) has enhanced and complemented those other jobs and tasks at the University. While members of the Holy Cross community hold professional positions at the University, our commitment is as priests and brothers dedicated to the vision of the education of the whole person in the tradition of Fr. Moreau. While we may be teachers or administrators, we are first members of a religious community doing work that must make sense within the context of the basic religious commitment.

Most of my conversations with students take place in my office in an academic building on campus, but most students know that I live in a residence hall, say Mass regularly there, and live in the midst of the regular rhythm of student life. They know that I am usually on campus around the clock and that I attend and participate in a wide range of campus activities. In my professional role I might talk about history assignments, adjudicate academic dishonesty issues, recommend studies abroad programs, chair an athletic advisory committee meeting, or write a

## Pastoral Residency - University of Portland *continued from page 6*



*Fr. Art with family and students from the study-abroad program.*

letter of recommendation for graduate studies. During the same period of time, I might also hear confessions, plan a wedding for a recent graduate, talk with

a student whose father has died, discuss religion and politics informally, or consult about how to handle a tricky roommate issue. These professional roles and pastoral roles intertwine and overlap. The unifying aspect is the concern and commitment to the full education and formation of our students.

There are some surprises. When I first entered Holy Cross in 1978, I did not expect that I would someday live as the lone male in an eight-story building with about 390 female college students. I had gone to an all-male high school, and my college had a distinct majority of male students. Two years ago our president asked me to transfer to our only all-female residence hall, after I had served for 19 years in a smaller mixed hall. The ambiance in an all-female hall is certainly different, but I have appreciated my time and expect to stay for a long commitment. I have been impressed with the commitment of the hall staff and with the serious attention to moral issues, social justice, and spiritual development on the part of many of the residents.

A sometimes challenging aspect of the resident chaplain role is that students are likely to discuss important issues at night, on weekends, on

retreats, or on studies abroad programs, and so much of the time commitment to this aspect of the apostolate package comes outside of regular working hours. When I lived in the parish or at the seminary, I kept much earlier hours than I possibly could in a student residence hall. I learned more than twenty years ago the prudence of adjusting my time for sleeping, eating, praying, and exercising to the rhythm of student life. Student activities such as athletic contests and theatrical productions are often at night. The important principle is that our organization of daily life matches the demands of our work. I would have to make analogous adjustments if I were a hospital chaplain, a pastor, or a military chaplain.

At age fourteen, I went to high school on the campus of Seton Hall University, then to college at Georgetown, then to three graduate degrees at Notre Dame, including seminary studies. Except for one year in the novitiate in Colorado, and two years in a parish in Hayward, California, I have spent 39 of the past 42 years living, working, or studying in the university environment. For as long as I can remember, I have been immersed in the Catholic educational system, from kindergarten to graduate school. At every stage, I have benefited from the generous dedication of priests, brothers, and sisters. From an early age I had a desire to contribute to the education of others in the same way. I do sometimes work long hours in my current apostolate, but it seems to me to be a privilege and a grace to be able to serve in this way. Being a Holy Cross chaplain in a student residence hall is an important part of my mission package. I have asked the provincial to be able to continue in this capacity as long as my health permits. ✠

# The Confraternity of Lourdes

It is a beautiful summer day in South Bend, Indiana, and inside the cave of our Lady's Grotto at Notre Dame, the heat of the candles is more intense than the heat of the July afternoon sun. Foot traffic is constant as name-tagged conference attendees, families both somber and boisterous, joggers drenched from their runs around the lakes, and an occasional solo visitor all make their pilgrimage to the Grotto.



Across St. Joseph's Lake, in a simple room at Holy Cross House, Brother James Lakofka, C.S.C. carefully opens the mail for the Confraternity of Lourdes as he has for over 30 years. People from around the United States send requests to the Confraternity to have water from Lourdes (from the Shrine in France) sent to them or to a loved one, to request Masses for their intentions, and most commonly to request a votive candle lit and a prayer offered at the Notre Dame Grotto. Brother James meticulously records their offerings and requests on 3" x 5" index cards and, using what he calls the "Rube Goldberg" method, keeps track of each and every candle lighting request to make sure it is carried out.

The Confraternity of Lourdes was established by Rev. Edward Sorin, C.S.C. in 1874, just 16 years after the apparitions of Our Lady to Saint

*The Confraternity of Lourdes was established by Rev. Edward Sorin, C.S.C. in 1874, just 16 years after the apparitions of Our Lady to Saint Bernadette near Lourdes, France.*

Bernadette near Lourdes, France. The charge of the Confraternity was to distribute Lourdes water to believers in the United States, accepting donations for the water as a means of raising money to build a new Sacred Heart Church. This grew into the ministry it is today, filling requests for Grotto candle lighting and Masses as well as the Lourdes water. There are over 300 supporters with whom Brother James corresponds on a regular basis.

Approaching his 91st birthday, Brother James continues to pray for each intention he receives, but is no longer able to personally light the Grotto candles. Holy Cross Seminarians and Indiana Province staff now share the privilege of lighting votives and offering prayers on behalf of those who cannot be there themselves. In any given week, an average of 200 candles burn for the intentions received through the Confraternity. In the past year, the Confraternity of Lourdes received requests to light over 10,000 candles.

There are fewer bottles of Lourdes water distributed these days but for those requesting and receiving the one ounce bottles of water, faith in its healing properties remains strong. Unlike the efforts of 1874 to build a new church, offerings for Lourdes water today defray the cost of its shipping, and above that expense,

# The Confraternity of Lourdes

*continued from page 8*

## Around the Province

### Notre Dame, Indiana

✠ The Priests of Holy Cross, Indiana Province, after reviewing the results of the successful fundraising survey, have engaged the consulting firm Capstone Services Group to assist in the planning and implementation of the campaign effort.

✠ On Saturday, August 30th, Vincent Kuna, C.S.C., Charles McCoy, C.S.C., and Aaron Michka, C.S.C. will profess their Final Vows. On Sunday, August 31, they will be ordained to the Order of Deacon. Making their first temporary vows in August were Mr. Brian Ching, C.S.C., Mr. Matt Kuczora, C.S.C., and Mr. Michael Seidl, C.S.C.

Holy Cross welcomes seven post-college candidates entering Moreau Seminary this year, and 5 new undergraduate Old Collegians.

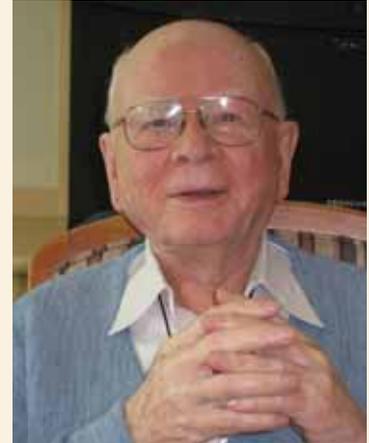
### Portland, Oregon

✠ The Downtown Chapel (St. Vincent DePaul Parish) welcomed three students working with the parish during the summer: Jarrod Waugh, Holy Cross seminarian, was at the Downtown Chapel for six weeks working in the Morning Hospitality program and lending other support; Christine Anderson, who will be a junior psychology major at Notre Dame, was a Summer Service Learning Program (SSLP) volunteer; and Emily Norton a Portland resident and sophomore at Bucknell University served as a volunteer.

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support the important ministries of the Priests of Holy Cross.

Brother James, who joined Holy Cross in 1949, is dismissive of any compliments sent his way for his dedication to this ministry. But for those faithful who cannot visit the Grotto at Notre Dame or the Shrine at Lourdes, France, Brother James helps to meet a vital need in their lives.



*Brother James Lakofka, C.S.C.*

To request a votive at the Grotto for your prayer or that of a loved one, for Mass Intentions, or water from Lourdes through the Confraternity of Lourdes, please complete and return the envelope found in the center of Pillars.

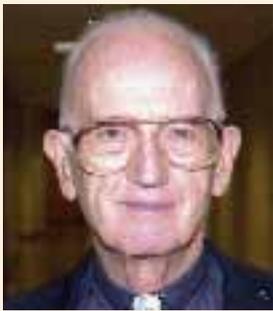
## A Few Facts About the Grotto

- At any one time, 5,500 candles can burn at the Grotto.
- During the football season, glass votives are used, instead of plastic, because the heat generated from the number of burning candles poses a fire hazard.
- An estimated 285,000 candles burn each year.
- Under the direction of University President and Civil War Chaplain Rev. William Corby, C.S.C. the current Grotto was constructed and dedicated in 1896.
- It was in 1958, as part of the Centennial of the Lourdes Grotto in France, that the large black stone relic from Lourdes that is currently cemented in the Notre Dame Grotto, was installed.

## A CELEBRATION OF SERVICE 60, 50 AND 25 YEAR JUBILARIANS HONORED

This May, the Congregation of Holy Cross celebrates the lives and legacies of our religious marking Anniversaries of priesthood. Join us in recognizing, with gratitude, the following Holy Cross, Indiana Province, priests and brother, for their tireless and selfless commitment to the Church.

### 60 YEAR JUBILARIANS



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

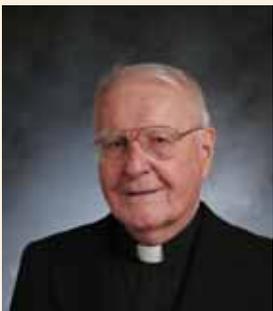
"As my father was a Notre Dame alumnus, my heart was fixed on Notre Dame from childhood onwards."



**Bro. Francis J. Gorch, C.S.C.**

"I was on the Fire Department from 1953-1957, and lived at the Fire House for 30 years. Living and working with the fire men was wonderful."

### 50 YEAR JUBILARIANS



**Rev. James E. Kelly, C.S.C.**

"As I looked over my 50 years I was surprised that I have ministered in so many places. I never thought I would have served so far and wide."



**Rev. Francis D. Zagorc, C.S.C.**

"I am most grateful to the many people who have crossed my paths over the years and whose kindness and example have brought meaning to my life as a priest."

### Portland, Oregon, Continued

Valerie Silliman, a '08 University of Portland graduate in English, will serve as a Faith and Service Intern, and Brianna Hussey, a '08 graduate of Santa Clara University, will be a Jesuit Volunteer.

### Austin, Texas

✠ In June, St. Ignatius Martyr Parish held the Harvest of Justice Conference at St. Edward's University. Father Daniel Groody, CSC from the University of Notre Dame was the keynote and main speaker. Approximately 200 persons attended.

Father Groody pointed out that immigration is one dimension of globalization. While we tend to think immigration is about people from Mexico coming to the United States, it is really a much larger dynamic. There are people seeking work and a better life from many poorer continents going to wealthier parts of the world. With the standard of living rather high in the industrialized countries and so low in other parts of the world, migration will be going on for a long time!

✠ Eight youths and four adult chaperones went to the Notre Dame Vision Experience.

The high school students went to Notre Dame to reflect about life, faith, their own gifts, and the ways in which we are each called to be the change we want to see in the world.

The adults attended the Notre Dame Vision for Campus and Youth Ministers. Through processes of theological exploration and personal renewal, ND Vision CYM engages high school, diocesan, and parish youth ministers in an experience of God's call and the response of faith.

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Ever Gracious and Merciful God,  
 We give you thanks and praise this evening,  
 For gathering us in a common voice of remembrance,  
 To tell stories of your love among us,  
 And give witness to your Providence of Hope.

We center our praise on Christ Jesus,  
 Who gathered together starving strangers,  
 Who shared stories to quench their thirst for love,  
 And who broke bread to satisfy their hunger for  
 belonging.

We praise you still, Most Loving God,  
 And we give you thanks for this sacred dining,  
 Where we reminisce of friendship and heart-felt  
 relationships,  
 And voice our gratitude for ministry in Holy Cross.

Tonight we give voice to our varied backgrounds,  
 And our wide range of years and experiences,  
 To shift our thoughts beyond ourselves.

For we, like Christ before us, are broken but not  
 divided.  
 And in our seasoned years, finally realize in the midst  
 of people we love,  
 That the Cross is our only hope.

We pray this night for voices still unheard,  
 And lives still unrecognized.  
 For our children and their special needs.  
 For our neighbors who make their homes outside.  
 For our friends suffering from mental illness.  
 For our parishioners locked in depression and  
 addiction.  
 For those imprisoned in doubt and loneliness.  
 For new generations of women and men searching  
 for love and vocation.

So this evening,  
 Send your Holy Spirit upon us as we dine in gratitude,  
 For all you initiate in our hearts, our minds and our  
 actions.

May your gracious Spirit find home among us,  
 And extend our voices of justice and concern,  
 Until we all dine united in the Kingdom Feast of  
 Heaven in Christ Jesus our Lord.

Amen

*Prayer composed and offered by Rev. Ronald Raab,  
 C.S.C. prior to the commencement of the Jubilee  
 Celebration, May 25, 2008.*

## 25 YEAR JUBILARIANS



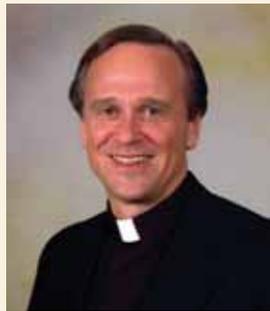
**Rev. José E.  
 Ahumada, C.S.C.**

"On the day of my ordination, I  
 picked a motto for my ministry:  
 Be openhanded to the poor, so  
 that your blessing may be ful-  
 filled."



**Rev. Richard S.  
 Bullene, C.S.C.**

"In all ministry I feel I am  
 the one blessed."



**Rev. John I. Jenkins, C.S.C.**

"I wanted my life to be one  
 of service, to make a contri-  
 bution to society wherever I  
 was and in whatever I did. As  
 a priest with the Congrega-  
 tion of Holy Cross, and as the  
 President of the University of  
 Notre Dame, my dream is real-  
 ized each and every day."



**Rev. Ronald P. Raab,  
 C.S.C.**

"Ministry among the poor  
 at the Downtown Chapel  
 continues to change my  
 life. It is here I live my  
 maturity as a person and  
 priest, my home in the  
 Church."

# The Rector from a Rookie Perspective

by Rev. Peter McCormick, C.S.C.

The knocks on the door can happen at any time of the day or night in a dorm setting. When that knock occurs you just never know what might be on the other end. Sometimes the requests are trivial, "I locked myself out of my room, can you let me in?" By contrast there are other occasions when the request isn't so basic, "My grandfather just passed away, can we talk?" In both cases those of us Holy Cross Religious working as dorm rectors are asked to put a hold on what we had planned for that moment, hour, day and focus on the needs of another. In a very real way through our sacrifice of time and sometimes sleep, we hope to make God known, loved and served.

I'm beginning my second year of serving as the rector of Keough Hall. While I had the opportunity to train for my position as an assistant rector for one year, nothing could have prepared me for my new ministerial role. In the span of one day it is entirely possible to move from planning an upcoming dorm dance, to providing a listening ear for one of the men, to cleaning-up the mess from plugged toilet. You just never know!

What I most enjoy about my role is the ability to experience the incredible excitement that the students have for all things, which includes their faith. Every Sunday and most days of the week, we celebrate Mass in the Keough Hall Chapel dedicated to Our Lady of Guadalupe. Without fail the chapel is filled to capacity and then some. The student led choir, known affectionately as "The Keough Tabernacle Choir" enhances our prayer together through voice, piano, guitar, clarinet and violin.

Flowing forth from our celebration of the Eucharist, the students involve themselves in any number of volunteer activities ranging from community based assistance to various types of service trips. As they grow and learn more about their faith it is so powerful to see how they



*Fr. Pete McCormick, C.S.C., far right, with his staff from Keough Hall. Far left is Fr. Mark Poorman, C.S.C., Vice President for Student Affairs*

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## Austin, Texas, continued

While they were there, they visited Father Edwin Kadzielawski at Holy Cross House. Father "Kadz" spent many years in Texas and Louisiana. His previous assignment was Dolores Parish in Austin. They were glad to see him, and he was glad to see them.

## East Africa - Uganda

✠ In 2006 the District of East Africa decided to make higher education a focus of its mission expansion, and toward that end made a commitment to Uganda Martyrs University in Kampala, Uganda (UMU). Recently, two experienced educators from the Indiana Province have been assigned to UMU, Fr. Claude Pomerleau, C.S.C. and Fr. David Burrell, C.S.C.

✠ Holy Cross Lake View Secondary School in Bugembe, Jinja, celebrated its 15th birthday in March. The school has a distinguished reputation in Uganda for excellence in education of both mind and heart.

✠ Preparations for the Jubilee celebration of 50 years in East Africa continue. Fr. Dick Potthast, C.S.C., committee chair for the celebrations, reports a number of events are planned for the Fort Portal Diocese, the first foundation of Holy Cross in East Africa. Bishop Robert Muhirwa, the present Bishop of Fort Portal, is fully engaged in the planning, and is eager to give thanks for all Holy Cross has done and continues to do to build the church there.

✠ Ten seminarians and brothers from East Africa made their First Profession of vows. Three went to Ghana, West Africa, for

their novitiate, and the remaining seven stayed in Saaka, East Africa, and were professed there. Congratulations to each, and continued blessings throughout their formation.

### East Africa - Kenya

✠ As a result of significant support received from benefactors in the United States, Holy Cross Parish in Dandora distributed food (4-5 tons of corn flour weekly) to thousands of displaced people after post-election violence broke out in Kenya. With that same help and with the teachers cooperating by accepting half-salary, the parish was able to keep the school open, accepting all children regardless of their ability to pay. Fr. Andrew Massawe, C.S.C. reports that four parish children were killed in the riots and 20% of the parishioners have been displaced to unknown locations. Of the 101 school children whose families fled the area, only 10 had returned to Dandora by the end of April.

### Mexico

✠ Holy Cross staff from the formation house joined with seminarians and six volunteers in a summer mission to two remote villages near Xilitla, San Luis Potosi. The Joyful Mysteries of the Rosary served as the theme for the mission. The villagers see a priest only 12 times per year, so Fr. Tom Zucher, C.S.C., and Fr. Paulino Ines, C.S.C., spent much of their time celebrating the sacraments.

✠ Alfredo Olvera Ledezma, C.S.C., received approval for final vows, and will make his final vows on Saturday, September 6 in Guadalupe, Nuevo Leon, Mexico.

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are able to use their many gifts and talents for the betterment of those most in need.

While faith and service are very much a part of the student's lives, they still have a tendency to find themselves in difficult situations of their own making every now and then. While I don't go looking for problems in the dorm, I usually don't have a shortage of discipline to work through at the end of a weekend. In a perfect world discipline wouldn't be something that I have to deal with on such a consistent basis. However, I welcome the opportunity to speak with students about their behavior because those moments are often opportunities to address not only the issue at hand, but also to frame the mishap within the gallery of life. During these privileged moments it is possible to draw connections between lives lived in the present and lives lived 5, 10, 15, 20 years from now. Ultimately, the goal of the rector is to be concerned with the student's long-term growth and development. If I'm patient and willing to deal with the emotional reactions that can sometimes occur, then there is a chance that larger life lessons can be learned.

*When Fr. Moreau founded Holy Cross he did so with the hope that the familial dimensions of his community would expand beyond Holy Cross ...*

When Fr. Moreau founded Holy Cross he did so with the hope that the familial dimension of his community would expand beyond the CSCs and into our parishes, schools, universities, missions and other apostolates. Having now ministered in the residential life system at the University of Notre Dame for two years, I am confident that the students have experienced what Fr. Moreau had envisioned. Whether spending a lazy Saturday afternoon relaxing together, volunteering to assist with a particular dorm event or helping one another with homework, the Men of Keough Hall see our community as an extension of their own family.

Over and above the different examples, what makes our community a family is the accountability we have to one another. From the very beginning students are encouraged to think of the dorm as their home and their fellow students as brothers. In fact the motto of Keough Hall reads: "Brothers, Scholars, Champions." There is no coincidence here, all of the dorms, guided by the vision of Fr. Moreau, seek to be the very best while also living together as one community bound by the unity of Jesus Christ.

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The men of the dorm are accountable to one another and when that accountability fails is usually when the disciplinary conversations occur. One of the greatest gifts that a residential system inspired by the vision of Fr. Moreau can provide is to teach our students how to be accountable to one another. At the most basic level, accountability allows for communities to flourish, friendships to deepen and faith to grow.

The role of rector is certainly a privileged ministry. On a daily basis I have the opportunity to interact with, and come to know those men placed in my care. I celebrate with them in their successes and mourn with them in their failures. I never know what each day will bring and I would prefer it no other way. ✚

## A Dillonite Reflects *continued from page 5*

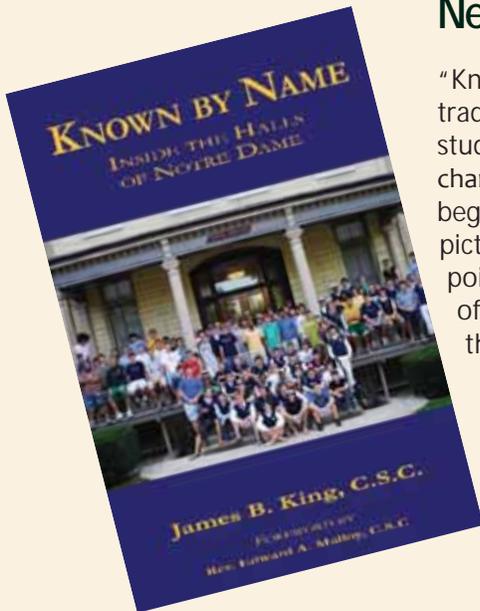
After that, we noticed him at noon time, regularly skating at the ACC, graceful, confident, fluid. No stumble. No mumble. ✚

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Tom is a Vice President of Membership and Business Development with the Chicago Climate Exchange, North America's only active, voluntary, legally binding integrated trading system to reduce emissions of all six greenhouse gases.

Before joining CCX, Tom practiced as a civil trial attorney in Cook County, Illinois, from 1988 to 2006 where he recorded dozens of verdicts and appeals and distinguished himself in the legal community. He was a member of numerous legal associations and he also taught at the Loyola University School of Law, and was an invited instructor at DePaul Law School and the National Institute of Trial Advocacy.

Tom has been a lifelong teacher, starting his professional career teaching sixth grade for two years. He earned his JD degree from Loyola University School of Law, and his BA from the University of Notre Dame.



### New Book by Rev. James B. King, C.S.C.

"Known by Name" is an insider's view of the Notre Dame residence tradition as experienced by a Holy Cross priest absolutely devoted to the students entrusted to his care in Sorin Hall. Jim King does in fact know his charges by name. He greets the first-year students and their parents at the beginning of each school year with great enthusiasm and with a realistic picture of how the parent-child separation might best proceed. From that point on, as he well describes it, the dynamics of roommate relationships, of homesickness, of academic anxiety and of peer acceptance become the focus of the rector's role.

And in the wider arena, Jim helps us understand all of the issues that arise when young men (and women) are on their own and, as a result, refining their own values, friendship patterns and modes of living in the world...The picture here is unvarnished, straightforward and full of insightful observations about the academy and about contemporary culture. But in the end, it is a story full of hope and promise. For what greater joy can there be than to have the opportunity to help mold and inspire successive generations of bright, talented, hard-working and generous students, who may not be perfect, but who, God-willing, will do great things with their lives."

*excerpt from the forward by Rev. Edward Malloy, C.S.C.*

Available at the Hammes Notre Dame bookstore or online at [www.corbypublishing.com](http://www.corbypublishing.com)

## Plane Speaking *continued from page 4*

those first falling into love play, but at other times it's dead serious. Our love for others usually has conditions attached.

Now if God is truly a loving Father, who loves us unconditionally, then I just cannot see God playing that testing game with us. God wouldn't say: "Prove to me how much you love me" or "I'm going to send you a trial and find out how much you believe in me."

No....what I believe happens is that LIFE sends us tests. Life throws curve balls at us, as well as bean balls, and sometimes outright disaster. Sometimes it feels like we're being sandpapered; at other times it feels like we've been hit with a cannonball to the gut. Often I'm responsible for my own disasters by the choices I make. At other times I am the victim of another's sinful behavior. Genetics has a role to play. Then we have natural disaster, which itself is very capricious, wiping out entire cities, or selectively choosing victims. The entire created world, from deep space to humans to atoms, is beautiful indeed, but it does not come in a neat, tidy, predictable package. There is built-in disorder, and when this disorder brushes or impacts our life, it tests our faith, hope, and love.

God does not send these things. It would be a mighty vicious and sadistic God who would do that. Would you tell your child: "If you don't listen to me, I'm going to give you cancer?" Would you tell your spouse: "I'm going to test your love for me by having an affair?" Or a co-worker who is deeply religious: "I'm going to test your faith in God by making sure you get fired and can't find work for the next year." Would you want to afflict a pregnant woman's baby with serious disease or illness? If you wouldn't do it, why would God?

No, I firmly believe that God doesn't operate that way. But what God DOES send is the grace and wherewithal to cope with and even rise above the suffering that is an inevitable part of every human life and which cannot be avoided. Even Jesus had to go through it. You said in your question, T, that God observes how we do with the trials. I don't think so. Standing back as an observer is just as cruel and capri-

cious as inflicting harm. Wouldn't you as a parent rush to the defense of your child if s/he were threatened with harm? You might not be able to prevent the harm (and sometimes you might not want to because of tough love), but you are definitely there for what happens afterwards.

Now some would say, "Herb, you're doing what you said we shouldn't do: use human images to speak of God." I confess to that...yes, I am. But the images I'm using are all related to love. God is love, and our acts of love reflect God's love. It's just a matter of degree.

God has wedded himself to us, through Jesus. So the Father, Son and Spirit are with us in good times and bad, sickness and health, poverty and plenty. Always and in every way. When bad things happen to us, we have a choice to make. We can blossom or wither, become fruitful or barren.

Some react with bitterness and disillusionment, blaming God or others for whatever has happened. The grace of God is there, ever-present, but for some reason, these folks cannot or will not draw on it. This leads to wasted suffering, which is for me the greatest tragedy of any human life.

Others react by drawing on grace and support from God, family, friends, professionals, and others, and from the deep wellsprings of human dignity and strength. They become extraordinary human beings, beautiful and wise and a joy to be around. We all know folks like this...they inspire us in countless ways. These are the folks who have passed the test with flying colors. They are living proof that life's tests do not have to lead to the death of the human spirit. ✠

Send your questions to:

Plane Speaking  
c/o Priests of Holy Cross, Indiana Province  
P.O. Box 765  
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indcscdv@nd.edu



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