



1

LIFE OF ST. ODILIA THROUGH ART



By Br. Jim Lewandowski, osc

Part 3 of a 4-part series

In part three of this series of St. Odilia's life, I will focus on St. Odilia's apparition and the discovery of her relics.

She appeared to a Crosier brother by the name of John Eppa, osc. Br. John was a very devout religious who loved a simple life in the monastery and identified with the poor.

In this print, by Jo Schott and John Löffler, Jr., c. 1665, the entire story of St. Odilia's life and apparition is told. But the most important part is the center panel where we see the actual apparition that became the prototype for future drawings and pictures of the event. **IMAGE 1**

The center panel image contains symbols that have been associated with St. Odilia's apparition for hundreds of years. **IMAGE 2** Now, they appear in a unified form. For example, we see the palm representing her martyrdom along with the arrow, a symbol of how she was murdered. We also recognize the banner she holds over Br. John, demonstrating her protection of the Crosier Order. Toward the bottom of the image is the urn with a parchment that has St. Odilia's name on it. It is said that when Br. John dug up her grave, not only did he find her remains but also an urn filled with soil mixed with her blood.

It's important to remember that when we attach certain meanings to a particular image and its symbols, as we've outlined here, we call this an iconography.

As we continue the story of St. Odilia's apparition, we go to a small village in Kerniel, Belgium, where the Crosiers had settled in the 1400s. (*The Crosier church was restored in the 18th century after suffering severe damage from a fire.*)

It was in this church that the Crosiers prayed together daily, seated in choir stalls on both sides of the sanctuary. Above the stalls were painted panels depicting scenes from St. Odilia's apparition and the discovery of her relics.

IMAGE 3 It was also in this church that many pilgrims came to pay devotion to her and to bring their special intentions for healing.

— continued on page 3 —



2



3

IN THIS ISSUE

PAGE 4

Spirit of Pope Francis lives on

PAGE 5

Fr. Pierre-Paul Walraet, osc, shares history of Crosier habit

PAGE 7

Minnesota resident finds comfort in prayer

PAGE 8

Fr. John Hawkins, osc, and Fr. Kermit Holl, osc, celebrate profession jubilees



FR. ALEX, OSC, Eucharistic adoration popular among young adults



By Fr. Alex Juguilon, osc

More young people are spending time in Eucharistic Adoration for both deeply spiritual and pastoral reasons. While some believe going to Adoration is too traditional or tends toward isolation, the Church encourages it as a way to bring people closer to Jesus, one that fosters love, humility and mission.

As I've traveled the country and encountered young adults through vocations work and various ministries, a common thread ran among them spiritually. Young men and women today are drawn to Eucharistic Adoration.

SO WHY IS IT SO POPULAR? One reason is that it fosters a deep spiritual intimacy. In a world where people long to be truly seen, known and loved, Adoration offers a sacred space for intimate, silent communion with God. In Adoration, we encounter a personal God who listens without judgment, speaks without words and loves without conditions.

Another reason Adoration is popular is that it provides a space for peace and silence amid a noisy world. For many, the silence, reflection and interior peace during their time of Adoration is a welcome change from the "noise" they are inundated with at work, school, ministries and on social media. It fosters a calm, quiet space for prayer and contemplation.

ADORATION ALSO FULFILLS THE INNER CALL FOR MEANING. Time alone with God can help reorient priorities. In the stillness of Adoration, distractions fall away, and the deeper truths of who we are and why we exist come into focus. It helps ground our identity in God, rather than in external achievements or social validation. Many also find clarity about their personal calling and receive quiet encouragement to persevere in their vocation during Adoration.

I think Eucharistic Adoration aligns with our Crosier spirituality in some key ways. Adoration provides a sense of encounter, helping people recognize Christ in both the Eucharist and the faces of the suffering. The time spent in Adoration is meant to inspire action. Seen in this light, it is not an escape but rather a preparation for service. It increases an awareness of the face of Christ and prepares us to see his face, especially in the poor and vulnerable.

ADORATION CAN ALSO GIVE BALANCE TO OUR RELIGIOUS LIFE. Crosiers are called to live the vita mixta, a life of prayer and service. We recognize that prayer is an essential expression and source of our life and work together. This includes both communal and contemplative prayer. Adoration can help foster the contemplative dimension of our prayer life. It provides a means for us to nourish our interior life alongside our active life.

LASTLY IT CAN HELP BUILD COMMUNITY. Being alone with God strips away any illusions of self and ego, which allows us to encounter others more authentically and spiritually. It also helps detach us from the pride and defensiveness that are obstacles to fraternal love and unity.

As we strive to integrate our interior life with our active life, Adoration is one means by which we can nurture a loving, personal relationship with Christ that reveals connection and mission. If you are in the Phoenix area, we invite you to join us for Eucharistic Adoration at Crosier Village every first Friday of the month after Mass from 8:30 a.m.– 9:30 a.m. ✠

Fr. Alex Juguilon, osc, is the conventual prior of the Conventual Priory of the Holy Cross.

P. ALEX, OSC, LA ADORACIÓN EUCARÍSTICA ES MUY POPULAR ENTRE LOS JÓVENES ADULTOS

Por el P. Alex Juguilon, osc

Cada vez más personas dedican tiempo a la adoración eucarística, tanto por razones profundamente espirituales como pastorales. Aunque algunos creen que acudir a la adoración es demasiado tradicional o tiende al aislamiento, la Iglesia lo fomenta por la forma en que acerca a las personas a Jesús y fomenta el amor, la humildad y la misión.

A lo largo de mis viajes por todo el país y mis encuentros con jóvenes adultos a través del trabajo vocacional y diversos ministerios, he observado un denominador común entre ellos en el ámbito espiritual. Los jóvenes de hoy se sienten atraídos por la adoración eucarística.

¿Por qué es tan popular? Una de las razones es que fomenta una profunda intimidad espiritual. En un mundo en el que las personas anhelan ser verdaderamente vistas, conocidas y amadas, la adoración ofrece un espacio sagrado para la comunión íntima y silenciosa con Dios. En la adoración, nos encontramos con un Dios personal que escucha sin juzgar, habla sin palabras y ama sin condiciones.

Otra razón por la que la Adoración es tan popular es que proporciona un espacio de paz y silencio en medio de un mundo ruidoso. Para muchos, el silencio, la reflexión y la paz interior durante la Adoración son un cambio bienvenido respecto al «ruido» que les inunda en el trabajo, la escuela, los ministerios y las redes sociales. Fomenta un espacio tranquilo y silencioso para la oración y la contemplación.

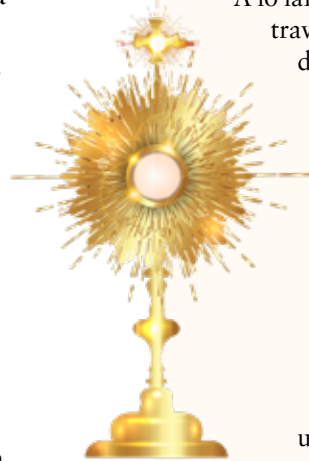
La adoración también satisface la llamada interior en busca de sentido. El tiempo a solas con Dios puede ayudar a reorientar las prioridades. En la quietud de la adoración, las distracciones desaparecen y las verdades más profundas de quiénes somos y por qué existimos cobran protagonismo. Ayuda a fundamentar nuestra identidad en Dios, en lugar de en los logros externos o la validación social. Muchos también encuentran claridad sobre su vocación personal y reciben un silencioso estímulo para perseverar en ella durante la adoración.

Creo que hay algunas formas en las que la adoración eucarística se alinea con nuestra espiritualidad. La adoración proporciona una sensación de encuentro, ayudando a las personas a reconocer a Cristo tanto en la Eucaristía como en los rostros de los que sufren. El tiempo dedicado a la adoración tiene como objetivo inspirar la acción. Visto desde esta perspectiva, no es un escape, sino más bien una preparación para el servicio. Aumenta la conciencia del rostro de Cristo y nos prepara para ver su rostro especialmente en los pobres y vulnerables.

La adoración también puede aportar equilibrio a nuestra vida religiosa. Los Cruzados estamos llamados a vivir la vida mixta, una vida de oración y servicio. Reconocemos que la oración es una expresión esencial y la fuente de nuestra vida y nuestro trabajo juntos. Esto incluye tanto la oración comunitaria como la contemplativa. La adoración puede ayudar a fomentar la dimensión contemplativa de nuestra vida de oración. Nos proporciona un medio para nutrir nuestra vida interior junto con nuestra vida activa.

Por último, puede ayudar a construir comunidad. Estar a solas con Dios nos despoja de cualquier ilusión sobre nosotros mismos y nuestro ego, lo que nos permite relacionarnos con los demás de forma más auténtica y espiritual. También nos ayuda a desprendernos del orgullo y la actitud defensiva, que son obstáculos para el amor fraternal y la unidad.

Mientras nos esforzamos por integrar nuestra vida interior con nuestra vida activa, la adoración es un medio por el cual podemos cultivar una relación amorosa y personal con Cristo que revela la conexión y la misión. Si se encuentra en el área de Phoenix, lo invitamos a unirse a nosotros para la adoración eucarística en la Villa de los Cruzados cada primer viernes del mes después de la misa, de 8:30 a.m. a 9:30 a.m. ✠



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— continued from page 1 —

One of the panels contains an ailing woman, who was wheeled into the church, reaching out to touch the reliquary. There is also a blind child who was said to have been healed during a pilgrimage with his mother.

The paneled scenes of St. Odilia's apparition were painted by Martin Aubee, a well-known artist from Liege, France (*now Belgium*). In the first panel, St. Odilia appears to Br. John, who was a member of the Crosier community in Paris. **IMAGE 4**



She told him that he was to go on a journey and find her relics and those of her sister Ida. She said the graves in Cologne, Germany, were on the property of the Arnulph family. And specifically, the graves would be found in the family's garden under a pear tree. She indicated that the relics were to be taken to the Crosier house in Huy, Belgium. She also told him she was appointed by God to be the patron saint and protectress of the Crosiers. She carried a banner with the red and white cross in it, the symbol of her encouragement for the Crosiers to continue their work under her protection.

Br. John was afraid of what his superior would say, so he did not follow St. Odilia's directives. She appeared a second time, and in fact, she appeared three times. She was rather stern with him, saying he must return to his superior and get permission for the assignment. He hesitantly did so, and though frustrated, the superior allowed

the journey under one condition—that a priest travel with Br. John. That priest was also a Crosier Fr. Louis Campe, osc.

After weeks on the road, the two travelers finally arrived in Cologne. They now faced a conundrum—how to go about finding the Arnulph family. Luckily, Br. John and Fr. Louis had a letter from their major superior as a notification of their mission and intention. They presented the letter to the archbishop of Cologne, who accompanied them to the Arnulph home.

At last, the travelers arrived. Br. John explained their mission and led them to the pear tree in the garden and the exact spot where St. Odilia stated her relics were buried. **IMAGE 5** After overcoming the skepticism of Arnulph, the two Crosiers began to dig, eventually revealing the urns of St. Odilia and her sister. A document in the Archdiocese of Cologne still exists from the year 1287, affirming that relics of St. Odilia and her sister were exhumed Sept. 1 by Br. John in the Arnulph garden.

Br. John and Fr. Louis then began the long journey of transferring the relics to the Crosier community of Huy. On their journey, it is said that several miracles occurred through the relics of St. Odilia. One such occurrence happened when the Crosiers stayed overnight at a Cistercian convent. During that time, one of the sisters, who had been paralyzed for many years, was cured after touching the relics. The oak reliquary, where St.



Odilia's relics were kept for many years, was built in 1292. According to testimony, many who were ill filled the Crosiers' church daily. They traveled from great distances for healing miracles from St. Odilia.

During the French Revolution in the late 1700s, the relics were moved for protection to Kerniel, where they remained until 1949. During that year, the Crosiers transferred the relics to Diest, Belgium, and a new reliquary was built. In 1952, a major relic of St. Odilia was brought to Onamia, Minn., and a shrine in honor of our patroness was set up in the filial priory church, where the reliquary is housed.

IMAGE 6 ✠

Br. Jim Lewandowski, osc, is a member of the Crosier Fathers and Brothers in Onamia.



In part four of the series, we will learn of devotions to St. Odilia and more miracles granted through her intercession.

FR. JUDE, OSC, Reflects on Life, Spirit of Pope Francis



By Fr. Jude Verley, osc

AN EMBRACE THAT
REACHES BEYOND THE
CHURCH TO THE WORLD

It was on Easter Monday that our beloved Pope Francis went back to God after 12 years of ministry as the bishop of Rome and supreme pastor of the Universal Church. *May he rest in peace.*

On his coat of arms appeared the words “*Miserando atque eligendo*,” meaning *lowly but chosen*. The Latin translation is “By having mercy and by choosing him,” and it refers to the way Jesus looked at Matthew, the tax collector, before calling Matthew to follow him. Pope Francis took this motto to heart. It was early on in his papal ministry that he told us who he was: “*I am a sinner. And I trust in the infinite mercy and patience of the Lord Jesus Christ.*”

MERCY THAT TRANSFORMS
HEARTS AND GUIDES OUR LIVES

Mercy! The driving force and foundation of his life—not only as a baptized Christian but also as a religious, a priest, a bishop and pope. And we saw his mercy day-in-day-out.

Perhaps the architectural feature of St. Peter’s Square with its embracing colonnade symbolized what Francis was to all of us: a loving shepherd who desired to embrace all. But even that colonnade could be seen as too limiting, for Francis went beyond the normal embrace of his Church, out to all those in the world. (*In this same spirit, our newly elected Pope Leo did the same as he spoke to the crowd, “Peace be with you!—A greeting of peace to enter our hearts, to reach your families, to all people wherever they may be, to all nations, to the whole earth.”*) Many of us will remember this most about Francis, his embrace but also his reaching out beyond the limits of the Church to the world at large...in love and mercy and peace.

Would we Crosiers dare to say that when we speak of our own ministry to touch suffering with hope that we unite ourselves with the spirit of Pope Francis? **I think we do! May that spirit continue to live on in Crosier Religious Life and ministry.**

REST IN PEACE

Pope Francis

December 17, 1936 — April 21, 2025

It may be interesting to note a Paschal Mystery aspect of the final weeks of Francis' life. The Paschal Mystery refers to the suffering, death and resurrection of Jesus. Francis spent, for the most part, his final weeks on earth in the hospital. That was sheer suffering for him. But then came Easter Sunday, and there seemed to be, for a brief time, a resurrection of sorts, as Francis appeared on the balcony of St. Peter's Basilica and eventually weaved his way in his popemobile among the throngs of people in St. Peter's Square.

But then, God called him, and gave us a new shepherd in the person of Pope Leo to guide, challenge and love us all. Are we flawed? Yes! Sinners? Yes! But also beloved daughters and sons of our Creator God to be graced and blessed.

May God embrace the life and ministry of Pope Leo XIV, as he did Francis. And let us take to heart the words of Pope Leo upon his election, *"Without fear, united, hand in hand with God and with one another, let us move forward. We are disciples of Christ, Christ goes before us; the world needs his light, humanity needs him as a bridge to be reached by God and his love. Help us as well—help one another—to build bridges through dialogue, through encounter, uniting everyone to be one single people always in peace."* ✠

Fr. Jude Verley, osc, is a member of the Crosier Fathers and Brothers in Phoenix.



**HOPE THAT ENDURES
THROUGH SUFFERING,
FAITH AND RENEWAL**

CROSIER PRAYER FOR POPE LEO XIV

Written by Fr. Jude Verley, osc



*God of surprises,
with grateful hearts, we Crosiers rejoice
in the election of Pope Leo XIV.*

*We are happy that a fellow religious
— an Augustinian —
has been called to shepherd the Church
throughout the world.*

*We are inspired by the name he chose "LEO"
— a name associated with Pope Leo the XIII,
who emphasized Catholic social teaching, and,
specifically, the rights of workers and the poor.*

*As Crosiers who try to touch suffering with hope,
we pray that Leo XIV will continue to bring hope
to our world, after the example of his namesake,
Leo, and of Pope Francis,
who was known for his love for the poor and
marginalized. The spirit of Francis continues!*

In prayer we hold our new Pope close to our hearts.

*May the Holy Spirit
who guided the Cardinals in the conclave,
be with Leo throughout his pastoral ministry.*

*And let this prayer of ours, from joyful hearts,
rise to you, and be graciously received
...in Jesus' name. Amen.*



CROSIER
FATHERS & BROTHERS

CROSIER HABIT SYMBOLIZES UNITY WITH GOD, ONE ANOTHER



By Fr. Pierre-Paul Walraet, osc,
guest contributor

“Our habit, a heritage from centuries past, should effectively symbolize our unity, both in our own eyes and in those of others” (CC 19.3).

In this one phrase, our Crosier Constitutions spell out that the Crosier habit is considered a compelling symbol of our unity; in other words, a mystic and prophetic symbol of our communion with God and our communion with one another in whom we honor God. We see and notice this with our own eyes, and others do as well. The Constitutions reflect what Vatican II envisioned in *Perfectae Caritatis*, a Vatican II document on the renewal of religious life in the Catholic Church: “The religious habit is seen as an outward mark of consecration to God (17),” thus pointing to the mystic-prophetic dimension. St. John Paul the Great, in his 1996 apostolic exhortation *Vita Consecrata*, also wrote about religious habit as an instrument to bear prophetic witness to Christ in the world. In line with *Perfectae Caritatis*, our general statutes further determine that the Crosier habit should be simple and modest.

Wearing the Crosier habit does indeed represent our centuries-old past. The Order’s tradition has put specific accents on the deeper meaning of this spiritual-religious practice. Early statutes described the Crosier way of life as that of the *pauperes Christi* (the poor of Christ). In light of a spirituality of simplicity and modesty, the Crosier habit was an unshorn wool garb that had to be worn undyed in its natural gray color. It was a material that any poor person could weave himself. Even our current general statutes prescribe that the Crosier habit should be made of inexpensive material (19.2).

The request for the privilege of the pontificalia (collection of liturgical attire, insignia and other items worn by people with special rank in the Church) by Prior General Augustinus Neerius, osc, which occurred later in the Order’s history, may be surprising. He disapproved of the fact that his clothing was entirely identical to that of the other members of the Order. Or was it a suitable adaptation to the conditions of time and place, namely the Catholic Church in the 17th century?

A 14th century ascetic treatise tells us at length about the Crosier habit. This opus—meant to be useful for formation in the Order—carries the title *Vestis Nuptialis* and was written by Petrus Pincharius, osc, in the 1300s). The allegorical meaning of the Crosier habit was developed. Each

part of the habit refers to virtues that are important in the daily life of the Crosiers who wear it. The title of this Crosier classic reflects the rich and beautiful metaphor of a wedding garment. It reminds us of Petrus Pincharius’ contemporary, the Flemish mystical theologian and Augustinian canon regular, John Ruusbroec (1293–1381). The daily ritual of consciously clothing the outer body with the Crosier habit—understanding, appreciating and interiorizing its deep meaning—is a spiritual exercise to transform the inner soul as to become ready to respond to the midnight cry in the gospel of Matthew, “See, the Bridegroom is coming. Go out to meet him” (Mt. 25:6).



Most appealing and attractive is the cross sewn on the black scapular—at breast height—with the upright beam of red and the transverse beam of white fabric. Throughout the Order’s history, this red and white cross has remained its distinguishing mark. The meaning of the Order’s particular sign and symbol of the Cross, through its form and color, nourishes a Cross spirituality proper to the Crosiers.

Since the Order’s origins, the religious habit of the *Fratres Sanctae Crucis Ordinis Sancti Augustini* has been a sign and symbol of each brother belonging to the Order’s community. The primary intention is to live according to St. Augustine’s ideal of the religious life, in oneness of mind and heart on the way to God (*anima una et cor unum in Deum*).

The Rule of Augustine includes considerations about clothing without

explicitly referring to a monastic habit. It is said, “Do not attract attention by the way you dress. Endeavour to impress by your manner of life, not by the clothes you wear” (IV, 1). Augustine rebukes vanity in a society in which the quality of clothing is an indication of social status. Further practical regulations determine what follows, “Your clothes should be looked after by one or more brothers to see that they are well-aired and kept free from moths...the clothes you wear are to come from the one storeroom” (V, 1). Augustine knows this could cause the quarrels, murmurings and complaints. He then puts before his brothers this reflection, “If the external matter of dress becomes a cause of dispute and discord, does this not show that you are sadly lacking in holiness in the holy interior clothing of your heart?” (V, 1). In several passages in his monastic rule, Augustine points out a correlation between “inner and outer” and between “interior and exterior.”

Augustine’s clothing, shoes and bedclothes had a moderate and suitable appearance, neither splendid nor too humble. Often, men either pay too much attention to these things or ignore them completely, and in both instances, they seek not Jesus’ interests (Phil. 2:21) but their own. But Augustine held to the middle course (Possidius, *Life of Augustine*, 22). He felt embarrassed when an admirer tried to present him with an expensive garment. But he asked for that sort of garment to be given to a brother with none (Sermon 356:13).

The red and white cross on the habit we wear—visible at the outside—shows that we are members of the Canons Regular of the Order of the Holy Cross. May this outer sign on the scapular evermore increase our inner desire to belong to the worldwide community of the Crosier Order. ✠

Fr. Pierre-Paul Walraet, osc, is a general councilor to the master general in Rome.



Fr. Hubert Kavusa, osc,
in his Crosier habit.

BR. SALAMA VIVALYA, OSC, ORDAINED TO DIACONATE

By Lisa A.M. Cassidy



Br. Salama Vivalya, osc, was ordained to the diaconate by Bishop Patrick Neary, C.S.C. on June 14 at St. Mary's Cathedral in St. Cloud, Minn., in the

presence of his Crosier confreres, friends, Crosier Associates and parishioners from within the Diocese of St. Cloud. This ceremony was a bit unique in that Br. Salama was graciously invited by Bishop Patrick, to be part of a larger diocesan celebration with five other men who were ordained permanent deacons. He will continue his path toward Crosier priesthood over the next year.

When asked he felt on this special day, Br. Salama said, "I am most grateful for the support and formation I've received from my confreres and most importantly from God. I feel truly blessed to be on this path, and I look forward to serving the needs of the Church more fully."

"Br. Salama has a kind and warm spirit about him. He enjoys talking with people always with

a warm, welcoming smile. These are wonderful qualities for pastoral ministry," said Conventual Prior Alex Juguilon, osc. "We are grateful for Br. Salama's presence among us and his desire to serve the people of God."

While pursuing his studies at St. John's University in Collegeville, Minn., Br. Salama was assigned to the Crosier community in Onamia for his post-novitiate formation. Part of his formation included serving in the parishes of the WOHVn in Faith Area Catholic Community.

He graduated from St. John's earning his master's degree in ministry. On July 1, Br. Salama moved to Phoenix where he will begin his deacon in-service program at St. Agnes Parish this fall as a member of the Crosier community of Phoenix.

Dcn. Br. Salama was born in Luofu (Democratic Republic of the Congo), in 1995. He entered the Crosier novitiate in 2015 and professed his first vows Sept. 14, 2017. He professed solemn vows Aug. 18, 2023.

May he continue to thrive in his vocation and be guided by God's love, wisdom and service! ✝

Lisa A.M. Cassidy is the director of communications for the conventual priory and editor of Crossview.



Bishop Patrick Neary, C.S.C., blesses the deacons during the ceremony at St. Mary's Cathedral.



MIDDLE LEFT: Dcn. Br. Salama, osc, smiles brightly with Bishop Patrick; Conventual Prior Alex Juguilon, osc; and his Crosier confreres.



DONORSPOTLIGHT



POWER OF PRAYER brings healing and hope to Minnesota resident

By Fr. Kambale Sambya Zawadi Jean-Marie, osc

About 10 years ago, Jean Enneking and I met at Christian Mothers, a diocesan meeting in Paynesville, Minn., where I was one of the speakers. At lunch, she came to our table to introduce herself and mentioned that she enjoyed my presentation. This is how our friendship began! Jean and her husband, Clarence, graciously invited Br. Albert Becker, osc; Fr. Nana Sujana, osc; and me to dinner a few times.

You may be wondering about the Enneking name and whether there is a connection to Fr. Tom Enneking, osc?—Yes, there is! Clarence and Fr. Tom's father, Alfred, were first cousins. The families visited each other many times. Also, Ervin, Clarence's brother, worked for Alfred when he was young.

Clarence and Jean met at the New Munich Ballroom in New Munich, Minn., in 1956 and married in the fall of 1957 at Immaculate Conception Catholic Church in New Munich. They were married for 64 years and had five children—three boys and two girls. Clarence died in 2022 at the age of 90.

Clarence worked for Fabri-tek in Minneapolis for 19 years, building computers. Jean worked there as well. The family moved to Hong Kong where Clarence managed an electronic assembly plant from 1966–1969. It was such an interesting time for them. At the time, Hong Kong was a British crown colony, so they were immersed in British culture, and the children attended a British school. They also had the opportunity to travel to South Korea and the Philippines.

Jean enjoys meeting people from other countries because of her family's experience of living abroad. They were open to different cultures and people. It was a wonderful encounter for them.

Jean told me she always prays for priests serving in the Diocese of St. Cloud. I told her that we, too, pray for her. After I said that, she replied, "I had a very serious surgery a year ago, and the Crosiers prayed for me. The Lord helped me to recover, even though it took nine months. Now I'm line dancing again and doing everything I did before the surgery!" Of course, one of our ministries at the National Shrine of St. Odilia, here in Onamia, is to pray for the sick and offer

healing Masses for them. We ask God to hear the prayers of people who seek healing and who suffer from various challenges in life. We pray through the intercession of our patroness for those who request our prayers.

During my conversation with Jean, I asked her, "Why do you love the Crosiers, and why do you support us?" She smiled brightly and said, "You speak in many parishes to spread the Word of God. Many people are very impressed when they see the Crosiers in their habits. I support you because you help many people here in the U.S. and around the world."

We invite all to join us in our mission to touch suffering with hope, like Jean Enneking. If you would like to learn more about the Crosier Apostolate, please contact me at jeanmariezawadi@crosier.org.

I am always thankful for the generosity of the many who support our Crosier Religious Life and service. ✝

Fr. Kambale Sambya Zawadi Jean-Marie, osc, is the senior development officer for the conventual priory and a member of the Crosier Fathers and Brothers in Onamia.

65 YEARS & 40 YEARS OF CROSIER PROFESSION

Marking the Enduring Dedication of Fr. John Hawkins, osc, and Fr. Kermit Holl, osc, to Prayer, Community, and Service



By Fr. John Fleischhacker, osc

Fr. John Hawkins, osc, celebrates 65 years professed

Fr. John Hawkins, osc, was born July 6, 1940, in Queens County, New York, a place made famous by Archie Bunker in the TV series “All in the Family.” John is the only child of Gale and Clara (Mutscheller) Hawkins. Gale was in industrial sales and had to travel quite a bit for work, so John lived in many different cities throughout his childhood including Chicago; Gary, Indiana; and Pittsburgh. He attended parochial schools and was very much influenced by Sr. Manette, a School Sister of Notre Dame, while John was in the eighth grade.

John attended Our Lady of the Lake Seminary, which was located on Lake Wawasee in Indiana. It was a high school and a junior college seminary operated by the Crosiers. He said many of the Crosiers influenced John during his five years at Wawasee. He especially admired Fr. Frank Pitka, osc, who was the rector of the seminary and prior of the Crosier community. John recalls several of his favorite teachers like Frs. Emmett Zackman, osc; Joseph Cain, osc; and Stanley Grabowitz, osc. Fr. Emmett instilled a love of languages in John, particularly how languages developed over the years. Fr. Joseph impressed John with his skills in Spanish, and Fr. Stanley gave John a love of music theory. When John was in his junior year, his parents moved to Pittsburgh, but John continued with his studies. He excelled in all his subjects and was a model student. He was greatly respected by his teachers and fellow students alike.

During John’s fifth year at Wawasee, he asked, and was accepted by, the Crosiers to enter the Order the following year in Hastings, Neb., where he had Fr. Lawrence Kerich, osc, as novice master. John made his first profession on Aug. 28, 1960, and then spent the next six years at our Crosier major seminary, the Crosier House of Studies, in Fort Wayne, Ind. He was ordained in 1966.

Fr. John spent the next four years at Yale University where he earned his Ph.D. in New Testament studies, focusing specifically on St. Paul and the epistle to the Galatians.

He went on to teach at various colleges and universities for nine years. He then served as prior of the Crosier priory in New Rochelle for three years, but his real love was in parish work, so much so that most of his career was spent serving in parishes, beginning in Pittsburgh where he could also provide care for his aging parents. Fr. John continued his parish work in Michigan and Nebraska until 2004 when he was assigned to Onamia, Minn. He helps out in various parishes on weekends and often celebrates Friday Mass at the Franciscan Convent in Little Falls, Minn.

Fr. John loves “retirement” as he has time to read and watch movies. He can spend hours visiting Barnes and Noble bookstores and different video stores. He is our walking encyclopedia because he has such a vast wealth of knowledge. We love having Fr. John as a confrere and friend! ✠



By Fr. Jude Verley, osc

40 years of profession fly by for Fr. Kermit Holl, osc

It was on Aug. 28, 1985, that Kermit Matthew Holl professed to God and to the Crosier Order that he would live a life as a consecrated religious under the sign of the Glorious Cross. Fr. Kermit admits that 40 years have gone by very quickly. His primary ministries over those years have been in Crosier leadership (25 of the past 40 years), but also in parishes, education and Crosier formation.



Fr. Kermit says that one of his favorite images of religious life on a day-by-day and year-by-year experience is the image of the Colorado River edging through the Grand Canyon. As we pray and live together and serve and are formed in Crosier Religious Life, we too edge closer in faithful love.

Some of the challenges he has experienced were particularly in the ministry of leadership, which included both pleasant and unpleasant tasks. He sometimes had to facilitate confreres’ lives with love but also with correction. The sexual abuse crisis was particularly challenging and sad.

Through it all, Fr. Kermit is grateful that his vows have helped him be the religious whom God desires him to be. Poverty keeps him grounded, not putting on airs, not amassing a fortune for himself, not working for his own gain but rather for the good of the Order. It keeps the Crosiers in the same spirit so our successes and failures are shared. Chastity has freed Fr. Kermit to be available in a wider sense. With regard to obedience, Fr. Kermit feels that there may be, in each one of us, some self-doubt—that we may not know everything about ourselves or for ourselves. So, in this self-doubt, superiors or communities can have some wiser insights about us that we may not know ourselves. Thus, obedience is trusting in one another through the Spirit.

When all is said and done, Fr. Kermit admits, “I am very happy to be a religious. I think for me a life intent on God has to be in a community. The community embodies a presence of God in challenging and blessing. I have generally enjoyed every assignment and have found life there as well as challenges. We go through phases of joy and loss, as people do. I can’t imagine what I would do if I wasn’t a Crosier. This is my vocation. When we first make profession, we discern that this is God’s will for us. But after 40 years, one sees that God’s will for us is far more subtle. It takes patience to let it unfold and to take over our lives, our thinking, our being. Of course, we don’t get it right all the time. But if we are intent in yielding to God’s desire, we say ‘OK! What is Christ asking of me today?’ Of course, that is not just a call for religious but for any baptized person. But we Crosiers do it in our own particular way.” ✠



Fr. John Fleischhacker, osc, is a member of the Crosier Fathers and Brothers in Onamia, and
Fr. Jude Verley, osc, is a member of the Crosier Fathers and Brothers in Phoenix.



CROSIER WORLD NEWS

Here are the latest news highlights from the Crosiers around the world.

DEMOCRATIC REPUBLIC OF THE CONGO

Construction is complete for the new Listening and Accompanying Center (*Polyclinique Sainte Croix*) in Butembo. The Crosiers will work in partnership with doctors, clinical psychologists and nurses to provide services to people with mental health issues; stress and trauma

from violence, war and conflict; alcohol addiction and those in need of pastoral care and counseling.

The building includes 10 private rooms with a restroom and shower room in each, a common area, a laboratory, a pharmacy,

a nurse's office, public restrooms and a hall that will serve as a reception room.

The Province of Martyrs de Bondo appointed Fr. Kasereka Majaribu Emmanuel, osc, to serve as its new provincial econome. ✠

NEWS FROM ROME



Br. Katembo Ngazi Maha Herbert, osc, provincial econome of the Province Martyrs de Bondo in the Congo, was appointed assistant general econome for the Order.

He moved to Rome in May to work with Fr. Dave Donnay, osc, to learn the tasks of the general econome.

Long-time Crosier community cook Mariea Tibusche retired at the end of April after 19 years of providing pranzo (lunch) for the community. The Crosiers wish her all the best in retirement.

The generalate has hosted numerous guests in this jubilee year and accompanied different pilgrimage groups, particularly from Indonesia. Rome is expecting 35 million visitors this year. Several confreres have made their way through the Holy Door at St. Peter's. ✠

THE CROSIERS IN ROME WELCOME GUESTS.

Contact Fr. Rosa (rome.community@crocigeri.it) if you plan to visit the Eternal City!

ALUMNI CORNER

By Craig Holl,
guest contributor

Class of '75 CELEBRATES 50TH REUNION

The Crosier High School Class of 1975 and the Crosier College Class of 1977 hosted their 50-year high school/college reunion in the Twin Cities. The two-day event included dinner at QCumbers Restaurant in Edina, Minn., on Friday, June 13, and a picnic at Vickie and Bernie Hesse's house on June 14.

Most folks were able to attend the 4:30 p.m. Mass at St. Columba Parish in St. Paul on Saturday evening, with Fr. Bob Stoeckig presiding. A great time was enjoyed by all! ✠

Craig Holl is an alumnus from Crosier College and a friend of the Crosiers.



BACK ROW STANDING: Theo Page, Kevin Blomer, John Echert, Tom Mahon, Dean Lensing, John Donlin, Randy Schumacher, Bob Stoeckig and Craig Holl.

FRONT ROW SITTING: Ron Gall, Vickie Hesse, Bernie Hesse, Charlie Graff and Bruce Kaatz

Welcome

The Crosier Apostolate



We are pleased to welcome the newest members of the Crosier Apostolate who joined March 12 — Aug. 14, 2025.
We hope you will consider adding your name.

**Regis & Marianne
Belback**
Steubenville, Ohio

Michele Caulfield
*St. Paul,
Minnesota*

William Bush
*Nicholasville,
Kentucky*

Bernard Klejeski
*Ogilvie,
Minnesota*

Mickey Lloyd
Avondale, Arizona

**Neil & Marykay
Campbell**
Phoenix, Arizona

**Alex & Rosemary
Cudzewicz**
Scottsdale, Arizona

Stephen J. Jenkins
Phoenix, Arizona

Theresa Lieb
*Nicktown,
Pennsylvania*

**Bob & Sheila
Pimentel**
Phoenix, Arizona



Br. Leo Anthony Schoenberg, osc

March 30, 1933 — May 10, 2025

By Lisa A.M. Cassidy

Crosiers mourn the loss of Br. Anthony Leo Schoenberg, osc

Br. Leo Anthony Schoenberg, osc, was born March 30, 1933, in Spring Hill, Minn., to William and Elenora (Braun) Schoenberg. He was one of 11 children. Br. Leo died peacefully at the Mille Lacs Health System Long Term Care facility in Onamia, Minn., on May 10, 2025. He was 92.

He attended District 161 Spring Hill Township in Spring Hill; Crosier Seminary in Onamia; and Melrose High School in Melrose, Minn.

Br. Leo entered the Crosier novitiate in 1951 and made his first profession of vows on March 19, 1952, in Fort Wayne, Ind., renewed his vows in 1955 and professed solemn vows in Onamia on March 19, 1958.

Many of his assignments centered around internal ministries as a member of the Crosier communities in Hastings, Neb., Fort Wayne and Onamia. He also worked at Sacred Heart Seminary in Fort Wayne from 1951–1952; Our Lady of the Lake Seminary in Syracuse, Ind., from 1952–1957; and Crosier Seminary in Onamia from 1957 until his retirement in 2006. He moved into the memory care unit at Lake Song Assisted Living in November 2022.

Across his 55 years of ministry, he maintained Crosier facilities in a variety of ways: as a boiler room attendant, in janitorial services, as a groundskeeper and as head laundryman. He also managed the fleet of cars for the priory, tended to the lawns in summer and shoveled snow in winter.

Br. Leo's hobby in later years was developing scrapbooks where he collected beautiful pictures of nature scenes that delighted him and copied poems and sayings he found meaningful.

A love of religious life flowed through Br. Leo's family as two of his older brothers, Fr. Martin and Fr. Oscar, became Crosier priests; Br. Walter was a Trappist brother; and his older sister, Sr. Lucy, was a Franciscan sister.

He is survived by numerous in-laws, nieces, nephews and his Crosier confreres in Onamia and Phoenix and around the world. He is preceded in death by his parents and his siblings.

The Mass of Christian Burial for Br. Leo
was held on Wednesday, June 4, at the Crosier Priory in Onamia.
A private inurnment took place
in the priory cemetery columbarium.



Memorials are preferred to the
Crosier Fathers and Brothers
Box 500, Onamia, MN 56359-0500.

About The Crosier Apostolate



The Crosier Apostolate is the annual giving program that sustains the life and ministry of the Crosiers in the United States. You may join at any time—membership is for 12 months from date of commitment. Members are invited to special events like **Apostolate Day** and **Apostolate Tea** and receive commemorative Crosier cross lapel pins, and their special intentions are remembered at a weekly Mass.

FOR MORE INFORMATION, PLEASE CONTACT

Elisabeth Wisthoff, *chief development officer*
at 602-443-7100 or at ewisthoff@crosier.org.

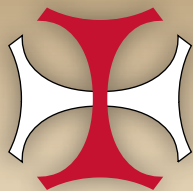
FOLLOW US ON SOCIAL MEDIA!



For more information or to register
for our upcoming events,
please visit our website,
www.crosier.org.

The Crosier Fathers and Brothers

Bearing our gifts of community, prayer and service to the Church and world for more than 800 years



Living Together for God Alone

OUR NEXT GENERATION OF CROSIERS:

FROM BACK LEFT: Br. Christopher Erran, osc; Br. Rio Lefaan, osc; Fr. Efron Lumban Gaol, osc; Fr. Moïse Kisonia, osc; Fr. Zawadi Sambya, osc; Fr. Daniel Hernández, osc

FROM FRONT LEFT: Fr. Herry Sailon, osc; Fr. Jean-Marie Vianney, osc; Br. Salama Vivalya, osc; Fr. Alex Juguilon, osc; Fr. Hubert Kavusa, osc; Fr. Marcos Leles, osc



FOR MORE INFORMATION ABOUT THE CROSIERS,
PLEASE CONTACT US

602-443-7100 • crosier@crosier.org • www.crosier.org

Rest in Peace

Please join us in remembering in your prayers the following Crosier alumni and relatives who recently died.

We send our heartfelt condolences to their families and friends.



Note: The Crosier Fathers and Brothers founded and operated Crosier Seminary in Onamia, Minnesota (1922–1989), Sacred Heart Seminary in Fort Wayne, Indiana (1939–1948), and Our Lady of the Lake Seminary and Wawasee Prep in Syracuse, Indiana (1948–1975).

Charles “Chuck” J. Agnes
Crosier College, 1953

Richard F. Cameron
Crosier High School, 1972

Thomas “Tom” John DeLisle
Crosier High School, 1956

Brian Karnowski
Crosier High School, 1975

Gerard R. Kessens
Our Lady of the Lake Seminary,
1955

James “Jim” Francis Korkowski
Crosier High School, 1959

Howard F. Kuhn
Crosier High School, 1956,
former Crosier

Gregory Lieser
Crosier High School, 1955

Thomas “Tom” Charles Moeglein
Crosier High School, 1962

Marshall “Marsh” Bernard Thornton, Jr.
Crosier College, 1959

Kenneth “Kenny” John Sandberg
Crosier High School, 1962

Leo A. Schoenberg, osc
Crosier High School, 1950

Roger E. Schwinghammer
Crosier College, 1960

Richard “Dick” Cyr Widelski
Our Lady of the Lake Seminary,
1969, former Crosier

✠ An IRA Charitable Distribution — the Gift that Keeps on Giving!

How? If you are at least 73 years of age and considering a gift to the Crosiers, consider making one from your traditional IRA. Why? Because gifts made directly to a qualified charity are recognized as Qualified Charitable Distributions (QCDs) and can be given tax-free, up to \$100,000 per person, per year through 2025. Once you reach 73, you must take the required minimum distribution (RMD) from your IRA. These of course, are taxed. But a QCD serving as your RMD, is not! (*While you can't claim a QCD as an itemized deduction, you can make a positive difference and avoid additional taxation.*)

It is worth remembering that itemizing charitable deductions is hampered by the fact that the standard deduction has increased dramatically, but making a tax-free QCD from a traditional IRA is the equivalent to a 100% deduction—because you will never be taxed on the amount given directly to the charity.

So, if you are thinking of a year-end gift for the Crosiers, ask your tax advisor if a QCD from your IRA might be right for you... it could be a wonderful opportunity to support the life and ministry of the Crosiers and take advantage of personal tax benefits, too!

This is not to be considered as tax advice; always consult your professional advisor before making any financial decisions.

For more information, please contact
Elisabeth Wisthoff, chief development officer, at
602-443-7115 or
ewisthoff@crosier.org

SUGGESTED MAXIMUM GIFT ANNUITY RATES [SINGLE LIFE]

AGE	% RATE	AGE	% RATE
5-11.....	3.8	69.....	6.2
12-24.....	3.9	70.....	6.3
25-31.....	4.0	71.....	6.4
32-37.....	4.1	72.....	6.6
38-41.....	4.2	73.....	6.7
42-44.....	4.3	74.....	6.8
45-47.....	4.4	75.....	7.0
48-49.....	4.5	76.....	7.2
50-52.....	4.6	77.....	7.4
53.....	4.7	78.....	7.6
54-55.....	4.8	79.....	7.8
56-57.....	4.9	80.....	8.1
58.....	5.0	81.....	8.3
59.....	5.1	82.....	8.5
60.....	5.2	83.....	8.7
61.....	5.3	84.....	8.9
62-63.....	5.4	85.....	9.1
64.....	5.6	86.....	9.3
65.....	5.7	87.....	9.5
66.....	5.8	88.....	9.7
67.....	5.9	89.....	9.9
68.....	6.1	90+.....	10.1

CROSIER GIFT ANNUITY APPLICATION, WILL AND STOCK INFORMATION

☐ I wish to apply for a Crosier Annuity*

NAME _____

ADDRESS _____

CITY / STATE / ZIP _____

PHONE _____

FIRST ANNUITANT SS# _____ BIRTH DATE _____

SECOND ANNUITANT SS# _____ BIRTH DATE _____

If you wish to take out an Annuity, please indicate payments desired.

ANNUALLY _____ SEMI-ANNUALLY _____ QUARTERLY _____

☐ Please send me more information about including the Crosiers in my will.

☐ I would like a representative from the Crosiers to contact me about including the Crosiers in my will.

☐ Yes, I have already included the Crosiers in my will.

☐ I would like to make a gift of appreciated stock. Please call me.

☐ I am interested in making a direct gift from my IRA account. Please call me.

Make checks payable to the

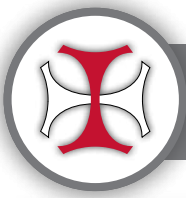
Crosier Fathers and Brothers and send to:

Crosier Fathers and Brothers

attn: Annuities

PO Box 500 • Onamia, MN 56359-0500

* Currently, Charitable Gift Annuities are not available in Arkansas, California, Hawaii, Maine, New Jersey, New York, South Dakota, Tennessee or Washington.



Crosier Fathers and Brothers

IN THE CROSS, SALVATION



Br. Jim Lewandowski, osc, shares part three of his series on **St. Odilia's life through art.** In this segment, he focuses on her apparition and the discovery of her relics.

June 14 was a day of celebration as Br. Salama Vivalya, osc, was ordained to the diaconate. We are grateful for this Sentinel of the Dawn as he begins his in-service at St. Agnes parish in Phoenix.



FR. ALEX JUGUILON, OSC, affirms that more young people are drawn to Eucharistic Adoration today. They long for that personal connection with God and peaceful reflection.



WE REJOICE IN THE JUBILEES OF

Fr. John Hawkins, osc,
and Fr. Kermit Holl, osc,
who celebrate 65 years
and 40 years of vowed life,
respectively!



May God's
blessings
continue to
be with them.

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