

## Walking Crosier Path of

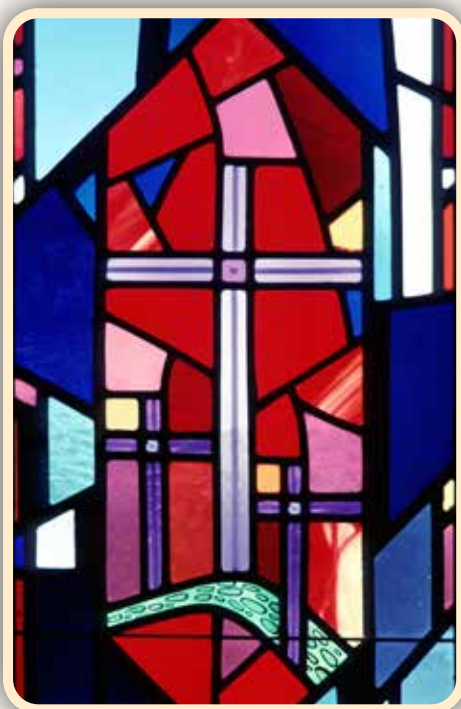
UNITY | COMPASSION | ACCOMPANIMENT



Lent invites us not to do more, but to listen more deeply to God, to one another and to our own hearts. I want to share with you how the Crosier charism is about restoring unity, offering compassion and accompanying others on the path of renewal.

By Fr. Stephan Bauer, osc

Like Christ, who was led into the desert before beginning his ministry, so are we led—not forced—to step into the desert. It is not a place of abandonment, but of encounter. It is where false securities fall away and the truth of who we are before God is revealed.



In the Crosier tradition, renewal always begins within. The Crosier Constitutions remind us that our mission flows from conversion of heart. Without inner freedom, we cannot restore unity or accompany others authentically.

**The desert teaches us to let go of control, of resentment, of busyness and of fear so that God may restore us in love.** During this Lent, God is inviting us, gently but firmly, to

release those things in our lives that prevent Christ from being more fully embraced.

**The Crosier mission is about restoring community through the Cross.** The Cross stands at the center of Crosier life, not as defeat, but as the place where unity is restored. From the Cross, Christ reconciles humanity with God, neighbor with neighbor and the divided human heart within itself. The Crosier charism calls us to stand in broken places, not to judge or fix, but to remain present and to trust the slow work of grace.

**Lent is a season of honesty, where we recognize that reconciliation may still be needed in our lives.** We are invited to take our first step to reconcile not to be afraid to do so, but to trust in the power of the Cross.

**Our mission is to touch suffering with hope, which means being willing to walk with (accompany) those who suffer.** We believe that Jesus accompanies before he explains. He listens before he teaches. He stays even when hearts are slow to believe.

**Lent reminds us that compassion is not optional.** Compassion flows from the Cross itself. Those who have stood beneath the Cross have learned how to remain with pain without turning away. Accompaniment may be lived quietly, through patient listening, faithful presence and compassion without conditions. This is holy ground.

May the Lord Jesus help us walk with the wounded and the weary and send us forth this Lent as companions of hope, bearers of compassion and witnesses to the healing power of the Cross. ✠

Fr. Stephan Bauer, osc, is a member of the Crosier Fathers and Brothers in Phoenix.

*During this Lent, may we restore unity, walk gently with the suffering and reflect Jesus' love in all we do.*

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# ONE COMMUNITY, ONE MISSION: Moving Forward In Hope



By Fr. Alex Juguilon, osc

## In Cruce Vita— In the Cross is Life

These words have shaped the heart of our Crosier vocation for more than eight centuries. They remind us that even in moments of loss, uncertainty and transition, the Cross remains a sign not of defeat but of resurrection. Today, we find ourselves living that mystery in a very real way.

### Leaving a Legacy of Faithful Service

Our 115 years in Onamia and within the Diocese of St. Cloud have been a profound blessing. Generations of Crosiers served in seminary formation, parish ministry and chaplaincy. We walked with families in moments of joy and sorrow. We baptized, taught, married and buried countless friends with whom we formed lifelong bonds. We built not simply buildings, but bonds of faith that endure far beyond the limitations of geography.

That is why the decision to close the Onamia priory is such a difficult one. This decision, however, is not about leaving one place because it matters less. It is about responding honestly to where we are as a religious community today—and where we believe God is leading us for tomorrow.

We carry deep and heartfelt gratitude for every person who has stood beside us—our generous benefactors, our devoted employees, our Crosier Associates and the wider Catholic community whose love and support have made it possible for us to continue to touch suffering with hope. As we look back over all the years in Onamia, our hearts are full. This place, and the people who have shaped our journey, have been extraordinary gifts, leaving a legacy richer than we could have ever imagined. I am profoundly thankful to Bishop Patrick Neary, Bishop Emeritus Donald Kettler, their predecessors and the Diocese of St. Cloud staff for their steadfast support and friendship throughout the years.

### Facing Realities with Faith

Like many religious orders across the United States, we have experienced the challenges of aging membership and fewer new vocations. However, we remain deeply committed to vocation outreach because we love our Crosier calling and believe in its relevance. In recent years, we have welcomed international confreres and invested in strengthening our formation efforts.

Yet we must also acknowledge the reality before us. In 2019, we suffered the unexpected and heartbreaking loss of eight beloved confreres, several of whom were active in ministry. Their deaths profoundly affected our community—not only emotionally and spiritually, but in practical terms. Their absence reshaped our understanding of what is sustainable.

For several years, we explored ways to maintain vitality in both locations. We evaluated staffing, ministry demands, facility stewardship and financial sustainability. We examined the long-term viability of maintaining two separate communities at a time when our numbers have decreased.

At our most recent chapter gathering in Onamia in January, members engaged in extensive reflection and honest conversation. Afterward, clarity emerged. Sustaining two communities in the United States is no longer feasible if we are to remain vital, stable and mission focused.

This clarity did not come easily. It required courage to name what we love and courage to let go.

### Stewardship for the Sake of Mission

Consolidating as one community allows us to be better stewards of the gifts entrusted to us—your generosity, our resources and, most importantly, our energy for ministry.

Our religious life is not simply about maintaining buildings or preserving familiar patterns. It is about fraternity and service. It is about living vital community. It is about touching suffering with hope. When our resources are stretched too thin, our ability to fully live our mission is diminished.

By combining our two locations into one community in Phoenix, we will strengthen our common life of prayer and fraternity, provide personnel to help serve pastoral needs, ensure long-term financial and operational sustainability and create a stable foundation for future vocations.

### Honoring Grief, Embracing Hope

We know that transitions carry real emotion. For those connected to our Crosier presence in Onamia, this change may feel personal—and it is. We feel your sense of loss and share your grief. We, too, have memories woven into the land and community. We are deeply grateful for every benefactor, parishioner, collaborator and friend who has walked alongside us.

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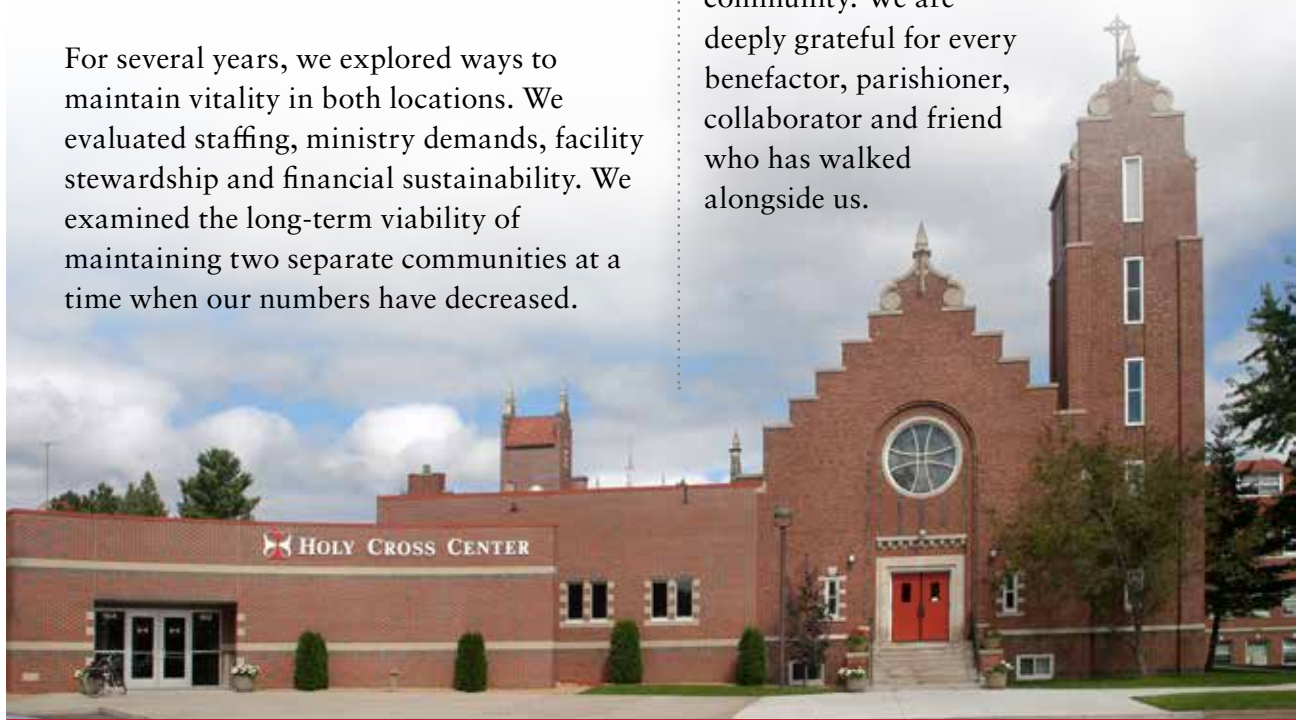
#### ART DIRECTION & DESIGN

Robyn Rolfes

#### PHOTOGRAPHY

Cynthia Corral  
Brian "BOOTS" Bouterie  
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**At the same time, our faith reminds us that God's work is not confined to one address.**

The Crosier charism—community life and prayer rooted in the Cross and expressed in compassionate service—remains alive. Geography may shift, but vocation and mission endure.

We also carry hope in our hearts. Hope that consolidation will strengthen our fraternity. Hope that our presence in Phoenix will flourish in new ways. Hope that younger generations will hear God's call to join us. Hope that the seeds planted in Onamia more than 115 years ago will continue to bear fruit in the lives not only of those we served but also for those we will serve in the future.

**Moving Forward Together**

**In the months ahead, many practical steps will unfold.**

Facilities must be evaluated, transitions coordinated and ministries carefully concluded or handed on. We are committed to being faithful stewards of our resources and are exploring options to serve the best interests of Mille Lacs County and the Crosiers for our property. We welcome conversation with you and invite your questions. Your partnership has always been part of our strength.

**Above all, we ask for your prayers.**

The Cross teaches us that endings and beginnings are often intertwined. What may appear as diminishment can become renewal. What feels like loss can become open space for deeper trust.

We remain confident that God is not finished with the Crosiers in the United States. There is still evangelical witness to offer. There is still suffering to touch with hope. There is still fraternity to live as a sign of God's faithful love.

We are profoundly grateful for your friendship and support. As we step into this new chapter—*one community, united in mission*—may we all be guided by the grace of the One who calls us forward. May God bless you and the Crosiers as this new chapter in our story unfolds. ✠

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

# CROSIER ALUM REFLECTS ON REALITIES OF NECESSARY CHANGE

*By John Donlin, guest contributor*

**The news about the Crosiers' campus in Onamia (eventually) closing is now public. So, we play the hand we're dealt.**

My first response echoed the sadness I felt in 1989 when the Crosier Seminary closed. The rich camaraderie shared by the young men educated by the Crosiers for so many years has become part of the legacy and history embedded in the Onamia campus. Our classmates shared something far more than an introduction to a credible liberal arts education; through our shared prayer and the Eucharist, we were introduced to the Holy Spirit alive in our world. For this, we can only be thankful.

Subsequently, the Onamia campus played and served many roles as a local parish, monastery, the National Shrine of St. Odilia, juvenile rehab facility, healthcare administration office, elder care and hospice facility, and home to the cemetery for departed confreres. It is truly a rich history, of which we are most proud to be affiliated.

So, we need not grieve. It is healthy to reassess and move on. The Crosiers are not alone in making this kind of change; we find this rightsizing in many dioceses around the country, including the Diocese of St. Cloud. It is taking a similarly disciplined approach guided by clear-eyed criteria in a program called "All Things New." Today's able-bodied presbyters are

stretched thin by serving a larger geography, which equates to more meetings, more administrative duties and less pastoral time. This is not what most of them signed on for when they answered their vocation call.

**It is timely to reassess and right size, for change is inevitable and constant.** Without priests, there is no Eucharist. Without the Eucharist, there is no church. We need to protect our priests from burnout and support necessary change for growth in the Church, so they are free and energized to lead evangelization efforts and be our pastoral shepherds.

In a similar way, for most of us, our personal experiences reflect paths we probably did not lay out for ourselves in our youth. And we must thank God that He is in charge, and we're not! As we all know, God's will surpass anything we can imagine and we must trust in His guidance.

**After all, buildings don't define us.** The clear-eyed priority is to use them as we need to to care for our people. I trust we can enthusiastically embrace this next chapter in the story of the Order of the Holy Cross and continue to follow the Holy Spirit's call.

**Trusting God to guide the next chapter.**



*John Donlin is an alumnus of Crosier High School (1975) and Crosier Seminary (1977) and friend of the Crosiers.*



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**CONTACT**

For more info & to register:

**Fr. Daniel Hernández, osc**  
Vocations Director  
602-443-7115



[www.crosier.org](http://www.crosier.org)

# MARRIAGE MINISTRY WORKSHOP

## RENEWS SACRAMENT FROM THE HEART

By Cynthia Corral, guest contributor

**In times when couples' relationships often face haste, emotional exhaustion and cultural pressure, the Church continues proclaiming a deeply human truth: marriage is not merely a legal or social bond, but a vocation to love.** In this spirit, the Marriage Ministry Workshop was born under the coordination of Fr. Daniel Hernández, osc, and myself, accompanied by three facilitating couples who do not simply teach—they share their lived marital experience.

Since its beginning in April 2024, the workshop has developed into a program of 12 weekly meetings, every Monday from 7–9 p.m. at Crosier Village in Phoenix. More than classes, it is a lived experience—a space where spouses rediscover that love is also something that can be learned. In this workshop, topics are presented and practical tools are offered. The main objective is not to transmit theory, but to provide concrete instruments that allow couples to live the sacrament in fullness.

**Everything begins with what is essential: self-knowledge.** No one can truly love without knowing who they are, what they feel, what they fear and what they hope for. From there comes the second step: knowing one's spouse—not as the idealized image from courtship, but as the real person with their own history, wounds and longings.

**One of the central tools is effective listening.** Listening is not waiting for a turn to respond; it is an interior disposition to understand. Christian marriage is not sustained merely by a signature, nor by moral or social obligation; it endures because each day both choose to remain. Just as God loves us in freedom, conjugal love must also be lived freely.

WHEN  
A COUPLE  
UNDERSTANDS  
HOW GOD LOVES,  
THEY LEARN HOW  
TO LOVE.

“For God so loved the world that he gave his only Son” (Jn 3:16). Marriage is a “yes” renewed day by day: “A man shall leave his father and mother and be united to his wife, and the two shall become one flesh” (Gn 2:24). It is not a permanent sentence but a voluntary covenant of love.

**The family is the first school of humanity.**

The workshop strengthens awareness of the family as the foundation of society. Parents rediscover their mission to exercise loving authority—not from control but from guidance; as Scripture says: “Train up a child in the way he should go; even when he is old he will not depart from it” (Prov 22:6).

It also highlights the need for correction: “Folly is bound up in the heart of a child, but the rod of discipline drives it far from him” (Prov 22:15) as well as the importance of education in values, respect and honor: “Honor your father and your mother”—not as imposition, but as a moral inheritance transmitted by example.

**Love is also lived in daily life.** Therefore, the workshop includes practical tools such as family finances: encouraging couples to establish shared budgets and goals, promoting a culture of purposeful effort that generates stability, security and peace at home.

Mature sexuality is a fundamental and important topic often considered taboo, yet it must be understood as a language of communion and not merely a biological act. When rooted in love, it strengthens communication, deepens bonds, provides



The Marriage Ministry workshop helps couples reconnect.

security for children and harmonizes family life. Intimacy ceases to be taboo and becomes an expression of covenant.

The three facilitating couples, who began as participants in the first group, now accompany others because they first walked the path themselves. Together with the other couples who have gone through the process, they testify to visible changes: greater emotional maturity, improved relationships with their children, reconciliation within the home, active participation in parish community life and growth in their personal relationship with God.

The deepest fruit is not merely saving marriages but discovering the spiritual meaning of the conjugal vocation. When a couple understands how God loves, they learn how to love.

This workshop does not seek couples to remain together out of obligation, but to choose to remain out of love. Because true love is not imposed, it is freely answered.

Christian marriage reflects the love of God: faithful, patient, merciful and free. And when a husband and wife discover this, the sacrament ceases to be a burden and becomes grace. **There begins true communion.** ✠

*Cynthia Corral is founder of Abrazo Agape ministry and a friend of the Crosiers in Phoenix.*

## TALLER MATRIMONIAL RENUEVA EL SACRAMENTO DESDE EL CORAZÓN

P. la Cynthia Corral, colaborador invitado

En tiempos donde la relación de pareja suele enfrentarse a la prisa, el desgaste emocional y la presión cultural, la Iglesia sigue anunciando una verdad profundamente humana; “el matrimonio no es solo un vínculo jurídico o social, sino una vocación al amor.” Con este espíritu nace el Taller para Matrimonios bajo la coordinación de el P. Daniel Hernández, osc, y su servidora, acompañados por tres parejas facilitadoras, quienes no solo enseñan... sino que comparten su experiencia de vida matrimonial.

Desde su inicio en abril del 2024, el taller se ha desarrollado como un proceso de doce encuentros semanales, cada lunes de 7 p.m. a 9 p.m. Más que clases, se trata de una experiencia vivencial; un espacio donde los esposos redescubren que amar también se aprende. En este taller no se imparten temas... se entregan herramientas. El objetivo principal no es transmitir teoría, sino ofrecer instrumentos concretos que permitan vivir el sacramento en plenitud.

Todo comienza por lo esencial; el autoconocimiento. Nadie puede amar verdaderamente si no sabe quién es, qué siente, qué teme y qué espera... Desde ahí surge el segundo paso; conocer al cónyuge... no como la imagen idealizada del noviazgo, sino como la persona real con su historia, heridas y anhelos.

Una de las herramientas centrales es la escucha efectiva. Escuchar no es esperar turno para responder; es disponerse interiormente para comprender. El matrimonio cristiano no se sostiene únicamente por una firma, ni por una obligación

moral o social; se sostiene porque cada día ambos deciden permanecer. Así como Dios nos ama en libertad, también el amor conyugal debe vivirse libremente. “Porque tanto amó Dios al mundo que entregó a su Hijo único” (Jn 3,16).

El matrimonio es un “sí” renovable día con día “Dejará el hombre a su padre y a su madre y se unirá a su mujer, y serán una sola carne” (Gn 2,24). No es una condena permanente, es un acuerdo voluntario de amor.

La familia es la primera escuela de humanidad. El taller fortalece la conciencia de la familia como base de la sociedad. Los padres redescubren su misión de ejercer una autoridad amorosa, no desde el control sino desde la guía, tal como lo dice la en Prov 22,6 “Instruye al niño en su camino, y aun cuando fuere viejo no se apartará de él.”

De igual forma marca la necesidad de la autoridad “La necedad está ligada al corazón del muchacho; mas la vara de la corrección la alejará de él” (Prov 22,15). Y la educación en la formación en valores, respeto y honor “Honra a tu padre y a tu madre;” no como imposición, sino como una herencia moral transmitida por el ejemplo.

El amor también se vive en lo cotidiano. Por ello el taller incluye herramientas prácticas como la economía familiar; motivandolos a establecer presupuestos y metas compartidas, promoviendo una cultura de esfuerzo con propósito, que genera estabilidad, seguridad y paz en el hogar.

Sexualidad madura es un tema básico y de gran importancia que en muchas ocasiones se considera tabú; pero que debe ser comprendida como lenguaje de comunión y no solo como acto biológico. De tal manera que al comprender que si se cimenta en el amor, esta fortalece la comunicación, estrecha los vínculos, brinda seguridad a los hijos y armoniza la familia. La intimidad deja de ser un tema tabú para convertirse en expresión de alianza.

Las tres parejas facilitadoras que iniciaron como participantes del primer grupo, hoy acompañan porque primero caminaron. Ellos, junto con las demás parejas que han pasado por el proceso, dan testimonio de cambios visibles; mayor madurez emocional, mejor convivencia con los hijos, reconciliación en el hogar, participación activa en la comunidad parroquial y crecimiento en la relación personal con Dios.

El fruto más profundo no es solo salvar matrimonios, sino descubrir el sentido espiritual de la vocación conyugal. Cuando una pareja comprende cómo Dios ama, aprende a amar.

Este taller no busca que las parejas permanezcan juntas por obligación, sino que elijan permanecer por amor. Porque el amor verdadero no se impone... se responde.

El matrimonio cristiano es reflejo del amor de Dios: fiel, paciente, misericordioso y libre. Y cuando un esposo y una esposa descubren eso, el sacramento deja de ser carga para convertirse en gracia. Ahí comienza la verdadera comunión. ✠

# FR. HUBERT OFFERS COMFORTING HOMILY AT ORDER OF MALTA HEALING MASS



By Fr. Hubert Kavusa, osc



*Fr. Hubert Kavusa, osc, anoints the faithful at the World Day of the Sick Healing Mass.*

Hundreds of people attended this year's Order of Malta World Day of the Sick Healing Mass held at Our Lady of Lourdes Catholic Church in Sun City West, Ariz. Fr. Hubert Kavusa, osc, serves as a volunteer chaplain for the Order of Malta—Western Association and was asked to preach. We invite you to read Fr. Hubert's thoughtful homily below:

When we are faced with suffering—our own suffering or the suffering of someone we love—we sometimes wonder: Is this a punishment from God?

This question is not new. In the Gospel of John, when Jesus encounters the man born blind, the disciples ask him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answers, "Neither this man nor his parents sinned. It is so that the works of God might be made visible through him" (Jn 9:2-3).

Brothers and sisters, suffering is not a punishment from God. It is not a sign that God has turned away from us. Rather, suffering can become the very place where God reveals his presence, his compassion and his healing power.

Today's first reading from Isaiah presents the image of the Suffering Servant. This servant is "despised and rejected," "a man of sorrows, acquainted with grief." He carries not only physical pain but emotional anguish and social rejection. People hide their faces from him. This prophetic image finds its fulfillment in Jesus Christ. On the Cross, Christ carries our pain, our illnesses, our fears and our shame. As Isaiah says: "By his wounds we are healed" (Is 53:1-5, 7-10).

Notice this: God does not save us from a distance. He enters into our suffering. He carries our suffering from the inside.

Brothers and sisters, today many among us are enduring deep suffering. Some carry physical pain or serious illness. Others struggle with anxiety, depression, loneliness or rejection. Much of this suffering goes unnoticed. And yet it is real. That is why we gather today. We come together to say to one another: Your suffering is not invisible. It is not invisible to me. And it is not invisible to God.

In the second reading, James speaks about the Church's response to suffering, "Is anyone among you sick? Let him call for the elders of

the Church, and let them pray over him and anoint him with oil in the name of the Lord" (Jas 5:13-16).

The Sacrament of the Anointing of the Sick is not simply a ritual. It is an encounter with Christ the Healer. Through this sacrament, the Church surrounds the sick with prayer, with presence and with assurance that we are not alone. Even in our illness and in our weakness, we are surrounded by the love of God.

In Luke's Gospel, we hear Mary's song of praise, the Magnificat. At first glance, it may seem surprising to hear this reading on this World Day of the Sick. But Mary teaches us something essential about faith in the midst of uncertainty.

When the angel announced God's plan to her, Mary did not fully understand. Her future was unclear. Yet she said, "Behold, I am the handmaid of the Lord. Let it be done to me according to your Word" (Lk 1:39-56). Mary's strength was not in understanding everything. Her strength was in trusting God.

And when she visited Elizabeth and was recognized as the Mother of the Lord, Mary did not proclaim her own greatness; she proclaimed the greatness of God whose mercy is forever and for everyone.

On this World Day of the Sick, we remember that in our weakness, we are especially close to the heart of Jesus.

Brothers and sisters, as we bring forward those who will receive the Anointing of the Sick, let us pray with faith. Let us ask the Lord to touch bodies, minds and hearts. And above all, let the prayer of Mary and of Jesus be ours: Not my will, but yours be done. ✠

*Fr. Hubert Kavusa, osc, is subprior of the conventual priory and a member of the Crosier Fathers and Brothers in Phoenix.*

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# CROSIER MYSTICAL, PROPHETIC JOURNEY WITH CHRIST: TEMPTATION IN THE DESERT



By Master General Laurentius Tarpin, osc, guest contributor

**Every authentic vocation begins with a call, but it is purified through testing. In the Gospel, immediately after the Father proclaims Jesus as the beloved Son at his baptism (Mt 3:17; Lk 3:22), the Spirit leads him into the desert (Mt 4:1; Lk 4:1).**

## INTRODUCTION

The wilderness is not an accidental detour; it is the first school of his mission. There, the meaning of his sonship is clarified, and the direction of his messianic path is chosen. The desert is the place where Jesus must decide not only what he will do, but how he will do it.

The Catechism of the Catholic Church teaches that the temptations are concerned with “the obedience of Jesus to the mission given him by the Father” (CCC 538–540). The devil does not invite Jesus to abandon his mission, but to distort it—offering paths of comfort, spectacle and power instead of trust, humility and the Cross. Jesus’ fidelity in the desert becomes the foundation of his entire ministry.

For religious life, and especially for Crosiers who follow Christ Crucified, the temptations in the desert reveal the deeper meaning of the evangelical counsels. Poverty, chastity and obedience are not merely disciplines; they are a participation in Christ’s own victory over the distortions of his mission. Through them, the religious becomes both mystic and prophet—rooted in communion with God and sent as a sign of the Kingdom.

## THE FIRST TEMPTATION: Poverty and the Freedom of Trust

After forty days of fasting, Jesus is hungry. The tempter suggests, “If you are the Son of God, command these stones to become loaves of bread” (Mt 4:3; Lk 4:3). The proposal appears reasonable, even compassionate. Hunger is real. Why not use divine power to solve it? Yet the deeper issue is not hunger, but trust. The temptation is to turn sonship into self-sufficiency, to rely on power rather than on the Father.

Jesus responds with Scripture, “One does not live by bread alone, but by every word that comes from the mouth of God” (Dt 8:3; Mt 4:4). He recalls Israel’s desert experience, where God fed his people with manna so they might learn dependence on his word (Ex 16; Dt 8:2–3). Jesus chooses trust over control.

This moment reveals the heart of the vow of poverty. Poverty is not merely the absence of possessions; it is a spiritual stance of dependence on God. It echoes the psalmist’s confession, “The Lord is my chosen portion” (Ps 16:5). The Catechism teaches that evangelical poverty imitates Christ, “though he was rich, became poor for our sake” (CCC 915; cf. 2 Cor 8:9).

For the Crosier, poverty becomes both mystical and prophetic. Mystically, it anchors the heart in God alone. Prophetically, it challenges a world that equates worth with wealth and success. In a culture of consumption and anxiety, the poor religious proclaims that life is not measured by possessions (cf. Lk 12:15), but by communion with God.

## THE SECOND TEMPTATION: Chastity and the Purity of Love

The devil then takes Jesus to the pinnacle of the Temple and urges him to throw himself down, quoting Psalm 91, “He will command his angels concerning you” (Mt 4:6; Lk 4:10–11). This is not a temptation to distrust God, but to manipulate him. It is an invitation to spectacle—to win recognition through dramatic signs.

Jesus refuses, “You shall not put the Lord your God to the test” (Dt 6:16; Mt 4:7). He rejects the path of religious exhibitionism and chooses hidden fidelity. This temptation illuminates the



vow of chastity. Chastity is more than celibacy; it is the expression of total belonging to God. It reflects the pure, trusting love between the Son and the Father. The Church teaches that consecrated chastity is “a reflection of the infinite love linking the three divine Persons” (Vita Consecrata 21) and a sign of the world to come (CCC 916; cf. Mt 19:12).

Thus, chastity is mystical because it roots the religious in exclusive communion with God. It is prophetic because it challenges a culture of possessiveness, emotional instability and utilitarian relationships. In a world marked by fragmentation and frailty of the human bond, the chaste Crosier proclaims that true fulfillment lies in faithful, self-giving love. Like Jesus in the desert, he resists the temptation to seek admiration or emotional security through control or manipulation. Instead, chastity becomes a witness to divine friendship.

## THE THIRD TEMPTATION: Obedience and the Power of Surrender

In the final temptation, the devil shows Jesus all the kingdoms of the world and offers them to him if he will worship him (Mt 4:8–9; Lk 4:5–7). This is the temptation of power without the Cross—a shortcut to success, glory without suffering, a kingdom achieved through domination.

Jesus answers decisively, “You shall worship the Lord your God, and him alone shall you serve” (Dt 6:13; Mt 4:10). He refuses the path of worldly power and chooses the path that will lead to the Cross. Here, the vow of obedience is revealed. Jesus himself declares, “My food is to do the will of him who sent me” (Jn 4:34). The Catechism teaches that the evangelical counsel of obedience imitates Christ, “who became obedient unto death” (CCC 915; cf. Phil 2:8). Obedience is mystical because it draws the religious into the filial surrender of Jesus. It is prophetic because it challenges a culture obsessed with autonomy, control and self-assertion. The obedient Crosier proclaims that true freedom is found not in self-will but in surrender to the will of God.

### The Desert is the Beginning of the Cross

Luke’s Gospel notes that the devil departed from Jesus “until an opportune time” (Lk 4:13). That time arrives in Gethsemane and on the Cross. There, the same temptations return: to avoid suffering, to save himself and to prove his identity (cf. Mt 27:40; Lk 22:42). The desert is thus the first stage of a lifelong fidelity.

The Catechism affirms that Christ “remained faithful... He vanquished the tempter for us” (CCC 539). His victory is not only personal; it is salvific. Through the vows, religious share in this victory. Poverty, chastity and obedience become ways of participating in the filial trust, pure love and obedient surrender of Jesus. For Crosiers, whose spirituality is shaped by the mystery of the Cross, these vows are not abstract ideals. They are concrete ways of standing with Christ in the desert and on Calvary. Through them, the Crosier becomes both mystic and prophet: a mystic, because he lives in communion with the Crucified; a prophet, because his life proclaims another way of being human.

### CONCLUSION

The desert is not merely a place of temptation; it is a place of revelation. There, Jesus chooses the path of trust rather than control, humility rather than spectacle and obedience rather than power. These choices define his mission and lead him toward the Cross, where his fidelity reaches its fullness.

For Crosiers, our vows are a continuation of this desert fidelity. Poverty proclaims that God alone is enough. Chastity reveals the purity and universality of divine love. Obedience witnesses to the freedom found in surrender to God’s will. Together, these vows form a mystical communion with Christ and a prophetic sign for the world. In a fragmented and anxious age, the Crosier who lives the vows faithfully becomes a living memory of Jesus’ desert victory. His life proclaims that love is stronger than possession, trust is deeper than security, and obedience is the path to true freedom. ✠

*Master General Laurentius Tarpin, osc, is the leader of the worldwide Crosier Order. He resides at the Crosier Generalate in Rome, where the Order is based.*



**CORRECTION:** In the Fall-Winter 2025 issue of *Crossview*, the article on Crosier hospitality was written by Master General Laurentius Tarpin, osc. We apologize for the error and thank Fr. Tarpin, osc, for his contribution.

## HOLY CROSS CATHOLIC SCHOOL IN BUTEMBO



### SERVES AS BEACON OF HOPE

*By Fr. Hubert Kavusa, osc*

Many of our friends may recall that the dream of building a new K–12 Catholic school in Butembo was born several years ago, as the Crosiers prepared to celebrate 100 years of religious life and ministry in the Democratic Republic of the Congo (DRC) in 2020.

That long-held dream is now a vibrant reality. Today the school serves more than 1,000 children—many from poor and displaced families—offering them not only education, but also dignity and hope for a brighter future.

The DRC remains one of the poorest countries in the world: nearly three out of four citizens live in extreme poverty, subsisting on less than three dollars a day after decades of armed conflict and political instability. In such a context, access to quality education continues to be a serious challenge.

Yet even in times of profound hardship, the Crosiers continue to sow seeds of hope. Amid war and violence, Holy Cross K–12 Catholic School in Butembo stands as a living sign of resilience and promise. This is especially personified by one of our students: Kavira Kako Niclette. Niclette was born in Beni, eastern DRC, in 2013. She is the third of six children. She tragically lost her father in 2019 and now lives with her grandmother in Butembo. Despite the pain of loss and the daily realities of poverty, Niclette has demonstrated remarkable resilience, determination and academic excellence.

In the Congolese education system, elementary school lasts six years and concludes with a nationwide examination known as the National Examination at the End of Primary Studies (Examen National de Fin d’Études Primaires – ENAFEP). Out of nearly 2,000 students from all schools across the Butembo district, Niclette achieved the highest score—an exceptional 96%. While rankings may vary, there is no doubt that she is among the most outstanding students not only in the region, but in the entire country. Her achievement also testifies to the quality of education provided at Holy Cross K–12 Catholic School, now recognized as one of the leading schools in the DRC. We remain immensely proud of her and all of our students who are blessed to attend Holy Cross.

I offer my heartfelt gratitude to all of you who believed and continue to believe in this project through your generous support. Educating girls is one of the most powerful ways to break the cycle of poverty and to build peaceful, resilient communities. Niclette’s dream is to become one of the leading women scientists in Africa, and I have no doubt she will achieve that goal. I warmly invite people of goodwill to join us in supporting Niclette and other students by investing in their education. As the saying goes, “If you educate a girl, you educate a nation.” ✠

*Fr. Hubert Kavusa, osc, is subprior of the conventual priory and a member of the Crosier Fathers and Brothers in Phoenix.*

*Niclette humbly poses for a quick picture on the way to class.*





## CROSIER VILLAGE

### MARKS 10 YEARS OF PRESENCE AND MINISTRY

By Elisabeth Wisthoff

**In mid-2016, a few Crosiers took up initial residence at their new home in South Phoenix. At that time, Crosier Village was unfinished, as the former congregational church campus (church, hall and offices) began to undergo renovation. Then, two modest homes existed on the property, which is where the Crosiers settled in even as the site's architectural vision was yet to become reality.**



*Campaign co-chairs Nancy Knight and Mark Spaulding were instrumental in helping the Crosier Village dream come true.*

Today, the campus is a haven of serenity, with the landscaped central courtyard enclosed by revitalized, existing buildings and the new priory, which replaced one of the houses. Currently, the airy and bright office space does not remotely resemble the small classrooms

and storage closets it replaced, and Campo Hall, with its elevated ceiling, refreshed appearance and updated self-catering kitchen, is a truly inviting gathering space. The priory church, beautifully remodeled to reflect monastic simplicity and Catholic sensibilities, is the vibrant heart of the campus. Every day, all are welcome to attend, from the liturgy of the hours to daily Mass, the doors are open to those seeking spiritual solace. In short, Crosier Village is everything the Crosier prayed and hoped it would be—a place of welcome and peace.

However, as the old adage states, Rome wasn't built in a day and neither was Crosier Village! The extraordinary contribution of so many coalesced to generate the transformation—Crosiers, campaign volunteers, benefactors, architects, contractor crews, city officials and staff all worked in tandem. As Fr. Tom Enneking, osc, then conventual prior, remembers, "Never in my wildest dreams did I ever think I would lead a capital campaign of this scope and significance. The belief in our mission and conviction of the value of Crosier Religious Life and service in the hearts of so many people in the Phoenix area fueled my own determination and faith to keep going out, becoming more visible and inviting others to join our cause. The God of Divine and Gentle Providence clearly touched and moved many hearts to help realize our dream to establish a Crosier priory in the heart of South Phoenix. I continue to offer prayers of gratitude for the goodness shown to us by so many."

Thus, the campaign slogan, "Opening Doors to All" became concrete as volunteer co-chairs Nancy Knight and Mark Spaulding led a distinguished campaign cabinet of local business, religious and community leaders to fund the \$3.3-million project, knocking on and opening many doors themselves! Nancy recalls, "Little did I know that having met Fr. Charlie Kunkel, osc, when he would come to say Mass for all of us planning to build Our Lady of Joy in Carefree 40 years ago, that I would be back in the Crosier fold co-chairing the village campaign.

In retrospect, it was easy—I knew most people in the diocese, and once they saw the distinctive habit and met the Crosiers, it was a natural next step to support them. Mark and the cabinet were wonderful. As I consider how far the Crosiers have come and how many lives they touch, I remain convinced of what an incredibly good thing this has been for the community."

Mark agrees, adding, "So many people stepped up to make it happen... and in truth, sometimes it felt like we were marching uphill, but we were all of a single mind and purpose; no one more so than Fr. Tom—his dogged determination was impressive. The late Br. Gus Schloesser, osc, was the same: he couldn't have been more enthusiastic and engaged. My co-chair Nancy shared that view and was instrumental in our success. When Fr. Tom had the foresight to select the existing site and shared his vision for what it could be, we all worked together and got it done."

Today, Crosier Village seems far more permanently rooted in the community than 10 years would suggest; its architecture evokes centuries-old mission traditions and the abundant roses, green lawns and shade trees provide tranquil natural elements in the midst of a major metropolitan area. But it is Crosier presence, the overall spirit of welcome that transcends physical structures and makes Crosier Village a source of peace for the countless individuals who worship, visit and seek support here.

In this sense, both the tangible and intangible meld to form the reality envisioned more than a decade ago. As the Crosiers look to the next 10 years (perhaps insignificant in an 800-year history), for the lives that are touched, the suffering that meets hope and the promise that faith fulfills, it feels like the blessing of a lifetime.

If you would like to contribute to the Crosier Fathers and Brothers' ongoing ministry at Crosier Village, your gifts may be tax-deductible to the extent allowed by law. As always, please consult with your tax advisor. ✝

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

*Elisabeth Wisthoff is the chief development officer for the conventual priory.*



*The Spirit is alive in the Priory Church of the Holy Cross in Phoenix.*

# NEWS FROM ROME



Last October, international Crosier leaders and formators gathered in Campo Belo, Brazil, for the 2025 Crosier Encounter on Mysticism and Prophecy. The meeting responded to the 2022 General Chapter's call to deepen the mystical and prophetic dimensions of Crosier Religious Life. During their annual in-person meeting in Brazil, Master General Laurentius Tarpin, osc, and his extended council also evaluated the fruits of the encounter for the spiritual life of the worldwide Order.

On Nov. 26, Pope Leo XIV received the superiors of male religious orders and congregations in the Synod Hall in Vatican City during their 140th Plenary Assembly. He offered reflections on three themes important for consecrated life today: our relationship with God, fraternity among religious and engagement with the digital world. Fr. Tarpin, osc, greeted the Augustinian pope personally.

During the final weeks of the 2025 Jubilee Year, Rome continued to welcome pilgrims from around the world. Shortly after Christmas, Crosier Bishop Anton Subianto Bunjamin, osc, visited the Crosier community in Rome while accompanying about 180 Indonesian pilgrims. Fr. Tarpin, osc, joined the

pilgrimage which included Rome, Assisi, Paris, Lourdes, Carcassonne, Barcelona and the Holy Land.

In January, the master general and General Councilor Pierre-Paul Walraet, osc, conducted a canonical visitation of the Priorato da Santa Cruz in Campo Belo in Brazil.

The General Commission for Liturgy and Spirituality met in Rome from Feb. 16 to 20 for its fourth annual meeting since the 2022 General Chapter.

The Lenten Station Day liturgy at San Giorgio al Velabro marked the beginning of the Lenten season. Cardinal Gianfranco Ravasi presided at this second Lenten Station on the Thursday after Ash Wednesday.

From Feb. 23 to March 5, Crosier formation directors from the worldwide Order gathered in Rome to participate in the 2026 Formation for Formators

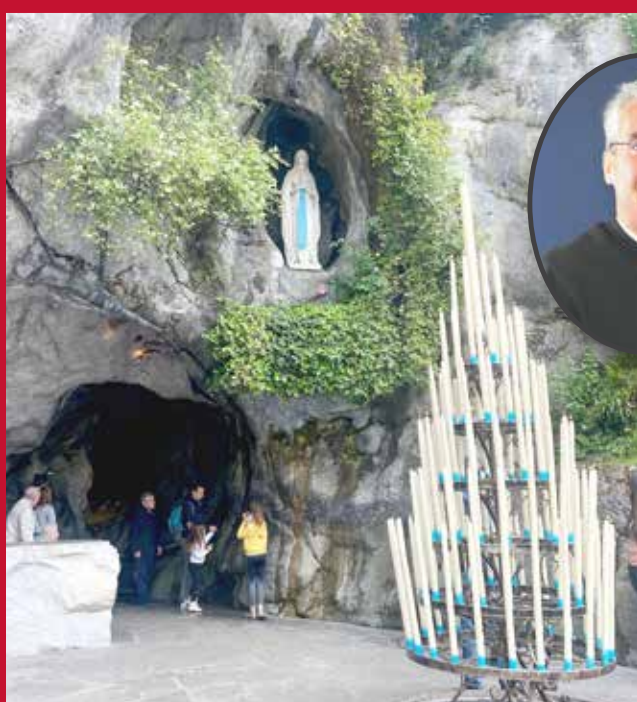
workshop for discussion and study. This meeting was organized by the General Formation Commission, under the guidance of the master general. Participants stayed at the Casa di Preghiera Domus Aurea of the Daughters of the Church. ✠



*C: Master General Laurentius Tarpin, osc, and formators from the worldwide Order close the formators' workshop in prayer.*

## THE CROSIERS IN ROME WELCOME GUESTS.

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



**FR. KERMIT HOLL, OSC,**  
will serve as chaplain on a Marian Pilgrimage tour to  
France | Spain | Portugal  
from **OCT. 2 - 15, 2026**



You are invited to join him and other pilgrims in this prayerful and exciting journey to Paris, Lourdes, Barcelona and Fatima!

Highlights will include a visit to Notre Dame Cathedral, a Blessing of the Sick at Lourdes, a tour of Sagrada Familia and the Chapel of Apparitions in Cova da Iria.

The tour operator is ABM Tours ([www.abm-tours.com](http://www.abm-tours.com)), and the host is Ace Consolacion (425-512-8583 or [ace7881@gmail.com](mailto:ace7881@gmail.com)). Our Number: EW 10 02 26.

# Welcome

## The Crosier Apostolate



We are pleased to welcome the newest members of the Crosier Apostolate who joined Oct. 30, 2025 — March 2, 2026. *We hope you will consider adding your name.*

Alan & Evelyn Breakstone  
*Sunnyvale, California*

Suzanne Brick  
*Paynesville, Minnesota*

Esther Arvizu Castillo  
*Phoenix, Arizona*

Mark Castillo  
*Sahuarita, Arizona*

Rita Ciszewski  
*Scottsdale, Arizona*

Jeffrey & Carol Conway  
*Mesa, Arizona*

Tom Decker  
*Rochester, Minnesota*

Donald & Terry Deseck  
*Bellevue, Nebraska*

Viridiana Flores  
& Wai Lwin  
*Phoenix, Arizona*

Mary Gangl  
*Goodyear, Arizona*

Mark & Suszie Gusti  
*Calhan, Colorado*

William Hammes  
*Verndale, Minnesota*

Diane Hayes  
*Maryland Heights, Missouri*

John Jimenez  
*Palm Desert, California*

Brett & Heather  
Johnson  
*Scottsdale, Arizona*

Stephen Lazoritz  
*Omaha, Nebraska*

Gerry & Karen Maguire  
*Lisle, Illinois*

Ramon & Rosa Marquez  
*Phoenix, Arizona*

Dale & Patricia Meisel  
*Wescosville, Pennsylvania*

Virgil & Joyce Meyer  
*Burnsville, Minnesota*

Patrick Nackard  
*Flagstaff, Arizona*

John & Elizabeth Nesbitt  
*Park Ridge, Illinois*

David & Paulette Odette  
*Thief River Falls, Minnesota*

Luis Ramirez  
*Phoenix, Arizona*

Joseph & Charlotte Riley  
*Surprise, Arizona*

Robert & Helen Ruebel  
*Olivia, Minnesota*

Leonard Sanicola  
*Scottsdale, Arizona*

Jim & Wilma Schweppe  
*Chandler, Arizona*

Lynn Winick  
*Burnsville, Minnesota*

Charles & Susan Wivinus  
*Robbinsdale, Minnesota*

Rex & Ann Yentes  
*Winter Haven, Florida*



**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 the date of commitment and not calendar year. Members are invited to special events like Apostolate Day (*Onamia*) and the Apostolate Tea (*Phoenix*), receive special 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 602-443-7115 or at [ewisthoff@crosier.org](mailto:ewisthoff@crosier.org).



## CROSIER WORLD NEWS

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

### BRAZIL

Br. Thiago Henrique Viera de Oliveira, osc, renewed his temporary vows on Jan. 4. Brazil has two other professed Crosiers in initial formation and a postulant.

### INDONESIA

On Feb. 5, Br. Paulinus Daeli, osc, (former IPNE participant) and Br. Josua Harianto Siahaan, osc, were ordained to the priesthood along with diocesan seminarians and other religious. The ordination took place in St. Mary Mother of God Parish in Padangsidempuan.



*L: Fr. Paulinus Daeli, osc, and Fr. Josua Harianto Siahaan, osc, stand joyfully with diocesan priests following the priestly ordination in Indonesia.*

On Feb. 15, the Crosiers in Indonesia began their yearlong celebration of 100 years of Crosier life! Additional good news in Indonesia include the opening of a new Crosier monastery in Cisantana; the election of Fr. Hubertus Lidi, osc, as prior of Sultan Agung Priory in Bandung; and the return of Fr. Raphael Priyo Handiyanto, osc, as postnovitiate director after many years of service in Brazil. ✝

**FOLLOW US  
ON SOCIAL MEDIA!**



For more information or to register for our upcoming events, please visit our website, [www.crosier.org](http://www.crosier.org).

**CLASS  
of  
1976**

**50-YEAR  
REUNION  
PLANNED**

*for Crosier High School  
Class of '76*

**The Crosier High School  
Class of 1976  
is currently planning a  
50-year high school reunion.**

If you were ever a student at  
Crosier Seminary in Onamia,  
regardless of whether you completed  
your studies, we invite you to attend  
this commemorative celebration!  
Significant others are welcome  
to attend as well!

**Saturday, July 25**

*from*  
**2 PM - 6 PM**

*at*  
**Pebble Creek Golf Restaurant  
in Becker, Minn.**

**IF YOU ARE INTERESTED  
IN ATTENDING, PLEASE EMAIL**  
Pete Sherrard at  
[pmoose76@yahoo.com](mailto:pmoose76@yahoo.com)  
or Steven Mehr at  
[Steve.mehr@yahoo.com](mailto:Steve.mehr@yahoo.com)  
with your contact information.

*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).*

- |   |  |   |
|---|--|---|
| <b>Daniel Jerome Clavin</b><br><i>Crosier High School, 1961</i>   | <b>Rev. J. Patrick Gaza</b><br><i>Our Lady of the Lake, 1963</i>     | <b>Robert A. Neale</b><br><i>Our Lady of the Lake,<br/>1958, Former Crosier</i> |
| <b>Rev. Duaine M. Cote</b><br><i>Crosier College, 1956</i>        | <b>Ramon L. Gerber</b><br><i>Our Lady of the Lake, 1959</i>          | <b>Robert A. Redig</b><br><i>Crosier College, 1951</i>                          |
| <b>Lowell Robert Delvaux</b><br><i>Crosier College, 1955</i>      | <b>Vernon A. Goebel</b><br><i>Crosier High School, 1960</i>          | <b>Rev. Msgr. George M. Schroeder</b><br><i>Crosier College, 1956</i>           |
| <b>Rev. Francis E. Elsinger</b><br><i>Crosier College, 1954</i>   | <b>Rev. James R. Goodrum</b><br><i>Our Lady of the Lake, 1951</i>    | <b>Richard E. Schumacher</b><br><i>Crosier College, 1986</i>                    |
| <b>Rev. Barry C. England</b><br><i>Our Lady of the Lake, 1962</i> | <b>Rev. Robert L Haas</b><br><i>Our Lady of the Lake, 1956</i>       | <b>Richard L. Shinagle</b><br><i>Crosier High School, 1962</i>                  |
| <b>Mr. W. Roger Eschenbaum</b><br><i>Crosier College, 1956</i>    | <b>David E. Huebsch</b><br><i>Crosier High School, 1955</i>          | <b>John E. Travers</b><br><i>Our Lady of the Lake, 1965</i>                     |
| <b>Max David Fitzgerald</b><br><i>Our Lady of the Lake, 1961</i>  | <b>Stephen James Kreinbrink</b><br><i>Our Lady of the Lake, 1967</i> | <b>Kenneth J. Voit</b><br><i>Crosier College, 1955</i>                          |
| <b>Eugene F. Gapinski</b><br><i>Crosier High School, 1957</i>     | <b>Gerald LeBlanc</b><br><i>Crosier College, 1978</i>                |   |
| <b>William R. Gavin</b><br><i>Crosier High School, 1967</i>       | <b>Dr. Philip E. Lengyel</b><br><i>Our Lady of the Lake, 1967</i>    |   |

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you; it is an easy, tax-advantaged  
way to support the Crosiers!

PLEASE NOTE: *This is not tax advice; always  
consult your own 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](mailto:ewisthoff@crosier.org)**

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AGE	% RATE	AGE	% RATE
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12-24	3.9	70	6.3
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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
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SECOND ANNUITANT SS# \_\_\_\_\_ BIRTH DATE \_\_\_\_\_

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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  
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**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

### *Lent and Eastertide encapsulate the spiritual heart of our Order,*

drawing us more deeply into the Paschal Mystery of Jesus Christ, his passion, death and resurrection. The Crosiers continue to dwell in a house of holiness and spirituality offering opportunities for deeper reflection and prayer for all.



The Crosiers are hosting a series **Come & See Retreats** for young men ages 18-40. If you know a young man who is discerning a call to religious life, encourage him to contact us!

Be sure to visit [www.crosier.org](http://www.crosier.org) for upcoming programs.



**This year marks the 10th anniversary of Crosier Village in South Phoenix!**

More than a place, Crosier Village provides a spirit of welcome that rises above walls and buildings—offering peace to the countless people who worship, visit and seek support here.



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