

Communities of the Word

STORIES OF THE CHICAGO PROVINCE



THE MIRAMAR STORY, 1922 – 2012
AND THE BOSTON HOUSE, 1953 – 2006

Rev. Joseph Connolly et al.



Miramar

*High on the hill sits Miramar
Enthroned like a queen;
Her stately elms their branches wave
Like bannerettes of green;
And twixt the trees the ocean gleams,
Where Manomet leans o'er
To kiss the waters of the bay
On Plymouth's sandy shore.*

*Beneath her lie the verdant meads
Where the tall poplar grows,
And through the shrubs the tiny brook
Sings gladly as it flows.
Across the moor the distant hills
Rise up to meet the sky,
And at their feet in sheltered nooks
The cozy hamlets lie.*

*Up from the bay the gentle wind
Murmurs its peaceful song
Among the maples and the pines
Home of the feathered throng.
Whose warbling in the early morn
Welcomes the rising sun,
And whose sweet requiem at eve
Tells us the day is done.*

*When from the weariness of earth
My soul yearns for release,
I seek the shelter of thy walls
And there find rest and peace
For in thy silence, Miramar,
The voice of Heaven I hear;
And in thy calm and sweet repose
I know that God is near.*

Cardinal William O'Connell

HISTORIC DUXBURY

Duxbury was first settled in 1628 by the families of John Alden, Captain Myles Standish, Thomas Prence, and Jonathan Brewster. Named after Captain Standish's ancestral home in England—Duxbury Hall—it was incorporated in the Commonwealth of Massachusetts in 1637. Today the town includes the small Chestnut Street Cemetery, located off Highway 3A near Holy Family Church, the final resting place of Myles Standish and John Alden.

Duxbury has grown slowly. Its residents have placed great importance on preserving the good things of the past. As a result many of the Federal and cape houses from yesteryear are functioning as attractive present-day residences. In Colonial times, a Mayflower descendant named John Tracey lived for 50 years on what is now the Bay Farm tract of land. In 1702, Lt. Thomas Loring, a descendant of the *Mayflower* Pilgrims, received rights to the property. Several generations of Lorings lived on and developed the land as a farm. Prior to the settlement of Duxbury by Pilgrims, however, what became Miramar land was a popular Indian encampment. Many tools and arrowheads have been found in the area of the lake that now exists where the old seminary farm was located.¹

In the early 1870s, Mr. John Parks, a well-to-do businessman living in Boston, purchased the portion of Bay Farm that eventually became SVD property located to the west of present day Park Street. He also built a barn and power plant to the north side of the mansion.

In 1910 Cardinal William O'Connell² purchased the Parks' property to serve as his summer residence, renaming that portion of what today is Bay Farm "Miramar" or "View of the Sea." In the years that followed, the Sisters of St. Joseph made use of the house and property as a summer home and vacation spot for working-class young women from Boston.

FOUNDING SVDS: VISION AND CHALLENGE

The Divine Word Missionaries, having opened a minor seminary in Girard, Pennsylvania, in 1912, were eager to expand their presence on the East Coast. Since the Archdiocese of New York had embraced the newly founded Maryknoll Society as the official arm of the American Catholic Missionary movement, the SVD decided to look elsewhere for a suitable location. Boston was known for the faith of its Catholics and the mission interest of its cardinal. It also had the reputation of being an archdiocese favorable to the missions, showing the largest contribution to the Society of the Propagation of the Faith, along with providing many priestly and religious vocations to the Church.³

PROPAGATION OF THE FAITH

In 1920 Father Provincial Peter Janser visited Washington, D.C., where he had a meeting with David Walsh, a senator from Massachusetts. The latter offered to speak with Cardinal O'Connell on behalf of the Society of the Divine Word. Some time elapsed, but eventually a meeting was arranged for May 25, 1922.

Previous to this meeting, however, Cardinal O'Connell already showed his interest in the Society of the Divine Word. Having heard that the religious congregation was on the verge of opening a seminary for black students in Mississippi, he offered a gift of \$1,000 to help get the project off the ground. Thus, in traveling to Boston, Father Provincial Janser was eager to express personally his appreciation for this generous gift. At the same time he intended to ask for permission to open a high school seminary in the archdiocese for the training of future missionaries. Cardinal O'Connell was not only open to his request; he suggested that Miramar was for sale and might prove suitable. The property encompassed 27 acres and included three buildings. After visiting the site, the Society soon agreed to the terms of purchase.

Approval to form an SVD community in Miramar was sought from Rome and arrived quickly. On June 26, 1922, the then-Assistant General Father Johannes Bodems, in the name of Father General Wilhelm Gier, granted Father Provincial Janser the needed permission. Then Monsignor Haverlin, who at the time was secretary to the cardinal, wrote in a letter dated October 24, 1922:

His Eminence, Cardinal O'Connell directs me to acknowledge the receipt of your communication of October 14, and to

say that it will be satisfactory to him if you make an initial payment on Miramar of from \$1,000 to \$2,000 and then to pay annually from three thousand to five thousand dollars on the balance. His Eminence says that as much as he would like to comply with your request in the matter of interest, he does not feel that he can remit all the interest on the remaining debt, and that interest of three per cent, which is low, should be paid.⁴

The purchase price of \$50,000, the exact sum originally paid for it by the Cardinal, was to be covered by a mortgage over a 25-year period at three percent interest. Father Augustine Loechte as rector made the final payment in 1943.⁵

GENESIS: GROWTH AND DEVELOPMENT

Thus it was that Cardinal O'Connell's summer home, with its rustic setting of cows, horses and buggies, made room in October 1922 for the first academic class of high school boys. The barn was converted into a classroom, gym and wash-up area.

The pioneers included Father Anthony Hullin as rector, Fathers Joseph Murphy and William Ross as academic staff, and Brothers Patrick Dunnigan and Bernard Husmann in charge of kitchen, maintenance and vehicles.

Bishop John Cohill, who eventually became a bishop in Papua New Guinea, was a member of the first class of eight students. The first graduation took place in 1928, by which time Miramar served both as a four-year high school and a two-year college seminary. The staff had grown to encompass eight priests. Among these were Father Rector Anthony Hullin; Fathers Francis Humel, Felix Glorius, and Norbert Schuler; and five Brothers, among whom were Brothers Gerard Reiter, Willibrord Beemster, Boniface Carlucci⁶ and George Rupprecht. The students now numbered 40.

In the years that followed, many SVD priests and Brothers whose names are closely associated with Miramar were assigned to the new foundation: Fathers Hugo Aubry and Joseph Ford, Fathers Robert and William Hunter; Fathers Arthur Melcher, Bruno Hagspiel and Lester Dooley; Fathers Paul Thunich and Augustine Loechte; Fathers Charles Malin, Joseph Donahue, Matthew Jacoby, Francis Wehrle, William Kane and Edward Norton.

In addition to Brothers Gerard, George, Bernard and Patrick mentioned above, Brother Otto Haferkamp was among the pioneering confreres who served faithfully and whose names will always be associated with Miramar.

From 1922 onward the priests and Brothers lived in the Parks mansion, now known as the faculty house. Four religious Sisters who cooked, laundered and gardened for the school lived in a large wooden house called the Cottage, just north of the chapel building. After a fire destroyed it in 1925, the Sisters took over part of the original mansion, where they built their own small chapel. Until 1931 the students were housed in the old cow barn.

In 1928 the Brothers and students cleared and dredged what had been a cranberry bog to form a swimming pond. The pond wall, bridge, diving board foundation, and lighthouse were all constructed by the Brothers.

A second pond, parallel to the first on the east side, was excavated by hand in 1935 but refilled in 1941. The area of the baseball-football fields was once a combination orchard, swamp and garden. It was leveled by the students' hard labor. The first baseball game was played there in 1930. The Agony Grotto was designed and built by Brother Fridolin Iten in 1938. Much of the sculpture and stonework about the grounds were created by him.

WHO PAYS THE BILLS?

During the early days of Miramar, there was little contact with Techny. The seminary routine unfolded class after class. As was the situation with Girard, Pennsylvania, each house had to pull its own weight; each seminary developed its own mailing list and created fundraising techniques, and each faced a never ending "crisis" in finding sources to pay the bills. That this required a very simple religious lifestyle and many sacrifices was accepted as a matter of fact.

Nevertheless we read in an undated letter from Father Provincial Bruno Hagspiel⁷ to Father Rector Hugo Aubry:⁸

During these hard days of Depression I hear, more and more, opinions from different sources throughout the Province, that, after all, we SVDs are a little too easy going as to admitting boys without any payment whatever, or with so little payment in some cases, that it's almost a farce. . . . Don't you think

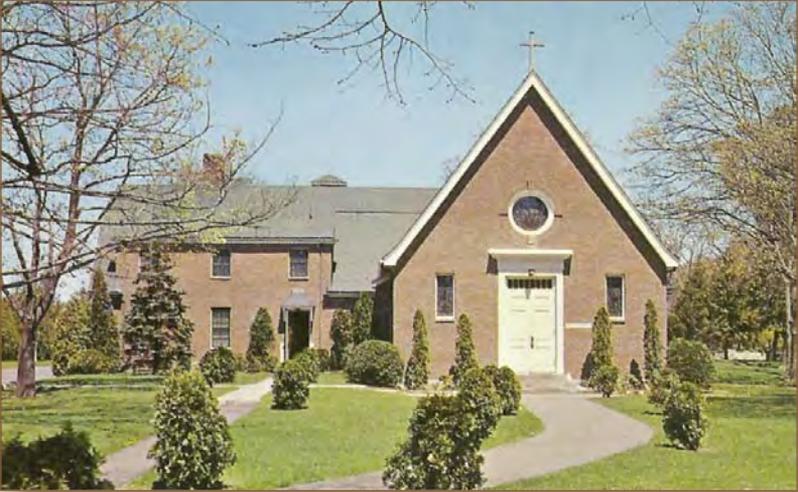


Father Bruno Hagspiel.

that we could in each house, be a little more painstaking, to find out on the spot, that means at the home of the boys who apply for admission, whether they actually are not able to pay at least as much as their parents would have to pay for the boys if they would stay at home? And if this should be impossible that the parents (could) pay for the boys ten dollars a month, or a hundred dollars for the ten months that they are staying with us, couldn't they be made to understand that they should pay at least seventy-five dollars or sixty dollars? . . . This does not mean that good, intelligent students who are really and actually unable to pay even half of the hundred dollars should be barred from the mission house.

I believe that there always will be a number in every house who will actually not be able to pay perhaps even the fifty dollars, but every house ought to find out just what the actual financial conditions are. . . . Think it over and tell me whenever convenient what you think about it.⁹

We find Father Hagspiel again in October 1929 requesting a personal interview with Cardinal O'Connell. At this meeting he submitted a complete and detailed report of the \$32,000 budget that



Miramar Chapel and Sisters Convent (built 1928).

the Society was obliged to meet yearly. In the ensuing conversation, the Cardinal proposed an agreement, later submitted in writing by Father Hagspiel, in which the SVD would enjoy:

complete freedom . . . for the spreading of your magazines, that thereby you may obtain, in accordance with the provisions of the Holy See and your Founder, financial support for your work. That you are henceforth perfectly free to send abroad through the mails, throughout the archdiocese of Boston, informative material and appeals for aid, in conformity with similar privileges you enjoy elsewhere. That your Miramar priests shall be given opportunity, at specified times throughout the year, to visit a sufficient number of churches within the archdiocese, and there to preach the missions and solicit financial aid (receive a collection) for your work.¹⁰

The Cardinal acknowledged receipt of the letter agreeing to the terms of the written agreement, but making it explicit “that permission must be obtained from him for every Church collection in this Archdiocese.”¹¹ The above information is important in understanding the uneven relations between the Society and the Cardinal in the following years when Miramar undertook a new building program.

FATHER HUGO AUBRY, THE BUILDER

Beginning in 1922 the barn that was part of the original farm served as a dormitory and multipurpose school building. Between 1931 and 1934, due in large part to the vision and determination of Father Hugo Aubry, a three-story school building was erected between the faculty house and the old barn. Correspondence about this project between Father Rector Aubry and Father Provincial Hagspiel began early in 1931. The numerous letters painted the challenges and difficulties, both within and outside of the Society, with special emphasis on how Cardinal O'Connell would react while the Society continued to struggle in keeping up payments on the original mortgage. In reading this correspondence, there is no doubt that both Father Hagspiel and Father Aubry agreed in principle with the proposal:

to put up a moderate building between the priest house and the present school ... consisting of two stories and basement and flat roof. The old barn will not be abandoned but still be used for school purposes. Both buildings together will take care of about 100 students. I am heart and soul for this plan. . . . The new building will answer its purpose even in the case that Miramar should not witness great development. If however the number of students considerably increases, the building can be extended, or have an additional story, or if desired, another building can be put up at the other side of the priest house. . . . I figure the cost of the building from \$50,000 to \$60,000. I have the fond hope that the Province will take half of the burden leaving the other half to Miramar. That the Cardinal will give his OK I feel almost sure.¹²

One has to keep in mind that Father Aubry played a key role in some of the major building projects in the first half-century of the Society's presence in the States. He supervised the construction of the central portion of Techny Towers and its magnificent Holy Spirit Chapel. As rector in Girard (1922–1928), he made plans for the west wing addition to the three-story school building, supervised its construction, and solicited funds to finance the project. Times were hard and funds were slow in coming, all of which were a cause of concern. In the end, he succeeded where many others might have failed. His many successful projects gained for him a well-deserved title of "The Builder."¹³

For his part, Father Hagspiel also was a man of great vision, open to new ideas and projects, creative and willing to take risks. He was a friend of Father Aubry, as is evident from the tone and frequency of letters between them.

Still, as provincial of an expanding province in the depths of the Great Depression, Father Hagspiel and his council had to proceed both supporting the overall plan and pointing out the need to appraise realistically the situation of the Society in the Archdiocese of Boston. So we read in a letter from Father Hagspiel:

Yesterday I discussed with the consultors at our meeting your new proposal for the building at Miramar, as far as it could be discussed. All I can say is that in principle, we all unanimously perfectly agree with you that this seems to be the better thing. If only the Cardinal would not make any objections to the new plan!¹⁴

In a further exchange of letters, Father Hagspiel continued:

Strictly speaking, the Cardinal has absolutely nothing to say about any of the building operations in Miramar. . . .

According to Canon Law, he need not even give his approval for any new building going up in the property of a religious community, like ours, after permission has been granted to the latter to acquire some property within the limits of the Diocese. It is only to have his good will that we went as far as we did; otherwise he would not be willing to grant the permission to take up some special collections in some of the Boston parishes, and could even make life rather hard for our Miramar community.¹⁵

In the same letter, however, Father Hagspiel added a note of caution:

In the first place let me tell you that everyone of us is by no means convinced as you are that that letter of Monsignor Burke, which the latter wrote in the name of the Cardinal, means a definite permission that you should go ahead with the building. The whole tenor of the letter seems to be: "hurry up, and first pay off all the debts you owe to me, and then you may in the name of God go ahead and build as much as you want." I would advise you to thank His Eminence once more for his good will towards Miramar as manifested in the

letter of his secretary, and then go on telling him that from now on you would pay him in appreciation of his kindness, not only three thousand, but five thousand dollars a year off the principal of the debt, plus interest. I think this ought to make him to cheerfully grant you the permission to take up several collections in the Boston parishes.¹⁶

Over the succeeding years, letters between these two figures who played leading roles in the first 50 years of SVD history in the United States went back and forth. In one penned in May 1931, Father Aubry assures Father Provincial Hagspiel:

You advise that I go slowly. The tempo of our procedure is connected with our available finances, and I feel that we must come to a definite and final decision without further delay. . . . I am satisfied that we accomplish what we can with this amount [*Scribe's note*: now \$78,000]. I give you my guarantee that we shall not exceed this sum in our building operations.¹⁷

Adjustments to plans, efforts to secure outside loans, and an additional mortgage of \$80,000 were proposed by Father Aubry. Then unexpected demands from the General Council in Rome for urgent financial help arrived at Techny. These in turn forced a considerable reduction in terms of the already promised grant to Miramar.

In spite of setbacks and the constant worry of bills left unpaid, Father Aubry pushed ahead. As the Depression deepened and the financial situation worsened, Father Hagspiel offered words of encouragement while trying to explain just how desperate the times were for everyone:

When going out to the Forty Hours' devotions or similar occasions in and around Chicago, depression, financial losses, expressions of discouragement, despondency, despair is the topic of the day. We ourselves are still making tremendous efforts to get a big loan and so far did not succeed.¹⁸

Father Aubry quickly replied in a letter of December 10, 1931: I consulted three parties: Msgr. Burke, the Chancellor Father Cushing, and Father Gisler S.J. at Holy Trinity Church. . . . All are very careful in their expressions and the closer they are to His Eminence, the more precaution they take. . . . Father Gisler especially thought we should have never bothered the

Cardinal with collections if we had figured on unhampered activity. The Chancellor thought the hard times may have to do something with the change of his attitude.

Later in the same letter:

It seems beyond doubt that we shall have a bigger crowd of new boys than we can handle this fall. . . . I make the suggestion to build a hall or gym. And use it as dormitory, study hall till we have a school; after that the hall will serve its ordinary purpose. Though this will not be ideal, it will carry us through the greatest difficulties. . . . The hall combined with a boiler house will cost to my estimation about \$25,000. . . . A hall would never be an unnecessary thing, on the contrary it would complete the whole plan of the school. . . . I should like to receive your answer at your earliest convenience.¹⁹

In addition to financial worries, other difficulties cast a shadow on the advisability of proceeding with the project. With the appointment of Father Lawrence Friedel to the novitiate in 1932, Miramar faced a shortage of teaching staff. The six remaining priests in the community now supported a proposal of sending the 1932 senior class students to Girard. When the Provincial Council expressed its approval, a plan evolved. First parents were to be notified. Weaker-talented students would be encouraged to remain at Miramar but join the third-year academic. The day of departure was set as being the first day of Christmas vacation, when the boys being transferred might stop at home over Christmas and go in a body with Father Friedel a few days after the feast.²⁰ Accordingly on December 31, 1932, eight students from Miramar arrived in Girard to continue their fourth academic course. There is no record of how many, if any at all, pursued their journey to ordination.

The friendship between Fathers Hagspiel and Aubry remained firm. Father Hagspiel continued to support the building program as such, but not everyone on the Provincial Council was of the same mind. This became clear with the news that the Provincial Council had decided that, as of January 1933:

all building operations throughout the Province should cease entirely for the next 18 months due to stressed economic conditions within and without the Province. In particular

the building operations should be entirely discontinued at Miramar for the same length of time. Also the equipment for the new building should not be further contracted for, and even those fixtures already contracted for should be left unassembled.²¹

In the minutes of the same House Council meeting from which this news was relayed to the community, it was agreed “that everything possible should be done to carry out the above regulations.” Nonetheless, “It was also agreed that the canceling of two or three of the jobs of equipment, material for which has already been ordered, seems to be practically impossible.”

The reply of the House Council reflects the overall approach to the building success of Father Aubry throughout his career—regulations and prudence, yes, but any consideration that made a building project impossible when viewed in merely human terms were no match when trust in God and the will to overcome all difficulties were part of one’s *modus operandi*. The project was basically completed in 1933 at a total cost of \$118,976.75, of which \$106,740.88 covered payment for the new school building, now three stories high, with \$12,235.87 for the boiler house, chimney, and boilers.²² On the top floor was a dormitory for 130 boys. The next two floors provided space for classrooms, library, business offices, an infirmary, and parlors to receive visitors. A large kitchen with store rooms and several dining rooms for the various departments were in the basement.

Father Robert Hunter summed up this altogether remarkable accomplishment of one person in overcoming all obstacles in bringing his plan to completion in this way:

Father Aubry came to Miramar in 1929 and in the very bottom of the depression built and completed the school building with its factory-type windows and individually sectional dormitory cubicles. The cost was \$80,000, but in the Aubry lore, constantly accumulating, he wisely forgot to figure in the heating plant so the building could not be used until the substantial boiler house was constructed.²³

The *Christian Family*, an SVD family-oriented magazine published by the Techny Press, also summed up Father Aubry’s accomplishments at Miramar with a well-deserved encomium:

His huge undertaking was accomplished during the worst

stage of the Depression. At times the burden seemed to be unmanageable, and the outlook appeared too gloomy to warrant continuance, but Father Aubry carried on to see the school's completion with the building of the central heating plant, destined to serve as foundation for another building later on. [*Scribe's note*: These plans as envisioned at the time were never realized.]

He next turned his eyes to the development of the Mission House farm with its sixty acres of tillable soil, its promising herd of cattle and its general farm equipment. With his encouragement Brothers Peter and George have made this farm a valuable asset to the community. . . . The boys have learned to appreciate the vast changes which Father Aubry inaugurated on the playground and campus.

His hand has left its mark on all corners of the property, and he leaves it with the hope and assurance that he has built well.²⁴

STUDENT RECRUITMENT AND PERSEVERANCE

The problem of finding sufficient finances to support the continuation and expansion of the new foundation was not the only, or even the main, problem facing the young community. The interconnected challenges of recruiting sufficient students and the number of those who simply did not continue with their studies after leaving Miramar continued to be a source of disappointment and controversy. In the ten years following its founding in 1922, the student body averaged 25 in number, with 1928 registering its zenith at 40. But in that same year, the Provincial Council decided to centralize the college department at Girard. Accordingly, in the fall of 1929, 12 young men from Techny and five from Miramar arrived in Girard to begin their college studies. That this decision did not resonate well with the faculty or students at Miramar is well attested in the copious correspondence that took place between local and provincial superiors over the ensuing years. Miramar for its part pleaded for more teachers and the support staff (Brothers) needed to reestablish Miramar as a junior college along with the high school.

The history of Miramar and the question of a junior college program as necessary/desired by the SVD community requires a more extended treatment, as given below. Here we remain with the more basic question of recruitment and perseverance of the boys who entered as freshmen in the high school seminary. The completion of the new school building in 1933–1934 saw an encouraging rise in the number of students. In 1935 there were 100 students listed in the SVD *Catalogus*, the high-water mark at the time. This may have played a role in further plans as the number remained at an acceptable level even during the years of the Depression.

There is no record for the years immediately prior to World War II, nor are there records that give information about the size of the student body during the war years.²⁵ The peak years for vocations recruiters came at the end and in the immediate aftermath of the war. The vocational recruiters, Fathers Robert Hunter, William Hagen and William Kane, maintained a student body numbering over 100, with the highest total of 120 students in 1947. The SVD community registered 15 Fathers and eight Brothers in residence.²⁶ The largest graduating class in the history of Miramar numbered 25 students in 1950, of whom seven were ordained in 1960.²⁷

The early 1950s, however, saw a precipitous drop in the number of students arriving to begin their studies for the missionary priesthood.²⁸ The reasons for this turnaround were many and varied. In a symposium sponsored by the Mission Secretariat of various religious orders held in Washington, D.C., in 1955, the question of recruitment received special attention:

Here practically all religious communities are faced with the problem that the clergy, Sisters and the parents do not want their boys to go to the seminary immediately after the 8th grade. They argue that the boy is too young and immature to be able to decide and know his own mind in the matter of his vocation. Further, pastors complain that as a result, these young boys drop out of the seminary and become his [the pastor's] problem. A great percentage of the opposition on the part of the pastors and Sisters to the prep seminary is due to the drop-outs. They are bad advertisers. The thought was also expressed that perhaps there is need for a radical change in our seminary set-up. Perhaps we are clinging too much



Miramar Pond, brick work by Brothers, dredging and filling is done by students;
background, Lourdes' Grotto.

to old, antiquated methods, and do not keep abreast with modern times and methods.²⁹

Some years earlier, an unsigned communication found its way to the then-Superior General Father Wilhelm Grosse-Kappenberg. In it one finds a critical assessment of the situation accounting for the drop in the number of boys entering the high school seminary program, as well as for the low percentage of perseverance after graduation for entrants to Miramar from 1941 to 1951. According to this report, between 1942 and 1946, vocations were plentiful, and two vocation directors were to be given credit: Fathers Robert Hunter and Daniel Driscoll. When other directors replaced them, numbers went down. The solution then was to put the best men possible on the road to recruit, and to assign more of them to this work. Then “there was a need for more and better publicity.” However, the solution to better recruitment in terms of the initial number of boys who entered did not in any way touch the equally vexing problem of the high percentage of dropouts.

We are getting too much unfavorable publicity. I refer to departures. We must expect losses in high school. We are sorry when Miramarians leave the novitiate, but we can explain these losses quite easily when we are asked. But we

run into difficulties when we are questioned about departures after the novitiate. . . . And there are so many losses after novitiate. There are only ten Miramarians in the Seminary at Techny on June 21 [1951].

I do not say that any superior is at fault, but there are so many losses every year. Often the boys apply for entrance into the Diocesan Seminary and the authorities wonder. The way things have been going of late years, about half of the students from Miramar who go through our novitiate and take their first vows quit before they get through the Seminary. And surprising is the number of students who develop nervous tension after their novitiate.³⁰

After its founding as an independent unit in June 1940, there can be little doubt that the extraordinary efforts by the superiors and professed members of the Eastern Province to develop their own novitiate, college, and philosophy program separate from Techny was based on this feeling, if not a conviction. Simply stated: A major contributing factor to the dropout rate was due to a lack of understanding on the part of those responsible for the ongoing formation in these programs of students coming from an urban, often Irish background and temperament.

JUNIOR COLLEGE: YES AND NO

As early as February 1934, we find the House Council of Miramar submitting a formal resolution to the Provincial Council at Techny.

The development at Miramar with the completion of the new school building, along with the fact that in 1933 Techny had reopened its own college department, certainly played a role in the timing of this resolution. The initial response from the Provincial Council was favorable: Permission granted to the Miramar faculty to make preparations for the changes involved. The main difficulty was in finding sufficient and qualified teachers for the college courses. In the next 18 months, however, ensuing correspondence saw what seemed to be a green light flicker to a cautionary orange, and then to a definite red light to stop. Father Aubry had been named provincial in 1934. He certainly looked favorably on the community aspirations of Miramar, where he had just finished a very successful term as rector, a man who

was not deterred by lack of finances in pursuing his vision. But now with the Depression showing no signs of easing, pleas for help arrived from all of the various communities under his care. In this situation it is easier to understand why his letters to Miramar followed the pattern set by his predecessor Father Hagspiel. Thus, in regards to the college, we find him writing to the new rector, Father Maximilian Hoffman:

The Fathers have no doubt informed you that Miramar was to have a freshman class this year, and next year a sophomore class also. I agreed with some on this resolution, and still do. However conditions have developed differently from what they appeared to develop some few months ago; and I am forced to put the question once more before you, for reconsideration.³¹

There followed a flurry of letters over the next few days.

No doubt you have been surprised, reading in my last letter, that the question as to whether or not you would have a college at Miramar next year, is still not quite settled. I shall do my very best that Miramar will have a college; the final decision will be made next Thursday.³²

This was followed by what seemed at the time to be a definite yes to the long hoped-for dream of Miramar having a college program of its own: “Well the proposition concerning Miramar has been decided in favor of the dear old place.”³³ In short, Miramar was given the go-ahead to plan for the opening as a college in the fall of 1935. Then, quite abruptly, on May 8, 1935, the history chronicle of Girard recorded, “A rumor that Girard will be the central college only was confirmed today by a public and official announcement.”

Certainly the community at Miramar had been informed of this decision long before it became a rumor. There were many adverse circumstances that contributed to what was the definitive decision not to pursue the long desired goal: lack of teachers, finances, vocations among them. Miramar was to wait almost another quarter century before opening its doors again as a college.

CAMP MIRAMAR AND MIRAMAR MISSION BAND

But life went on. The community implemented new initiatives to meet the challenges of a rapidly changing world. In 1940 Fathers Francis Wehrle³⁴ and Robert Hunter³⁵ inaugurated the first Miramar

Summer Camp. Years later Father Hunter paid tribute to Father Wehrle and his role in the genesis and successful development of the camp:

We could swing the deal better for the summer of 1940. I was doing the advertising, Father “Sam”³⁶ was planning the activities. . . . We enrolled forty five boys, and made \$700.00 the first year. . . . Father Sam ran the camp and justly earned the title of Founder and developer and over the years, the one practical Johnny-on-the-spot in its thirty years of existence. . . .

There is no doubt that, with the exception of the war years, it succeeded beyond all expectations. This should largely be credited to Father Sam.³⁷

Before its closure in 1968, it was a popular vacation spot and a home away from home for literally hundreds of boys each summer. In addition, many of the camp counselors were seminarians from the diocesan seminary, St. John’s in Brighton. Later, many diocesan priests had said they came to know much about the worldwide mission work of the Church because of the time spent at Camp Miramar and the personal friendship with the Divine Word priests and Brothers whom they met and with whom they worked. Along with the annual summer lawn party (another fund-raising project started in the aftermath of the war), the summer camp played an important public relations role in making Miramar known both to the general public and to the clergy. As much as they needed revenue that came into the house, this was a major accomplishment for a foundation that lacked the number and ethnic background of benefactors that sustained other religious congregations in and around Boston.

In the mid-1930s Father Hunter was again instrumental in pursuing another initiative of long-lasting benefit both to the Society, in terms of public relations and name recognition, and to the Church. He was one of the pioneer members of what became a well-known and much sought-after mission band. This team gave retreats and parish missions up and down the East Coast. The concept of a mission band was seen by some members as a dangerous innovation. In a written memoir of those early years, Father Robert Hunter wrote,

The argument of lack of personnel and our mission work were heard over and over again but came September 1935 Father Aubry, then Provincial, set up the band,³⁸ to be

located at Miramar with Father [Joseph] Ford³⁹ in charge. Father [Lester] Dooley⁴⁰ was a full-time member with Father [Anthony] May to be on call while he still functioned as Vocation Director. Within the year, as preaching assignments multiplied, Father Ed Luis was assigned to help from his base as assistant pastor at St. Elizabeth in Chicago.

Father Robert Hunter, still prefect at Miramar, occasionally available, reflects:

Through 1938 to 1941, I was full time on the band with Fathers Ford and Dooley. We probably gave 100 or more parish missions, a like number of novenas, and the Society always fostered retreat work. Techny would boast of uninterrupted lay retreats from 1906 on. . . . When I became Provincial [1948] we had a qualified and distinguished mission band we could call on: . . . Fathers Dooley, Poetz, Adamek, Hagan, Hagspiel, Faikus, Kelleher, McDonough and Bauman. Father Bruno Hagspiel preached a great deal while he was rector of Miramar. He contrived a full schedule even in the two years he was in Canada. After 1952, his schedule was simply unrivaled. One year 32 Sisters' retreats! . . . Fr. Lovasik was booked solid with missions and retreats thru many years, preaching more than 36 weeks of work. . . .

When Father Dooley suffered his heart [attack], and Father Hagspiel died in 1961, there was little SVD preaching. . . . Out of the 1964 chapter [*Scribes note*: Provincial Chapter, presided over by Father John Schuette, then-superior general] came an attempt to reinstate the mission band. Father Ford felt no longer able to do the work. Eventually Fathers Robert Hunter and Ted Bauman set about a full scale preaching schedule which continued till 1968, when Father Hunter went down with a heart attack and Father Bauman was threatened with leukemia. By then, the times had changed so much that the once popular forms of preaching declined and parish mission just went down the drain. . . .⁴¹

Father Hunter concluded his memoir with the words, "The Divine Word Missionaries should be back into the mission business. I wish it would. . . ."

Father Hunter deserves more than just a mention as one of the icons in the long list of giants along the mission trail of the Eastern Province. Together with his many years of service in formation (prefect, spiritual director, retreat master) and administration (rector, treasurer, provincial) Father Hunter had remarkable human qualities:

He was gregarious, sociable, quick-witted. He was a born story teller, enjoyed swapping yarns and jokes. “His smile was like a light in the window that lets you know the heart is at home.” . . . In the last ten or twelve years of his life he was given the privilege of suffering for the Lord’s sake. Bob was celebrating daily Mass at the Holy Spirit Home in Hyattsville when he suffered his stroke just before the final blessing. . . . He who had preached so much and so well about the Cross of Christ was now himself to carry that cross. And he did with much dignity. . . . We are thankful for the blessing Father Bob Hunter has been to our Society and to the many people his priestly ministry touched.⁴²

SUCCESS OR FAILURE: MIRAMAR AFTER THIRTY-THREE YEARS

Meanwhile, improvements continued to be made on the campus of the high school. On the south side of the baseball field, at a lower level, a football field was completed in 1949–1950, again with much sweat and toil by the students. Below that, where one now finds the fishing lake known as Norton’s Pond, was a large barn. All the open space below this was farmed until the early 1960s either in vegetables or salt hay. After World War II, with the student enrollment rising to 120, a new gym was built in 1948. The plan envisaged the gym as the foundation for a new and enlarged chapel, a plan that for many reasons never left the drawing table. As mentioned earlier, the 1950s witnessed a precipitous drop in the number of students arriving to begin their high school studies at Miramar. In this period we find a letter from the then-rector of Miramar, Father Robert Hunter, directed to Father General Grosse-Kappenberg expressing his thoughts on the history, purpose, and function of Miramar:

We have forty boys here this year. The budget will come to about \$45,000. That figure means it is costing us more than one thousand dollars a year per boy which seems like a very wasteful operation. Now Miramar has been built

for one hundred students. To maintain such a number, we must recruit from 30–35 boys a year to offset the losses by graduation, drop-outs and those who fail to return each year. From 1948–1953 we averaged eleven new students each year. That will explain why our present number is so low. . . . We have always interpreted Miramar’s mandate to be a preparatory seminary for the training of boys to the missionary priesthood in the Society of the Divine Word. . . . The reason I bring this point here, reluctantly as I do, is because I detect a growing conviction that Miramar has failed. It is a disagreeable thought but we should face it. This attitude of failure seems to be deeper than what I formerly thought. I find it hinted at in my work with the ex-students of the Alumni Association. I find it cropping up occasionally in the members of the faculty as they survey the difficulties and disappointments of teaching. I find it among the neighboring clergy, who are sincerely interested in the Society. I know that Miramar’s experience is being used in some clerical circles as an illustration of the failure of the early preparatory seminary training. I think our own men in Techny have expressed themselves similarly when discussing the Miramar products in the major seminary. Such a wide-spread acceptance of failure finds an echo in the Miramar group in the seminary. . . . The fact that five of our ex-students from the major seminary are enrolled this year in the junior class at Boston College, adds to the general opinion. It reacts with such typical expressions as “nobody ever goes through with the SVD.”

On the other hand, in rebuttal of this charge, I think we can mention that Miramar’s record is about the same as the other houses, as for instance Girard and East Troy. Furthermore there is tendency to look upon our work in too natural a light along the ways of education and forget that the training of boys to the priesthood is entirely supernatural. We cannot judge the products of a seminary course with the same standards as other schools. The dedication required for the missionary career lifts it above even the comparison to diocesan and home seminaries.

Father Hunter continued by raising the question, “What now should be our conclusion?” Of the alternatives possible, Father Hunter leaned toward broadening the purpose of the school:

In view of the needs of the times, the requirements of the Church, and the experience of others, operate a Catholic high school of exclusive curriculum and standards, in number of about 200 boys, and influence through our instruction as many vocations as we do at the present time. . . . Our present Miramar faculty could teach a student body of two hundred today with the same effort as we are making for forty. . . . It would put us in the mainstream of Catholic Education, give us a better standing in the community, improve our educational techniques to meet the demand for degrees, etc. It would serve the country, Church and the missions better than we do at present.⁴³

It was perhaps with this purpose in mind that, in spite of low recruitment numbers, Father Hunter argued for and eventually commenced a building project at Miramar. [The present scribe could find no record of an official reply to Father Hunter’s proposal or to his letter to Father Grosse-Kappenberg as such.] However, in a letter from Father Provincial Raymond Weisenberger to Father Hunter, dated September 2, 1956 we read:

Now that you have permission to go ahead at Miramar with the building, there should be no hesitation. It’s going to be a long hard pull before it is finished.

Evidently Father Hunter lost no time. In June 1957, in a report prepared for the Provincial Chapter of that year, he wrote:

We have now engaged upon an expansion program, by erecting the new administration building. This building will cost \$212,000, that is the signed contract and that figure will not be changed. With an expected summer surplus of close to forty thousand dollars through a reactivated lawn party and other drives, we will finish the building with an indebtedness of about \$40,000 which seems quite manageable.⁴⁴

In contrast to the situation of the SVD and its building project vis-à-vis Cardinal O’Connell in the early 1930s, now Father Hunter was able to write:

The standing of the Divine Word Missionaries throughout the Archdiocese is fully attested to by the Archbishop.⁴⁵ He has

paid four visits to Miramar during the past year and will visit us in August and again in September.⁴⁶

Contrary to all expectations, and the many objections and doubts about high school seminaries, Father Hunter, following in the footsteps of Father Aubry, completed the project as planned. It is one of the ironies of SVD history in the States that, due to unforeseen events and decisions at higher levels of SVD governance, the Miramar community witnessed the arrival not of a Catholic high school with open-ended admission to all boys of good character but rather another long-desired goal: Miramar operating as a junior college in the educational system adopted on an interprovincial level by the Society. But the college still restricted admission to those expressing a desire to follow a vocation as Divine Word Missionaries. Father Robert Hunter, his assignment as rector coming to an end, moved on to become the provincial of the Southern Province, leaving Miramar in the hands of his younger brother, Father William Hunter.

Another irony in the educational efforts took place in that the drop in the number of incoming students at the high school level coincided with a concerted move in the States towards accreditation, starting with the high school units. Connected with this effort were long discussions: whether the various units such as college and philosophy should be combined, where located, when to commence, the need to organize and make best use of the additional finances that would be needed to see such a program through on an interprovincial basis, how to make the best use of the professional degreed staff now essential for its implementation. As a result, the years between the mid-1950s and early 1960s witnessed many changes in the long-standing arrangement of studies and spiritual formation stretching back almost to the days of the founder, St. Arnold Janssen, in the late nineteenth century.

These were years of many meetings and assemblies at all levels for those involved in formation programs—years of flux, movement, and at times, heated discussion. Should the central junior college be at Miramar, Conesus or Epworth? Where should the seminary for belated vocations be placed—with the junior college, or maybe with one of the high school seminaries?⁴⁷ And on and on it went. Various combinations were tried; new facilities were built. The desirability of having accreditation, once begun, was never seriously questioned, despite the great sacrifices that had to be made to accomplish this.⁴⁸

In the interim, before the final selection of a site for a four-year college was made and the necessary infrastructure put in place, college/philosophy programs operated at Conesus and Miramar and for one short year at what was still an SVD summer residence on Lake Gogebic in Michigan. During these years of improvisation, Miramar featured prominently in the considerations that went into the selection of the definitive site for the new four-year college. In 1957 the last graduating class of three students from Miramar High School received their diplomas. One era was over, but another had begun.

Looking back from the vantage point of what was to happen over the coming decades, in the very years when enrollments to high school seminaries diminished for many different reasons, the SVD, like many other religious societies, commenced a building boom. As noted above, in 1956–1957 Miramar witnessed the demolition of the old multipurpose barn. In its place emerged a new two-story complex connecting the school building completed in the early 1930s and the gym built in 1947–1948. It was not without some regret that the old rustic stable—hallowed in song, spooky stories, and stage productions by generations of students—gave way to new classrooms and expensive laboratories. New directions, new initiatives, and bigger budgets to cover! But these were the years when the genius of Father Arthur Melcher as provincial treasurer and money manager for the Northern Province bore fruit. In spite of the building projects undertaken in Washington, D.C. (the pastoral year building on Michigan Avenue, discussed elsewhere in this volume), and Epworth (college complex), all were completed and paid for without incurring a huge burden of unpaid bills left in their wake.

The Eastern Province had a steeper financial hurdle with which to deal. As an independent province, it could not expect and did not receive in those years substantial financial help from Techny. Nevertheless, the building programs at Miramar, Bordentown and Conesus moved off the drawing boards and were brought to completion. In hindsight, it is easy to say that the vision that gave energy to these efforts simply was overtaken by events practically no one could foresee at the time. But as one religious superior was quoted in response to criticism, “Before God, I believe it is better to act and make mistakes than simply be paralyzed and do nothing.”

With Father Robert Hunter at the helm, Miramar sought to cover most of the expenses for what was originally planned as an administrative building for the high school. A compelling reason among others, the cow barn was for all practical purposes in danger of being condemned as a safety hazard. On the local scene also, Camp Miramar was at its zenith. The camp was now clearing \$15,000 a year.⁴⁹ Fathers William Kane,⁵⁰ Joseph Donohue, and Francis Wehrle followed in the tradition begun already in 1940 and carried on by such camp directors as Fathers Albin Hirschboeck, Thomas Lavin, and Lawrence Poetz. The future of Miramar seemed secure as it opened a new chapter in its history as a junior college.⁵¹

MIRAMAR DIVINE WORD JUNIOR COLLEGE, 1958–1965

In early spring of 1958 the senior class at the various high school seminaries run by the SVD around the country learned that they would not be going directly to novitiate after graduation. Rather they would be going to a “new” college in Duxbury, Massachusetts. Howls of excitement echoed through the halls—a short announcement but one that brought far-reaching change to their immediate future for the seniors who were already wearing black ties and having special lectures in preparation for novitiate.

Miramar was about to change, and in preparation for that change with the graduating class of three students in 1957, St. Francis Xavier Mission Seminary closed its doors. It had served uninterruptedly as a high school seminary since 1922.

The doors of Miramar reopened again in the fall of 1958, but offered a program restricted to two years of college. The graduates from Bordentown, New Jersey; East Troy, Wisconsin; Girard, Pennsylvania; and Bay St. Louis, Mississippi high schools would now begin college studies at Divine Word Seminary, Island Creek, Massachusetts, to be followed in later years by the graduates from Perrysburg, Ohio (1960), and Riverside, California (1962).

This change in the formation program was a return to the one in place for many years prior to World War II when two years of college followed immediately upon completion of four years of high school. With the onset of World War II, however, high school graduates were of an age to be drafted into the military. Hence, offering the two-year novitiate program immediately after high school was a way of avoiding

an interruption with many and serious consequences for those students desiring to continue their studies on the way to the priesthood. By the mid-1950s it seemed appropriate to once again delay novitiate for two years. This gave the young men more time to mature before beginning their introduction to religious life as a vowed member of the Society of the Divine Word.

It should be noted that the change in the new overall formation plan for students also effected a major shift in the purpose and scope not only of Miramar, but also of Bordentown, New Jersey. Since Miramar opened as a junior college for SVD students, the young men of high school age from the New England area were to go to the newly “formulated” high school program in Bordentown.

At the time these decisions were taken, it was not clear what the future impact on Miramar as a seminary would be. It is also difficult to say that different decisions would have affected what actually happened for the better, as far as Miramar was concerned. Those years in the late 1950s were indeed a time of transition that evolved in consideration of many factors: cost of education, greatly increased travel distances for candidates seeking admission to the Society, varying ages and educational backgrounds of the candidates, more efficient placement of the growing number of priests and Brothers with degrees in their chosen academic fields, realization that recognized state accreditation of the academic program was needed both for those who continued with the Society and those who left.

In the years that followed, Miramar was blessed with a variety of superiors and faculty members with different personalities and talents. Each in his own way made a valuable contribution to Miramar’s history. To mention only a cross-section of those who lived and left their mark on these college years: Father William Hunter served as rector of the seminary from 1958 until 1961. His successor was Father Edward Norton, who served at Miramar from 1961 until 1967. On the faculty were confreres, some of whom were considered luminaries in their own right.

Others are remembered as icons who will always be associated with Miramar as a formation house, either as high school or college, or often as both: Father John McDonough (English), Father Anthony Deppe (Latin), Father Francis Wehrle (mathematics), Father William Fitzgibbon (chemistry), Father Arnold Lang (Greek and biology),



Miramar, Divine Word College, 1958; newly constructed college block joined to 1934 school building.

Father Wilbur Klunk (German), Father Edward Dudink (religion), Father Edmund Morman (pre-college). Father James “Doc” Artzer was on sabbatical from teaching Greek. Other members of the SVD community included Father William Kane as Vocation Director, Father Lester Dooley, Father Thomas Lavin, Father Joseph Donahue, Brother Anthony Hogan as business manager and Brothers Otto Haferkamp, Bernard Husmann and Patrick Cannan.

Father Dudink was appointed prefect of students after several years as prefect at East Troy. He served in this office from 1958 to 1963, bringing with him a philosophy that gave the students more freedom and responsibility than other seminary programs of that era offered. He was aware that college students are more mature than 14-year-old high school freshmen. The yearbook, tackle football, and a weekly newsletter remained in the formation program. But “Spike,” a moniker that had a history and one that followed him from seminary days at Techny, also developed a strong drama program, including such works as *The Passion Play*, *Everyman*, and *The Music Man*.

Knowing that the students came from all parts of the country, he determined that they would have opportunities to absorb as much of the local culture as possible during their two years at Miramar. In fall and spring, there were day tours to historical sites in the greater

Boston area, as well as the Trappist monastery in Spencer. Students in these years had the possibility of visiting historic Sturbridge Village, whaling villages located on the coast, an “autumn colors” trip to New Hampshire, the Freedom Trail in Boston, and a Red Sox game in Fenway Park. Other outings included a deep-sea fishing trip, a visit to Lexington and Concord, and a tour of the Plymouth Plantation and *Mayflower II* at anchor in Plymouth Bay, an exact replica of the original *Mayflower* that brought the Pilgrims to these shores in 1620.

The students knew the priests and Brothers mostly in their official roles. However, Father Wilbur Klunk, librarian, teacher, and choir director, welcomed students to join him as he took his daily walk late in the afternoon. He entertained the students with stories of his years in Australia following World War II. Brother Otto continued at Miramar for many years after the college moved on. His use of English/German in everyday conversation was a delight to hear. He was small in stature, under five feet, but like the biblical Zaccheus, capable of holding his own in any situation. Father John McDonough suffered an injury in China that affected his throat. His voice was unusual and very theatrical. He broke up the students in laughter at a number of evening services with his expressive tone—deliberately employed or not remained a mystery. The students were quick to pick up on the quirks and eccentricities of each faculty and staff member, while equally ready to appreciate the care and commitment they brought to their assigned duties.

Coming to the college was a breath of fresh air. The roster of friends and familiar faces grew longer as many more students arrived from other SVD high schools. The Mission Club was an integral part of formation; the daily spiritual life of Mass, prayers, and devotions continued. The intramural sports program was competitive, and there was a varsity basketball team that more than held its own against other seminaries.

The dormitory was frigid in winter but offered a bit more privacy than was afforded in high school dorms. The study carrels reduced distractions, and the library was a great resource center. The academic program leaned toward the classical courses, including Latin, Greek, French, and college theology. The sophomores became postulants for the final four months of their second year. An associate of arts degree was given upon completion of the two-year program.

Through it all, the students knew that the college program was in flux. As mentioned above, in 1961 Father Norton became rector. He had studied education at the University of Chicago and Boston College, receiving his doctorate in education before coming to Miramar. He was very keen on upgrading the quality of the program, looking to the day when the college would receive accreditation. It was Father Norton who invited Dr. Lorraine Kinane from Boston College to conduct psychological tests with the sophomores in the months before novitiate. While the results weren't to be considered as part of the admission process, there was an awareness of the need to evaluate candidates more fully than had been done previously. Students were also aware of other efforts to improve the quality of the academic program. Father Rector Norton and the faculty were simply following in the footsteps of the dean, Father Dudink, who had done so much to answer the needs of the students for spiritual, psychological, and emotional development.

In 1960 the first graduates moved on to novitiate at Conesus, New York, followed by succeeding classes through 1964.

It was during the early 1960s also that the sessions of Vatican II were taking place in Rome. A new openness to religious and scriptural studies of other traditions was fostered. Learned professors from Harvard Divinity School were among those who addressed a large assembly of students from a number of area seminaries in the auditorium at Miramar. The future looked bright as the number and quality of students graduating were impressive. Nevertheless, change and transition in the content and context of studies accompanied rumors about the future of Miramar as a college location. The departing class of 1964 bade their farewell to the underclassmen in June.

In September of that year Divine Word College in Epworth opened. This was about the time the postulants from Miramar arrived at Conesus to begin novitiate. Then in 1965, to the dismay and disappointment of many, the final graduating class of the two-year junior college at Miramar took place. Seven graduates went on to complete two more years of their studies in a newly inaugurated academic program, but not as Miramarians. The die was cast, and Epworth, Iowa, was to be the site of the one central college in the United States.

The four-year college program would be followed by novitiate, now located at Bay St. Louis, Mississippi.

The shift of the central college from Miramar to Epworth was not accomplished without criticism. It left a feeling among some of the college faculty that all the facts for or against such a move had not been given sufficient consideration. Again, in the opinion of some, the final decision and the process by which this decision was reached lacked a consensus. The voices of those favoring Miramar did not receive a full hearing. As an added grievance, many of the recommendations that were made in a study prepared by Father Norton as to the cultural and academic milieu that should be given consideration in deciding upon the location for this new four-year college program were set aside or undervalued.⁵²

IN SEARCH OF A VISION, 1965–1983

As a result of these developments, by 1968 the SVD community at Miramar dropped in numbers to fourteen. Father Norton was succeeded by Father Kenneth Reed as rector. Fathers Arnold Lang, Wilbur Klunk and William Fitzgibbons received assignments to Epworth, while others moved on to new appointments elsewhere. Father Reed led Teen Encounter with Christ (TEC) retreats for high school seniors, but most of the former seminary buildings remained empty and underutilized. The mansion/faculty house became a retirement/rest home for elderly confreres and missionaries returning to the States. During the years between 1965 and 1982, the main buildings were leased to Massasoit Community College, then Fisher Junior College as well as to community and service groups including the Kennedy Center for Handicapped Children and Head Start. In these years, Brother Otto became a favorite of students and visitors alike. He was a public relations treasure all by himself as he sat under the huge tree in front of the faculty residence, feeding the squirrels, surrounded by inquisitive young men and women in their college years. Younger groups of boys and girls looked on with wonder as he performed with his ever present good humor and harmonica talent.

The community continued to do parish ministry in the area while seeking a new focus for the future. After Massasoit and Fisher Colleges discontinued their lease of the buildings, it became painfully clear that the old seminary was both too big for any immediate Society initiative and too costly to maintain as it was. Accordingly, in the late 1970s the superiors placed the property on the market for sale. Father Raymond

Sanders, Eastern Province treasurer, shepherded the process from Washington, D.C., until in 1983–1984 a developer bought the property and began to transform the school buildings into condominiums. As can be seen today, the developers respected the external integrity of the original structures while making massive improvements to the interior. The chapel and convent building became home to new residents. After the contract was signed, the community took up residence across Park Street in the retreat house. But problems developed for the original consortium of developers. As a result, they sought refuge from their financial difficulties by declaring bankruptcy. Eventually a new developer took over the project, but the Society received significantly less on the sale than originally agreed upon.

As with many changes that came into the life of the Church and Society after Vatican II, the decision to sell the land and the buildings were not accomplished without dissent and opposition from some members of the Divine Word community. The buildings and playing fields of the old seminary remained, just across the street, but changed both in purpose and ownership. For some, it was a constant reminder of what shouldn't be. Many gave words to the thought that the choice made about locating the one central college at Epworth was ill advised. Superiors had not given enough consideration to all of the facts and in turn to the long-term effects of their choice. Now again, a bad decision had been made in regards to Miramar. Not enough attention was given to the dedicated work and sacrifices of so many priests and Brothers over the many years since 1922. The possibilities for the Society to meet the challenges of the new situation had not been given enough time to develop due to lack of finances or confreres willing to see them through. At least that was the argument of those opposed to the sale.

The lack of consensus resulted in conflicting statements as to the canonical status of Miramar. Rome spoke of suppression followed by reinstatement of Miramar as a *domus formata*.⁵³ The Miramar community and Provincial Council opted to designate Miramar as part of the Boston District. This shuffling about led to inconsistencies. In practice, the expectation was placed on Miramar to maintain continuity. However, this was interpreted in different ways, all of which had consequences for the money realized from the sale of property.

After the initial misunderstanding of what was to be the future direction and governance of the community, Father Paul Connors

submitted a case statement to the superiors. In it he sought to clarify the situation:

After the sale, the Miramar staff (i.e. members of the retreat team) disposed of furnishing, maintained its legal corporation, invested the sale money, continued the mailing list, etc. . . . But confusion continued to persist regarding the final authority regarding the money realized from the sale because of Miramar's unresolved status. The Province laid full claim on these funds and assigned a percentage as a donation to Miramar. Other decisions at the time indicated the presumption that the Miramar community, now residing in the Retreat House, continued to be responsible for the SVD work started here in 1922. As a result, there is much ambiguity regarding the Miramar patrimony.⁵⁴

In the end, the legal and canonical situation of Miramar before the Commonwealth of Massachusetts and in the Society were settled.⁵⁵ The changes caused by the sale in terms of community living and new emphasis in mission were now not a distraction but an incentive to move forward with new hope for the future.

With all of the discussion and disagreements about the focus and future mission of Miramar that were part of the transition described above, one constant remained. What hasn't changed after so many years are our memories of the great men who lived and worked here, of what took place in those buildings and on those playing fields for over sixty years. Miramar, both as a high school and a college, gave direction and meaning to the lives of hundreds of boys and young men. Not all of them became Divine Word Missionaries, but many remained close friends of the Society and its work. The history of the Society in Miramar began in 1922 when it opened its doors to eight students for a new high school seminary. It continued but took a new focus in 1983 when the community dedicated its efforts to continuing and extending our charism in retreat ministry for the local Church.

MIRAMAR RETREAT CENTER—A NEW BIRTH

Already in 1945, with the idea of opening a center for prayer and quiet reflection, the Society had purchased the thirty-seven acres and the country home belonging to the Belknap family. The home itself stood on the crest of a hill that sloped down to Kingston Bay, just across the

road from the original seminary property purchased in 1922. A second building, situated close by on the same hillcrest, had been constructed in the early 1900s. The walls were thick, formed from poured cement, which was an unusual building technique for its time, distinct from other buildings made from brick and mortar. This building served as a shelter for horses and carriages, rooms for servants, and a playroom for the children, with a tower supporting tanks of water pumped into them from a spring-fed pond in the low-lying fields below. In 1925 a fire from unknown cause raged through the interior of the family home, causing great damage. Although repairs were undertaken, with the passage of the years the house fell into disuse and disrepair. As a result, at the end of World War II, the property came on the market for sale.

At the time, the Miramar community struggled to pay the bills caused by the record number of boys now entering the high school seminary. The recently established Eastern Province as a whole, while not bankrupt, found itself in a precarious financial situation. Nevertheless, hearing rumors that the Belknap property might be purchased and used for a hotel or roadhouse, the community marshaled arguments for finding the money needed in any way possible to buy the property. The reasons given for the purchase centered not so much on a present need for the property as such, but the necessity to protect the investment and safeguard the environment needed for the high school seminary.

So it happened that for a few years after its purchase by the Society in 1945, the two buildings served mainly as a manor for guests and a community house. Among the latter were now a number of missionaries destined for assignments overseas or returning home for rest and health care after the long years of World War II. In 1948, after seven years as a pastor for African Americans at Our Lady of Good Shepherd Parish in Trenton, New Jersey, Father Joseph Ford (ordained 1933) returned to Miramar and a new assignment as director of what was now to be officially a retreat house. The Eastern Province purchased a school bus to transport retreatants coming to Miramar. Public means of transport from Catholic parishes located in Boston and beyond, with Duxbury on their itinerary, were few and far between.

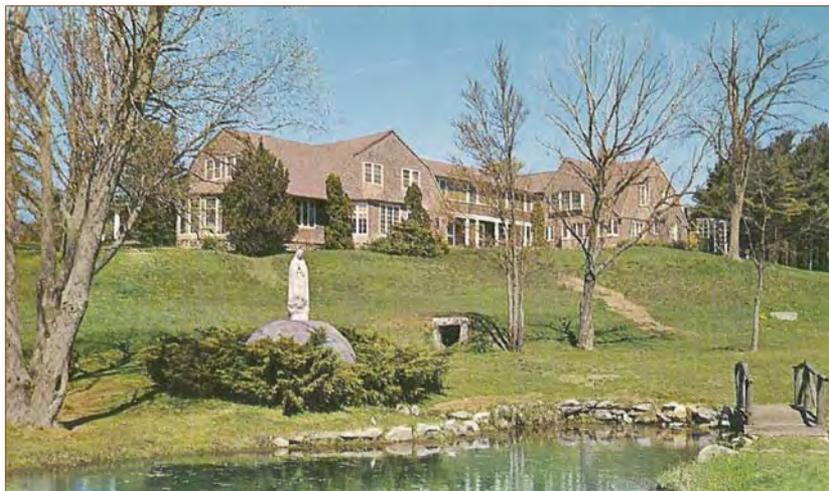
Nevertheless, in the first year, 1,715 retreatants took part in 28 weekend retreats and 32 days of recollection. The accommodations

consisted of bedrooms capable of serving from two to five persons with common bathrooms and shower facilities. As time passed, improvements were made, and the name of Miramar became widely known and respected as a retreat center.⁵⁶ For the next 15 years, ably assisted by Mr. Joseph Walsh, Father Joseph Ford used his very special gift as a spirit-filled speaker and retreat master to attract a large following of lay people and religious from all walks of life until his retirement in 1963.

Father Poetz, along with Mr. Walsh, carried on the retreat apostolate. For a variety of reasons, however, a gradual decline set in for many of the retreat houses in eastern Massachusetts, Miramar among them. The changes brought about by Vatican II and events in the cultural upheaval of the late 1960s introduced a way of thinking that challenged or at least gave less importance to many traditional practices in the spiritual life of Catholics. The decline in the number of those coming to Miramar for a retreat experience coincided with the events leading up to the decision to sell the original Miramar property as described above. In anticipation of the sale, the 1980 Provincial Chapter mandated a new delineation of Miramar's apostolic goals. (A committee drew up a "Miramar Case Statement," submitted by Father Paul Connors and subsequently approved by the Provincial Council. This document is cited above.)

Without the funds generated by the sale of land and buildings purchased from Cardinal O'Connell in 1922, the expansion of the retreat house in the existing conditions at the time would not have allowed the necessary extension and remodeling of the Belknap buildings. This included constructing an additional wing with 30 private rooms with baths and a conference and dining hall, all of which served the needs of an expanded retreat apostolate. Father Paul Connors (ordained 1963), a graduate of Miramar's minor seminary who had succeeded Father Poetz, along with Father John Farley (ordained 1960), another Miramar alumnus, formed teams with various Sisters and laypeople who played an important role in giving the retreats a new direction and wider scope.

On April 26, 1986, Cardinal Bernard Law dedicated the new retreat facility, henceforth to be known as Miramar Retreat Center. Additional staff were appointed as Fathers Dudink,⁵⁷ Kane,⁵⁸ and



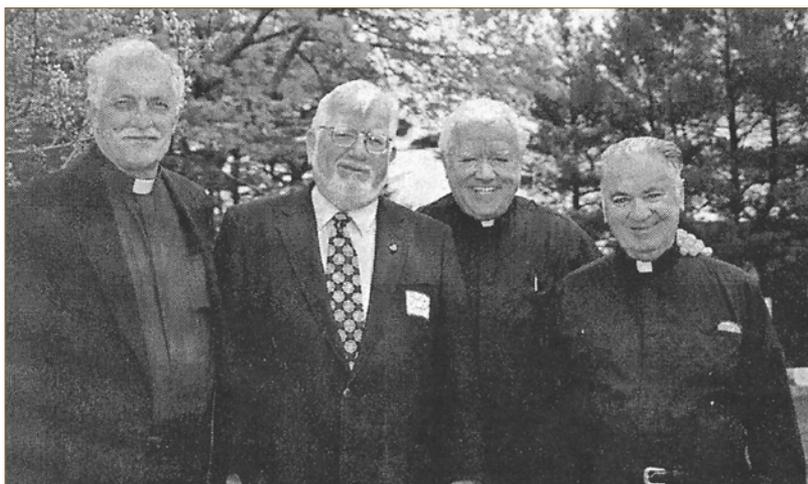
Miramar Retreat Center, prior to remodeling and additions added from 1983 to 1986.

Edward Tuohy (ordained 1958) joined the team. Over the succeeding years each made invaluable contributions as they picked up the torch of Miramar's apostolic mission, lighted in the past, and carried it forward into the twenty-first century in what proved to be very challenging times for the Church in the Archdiocese of Boston.

The history of the changes in the retreat movement at Miramar and its development over the past 30 years deserve more in-depth coverage than is given here. Deserving of attention was the planning and construction of the Father Joseph Ford Building. Father Robert Jones (ordained 1968, rector 1996–2005) and Father John (George) Bergin (ordained 1967) were the driving forces behind this project, completed in 2005. It provided a much needed separate building for youth retreats and Confirmation prayer days, rentals for recovery groups, and additional living quarters for the community.

As this history is written, we mention only some of the services available today to people coming onto the beautiful grounds cultivated for decades by both Brother Joachim Oros⁵⁹ and Father Dudink.

At the same time, we recognize some of the very real challenges facing any retreat center as we enter into the second decade of the twenty-first century with 60 years of retreat history behind us.



Fathers Donald Skerry, Paul Connors, Robert Jones, and Lawrence Poetz.

TRANSITION: A FUTURE TO BELIEVE IN

As of 2011, there are ten Divine Word Missionaries in the community, nine priests, and one Brother. Five priests and one Brother [Father Tom Umbras (rector of the community and director of the retreat center), Brother Donald Champagne (music ministry), Fathers Thomas Griffith (treasurer, national director of Marriage Encounter), Robert Mallonee, Joseph Connolly, and Carlos Paniagua-Monroy] are staff members, Others in the community [Fathers John (George) Bergin, Robert Jones, Donald Skerry, and John Farley] are available for various ministries: off-site community retreats, prison ministry, working in neighboring parishes, and doing counseling service. Most of the members are in their seventies, the oldest is seventy-nine, and the youngest is forty-four.

Included on the retreat staff are Sister Maureen Casey, SND, the program director; Ann Cadieux, who handles registrations; and Joanne Lane, assistant financial administrator. There are a total of 12 employees, full and part time, who work in the kitchen, maintenance, grounds and housekeeping to keep Miramar functioning with its reputation as being one of the best locations in the East, inviting people from all walks of life to “come apart and rest awhile with the Lord.”

Along with individual spiritual direction available when requested, the center offers preached and directed retreats (five to eight days’ duration). Many groups rent the facility and bring their own facilitator. There are also short retreats and programs for days

of recollection centered on marriage encounter, marriage preparation, *Retrouvaille*—Rediscovering Marriage, confirmation, recovery groups, and healing ministry.

Visitors are welcome to use the chapel and prayer room, to walk the labyrinth and enjoy the ever changing scenic beauty afforded by the rolling hills and shady nooks that attract retreatants on an annual basis.

Many of the people who come to the center are of different faith backgrounds. They make use of the retreat house and its atmosphere of peace and quiet to renew soul and body. Retreats off-site for parishes and religious communities are offered upon request. As part of our local outreach, many of the confreres work in the parishes on the weekends and during the week. For more than 60 years, a Divine Word Missionary has served as chaplain for the Sisters of Divine Providence whose school and convent are nearby.

As a media outreach in our retreat efforts, we print and mail to our benefactors and friends a spirituality brochure titled “Spirit Roots.” It has as its mission to reinforce the spiritual nourishment offered by Miramar to the thousands of visitors and spiritual sojourners who for over the 90 years of its existence have come to know the Society and its missionary charism. The *Miramar Messenger*, published several times each year, keeps benefactors informed about the activities and wide range of pastoral and civic activities that Miramar supports in and around Duxbury. Father Thomas Griffith has directed much energy and talents into developing a core group of friends to assist in raising funds for our work.

SUCCESS AND BLESSING: MIRAMAR ALUMNI ASSOCIATION

No history of Miramar, even one as short and incomplete as the present one, should end without paying tribute to the Miramar Alumni Association, renamed SVD Alumni East. Its history can best be described by saying it had two beginnings and no ending. And, although its origin goes back some 60 years, several members of the original group remain active even to this day. In the 1940s, many parishes held lawn parties, “fun & fund-raising” festivals that resembled a mini-carnival, complete with Ferris wheel, merry-go-round, hot dogs and burgers, and a dozen or more stands run by “colorful hucksters for a good cause.”

It is not recorded who had the original idea of promoting a similar one-day summer outing, with games and fun for all the family on the

grounds at Miramar, but it proved to be a resounding success. Equally important, it was a vehicle whereby a goodly number of alumni returned to offer their services in various capacities, in the planning and running of what became a major production. It had a faithful following, looked forward to and thoroughly enjoyed by many who otherwise might never have known of or visited Miramar. In succeeding years, a group of these alumni came to offer their help and support on any number of get-togethers whose purpose was to remember and celebrate a common past, but equally to offer help to further the mission of Miramar. For many different reasons, with the passage of time and the changes that came with the transition briefly described in these pages, the association lost something of its motivating power in bringing alumni together.

But then in 1997, Miramar's 1947 graduation class met at Miramar Retreat Center to celebrate its golden anniversary. The event was very well attended, some traveling from a distance as far away as Chicago. As a result, one member of the class launched an effort to include the entire alumni of Miramar in what became known once again as the Miramar Alumni Association. Although fewer than 100 Miramar alumni were in attendance, and although that number is now fewer than 30 active members, the group has stayed together for almost 15 years. The members gather annually at Miramar Retreat Center to share stories and memories from the past.

Equally important, the members have generously supported many mission projects. The initial project was funding the construction of fresh-water wells in Ghana. Once completed, hundreds of villagers enjoyed, for the first time, clean, clear water for drinking, cooking, and in consequence, for avoiding debilitating and often fatal diseases. Following the success of this activity, the building of several chapels was funded by the Miramar Alumni Association. Medical projects totaling thousands of dollars were donated to lay missionaries and religious working in Papua New Guinea and Africa. On the death of an alumnus or member of his family, the association mails a perpetual Mission Mass League certificate as a remembrance.

Over the past several years, the alumni have presented Miramar graduates Fathers Kenneth Feehan, Joseph Connolly, John Farley, Raymond Hannah, and Vincent Burke—who as priests were celebrating their golden jubilee—with very generous financial support, a gift that found its way back to their former missions. The last ten years alone,

this association has donated well over \$40,000 to the missions and to the house at Miramar. It has been given as a sign of support in appreciation for the shared ideals about life and mission fostered by time spent with so many of the heroes mentioned in this history. To avoid the risk of omitting the names of the very deserving members by mentioning those who from the beginning have borne more than their share of all that has been done, this history salutes, thanks, and celebrates all of them, the living and those whom the Lord has called home over these past years.

This brief overview then cannot do justice to all of what Miramar was and still is in the memory of friends and alumni whose lives were shaped by the example and dedication of the many Sisters, Brothers, priests, and laypeople who lived and worked here. In the words of a song popular in the mid-1970s, the way we were is no longer the way we are today. But even if the Miramar we knew has in a sense disappeared, the reason for its founding and mission are still present. As Divine Word Missionaries we continue to work toward the goal set out by our founder and leader, St. Arnold Janssen, when he gave his blessing to the founding of Techny in 1909, the first mission house of the SVD in America: “That the Heart of Jesus may live in the hearts of all.” That is what we have tried to share over this past year alone with the 2,794 retreatants who passed through our doors as participants in

15	weeklong retreats
12	weekend retreats
45	day programs
9	off-site retreats
7	weeklong retreats (rentals) with their own facilitators
13	weekend retreats (rentals) with their own facilitators
9	day programs (rentals) with their own facilitators
11	midweek retreats (rentals) with their own facilitators
<hr/>	
121	total retreats of various durations offered by Miramar during the year

TO FOLLOW WHERE GOD LEADS

We are near the century mark of the arrival of the SVD at Miramar in 1922. There is an aging body of religious Sisters who have faithfully and generously supported our retreat movement by returning to

Miramar for spiritual renewal year after year. The need to attract a clientele more diversified in both age and vocation becomes ever more evident and urgent as we look to the future of Miramar and its role in the local Church. Spiritual themes that touch upon the void that is present in the lives of many young people have to be explored and presented in a way that touches the reality of a world far removed from the one in which Father Ford so successfully attracted a following 60 years ago. Retreat houses, wherever their location or reputation, are competing for the attention of laypeople who have limited resources of time and money. In addition, many are burdened by occupational and family concerns that grow more demanding with the passage of the years. As an international missionary community, we also feel called to open our doors to ethnic immigrant communities. Most of them are located at considerable distance from Miramar. In addition, the problem of language differences is not easily overcome. Still our doors are open, and we continue to pray for the wisdom to keep a clear vision and the courage to act upon this vision in spite of the challenges involved.

As we continue on in this twenty-first century, we seek as our goal to become a “spiritual oasis” where people may come to explore and discover in what ways God is calling them to new life. To provide the sacred time and place where each one who comes to our doors can experience a peaceful and tranquil environment that enhances their search for God’s will in their lives. To maintain the quiet setting, beautiful gardens, the chapel and prayer rooms, along with the possibility for private and group reflection and prayer as channels of God’s Spirit in the challenging times in which we live. To help others to become more aware of and share with them the world-wide mission of the Church that we as Divine Word Missionaries see as our particular charism and gift.

“May the Heart of Jesus live in the hearts of all!”

In the course of its history, Miramar has been the training ground for the initial or ongoing formation of priests and Brothers, most of them Divine Word Missionaries. In addition, it has served literally thousands of lay people and religious who have come here seeking spiritual sustenance on their own journey of life. Many different

directors, teachers, superiors, and tradesmen have handed the torch to succeeding generations of priests, Brothers, and Sisters. But the story of why Miramar was opened and what it continues to do today is not over. It is ongoing, based on the lives of those who have gone before, strengthened by the lives of those who currently serve, and supported by the hope of seeing many committed staff members, alumni, and friends who will continue to further the mission of Miramar in the twenty-first century.

APPENDIX

Rectors of St. Francis Xavier Mission House

Father Anton Hullin 1922–1928	Father Edmund Morman 1970–1973
Father Anton Kolodziej 1928–1929	Father Edmund Morman 1973–1975
Father Hugo Aubry 1929–1934	(Praeses)
Father Maximilian Hoffman 1934–1937	Father Joseph Gunning 1975–1979
Father Joseph Ford 1937–1940	(Praeses)
Father Augustine Loechte* 1940–1943	Father Joseph Gunning 1979–1983
Father Bruno Hagspiel 1943–1949	Father Paul Connors 1983–1990*
Father Joseph Busch 1949–1952	Father Donald Skerry 1990–1996*
Father Thomas Lavin 1952–1955	Father Robert Jones 1996–2005*
Father Robert Hunter 1955–1958	Brother Donald Champagne 2005–2011*
Father William Hunter 1958–1961	Father Thomas Umbras 2011 – present*
Father Edward Norton 1961–1967	* = Both rector and director of retreat center.
Father Kenneth Reed 1967–1970	

Brothers Assigned to Miramar over the Years

The year of appointment is noted. If a confrere was appointed to Miramar more than once, those years are noted as well.

Bernard Husmann 1922	Paulinus Kusenbergs 1929
Patrick Dunnigan 1922	Peter Fuchs 1929/1931/1938
Canisius Hautkappe 1923	Xaverius Heider 1930
Ananias Barfuss 1924/1933	Rectus Fichtl 1930
John Carlucci 1924	Thomas Erschens 1930
Gerard Reiter 1925	Winadus Dockendorf 1931
Willibrord Beemster 1927	Laurentius Millendorf 1931
George Rupprecht 1927	Killian Mueller 1931

Hermannus Bach 1931	Leo Rex 1953
Majella Kriesten 1933	Xaverius Kennedy 1953
Fridolin Iten 1933	Marius Frizalone 1954
Berchmans Bloner 1934	Marcus Bradshaw 1955
Camillus Turkalj 1934	Thomas Wolff 1956
Gilbertus Baumgartner 1934	Dominicus Vincent 1957
Augustinus Podmanik 1934	Isidorus Pothier 1961
Stephen Oros (Joachim) 1935/1981	Urban Orians (Lucianus) 1964
Corsinus Smutny 1936	Dionysius Logue 1965
Basilius Engel 1937	Joseph Connors (Matthaeus) 1966/1980
Gonzaga Zavanzan 1937	Vincentius Gerat 1966
Otto Haferkamp 1947	Bernard Gagnon (Ludovicus) 1967
Joseph Hunt (Jacobus) 1947/1972	Martin Gilboy (Meinradus) 1969
Patrick Cannan 1951/1970	Herman Joseph (Thomas) 1969/1977
Dionysius Coneys 1951	Robert Zalikowski (Timotheus) 1971
Francis Hogan (Antonius) 1951/1963	Patrick O'Reilly (Josephus) 1975
Paulus Turner 1953	

Priests Assigned to St. Francis Mission Seminary (Miramar) over the Years

Father William Ross 1922	Father Joseph Ford 1933/1946/1964/1977
Father Anton Hullin 1922	Father Richard Lyons 1933
Father Joseph Murphy 1922	Father Raymond Hutchinson 1933
Father Joseph Holken 1923	Father Robert Hunter 1934/1955
Father Conrad Kinder 1924	Father Francis Giallanza 1934
Father Francis Humel 1926	Father Henry Marusa 1934
Father Felix Glorius 1927	Father Maximilian Hoffman 1935/1952
Father Norbert Schuler 1927	Father Theodore Martin 1935
Father Dominik Wittwer 1927	Father Lester Dooley 1936/1947
Father Andrew Warwick 1928	Father Joseph Kempinski 1936
Father William Brambrink 1928	Father William Kraus 1936
Father Anton Kolodziej 1928	Father Henry Jungbluth 1936
Father Hugo Aubry 1929	Father Anthony May 1937
Father Lawrence Friedel 1929	Father Arthur Schenker 1937
Father Peter Stoll 1929	Father Paul Niehauser 1938
Father Arthur Melcher 1930	Father Ralph Roina 1938
Father George Schmuelling 1930	
Father Paul Thunich 1933	

Father Lawrence Mack 1938
Father Thomas O'Connell 1938
Father Francis Wehrle 1939
Father Lawrence Walsh 1939
Father Daniel Driscoll 1940
Father Walter Hafner 1940
Father Maurice Lesage 1940
Father Edward Datig 1941
Father Augustine Loechte 1941
Father Albin Herschboeck 1941
Father Thomas Lavin 1942/1971
Father Matthew Jacoby 1942
Father Charles Malin 1942
Father Joseph Donahue
1943/1959/1978
Father Bruno Hagspiel 1943
Father Edward Norton 1946/1962
Father Richard Graham 1946/1978
Father Urban Bronder 1946
Father William Backus 1946
Father Joseph Krimm 1946
Father George Zetts 1946
Father William Hagan 1948
Father Bernard Fisher 1948
Father Paul Burrichter 1949/1955
Father Joseph Busch 1949
Father William Kane 1949/1962
Father John McDonough 1951/1953
Father Lawrence Poetz 1951

Father Edward Wald 1951
Father Raymond Sanders 1952
Father Wilbur Klunk 1952/1961
Father Joseph Gunning
1953/1958/1975
Father George Zetts 1954
Father Edward McGuinn 1956/1960
Father William Hunter 1958
Father Edward Dudink 1959
Father Anthony Deppe 1959
Father James Artzer 1959
Father William Fitzgibbon 1959
Father Joseph Donahue 1959/1980
Father Albert St. Pierre 1959
Father Paul Kuhl 1960
Father Arnold Langenkamp 1960
Father Edward Norton 1961
Father Edmund Morman 1963
Father Paul Connors 1965
Father Joseph Huang 1965
Father Charles Erb 1966
Father Joseph Whann 1966/1977
Father Kenneth Reed 1967
Father Eugene Scherzinger 1968
Father Francis Gessinger 1969
Father Anthony Hemphill 1973
Father Joseph Detig 1978
Father Joseph Logue 1980
Father Richard Graham 1981

Priests and Brothers Assigned to Miramar Retreat House

Father Joseph Ford 1952
Father James Kelleher 1952
Father William Hunter 1958
Father Michael Carew 1959
Father Lawrence Poetz 1964
Father William Hagan 1967
Father Richard Graham 1978
Father Paul Connors 1982

Father John Farley 1982/2008
Brother Stephen Oros 1983/1993
Father John Bergin 1984
Father William Kane 1985/2001
Father Edward Dudink 1987
Father Edward Tuohy 1987
Father Donald Skerry 1991/2012
Father Robert Mallonee 1991

Men Ordained Who Attended High School at Miramar

Name	Entered	Ordained	Mission	Died	Remarks
John Cohill	1922	1936	Papua New Guinea	6/13/94	Bishop in Papua New Guinea
Thomas O'Connell	1924	1936	Ireland / Miramar	6/30/86	First Irish SVD
William Hagan	1924	1937	Papua New Guinea / USA	3/24/87	Vocation director
Michael Clerkin	1924		Papua New Guinea	1/1/83	
Joseph Garrity	1924	1938	USA	1939	Left SVD
William Hogan	1924		China	2009	Joined Diocese
John McDonough	1922	1939	China / Miramar	4/04/91	Teacher
Lawrence Archey	1928	1940	China	7/29/88	
Bernard Dowd	1928	1940	Papua New Guinea	2/24/95	
Francis Mahon	1927	1940	USA	2/3/07	
Vincent Bradley	1931	1942	Australia	7/27/76	
Joseph Donahue	1928	1942	Miramar	4/16/00	Prefect / teacher
Robert Ryer	1931	1943		4/30/67	Joined Diocese
Thomas Halleran	1932	1944	Ghana	3/18/04	Newfoundland
John O'Toole	1931	1944	Papua New Guinea	5/4/81	
William Backus	1934	1944	Papua New Guinea	7/16/51	Died plane crash
Edward Norton	1932	1945	China / Miramar	12/31/09	Rector / teacher
Richard Graham	1932	1945	India / Miramar	3/24/93	Teacher / retreats

Name	Entered	Ordained	Mission	Died	Remarks
Charles Kelty	1934	1946	Papua New Guinea / USA	2/18/11	Trappist
Michael Carew	1934	1946	Ghana		Joined Diocese
Charles Schneider	1935	1946	Ghana		
William Kane	1934	1947	Ghana/ Miramar	3/7/01	Prefect / teacher
Dennis McKillip	1937	1947	Philippines	11/19/00	
Charles Schoderbeck	1937	1947	USA	6/22/01	Teacher
Joseph Skorupka	1937	1947	Ghana	4/26/82	
Richard Pratt	1935	1949	USA	9/3/96	
James Dalzell	1935	1949	Chile	Date Unknown	Joined Diocese
William Kelly	1939	1949	Papua New Guinea	9/25/98	
John McKillip	1940	1950	Ghana	5/14/79	Teacher
Paul McVinney	1940	1950	Papua New Guinea	7/30/00	C.U.A. / Madang
Joseph Connors	1941	1952	USA	10/4/06	USA provincial
John Donaghey	1941	1954	USA	10/26/13	USA provincial
Edward McGuinn	1941	1954	USA / Miramar	3/29/86	Teacher / rector
James Skerry	1941	1954	Philippines	1/3/88	
Joseph Coyle	1942	1955	Indonesia		Left SVD
James Richard	1943	1957	USA		Left SVD
Vincent McMahon	1943	1957	USA		Left SVD

Name	Entered	Ordained	Mission	Died	Remarks
Bernard Donaghey	1943	1957	Philippines	3/17/06	
David Flood	1943	1957			Franciscan
Dennis McCarthy	1943				Joined Diocese
John Paulauski	1943				Joined Diocese
Michael Dolan	1944	1958	USA	Date Unknown	Joined Diocese
George Parker	1944			Date Unknown	Joined Diocese
Donald Lebrun	1945	1959	USA		Left SVD
Kenneth Feehan	1945	1959	Papua New Guinea / USA	7/26/10	Boston House
John Trinka	1945				Joined Diocese
Edmond Fitzgerald	1945				Joined Diocese
Donald Mulrenan	1946	1960	Philippines/ USA	9/25/05	USA provincial
Terrence McGurk	1946	1960	USA	9/9/89	Teacher
James McDermott	1946	1960	Papua New Guinea	Date Unknown	Left SVD
Patrick Wheatley	1946	1960	USA		Left SVD
Raymond Hannah	1946	1960	Papua New Guinea / USA		Mission Office
Joseph Connolly	1946	1960	Ghana / USA		Ghana/ Rome/USA
John Farley	1946	1960	USA		Techny / Miramar

Name	Entered	Ordained	Mission	Died	Remarks
Eugene Boyle	1946		USA		Joined Diocese
Ted Umanitski	1946		USA	Date Unknown	Joined Diocese
Vincent Burke	1947	1961	Ghana		Teacher / Ghana
Terence Megurck	1948	1962	USA		Left SVD
Arthur Cogan	1947	1962	USA		Left SVD
Robert McCormack	1948	1962	USA		Left SVD
Donald Skerry	1948	1962	USA / Miramar		Techny / Miramar
Joseph Annese	1948	1962	USA		Left SVD / Diocese
Joseph Buttimer	1948		USA	Date Unknown	Joined Diocese
Louis Mulligan	1949		USA		Joined Diocese
Paul Connors	1949	1963	USA / Miramar	10/9/05	Rector / Miramar
Edward Tennant	1950	1964	Philippines		Left SVD
William Kelley	1950/1953	1967	USA	8/28/02	
Walter Richard	1948/1952	1967	USA		Left SVD
Robert Jones	1949/1953	1968	USA / Mi-ramar		Vocation Director / Rector

Men Ordained who Attended College at Miramar

+ indicates deceased

* indicates ordained

Class of 1960

William Bonner (*1967), left SVD

Robert Burke (*1967), left SVD

Frank Charles+ (*1967)

James DeMarco (*1968), left SVD

Stephen Ernest+ (*1967)

Neil Fuller (*1969)

William Kelly+ (*1967)

Lawrence LaPlante+ (*1967)

Robert Mallonee (*1967)

John Morgan (*1968), left SVD

Walter Miller (*1969)

Vincent Ohlinger (*1968)

William Reckamp (*1967), left SVD

Carl Seewald (*1968)

John Seland (*1968)

William Seifert (*1967)

Daniel Tully (*1967), left SVD

Class of 1961

Edward Delaney+ (*1968)

John Gerding (*1968), left SVD

Ronald Lange (*1971)

Michael Manning (*1969)

David Streit (*1969)

Thomas Streveler (*1970), left SVD

Philip Tennant (*1968), left SVD

Class of 1962

James Bergin (*1969)

Michael Fritzen+ (*1969)

Gaspard Glasgow (*Diocese)

Thomas James (*1969)

Clifton Labbe (*1969)

Edward Peklo (*1969)

Wallace B. Smith (*1969), left SVD

Justin Wong (*1969)

Michael Yochim (*1969), left SVD

Class of 1963

William Burrows (*1971), left SVD

John Cisewski (*Diocese)

Alvin Dixon+ (*1969)

Thomas Griffith (*1969)

James Heisig (*1969)

George Lenkner (*Diocese)

James Vorwerk (*1969)

Class of 1964

Stephen Bevans (*1970)

Paul Brouillette (*1970), left SVD

Sanders Darbonne (*1970), left SVD

Lloyd Fielder (*1970)

James Heiar (*1970)

Thomas Mullally (*1970)

Class of 1965

Walter Bracken (*1971)

Francis Budenholzer (*1971)

Jon Kirby (*1971)

Thomas Parenti (*Diocese)

Herbert Pins (*1971), left SVD

Gary Riebe-Estrella (*1971)

Frederick Timp (*1971)

Pre-College 1966

James Burnett (*Diocese)

**THE BOSTON HOUSE:
FIFTY YEARS OF PROMOTING THE MISSIONS**

Mr. John Morgan



The residence at 184 Beacon Street in Boston was part of the Divine Word apostolate to create and sustain mission awareness among Catholics along the Eastern Seaboard. The tangible fruits of this effort were the missionary vocations and financial contributions to the Society's worldwide missionary work.

Although the presence in Boston itself was not formalized until December 31, 1953, when the Society purchased the property for \$24,000 cash from Emerson College,⁶⁰ the Divine Word Missionaries actually arrived in the archdiocese three decades earlier.⁶¹

The Society of the Divine Word arrived in the Boston archdiocese 31 years before purchasing the house on Beacon Street. Boston's location on the Eastern Seaboard made the city a desirable location

as the SVD looked for other places to expand. So it was that in 1922 that Father Peter Janser visited a number of dioceses, including Boston, promoting and seeking support for a seminary to train African American priests. He stopped in Boston to thank Cardinal O'Connell for the \$1,000 donation he made to the new seminary planned for Bay St. Louis, Mississippi. Father Janser mentioned that the SVDs also were interested in establishing a mission seminary in the cardinal's archdiocese as well. The cardinal encouraged Father Janser to look at his summerhouse, Miramar, five miles from Plymouth, Massachusetts. The Society purchased Miramar in June 1922 and named it St. Francis Xavier Mission Seminary.⁶²

SVDS AND THE ARCHDIOCESAN INTEREST IN FOREIGN MISSIONS

Father Robert Hunter suggests that both the Divine Word Missionaries and the Archdiocese of Boston in the person of Msgr. James McGlinchey, director of Boston's Propagation of the Faith Office, shared mutual interests. The Society wanted an East Coast presence to tap into as well as create additional mission interest for recruiting candidates and obtaining resources for the missions. The archdiocese's prime interest was to put Boston in the limelight as a center for mission interest.

In spite of this mutual interest in the missions that the Society of the Divine Word and Boston's Propagation of the Faith Office shared, the Techny archives are somewhat mute about any specific formal activities between the Society at Miramar and the archdiocese. However, Father Robert Hunter suggests that the first SVDs established some personal contacts by visiting parishes and their pastors and by developing personal friendships with the laity.

During the early days of Miramar very little contact with Boston itself took place. Fr. Anton Hullin, the first rector, visited many of the parishes of Boston. Being a close friend of the lawyer, Joseph Bassity, he stayed with him and said Mass at St. William's in Dorchester.⁶³

PARISH MISSION BAND AND WORKING IN PARISHES

After 1935, parish contacts increased and relationships developed many times over after the Provincial Council at Techny approved Father Joseph Ford's proposal to form a parish mission band to give

parish retreats. Now the Society had a systematic strategy for making SVDs and their work better known to pastors and parishioners by providing faith-enhancing parish retreats.

The members of the parish mission band initially were located at Miramar. Through the efforts of these parish missions, the Society became very well known throughout the East. Later, four members of the mission band (Fathers Joseph Ford, Robert Hunter, Theodore Bauman and Lawrence Poetz) would reside at Beacon Street.⁶⁴

In conducting parish missions and serving nearby parishes by helping out with confessions and saying weekend Masses, the Beacon Street missionaries often sparked the interest of candidates who became future Divine Word Missionaries. Also, by creating good will through their selfless ministry among priests and parishioners, the Society attracted many benefactors and contributors to their missionary work. Creating and maintaining mission awareness was the funnel through which donations and vocations were channeled to the Society.

CENTRALIZATION OF FUND-RAISING AND MISSION PROMOTION

The story of the Mission Office located in Boston goes back to the 1920s. The Society of the Divine Word in the United States midway through the 1920s began to feel a need for centralization of fund-raising and mission promotion. In 1924 Father Bruno Hagspiel proposed a centralized mission office to deal with the collection of funds for the foreign missions. In 1934 a Mission Office at Techny was authorized, and Father Hagspiel became its first mission treasurer. In addition to fund-raising, Superior General Wilhelm Gier's other objectives for the Mission Office were to foster missionary vocations and to develop mission awareness and interest. However, when the Techny Province split into three provinces, each province was left to develop its own mission office that would coordinate its efforts with the central mission office at Techny.

The centralization of mission awareness in the United States intensified under Superior General John Schuette. In 1958 he reorganized the various mission offices operating independently in the four U.S. provinces. He convinced all involved in mission and SVD promotional activities that there should be one central office at Techny, with satellites or branches in the other provinces. His suggestion was adopted with the result that the plan provided clearer goals with more streamlined promotional methods, while avoiding duplication in approach

to benefactors. This new office was called the Central Mission Office, headquartered at Techny.⁶⁵

LOCATING A SUITABLE RESIDENCE FOR THE EASTERN PROVINCE MISSION OFFICE

In the early 1950s all of the informal and personal arrangements gave way to a more formal plan and permanent location in Boston where the Eastern Province of the Society could promote mission awareness, vocation recruitment, and collecting funds for the missions. Father Robert Hunter remembers sharing this need with Archbishop Richard Cushing when he accompanied Father Hagspiel and Father Eckert on mission appeal visits. Father Hunter relates how Archbishop Cushing, sometime later, remembered the Society's need for a house and introduced him to Mr. Emile Rohmer, a realtor, who started showing the Society property offered by benefactors to the archdiocese.

About every three months through 1953 Mr. Rohmer would line up places available in the Back Bay and other places in Boston and when I would come, we would look over the available sites corresponding to our ideas of need and money.⁶⁶

The Society looked at and rejected many places because the properties did not meet their needs or were too expensive. The list included the Vendame Art School, the 404 Gloucester House on Newberry Street, and the Nurses' Home at Carver Hospital. Father Hunter relates one humorous adventure when he and Father Ralph Roina decided to start looking for a place on their own. He concludes the story with the archbishop's advice about being sensitive to Boston real estate tax issues.

Well, we looked at other houses in the area while at the same time trying to find something as the Archbishop suggested that would not create a stir by being taken off the tax role by our use.

At last in December 1953 an Emerson College student house became available. Emerson wanted cash to remodel its radio station. When the Society offered cash, Emerson reduced the asking price to \$24,000. The deal closed quickly. Father Felski delivered the check and signed the papers, and the SVD had a residence at 184 Beacon Street. No time was lost moving in. Again Father Robert Hunter writes,

On January 2, 1954, Father Joe Gunning, the vocation director, and I loaded up the Miramar truck with the beds, chairs, tables, cabinets, mattresses, blankets, pillows, some cooking utensils, a portable altar, desk, set of tools and whatever looked serviceable from the faculty house attic and took possession of 184 Beacon Street. We unloaded in the garage and Father Gunning was the first SVD to sleep in the house. He did the Herculean labor of cleaning up the place, fixed floors, blocked windows, his sister, Grace, helping with the household chores. She bought drapes and several rooms were made habitable while the third floor back room became the chapel.⁶⁷

The next day, January 3, Father Hunter sent a two-page handwritten letter to Father Roina, saying that “the house now belongs to the Society. The Archbishop has agreed to bless the house in the spring, the phone is being installed under the listing ‘Divine Word Fathers’ and that Ted Bauman will start working on the kitchen.”⁶⁸

The archdiocesan newspaper, the *Pilot*, describes the first month at Beacon Street with these words:

The Provincial [Father Robert Hunter] sent Rev. Theodore Bauman, SVD, many years a missionary in China to begin the work of renovation. Brother John from Bordentown, New Jersey joined him. Rev. Joseph Gunning, SVD, New England vocational Recruiter for the Society has been assigned there, likewise Father Daniel Driscoll, recently returned from New Guinea. Fr. Ralph Roina, SVD has been appointed Director pro tem.⁶⁹

In early March, Father Hunter informed Father Roina in a letter that Archbishop Cushing agreed to bless the house on Monday, April 19, a legal holiday in Boston. Father Hunter wanted the Miramar seminarians, especially members of the orchestra or choir, to join the celebration as greeters and guides. He suggests publicity that included inviting Miramar parents, alumni, and friends of Miramar and the Society and making Miramar vocational literature available and an “offering box nicely located.” Father Hunter concludes his letter with his hope for the future. “Keep up the good work. If Beacon Street set a pattern of success we shall start also in Brooklyn.”⁷⁰

In addition to Ms. Grace Gunning, other friends and family members of the Society were involved in the house on Beacon Street from the beginning. The Boston *Pilot* showed a photo of the dedication committee making final plans to receive Archbishop Cushing. The group included Theresa Connors, Grace Gunning, Theresa Davis, Margaret Lynch, Mary Connors, and Edith Houston, along with Father Driscoll, chairman, and Father Roina, director of the House.⁷¹

On Monday afternoon, April 19, 1954, Archbishop Cushing arrived to bless and dedicate the new residence. In addition to the blessing ceremony, the archbishop officiated at the Benediction of the Blessed Sacrament and then spoke to more than 100 people at the ceremony. He talked about his relationship with the Divine Word Missionaries and his regard for the men of the Society. His admiration was based on first meeting Father Janser in 1922 and accompanying Janser to Miramar. The archbishop praised the SVDs for their personal sanctity and their commitment to the missions. He was personally pleased that the Divine Word Missionaries now had an in-town home where they could create and sustain mission awareness among Catholics, especially by visiting schools and parishes along the Eastern Seaboard. Here are a few quotes from the archbishop's address:

From the very beginning, therefore, I have been associated with the Divine Word Fathers. I think their outstanding characteristic is personal sanctity. . . .

* * *

. . . Another one of their outstanding characteristics is their love for and devotion to the missionary life of the Church. . . .

* * *

The Society of the Divine Word was the first religious society to establish a definite foreign mission project for the recruitment of missionaries in this country.⁷²

Father Edward Tennant participated in the house blessing as a Miramar seminarian. Many years later he related this story:

I was a student at Miramar when the house on Beacon Street was blessed. It must have been 1953 or 1954 because the student body had shrunk enough in numbers to allow all of us to be bussed up to Boston for the event. Archbishop Cushing arrived to do the blessing. We students were lined



up along the three-story staircase as the Archbishop wearing a long flowing cope and red biretta on his head climbed the stairs sprinkling everyone and everything with holy water. On one landing on the staircase stood short, balding Father Ralph Roina, perhaps not even five feet tall. The Archbishop stopped, looked at him, gave him an extra splash of the holy water and said for all to hear, “Here! This will make your hair grow!” After working his way to the top of the staircase, he started back down still sprinkling. No corner was to remain unblest. Once again he came to Father Ralph, paused again. Another cloudburst of holy water and “Here! This will make YOU grow!”⁷³

Later Archbishop Cushing sent Father Ralph Roina a note saying, I was very happy to be with you for the blessing of the SVD House on Beacon Street. I am sure the Lord will make it a powerhouse of prayer, a nursery for vocations and a great center for propaganda.⁷⁴

OTHER RESIDENTS OF BEACON STREET

The Techny archives contain few details about the specific activities of the men assigned to the residence on Beacon Street. No house minutes or personal journals were found in the archives. However, we know from other sources that between 1953 and 2006 a dedicated group of Divine Word Missionaries worked tirelessly promoting the missions that generated missionary vocations and funds for worldwide missionary activities. Also more than 15 SVD student priests resided at Beacon Street while pursuing graduate degrees at Boston-area universities.

Father Daniel Driscoll was the personification of the activity that the house on Beacon Street represented. He was there at the beginning in early 1954. As a New Guinea missionary he was reassigned to Beacon Street and spent the next 41 years giving retreats, making mission appeals, and engaging in other fund-raising activities on behalf of the missions. Father Driscoll averaged 28,000 miles each year, traveling up and down the Eastern Seaboard on behalf of the missions.⁷⁵

Father Robert Hunter says about Father Driscoll and the men at Beacon Street and their ministry of providing support services to the missions and welcoming SVD student priests studying at Boston-area universities,

Over the years, it [the New England area] has become a very successful procure with a gross record of one hundred thousand dollars a year and vigorous services to the missions in terms of meetings, shipping, contacts and missionary students working for degrees in the Boston area educational system.⁷⁶

In 1976 Father Driscoll's Annual Report to the Provincial and the Generalate lists \$112,417 collected, and when expenses were removed, \$95,552 was available for the Divine Word Missions.⁷⁷

Father Driscoll was always looking for ways the Society could cooperate with the Boston archdiocese, especially in creating mission awareness. In a letter to Provincial Donald Ehr in 1972, he recommends Father Thomas Halleran for a role in helping the archdiocese with the Missions in Focus program.

Both Tom and I consider this [Missions in Focus program] a very important part of the SVD apostolate in this area. It

means cooperating with the Propagation of the Faith director and our contribution in a special way to the activities of the Archdiocese; it puts an SVD (although the work is not promoting any one of the societies) in homes, makes the Society known to people, brings the SVD in closer contact with priests of the parish where the program is operating as well as with the Sisters and lay members of the parish organizations, not to mention the CCD and grammar and high school children.⁷⁸

Other Divine Word Missionaries stationed at Beacon Street included Fathers Thomas Halleran (1973–1992), Donald Mulrenan (1991–2003), Joseph Connolly (1995–2000), Donald Skerry (1997–2006), and Kenneth Feehan (2002–2006), who also represented the Central Mission Office and its fund-raising effort.

Fathers Joseph Gunning (1955–1957) and William Kane (1997–2000) lived at Beacon Street and were responsible for vocation recruitment. Both Father Halleran and Father Theodore Bauman (1965–1970) were involved in creating and maintaining a hospitable living environment for the SVD residents.

Fathers Lawrence Poetz (1955–1963), Robert Hunter (1965–1969), and Joseph Ford (1965–1973) resided at Beacon Street and gave parish missions and retreats helping to create mission awareness. They were also involved in vocational work during their time at Beacon Street.

The Central Mission Office sold the house on Beacon Street in 2006 and bought a condominium at 9 Olive Street in Brighton where Father Skerry and Father Feehan continued their apostolate of creating mission awareness and collecting funds until 2010.

The chart on the next page provides a short summary of the twelve SVDs who resided at Beacon Street and their primary responsibility.

APPENDIX

The Mainstays of the Boston House

Name	Resident	Years	Type
Daniel Driscoll	1954–1994	40	Fund-raising
Thomas Halleran	1973–1992	19	House support
Donald Mulrenan	1991–2003	12	Fund-raising
Lawrence Poetz	1955–1963	8	Retreats
Joseph Ford	1965–1973	8	Retreats
Donald Skerry	1997–2006	9	Fund-raising
Joseph Gunning	1955–1956 /		
	1983–1986	5	Vocations
Robert Hunter	1965–1969 /		
	1973–1976	7	Retreats
Theodore Bauman	1965–1970	5	House support
Joseph Connolly	1995–2000	5	Fund-raising
William Kane	1997–2000	3	Vocations
Kenneth Feehan	2002–2006	4	Fund-raising

Additional Residents of the Boston House

Father Ralph Roina 1954

Father John Hirschmeier 1956

Father Eugene Barry (Scherzinger)
1970

Father Paul Connors 1981

Father John Farley 1982

Father Vincent Boi-Nai 1990

Father Krzysztof Dorozynski 1992

Father Konrad Kebung 1992

Father Edward Vargo 1992

Father Joseph Huynh Tran 1994

Father Joaquin Ferrer 1996

Father Longginus Raemare 1996

Father Noel Tecson 1998

Father Andrei Petr Poukhaev 2005

Father Jon Kirby 2008

NOTES

1. Duxbury Rural and Historical Society, History, Town of Duxbury, www.duxburyhistory.org.
2. Archbishop and later cardinal of Boston from 1907 to 1944.
3. Robert Hunter, "History of Beacon St.," unpublished manuscript, February 7, 1974, Chicago Province Archives, Techny, Illinois.
4. Bruno Hagspiel, letter to Rector Hugo Aubry, April 16, 1931, Provincial Records, Miramar.
5. Hunter, "History of Beacon St."
6. John Carlucci, born January 12, 1896; died, Techny April 2, 1999; first vows, 1923, final vows, 1929 (missionary to the Philippines, United States). At 103 years, two months and 21 days, he lived the longest life of any American SVD.
7. See "Bruno Hagspiel," in *Biographical Sketch as We Remember Them*, ed. Joseph Connolly, Community History Miramar, Chicago Province Archives, Techny, Illinois.
8. See "Hugo Aubry," in *Biographical Sketch as We Remember Them*.
9. Bruno Hagspiel, letter to Rector Hugo Aubry, undated, Provincial Records, Miramar Archives. (Undated, but sometime between 1929 and 1934 as Hagspiel mentions "hard days of depression." Later SVD superiors maintained with some pride, "No boy seeking entrance was ever turned away due to lack of money.")
10. Bruno Hagspiel, letter to Cardinal O'Connell, October 23, 1929, Provincial Records, Miramar.
11. F. A. Burke, letter to Provincial Hagspiel. October 28, 1929, Provincial Records, Miramar. (Msgr. Burke was secretary to Cardinal O'Connell at the time.)
12. Aubry, letter to Provincial Hagspiel, February 7, 1931, Provincial Records, Miramar.
13. See "Hugo Aubry," in *Biographical Sketch as We Remember Them*.
14. Hagspiel, letter to Aubry, March 13, 1931, Provincial Records, Miramar.
15. Hagspiel, letter to Aubry, April 16, 1931, Provincial Records, Miramar.

16. Ibid.
17. Aubry, letter to Hagspiel, May 8, 1931, Provincial Records, Miramar.
18. Hagspiel., letter to Aubry, December 7, 1931, Provincial Records, Miramar.
19. Aubry, letter to Hagspiel, December 10, 1931, Provincial Records, Miramar.
20. Miramar House Council minutes, November 28, 1932, Miramar Archives.
21. Miramar House Council minutes, January 4, 1933, Miramar Archives.
22. Miramar House Council minutes, January 11, 1933 (Father Melcher as procurator [treasurer] present), Miramar Archives.
23. Hunter, "History of Beacon St."
24. "St. Francis Xavier Mission House Chronicle," *Christian Family*, August 1934.
25. Between 1942 and 1946, due to war restrictions, the Generalate in Rome did not publish the SVD *Catalogus* listing names, data, and other useful information about Society members and their work.
26. The high number of SVD priests assigned to Miramar in those years was partly due to missionaries awaiting completion of necessary requirements before traveling to their mission assignments.
27. The Techny ordination class of 1960 numbered 30, the largest in history for the States, with three ordinations at Bay St. Louis in the same year. The Miramar graduates who were ordained are Joseph Connolly (Ghana), John Farley (United States), Raymond Hannah (United States, Papua New Guinea), James McDermott (Papua New Guinea), Terrence McGurk (United States), Donald Mulrenan (Philippines, United States), Patrick Wheatley (United States). Bay St. Louis (none from Miramar): Dominic Carmon (United States), Robert Hoffman (Papua New Guinea), Francis Shigo (United States).
28. The SVD *Catalogus* listed 97 students in 1950, 76 students in 1951, and 25 in 1957.

29. Robert Pung, letter to Rector Robert Hunter, October 27, 1955; “Minutes: Closed Meeting of the Major Superiors, Annual Mission Secretariate, Recruiting Vocations,” September 27–28, 1955 (Chairman, Father Lawrence Mack; Secretary, Father Robert Pung; Resolution Committee, Father Robert Hunter), Shoreham Hotel, Washington, D.C.
30. Ernest Brandewie, *In the Light of the Word: Divine Word Missionaries in North America*, (Maryknoll, NY: Orbis Books, 2000), p. 97. (Hereafter: EB.)
31. Aubry, letter to Rector Maximilian Hoffman, July 13, 1934, Provincial Records, Miramar.
32. Aubry, letter to Hoffman. July 17, 1934, Provincial Records, Miramar.
33. Aubry, letter to Hoffman. July 20, 1934, Provincial Records, Miramar
34. See “Francis Wehrle,” in *Biographical Sketch as We Remember Them*.
35. See “Robert Hunter,” in *Biographical Sketch as We Remember Them*.
36. “Sam,” a nickname given to Father Wehrle by his classmates in the major seminary—one that stuck with him all through life.
37. Robert Hunter, “Father Francis Xavier Wehrle,” unpublished memoir, Chicago Province Archives.
38. Father Provincial Aubry thereby implemented a Provincial Chapter decision of that same year.
39. See “Joseph Ford,” in *Biographical Sketch as We Remember Them*.
40. See “Lester Dooley,” in *Biographical Sketch as We Remember Them*.
41. Robert Hunter, “The Mission Band,” unpublished manuscript, Chicago Province Archives.
42. John Donaghey, “Like a Light in the Window,” *WORD/usa*, January/February 1988.
43. Hunter, letter to Superior General Grosse-Kappenberg, November 30, 1955, Miramar Generalate Records.
44. Hunter, Report of Miramar for Provincial Chapter, June 25, 1957, Miramar Provincial Records.

45. Archbishop, later cardinal, Richard Cushing, already as chancellor of the archdiocese in 1922 and later as head of the Propagation of the Faith, was to prove himself a staunch, lifelong friend of Miramar. He died in 1970.
46. Hunter, Report of Miramar for Provincial Chapter, 2.
47. Belated vocations were candidates who arrived after the usual time for entry, many of whom already had some years of high school or even college behind them. The belated school offered intensive courses especially in Latin and Greek, required at that time for the study of philosophy and theology.
48. EB, 93.
49. Hunter, letter to Weisenberger, July 29, 1956, Provincial Records, Miramar .
50. See "William Kane," in *Biographical Sketch as We Remember Them*.
51. What follows is a combined narrative contributed by Fathers Thomas Griffith (ordained 1969) and James Heiar (ordained 1970) who, as SVD college students at Miramar, participated in the years of excitement and change that preceded and accompanied the new arrangement of studies in the SVD as well as the vision of the Church coming from Vatican II.
52. EB, 97–98.
53. A *domus formata* is the canonical designation of a house or community whose religious superior (praeses) has authority delegated by the provincial superior. His rights and duties are also delineated by the provincial with his council's consent (see SVD Constitution 636.8).
54. "Patrimony" in canon law refers to money donated or received in sale of property belonging to an established religious house that is restricted in how it must be invested or used. In this sense, it is not a free donation simply available at the discretion of superiors.
55. Paul Connors, Progress Report Pertaining to the Miramar Case Statement, April 6, 1983 (submitted to Provincial Council), Provincial Records, Miramar.

56. Robert Jones, "We Had a Dream," unpublished (one-page summary covering 1945–1989), Miramar Retreat Center Records. By 1953, a grand total of 15,702 retreatants had found spiritual food for their busy lives. The year 1954 was a banner year, as 3,607 men and women participated in days of prayer and reflection topics with a variety of biblical, vocational, and sacramental topics presented mainly by Father Ford.
57. Ordained 1946; see "Edward Dudink," in *Biographical Sketch as We Remember Them*.
58. Ordained 1947; see "William Kane," in *Biographical Sketch as We Remember Them*.
59. Brother Joachim Oros pronounced his final vows in 1940 but was assigned for a year at Miramar already in 1935. Returning to Miramar in 1981, he remained as part-time cook but full-time gardener of Miramar's beautiful flower beds that dotted the landscape and attracted so many admiring visitors until he left to take up residence at Techny in 1994. He died at Techny on November 7, 2005.
60. Hunter, "History of Beacon St.," 1.
61. *Ibid.*
62. See The Miramar Story in this volume.
63. Hunter, "History of Beacon St."
64. EB, 73.
65. EB, 87.
66. Hunter, "History of Beacon St.," 2.
67. *Ibid.*
68. Hunter, letter to Father Ralph Roina, January 3, 1954, Chicago Province Archives.
69. "Divine Word Fathers to Open Vocational Center on Beacon Street," *The Pilot*, January 16, 1954.
70. Hunter, letter to Father Ralph Roina, March 9, 1954, Chicago Province Archives.
71. *The Pilot*, April 16, 1954; Hunter, "History of Beacon St.," 3.
72. Archbishop Cushing, address at blessing of Beacon Street House, April 19, 1954, Chicago Province Archives.

73. Edward Tennant, e-mail to Chicago Province Archives, December 3, 2010.
74. Archbishop Richard Cushing, letter to Father Ralph Roina, April 26, 1954.
75. Obituary of Father Daniel Driscoll, June 10, 1912–January 22, 1997, Chicago Province Archives.
76. Hunter, “History of Beacon St.,” 3.
77. Father Daniel Driscoll, Annual Report of the Boston Mission Office, December 1976, Chicago Province Archives.
78. Father Daniel Driscoll, letter to Provincial Donald Ehr, July 24, 1972, 2. Chicago Province Archives.