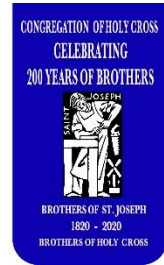


MIDWEST – MIDWEEK

Brothers of Holy Cross – Midwest Province - P.O. Box 460 – Notre Dame, Indiana 46556-0460



May 6, 2020

In This Week

Information on individual early Brothers of St. Joseph for posting week by week in 2020.

May 3 – 9 On May 7, 1846, Brother Basil Gary wrote to Father Moreau about the conditions at the parish school in Bône¹, Algeria.

May 10 – 16 In this week [Brother Andre Mottais](#) wrote a letter while en route to Marseille² where he would board a ship for the new mission in Algeria in 1840.

Date of death for Brothers of Saint Joseph who entered before the 1837 Fundamental Act of Union and died in the Community this month

| Date of Death | Name | Year of Death | Rank |
|---------------|---|---------------|------------|
| May 7 | <i>Zacharie (Jean-Baptiste Cognet) 79</i> | 1897 | 314 |
| May 9 | <i>Stanislas (Louis-Joseph-Grégoire Derve) 84</i> | 1888 | 88 |
| May 10 | <i>Bonaventure (Pierre Tulou) 59</i> | 1856 | 165 |
| May 12 | <i>Matthieu (Pierre Plumard) 79</i> | 1888 | 112 |
| May 24 | <i>Martin (Jean Verger) 66</i> | 1865 | 20 |
| May 25 | <i>Jérôme (René Porcheré) 26</i> | 1826 | 52 |
| May 29 | <i>Sylvain (Victor-Ephrem-Marie Gareau) 81</i> | 1904 | 367 |

The above reading of names was by Brother James Kane. Each name was followed with the ringing of a bell.

¹ Annaba, formerly known as Bona and Bône, is a seaport city in the northeaster corner of Algeria, close to Tunisia. Wikipedia

² Marseille, France, is located on the Mediterranean coast near the mouth of the Rhône. Wikipedia

Brother Francis Xavier Patois Brother of the month

Brother Francis Xavier was born René Patois at Clermont in France on July 27, 1820, the year that Father Jacques Dujarié founded the Brothers of Saint Joseph at Ruillé-sur-Loir. He came to Sainte-Croix, Le Mans, in the autumn of 1840 on September 6 when he was twenty years old, perhaps arriving as a skilled carpenter, the craft at which he would labor in America for over half a century. René Patois left for America under the religious name Brother Marie, the sixth man in Holy Cross to be given that name. He later changed his religious name to Francis Xavier. He wrote the first letter in Indiana to Father Moreau in 1841. At Notre Dame in addition to teaching in the trade school, he also served as an undertaker for Notre Dame and South Bend. He died in 1896, the last of the original 1841 missionary Brothers. His grave was dug by Brother Bernard Gervais, a novice.

[Click here for a letter written by Brother Francis Xavier:](#)

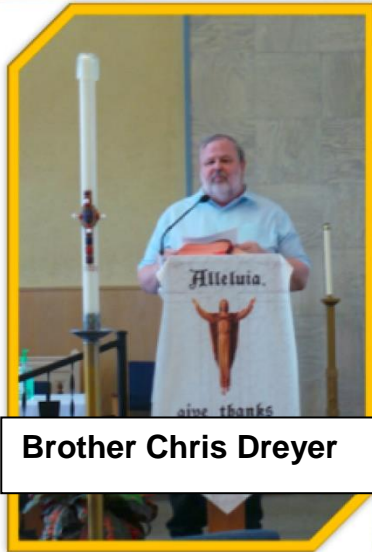


**Above Material was gathered together
by Brother Chris Dreyer:**

Dedication of Columba Hall Dinning Area

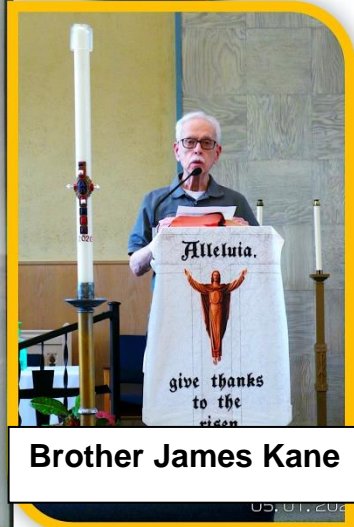


Columba Hall Community
Dedicates Dining Room
To
Brother Francis Xavier Patois
May 1, 2020



Brother Chris Dreyer

Brother Francis Xavier was born René Patois at Clermont in France on July 27, 1820, the year that Father Jacques Dujarié founded the Brothers of Saint Joseph at Ruillé-sur-Loir. He came to Sainte-Croix, Le Mans, in the autumn of 1840 on September 6 when he was twenty years old, perhaps arriving as a skilled carpenter, the craft at which he would labor in America for over half a century. René Patois left for America under the religious name Brother Marie, the sixth man in Holy Cross to be given that name. He later changed his religious name to Francis Xavier. He wrote the first letter in Indiana to Father Moreau in 1841. At Notre Dame in addition to teaching in the trade school, he also served as an undertaker for Notre Dame and South Bend. He died in 1896, the last of the original 1841 missionary Brothers. His grave was dug by Brother Bernard Gervais, a novice.



Brother James Kane

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Reflection / Fourth Sunday of Easter / May 1, 2020
Brother Joseph McTaggart

With our own prayers on this World Day of Prayer for Vocations, it follows that the requisite to always nurture the effectiveness of our own spiritual growth makes even more sense now. It ought to be a priority as it is our deepest need. It is also an internal job.

To that end I find some direction for support in considering this in the readings for today's Eucharistic Service.

Aside from our investment in the active apostolate, I suspect the overriding motivation for all of us in joining religious life was to *get closer to God*. Period.

Particular works of religious communities in their apostolates are certainly a constitutive element in the ministries we oversee. I learned in healthcare that care for the caregiver was a priority. Its parallel for us in religious life is equally true. That is, we must always be engaged in the deepening of our own personal relationship with God.

Work alone might lead us up the professional ladder, or meet our obligation to serve the poor and others, but of itself, it will not do the internal work which only we can do, and there is only room for one on the inside. Work alone for us, without its spiritual roots and underpinnings being consistently fed, leaves us wanting.

With that in mind, I want to select what strikes me as a line of thought running through all three readings. Everyone will hear these scriptures in his own way. God speaks uniquely to each of our unique souls. Additionally, nothing I'm trying to say here is original. I'll be quoting others whom I've read or whose insights appeal to me. I hope it might say something to you as well.

Years ago I took a course on campus from Ed Fisher on creativity. Ed was one of the grand old teachers at Notre Dame in that era. He also wrote a weekly column for *Ave Maria* magazine. Of all his insights I will always remember his telling us that, "Everyone steals from God."

In other words there is not very much anyone can write (or produce in art) which has not already been said or is already manifest in God's magnificent creation. Ultimately the author and creator of all that is. . . is God himself. We are the ones who bring it forward.

Ken Haders certainly tapped into this notion of sustaining our individual religious lives in his recent letter to the province. It began with some of his own thinking and personal needs in this same regard. Similarly, it is up to each of us to do our own homework as well. There are no forced marches in the spiritual life. We need to work out our own salvation—as we uniquely hear God’s unique message—spoken uniquely to each of us from that “still, quiet voice within.” Our spiritual life always needs tending. We are forever in the process of “this pilgrimage of the heart to the intimacy of *oneness with God*. And, until the day we arrive face to face with God in beatific glory, that will continue to be our most pressing task. It is the deepest part of yearning and desire in every soul no matter the religious affiliation or philosophical bent. We are all seekers, of one thing or another.

In this time for us especially, then, I suspect everyone is looking for some kind of peace, some kind of bedrock anchoring of our deepest self as the whole world is fearfully undergoing this pandemic. We are all looking for some kind of inner peace and purpose. So much time alone in our rooms with possibly more time to come is quite the challenge. What’s a child of God to do? Where to turn?

Yes it’s boring, this excess of time alone. So much, though, is out of our control. But there is something in this forced solitude which we can use to our advantage. The quip that some of us keep repeating, about “climbing the walls” is not too far amiss. This old, gregarious self of mine hates when the time comes after our meals together and we all return to our monks’ cells. “Hey, where are you going—stick around. I need to relate.” That’s an extrovert’s challenge for sure. Those of us born more introverted may in fact welcome the return to the comfort and familiarity of our room.

This time for all of us, though, could well be an invitation to deepen our relationship in intimacy with God, the intimacy which results in peace. How to get there? “Be still and know that I am God.” And further..Be still and know. Be still. Be. That’s a tough order. It is hard to have indepth what the author of the *Cloud of Unknowing* calls those who seek this way to: “a naked intent toward God.”

In getting there the antidote to ennui or liminal time, as some call it, is slowing down, focused breathing, relaxing the frenetic side of ourselves so the Spirit can get in edgewise. We need to soften. Above all, we need to be gentle with ourselves when everything else is screaming for attention.

Peace is what we are seeking—not a sterile, barren, sanitized peace of inactivity or idleness but a peace “beyond all understanding.” “Now is the day of Salvation.” And the now might very well be “the now” we need.

During this time we might all be hearing an interior call itself to come closer, intimately closer, to that vulnerable inside place, the place where words and even thoughts become less and less important and contemplative knowing and simply “being” come to the fore. Easter calls us to wake up again to the core promise Jesus made to help us in that process. “Peace I leave with you, (and) I have come so you may have life and have it more abundantly.” “A great silent space holds nature in its embrace. It also holds you.” I’m not sure where I got that last quote from, but I keep it in mind as an encouragement to go deeper trying to let go of any kind of fear that may also come with it. As our Constitutions claim—“it is the Lord calling.”

We just prayed Psalm 23. “The Lord is my shepherd; there is nothing I shall want.” Nothing? Really! But as I listen to what is being said today, my fears are lessened as I hear again that I need not go this inner route alone. It’s right there in the scriptures... “The Kingdom of God is within you.” That’s the room I need to go to when all else pales in comparison.

I remember years ago reading John Sanford’s *The Kingdom Within* for a class on the Phenomenology of Religious Experience. I think that’s when the enticement of that deeper journey struck me very powerfully. A closer look at Psalm 43 indicates there is tenderness, embrace, intimacy and even sweetness in the Shepherd’s love for the sheep. And so I ask myself—am I willing to drop the macho and *be the sheep* cradled in the neck of the Shepherd?

Enough with the toughing-it-out. Vulnerability lets in so much more.

One of Ken’s points in his letter was the tendency to be hard on oneself. Again from that fourteenth century classic, *The Cloud of Unknowing*, we hear that when we are tempted to lay yet another burden on our backs, due to our less than compassionate embrace of our vulnerable and fragile selves, we need to lighten up. We need to soften. I need to know and do this as much as anyone! And it may be particularly challenging for folks born extroverted.

In *Silence and Stillness in every Season*, the author suggests, when quieting down and slowly breathing into our own tenderness and vulnerability, *The Cloud* says—“We turn the searchlight of consciousness off ourselves, and that means off a self-centered analysis of our own unworthiness. ... If memories of past actions keep coming between you and God, you are to *resolutely to step over them* because of your deep love for God.” Resolutely—step over! Ken addressed this very thing in sharing his own personal challenge and vulnerabilities. So too for all of us.

Quote: “I am too self-sufficient. Then my temptation is to feel unworthy. I struggle continuously to power through, and I often fail.” And who doesn’t fail if we are

honest with ourselves? Who hasn't experienced his own fragility? In fact, it is probably a prerequisite in order to hear the whisperings of the Spirit. And that counsel sure is on the side of surrender, a yielding, a letting-go. Giving in to that is not all that easy for sure—it's simple but not easy. In fact, goodly portions of spiritual growth come from a massive slaying of the ego.

So we are invited today to let in the comfort and tenderness of the embrace of love, given by Love itself. Our newly risen Jesus tells us of the unfathomable and incomprehensible depth of love that is there from the Father who waits with eternal longing. God waits to embrace us and give us his fullness. He reminds us too that its reception comes from "a narrow gate and whoever enters through that gate, finds that the gatekeeper opens it for him, and the sheep hear his voice." In this way we reach the peace of grazing in the pasture, the serenity of being cared for personally, and the further support and direction of its forever availability. "I am with you ALL days even to the consummation of the world."

Maybe this forced, locked-down response to the pandemic is an invitation to go deeper in our own private and personal spiritual lives. I steal again from another great spiritual teacher—Uyeshiba Sensai.

"The art of peace begins with you. You are here for no other purpose than to realize your inner divinity. Foster peace in your own life. Life is growth. If we stop growing, technically and spiritually, we are as good as dead."

***** ***** ***** ***** *****

The operative words there for me are "to realize your inner divinity." Peter today is telling those who are still longing for the physical Jesus—we need to rely on the reality of *the promise*—"For the promise is made to you and your children and to all those far off." That promise is to us here and now as from Paul we hear today, "For this you have been called because Christ has suffered for you."

This is work, but the "this" is something whose realization you and I already have deep within us—no need to go chasing anywhere else. It is already there deep within.

"Behold I am *always* with you." Pandemic or no pandemic.

Yes, Jesus has left the physical plane. Yet we have not been left orphans.

We've got the whole Easter Season to remind us again that we too can find and have the same love of God Jesus experienced in our very own selves.

We too can reawaken the peace within. Because—*it is already there*, so reassuring this peace, and so necessary and desirous especially in these times.

We are itself the love of God made manifest. Peace is our heritage. We need to live into it.

“Be still and know that I am God, I will be exalted among the nations, I will be exalted on the earth... Peace is my gift to you.”



Communion Reflection By Brother William (Bill) Mews



We're here to receive Jesus soon in Communion.

Who is Jesus for you? Who is he really -- not what others say, not what you read? What do you think about him? How have you experienced him? Not what he could or should be; not what others say he is like; not even what the Bible or church say he is; but who is he for you at this moment in your life? Who is he when you talk to him or receive him in Communion? How do you feel about Jesus in your heart, or do you? Is he just an idealized hero for you who is unapproachable? When you share and talk with Jesus, do you listen and give him a chance to talk and share?

Describe how Jesus looks and acts. How would you describe his personality? Does he laugh and smile? If you could use three words that best describe Jesus for you, what would they be, and why. My three words are God, love, man.

Among the Brothers, who reflects Jesus the most to you?
Joe Fox, George Klawitter, Carlos Parrilla, Fred Raehsler,
Michael Brickman, who else? You?

Do you want to know this man intimately, with greater intensity? Do you yearn for a closer relationship with him, a deeper life of prayer? Would you want to take a vacation with him, why or why not? If Jesus were like you, would anybody follow Him?

What can Jesus do for you in this period of your life? What can you do for Jesus?
What can you do for others?

Jesus is waiting for you!



Brother Manuel Gomes
Pulte Hall Celebrates



← Left Photo
Back: William Zaydak, Paul Kelly, James Posluszny
Center: Manuel Gomes
Front: Christopher Torrijas

Pulte Hall Brothers celebrate the May 4th birthday of Brother Manuel Gomes.

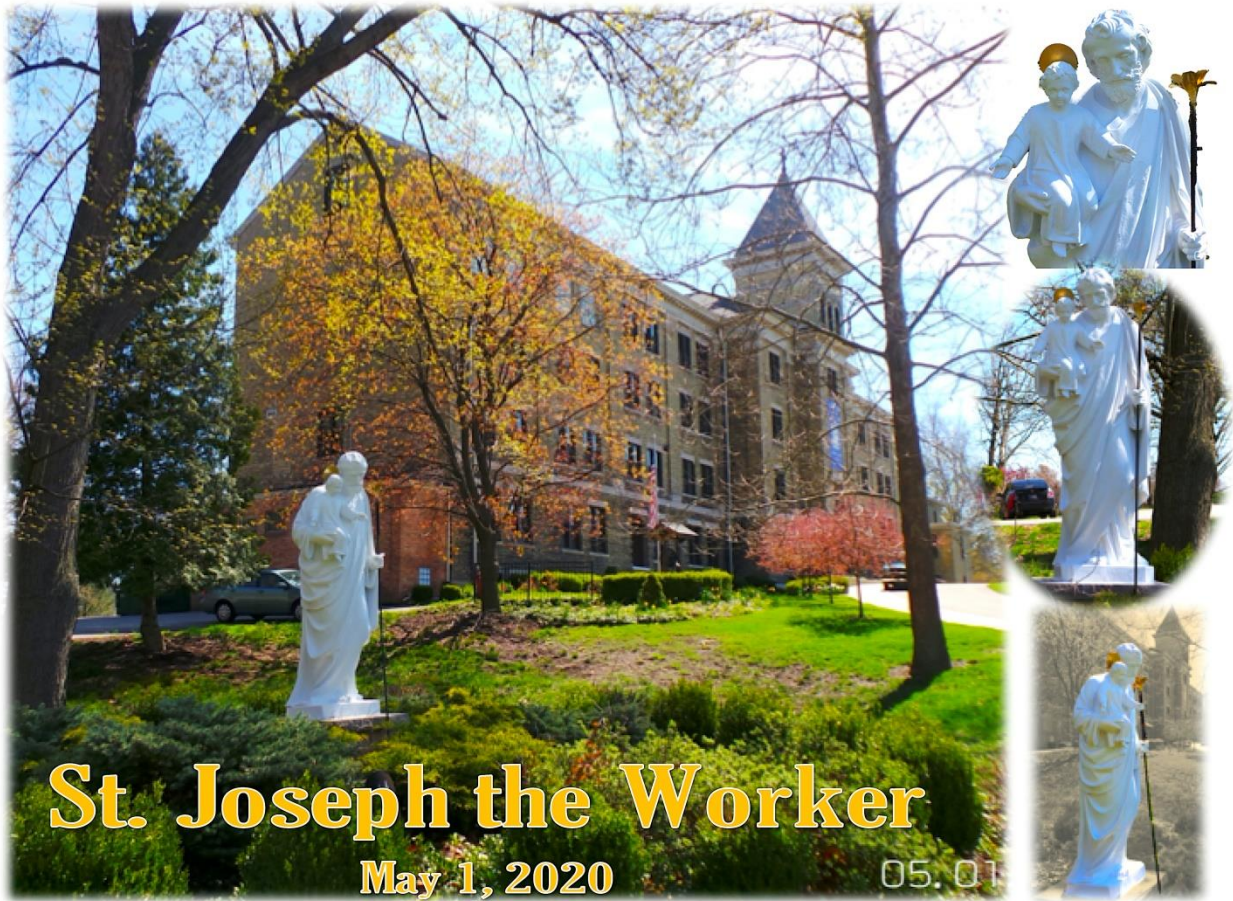


Photo by Brother Michael Brickman

Carrot Bait Works Well



Photo by Brother Douglas Roach

A family of groundhogs has been living for the past few years under Bessette house, an annex to Columba Hall. New homes have been secured for them at Saint Patrick's Farm, three miles from here. This groundhog, one of three that we know of, has already completed its journey.

Coloma on Lake Michigan by Brother Christopher Torrijas

Beginning of May, photos show present conditions of our lake front property.



CTRL+Click the link below to view a movie clip of the area (A message may appear at the bottom of your screen, click **OPEN**):

http://brothersofholycross.com/bhc/wp-content/uploads/IMG_1812.mov

Midwest Holy Cross Associates

Holy CrossRoads **Writings for the Journey**

Gratefulness

Dear Associates and Friends,

The first shall be last and the last shall be first. Jesus spoke in parables and paradoxes. The person who works only an hour before closing gets the same wage as the person who works the whole day in the heat of the sun. Maybe what the parable is telling us is not about how much work we do but about the generosity of the one giving the wages. If we focus on the gifts that God has given us, we will not be so concerned only about what we have or have not accomplished. Instead of a having a heart filled with envy and pride, we turn ourselves to the amazing amount of blessings we have received from God.

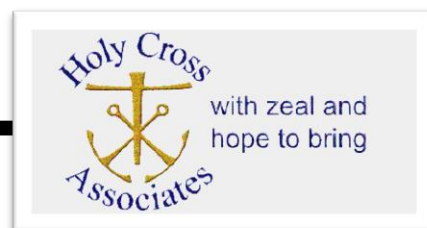
In this time of challenge what better way to alleviate fear of the unknown and loneliness than to be grateful for all of the gifts and blessings that God has given to us and the people that God has put into our lives. We can then let our gratefulness be a source of grace for us which we can share with others.

Lord, give a heart of gratefulness for all of the blessings you have given me.



Brother Carl Sternberg, CSC
March 24, 2020

<http://holycrossassociates.org/>



Two French Saints

Today, April 28th, the church honors two French saints who were contemporaries of Father Moreau.

Louis de Montford

Louis was a French priest whose preaching led to a spiritual revival of the Catholic Church in Brittany. He was a hospital chaplain and founder of both the Congregation of the Daughters of Wisdom and the Missionaries of the Company of Mary. He preached and established many confraternities devoted to rosary recitation.

Peter Marie Chanel

Peter was a French Marist missionary to the Pacific islands of Wallis and Futuna. His missionary efforts were met with limited success, but he was able to root out a cult to evil spirits. He incurred the suspicions of the local tribal leaders and was finally killed on the orders of the king after the king's son and daughter asked to be baptized. It is said that the king delivered the fatal blow to Peter's head with an axe. Despite his apparent lack of success, Peter inspired the people of Futuna to convert to the Catholic religion within two years of his martyrdom, and it still remains a Catholic nation even today. He was martyred in 1841 and is the patron saint of Oceania. His life proves that out of seeming failure great things can be accomplished.

We may not always know how our actions or words may have influenced a person's life. When I was leaving Washington, D.C., a young man whom I had been working with told me that I would probably never know what a difference I had made in his life. He explained I was the first person to ever really listen to him.

An older gentleman who had been in and out of the detention systems for forty plus years broke into tears when I assured him that despite his past God still loves him.

We do not always know immediately how we have made a difference in someone's life. Let us all try to pay more attention to each other's needs until it becomes automatic or second nature to us.



Br. Thomas Cunningham
April 28, 2020



Reflection

Reflection(s) sent in by
Brother Thomas Maddix:



Our world and our lives have become increasingly interdependent,
So when our neighbour is harmed, it affects us too...
We have to abandon outdated notions of 'them' and 'us'
And think of our world much more in terms of a great 'US',
A GREATER HUMAN FAMILY.

- Dalai Lama




**Emmanuel
Care**

A Catholic Health Organization

This reflection is courtesy of Mission, Ethics and Spirituality Office. www.emmanuelcare.ca

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