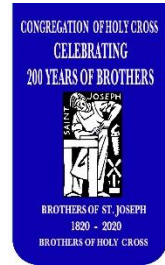


MIDWEST – MIDWEEK

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



June 10, 2020

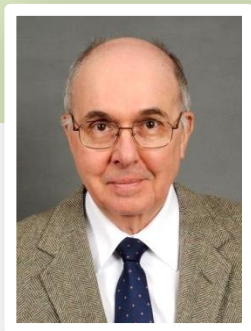
This Week

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

May 31 – June 6 In this week in 1890 Brother Joachim Andre was born. He came to Indiana in 1841 with the first Holy Cross missionaries and was the first to die in Indiana. He is buried in the cemetery on St. Mary's Road at Notre Dame.



June 6 – 13 In this week Brother Louis Galmard was born in 1817. He was one of the first missionaries to Algeria in 1840.



Brother George Klawitter



Reflection on Brother Leonard François Guittoger, C.S.C.

Part of Columba Hall's Continuing Celebration 200 Years of Brothers

Br. Joe McTaggart, CSC

On July 15th of this year the Congregation of Holy Cross will observe the 200th anniversary of the founding of the Brothers of St. Joseph. Our focus for this historic event has touched me deeply about those who have gone on ahead of us, and it has also given me an awakened appreciation and pride for our great ancestors' work, the Brothers of St. Joseph.

I don't know history. I wish I did, but being called during these days of celebration first of all to be informed, or even learn for the first time, of the steps along the way of that founding is very rewarding. I am especially grateful for the work done for this year's celebration at Columba Hall. It was organized to share with others and celebrate locally this notable event in our history. I feel even more informed about the particulars of our past and our own Brothers' history.

At Columba Hall we who volunteered for our 200 years' celebration were told, after we were given a name to research, that we could write anything we wanted to in order to honor our assigned Brother. Others worked on different projects memorializing the same era and the particular Brothers involved.

I want to take my opportunity in speaking about Leonard Guittoger to also thank the Brothers who have already made presentations which have been printed in *Midwest-Midweek* and, in particular, offer special appreciation and thanks to Doug Roach, George Klawitter, James Kane, Michael Brickman and Chris Dreyer for being the backbone of what we have celebrated and continue to celebrate in this time of anniversary. It all adds up. This is one full year of recognition of the events and the men who helped shape and informed our cherished vocation itself into the greater evolution and establishment of the Congregation.

Lots of effort has gone into this, and we all benefit. Without the earlier work of Tom Maddix, I would not have known these historical underpinnings for posterity and especially for our local celebration of these remarkable men and our remarkable history.

Of the five early Brothers selected for special honor in wonderful, life-replicating images, prominently displayed in our dining room at Columba Hall and rendered masterfully by Br. James Kane, the one assigned to me was Leonard Pierre-

François Guittoger. He is such an interesting, full-of-life, and significant person that I feel grateful to cull even a few accolades from the history we have of him in the selections I have read myself.

Guittoger remained in France his entire religious life. He entered at Ruille in 1825 at the age of 23, signed the Fidelity formula in 1831, took his final vows in 1838. Earlier in 1837 he received a teaching certificate in France and served James Dujarie as the second director. In 1835 he became Master of Novices. He was a very talented, committed, and accomplished man. Below his charcoal image in our dining room are the words, “He fought to preserve the Brothers’ Charism.”

It’s the spirit of the man we honor. The research shows that it was Leonard’s love for the Brothers and especially *their Brotherhood* that became his main motivation coming from his contribution to the formation of the Brothers of St. Joseph. He was an animating voice for that view and was consistently acting to preserve that original vision.

In his time Leonard was trying to save the “unit cohesiveness” of the Brothers themselves. He was convinced that the amalgamation with the newly established addition of priests, due to their position in the church’s workforce, could very well destabilize and somehow lessen the Brothers’ vocation. He felt very strongly about this matter and was committed to maintaining the focus of this original grouping of Brothers.

Later, Leonard’s resolute and strongminded insistence in following his own perceived take on those issues was considered destabilizing itself for the evolving, developing and newly conceived *Congregation* of Holy Cross. His continued intense promoting that view finally resulted in demotion of many from the positions he held. He was disciplined quite severely, given the times and the new vision of what these two groups could be for the good of the Church.

Gone was Leonard’s personal take and his own view of the future. He could not lead as he had done in the past. More was changing than he apparently anticipated or may have even been willing to see. Despite his indomitable personality, particular vision, and his point of view of what he thought was best, there were realities greater than his own. Leonard was not adamantly opposed to such *per se*, but the how of it and the role and status of the Brothers in that emerging vision remained his focus. Leonard’s heart was not in a separatist movement.

Significant and even harsh disciplining came Leonard’s way despite his having been a patriarch of the group and leader in the Brothers’ evolution. Moreau too

stepped aside for a bigger and inevitable movement. Leonard's fate, in effect, resulted in the same yielding to another and bigger movement greater than his own.

As we all eventually experience in the spiritual realm, many times growth comes with a massive slaying of the ego. Leonard's troubles took place in the early years of struggle in the forming of the nascent Congregation of Holy Cross and in the surrender and compliance by Leonard himself to a revelation larger than he himself had anticipated or was able to see.

As with any person or event which continues its growth and evolving development, it is probably a given, almost a universal, that inherent change and growth result in something to let go of and something to lean into.

The forming of the Congregation evolved into a larger vision which eventually prevailed, and in the days and growth ahead brought greater stability and promise of what was to become, in the words of Edward Sorin contemplating the anticipated future of the Congregation and the Notre Dame foundation, "the work of God himself." Future growth, progress and expansion come from a strong enough dream and animating vision bringing with it for those involved the need for a malleable self to further that vision.

I recall, with a great deal of difficulty and heartache of my own at the time, when the Sisters' Holy Cross Medical Center in Los Angeles, where I had worked for sixteen years in a very rewarding ministry, had to be sold and was then purchased by the Sisters of Providence Health Care System out of Seattle. No transition to an evolving and especially viable future is ever easy. Reliance on the Holy Spirit's direction explicitly experienced or not must rule the heart *and* the head.

Despite his own particular dressing down, Leonard Guittoger's core and essential self was forever faithful to the mission and ministry of the Brothers themselves, and in due course, the evolving Congregation of his day. He willingly and firmly signed the Pact of Fidelity in 1831. The subtitle of a book might better capture even more so Leonard's intentions and commitment to his vision and point of view—*Early Men of Holy Cross: To sustain each other until death*. What a lofty ideal. What a superlative model these Brothers of St. Joseph, this "band of brothers" brought to a newly hopeful and promising organization, the Congregation of Holy Cross.

To get at the deep love and affection these early men had for each other, one need only look at the telling of the particular history at this time in the subtitle of George Klawitter's book as well, "to sustain each other until death" which was always Leonard Guittoger's belief and driving principle motivating his love for the

Brothers and their future mission in whatever was to emerge. Quote: “They,” meaning the Brothers who signed the pact of fidelity, “wished to preserve what they had joined so faithfully, but should they have to disband, they wanted to remain united in heart and affection, supporting and assisting one another.”

That is considerable affection with incredible commitment. It gives proof for our vocation that along with any active ministry, and in any focus of mission, *brotherhood itself is the vocation of the Brothers*. The work is what we do. Brotherhood is who we are and how we do the work.

In any human organization there will always be a different take on the same history, a different sense of what is essential. And, thankfully and blessedly, the Holy Spirit is always there, operating on its own authority many times in ways neither foreseen nor imagined.

“Your ways are not my ways, and my ways are not yours,” is a significant quotation to keep in mind and always factor into any religiously historical development and perspective.

With the celebration of Pentecost at hand in the days ahead in our own time now, with sunshine abounding, and hope of more to come, we have begun a season of the Holy Spirit’s inspiration, its embrace and rock hard promise. Poetic metaphor of such is perhaps best likened to the Gospel of John in its description of that Spirit, “The wind blows wherever it will. You hear its sound, but you cannot tell where it is from, or where it is going.” Humility is the absolute requirement to see and rest peacefully in that development. To be malleable, flexible and open to a growing future is the wisest stance many times toward that future growth itself. In the zeal, commitment, and faithfulness to the religious life and the members themselves, it was Moreau himself who wrote to Sorin, the Superior General at the time, reminding him of Leonard’s gifts, talent, and good will despite Leonard’s strongly held viewpoint and positions. The punishment remained.

What we have, then, in Leonard Guittoger is a strong personality, who, when disciplined and demoted, did not resist, break away, or leave the evolving organization. Instead, he remained faithful to the end, persevering to his death in the Brotherhood he loved.

Leonard Pierre-François Guittoger, like so many leaders and visionaries themselves animated by faith and evident surrender, yielded to the eventual and clear movement of the Spirit. “So it is with everyone born of the Spirit.”

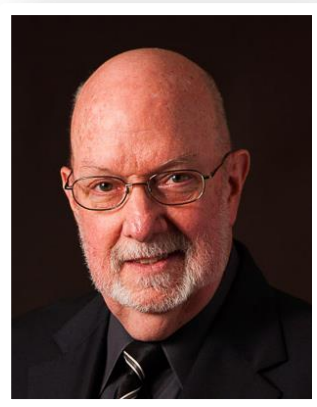
And, so it is in our times as well, as we undergo our own significant changes and restructuring with “hope to bring” as the Congregation itself names its own intent and purpose.

Carl Jung, perhaps the most spiritual of all the depth psychologists, helps us likewise to see a bigger picture in the ups and downs of our personal lives, and in the evolution of all things leading to growth and better times ahead. Jung claims, “The right way to wholeness is made up of fateful detours and wrong turnings.”

Judgement is not ours in those “fateful detours and wrong turnings,” at least not precipitously. On the other hand, recognition of intent and direction is. Reality, though, eventually settles in and sorts the whole thing out. We call that the Spirit too.

So, we have one more of our ancestors to recognize again and to hold in esteem for his contribution to our collective history and his yielding to a vision greater than his own, a faithful man, a talented man, a man who served his Brothers well in religious life.

Leonard Pierre-François Guittoger is another honored Brother, a patriarch of the Brothers in the history of the Congregation. Bless his zeal, his talent, his skill, and, central to it all, his love of the Brothers and their future. We are greatly indebted to him.



Brother Joseph McTaggart

Reflection for Trinity Sunday

05/07/2020

Today we, the Church, celebrate our belief in and worship of the doctrine of the most Holy Trinity: one God in three distinct Persons. We do so, of course, many other times; for example, whenever we repeat the words of the sign of cross, pray the Doxology, recite the Office, and listen to the numerous invocations offered throughout the liturgy.

The doctrine of the Trinity is described as a mystery – its full understanding well beyond the feeble abilities of humans. Yet, that it is so does not mean that God, as it were, is trying to keep from us a secret about Himself. On the contrary, God has clearly demonstrated many attempts to reveal to us humans exactly who He is. Witness alone his countless efforts evidenced throughout scripture, both Old and New Testaments, not least which include in the teachings of His own incarnated divine Son Jesus.

As the rational creatures that we are, created in God's own image and likeness, we are, though limited by the inadequacies of human language, capable of fathomning some of the mystery of the Trinity. To help us do so, let us consider the meaning of two English words, *communication* and *image*.

As we know, communication is the act of conveying knowledge of something; image is an exact reproduction or replica of something.

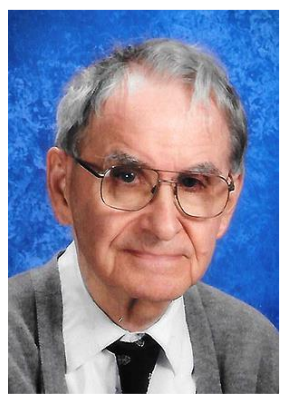
All creatures, both inanimate and animate, exhibit in their own way an almost natural penchant for communicating likenesses of their existences - who they are by producing an image of themselves. Consider, for example, that a stone imbedded in dried mud, when removed, will leave an imprint of itself; the wind identifies itself as hot or cold, visible in the debris it blows through the air; flowers leave their scent even after being picked; the newly hatched baby chick is an exact living duplicate of its bird parents; humans too have physical offspring like themselves, we photograph ourselves or have our portraits painted, express our thoughts in speech or in writing, leave our footprints in the sand.

Perfect, all knowing, God knows, with His divine intellect, that He is God, and with His divine will, loves what He knows. Eternally He in the manner of a Father communicates or begets an exact image of what He discerns. Although an

authentic replica of Himself as the same God, the image is of a distinct other person, the Son. The mutual recognition of both the Father and the Son of one another and consequent love between them constitutes another distinct divine person, the Holy Spirit.

Eternally co-substantial as the one God, each of the three persons manifests Himself as the one God in an individual way: the Father is the originator or begetter of all; the Son is the only begotten one of all, and Holy Spirit is the expiration or breath of the bond of love between the Father and the Son. Each person, likewise, is identified by the distinct function he exercises: the Father is the one who causes all that is, the Son, now incarnated, is the resurrected redeemer of all that is, the Holy Spirit, as the breath of love which bonds the Father and Son, is the sanctifier of all that is. Furthermore, the Father sends the Son to us and the Father and the Son send the Spirit to us.

For us in Holy Cross, the Trinity is very special. Our founder, Father Moreau, possessed and passed onto us his great faith in and devotion to God as Trinity. He modeled the bond of union he conceived for the three religious societies he founded – the Priests, Brothers, and Sisters of Holy Cross, on the same bond of union of love which exists among the three members of the Blessed Trinity.



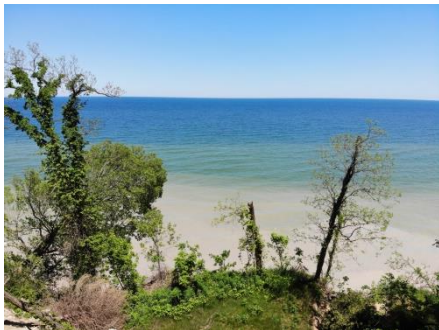
Brother Robert Mosher

When as a novice I pronounced for the first time my temporary vows, I used the then current formula which included part of the following passage, “unworthy though I am, nevertheless, relying on divine mercy, and earnestly desiring to devote myself to the service of the ever adorable Trinity, I make these vows . . . *devote myself to the service of the ever adorable Trinity* which I have done ever since.

Indeed, God has left behind a distinct image of Himself, thereby communicating how very much He wants us to know Him so that we may adore, praise, and love Him all that much more.

Brother Christopher Torrijas, C.S.C.
Sky View, Early June, Drone Report

Erosion as of the first week in June:





Brother Christopher Torrijas

Ghana - SBAHS

Pictures from Brother Francis Boylan:

The pastoral center located on the grounds of Saint Brother André High School, is looking fine!



Brother Francis Boylan

Midwest Holy Cross Associates

Holy CrossRoads

Writings for the Journey

#13

Justice for All

Dear Associates and Friends,

Constitution Two on Mission of the Congregation of Holy Cross states, “As disciples of Jesus we stand side by side with all people. Like them we are burdened by the same struggles and beset by the same weaknesses; like them we are made new by the same Lord’s love; like them we hope for a world where justice and love prevail... Christ was anointed to bring good news to the poor, release for prisoners, sight for the blind, restoration for every broken victim. We stand with the poor because only from there can we appeal as Jesus did for the conversion and the deliverance of all.” As Holy Cross Associates, our mission statement calls us to “respond to the needs of social justice.”

In this time of national and international crises, our convictions call us to be aware of and give support to the poor and marginalized not as people who have all the answers but as a people who want to walk side by side with those who are suffering, aware of our own weakness and suffering. It is only then that God will lead us to ways of reconciliation and healing. Each person has his or her own gift to bring. Each person can be a part of the healing process that will lead to social justice for all as our best ideals proclaim.

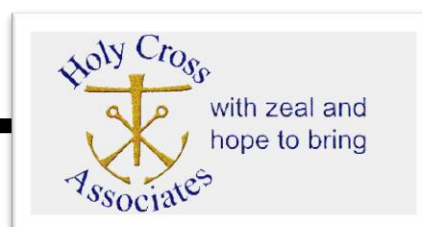
O God, help me let Jesus lead me in ways that seek justice for all.



Brother Carl Sternberg, CSC

May 29, 2020

<http://holycrossassociates.org/>





Reflection

Reflection(s) sent in by
Brother Thomas Maddix, C.S.C.:



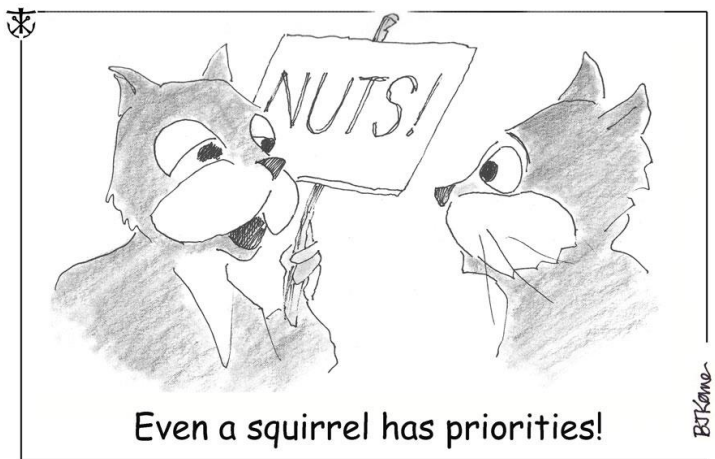
Use what talent you possess;
The woods would be very silent
If no birds sang except
Those that sang best.

- Henry Van Dyke

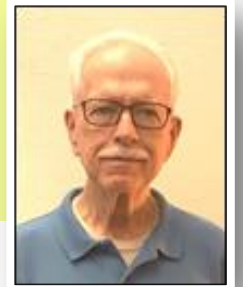


**Emmanuel
Care**

This reflection is courtesy of Mission, Ethics and Spirituality Office, www.emmanuelcare.ca A Catholic Health Organization



Cartoon
by
Brother
James
Kane,
CSC



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