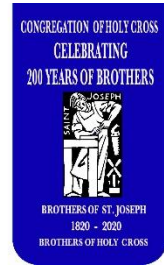


MIDWEST – MIDWEEK

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

July 29, 2020



Eight Holy Cross Novices to Profess First Vows

NOTRE DAME, Ind. - With joy and thanksgiving the Congregation of Holy Cross, United States Province, announces the First Profession of Vows of eight novices from the Holy Cross Novitiate in Cascade, Colorado:

Richard Bevington III, C.S.C. (*U.S. Province*)
Br. Pierre-Even de Fremond, C.S.C. (*French Vicariat*)
Noah Junge, C.S.C. (*U.S. Province*)
Br. Bobby McFadden, C.S.C. (*U.S. Province*)
Aaron Morris, C.S.C. (*U.S. Province*)
David Murray, C.S.C. (*U.S. Province*)
Br. E. Benjamin Rossi, C.S.C. (*Midwest Province*)
Alexander White, C.S.C. (*U.S. Province*)

Vows will be professed in a celebration of the Eucharist on

Saturday, August 1, 2020
at 9:30 a.m. MDT (11:30 a.m. ET)
St. Mary's Cathedral

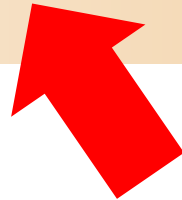
Colorado Springs, Colorado

"For each of us, there is a call -- a stirring from deep within, inviting us in the quiet of our lives to ponder: What is it Lord, that you are asking of me," explains Novice Master Fr. Ken Molinaro, C.S.C. "These men give voice to this inner yearning of the heart, as they publicly consecrate their life to God in the Congregation of Holy Cross. They never set aside their roots with their beloved family, but as they go forth from here, they will no longer depend on them for material support. What they absolutely need is continued love and encouragement."

During the Mass, the newly professed will receive the Holy Cross habit as well as the Cross and Anchors as signs of their professed membership in the Congregation.

Due to Covid-19 restrictions, the First Vows Mass is invitation-only; however, we cheerfully invite you to tune in via livestream, courtesy of the [Catholic Diocese of Colorado Springs Facebook page](#). The livestream will begin at 9:15 a.m. MDT (11:15 a.m. ET).

Thank you for your prayers.



This Week

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

July 26 – August 1 In this week Brother Francis Xavier Patoy was born in 1820. He came to Indiana in 1841 and lived the longest as a Brother in Indiana. He died in 1896 and is buried on St. Mary's Road at Notre Dame. He was a carpenter and the undertaker for South Bend. He dug the earliest graves in Cedar Grove Cemetery at Notre Dame.

August 2 – 8 In this week in 1792 the French Revolution closed all religious houses in France (except hospitals).

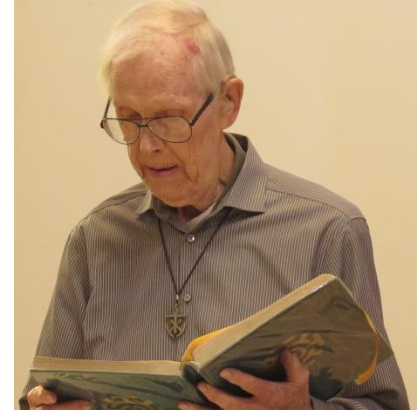
Peru Celebrates Brothers Foundation

Email Note:

We CSC men here in Peru had a "200" celebration last Wednesday. Two of the five Brothers shown are novices from Brazil in our novitiate. **(Pic #1)**

I (Brother John Benesh) did the first reading at the Mass that was celebrated in Casa San José. Brother Jonathan Beebe, CSC gave the homily.





Clockwise: Brother John Benesh, CSC, Bishop Arturo Colgan, CSC, Fr. George Lucas, CSC, Father John Phalen, CSC, and Brother Jonathan Beebe, CSC.

Where is God in All This?



**A Personal Reflection
by
Joe McTaggart, C.S.C.**

I am reading a book called *Hope against Hope*, co-written by two men—two men, two places and virtually the same birthdate. What was similar with these two men was the same historic catastrophe. Faced with the Holocaust, one grew up in the land of the perpetrators, the other on the side of the victims. One was a Catholic and was forced into Hitler’s youth groups on detail by himself with all his comrades back in their quarters. He came back from his assignment, and every one of the men with whom he lived was shot dead and still lying in place. It was an incredible trauma for him. He later became a priest and theologian. His name is Johann Baptist Metz. The other, Elie Wiesel, a Jew, was also sent somewhere by the Germans—into the “realm of night” where death reigned: Auschwitz.

Both experienced the same atrocity from different sides.

The Christian theologian and the Jewish writer are bound together by their passion for remembrance. Both are also bound together by the memory of human suffering, of history’s victims, as well as by “a suffering unto God.” Neither puts any store on comfort or consolation; herein lies their importance. Hope is found only in a defiant “and yet.” For as one of them would put it, true faith is in the very heart of despair, and the other would say, human beings do not come to self-knowledge in what is comforting, but in what is unsettling.

The above is quoted almost entirely from the preface. The book is an interview with both, each separately answering the questions put to them. One of the questions forever asked which is historical and perennial on the part of Jews and others who have experienced unspeakable trauma in their lives is: “Where is God in all this?” Similarly on our own borders in the South right now children are experiencing their own trauma alone. They have been in cages separated from their parents and families, anxious, fearful, and callously treated. All these traumatic events, compounded now in the Covid-19 tragedy, are extremely painful while the

resultant suffering inherent in it aches differently, probing the depths of the soul collectively and personally.

I have found one potent “answer” or direction to the universal question of the why of trauma and atrocity itself. It is from Wiesel, Auschwitz survivor of concentration camps, author and Nobel laureate. I have put it to memory. As distant as I may be when contemplating the Holocaust, a Catholic Christian, committed to the spiritual search, I have incredible respect for this man and listen to what he has to say.

Elie Wiesel, having experienced the atrocity of the Holocaust first hand, gives his response to the eternal question, the heart rending “why,” by quoting an Hassidic master. **“God is wherever you let him in.”** That simple quote, garnered from incredible faith and suffering, calls anyone to deepen his own journey of faith when confounded, in despair, and yes, without hope as well.

For us now the why of this pandemic, can haunt us when contemplating our own life and its vulnerability face to face with this plague and knowledge of the hundreds of thousands of deaths in its wake with no end in sight. It seems so unfair especially to the elderly and the poor, always the poor. It is more than close to home, though. It is all about us, invisible and even deadly as our country’s death numbers increase and multiply.

The authors of these interviews add an additional slant on Wiesel’s profession of faith. “God is wherever we bring God.” That answer and witness from Wiesel along with Metz’s reflections about his own faith causes me to go way beyond my limited imagination of what it must have been like to experience the Holocaust, or what it is like now for those hundreds of thousands who have experienced deaths alone and separated from family and loved ones due to an invisible virus. Is this not, then, the same question asked by all of us as this pandemic gets closer to us day by day and deadly statistics unfold?

In our own country those who have lost loved ones quickly and without prior notice as to the severity of the illness certainly “cry out full throated and unsparingly,” repeating the same “why” and “where” is God in all this.

Experiencing first hand a questioning of the unfathomable presence of God in such suffering and trauma, we can take courage from Wiesel's and Metz's response and witness to the whole wretched event of history. Again, Wiesel simply yet profoundly states there still is an **“and yet”** in which he finds refuge. The **“and yet”** is there for us too as a faith response to know that all we see and experience is not all there is. More will be revealed in the depths of our heart and soul. Remaining faithful is the call.

If we follow these two men and use their paradigm, we will find that the horrible and unspeakable encounter of such pain and suffering is not the final word as both these men attest, as both these men, a Jew and a Christian, question the same reality and lived experience. The **“and yet”** response of Wiesel is a bare bones answer in the darkest of times and the worst of suffering. This is adult faith witnessed to by these two remarkable men, having themselves experienced the same atrocity differently but similarly. Reading even a small portion of the interviews in this book speaks deeply to one's soul and the life of faith.

For us now in the middle of this world-wide pandemic, intellectually for myself at least, and from the witness of Metz and Wiesel, I have an **“answer”** giving me direction from these two remarkable souls who saw and experienced in depth far greater pain and examples of such than I can even imagine.

My own fears about the pandemic of what is or is still to come, real or imagined in my own mind, put me on notice that I need to ante-up and take my own medicine here as I recall a principle from my chaplaincy training. It was to be applied to whatever level of pain I encountered in others. The principle was—**“pain is what the patient says it is.”** That is a dictum a chaplain is called to embrace internally, and know explicitly, when viewing and hearing a patient's report on their own pain and suffering. Still, pain is one thing; suffering quite another. Suffering inhabits the soul crying out for greater meaning and purpose. As a way of framing all this for ourselves, embracing the mystery of the cross, as Christians surely must, brings this reality home to us, front and center.

What is equally important for me to remember is that comparing pain or suffering levels is not only wrongheaded, it is simply wrong in itself. The answer to that question always remains unanswerable when it comes to how much pain or how much suffering is this compared to that. We must not equate them. When faced

with such inexplicable human behavior and being on the receiving end of pain and suffering, Wiesel sees that his responsibility is to defend God. In effect he is saying, I believe, there are no facile answers to “where is God in all this?” There remains only a reliance on what one holds in faith. One must lean into that principle and rely on faith alone. And that is always a very personal and separate experience as there is only room for one on the inside.

In this world-wide pandemic upon us now, we are all questioning the future and our own personal response and experience of just what could happen to me, and why, and how, and when? This all will become our personal questioning sooner or later for every one of us sometime in our lives. It rests especially heavily on the soul now making it abundantly clear what the task is. Or we could be among those tossing safety to the winds as we rush headlong into “getting back to normal.” That notion is now a literal dead-end.

Our response to our fears and anxiety in this pandemic, for us committed to the spiritual life, must come from faith, perhaps even “knowing it for the first time” as T.S. Eliot says in his reflection on plumbing the depths of any reality. It is not easy for me; it is not easy for anyone.

A friend of mine quoted Holly Near recently as a group of us pondered our common state of affairs. Anyone remembering the sixties knows that Near was always current and sought justice through her composing and singing. One of her lyrics states, “To be hopeless would seem so strange—it dishonors those who go before us.” That makes sense, as it parallels our own *Holy Cross Constitutions* as they too urge us to keep in mind just who has gone before us and in whose footprints we tread. Our own motto especially now must bring with it even more serious reflection: “The Cross our only hope.”

Closer still, noting the sentiment expressed in one of our own hymns, and taking it to heart even more seriously now, we must do so again with an even deeper realization and a more sincere intent as we sing and pray the words. “We walk by faith and not by sight; No gracious words we hear, from Christ who spoke as none e’er spoke, but we believe him near.”

Reality, mystery, faithfulness are the path as we personally experience this crisis. And we can do so hand in hand with Jesus as he walked consciously and decisively into his crucifixion. In that process we also need to keep close to our heart his promise of never leaving us to fend for ourselves.

That means God's purposes, in this our own time of world-wide pandemic, will not be checkmated by virus, nor even by death itself from the virus.

That sounds easy, I know. So I have to eat my own words here to allay my personal and real fears. Still, it is the task at hand for a maturing faith, while the mystery of it all stubbornly remains, to rest in the promise and presence of God forever in our lives.

In processing all this we can recall and join Wiesel and Metz in their response to their own lived trauma as we ourselves continue to ask a similar question in the seeming absence of any divine direction thus far in the current pandemic: "Where is God in all this?"

Ultimately, then, we are invited to profess with all the faith we can muster, to stand firm with our own "and yet," and our own "only hope" clinging all the while to Jesus' promise, "I am with you all days even to the consummation of the world."

"I shall not leave you orphans."

Saint Edward High School Commons

In spite of the virus, construction on the *Marilyn and David Palisin ('64} Commons* has continued over the summer.

St. Edward is planning a ribbon-cutting ceremony to open the new Commons on the evening of August 8.



View of the east side of the Commons where the main entrance to the Commons, school, and gym will be located from the front parking lot.

The front side of the Commons goes right up to the sidewalk off Detroit Avenue. The golden dome over the chapel is in the background.





New tinted classroom windows have been installed over the summer on the front of the school.

The western side of the Palisin Commons



The Piggery- Kasoa, Ghana



During our pandemic lockdown Brother Nicholas oversaw the construction of our piggery, the purpose being to reduce food expenditures.

The names given to the pigs are those coming from the donor.



Connie



Bea



Michael

Pastoral Center - Soon to be Finished

The project had been delayed for various reasons. The workers have now returned so it should be completed in four weeks. However, Brother Francis Boylan has signed an agreement with the contractor that states they will complete the Pastoral Center in 15 days.

The Project has been fully funded because of the generous hearts of so many!



The Pastoral Center on the campus of Saint Brother André High School, Kasoa, Ghana.

Midwest Holy Cross Associates

Holy Crossroads

Writings for the Journey

#17

The Rising Son

Dear Associates and Friends,

As the sun rises each morning, so we as Christians need to rise each morning to new life – the resurrected life. Christ calls us to be the light of the world and to let our light shine. What is the source of this light? It is the rising “Son” that fills our hearts, our minds, and our spirits and inundates our being with light. It heals, restores energy and takes away the gloom that can easily prevail as we treat ourselves each day to newscasts. Our many news sources stress what is wrong or destructive in our society and world. We do this in order keep up with things. That’s OK, but what else needs to be with us as a new day begins?

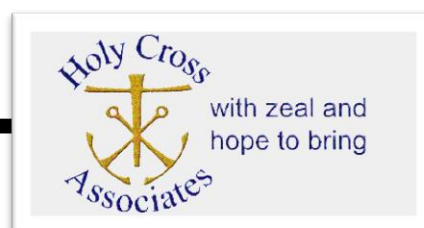
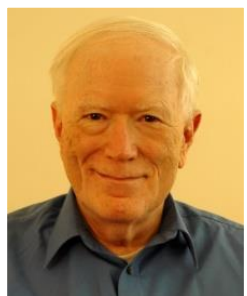
The rising sun beckons us to live a resurrected life in which Christ has overcome all that diminishes us. Our response to this new day needs to begin with thankfulness for the gift of life and all that entails. And then, if we choose to accept his gift, allow Christ to live inside us to act through us. Yes, we on our own cannot save the world but we can allow the promptings of God’s spirit to enable us to take the next step in making our world a better place. That will brighten our day and help make this day be filled with the wonderful light of Christ.

Light of Christ, enlighten me to bring you into my day.

Brother Carl Sternberg, CSC

July 17, 2020

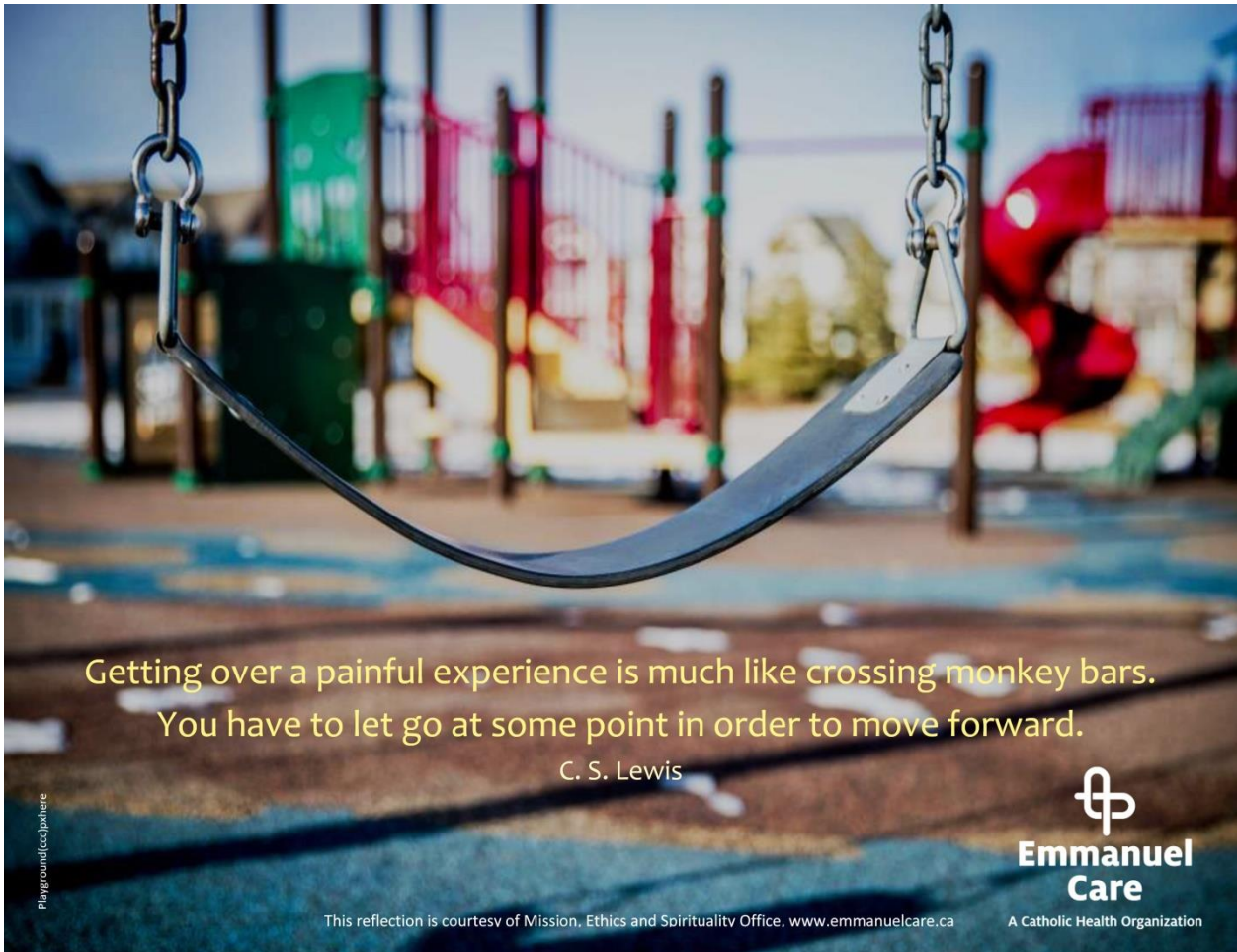
<http://holycrossassociates.org/>

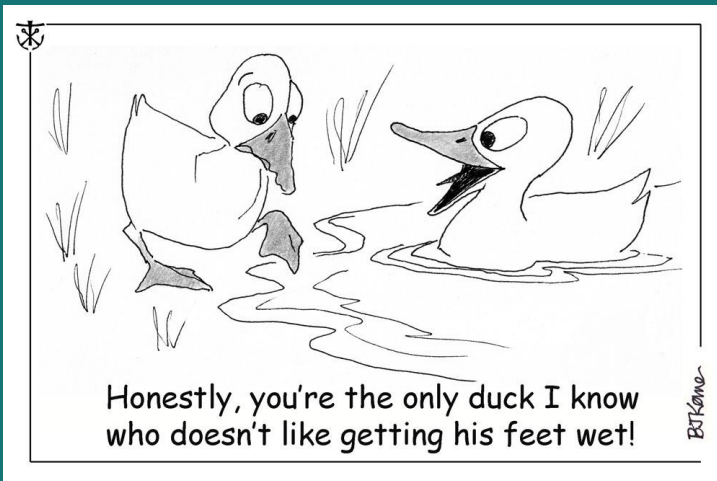




Reflection

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





Brother
James
Kane,
CSC



Past Copies of *Midwest-Midweek*

Since February 2006

Past copies of *Midwest-Midweek* may be viewed by scanning the icon or clicking on the link below.

<http://brothersofholycross.com/publications/archived-publications/>



View Website at:

www.brothersofholycross.com

View *Midwest-Midweek* at:

<http://brothersofholycross.com/publications/midwest-midweek-newsletter/>

Editor

Webmaster

Proofreader

Br. Kenneth Kane

Br. Richard Johnson

Br. George Klawitter

Please send material to the link below by Thursday the week before *Midwest-Midweek* is published.

Send material to this address:

Midwest-Midweek@brothersofholycross.com