

MIDWEST – MIDWEEK

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

March 30, 2022



Consecration of Russia and Ukraine

Bishop Kevin C. Rhoades, in communion with Pope Francis and the global Catholic Church, prayed the Rosary on Friday, March 25, at 11:40 a.m. at St. Pius X Parish in Granger, followed by an Act of Consecration to the Immaculate Heart of Mary, consecrating Russia and Ukraine.

[\(127\) Consecration of Russia and Ukraine
to the Immaculate Heart of Mary -
YouTube](#)



Lenten Lecture Series 2022

Thursdays in Geenen Hall

March 31 @ 2:00 PM

“Praying Anew”

Fr. John Keefe, CSC

Prayer as an important, evolving component in our lives as we grow in wisdom and age.

Fr. John Keefe, CSC, is from Cleveland, Ohio, educated in Catholic schools and graduating from Notre Dame, 1955, then studying theology in Washington, D.C. He was ordained a Catholic priest in the Basilica of the Sacred Heart, Notre Dame, 1959. The next twenty years (1959-1979) were in Uganda, East Africa, as a bush-missionary during that nation’s turmoil toward and after independence including the terrible Idi Amin years. He then lived at the House of Prayer (Holy Cross Sisters, St. Mary’s, Notre Dame, IN) as chaplain while conducting retreats at Fatima Retreat Center, Notre Dame, IN) and Bangladesh (1980-1984). From 1984-2014 he served in the many-faceted Holy Cross efforts in Hispanic ministry in California, Texas, Arizona, Oregon and briefly in Alaska. From 1987-1996 he helped Holy Cross found its ministry in Guadalupe, Nuevo León, Mexico. Since 2015 he’s been blessed to have extraordinary help in dealing with health issues while learning to pray to a better-known God in new ways.



April 7 @ 3:00 PM

“Mary’s Passion”

Fr. Tom Bertone, CSC

Fr. Thomas C Bertone, C.S.C., is assistant religious superior at Moreau Seminary. He holds a B.S. in biology from Stonehill College in North Easton, Massachusetts. He professed final vows in the Congregation of Holy Cross on September 12, 1980, and was ordained to the priesthood on June 13, 1981. After working in Holy Cross Brothers' high schools in the D.C. area, he attended Catholic University where he received his Master's in Social Work in 1997. His experience as a social worker included geriatric social work, medical social work, and mental health counseling. Before serving at Moreau Seminary, Fr. Tom served the Congregation as the director of Health Care and Aging. He has also received training as a spiritual director.



The Early Brothers and the Relevance of their Virtues Today

by Brother George Klawitter, CSC

A Lenten talk presented at André Place, Holy Cross Village:

Part Three



Anselm as envisioned by artist Brother Harold Ruplinger, C.S.C.

After considering, in previous weeks, two venerable Holy Cross workers (Vincent and Lawrence), we turn our eyes this week to a young fellow, **Brother Anselm Caillot**, who came to Indiana as an adolescent boy, a sixteen-year-old novice. He had entered the Holy Cross Community in France only one year before he shipped out for Indiana. Then when the Brothers left central Indiana to move up to Notre Dame in November 1842, Anselm, at age 18, was left alone in Vincennes as teacher and principal of the cathedral's grade school.

His letters north to Notre Dame are lively and poignant, often touching on the anxiety he felt at being separated from the Brothers that he loved so well. In one letter north there are hints that Anselm was dissatisfied with his living arrangements: he has been shuffled to a new bedroom so his old one could be converted into a sacristy, and the new bedroom is so damp that every four or five days his shoes become moldy. His books suffer the same fate. Anselm is quite lost in Vincennes.

In August 1844 Anselm was sick with a debilitating fever. He left the classroom at 10:30 in the morning, unable to continue teaching, telling the boys that school would resume the following day. It did not. Remember he was only eighteen years old. Anselm was dangerously ill for two months, during which time Father Edward Sorin heard the young man's confession. Anselm was in a coma or near-coma: he could not "hear or speak or see." When Sorin asked Anselm if he knew that he had made his confession the night before, Anselm said "No." Sorin told him he would have to make a deathbed confession, and Anselm did so that evening. The exercise revived him.

On November 17 he left Notre Dame for a new assignment in Madison, Indiana, changing places with Brother Mary Joseph, who was sent to Vincennes. In his new location Anselm was the only teacher for sixty boys who were at all levels of education. But he thrived. He loved the children. He took up painting pictures of flowers which he sold to local people. In a final letter to Father Sorin in July 1845, two days before he drowned in the Ohio River, he wrote about the coming retreat at Notre Dame, how happy he would be to be back with the Brothers.

The announcement of his death at age 20 came from his pastor and good friend Father Delaune:

I have sad news for you. Sudden death has taken Brother Anselm away from us. He came to see me Saturday afternoon, July 12, to tell me he was going swimming. After hesitating a bit, I agreed to accompany him. He went into the water about seven or eight hundred feet away from me, in a place which did not seem the least bit dangerous. He went out more than five hundred feet without finding water deep enough for swimming. I was in water about three or four feet deep, a little distance off the bank. All of a sudden, while he was swimming, I noticed an expression of suffering on his face. He went down, but I thought he was doing it on purpose. He came up, then went down again, while uttering a cry for help. What a moment for me! I was more than three hundred feet away from him and did not know how to swim. We were two miles from the city, with no houses nearby. He came up again and then sank. A moment later he lifted his arms and I saw him no more.

It was ten o'clock in the evening before he was found, five hours after he had drowned. An inquest was held by the civil authorities, and then we brought him back to the church at one-thirty yesterday morning. He was laid out in the basement chapel. Some of the Irish settlers watched beside the coffin until daybreak. I clothed him in his religious habit and he remained exposed in the Chapel until yesterday afternoon at four. Everyone was dismayed by the event.

At four in the afternoon we brought him to the church. The coffin was uncovered, and the calmness of his features made him look as though he were only asleep. Protestants and Catholics alike gathered to the number of more than a thousand.

After the *Libera*, the children from his school kissed his forehead; then the coffin was closed and covered with the funeral drape. The two schools led the funeral procession with the banner and the cross. The hearse followed, and then the people, two by two. I marched between the school children and the carriages. We crossed the city to the cemetery, which is a mile from here.

And so ended the short life of the young Brother Anselm, who had come to America with high hope in his heart and great energy in his soul.

What do we learn this Lent from this wonderful young man? We learn steadfastness. We learn courage. We learn how to deal with privation. We learn how to empathize with suffering people, like the people of Ukraine. We learn how to sacrifice our own needs for the needs of others. We learn how to be good.

Holy Cross Roads Writings for the Journey

Losing It

Dear Associates and Friends,

Most of us want to be in control of things. It makes life manageable and most often gives us a feeling of accomplishment in what we are doing. We have our lives mapped out one day at a time and sometimes even our weeks. Our calendars tell us how our days will be spent.

We could ask the question, “Is this preoccupation with our calendars about being in control of the times of our lives? As we pursue our inner and outer pilgrimage, we become more and more aware that our progress is mainly about losing control. In our inner journey our prayer allows us to let go of our thoughts and worries and slavery to our emotions. In our outer journey we can never be sure of where our actions toward love of neighbor will lead.

Does this mean that we should not think, feel or act? Absolutely not! It does mean that we let God take the initiative. With all the complexities in our lives today with so many things up in the air, peace will come when we have the faith to put our lives in God’s hands. Even though we might make mistakes in discerning God’s will, with time we will be able to know what God is asking of us.

- Do you think that you are in control of your life?
- By “letting go and letting God” do you think this could benefit your spiritual growth?
- Have you experienced the peace that comes from putting your life in God’s hands?

O God, continue to help me put my life into your hands.



Brother Carl Sternberg, C.S.C.

For more reflections to grow spiritually please visit our new blog
<https://weeklyspiritualinsights.org/>

From the *Voice of Moreau Website*

The website features a Holy Cross sister, a brother, or a priest, with a weekly story on the blog. Check the following link below.



Website: <http://www.voiceofmoreau.org/>



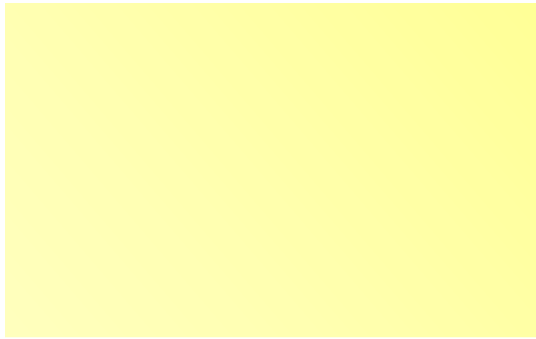
**Brother
Philip Smith**



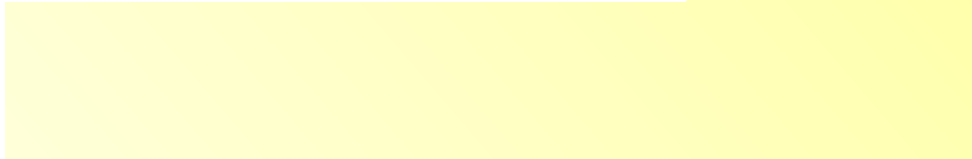
**Brother
Ben Rossi**



Reflection
Sent in by Brother Thomas Maddix, C.S.C.



Emmanuel Care...With you on your journey toward health, healing and a better quality of life.
emmanuelcare.ca





Brother
James
Kane,
CSC



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