

# MIDWEST – MIDWEEK

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

March 16, 202

## Blessed Basil Moreau

Lord God,  
through the intercession of Blessed Basil Moreau,  
help us to imitate his virtues  
*–Especially his trust in Divine Providence,  
his confidence in the Cross as our only hope,  
and his zeal for the apostolate.*

**Directory of Devotional Prayer, pg. 40**





Lenten Lecture Series 2022  
**Thursdays** in Geenen Hall

March 17 @ 2:00 PM

**“The Cup of Life: Holding, Lifting and Drinking It.”**

**Sr. Adria Connors, CSC**

Henri Nouwen, in one of his spiritual classics, *Can You Drink The Cup*, and Joyce Rupp, OSM, who wrote *The Cup of Life*, invite insightful reflection on the cup of our lives through consideration of three movements: *holding, lifting* and *drinking* the cup.



Our personal Cup of Life is closely connected to the Cup of Salvation. Come and reflect on what you are *holding, lifting, and drinking* from your Cup of Life which is your Cup of Salvation. **Bring your favorite cup or mug!**

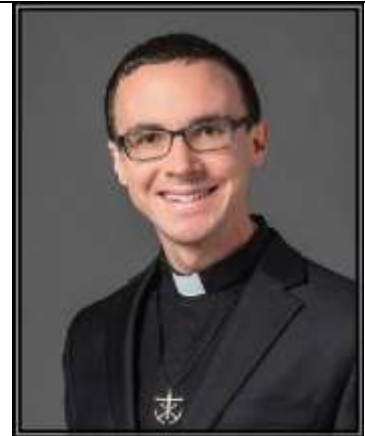
Sr. Adria resides at the motherhouse of the Sisters of the Holy Cross. Among many things she teaches some courses to the first and second year novices at the International Novitiate on the campus of St. Mary’s Convent. Prior to this current involvement, Sr. Adria served on Diocesan and Parish Levels, specifically in Adult Faith Formation.

March 24 @ 2:00 PM

**“Our Lenten Journey as a Time for Remembering.”**

**Fr. Robert Lisowski, CSC**

Fr. Robert J. Lisowski, C.S.C., is a priest in the Congregation of Holy Cross and serves as the Rector of Baumer Hall. He holds a bachelor’s degree in philosophy from St. John’s University in Queens, New York, and a Master of Divinity from Notre Dame. He professed final vows in September of 2020 and was ordained a presbyter the following April. In addition to serving as Rector, he is also chaplain to the Track and Field and Cross Country Teams, as well as assisting campus ministry in their pastoral care of international students, members of the LGBTQ community, and those from diverse religious backgrounds.



# 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 One

When we think of the Brothers who first came to Notre Dame in 1842, we often think of them in physical terms—clearing brush, teaching classes, cooking meals, and making bricks. All of these tasks are, of course, important, but today we want to focus on their interior lives and see what they excelled in spiritually so that we can be inspired by their religious dedication. In this way, we can better use them as models for our own spiritual cleansing during our current Lenten season.

We begin naturally with the oldest Brother, [Vincent Pieau](#). Vincent's position among the Brothers of Saint Joseph should be recognized for what it was: he is repeatedly named as one of the four "Brother Directors" resident at Ruillé, guiding the Community as Dujarié's health worsened. His living at Ruillé, while most of the Brothers were farmed out to pastors in small towns, indicated just how much Dujarié relied on his local presence. It was an earned respect that Vincent enjoyed throughout his religious life. On August 22 in 1838, he took his final vows. The document reads:



I, John Pieau, Brother Vincent, in the presence of Him who must judge the living and the dead, under the protection of Mary ever Virgin, of Saint Joseph and of my guardian angel, vow to God and promise to keep to death, poverty, obedience, and chastity, according to the rules of the Society of the Brothers of Saint Joseph and under the authority of our Reverend Father Rector [Moreau], requiring me, by vow, to persevere in my vocation and to fulfill all the tasks that it will please my legitimate superiors to assign me.

That final line about willingness to be assigned anywhere kicked in soon enough because in 1841, Vincent joined five other Brothers and a priest-chaplain on a mission to Indiana where he would spend most of the rest of his life. That Vincent accepted such an arrangement is testament to his supreme sense of humility. Throughout his life Vincent never sought promotion or positions of authority, content to serve where he was needed, in whatever capacity he was asked to work. A master teacher, he was not above menial kitchen tasks. At St. Peter's in Indiana he did laundry and baked bread, which he pronounced "not bad" with his customary

understatement in matters relating to his own talents. In the notes for the Notre Dame Council of Administration, an entry for 1844 shows that Brother Vincent is to “attend to sugar making.”

In America, Vincent was always most appreciative of other people. For example, in a letter he wrote to [Mother Guerin](#) at St.-Mary-of-the-Woods, he says:



We have to thank you, my dear Sister, for your carriage and the two fine oxen. They have worked well recently, and the Brother farmer [Brother Lawrence] has looked for a board carriage at Washington [Indiana] with which he can test their strength. What is better yet, they are very good natured. For all of that we thank you and offer you our wishes for a New Year and a big share of our prayers, as feeble as they are, on condition that you give us a share of yours and those in your house.

One can sense beneath the words Vincent’s kind nature. He is appreciative of the sisters’ gift and thanks them in the kindest of language.

Before he settled in at Notre Dame in 1843, Brother Vincent had his virtue tested when he had to live in Vincennes under the thumb of an imperious bishop. In Vincennes at the cathedral school, Brother Vincent would have been in daily contact with the bishop, a transplanted French aristocrat ill suited for life in the American wilderness. Imperious by nature and arrogant, Hailandière antagonized even his own diocesan priests (what few he had) to the point that they complained so effectively about the bishop’s ways that Halandière was eventually removed and lived out long years on the family estate back in France where he continued to veto throughout his life every request made to Rome by the Sisters of Providence in Terre Haute for ecclesiastical approval of their constitutions. Although Brother Vincent never once complained about the bishop, we have plenty of evidence from the diligent young Brother Anselm that the bishop was less than gracious.

A few months after most of the Brothers had left Vincennes, Vincent himself settled in at Notre Dame. There he thrived as novice master, training the new Brother recruits. But in 1849, he was tested by an assignment to New Orleans where on May 1, 1849, he took over as director of St. Mary’s Orphanage, an institution that had come on hard times after a hurricane had destroyed its original location and the little orphan boys had been moved to a plantation on the Mississippi River. When Vincent arrived on May 1, 1849, he found ninety-eight boys in pitiable condition. The miserable blankets they had were quickly burned by the Holy Cross Sisters who

came with Vincent.

Vincent himself took charge of doing the steward's job. He rose every day at 4:30 and hitched a horse to a little cart, which he drove through the hotel area of the city to collect leftover food for the orphanage. Sometimes he had to pick old cigar butts out of the food he was given. By 7 AM he was back at the orphanage. Vincent agonized over New Orleans, and soon he himself was begging Sorin to be replaced. He sent Brother Louis back to Notre Dame in order to save Brother Basil. The two had irreconcilable differences. Then Sister Five Wounds started to make demands on Vincent. It seems he could satisfy no one. The subjects saw a power vacuum and rushed to fill it. Had Vincent been stronger, he may have calmed down some of these people, but he suffered instead of guiding firmly.

Death came to the patriarch Vincent at Notre Dame on July 23, 1890, at the age of 93. His most striking portrait is now displayed at the Moreau Province retirement facility named after him: the Brother Vincent Pieau Residence in Austin, Texas. Brother Vincent in the painting matches what we know of him through letters and tradition: calm, wise, and kind. In the painting Vincent is an old man with a full gray beard. He sports a pillbox hat under which his eyes burrow into the viewer. The gentlest of smiles completes his face. Fortunate those who knew him, who lived with Vincent Pieau, who cared for him in his final days. If he ever longed for his homeland, he never said so in his letters. Content to follow the Spirit to America, he gave a total gift of himself to his Church and his Community, never looking back. The joy he knew endures in those who revere his memory.



In this wonderful old man, we should admire the kindness in his face and in his life. May our Lent this year be cradled with kind acts we can do to each other. You see a customer lost in Walmart, direct her to the greeter. You are in line for checkout, but an elderly person with a walker comes along—give him your place in line. Brother Vincent would!

**March: The Month of St. Joseph**  
(This year is especially dedicated as the Year of Saint Joseph)

**Picture e-mailed in by Br. Dennis Bednarz, C.S.C.:**

The Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary is celebrated on March 19th.



This window is on the west side of the sanctuary in the Holy Family Chapel at St. Edward High School. St. Joseph is pictured training a teenage Jesus at a carpentry bench. To honor the history of the Holy Cross Brothers at St. Edward, the face of St. Joseph in this window was modeled after the late Br. James Everett, C.S.C., a beloved staff member.



## Holy Cross Roads Writings for the Journey

### What Makes Community Possible?

Dear Associates and Friends,

Each individual in a community is a piece of the puzzle. You and I do not have to be perfect possessing all of the qualities that make for a functioning community. God has given us certain gifts and a certain personality that will compliment others. When we share these gifts, our community will not only survive but will flourish.

In order for this to happen, it will need members of a community to recognize other's gifts and give them the opportunity share them. Unfortunately, this is not always possible because of the culture and prejudices in which we live. These can get in the way. It requires that members recognize their own weaknesses and are open to receive the gifts that each member brings for the good of the whole.

It is the humble heart that can appreciate differences and avoid selfishness, envy and the fear of losing control. But before all of this can happen, humble hearted member will be able to listen to other members and discern where the Spirit is leading.

What makes community possible? Create in me a humble heart, O God.

- What gifts has God given you?
- Have you been able to share these gifts in community settings?
- How have you shown appreciation for the gifts of others in your community?

**O God, create for me a humble heart in community  
which is a source for my spiritual growth.**



**Brother Carl Sternberg, C.S.C.**

For more reflections to grow  
spiritually please visit our new blog  
<https://weekllyspiritualinsights.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**







Brother  
James  
Kane,  
CSC



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