

# MIDWEST – MIDWEEK

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

September 18, 2019

## In Anticipation



**Brother James Kane**, an accomplished wood carver, has begun a plaque commemorating Brother Vincent Pieau, one of the first Brothers of Saint Joseph under the direction of **Fr. Jacques Dujarie**. Later, these Brothers joined the Congregation of Holy Cross when they were transferred to **Father Basil Moreau's** direction, in a congregation of three societies – priests, sisters, and brothers. The two societies of men eventually

separated from the women forming two Holy Cross Congregations. A more complete account of this history is soon to be published by **Brother George Klawitter**. Brother James Kane's carving will contribute to the up-coming year celebrating the founding of the Brothers of Saint Joseph in 1820.



## Reflection for *Exaltation of the Cross* BY Brother Robert Mosher, C.S.C.



The Congregation of Holy Cross: we all know that the words *Holy Cross*, the name of our Congregation, is not intended as a designation or a tribute to the true cross of Christ, but simply a reference to a suburb of LeMans, France, where the Congregation had its earliest beginnings.

Instead, it is from the spirituality of our beloved founder, Blessed Basil Moreau, that we inherited the legacy of *Ave Crux, spes unica* – hail cross, our only hope.

What exactly does it mean to hail the cross as our only hope? It means our recognition of the fact that our eternal salvation depends ultimately and exclusively upon our acceptance of the cross as the truest way of our participating in the redemptive suffering and death of Jesus, and eventually in His glorious resurrection, and thereby our own eternal life. Father Moreau himself is quoted as having declared “In vain shall you seek any other way leading to heaven than the road to Calvary.”

Jesus Himself in St. John’s Gospel, chapter 12, verse 26, speaking of His coming death, says “Whoever serves me must follow me, and where I am, there also will my servant be.”

Such a participation in the cross of Christ along with all that that implies, requires doing exactly what? The answer, I believe, is that it necessitates our denying ourselves, or dying each day to self. According to Jesus, a grain of wheat must die before it can bear fruit (John 12:24).

Before proposing an answer to the question of what it means to “die daily to self,” let us consider a truth about ourselves that we may perhaps never have realized or consciously experienced before: the God-given capability of discerning rationally just who we are as persons: that is, psychologically we are two selves.

One of these selves of which we consist is often referred to as the “true self,” the person God originally created to be the person he wants us to be; the self God really loves and with whom he seeks an intimate loving relationship. This self has been revitalized after our birth by our baptism and, as a result of our vocation to Holy Cross, by our religious profession of vows.

In contrast to our “true self,” our other self is sometimes known as our “false self.” This is the self with whom we are most familiar, who we have become as a result of

the life experiences we have had and the free choices we have made ever since our birth and baptism, possessing qualities manifestly external, fashioned by environmental factors, human relationships, interests and needs, achievements and failures.

It is usually the “false self” with its human weaknesses that impedes or obscures the loving relationship of the “true self” with God.

It is this “split” in our “selves” that plays such a significant role in our “daily dying to self.”

How do we “die to self daily?” We do so by “living” for others: putting other persons – their needs and interests – first before ours, ahead of those of our “false selves,” through our recommitment of our vows, our wholehearted participation in Community life, and the zealous pursuit of our ministry.

Using the cross as the means whereby we can renew and share in the passion, death, and resurrection of Jesus is accomplished by our accepting whatever each day presents to us –

the good and the bad, the bearable and what seems to us unbearable, in the manner that Jesus did.

Upon the daily death of the “false self,” the “true self” – now freer of cohabitation with the “false self,” becomes more intensely conscious to us. Thus, with the daily death of the “false self,” the “true self” develops an acuter awareness of God’s presence and loving relationship and grows more sensitive in its response. Thus, the more intimate the relationship of our “true self” is with God, the more readily is the conscious submission of the “false self” to whatever crosses we may have been chosen to bear.

It is in a kind of tension between the “true self” and the “false self” of ours that the practice of contemplation and contemplative prayer – especially Centering Prayer, takes place.

According to *Exodus* Chapter 3: verse 5, when Moses encountered God within the burning bush, he was commanded by God to remove the sandals from his feet. Thus, symbolized by the nakedness of his feet, Moses, in his bare “true self,” stood in his most intimate communicative relationship with God.

On the occasion of our perpetual profession, we Brothers received the medal of St. Joseph and a wooden cross, which we should have accepted, I believe, as a symbol of the fact that, in the absence of the image of crucified Christ, we ourselves, sharing in his sufferings through

our lives and service in Holy Cross and our acceptance, are undoubtedly to take *our* place with Jesus there.

Some years ago, when all of us in Holy Cross pronounced our vows, we likewise began our spiritual climb to Calvary. Now, today, we are approaching nearer its summit, where eventually we will join with Jesus saying “It is finished” (John 19:30).

The cross, ironically, is a sign of contradiction: an instrument of death providing a means leading to life. It is this contraction that all of us in Holy Cross pledge: *spes unica*, our only hope.

And thus today, we exalt and praise the cross as truly holy, as our only way to our true eternal happiness.



## The Niles Area Community Orchestra

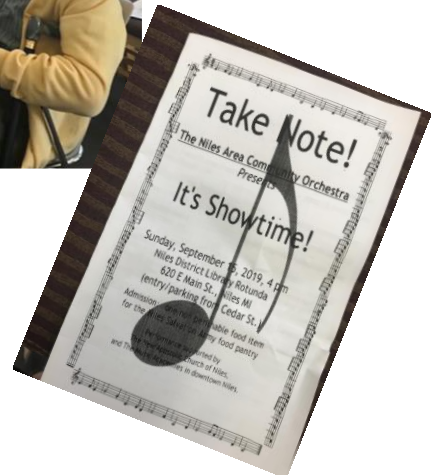
On Sunday, September 15, five Brothers from Columba Hall drove up to Niles, Michigan, for the afternoon concert by the Niles Community Orchestra: Brothers Daniel Kane, Michael Brickman, James Reilly, Robert Mosher, and Thomas Cunningham. They enjoyed hearing music from the movies “Summer of 42” and “The Mission,” as well as from Westerns like “Bonanza” and “How the West was Won.” Brother George Klawitter plays in the violin section of the orchestra.



**(Rt) Brother George Klawitter**



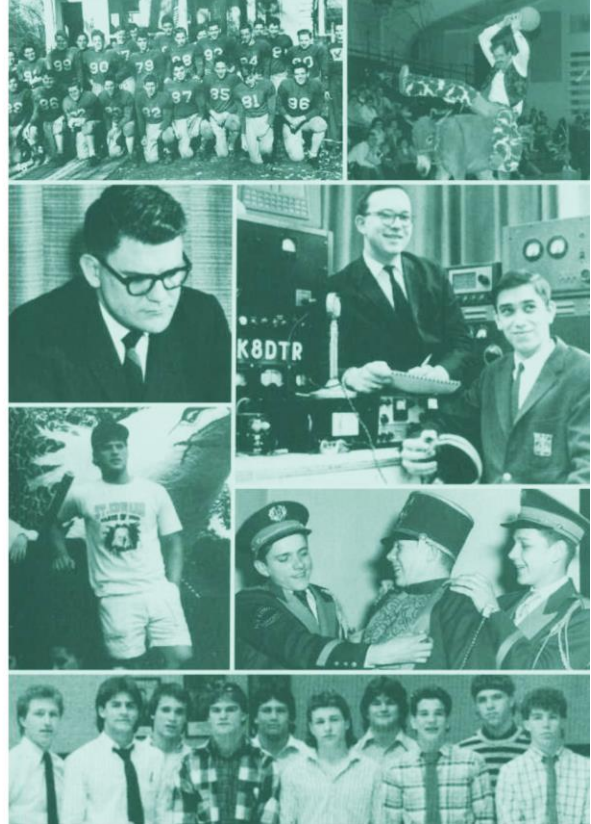
**Brothers:  
Daniel Kane,  
James Reilly,  
Robert Mosher**





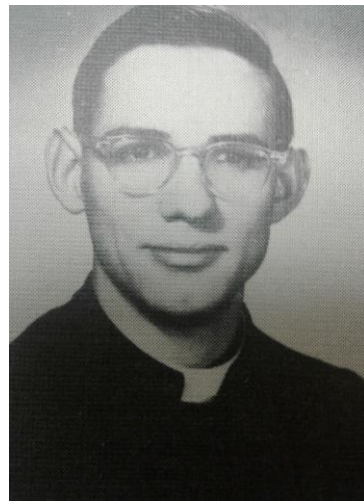
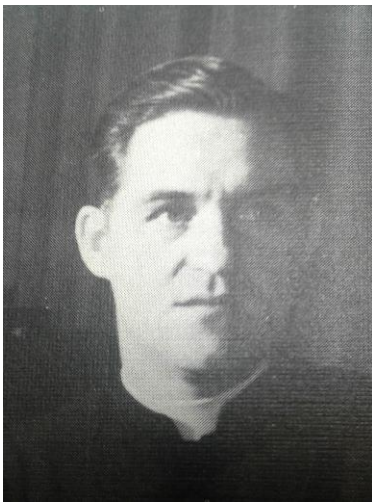
# Holy Cross Values

E-mail article sent in by Br. Dennis Bednarz, C.S.C.



## ST. EDWARD HIGH SCHOOL CELEBRATES 70 YEARS OF LIVING THE HOLY CROSS MISSION

Today marks the 70th anniversary of the opening of St. Edward High School. On September 6, 1949, St. Ed's first principal Br. John William Donoghue, C.S.C., along with Br. Paul Schwoyer and Br. Regis Gendron from Notre Dame, Indiana, welcomed the first class of 105 freshman boys to St. Edward High School. With the permanent school building under construction, the students began classes in the old St. Theresa's Academy, approximately three blocks west of the school's current location. St. Edward High School was founded as a comprehensive Catholic boys high school serving mostly working class families in a blue-collar city whose history was dominated by the steel industry. From the very beginning, the Holy Cross tradition of educating the hearts and minds of its students pervaded the ministry. As principal, Br. John William taught religion and mathematics and coached football, basketball, and baseball. Br. Paul taught Latin, English, dramatics, and music, and Br. Regis taught General Science, French, and Religion.



<b>Br. John William Donoghue</b>	<b>Br. Paul Schwoyer</b>	<b>Br. Regis Gendron</b>
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"All three Brothers were Notre Dame graduates and had taught at both the college and high school levels. They were excellent teachers and willing trailblazers," says President Jim Kubacki. "They saw the big picture. They were ahead of their time. The Brothers started St. Ed's at the midpoint of the century, having survived two devastating world wars and the uncertainty of how to harness the power of the atomic age. As Br. Dennis Bednarz, C.S.C. has said, 'We Brothers go where we're needed.' It is that selflessness that first struck me. Next was their willingness to pitch in and have the flexibility to do whatever was needed, from moving desks to teaching multiple subjects. Third, as Brothers of Holy Cross, they modeled the Holy Cross charism for their young students just as Blessed Father Basil Moreau modeled Holy Cross for his students over 100 years earlier. We are a central part of an unbroken chain of Holy Cross values, excellence and humility."

As the school continued to grow in its temporary location, St. Ed's moved to its permanent location on Detroit Avenue in 1951 with more than 750 students and 22 faculty members. In the early 1990s, St. Ed's began the process of transitioning from a comprehensive school to a college preparatory school, focused on preparing students for success at the university level. St. Ed's has expanded its campus significantly in order to meet curriculum needs and to fulfill the Holy Cross Mission. Since 2000, new campus additions have included the Student Activity Center, an all-weather athletic field and outdoor track, the Kahl Student Life & Leadership Center, the Holy Family Chapel, and the Joseph & Helen Lowe Institute for Innovation with the Marilyn and David Palisin '64 Commons coming in the fall of 2020.

St. Edward High School continues to offer a well-rounded, innovative education to develop the hearts and minds of a diverse group of young men to have the competence to see and the courage to act as men of hope for the transformation of the world. "Clearly the Brothers gave us our values and they have not changed in nearly 200 years of Holy Cross education. For 70 years, they showed us how to develop Men with Hope to Bring. They gave us an educational model that continues to evolve but looked at the whole child and the bigger picture, including college prep skills and practical life skills. It's a wonderful legacy," says President Kubacki. "Our faith and Holy Cross values must always be our foundation. Our commitment to a college preparatory skill set and knowledge base remains strong with our focus on IB pedagogy. It is our responsibility to peek over the horizon and predict the future that awaits our students. We must focus on how best to evolve so that we prepare students from a curricular and pedagogical standpoint to lead us into an ever-changing, always challenging future."

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The website features a Holy Cross sister, a brother, and a priest, with a weekly story on the blog. Check the following link below. Midwest-Midweek will post links to these members as they become available.

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

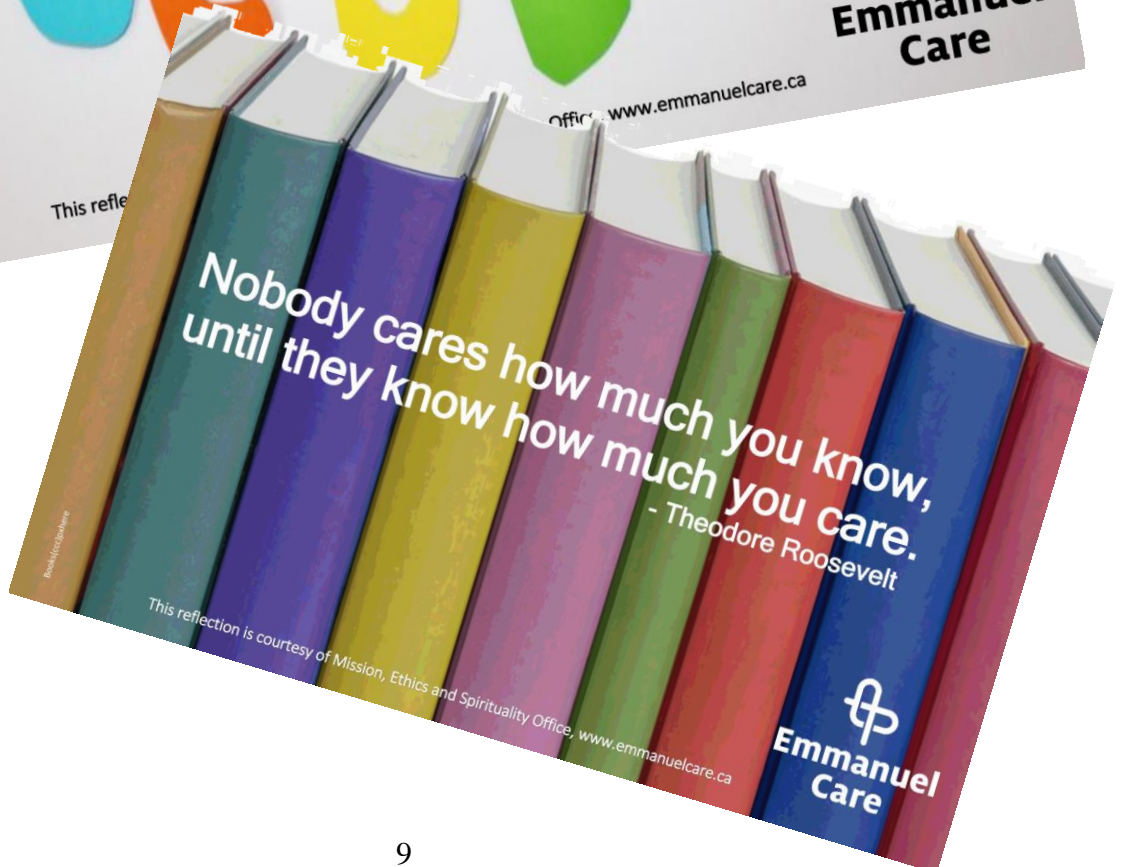
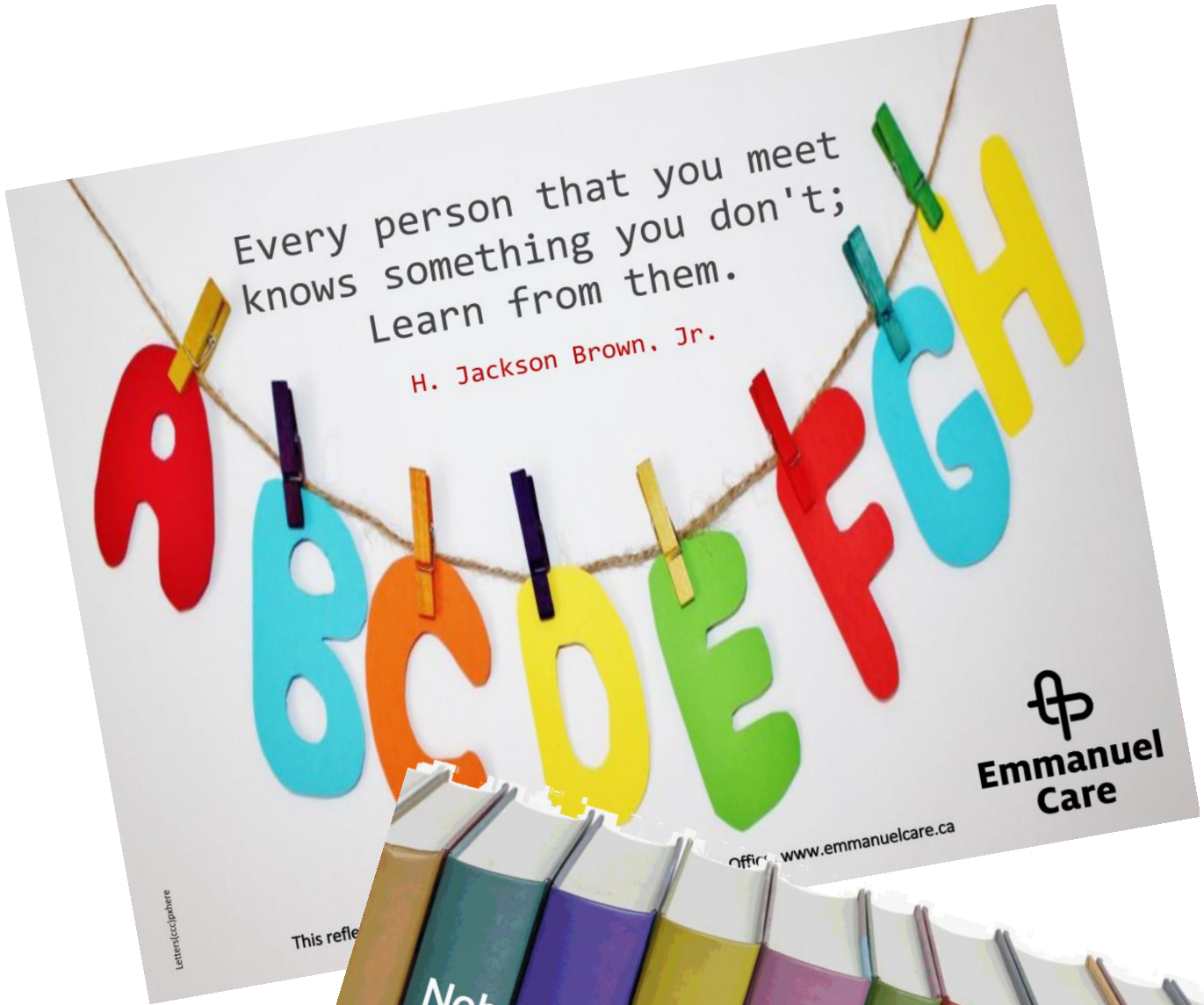
Weekly Pick [Fr. Joseph Barry, Bro. Edmund Hunt, Mother Augusta](#)

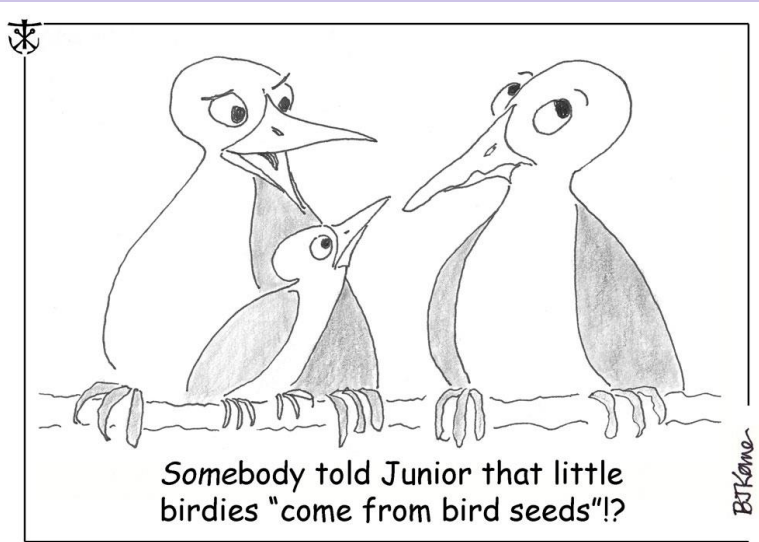


**Brother Philip Smith** **Ben Rossi**



# Reflections





Cartoon  
by  
Brother  
James  
Kane,  
CSC



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