

## Food for the Soul ...

Here are two very simple meatless recipes for Lent. You can use additional ingredients if you wish to make them more to your liking but as offered are simple and quite good. No doubt you have made these often, and they actually become “comfort food” during days of abstinence during Lent.

### Fish Soup or Fish Stew (if you add more fish)

- Ingredients**
- 2lbs of white fish—cod or some other reasonably priced white fish
  - 1 lb of small shrimp or small bay scallops
  - 2 large cans of crushed tomatoes
  - 1 cup of chopped onions
  - 1 cup white wine
  - 3 cloves of minced garlic
  - 3 tbs of olive oil
  - 3 tbs of lemon juice
  - Salt and pepper to taste



1. Saute the onion and garlic in the olive oil until it is golden
2. Add the crushed tomatoes with a cup of water from rinsing the cans
3. When it boils, simmer for about 45 minutes
4. Add the white wine and lemon juice and continue simmering
5. Cut the white fish into 1 inch squares and wash with the shrimp or scallops whichever is used
6. About 10 minutes before serving, add the fish to the simmered broth and serve

This is very good served with crusty white bread and butter.

### Easy Tuna Noodle Casserole

- Ingredients**
- 4 cups of uncooked noodles
  - 2 cans cream of mushroom soup
  - 2 cans of tuna drained well
  - 3 tbs butter
  - 1 cup of milk
  - 1 cup chopped celery
  - 2 cups of frozen peas
  - 2 cups of crushed potato chips or bread crumbs



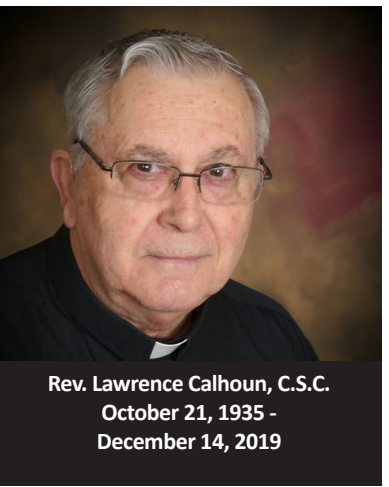
1. Cook the noodles until almost finished—they will finish in the oven—drain and set aside
2. Saute the butter with the celery until soft, but do not brown the celery
3. Add the cream of mushroom soup and milk to the celery mixture and let come to a low boil
4. Add the peas, tuna, and noodles and mix well
5. Grease a casserole and pour the mixture into the casserole and top with the crushed potato chips or bread crumbs
6. Bake at 350 degrees for 30 minutes and serve

Liturgically we have entered into the Ordinary Season once again after having completed the beautiful seasons of Advent and Christmas. This period permits us to take time to enter into Lent, that most sacred time of the year when we begin to anticipate the life and death of Jesus, culminating in Easter with His resurrection. Let us take these days leading up to Ash Wednesday to prepare for our participation in Lent. In doing so, we have many opportunities to look at our own personal lives, how we participate in our own family life, and then how we extend our influence into the greater society in which we live. For seven weeks, Lent provides us with beautiful liturgies and devotions that will be extremely helpful for each of us if we take the opportunity to participate fully in its purpose.

God bless you and God bless the Congregation of Holy Cross.

*Brother Donnell, CSC*

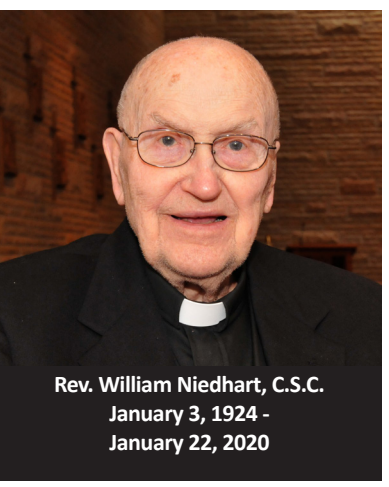
*Please remember in your prayers the following members of the United States Province of Priests and Brothers who died recently. May they rest in peace!*



Rev. Lawrence Calhoun, C.S.C.  
 October 21, 1935 -  
 December 14, 2019

**Rev. Lawrence Calhoun, C.S.C.**, died on Saturday, December 14, 2019 at St. Joseph Regional Medical Center in Mishawaka, Ind. He entered the Congregation of Holy Cross in 1955 and was ordained a priest in 1963. He spent many years teaching in Holy Cross high schools at Notre Dame, Niles, Ill., St. Francis High School, Mountain View, Cal., and was chaplain and fencing coach at Notre Dame High School, Sherman Oaks, Cal., and at Le Mans Academy, Rolling Prairie, Ind. While in high school teaching, he also organized and coached fencing teams that were extremely competitive and successful.

Wake Services were held at Holy Cross House and at Moreau Seminary on Tuesday, December 17th, followed by his funeral Mass at Sacred Heart Basilica on December 18th and burial at Holy Cross Cemetery at Notre Dame.



Rev. William Niedhart, C.S.C.  
 January 3, 1924 -  
 January 22, 2020

**Rev. William J. Niedhart, C.S.C.**, entered the Congregation of Holy Cross in 1949 and was ordained a priest in 1956. He spent his active ministry in parish work as an associate pastor in several parishes, and as pastor of Holy Cross Parish and Little Flower Parish in South Bend, and as pastor in Burbank, Cal. He was a very popular priest and remained active after retiring in South Bend. He was a resident of Holy Cross House at Notre Dame.

Wake Services were held at Holy Cross House and at Moreau Seminary at Notre Dame on Tuesday, January 28th, followed by his funeral Mass at Sacred Heart Basilica on Wednesday, January 29th. He was buried at Holy Cross Cemetery at Notre Dame.

Dear Friends,

As I sit down to write these opening remarks for Cross Links, it is a bleak wintry January day. After what seemed to be a very mild winter, we entered the last weeks of January with the usual cold and snowy days that South Bend usually experiences after the Christmas Season. The weather has been very different this year, and we had colder weather and our first snow for Halloween followed by a month of very mild weather. It was actually warmer for Christmas than the end of October and the first week of November this year. A good result of this mild period was that Christmas travel was much easier as roads were clear, airports were not backed up with delays and cancellations, and for the most part, few experienced interruptions in their travel plans.

However, as students returned to campus for the beginning of the spring semester, activities soon picked up. Here at Moreau Seminary, the seminarians played in the Mundelein basketball tournament after their first week of classes. This is an annual tournament involving seminarians from all over the country, and the competition over the years has become very intense. Moreau anticipated a victory over Mundelein, and some years are more successful than other years. This year, the very first game was with Mundelein, and we lost by one point in the last seconds of the game when a three pointer that would have won the



Fr. Linus Nvirri, C.S.C., cheers on the Moreau Team

game for Moreau was not counted, because our seminarian had one foot out of bounds. A difficult way to begin the tournament. The last game against St. Francis Seminary in Wisconsin was also lost in the last seconds of the game when the opponents made a three pointer, and we lost by one point. Nevertheless, the spirited Moreau team played well, and they look forward to next year.



Part of the Old College and Moreau Seminary group meeting in front of the Washington Monument

The following weekend, twenty-one seminarians joined students from Notre Dame, St. Mary's College and Holy Cross College to attend the Right to Life March in Washington, D.C. Moreau and Old College have participated in this march since it began more than forty years ago. Witnessing the 700 students from the tri campus setting here at Notre Dame is impressive since these young men and women give up a weekend sharing what is not by a long shot a first-class travel experience. They make a very positive statement on the importance of life. The willingness of these young people to give up a weekend to take such a bold stand on the importance of life in a society that far too often ignores the sacredness of life is indeed impressive and hopeful.

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# A SACRAMENTAL SIGN OF CONVERSION



Somehow, the dreary days of February always manage to turn our attention toward Lent, the seven-week period the Church sets aside to prepare for the Resurrection on Easter Sunday. About a week before Ash Wednesday, which is February 26th this year, Christians all over the world have special practices to prepare for the beginning of Lent. Some countries anticipate this penitential period by celebrating with Carnival, Mardi Gras in New Orleans, Shrove Tuesday in Western Europe, and Paczki Day in Poland; all celebratory events that may last for several days of partying and eating in preparation for the expected days of fasting to follow during Lent. In many countries, homemakers would clear their pantries of sugar, butter, and other rich ingredients that went into making treats that would not be seen for the duration of Lent. Then, of course, Ash Wednesday followed marking the beginning of the Lenten Season. People would gather in their churches for the priests to mark their foreheads with ashes made from the burnt palms of the previous Palm Sunday, and the priest would say, “Remember you are dust and to dust you will return.” Thus, Christians have adopted many different ways of beginning Lent over the centuries signifying the importance of penitential practices to cleanse oneself in preparation for Easter.

We enter the regular days of Lent which the Church provides for us beautiful liturgies and devotions that emphasize the need for us to pray, fast, and give alms as ways of doing penance for past sins and to cleanse us for Easter. The progression of Lent through the liturgies of the season are rich in meaning culminating in the final week of Lent, which we refer to as Holy Week. The Triduum begins with Holy Thursday and the institution of the Eucharist during the Last Supper, Good Friday takes us through the Passion and Death of Jesus, and the

Vigil of Easter anticipates the Resurrection which of course is the culmination of Lent and the beginning of the beautiful Easter Season.

For many of us when we were in grade school, we learned to deny ourselves of candy, going to movies, or participating in the many fun things we did those days in order to be ready to celebrate Easter. Lent for us meant giving up things rather than doing more positive things that might have even more success in accomplishing the true meaning of Lent for us. As we became adults, we fasted during Lent, making sure our two small meals did not exceed what we ate at our major meal. We abstained from meat on Wednesdays and Fridays all though Lent. After Vatican II, the fasting restrictions applied only to Ash Wednesday and Good Friday, and abstaining from meat only on Fridays during Lent. In place of these rigid restrictions on fasting, the Church now emphasizes that we do several things such as more prayer, fasting, and almsgiving. However, we now have the responsibility to select various penitential practices for ourselves that will have specific meaning in our lives as we transform ourselves during the forty-day period. Pope Francis described these expectations last year as we began Lent, and this certainly provides us with some thoughtful ways of making the most of Lent. In the words of Pope Francis,

May our Lent this year be a journey along the same path that Christ followed in his forty days in the desert, bringing the hope of Christ also to creation, so that it may be “set free from its bondage to decay and obtain the glorious liberty of the Children of God” (Rom 9:21). Let us not allow this season of grace to pass in vain! Let us ask God to help us set out on a path of true conversion. Let us leave behind our selfishness and self-absorption, and turn to Jesus’ Pasch. Let us stand beside our brothers and sisters in need sharing our spiritual and material goods

with them. In this way, by concretely welcoming Christ’s victory over sin and death into our lives, we will also radiate its transforming power to all creation.

Lent is a sacramental sign of this conversion. It invites Christians to embody the paschal mystery more deeply and concretely in their personal, family, and social lives, above all by fasting, prayer, and almsgiving (Message of His Holiness Pope Francis for Lent 2019, from the Vatican on the feast of St. Francis, October 4, 2018).

As we set out to prepare our personal response to our own Lenten discipline, let us heed the words of Pope Francis and avoid letting this period of grace to pass in vain. Rather, let us think of ways in which we might personally respond to the three suggested ways by fasting, prayer and almsgiving. In doing so, we have the opportunity to personally respond to each of these suggested goals in our own life, among our families, and in our social lives.

By fasting, we have the opportunity to change our attitude toward others and all of creation, turning away from the temptation to devour everything to satisfy our voracity and being ready to suffer for love, which can fulfill the emptiness of our hearts. Thinking of ways in which fasting might

deliver us from the too often selfish practices we use to satisfy our bodily needs is quite a challenge. However, rather than strict rules of the amounts of food or the types of food we would deny ourselves for forty days, we might think creatively of how abstaining from certain practices we take for granted in order to address a more serious issue the world faces. A good example would be not purchasing bottled water. We are bombarded with commercials and advertisements for different brands of bottled water that we pay for rather than using a natural resource that God provides for us. Pope Francis in *Laudate Si*, his encyclical on natural resources, encourages us to rely on water from the tap. In that letter, he asks us to refrain from paying for water which is a natural resource and should be free to everyone. Yet, people all over the world have to use water as a scarcity perhaps because of our over dependence on it. There are ways in which we might use regular water with some modifications that purify it for us rather than using a convenience that many people do not enjoy throughout the world. This of course entails some work on our part, but it indicates how our simple personal practice points to a far more serious issue that, over time, we may be able to see more equitably distributed. Other ways of responding through fasting you may already practice, such as forgoing desserts, cutting down on certain types of meals during Lent, yet still providing healthy and sufficient meals. Of course, the ideal in doing any of

these things would be that we set aside the money not spent on them and giving that money to a food bank or some other group that feeds the many people who have less than we do to satisfy their needs.

Additional prayer teaches us to abandon idolatry and the self-sufficiency of our ego and to acknowledge our need of the Lord and his mercy. Let us examine the different ways we ordinarily pray and then think of ways we might pray within our own personal prayer life, our family prayer life, and how we pray within the larger society. During Lent, we might take 15 or 20 minutes more each day to ask God to address the many personal pleas we have in our usual prayers and to choose one or two additional requests that we believe are very important. Among our families, we might take more time to thank God for each meal and to say grace after each meal. Some other ways in which we might involve our families would be to attend Mass each week as a family or gather each evening for prayers before retiring. Given the importance of Venerable Patrick Peyton, C.S.C.’s Family Rosary Movement, it would be wonderful to recite the rosary each day as a family with the special intention of beatifying Fr. Peyton. Each of these family practices would hopefully extend beyond Lent and serve to strengthen the importance of family prayer in today’s society. Finally, addressing how we might be more engaged in our community or society in prayer, we could in addition to regular Mass attendance, select one or two other devotions and sacraments that the Church offers during Lent. Attending parish reconciliation services during Lent might be a part of our Lenten practices. Parishes offer the Stations of the Cross each week during Lent as well. Some have special speakers on Lenten topics. As we enter Holy Week, the Triduum offers the opportunity to partake in the Passion and Death of Jesus that are rich in liturgical meaning. Adding one or two of these opportunities to increase our prayer life during Lent will be most rewarding, and extending invitations for our families and other social

acquaintances will assist them in their response for additional prayers during Lent.

Almsgiving provides us the opportunity to escape from the insanity of hoarding everything for ourselves in the illusory belief that we can secure a future that does not belong to us. Through almsgiving, we may rediscover the joy of God’s plan for creation and for each of us, which is to love him, our brothers and sisters, and the entire world, and to find in this love our true happiness. Fasting and prayer actually provides for us some additional funds and the time to pray for an understanding of how we might help materially those most in need. In doing so, we may also learn who really are our brothers and sisters, and we may not have to go very far to find them. The peace and satisfaction that comes from experiencing how our own small sacrifices may actually help others is a wonderful result of Lenten practices. The words of St. Paul in his letter to the Corinthians reminds us that, “Each one must give as he has decided in his heart not reluctantly or under compulsion, for God loves a cheerful giver” (2 Corinthians 9:7).

The suggestion of Pope Francis on how we might decide our own Lenten practices offers us to take time and look at each of the ways in which you personally will approach Lent this year. I encourage each of you to take some time during these few weeks before Lent begins to make a personal commitment on what you will do for those forty days. Then, after Easter, hopefully some of these practices you selected and followed will remain a part of your transformation that is a wonderful result of making a good Lent.

## EASTER PRAYER

If there are specific individuals (living or deceased) you would like us to remember during this Easter season, or specific intentions, jot them down on the enclosed prayer slip and send it back to us. No offering is required, but any offering given will support the apostolic priorities of Holy Cross.

