

Recipes for the Soul ...

The Hermit Bars seem to have been a hit with many of you; if nothing else, it brought back the spice-filled aroma of your mother's kitchen. Jean Killian thanked me for the recipe and sent me several recipes that she and her family really like. I must say that her recipe for Hummingbird Cake was a new one for me, but it is absolutely moist and delicious.

Hummingbird cake is named after the national bird of Jamaica, where it was created. The first time a recipe for it was published in the United States was in the February 1978 issue of *Southern Living*, and by 1990 it was the most requested recipe in the magazine's history. The frosting may not be heart healthy, but so what, you will still want to eat the whole thing.

CAKE LAYERS

- 3 cups all-purpose flour, plus more for pans
- 2 cups granulated sugar
- 1 tsp. salt
- 1 tsp. baking soda
- 1 tsp. ground cinnamon
- 3 large eggs, beaten
- 1 1/2 cups vegetable oil
- 1 1/2 tsp. vanilla extract
- 1 8 oz. can crushed pineapple in juice, undrained
- 2 cups chopped ripe bananas (about 6 bananas)
- 1 cup chopped pecans toasted
- Vegetable shortening

CREAM CHEESE FROSTING

- 2 8 oz. pkg. cream cheese, softened
- 1 cup salted butter, softened
- 2 16 oz. pkg. powdered sugar
- 2 tsp. vanilla extract

ADDITIONAL INGREDIENT

- 3/4 cup pecan halves, toasted

DIRECTIONS:

- 1 Preheat oven to 350°F.

Prepare the Cake Layers:

- 2 Whisk together flour, sugar, salt, baking soda, and cinnamon in a large bowl; add eggs and oil, stirring just until the dry ingredients are moistened. Stir in vanilla, pineapple, bananas, and toasted pecans.
- 3 Divide batter evenly among 3 well-greased (with shortening) and floured 9-inch round cake pans.
- 4 Bake 25-30 minutes until a wooden pick inserted in center comes out clean. Cool on wire rack for 10 minutes. Remove from pans to wire racks, and cool completely, about 1 hour.

Prepare the Cream Cheese Frosting:

- 5 Beat cream cheese and butter with an electric mixer on medium-low speed until smooth. Gradually add powdered sugar, beating at low speed until blended after each addition. Stir in vanilla. Increase speed to medium-high, and beat until fluffy, 1 to 2 minutes.

Assemble cake:

- 6 Place 1 cake layer on a serving platter; spread top with 1 cup of the frosting. Top with second layer and spread with 1 cup frosting. Top with third layer and spread remaining frosting over top and sides of cake. Arrange pecan halves on top of cake.

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CROSS LINKS

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Dear friends of Holy Cross,

Before Fr. Ted Hesburgh was president of Notre Dame, he served as chaplain to Vetville, a community of married students living in old army barracks located on the site of the current Hesburgh Library. In 1960, the university opened University Village as a sparkling new complex of modern apartments to replace the dilapidated, wooden structures of Vetville. After nearly 60 years of service, the complex's original shine has faded and the Village is now worn and threadbare. In just a few weeks, it too will see the wrecking ball. However, in just over a year's time, 180 new apartments will be ready for student families. The more things change....

It is not just the Village which is going the way of all flesh this summer. Corby Hall, the longtime Holy Cross community house at Notre Dame, will be demolished in a few weeks. We have already shifted our base of operations to the Presbytery behind the Basilica and movers are presently removing the last of the furniture. Though saddened by the loss of this grand

JUNE APPEAL

Any donation given to Holy Cross through our June appeal will be used for the needs of our retired and ill priests and brothers.

I promise you the prayers of the men who live at Holy Cross House and Our Lady of Fatima House This is their specific assignment, given to them by the Provincial.

dame, the campus will soon see a new Corby Hall rise in its place to carry Holy Cross through the next hundred years of service to Notre Dame and the Church. The more things change....

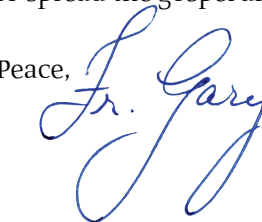
On Easter Saturday, **Bishop Daniel Jenky, C.S.C.**, of Peoria ordained the three newest Holy Cross priests in the world. **Frs. Christopher Brennan, C.S.C., Brendan McAleer, C.S.C., and Timothy Weed, C.S.C.**, were ordained on April 7th after spending the year as deacons at different ends of the country. Chris who hails from Granger, Indiana returned as a priest to Holy Redeemer Parish in Portland, Oregon where he has served as a deacon. Brendan, a native of Mount Prospect, Illinois, will continue in campus ministry at King's College in Wilkes-Barre, Pennsylvania as a new priest and Tim will do the same at the University of Portland. We are richly blessed by our new priests.

On April 22nd, we received word that **Fr. George Pope, C.S.C.**, had passed away at Holy Cross House. The entirety of George's priesthood was given in service to the people of Bangladesh. After being ordained in 1958, George spent 12 years with the Garo

tribes in the remote, mountainous part of the country before spending six years in more traditional parishes. In the late 1970s, George came back to Loyola Chicago to earn a master's degree in psychology and hospital ministry. Upon returning to Dhaka, he spent the next 24 years as a counselor at the Nevin Clinic and Sick Shelter on the grounds of Notre Dame College in Dhaka. In failing health, George was assigned to Holy Cross House in 2014.

We are overjoyed to have Carol Gromski back at her desk in the Association office. Carol shattered her shoulder in a fall and has been out of the office for over 3 months. Carol expresses her deep gratitude for your care and concern during her recovery. It made a difference!

Please know that your generosity helps Holy Cross priests and brothers to spread the gospel around the world. Thank you for your thoughts, prayers, and generous support of our mission.

Peace,


LET GOD BE GOD

A doctor who works in a neonatal intensive care unit spoke slowly about the challenges of working with seriously sick babies. He acknowledged the incredible highs that come with saving a young life or assisting as a baby born weeks too early fights tenaciously for life and eventually thrives. Of course, those moments were bookended by sadder stories of children who died despite the best efforts of the medical team and the love and support of their families.

The good doctor noted, however, that the deaths themselves were not the hardest part of the NICU reality for him to accept. Those infant deaths, no matter how gut-wrenchingly tragic, were simply a fact of life. No, for him, patient deaths simply shed light on another fact that was far harder for him to come to terms with. This was the simple fact that he himself was not God. He noted, however, that it was his struggle and eventual acceptance of this truth over the early years of his practice that may have brought him to salvation.

The process of coming to acceptance was neither easy nor smooth for our doctor friend. Every infant death brought personal doubt and self-recrimination. For years, he railed in anger against his lack of power over suffering and death and would often blame the children who failed him by dying. Change came one day when he stopped by the hospital chapel to calm down. He was agitated because a particular infant wasn't responding to treatment and he sensed that he was about to lose her. Tense and angry and confused, he stared at the crucifix in the empty chapel and said out loud, "I don't think I can do this." And he says, still not quite believing it himself, that a voice gently replied, "Of course you can't. It is not your job. Let me." No earthquakes or trumpet blasts, just the sudden realization that he had to let God be God and that he must simply be a good doctor, son, father, husband and friend. He walked back to the unit a changed man, aware that his role in life was to worship and adore God rather than try and be him.

In letting God be God, our doctor friend found that two main thrusts emerged as part of a new approach to his professional practice and personal life. The first

was the letting go of the false illusion of control he tried to exercise over the people, events and illnesses he encountered in his world. He came to see that any sense of control he had had was at best illusory and was a mask he had used to hide his basic fears. The second was to stop worshipping God in a perfunctory way and to begin interacting with him as the creator of all that is and the one who loves his creation without limits. He found it important - and increasingly easy once he put down the burden of total responsibility for the health and well-being of all the world - to take time to appreciate God's presence in the rain on a spring day, in the joyful babbling of his son at play in the family room, or in the love and sorrow of a young mother holding her little girl to her breast as the beloved child breathes her last breath.

This doctor's experience will resonate with many of us. Though we are called to have a childlike faith, we come to realize that the life of faith is adult work. At the end of the Gospel of John, Jesus tells Peter, "*When you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.*" True growth in the life of faith is an endless process of letting go of our false illusion of control and of embracing the true agent of control in our lives. In embracing this growth, we begin to realize that the process of conversion as it unfolds across our lives is not simply about the loss of our possessions, preferences, hopes, and prerogatives. Ultimately, it is about boundless gain in the gifts we receive from the Father as we put our trust in the Lord. St. Paul speaks of the inversion of gains to losses and losses to gains in the third chapter of his letter to the Philippians. "*I even consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord. For his sake, I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ and be found in him.*"

As we mature in faith and come to know Jesus (and his Father) ever more personally, we begin to stand more honestly before the Lord. We allow the thin veneer of our apparent self, the false projection we show to the world comprised mainly of our pride and our fears, to be slowly stripped away so that our true self, the

one that was specially and wonderfully made by God himself, may begin to shine forth for all the world to see. This revelation of our true self is anything but prideful as it shows forth the man or woman who rests deeply in his or her relationship with God, fully comprehends who God is, and has come to know in time who he or she is before God. This confident stance before the power of heaven is best described as true humility. And such humility presents as nothing short of a strong, courageous and powerful presence in our world.

Our doctor friend can describe to you what this humility before God came to mean to him. When he stopped being angry at the realization that he was not God, he came to understand the fullness of what he was or at least could be: a skilled and resourceful tool for healing in the hands of a loving God and a source and means of love and compassion in an environment that too easily becomes cold, clinical and detached from the human experience. He still thrilled when a child survived and mourned when a child died, but he accepted no undue responsibility or blame. He simply puts his trust in God and lends his God-given talents in service to others.

Other wonderful things begin to happen when we let go and let God be God. Folks who are able to do so report that they are less tense and worry less. It is not that worry-inducing situations no longer exist in their lives, for they do indeed. It's that their new found understanding of their relation to God and their role in the world allows them to accept their capacity, however limited it might be, to address the matters in a new light. They do the best that they can in the face of such difficulties and leave the rest to God.

Many folks report that they begin to relax more and find themselves "keeping the Sabbath rest" in real and authentic ways. In accepting that they themselves are not God, they turn more easily to the praise and worship of the one who is God. Church becomes less of a chore or something to be fit into a busy schedule and more of an opportunity to slow themselves for a while and to give thanks for all that is. Sunday afternoons become less task driven and are set aside for moments

of rest and refreshment. Old friends are reacquainted, new friends are made and enjoyed, and family ties are strengthened.

Most often, however, the truly humble man or woman will speak to a deepening friendship with God. While the amount and quality of their formal moments of prayer and adoration increase, they also acknowledge that their relationship with the Lord more closely resembles a conversation in which they dialogue together all the day long. They speak to God about matters and moments small and great and, in turn, he fills them with the knowledge and surety that all is well. As their love and reliance for God grows each day, so does their certitude and acceptance that they are the Father's beloved child. Such surety brings confidence and a strength of self to their very being; they begin to transfigure, becoming ever more like the one who loved them first, humbly and confidently bringing love, hope, and peace to a fragile and broken world.

The realization that he could not save every child brought the doctor to the point of despair. However, the cracks in the fragile shell of his ego were just wide enough to allow the Holy Spirit to penetrate to his soul. He found that frustration became acceptance, fear became hope, and anger became peace and joy. His transformation is the conversion that comes with a mature and adult faith, and it is a transformation that can belong to each one of us if we allow it to happen. And it is the work of a lifetime. As St. Paul also says in chapter three of the letter to the Philippians, "*It is not that I have already taken hold of it or have already attained perfect maturity, but I continue my pursuit in hope that I may possess it, since I have indeed been taken possession of by Christ Jesus.*" We must live in that same hope knowing that God will likely lead us to places in life we ourselves would choose not to go. But to live in faith and allow ourselves to be led may just be the fullest joy in life and our very salvation.