



# PROVINCE NEWSLETTER

Edmund Rice Christian Brothers North America  
A PROVINCE OF THE CONGREGATION OF CHRISTIAN BROTHERS

Volume 6, Issue 8

April, 2011

## Easter Greetings from the Province Leadership Team Elizabeth, New Jersey



(l to r): Bros. Mark Murphy, Dan Casey, Hugh O'Neill (Province Leader), Ray Vercruysse, Barry Lynch, Kevin Griffith (Deputy Province Leader)

The Province Leadership Team sends Easter blessings to all of our readers. May this season in which we celebrate our Lord's Resurrection be filled with the promise of renewed life and the peace of Christ in our hearts. We take this opportunity to wish you and your loved ones a blessed Easter season. We are most grateful for your fraternal support and heartfelt prayers at this time. Be assured of our continued prayers for each of you.

Happy Easter!

*Mark, Dan, Hugh, Ray, Barry, Kevin*

See the Easter Greeting from Edmund Rice Christian Brothers North America at:  
<http://www.youtube.com/watch?v=IGAMJ3LI-5k>

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And he departed from our sight that we might return to our heart, and there find Him. For He departed, and behold, He is here.

St Augustine

## CALLED AND GIFTED WORKSHOP Seattle, Washington



**Br. Chris  
Burns**

On March 29-31, 2011, twelve faculty and staff members represented their schools at the “Called & Gifted Workshop” held in Seattle, Washington. This workshop was an opportunity for these participants from Christian Brothers' educational sites throughout North America to come together to reflect on their “call to mission” in the tradition of the Congregation of Christian Brothers. The “Called and Gifted” program, begun in 1984, focuses on the charism of Blessed Edmund Rice, the Founder of the Christian Brothers, and how that charism influences all who work with the Brothers in the ministry of education. Br. Chris Burns, CFC, (Tampa Catholic HS Community) and Sister Grace D’Amico, CND, of the Office of Educational Services (New Rochelle, NY), facilitated the program. They reminded participants that they are called to serve the Church, and have been gifted with the blessings of God to complete that service.

Pictured below are the participants who attended “Called and Gifted 2011” in Seattle



*Front Row (Left to Right):* Tom Huber (Br Rice HS, Birmingham), Larkin Temme (O’Dea HS), Br. Chris Burns (Facilitator), Kristian Patterson (O’Dea HS)

*Second Row:* Marcella Young (Damien Memorial HS), Owen Loof (Damien Memorial HS), Kathy Plant (Vancouver College), Vince Butorac (O’Dea HS)

*Back Row:* Shireen Cotterall (Vancouver College), Don Dziagwa (Tampa Catholic HS), Fr. Chris Lynch (Vancouver College), Joseph Vernier



## OFFICE OF PROVINCE LIFE AND RENEWAL Chicago, Illinois

### Lenten Reflection Day at Carmelite Retreat Centre in Chicago



**Br. Seán  
Whitty**

On Monday, March 21, the Brothers (Sean Whitty, Tim Smyth, and Dave Lucas) of the Callan House in Chicago led a day of Lenten reflection for the Brothers in the Chicago area at the Carmelite Retreat Centre in Darien, Illinois. Nine Brothers from the area gathered for the day of prayer, contemplation and sharing. The morning began with a Guided Meditation which led into a taped Gospel reading of the Man Born Blind. Brothers then had time to sit with the reading and contemplate God's message to them in the here and now. At 11:30 A.M., we celebrated the Eucharist in the Carmelite chapel dedicated to St. Therese of Lisieux. After a delicious lunch we gathered together to share our reflections from the morning's personal reflection. It was a wonderful sharing of insights and experiences. After the sharing, we had another input followed by reflection time and sharing.

To conclude the day, we gathered outside the centre to celebrate the International Day of the Forest with a Prayer Service. Sitting outside facing the beautiful grounds, the huge trees and the colorful geese made us even more connected to our Earth home as we prayed together to be more aware and conscious of our responsibilities for its caring. It was a wonderful day with some great sharing, prayerful silence and joyfilled Brotherhood. We hope to make it a regular event during the various seasons of the liturgical year.

Thank you to the Brothers who came to spend the day together.



**Front (l to r): Brs. Sean Whitty, Lou Stanich, Jerry Messick, Tim Smyth**

**Back (l to r): Brs. Mark Murphy, John Dornbos, Don McGovern, Dave Lucas, Jim McDonald**

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## Iona College president pick reflects dwindling band of brothers

The following article is from the *Journal News*, Westchester County N.Y. and was written by Mr. Gary Stern.



**Brother Robert Novak, left, a physics professor for 36 years and a Christian Brother at Iona College, and Jerry Levkov, a chemistry professor for 40 years, work in a science lab in Cornelia Hall on the campus in New Rochelle. They were working on an experiment with a spectrometer. / Mark Vergari/The Journal News**

When Iona College recently named Joseph Nyre its eighth president, the announcement represented a sharp break from tradition because Nyre is not a Christian Brother.

Iona's first seven presidents were part of the Catholic community that founded the college in 1940 and has run dozens of top schools across the country.

These days, though, there are hardly any Christian Brothers young enough to be considered for such a demanding job. In fact, the role of all Catholic brothers in the U.S. has been quietly shrinking for decades as the often misunderstood "Brotherhood" gets smaller and older.

Only about 4,700 brothers from all communities are still serving nationally, compared to 12,300 in 1965, and their average age is close to 70. The Christian Brothers are a graying microcosm of this trend.

"We knew this would happen at Iona some day," said Brother Robert Novak, 61, chairman of the physics department and vice chairman of the presidential search advisory committee. "Over the last 20 years, many of our high schools have taken on lay leadership because we don't have the number of Christian Brothers that we used to."

Nyre, who will replace retiring Brother James Liguori on June 1, is president of a statewide agency in Illinois that serves youth with developmental disabilities. Iona introduced him as a "man of deep faith dedicated to a life of family and service."

More than 1,500 Christian Brothers served in North America during the 1960s, mostly as teachers and administrators at their close to 40 schools, such as Iona Prep in New Rochelle. Today, though, 247 Christian Brothers serve in North America and their average age is pushing 69. They now run about 27 schools.

Most telling about the Christian Brothers' future in the U.S. is that only three men are preparing to enter the community.

"I get a lot of inquiries, but not a whole lot of people following up," said Brother James McDonald, head of vocations for the community's North American province. "Many are concerned that the brothers are getting too old. You hope that our schools can carry on with our mission even if a brother is not principal or president."

The role and mission of the Catholic brother has long been unheralded, even misinterpreted.

Brothers live in community with other brothers or priests, accepting a mission to serve others as a familial brother might. They take the traditional vows of poverty, chastity and obedience but are not ordained, meaning they are laymen. They have long been seen as junior or assistant priests or as guys who couldn't make it to the priesthood. But the brotherhood is a separate vocation, a different calling entirely.

St. Benedict and St. Francis were not ordained, but desired that men pray and work together in community.

"The question I dread is, 'Why didn't you go all the way and become a priest?' " said Brother Wayne Fitzpatrick, 60, a Maryknoll brother based at the missionary order's Ossining headquarters. "We make a different contribution. As our numbers go down, my fear is that we are becoming invisible."

A 2008 survey by a Georgetown University research center found the average age of respondents was 69 and that they had entered religious life, on average, at 16. Most work in secondary education or with the poor. The study found many brothers were worried about their role in the church.

"Many brothers are concerned about the future of brotherhood, especially in light of declining numbers and decreasing visibility," the report said. "Rather than losing hope, however, many urge their confreres to remain faithful and to trust in God — while also stepping-up efforts to promote vocations and increase awareness about brothers."

The Institute on Religious Life in Libertyville, Ill., last year started a website — [religiousbrotherhood.com](http://religiousbrotherhood.com) — to encourage men to consider the vows.

"Brothers are becoming an endangered species," said Michael Wick, director of the institute. "They're not priests-lite or male nuns. They were often the real witness of holiness. They saw themselves to be followers of Christ who could just be and serve."

Wick said the website has drawn some interest, but not enough to measure.

The number of brothers has been growing in many parts of the world — South America, India, Africa. Some say that the current decline in the U.S. has to be seen as a blip in Catholic history.

The numbers of priests and nuns have also been sliding for decades, with many Catholic leaders blaming the cultural emphasis on individualism for discouraging Catholics from hearing their calls from God. Most agree that the sexual abuse scandals of the last decade have made things worse.

Brother John O'Hara, 67, of the Garrison-based Franciscan Friars of the Atonement, who took his vows in 2004 after 25 years in advertising and corporate communications, said religious life is not corporate America.

"The numbers? So what? " he said. "Christ started with 12 and he did pretty good. Like the Marines, you only need a few good men. The great numbers of vocations in the '40s, '50s, '60s, were an aberration. As brothers, we only want to be in direct service in a very uncomplicated way."

Still, religious communities have to figure out how to best use their remaining brothers, said Brother Thomas Osorio of Westville, N.J., immediate past president of the Religious Brothers Conference.

"We have to adapt and be creative to fulfill our role as brothers," he said.

Brothers emphasize that they live as part of communities of prayer, regardless of whether a community is smaller and can no longer accomplish what it once did.

"Being a brother is not a title, but a lifestyle," said Brother Thomas Hickey, 67, of Maryknoll, a Yonkers native who serves in Maryknoll's assisted living unit. "I minister to the senior members of my community as a brother."

Brother Anthony Lopez, 64, a fellow Maryknoller, said that brothers in a community are part of a singular journey.

"We get our support, identity and spiritual resources from community," he said. "We do it out of love and by following Christ."

The Congregation of Christian Brothers was founded in 1802 in Ireland and came to the U.S. in 1906.

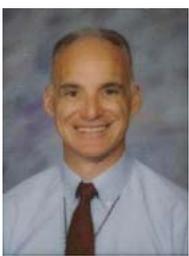
Iona had about 25 brothers from the 1960s through the 1980s, and today has three in administration and seven on the faculty.

Brother Raymond Smith, 64, chairman of mass communications at Iona, said most brothers believe Iona will remain a Christian Brothers college even without a Christian Brother president.

"We're very comfortable with our new president, a fine person," he said. "Our mission is more important than any individual. There are plenty of Catholics in this country who can pick up from what we've done."

## VANCOUVER COLLEGE

### Vancouver, British Columbia



**Br. Peter  
O'Loughlin**

On March 17th, 2011, 16 intrepid travelers embarked on a 17 hour journey to New Orleans to contribute their time and talent to *Operation Helping Hands*. The process really started in June and July when Mr. Mich DesLauriers approached the principal of Vancouver College, Mr. John McFarland about a service opportunity for the school. John and the whole Vancouver College community overwhelming supported the idea. Forty-eight boys and 16 staff members applied; 11 boys and 5 staff were chosen.

*Operation Helping Hands* is an Archdiocese of New Orleans program aimed at helping those, who have no other means, of getting back into their Hurricane Katrina-devastated homes. Many schools, colleges, parish youth groups from around the United States have been coming to help for the last 5 years. Vancouver College is one of the few Canadian schools/colleges to make the trek south.

We arrived on Friday afternoon and stayed for a full week. The first couple of days were spent touring. We visited the Ninth Ward and saw first-hand the enduring results of the devastating effects of the hurricane. There has been some rebuilding, but what impacted us the most were the many empty lots. Of the 9,000 or so people who lived in the Ninth Ward, only 1,200 have returned. This pattern is repeated all over New Orleans. We visited the French Quarter, St. Louis Cathedral and the Mississippi River.

On Sunday morning we travelled to St. Gabriel's Parish and were joined by Brothers Charles Avendano and John Casey, Miss Haley Mills and Miss Molly Sherry. Unfortunately, while we were at Mass one of our vans was broken into and the boys lost a few valuable items. This turn of events could have very easily clouded the rest of the trip, but it had the exact opposite effect. Why? The response of the Parish was overwhelming; the pastor and people were heart broken and did everything they could to alleviate the pain of this violation. We are extremely grateful for the wonderful people of St. Gabriel's.

Sunday night saws us enjoy a crayfish pasta dinner with the Brothers of New Orleans. The Community was our lifeline; they provided a place for food, prayer and reflection. The sense of Community that they live is so event and was a wonderful example for all of us to witness. We will be forever thankful for the help, guidance and brotherhood shown to us by the Christian Brothers New Orleans Community.





Monday to Friday was spent working on the home of Mr. and Mrs. James, a couple forced out of their Mid-City home when a 12-foot wall of water engulfed their neighborhood. It is hard to explain the feeling of joy we felt after we met these people. Their enduring faith in God and the community is unbelievable. Mr. James told us of their evacuation, the struggles to leave and their eventual return five years later. Meeting this couple doubled our efforts; it is a blessing to actually meet the people you are helping.

The house was very large and we had to completely repaint the outside, scrape windows, redo the small back yard, and put the finishing touches on the main living area. I don't think any of us want to see a paint-brush or scraper for a while. All in all a very busy and fulfilling week of work was completed with a sense of satisfaction for a job well done.

We had the opportunity to experience the food of New Orleans ... jambalaya, gumbo, crayfish, alligator, shrimp and crab cakes, poi boy sandwiches and sno-cones (New Orleans style). A highlight was visiting Café Reconcile where we experienced young people working at establishing their lives.

It is hard to convey in a short article the impact this trip had on all of us, but three things stand out: the real and palpable sense of community that exists in New Orleans; the recognition that there is still lots to do; and people are genuinely grateful for any help they receive. This trip with its ups and very few downs gave us a window into the true meaning of social justice and putting our faith into action.

We left New Orleans very early the following Saturday and 17 hours later we were home in Vancouver. Since returning we have visited all the middle and elementary classes sharing our experiences and trying to convey to the community some of what we experienced. Finally the staff who travelled south gave a short presentation to a full faculty meeting and we were humbled by the continuing support we received.

We are grateful to the Vancouver College Community for their support both financially and in prayer; to the Christian Brothers Community of New Orleans ... words cannot express the impact you had on the boys and staff; to the Archdiocese of New Orleans for providing tangible help to those in dire need and to the people of St. Gabriel's Parish.



## MESSAGE FROM BROTHER JOHN HOLDEN, CFC

### Bo, Sierra Leone, West Africa



**Br. John Holden, C.F.C.**

Greetings from Bo, Sierra Leone, West Africa, where I am settling into my new community and ministry. Just to offer a word of gratitude and thanks to all for the wonderful hospitality and brotherhood I experienced during my recent sabbatical. Just reconnecting again with so many Brothers in St. John's, Toronto, New Rochelle and Elizabeth, and with those visiting home as well from Dominica and Vancouver, was the highlight for me. I enjoyed so much my couple of months or more in St. John's with the Brothers, my family and old friends. It was also special for me to participate in a Province Cluster meeting for the Toronto area, facilitated by David Gibson, not to mention truly memorable visits to Parkside, Jericho House and Mansfield communities.

In particular, visiting my old roots in New Rochelle, sandwiched by two fierce New York snow storms, was especially memorable, arriving there in the midst of a very lively 90<sup>th</sup> birthday party for Brother Denis Wright, my old superior in Antigua. It was great meeting so many Brothers in New Rochelle that I had not seen in years! And of course, being with our African Brothers studying at Iona and Fordham was very special. It was a real joy for me to see and experience first-hand the enormous contribution that my old Alma Mater, Iona College, through the Loftus Scholarship, is making to our African Province, which owes a depth of gratitude to the Brothers of the Iona Community in particular, who are contributing so generously to the first class education and growth of our young African Brothers. It did my heart good just to be there!

Thank you to all. Many blessings be yours this Easter Season and always.

#### **From the West African District Newsletter:**

John worked previously worked in the District from March 2000 to October 2004, when he was appointed by the Congregational Leadership Team (CLT) as Novice Director in their novitiate in Green Point, Cape Town, South Africa. On completing his term in the novitiate, he resolutely made the decision, after his sabbatical program, of coming back to work again in West Africa. The District Leadership Team (DLT) has re-appointed John as Coordinator of Personal Growth Program and Dean of Student Affairs in the district for a period of four years starting 1<sup>st</sup> March 2011 – 31<sup>st</sup> March 2014. He is expected to serve in the capacity as liaison person with the Congregation/Province Renewal Team(C/PRT) for inter province/district renewal programs. John is expected to undertake a thorough review of current personal growth program, to recommend a way forward after meeting with all the Brothers in the District and report findings and recommendation to the DLT for further actions. This review he hopes he will complete after workshops currently planned for the Temporary Professed and for the Finally Professed over Easter.

John also wishes to put together a small team of Brothers to work alongside with him. He and his team will also gather regularly throughout the year the Temporary Professed and Finally Professed Brothers for workshops and plan for the annual retreats for the District. Amongst his other specified roles will include planning and organizing renewal programs for Brothers in the District.

John is already moving round the communities and talking to Brothers at the moment with the hope that he will try to identify issues that will give him a fair idea on where possibly to start.

The District is delighted to have John in this capacity and wishes him well in his ministry.

## The Pastoral Centre, Kenema, Sierra Leone, West Africa

Temporary Professed Brothers Workshop, April 18 – 20, 2011, of Holy Week.

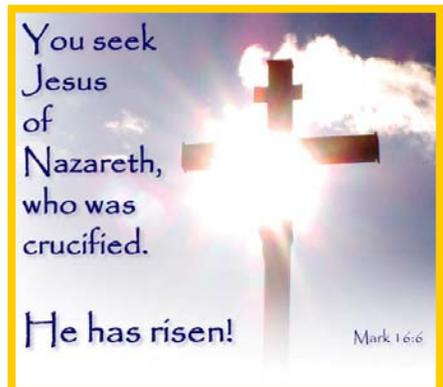


*Back Row: With countries of origin (l-r):* Brothers Anthony Bangura, (Sierra Leone), Joseph Turay, (Sierra Leone), Michael Boima, (Sierra Leone), Sylvester Lahai, (Sierra Leone), Andrew Koroma, (Sierra Leone), Casimir Nanga, (Cameroon) Augustine Kamara, (Sierra Leone), Pious Conteh, (Sierra Leone), Emmanuel Brima, (Sierra Leone), Eric Anguolo, (Ghana), Leo Kamara, (Sierra Leone), Frank Borbor, (Sierra Leone), Paul Mendy, (The Gambia), Cornelius Pengnyin, (Ghana), Peter Kabia, (Sierra Leone), Pascal Gibba (The Gambia). *Seated (l-r):* John Holden, facilitator; John Benya, (Sierra Leone), Jeremiah Kargbo, (Sierra Leone), Paul Yallah, (Liberia), Patrick Salia, (Sierra Leone), Desmond Samuels (Sierra Leone). (Three other T.P.'s from the West African District, Brs. Bonaventure Adagiyele, (Ghana), Sonny Kanneh, (Sierra Leone), Patrick Nuanah, (Ghana), presently in Ghana and Victor Alpha (Sierra Leone), studying in Kenya, could not be with us for the workshop).

During Easter Week the Finally Professed Brothers of the District will be gathering for workshop.

**Christ came to save the world, not just the people living in it. We see the deep proof of this in the Resurrection. Jesus was raised from death to life. A dead body was resurrected and that, clearly, has a dimension that goes beyond the mere psychological and spiritual. There is something radically physical in the Resurrection. Simply put, when a dead body is raised to new life the physical structure of the universe is being altered, atoms and molecules are being rearranged. Thus, Jesus' Resurrection is about more than simply new hope being born inside of human consciousness. It is also about a change in our planet.**

**Ronald Rolheiser**



## NEWS FROM THE LATIN AMERICAN REGION

By Brother Chuck Fitzsimmons

I would like to describe my work with Edison López, 18, and have him be a symbol of my ministry here in Paraguay. Edison is from a very poor family who live in several small shacks in Bañado Tacumbú in the capital city of Asunción. A “bañado” is a flood plain next to the River Paraguay where the poor build their precarious houses – and develop neighborhoods over time - because the sand/land is unoccupied and free, for obvious reasons. Edison’s family may be typical of many families throughout Latin America who have come from the farmlands to the city looking for work and for a better life.

The farmlands of Paraguay, which are easily 80% of the country, are very poor and simple for the farm-worker families. Education is meager, and quite a few children leave school after 3<sup>rd</sup> or 4<sup>th</sup> grade to help their families search for food and work. For many rural families in Paraguay education is not highly understood nor valued.

Edison left school after sixth grade. Then he got into trouble. I went with Edison to his criminal hearing in which the judge gave him probation, with conditions. He must do community service, enter night classes, and a few other good ideas, like don’t hang around with the bad guys.

Edison works with me two or three mornings a week, along with five or six other youth, cleaning the public areas of the Bañado. In the Bañado no one cuts the grass in a soccer field or cleans the one street that comes into the barrio. So, with donations from the Callan Fund (contributions to the Latin American Region for special projects), I hire the youth for four hours of work in the morning. It gets them out of the house, doing something for the community, and earning a little cash. It also gets me contact time with them, to talk things over, to see how they’re doing, to sense if there are problems. One of our workers fled from home the other day and no one has seen him since.



**Edison López**

I also invited Edison to come with me to a weekend session of building houses for the poor in other bañados of Asunción, in a program called, “A Roof For My Country” (“Un Techo Para Mi País”). In this program university students work a weekend in squads of four to six students, each squad putting together a pre-fab house in those two days. The house is a simple one-room structure, but it’s a real step forward for families who live in plywood and plastic bags.

In “A Roof For My Country,” the youth work hard and get terribly dirty and fatigued. I figured Edison could handle the work, and he did! But what about his relating to Paraguayan university students? Edison is Paraguayan, but he’s as far from the sophistication of the university as the Cubs are from winning the World Series. But Edison did all right! He’s got a spark of life in him that had him mixing with the “universitarios,” and he was a vital link with the poor family receiving the house because Edison is poor like they are and he prefers to speak Guarani, like they do. Not too many of the university students speak the humble Guarani. Edison is bi-lingual, Guarani and Spanish. The words in Guarani for one, two, three are *peteí, mokoí, mbohapy*.

Later Edison volunteered to go on a marathon eight-day construction with the “Roof” program, building four houses in that time. I was proud of him. Edison’s hoping to be first in line for his own house when the “Roof” program comes to our own bañado.

Here in Paraguay we begin the school year in late February, after a very hot December and January. By court order Edison had to enroll in the night classes that enable youth and adults to get their grade school certificate in one or two years of classes. But to get into class he needed a spiral notebook. Edison, like many children and youth in the Bañado, does not have money for a spiral notebook. How could a youth be that poor?! But that’s the reality of Bañado Tacumbú. In the Santa Ana corner of Bañado Tacumbú, the neighborhood organization

found 20 children who had not enrolled in school, five of them because their family couldn't afford the simple materials and public school uniform.

Edison also needed a white shirt, blue pants, sneakers (as opposed to the flip-flops that everyone in Bañado Tacumbu wears), and a pen and pencil. Edison has none of these materials and his family can't afford them. So we figured that all that stuff would cost about 80,000 Guaranis (about US\$18.00), so I gave Edison money from the Callan Fund, with the idea that he would pay back half of it in the work he does in our program. Edison was able to enter the night classes, dressed appropriately and holding his spiral notebook and pen!

Is there hope for Edison? He has responded to the new possibilities in his life and shows some initiative. Our goal will be to complete the conditions of the court for the next year, finish his first year of night classes, attend the "Roof" program once again, and keep him safe and on the right road. Four years ago Edison's older brother was killed in a fight, aged 20. Caution is always needed.

I host a 90-minute radio program on the community radio station we have in Bañado Tacumbu. The program focuses on youth and young adults, their victories and obstacles. My first interview was with Sonia Morinago, 21, from Bañado Tacumbu, who is the administrator of the community organization here, a responsible position, and who studies accounting at the university in the evenings. Sonia is a good example of many youth in the Bañado who are progressing well. The local community organization also offered five positions for the youth I work with, for a month or two of fighting the terrible mosquito problem we have in the Bañado (a 20 year old died of dengue last week). Edison will be one of those workers who will receive 600,000 Guaranis for a month's work (US\$150.00). It is the first real job for Edison.

## ST. PIUS X HIGH SCHOOL Montreal, Quebec

### GRADUATING CLASS OF 1966 LOOKING FOR BROTHERS, TEACHERS AND OTHER FRIENDS FOR A REUNION-CELEBRATION



**Br. Ted  
Rys, C.O.**

Graduation day, 1966 and then our paths diverged, each finding their own way in the world. But the Spirit moves in mysterious ways, and there came an indefinable time of awakening when our paths began to converge again.

September 26, 2009: the first great reunion under the auspices of Fr. Gilles, a man of God and one of our own. What a day it was! Those of us who were there still feel our hearts glow at the remembrance of that blissful occasion.

August 28, 2010: once again we could not resist the force of ancient friendships that pulled us together yet again. This time more intimate, as it encompassed spouses and

family, in the spacious abode of Rick Doyle, a gentleman always, from his youth.

And now it's time to gather together once more. But as friendships deepen, so does the expansiveness of the Spirit that moves us. We are greedy to find our own and to expand the embrace that calls us together. Were you there with us, way back when, in another lifetime?

Come join us, that we can, for some moments, celebrate life together again.



**Organizing Committee 2011 (l to r): Brian Granger, Peter Lombardi, Br. Ted Rys, C.O., Michel Dagenais, Sidney Freund, Fr. Gilles Surprenant**

Come, be with us.

When? September 24, 2011

Where? In Montreal, at a location yet to be determined.

Will you at least consider?

Drop us a line at: [tedrys@look.ca](mailto:tedrys@look.ca).



Graduates of 1966

***More information on the Edmund Rice Christian Brothers at these links:***

Global Edmund Rice Network  
Edmund Rice Christian Brothers NA  
Edmund Rice International  
Christian Brothers Vocations  
Justice, Peace & Integrity of Creation

[www.edmundrice.net](http://www.edmundrice.net)  
[www.ercbna.org](http://www.ercbna.org)  
[www.edmundriceinternational.org](http://www.edmundriceinternational.org)  
[www.cfcvocations.org](http://www.cfcvocations.org)  
[www.edmundriceinternational.org/jpic](http://www.edmundriceinternational.org/jpic)

# ST. BONIFACE HIGH SCHOOL

## Kimberly, South Africa



This is an invitation to participate in an anniversary celebration. In addition to Blessed Edmund Rice's 250th Anniversary this year, a small subset of Blessed Edmund's family, will be celebrating a 60th Anniversary. I speak of the 16 men privileged to staff the American Province's first Mission – St. Boniface High School, Kimberly, South Africa.

These men helped shape the minds and spirit of an incredible people, away from the structured hate of their surroundings to a love for themselves and the Other. I would like for you to know these Monks of Galeshewe and Sons of Edmund.

It has not been in vogue to know or speak about the Brothers' first African mission over the past 40 years, and I would like for you to know of the early years of St. Boniface; of apartheid South Africa and of the group of Br. Rice's Family, committed to his work in that land and in those times. They were and are your friends, colleagues, students and teachers.

I am writing a brief history of the American Brothers at St. Boniface (1951 – 1970), to help celebrate the anniversaries mentioned above and you can help.

Please contact me and share any of your recollections of any of these men, herein listed, along with our African colleagues – whose commitment mirrored our own – before, during or after their work at SBHS, with memories, anecdotes, even pictures, etc.

There are only a few of these men still alive to tell of those times and so I hope that you will be generous with your time and recollections.

Thank you and God Bless

John Handron

\*51; 21 Shadow Lane, Cape May Court House, NJ 08210

609-465-9943, fax 609-465-9943, or [jdhandron@comcast.net](mailto:jdhandron@comcast.net)

The 16 men were:

John Hayes (James '37)

John Cornelius Horan, CFC

Thomas Mel Dolan, CFC

Edward Kayser (Robert '49)

Vincent Alban Daly, CFC

Joseph Anthony Shields, CFC

William Cornelius Martin, CFC

Elphage Enda St. Martin, CFC

William Matthias Stoldt, CFC

George Matthews (Christopher '55)

Paul Mahoney (Joseph '49)

Fr. Seamus Malvey (Michael '50)

Fr. Paul Konkler (Joseph '44)

Joseph Tarcisius McLoughlin, CFC

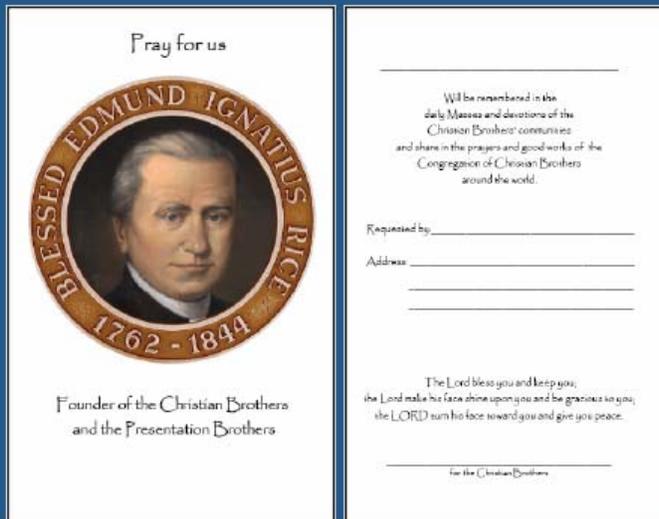
Leo Christopher Uicker, CFC

John Handron (Clement '56)

Our African colleagues: Job T. Fredericks and Abraham Katz; Koos Selebogo

**Highlighted names are deceased**

# Blessed Edmund Rice Prayer Cards



Blessed Edmund Rice Prayer Cards are a beautiful way to assure loved ones of your prayerful support. Our Prayer Card is a singular expression in honor of some special occasion or at a sorrowful time for a bereaved relative or friend.

The benefactor's donation to the Brothers benefits the ministries of the Christian Brothers.

If you would like a set of Prayer Cards, please contact:

Brother Robert Burke  
Christian Brothers Foundation  
33 Pryer Terrace  
New Rochelle, NY 10804  
914-712-7580, ext. 420  
rdb@cbfoundation.org



## Jericho House, Wainfleet, Ontario

Jericho House Youth Leadership, Justice & Spirituality Center, an ecumenical and interfaith retreat center in the Catholic tradition, opens this month. An ideal location for retreats, meetings, conferences, and seminars.

Info: Jericho House 10845 Rathfon Road, Port Colborne, ON L3K 5V4;  
P: 905-834-0533, F: 905-834-5230

[www.jerichohouse.org](http://www.jerichohouse.org)

The Jericho House Team:

Sister Jacque Keefe, cssf, Brother Bill Carrothers, cfc, Mr. Gary Bowron

## Edmund Rice Christian Brothers North America

Edmund Rice (1762-1844) founded the Congregation of Christian Brothers in 1802 in Waterford, Ireland, in order to provide quality Catholic education to the materially poor. Edmund heard God's call in the uneducated, marginalized young boys of Ireland and began to establish Catholic schools, although such institutions were illegal at the time. He took in those boys everyone else had given up on and it did not take long for him to realize that he must attend to all the needs of the boys — food, clothing, and housing.

The first request that Christian Brothers come to the United States was made in October 1828 by the Archbishop of Baltimore, Maryland. Unfortunately, it had to be declined as there were not enough Brothers at the time to meet the need.

By the end of the nineteenth century, however, the Congregation's membership had grown steadily and the Brothers' work was moving on to other countries around the world. In 1876 the first Brothers arrived in Canada and founded their first site in Newfoundland.

Thirty years later, in 1906, about two dozen Brothers were ministering in three Canadian communities. In that same year the Brothers' first permanent ministry was established in the United States, in New York City.

During the twentieth century, the Congregation expanded enough throughout Canada and the United States to open schools and ministries in many cities and towns. Today, some 175 Brothers serve in a wide variety of ways, according to the needs of their communities, their neighbors, and their own individual gifts.

All of the Brothers' efforts have been in response to the urgings of the Spirit. Edmund's vision was to see God in the marginalized and the poor and to enable those without a voice to be heard. The challenge for the future is to have our hearts transformed through a shared reflection on these experiences in the light of the Gospel.



Where we are in North America

In the tradition of Blessed Edmund Rice, the Founder, the Congregation of Christian Brothers is an international community of vowed religious Brothers living and praying in community and missioned by the Church for Christian education. The men the Christian Brothers seek to join with them are Catholic men who sense a call to live in fraternal community and who wish to minister in the educational apostolates of the Church, especially to youth. They are men with the religious inspiration and dedication necessary to live a life of consecrated celibacy and who, through vows of poverty and obedience, place their gifts, talents, and possessions at the disposal of the community in order to meet the needs of God's people. Please contact one of the Brothers listed above.

Edmund Rice Christian Brothers North America

Please direct inquiries to:  
Br. James McDonald, CFC  
815.272.7742  
bromaccfc@yahoo.com