E - HORIZONS

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I N T R O D U C T I O N

E-HORIZONS is published twice a year at Mont La Salle, under the invoked patronage of the Most Blessed Virgin, for the De La Salle Christian Brothers of the District of San Francisco. The journal contains articles, notes, reviews, position papers, and memorials on religious and educational matters, as well as occasional poetry. Copies are sent to Brothers listed in the e-mail address directory found in the District website (www.delasalle.org) as well as to several Affiliated Members, to many Lasallian Partners, to administrators in various Districts, and to other supporters of the work of the Brothers on the West Coast. Also, a few hardcopy versions of this e-mail attachment go to a small number of Brothers and others in missionary work and elsewhere.

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DESCRIPTION **OF CONTENTS**

Pages 3 to 6

Brother Stanislaus Campbell, Visitor, addressed the spring District Convocation, which most Brothers of the District attended, and which had as theme,* The Brothers as Visible Guardian Angels. *The topic was made relevant by a follow-up discussion of a major document on preventing the physical abuse of minors and on processing accusations.

Pages 7 to 20

These pages collect the speeches at the District Convocation banquet honoring our jubilarians. This year the list includes Brothers Robert Smith, Fortunate Phong, Timothy Ford, John O'Neill, Raphael Phandinh, Dominic Berardelli, Clifford Biller, Jerome Gallegos, Joseph Fabiano, Jack Henderson, James Joost, Jesús Lara, and Kevin Slate.

Pages 21 to 24

The successful and growing network of San Miguel Schools finds several examples in recent years among Lasallian institutions which set up these work-study programs for every student at the school. Brother Edmund Siderewicz has been a leader in this project and was honored at Saint Mary's College, where he spoke in April, 2006. A summary of his address and excerpts from it appear in these pages.

Pages 25 to 27

In preparation for the January 2007 International meeting of Lasallian University Presidents, Brother Edgar Hengemüle of Brazil has written a fascinating paper on the "Lasallian University." An advance copy was translated into English from the Portuguese and made available by Brother Blasio Hildebrand of Sao Paolo. Brother Edgar's nine brief conclusions are listed here from his extended and well-researched paper.

Pages 28 to 40

A selection from the District Archives of "vocation vignettes."

Pages 41 to 45

***This final article by the editor points up the consolations offered to believers by the final words of the* Apostles' Creed.**

REMARKS AT BROTHERS' DISTRICT CONVOCATION
(*EXCERPTS)*
Brother Stanislaus Campbell, Visitor
Mont La Salle, March 4, 2006

Good morning, Brothers, and welcome to our convocation of 2006.

The theme of our convocation today is, as you know, "The Brother as Guardian Angel." St. John Baptist de La Salle develops the notion of the Brother as a guardian angel in his fifth meditation for the time of retreat. There, as part of the second point of the meditation, he says:

> *It is . . . not enough to procure for children the Christian spirit and teach them the mysteries and doctrines of our religion. You must also teach them the practical maxims that are found throughout the holy Gospel. But since their minds are not yet sufficiently able to understand and practice these maxims by themselves, you must serve as visible angels for them in two things.*
>
> 1. *You must help them understand the maxims as they are set forth in the holy Gospel*
> 2. *You must guide their steps along the way that leads them to put these maxims into practice.*
>
> *For this they need visible angels who by their instructions and by their good example will encourage them to appreciate and practice these maxims. By these two means, then, these holy maxims will make a strong impression on their minds and hearts.*

The Brother as visible guardian angel complements another image of the Brother as ambassador of Jesus Christ set forth by De La Salle in his third meditation for the time of retreat. But in order to be this ambassador, he says to the Brothers:

> *[F]requently give yourselves to the Spirit of our Lord to act in your work only under his influence, so that your own spirit may have no part in it. This Holy Spirit, then, will come upon them [i.e., the students] generously, so that they will be able to possess fully the Christian spirit.*

The phraseology is seventeenth century, but the principles enunciated are perennial. In other words, a spiritual life, a life of prayer, of self-surrender, of union with Jesus Christ is a necessity to fulfill one's role as ambassador of Jesus Christ and, by implication, of visible guardian angel.

I say all this by way of introduction to our consideration today of the new policy and its appendices regarding ethical ministry with minors. Like all policies, norms, regulations, guidelines, and laws, this policy can only set out the

minimum and describe essential actions the non-achievement of which leaves one in an unacceptable position. Our behavior in fulfilling our educational ministry does not consist simply in adhering to norms such as these. Since our ministry to the young is a profoundly spiritual one, only a ministry undertaken by Brothers and Partners who strive to integrate a spiritual life with their educational work will be a fully authentic educational ministry. Those engaged in such a ministry will approach their work with motives that spring from their having internalized the Gospel. They will be capable of fulfilling all norms and policies without needing in most cases even to advert to them.

But we live at a time and in a culture which demands evidence of programs of education in place to prevent abuse of minors, of practices and procedures to be used when allegations of abuse are made, and of safeguards in place to prevent those who have been convicted of abuse of ever abusing again. And so we have the "General Policy for Maintaining Ethical Ministry with Minors" with its ten appendices. It is, perhaps, from one point of view an overreaction to a serious problem not so much of the present but of the past.

[At this juncture Brother Stanislaus reviewed the major sections of a 47-page document previously distributed to the Brothers of the District for review.]

……..Arguably, we have in recent years developed good Community life almost everywhere. Brothers are supportive and accountable to one another by and large, and there have been no accusations, to my knowledge, of sexual misconduct with minors against Brothers currently engaged in working with minors.

Nevertheless, the goal of establishing this general policy with its attendant policies is the protection of children. Those of us who have seen the effects of child abuse in the lives of adults who were abused as children know to some extent how devastating this abuse can be. We must do all we can and are expected to do to prevent such abuse from happening to anyone ever again. And we need to be prepared to show to anyone who asks that we have procedures and policies in place to prevent abuse, to respond appropriately to allegations of abuse, and to properly supervise those against whom allegations of abuse have been substantiated.

Furthermore, whether or not we work directly with children or young people, we all need to be informed about the many aspects surrounding abuse of minors so that we can support one another in preventing misconduct and caring for both victims and alleged or convicted perpetrators.

You have had an opportunity to review this forty-seven page document on ethical ministry with minors. The document is the product, first, of a nationwide effort spearheaded by the Conference of Major Superiors of Men (or CMSM) in collaboration with Christian Brothers Services in Illinois and an organization

called Praesidium in Texas. More immediately it is the product of the efforts of Brothers Thomas Jones, James Joost, and myself with assistance from Brother Kevin Slate. We relied heavily on the input from workshops sponsored by CMSM over the course of a year as well as standards, model policies, procedures, and practices developed by Praesidium in conjunction with CMSM. The Directors' Association and District Council reviewed the initial drafts and gave valuable suggestions for improving them. Finally the District Council at its January 17th meeting approved the version you now have in hand. Will further revisions be necessary? Yes, undoubtedly—already some have been brought to our attention. But in substance this is the set of policies by which we will now be guided. Our purpose today is to increase our familiarity with the document so that it can be implemented and we can take another step towards the accreditation expected of all male religious congregations in this country. Suggestions for future revisions of the document are welcome, but it is not the purpose of our sessions today to further revise the document we have in hand.

[*At this juncture Brother Stanislaus reviewed the details of the document. Ed.]*

In conclusion, I would like to return to the thought with which I began this introduction to our sessions today. We need to have these policies, procedures, guidelines, information, and practices. We need to be knowledgeable of them and to adhere to them. But awareness of them and adherence to them is not enough to make us good guardian angels, visible angels to the young people entrusted to our care. We need, further, to act as genuinely spiritual persons.

Sexual misconduct of any kind is a violation of the profound spiritual meaning of our vow of chastity which some would say is better named vow of consecrated celibacy. Such misconduct is not just a violation of a juridical promise we made to refrain from marriage and genital activity, but a reversal, a denial of what has to be at the core of our religious life—our relationship with Jesus Christ

I close with references to two authors among many who have dealt with this relationship between celibacy and spirituality. The first one wrote in the 1970's; the second, in the current decade. Both, I think, emphasize the necessity for a spiritual life if the celibate life is to be lived authentically.

In the first book, used with our novices for many years and published in 1974 entitled *The Sexual Celibate*, the author, Dominican Father Donald Goergen spends the first seven chapters dealing with such topics as theology and sexuality, psychology and sexuality, chastity and tactility, celibacy and marriage, virginity and faith, intimacy and friendship, and the sexual life of a celibate person. In the final chapter he deals with what, in his mind, is the most important topic in the consideration of consecrated celibacy, namely, the spiritual life of a celibate person. Here are some excerpts from this chapter, simple

statements upon which he expands in the chapter but about which we do not have time to consider at length here:

> *The spiritual life is the core of the celibate life. It is in the context of the spiritual life and one's journey to God that celibacy is best understood. . . .*
>
> And
>
> *A celibate person cannot feel comfortable about his or her celibacy until he or she has faced what it means to be a spiritual person. The spiritual life is the core of celibate living, and spiritual identity must precede and accompany celibate identity. . . .*
>
> And, finally,
>
> *To choose celibacy is to choose to live a spiritual existence.*

In the other book published in 2001, entitled *Selling All* by Immaculate Heart Sister Sandra Schneiders, a similar view is expressed. Here are a couple of excerpts from Chapter 4:

> *The Religious chooses to engage in the God-quest in an immediate way, exclusive of all mediating primary life commitments. The renunciation of the paradigmatic primary commitment, to spouse and family, is the symbolic expression of that exclusive commitment to the unmediated God-quest.*
>
> And
>
> *Religious Life is not about not having sex, but genital abstinence expressive of the lived choice not to engage in any other relationship as the primary commitment of one's life is the symbol of the immediate and total self-gift in love to Christ, which is what Religious Life is about.*

All this is to say, again, that while we must have policies, norms, procedures, and practices, adherence to them out of some kind of obligation will not ensure the fulfillment of our roles as visible angels and ambassadors of Christ to the young people we serve. Only the God-quest, as Sister Sandra puts it, in a developing personal relationship with Jesus Christ, symbolized by our consecrated celibacy lived in a supportive Community context can adequately ground our apostolic, educational efforts that render us truly ambassadors of Jesus Christ and visible, guardian angels of the young people entrusted to our care.

JUBILEE TALKS
AT THE DISTRICT CONVOCATION

[At the March convocation several Brothers were honored for their many years of service to the District, 25 or 50 or 60 and even 75 years. They were invited to speak and asked to limit their time at the microphone. Ed.]

A. BROTHER FORTUNAT PHONG—*Introductory Presentation.*

[In a unique move Brother Fortunat (An Phong Tran) read his talk from the screen as he made a Power Point presentation. The latter was full of pictures from his own career and from other sources. The very first scene showed a guardian angel, with a caption: "They need visible angels"—a quotation from St. La Salle's *Mediations.* Other slides with similar quotations punctuated Brother's time-limited presentation. His text, below, is filled with direct or indirect citations from St. La Salle. Ed.]

Like the quiet, silent guardian angel, Brother Bart [Br. Phong's early mentor in Vietnam. Brother Barthelmy] never yelled, never pushed hard, just listened and at times gently offered a few words of wisdom. He was so *devoted* to his students that not only was he always ready to help us after school, but also spent his vacation time tutoring us, gratuitously preparing us for national examinations.

Like a guardian angel, Brother Bart was always there for us, yet always *ready to be forgotten*. He had an illuminating but self-effacing mind with such a grasp of subjects that he was able to make them understood clearly and thoroughly by his students in a simple and humble way. Very few of his students knew that he had two doctorate degrees from France.

He chose to leave "the first world" behind and came to the "third world" in order to be what La Salle called a "ladder of knowledge" for his Brothers. For example, he was the first Brother to introduce computers to the Brothers and Sisters in Vietnam. La Salle wrote, "Your zeal must go so far …that you are ready to give your very life—so dear to you are the children entrusted to you."

Brother Bart was accidentally killed while walking to church with his Community for morning Mass 9/11/2003.

To Brother Bart and all our Brothers who were and have been like *angels* to us we owe respect because of their presence and devotion; we owe gratitude

because of their kindness toward us, we owe confidence because of their care in guarding us and their prayers for us. [See *Meditation* #172].

B..BROTHERS TIMOTHY FORD, RAPHAEL PHANDINH; AND JOHN O'NEILL—each sixty years a Brother.

[Brother John spoke on behalf of all three jubilarians. His text in its original format is presented here. He started his remarks with a quotation in Swahili. Ed.] :

yandi imene kwenda
kukuna ba nti
ya mankondo

freely translated:

" <u>they have gone before us to plant bananas."</u>

These words, spoken to give comfort (and instruction) to those attending a funeral in the Congo are, in my opinion, especially relevant to our gathering here this evening.

While Timothy Ford, Raphael Phandinh and John O'Neill are still very much alive . . . we are old . . . and experienced . . . we are elders. As such, you have every right to expect from us . . . some wisdom.

In honoring jubilarians, we are reminding ourselves of one of our most cherished dreams, . . . **<u>perseverance.</u>**

In honoring jubilarians we are also encouraging each other to do what they have done.

What exactly is perseverance and what do we reveal ***about*** ourselves and what do we reveal ***to*** ourselves when we honor perseverance?

In preparing these remarks I have spoken to my Brothers Timothy and Raphael, and I have looked into my own heart . . . hoping to discover . . . some wisdom that has come to us over the course of our 60 years of persevering as De La Salle Brothers of the Christian Schools . . .

What can be shared in this limited time . . . is . . . a bit of true wisdom, if I do say so, myself. Here it is:

While we are very much aware of our aches and pains . . . and our diminished capacities, we seem to agree that, all things considered, **<u>we are healthier, and happier and holier when we live in awareness of what is present rather than what is absent.</u>**

The loss of our parents at an early age . . . or being separated from the family . . . even from the homeland . . . having our education interrupted . . . being sometimes

misunderstood, and sometimes unappreciated . . . these could all be seen as evidence that some very good things have been **absent** from our lives.

Yet being nourished by those who cared for us . . . being inspired by those who lived with us . . . being mentored by those who walked beside us . . . these could all be seen as evidence that many very good things are **present** in our lives.

So for Timothy, there was his mother Lilian, his guardian angel, Br. Paul Greenie, his long-time friend, also Br. Gus Rossi, and his inspiration Br. Armando Garcia . . . his communities in New York, Pasadena, Bethlehem, Moraga, Tijuana, Berkeley and Mont La Salle. These are all remembered as gifts and blessings **present** in his life.

For Raphael there was his wonderful family in Nhatrang . . . his mother, father, brothers, sisters, uncles, aunts, cousins and neighbors . . . his early teachers: Br. Hyacinth, Br. Richard and Br. Louie . . . and his novice master, Br. Urban Mary . . . and his communities in Viet Nam, Cambodia, Mauritius, England, France and America. These are all remembered as great blessings and gifts that were and are **present** in his life.

For me, there was my mother, Frances and my brother Bob in Sacramento . . . and my early teachers Sr. Clementia, Brother Vincent, Brother Leonard, Brother Brendan and Brother Cormac . . . my mentors and guardian angels . . . Brother Joseph Enright in Berkeley, Brother Gilbert Cotter in Manila, Br. Austin O'Malley in New York . . . in Kenya, Br. Dom Jordan, Theopista and Njiru and Babatunde . . . in Moraga Br. Theophane Ke, Carole Swain and Jacob Lester . . . and now here at Mont La Salle, among others, Br. Timothy Rapa and Br. Richard Moratto . . . these are all remembered as great blessings and gifts **present** in my life.

And so, Brothers and friends, it would seem that your elders, at least these three . . . Timothy, Raphael and John . . . upon reflection, have linked our perseverance to our choice . . . and to the affirmation of our Communities in this choice . . . to focus not on what is absent . . . but rather on what is **present** in our lives.

Brothers . . . learn from your elders . . . especially those more ancient ones . . . from the cradle of civilization in East Africa . . .

We have gone before you to show you the way . . . to teach you one truth about perseverance. We hope and pray that you will benefit from our efforts . . . and, especially, that you will plant your own bananas for those following behind you.

C. **BROTHER DOMINIC BERARDELLI** —fifty years a Brother

REFLECTIONS ON "MY GUARDIAN ANGELS"

There are many Brothers that I would consider as being Guardian Angels to me, but today I would like to speak of two in particular. Both are from

another District but they have been most influential in my life as a Brother.

About a hundred years ago – actually half that time – and when I was a young and innocent – well at least one out of two "ain't" bad – when I was a Scholastic in Elkins Park, a missionary Brother came to visit us and give a talk on his work in the Philippines. His name was Brother Gratian of Mary of the Baltimore District. He was witty and funny and informative and gave us a wonderful picture of the country and the people of the Philippines. He had interesting slides of his work, and one showed lots of small children posing for a picture. In the Philippines little kids often wear only t-shirts – no pants! Gratian said, "And these kids need socks badly!" We roared! Well, I fell in love with the idea of becoming a missionary Brother then and there. The next couple of years (and Brother De Sales Benning remembers this well from being in the Scholasticate with me) we collected all kinds of donations. We spent lots of time at the typewriter sending letters to companies we found in the phone book and asking for t-shirts, pants, socks!, and all kinds of things…and we got quite a wonderful response. Sending them was another matter, and I remember clearly the day we had a wealthy friend of the Brothers who owned a truck line to send a truck to pick up some things to get to the women in downtown Philly who packed the crates for Gratian. Well, the truck arrived during morning meditation, you could hear it a mile away, (it was one of those BIG haulers!). All of this to simply say that this Brother got me involved in the Philippines where I finally worked for 11 years. He was wonderful, he built St. Joseph's School for poor kids and got the University in Bacolod to support it. He pilfered a lot of things from the "needs department" (remember those?) in the Brothers Community. The story is told that one day at the orphanage he got word that a big donor was coming to visit. He rang the bell and all the kids came running. He told them all to go back to their dorms and change into their old dirty play clothes. The donor, of course, gave a donation for better clothes for the kids! That was Gratian! He drove an old jeep around the city at night picking up street kids and giving them some food and a place to stay at night. Later he went on to establish what is now Boys' Town in Bacolod. The Brothers took over these works
Before and after his death. He showed me so much by his dedication and love for the poor and for children.

The second Brother who I consider my "Guardian Angel" and who has impressed me deeply in my life as a Brother is from England, he went to Sri Lanka and then India back before they were independent countries, and has spent his entire life as a Brother serving the very poorest of the poor. he is Brother James Klimpton. This Brother is amazing. He builds houses, hundreds of houses, entire villages. He builds schools and clinics, is a water diviner (one of two most recognized in all of India) and a deeply spiritual man.
Brother James prays before every big decision, and this is how Reaching the Unreached in South India was begun. Female infanticide is still a serious problem in South India. Jim was concerned about this and starting spreading the word not to kill these female babies but bring them to him. BUT here is the best part of saving these lives -- you and I probably would have established some kind of orphanage for these

orphans. However, Jim prayed and then decided to invite the widows and unwanted women he had seen begging for food, offering them four children to care for, and giving them some funds for food and clothes. He also built them a small nice home. Now the woman has a family to love and watch over, and the children have a mother to love and who looks after them. What a unique and ingenious idea pairing them together!
Foundations send money to him because they see clearly what he is doing. He uses his own "people" to make the bricks, build the homes, dig the water wells…and they get to keep the money they are paid for doing all of this! He cares for lepers and builds homes and villages for them and they weave batik cloth to support themselves. He places a miraculous medal under each home he builds, out of his great devotion to the Mother of God. You can always tell which house he has built since they are white with blue wooden shutters and doors in honor of Mary! Now he has built and continues to build homes for children with AIDS, an increasing problem in South India.
The times I have spent with him when I was Delegate to India were opportunities to witness and share his love and life ling dedication to the poorest people. His love for them is apparent, and his life of prayer inspiring.

These two Brothers have changed my life and I only hope I can do the same for someone else! Thank you Brothers!

D. BROTHER JEROME GALLEGOS—fifty years a Brother.

Today's Convocation theme, from the Founder's *Meditations*, on "Visible Guardian Angels" centers on those who journey with us and lead us to our ultimate happiness in the Lord Himself.
In that spirit, reflecting on fifty years lived as a Christian Brother, I honor my indebtedness to those who inspired and encouraged me in that way. My parents, Inez and Lalo Gallegos, were convinced and set on the enduring value of Catholic schooling. They saw to it that I could attend Cathedral High School in Los Angeles. There I met the Brothers who exerted influence on me, second only to my parents. That Community, looking back, was filled with "giants" in their mission. Great among them were Brothers Bertram Coleman, Virgil Evers, Kenneth Kohles (later my sponsor at Robing) and Raphael Willeke.
In my own litany of guardian angels are Brothers, most instrumental in initial formation: William Cyril, Michael Quinn, Gerard (Jim Robillard), Paul Figueroa, Raphael Willeke, and Camillus Chavez. All of these were person of faith whose ways opened me to "seeing with the eyes of faith," no matter what the circumstances. To them I remain grateful.
Early on in formation someone said, "Love takes time." That reminder brings me to acknowledge individuals who have taken the time to become

my friends. My debt of thanks is to several people, including Edward Behan, Larry Allen, Robert Lee, Hilary LaTour, and Timothy Diener. I so look forward to their company in the Kingdom. Friends present at this banquet have been a blessing for years: Martin Ash, Richard Camara, Tom Westberg and Thomas Jones.

I join my fellow jubilarians, especially my two group members, Joseph Fabiano and Clifford Biller, in thanking you Brothers and those gone before us for the years of inspiration and support leading to this celebration and others to come. May God bless all of us and those touched by us in times ahead. We pray in thanksgiving with the sentiments of the poet/singer Bob Dylan:

May God bless and keep you always;
May your wishes all come true;
May you always do for others
And let other do for you.
May you build a ladder to the stars
And climb on every rung.
May you stay forever young.

May you grow up to be righteous;
May you grow up to be true;
May you always know the truth
And see the light surrounding you.
May you always be courageous,
Stand up and be strong.
May you stay forever young.

May your hands be always busy;
May your feet be always swift.
May you have a strong foundation
When the winds of changes shift.
May your heart be always joyful
And may your song be always sung.
May you stay forever young,
Forever young, forever young,
May you stay forever young.

D. **BROTHER JOSEPH FABIANO**—fifty years a Brother

[Brother Joseph responded to a request for a copy of his remarks by offering the following to *E-Horizons* with some supplemental paragraphs, which the time-limits at the banquet had not allowed him to include. Ed.]

Our Common Roots

The three of us Golden Jubilarians, Jerome Gallegos, Clifford Biller and myself were from the Juniorate. It was the custom then to choose a patron for the class. We chose Joan of Arc. Later when we moved into the Novitiate, for our group patron, we adopted Our Lady the Queen of Angels, which is fitting on today's Convocation day theme, dedicated to the Guardian Angels.

In college, we three majored in Latin language. My reason was to master the foundation of the modern European languages.

The three of us taught Latin in our early years.

Later on, Jerome slid into administration in the schools and into gourmet cooking.

Later Clifford also prospered in schools in New York state and Detroit and also developed cooking skills

After my own M.A. in Latin/Greek, I was invited to transition to Italian and Spanish language. While my confreres gained attention by gourmet cooking in their various communities, in **my** communities I participated only by eating.

A Few Motion Pictures Relevant to my Life

This might help you to understand who I am and my 50 years.. (Regarding movies, remember the Academy Awards are tomorrow night.).

I will reflect on the movies by means of Q/A, a question and answer game. The only rule is raise your hand to answer, and there is no talking. Now keep in mind I was born in 1938, so this movie review will go back in time.

Are you ready?

1) Back in 1939, how many saw the original "Snow White and the Seven Dwarfs"? I did not, but I saw the first reissue in 1944. Back then, how could we not be in love with Snow White? Recently I learned that her sweet voice, belonged to the gracious **Italian** Adriana Caselotti. I was also impressed with the **communitarian** work-ethic of the seven dwarves.

2.) Remember raise your hand only. In 1943, how many had seen the original the "Song of Bernadette"? Did you notice if Brother Raphael Philip raised his hand? I too

have a devotion to Mary and to the Rosary, along with the Luminous Mysteries of Pope John Paul II. The Rosary contains so many life lessons.

3.) How many saw the original 1973, Franco Zefferellli movie, "Fratello Sole, Sorella Luna" about St. Francis? I saw that one in Italy. After that movie, I said to my friends, "St. Francis could only happen in Italy". His dramatic life challenged his medieval society and caused spiritual renewal among the common people. I admire his creativity , his willingness to cause change for the good and his special relationship with the Lord. Now that is **Italian** way.

4.) In 1987 was the original "Moonstruck". How many of you had seen the original.? Now that is the simple story of **Italian family life**.

NOW A MISHAP IN MY EARLY LIFE:

- During World War II and in preschool, a friend suddenly refused to allow me to play war games with him, being that I was **Italian,** and considered me as the real enemy. That night at home, I refused all food for dinner, because at home every meal was something **Italian**. I had a depressed and dejected moment and a phase of wanting to be just a plain American. My dejection and rejection that night lasted only until I smelled fragrances of spaghetti sauce and roasted Calabrese sausage.

A more recent mishap-

- Brother James Joost occasionally tells this fable to Sacred Heart Cathedral Prep Seniors, who might be attending the Senior Vocation Workshops. He mentions that he was in my religion class and about my method of maintaining the good order in the classroom. Of course I don't remember this incident, but he says that because he was talking in class, I struck him across the face with a Bible. For this I am truly ashamed. He never mentions that the Bibles used in those days **were only soft covered.**

***** On a more positive note**:

- I have realized **now** the wisdom of employing Lasallian hand signals in the classroom, rather than using one's voice. In our lunch time at Sacred Heart Cathedral Prep's student dining hall, the voice volume of the gathered students is extremely loud. Being the enforcer twice a day for the lunch time's orderly line up of groups of 500 students into the food court, I am amazed that using hand signals and a scowl, for the sometime "line cutter", who at distance might infiltrate the line, actually is effective. Such proves the Lasallian way.

Let's not move on Vocabulary Building

***- On one Saturday as a boy, I was late for a special class. I explained, that my mom and I had done a fast shopping trip for some **Italian food** in "Nord Beacha". Strangely the teacher started to drill me on the words "north", "south", "east", "west". I repeated them correctly. .Then she asked me to pronounce "North Beach". Then I realized her concern. She did not know the same location **to Italians** is "Nord Beacha"

- One day during my novitiate, when it was my turn to read publicly in the dinning room for all the novices, I read the name of "Tuckson, Arizona" Brother Pius Paul Figueroa, the Director, asked me to read the sentence a second time. After which, he shouted at me, "Idiot". Then I realized it might be "Tucson", even though it was not spelled that way.

*** - During my year of study of Italian culture and language in Italy, on one visit to the Brothers in Collegio San Giuseppe at Piazza di Spagna, in Rome, I mentioned that because of the university courses, sometimes I was fatigued and discouraged. For the word "discouraged", I used "scor**reg**giato". To my surprise, they all burst out laughing. They said the word I probably wanted was "scor**rag**giato", but "scor**reg**giato" means passing gas. Fraternal support and humor seems to be the same all over the world.

Reflecting on Personal and Fraternal Support:

- I very humbly thank Our Lord for his help over these many years. The following quote and short prayers about him are a few of the many prayers that have been most helpful for me:

> I have not lost sight of my plan for you, and it is your welfare I have in mind. With unchanging love, I love you and now in mercy I have drawn you to myself. (Jeremiah 29: 11; 31: 3). I learned this quote in the Novitiate.
>
> Let nothing disturb you. All things are passing. God alone is changeless. (Teresa of Avila). I discovered this quote on a plaque in the Scholasticate barber shop.
>
> My God and my All. (The simple prayer of St Francis) This short prayer express the profound relationship and personal love that he extends to God, others and all creatures.

*** - I am thankful to my mom and dad, for their example. My mom taught me to be caring, a peacemaker, and flexible. My dad showed me how to be social, fun-loving and hard- working. I thank my mom and dad for all they have done and continue to do for me from heaven. Also I am filled with heartfelt gratitude to my brother, Luigi, to Lola and all my relatives living or deceased.

*** - I thank my patrons: Our Lady, who is a mother and faithful disciple; to John Baptist de La Salle, the man of Faith and Zeal; and then to all my namesakes: the Guardian Angels (Angelo), Vincent de Paul (at the Sacrament of Confirmation), Joseph (my name on Mission). I am grateful to be motivated by all the inspiring teenage saints in the stain-glass windows, pictured with their words in the once-called Juniorate chapel, now the Provincialate chapel, along with the young Mary windows and the Holy Family mosaics.

-.. I ask God's continued blessing on all you Brothers, without you and all you do in the apostolate and Community, because you have supported me thus far. This convocation's theme has reminded us to be Guardian Angels. So, I would also like to thank all of you as my many Guardian Angels or "Landmark Brothers" in my life. A few of you are the following:

The St. Peter's Brothers' Community of the 1950's, who were very personal and influential to us 8th graders.

Brother Michael Quinn, my first Juniorate Director, who through the program taught me personal responsibility and independence,

Having great musical talent is Brother Cyril William Boselli. He, also not only taught us Junior religion, but also Physics, where many teaching demonstrations failed, while he claimed atmospheric conditions. In Junior class religion, he broke through the wall of the Baltimore Catechism, he made real the presence, humanness, and love of Our Lord, found in the Scripture.

Brother Pius Paul Figueroa, our Director in the novitiate, for teaching us to follow the principles behind the *Rule* of our life, rather than routines.

Brother Columban Derby, a frequent formal and informal mentor, for his inspiring music and for teaching us the principles of religious life, the spirit of faith and prayer. Through these ways and by his friendship he has encouraged me and has definitely touched my heart.

Brother Antonio, an articulator of the "Ministry of Presence". For Lasallians, this Method is of being present to the students, and verbally acknowledging the students' achievements;. in other words, to continue to touch their minds and hearts.

I have gratitude for all my Brother Visitors, Directors, Community members, Presidents, Principals, Lasallian Partners and students. Over the years, you are the ones who inspired, refined, challenged and helped formed me on a daily basis. Of special note was my Sunnyside Community: Paul and Thomas.

Last of all, all you here present I thank for your gift of faith. All of you are people of faith, without which together we Lasallians could not gather for this night of Lasallian fraternity. Let us continue always to celebrate our common faith and our mission of education of young people, especially the poor.

E. **BROTHER JAMES JOOST** –twenty-five years a Brother

[*Silver Jubilarian Address on behalf of the Novitiate Group of 1981-1982 (Br. Jack Henderson, Br. James Joost, Br. Jesus Lara, Br. Kevin Slate). Ed.]*

None of us wanted to speak on behalf of our group, but no one was quiet about what he wanted said. "And besides," one of us said, "you should speak because you've lost the most hair." He hadn't seen Jack in awhile.

None of us wanted to speak, but no one was shy about what he wanted said. Jack was passionate about it; Jesús direct, emphatic and brief; and Kevin persistent and determined over a glass or wine or cup of tea, wound in with other bits of conversation.
In looking back, with their voices I kept hearing "If you want God to laugh, tell him your plans."

Our plans met each other in August 1980 in the Postulancy at Benilde Hall with the notion that we wanted to be Brothers. We soon learned, along with 5 other Postulants, that we were not Brothers but becoming Brothers and that we really wanted to know and enter into the same passionate laughter of God. We soon learned that the four of us had, and continue to have, a deep love and respect for the formation we already experienced in our families. We discovered we are actually all "momma's boys" and those of you who know our mothers and their embracing the Brothers as part of their families, being "momma's boys" is an honor. We entered the novitiate at Mont La Salle along with one other novice, Mike Pollock, and were robed on Sept. 5, 1981, and then following that year with completing our degrees at St. Mary's College and forming community at Assumption Hall, we continued to want to comprehend why God was laughing, so often and so gleefully, at our individual and mutual journey.

All four of us wanted to express our appreciation for the Brothers and others who accompanied us during this time, pointing us toward the passion of God in our lives. Our Postulancy directors, Thomas Jones, Paul Giurlanda and Ray Berta---guardian angels with a little bit of the devil in them (especially Ray). Our Novitiate directors, Hugh Kennedy, Stanislaus Campbell and Ignatius Kenney. Their integrity, gentleness and graciousness further convinced us that God's plan as Brothers was something to embrace. Our Scholasticate staff, Patrick Moore, Tom Rowan, Martin DeMartini, John Nunez, Sarah Ornick and what sometimes seemed to be a cast of thousands who shared with us their experience of God and ministry and challenged us mainly to explore our motives for becoming Brothers, to explore them honestly and openly. And so God laughed. These years forming community with these men and women set a foundation for the variety of community and ministry experiences we would have never imagined we would be living today.

When we want God to laugh, we tell him our plans. We tell him we want life to be like it was in the early years when the passion for God and ministry was raw, palatable, and engaging.

Of course, it isn't so. Each of us has faced significant challenge and sadness and know that we will continue to face them. And so as much as the four of us are thankful for those that inspired our beginnings as Brothers we are thankful for those Brothers and others with whom we have formed community up to today: the Lasallian Volunteers that Jesus and Kevin lived with, the Lasallian Education Fellows that Kevin and I live with, the Postulants that I and Jack lived with. And the Brothers, the Brothers we all lived with, the Brothers who continue to show us that our consecration as Brothers makes more than sense in the world today, that our public witness through educational ministry continues to find its beginning and end in God's love through out life as Brothers, a life we have grown confident to share more directly and openly with our Lasallian Partners. You all continue to teach us much about becoming Brothers.

To you our Brothers and Lasallian Partners, we ask for your continued support and challenge, prayer and prodding. We are committed, as Brothers, with you, we love you, and we carry you in and through our prayer, community and ministry each day.

If you want to make God laugh, tell him your plans.

Looking back on the first 25 years, we might find ourselves having hoped to understand why God laughs at our plans. Maybe the next 25, will teach us that we can laugh along with God. The lives of our older Jubilarians show us that.

Thank you.

F. **SIXTUS ROBERT SMITH** -- Seventy-five Years a Brother..

[*Brother Robert was excused from making the trip from St. John's College, Annapolis, Maryland, to attend the Convocation. Brother Donald Mansir gave the following jubilee address about him. Ed.]*

Sviati Bozhe! Sviati Krepki! Sviati Beshmerti! Pomilui nas! Holy God! Holy Might One! Holy Immortal One! Have mercy on us!

When James Smith was about 8 years old, he was learning to be an altar boy. On one occasion, his mother and a friend of hers, Catherine McNeill, were waiting in church for him to finish his instruction. When he came down from the sanctuary, he was introduced to Catherine who asked, "What are you going to be?" Now, Catherine came from the Island of Bara, just off the coast of Scotland. All the residents of the island were Catholic; all of them McNeills. Little Jimmy Smith said he wasn't sure, but perhaps a priest. Catherine said, "You can't be a priest because one of your fingers is cut off. But you can be a Brother." [Catherine's brother-in-law was a Holy Cross Brother.]

Two years later, Jimmy went to visit Our Lady's Home, in Oakland, near his home. The Sisters of Mercy ran a Home for the elderly. He rang the doorbell and asked if he could visit the chapel. The Sister who let him in asked, "What are you going to be when you grow up?" Jimmy now replied, "A Brother."

The Sister of Mercy had gone to grammar school with Brother Gregory, the then president of Saint Mary's College and later to become Visitor. She told Jimmy to come back in a couple of weeks. When he did, Sister gave him some cookies and informed Jimmy that the Superior General was coming to the area. So, when the Superior General, Allais-Charles, made his visit, the Sister of Mercy took Jimmy to the Visitor, Brother Gregory who was at Saint Mary's College. The College was in Oakland at the time. The Superior General was in Martinez, but Brother Gregory asked Jimmy to stay and wait for the Superior General. When he returned, Jimmy told him that he wanted to be a Brother. The Superior General asked Jimmy to kneel down and blessed him, making the sign of the cross over him. He gave him a signed holy card of Saint John Baptist De La Salle, which he still has.

Now, the Superior General was in the United States in order to deal with the issue of Brothers not being able to teach Latin. Many Brothers were unhappy about this direction. One of the most unhappy was Brother Vincentius Leo. It was he who Jimmy would visit until he did enter the Brothers at Martinez. Leo would always give Jimmy cookies and something to drink. After Jimmy finished the Novitiate and went to Saint Mary's as a student Brother, it was Leo who was the Director. Now Brother Robert remembers Leo always talking to children who were walking by and would walk with them to the grove. He always carried treats with him in his pocket and gave them to the children. Robert insists that Leo is responsible for his habit of carrying bottles of beer with him when he was teaching at Saint Mary's and offering the occasional beer to students.

These events form Robert's link to the origins of the District. It was Brother Justin, the first Visitor of the District, who put the habit on Brother Leo; and it was Brother Leo to whom Robert attributes his formation as a Brother. Robert is our last real connection to Martinez. He was acquainted with all of the Brothers after whom streets in Martinez are named. He remembers the move to Mont La Salle. Not everyone was happy about the move, especially the novices. But as Robert tells us, Providence took care of everything and the move proved a good one for the Brothers.

We all know about Robert's culinary talents. Their origin is probably in his involvement in picking the not entirely unpalatable quince fruit in Martinez, the canning of apricots at Mont La Salle, and the picking and curing of olives both at Martinez and Mont La Salle. After these initial dabblings, Robert went on to develop recipes for homemade sauerkraut [which he had me sample in order to check for botulism. I did not get sick.]; his recipe for coq au vin, ail e olio, imperial borscht, and suckling pig! His tries with pascha, a cheesecakey dessert for Russian Easter made in an adobe flower pot, was one of his only failures.

Robert has devoted much of his life to the study of and participation in the Byzantine liturgy. His spiritual life has found a happy home in the liturgy of Saint John Chrysostom. Before most, he was aware of the light from the East, the Syriac Fathers, and the importance of the early Fathers. Numerous writings and a book on icons are the result of this

awareness and devotion. Many of us have been introduced to the liturgies of the Eastern Church by Robert.

Most of Robert's curriculum vitae can be read in the District documents. He continues to teach and to write, to study and to speak. He has been one of the most influential of the Brothers in the curriculum at Saint Mary's College. The Integral Program which Robert was instrumental in establishing at Saint Mary's will be celebrating its 50th anniversary this coming academic year.

The little boy born in Roundup, Montana, who grew up in Oakland, will be 92 on Bastille Day. He has been a guardian angel according to the description the Founder gives us in his *Meditations for the Time of Retreat*. He loves the Brothers. He loves his students. He loves studying and praying. He has been a true son of Saint La Salle, and for us who know him it is clear that Jesus lives in his heart.

Mnogaya lieta, Robert!

May God grant you long life!

DIVERSITY

Cardinal Ratzinger in a 1984 interview is quoted as saying, "Among truly human beings real equality requires diversity….Our human nature is defined in part by its freedom, so that equal human beings will be different from each other. . Human beings do not *lose* their humanness by being different from each other; they *express* it by choosing to be different from each other. . On the other hand, socialization or conformity is a real good. We express our freedom by using it not just to be different, but also to cooperate with other human beings—that is, to be enough like them to attain the advantages of social cooperation and fulfillment—for them as well as for ourselves."

A review of Peter Augustine Lawler's *Postmodernism Rightly Understood,* tells us that Christians should not feel at home in the world. He echoes Pascal in claiming that human beings are meant to be only pilgrims, "wondering wanderers or wandering wonderers." No culture is ultimately and fully compatible with the transcendent focus of a Christian.

Brother Edmund Siderewicz, FSC, Honored at College Convocation

[*Debra Holtz of the Saint Mary's College communications service reported on the April 2006 event in a news release reprinted here from the College website. Ed.]*

Brother Edmund Siderewicz, who has spent the past two decades educating disadvantaged children in Chicago and in rural Guatemala, challenged Saint Mary's College to help create "a seamless system of Lasallian education" in the United States.

Brother Edmund, speaking at Saint Mary's annual Convocation, said that providing quality education from kindergarten through college would help to fill "a tremendous void in the lives of children in need."

His own efforts to end the cycle of poverty for disadvantaged youth resulted in the creation of San Miguel Schools in two of Chicago's most troubled neighborhoods. The schools have succeeded in helping low-achieving youngsters to reach their academic potential and steer clear of drugs and gang violence. Before his work in Chicago, Brother Edmund spent eight years in Guatemala teaching Mayan villagers and developing a high school.

To honor his work as co-founder of the San Miguel Schools of Chicago, Brother Edmund was presented with an honorary doctorate in educational leadership by Brother Ronald Gallagher, president of Saint Mary's College.

"The Lasallian education you offer these students is not only about challenging them to achieve academic excellence," Brother Ronald said.

"You also provide a safe, loving and nurturing environment that allows children to open up, blossom, and be truly transformed."

In his Convocation address, Brother Edmund compared the need for change in our educational system to the way the online entertainment service Netflix has successfully revolutionalized the video rental industry.

"They've put the consumer in charge," he said, adding that the service has enabled him to watch five movies in the past week, including his first U2 concert. "It was awesome," he said, eliciting laughter from students in the audience.

Following the example of Netflix, Brother Edmund asked; "How can we put the poor in charge of their education?"

"Our world is not the same world it was even a decade ago," noted Brother Edmund. "We as Lasallians cannot think the way we did even a decade ago." Brother Edmund expressed the hope that by creating a K-16 educational model, Lasallian educators can improve on recent statistics that reveal only six of 100 kids will graduate from college, with an even worse outlook for Hispanics and African Americans.

He applauded the social justice work being done on the Saint Mary's campus by the Catholic Institute for Lasallian Social Action (CILSA) and Campus Ministry, which includes sending volunteers to work at the San Miguel Schools in Chicago during January Term. Brother Edmund gave particular praise to Saint Mary's alumna Carrie Kiskila, who volunteered at a San Miguel school in Chicago for five years following her graduation in 1996.

Kiskila attended the Convocation and delivered the closing prayer with one of her students from De Marillac Middle School in San Francisco.

EXCERPTS SELECTED BY THE EDITOR FROM BROTHER EDMUND'S ADDRESS AT THE COLLEGE:

For years now, the San Miguel Schools in Chicago have enjoyed having some of your finest from SMC. They have joined us in mission and have worked side-by-side to educate the children of the artisans and the poor. You have come during your Jan term experience, you have participated as teachers through the Lasallian Volunteer program, and some have even stayed on for years. Carrie Kiskila, who is here today, was one of those. She came for one year and stayed for five!

How did San Miguel Chicago begin? It really is very simple. First, there is a tremendous void in the lives of children in need; second, there is this very beautiful gift of the Lasallian charism; and, finally, God has put it in the hearts of a few to bring these two together. And when God brings these two together, it creates a thing of beauty far beyond what the most ingenious minds could come up with.

Our goal was really simple: to do what St. John Baptist De La Salle did…..to open a gratuitous school, faithful to our original inspiration and dependent upon Divine Providence. Our goal was to be faithful to the gift we had received in the Lasallian charism.

The Founding story of San Miguel Schools, Chicago, is not really anything new. Perhaps its novelty, however, was in its connection with other Lasallian missions. It took our Midwest District to step out on faith and allow it to come to light. It took our Lasallian high schools and Lewis University to reach out to it like a little brother. It took immersion groups from other Lasallian institutions in the country. It was dangling by a thread any number of times but God, in God's providence, made it stronger at each turn.

Through the years, San Miguel has been invited into some very wonderful opportunities. Many, I believe, because this very beautiful gift of our Lasallian charism has been called from us in new and innovative kinds of ways.

If we reflect for a moment how it is that all of this is happening, we could all too easily become focused upon ourselves. However, if we took a bigger step back and were really honest, we would have to conclude that God is still at work in creating today. God is busy creating that new heaven and that new earth about which Isaiah prophesied.

How do we bring what God is doing in our Lasallian world today, reflect upon the profound change in basic premises in our world today, and synchronize or bring the two together? I propose one way of doing that is by creating a seamless system of education within the Lasallian tradition. Linking together our grade schools, high schools, and

universities we can create a K-16 system of education in this country in the Lasallian tradition.

Why do we need a seamless system of education? The front page headline in the Chicago Tribune last Friday was frightening. Six out of one-hundred students in the Chicago public school system will graduate from college. For Latinos, the number is 3 out of one-hundred; for African Americans, 2 of 100.

What other educational group in the United States today has the strength, numbers, and organization that our Lasallian family has in order to pull off this seamless system of education? What other educational group has the vision to even consider this?

One question to ponder: Are we incredibly limiting our potential in the world? If we can form a mind from grade school-university, not only is it a great service for humanity but it strengthens our mission because it rallies us all behind a common vision.

There is an interesting phenomena occurring today within the Lasallian world. Old structures are being blown apart at a moment in our history when the charism is being called forth in abundance, and in ways I have never seen during my years as a Brother.

Thus, I invite you to consider something today….. I invite you to consider a vision here at St. Mary's of creating a Seamless System of Lasallian education. An educational system K-16 for – as our Founder described them – the children of the artisans and the poor. A cradle-to-grave education of Lasallian education. A seamless system that would make it possible, for example, for a child from the Tenderloin District of San Francisco to be the recipient of a Lasallian education beginning at a school like De Marillac, then at one of our Lasallian high schools, and then here at St. Mary's.

Isn't this why De La Salle founded this enterprise in 17th Century France? Isn't this the spirit of the Gospel, to treat the "least of these" as kings and queens? As an institution of higher education, you have it within your grasp to strengthen your role as leader. You have it to, like De La Salle, take that restlessness that is in your hearts both individually and collectively and step out on faith, trusting that Divine Providence will provide.

One thing we have learned: God blesses that step of faith a gazillion times over….. What is your step of faith today? To take that step of faith, into the unknown, following that restlessness that is in your heart and collaborating with God in the act of creation, taking you to a place that you know not where. Oh, but that darn step of faith….. The fruit of that step of faith is that God blesses it richly.

We have taken a few steps in Chicago in trying to stitch together this seamless system of Lasallian education. But we are just beginning to figure out what it might mean to have a Seamless System of Lasallian education. We have taken but baby steps and, yes, we have also made mistakes. But perhaps another university such as St. Mary's could step up the pace in this vision. Perhaps you could take all of those circuits on your circuit

board that are firing at every switch for mission and arrange them in such a way that it lights up and produces enough light to lead the way…

As a Lasallian university, you have done much, and your tireless efforts have provided leadership at the national level. I absolutely love what you say: "Enter to learn; leave to serve. But, what if you were to take that one step further? What if you were to focus not just on service, but on servant leadership? Isn't that what our Lord Jesus did? God actually made him God, yet he stooped as low as he could go in order to lift each of us up. What if we really followed his example?

And so I invite you today to focus your abundant efforts in creating a seamless system of Lasallian education. This would be something new for our day. This could be a refoundation of the Lasallian charism in the U.S. today.

If there is one thing that my association with the poor have taught me, it would be this: we need the poor as much, or more, than they need us. That restlessness in our hearts to reach out…..that is not just God's way of getting us to respond to them. It is, equally I believe, God's way of inviting us to become more whole, of seeing and understanding God in ways not otherwise possible, of becoming holier and, thus, coming closer to God. Yes, the poor evangelize us as well. It is very much a two-way street.

What other educational group in the United States today has the strength, numbers, and organization that our Lasallian family has in order to pull off this seamless system of education? What other educational group has the vision to even consider this?

Are we incredibly limiting our potential in the world? If we can form a mind from grade school-university, not only is it a great service for humanity but it strengthens our mission because it rallies us all behind a common vision.

In closing, a few lessons I have learned through the last years of my life:

- Love is stronger and more powerful than a bullet…..even when that bullet is rooted in hate and takes the lives of one of our neighbors…..the Mayan Indians and the people on the south & west sides of Chicago have helped me to see and believe that love is yet stronger.
- It is possible for the evidence to change, but sometimes it is first necessary to have hope…..It has been said that "Hope is believing in spite of the evidence, and watching the evidence change."
- Finally, dreams do come true, but sometimes it is first necessary to have faith. Yes, let us dream, but let us not let our dream be too small!

THE LASALLIAN UNIVERSITY

Brother Edgar Hengemüle

[*Brother Blasio Hildebrand of Brazil has called attention to a draft of Brother Edgar's paper with the above title to be presented in Porto Allegre, January 2007, to an International Conference of Presidents of Lasallian Universities. The text, translated from the Portuguese by Brother Blasio, concludes with a list of twelve recommendations given below. Brother Edgar, a former Visitor, offers us the fruits of much historical research and from his own experience. Ed.]*

Projecting to the present day the directions set forth by La Salle and adding to them orientations and practices that he could not have foreseen, it seems to be important that in our program for higher education, we have a certain consensus to the effect that:

- As a university in general, we will be centered on the preservation, the production and the diffusion of the knowledge of all nature, and as a Catholic and Lasallian university, we will particularly be attentive to the preservation, the production and the diffusion of theoretic and practical knowledge related to education and pedagogy, and to pastoral theology.

- We will have as focus the person of the youngsters and adults who attend it. We will engage the group as a whole and each one in particular.

- In proportion as Lasallian education is intended preferably for the poor and as the necessity for higher education increases, and the yearning for it, we will persevere in a creative search for means to make this teaching accessible to those who cannot afford it from their own resources.

- We will contribute to the promotion of the human person and to the overcoming of poverty and social injustice by studying with our students the roots of poverty and of injustice, as well as by promoting social awareness and engagement.

- In line with an education that partakes in life and prepares for it, we will form professionals who are able to confront with realism and competence the necessities of today's world.

- In a world of knowledge spoiled by modernity and by specialization taken to the utmost limit, a world where a universal knowledge is no longer possible, we will establish, at least, links among the several knowledges, and will promote inter-disciplinary dialogues on the major questions which concern people and the world as a whole.

- Aware of eminently professional purpose of university teaching, we will be zealous to avoid "sterile academicism". But, at the same time, we will take care lest we fall into "immediatist productivism" (Dolors, p. 142). We will also continue in the university to be attentive to the global maturation of people, to their human and spiritual growth; in order that they develop themselves as persons of eminent knowledge, but also as emotionally balanced persons capable of creative and responsible action. We will help them propose a life-project broader than a professional one, opt for a philosophy of life, build a transcendent sense of the concepts learned and of the techniques mastered.

- We will be outstanding for academic excellence. And we will do this by our updated programs, by efficient and scientifically founded methodologies, by the use of available technology, by the guarantee of the necessary material infra-structure, by rigorous evaluations, by an efficient management, and by the defense of our institutional autonomy and the guarantee of academic liberty, and, most of all, by the competence of our professors.

- We will keep our university connected to its religious, cultural, social and economic environment. We will keep it open, dialoguing, and available to society as a whole and to its major agencies. Concretely, we will have it help to detect local and regional needs, to convert them into matters of research, and to offer clues to resolve them. And we will accomplish this by integrating our task in two ways. On the one hand, we will make sure that our university serves the environment by applying to it an investigated knowledge; on the other hand, we will expect from social agencies collaboration, providing spaces for probational apprenticeships of university students and the availability of professionals who would like to share with them their ideas and experiences.

- At the same time, while keeping our feet very firmly on local ground, we will keep our eyes raised to universal reality, remembering that we are preparing "university" students for a world always more globalized, and that we are pedagogic and spiritual disciples of someone who dreamed of our expanding the glory of God, through education, "all over the world" (SM 46.3).

- And we will always have in mind that this whole project of the Lasallian university will not be accomplished if it does not come to pass through the professors and that it will come to pass through them only if they are offered initial and continued formation in the ideals and in the practice of Lasallian education.

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.Excerpts from Ignatius Press edition of "Josef Pieper, An Anthology.":

P31. "We say that a person 'blossoms' when undergoing the experience of being loved. Being loved is a condition for our thriving." Pieper offers evidence from studies made of institutionalized children. He says that children have needs in addition to milk, honey. . He goes on to write that "joy is a product of love. "
P 36. "The reverse is the inability to love, fundamental indifference, the despairing possibility that nothing matters. The true antithesis of love is not hate …The radical attitude of 'not giving a damn' is in fact some way related to the state of mind of the damned…"
P. 38: St. Francis de Sales said that "love is the act in which the will unites and joins with the joy seen in the welfare of someone else."
P. 43. The love of friendship is different: it contains both the maternal and paternal, that is, the unconditional *and* the requirement that it be earned.
P. 48: Real happiness involves "selfless selflove."
P. 123. Philosophical contemplation is not a practical or useful activity. However, in this sense it is "useful" since "it provides a yardstick of very practical use," by keeping the true end in view and thus "gives meaning to every practical act of life."

vOCATION VIGNETTES
From the Archival Record

BROTHER TIMOTHY FORD (Oral History excerpt)

The parish school was run by Dominican Sisters. I recall particularly Sisters Daniel, David, and Patrick, who taught the sixth, seventh and eighth grades. They were good teachers and from Ireland. When I graduated, I was fortunate enough to get a scholarship to attend Bishop Loughlin High, a Brothers' school. It was in Brooklyn, so I used the subway every day to travel back and forth.

My stay at Bishop Loughlin was for only a little more than a year. In 1941 I left school but continued as required by law to go to extension classes. The War had started. It was a stirring time. My brother had just received a medical discharge from the Marines for a ruptured appendix and complications. At this juncture my mother mentioned that I had talked about my admiration for the Brothers and about possibly going to the Juniorate. She suggested that this would be a good time to go! That was mom!

However, I put the idea aside. My first full time job was as a lunch boy for the Norden Bomb Sight Company. Then I worked full time with a branch office of Keuffel and Esser, the famous instrument and blueprint makers. I had started there as a delivery boy taking blueprints around town, but by this time, at age seventeen, I had become a full-time stock clerk in the office. My office buddy was drafted, and, at his farewell party in The Courthouse Square Bar and Grill, while I was sitting there on a bar stool I was suddenly struck by the conviction that "this was really a helluva place to be" and that "I'm never going to be happy unless I am helping someone else." And it did not seem to me that war was the way to help others. My next thought was to inquire whether I could be accepted into the Brothers.

That very afternoon I went over to one of my favorite haunts in the City, the Museum of Natural History, which I knew was close to the Brothers' headquarters. I phoned from the Museum to the house and asked if I could talk to someone about joining the Brothers. I was put in touch with the vocation director, Brother Felix, known by the nickname, "Felix the Kidnaper." This was in August of 1943. We talked, and he asked if he could come and visit my mother on the following Thursday. So I went home, told mother about my plans, and arranged for the visit. She thought, initially, that I was teasing her! Felix came and it was agreed that I would go to Barrytown. Since my brother was home at this time, she would not be left alone, and she was quite agreeable to the idea. However, arrangements had to be rushed, since the group of new Junior Novices was leaving for Barrytown in two weeks. Mother was somewhat shocked at how soon I would be leaving, and my boss at work even more so.

It meant that I had to rush to get papers from the dentist and doctor, talk to my pastor for a recommendation, secure a copy of my baptismal certificate, and do all the other necessary paper work. On September 1, 1943, I joined the group of young men going to the Juniorate.

BROTHER ARMANDO GARCIA (Oral History except)

[I left school after the junior seminary.] This meant that at eighteen I started working. I worked at a government metallurgical plant as an inspector of airplane and bomb parts. Little did I know until years after, that we were working with atomic bomb casings. In a way, this job was providential because the Korean War was on, and I was eligible for the draft since I had passed the Selective Service Exam, compulsory at age eighteen. However, my work for the government gave me an occupational deferment as the factory was part of the war effort. I didn't have to enter the service. My classification was 3-D.

One day I came home tired from work and sat down before the TV set. I watched a movie that concerned helping others, and the thought came to me that I had to join some religious service group. Since five of my brothers had gone to Cathedral High School, from 1933 to 1948, and they had always spoken so well of the Brothers, I decided to inquire about the Brothers' life. My brothers had such a great time in studies, sports, journalism, and other activities and had done so well at the school, I felt that I could not compete---that may explain in part why I went to the seminary.

Anyway, I called over to the school, and Brother Stephen La Brie answered the phone. I told him I would like to know more about the Christian Brothers. Next morning, as I was leaving for work about 7:30, a special delivery package arrived full of vocational information.

Brother Sabinus Edward, the vocation director, came to see me right away, and he signed me up promptly. On the feast of Our Lady of Lourdes, February 11, 1952, I came up north by train, and Brother Gabriel Murphy met me at the Martinez station.

BROTHER WARREN ASH (Funeral Eulogy excerpt)

At the funeral, Brother Martin Ash offered several "remembrances" of his brother: "One of my fond memories dates from 1947 when Warren was a senior at Cathedral High School in Los Angeles … It was time for applications for colleges to be submitted, and Warren applied to Notre Dame … We had an uncle in Indianapolis who had graduated from Notre Dame. …When the letter came about admission, Warren was on the "wait list." I remember very clearly my parents asking him, "Now, what are you going to do?" His very gentle and firm reply was, "I'm going to be a Christian Brother." Later in the term he was admitted to Notre

Dame, but by then Warren was committed to the Brothers' life. ..." Brother Martin added, "There is a bit of irony in this tale, as eventually Warren graduated with an MA from Notre Dame…."

Brother James Ash also recalled the year 1947-1948: "In 1948 a dinner was held in our family home. Brothers Michael Quinn and Edward Behan, who came over from Cathedral High, were present that evening. During the meal Warren announced his intention to join the Brothers. I am sure that at that time neither Warren, nor anyone else at the table that night, had any idea that his decision was to be so significant for the future lives of so many others in the family. But in fact, Warren's personal decision initiated a long series of events which saw four others in our family join the Order. Marty and myself became Brothers, and both our parents became Affiliated Members. But that is not all. Our sister Marge's involvement over many years in the offices of La Salle Pasadena and at Sacred Heart-Cathedral, and our Aunt Thelma's long service at other schools ….are all in real ways connected to and inspired by Warren's decision fifty years ago."

BROTHR BEDE VAN DUREN (Excerpt from Biographical Memento)

Brother Bede had a fine, tall athletic physique and loved sports. Even in his final years he was active as a golfer, tennis player and swimmer. He enjoyed his time at the summer camp of the Brothers, St. Joseph's on the Russian River, and many years later, in 1988, became the camp Director. It was early in life that he first came to St. Joseph's Camp, since as a boy he was given employment there. He came from Saint Mary's High in the summer time to work in the kitchen and dining room for the Brothers and the boys' camp. This early experience, meeting Brothers from all over the District, no doubt influenced his vocation.

It was 1949 as a sophomore at St. Mary's in Berkeley that Jim Van Duren decided to try out the vocation of the Brothers. His mother was later quite reconciled to this decision, though at the time she was not. His stepfather, whose name was McElroy, gave consent, feeling sure that he would not persevere. Moreover, he went to the Junior Novitiate at Mont La Salle with predictions from his classmates that he would "never make it." He had a reputation for being too rough around the edges and for having a strong temper, often expressed in uncouth language. Pat O'Brien was appointed his student adviser at the Mont and had his hands full. He reports that Brother Michael Quinn, the Director of the junior novices, was able to see the hidden qualities in the unpromising behavior. He adds, "When Jim's mother, Ruth, came on visiting Sunday and asked how Jim was coming along, Michael gave this response, 'Pretty good, but he's got to stop that damn swearing!'" (Ruth became a good friend of several Brothers in succeeding years, but Bede did have a falling out with his stepfather.) The junior and senior

classes were filled with exceedingly bright and talented boys, but Jim was able to hold his own.

BROTHER ERIC VOGEL (Excerpt from Biographical Memento)

A fellow sports fisherman and long-time colleague at the College, Brother Richard Lemberg, was the main eulogist at Eric's funeral. He did not single out their fishing trips together to the Deschutes River, but he did mention a revealing story about Eric's father. When the young Earl decided, while a student at Cathedral High School in Los Angeles, to transfer to the Junior Novitiate, Mr. Vogel was "not too sure about this Juniorate business. At the first opportunity to visit their son, Mr. and Mrs. Vogel traveled to Mont La Salle, with Mr. Vogel packing along his 30.06 rifle. When Eric's mother asked him why he was bringing it, Mr. Vogel replied, 'If they're holding that boy there against his will, there'll be hell to pay!'"

Earl Vogel's early education was in the schools at Holy Family and Robert Bellarmine parishes [in Burbank, California]. The nearest Catholic high school was Cathedral, about twelve miles away. He chose to go there though transportation was a problem. Earl soon solved it by spending twenty-five dollars on a broken-down old Ford, fixing it up personally, and using it to take himself and some other boys to class each day---and, of course, charging them a fee. He was assigned to the academically weakest freshman class, One-D. (Later the brilliant Brother Alfred marveled: Here is a man who went from One-D to Ph.D.!)

It is not clear which of several Brothers inspired young Earl to try out the vocation of Brother, but at the end of his sophomore year he went to the Juniorate. It seems certain that Brother Celestine Cormier, who was Director there and who was himself a craftsman, further inspired the newcomer and quickly brought him into the orbit of both academic and practical life at Mont La Salle. Together they built stage settings and did other carpentry around the property. Eric was the largest and strongest boy in the student body and so was much admired.

BROTHER BERTRAM COLEMAN (Excerpt from Biographical Memento)

It was at Saint Peter's Parish school he met Brothers in the sixth grade after having had the Sisters of Mercy in the first five grades. In a recent interview with Brother Richard Moratto he recalled, "Brother Ambrose Reilly invited me to join the altar boys … I also enjoyed playing handball with younger Brothers, like Joe Buckley and Peter Bird, after school and on Saturdays. While I was in the eighth grade, Ambrose invited me to join the Junior Novices at the Russian River for a few weeks during the summer, and I accepted. I returned to St. Peter's because I

was going steady with a girl in my class. However, at the end of my freshman year I decided to go to the Junior Novitiate in Martinez. My mother and dad did not discourage me, nor did they encourage me. They just let me work it out… As an altar boy I had been serving Mass and Benedictions on a regular basis. During Lent, even when I wasn't serving, I would attend daily Mass… I was very regular as a kid to say the three Hail Mary's, before going to bed, for purity… I believe the Holy Spirit was guiding me to a destination that was to be my lifetime commitment."

BROTHER CHARLES BRETT (Excerpt from Biographical Memento)

A particularly impressive student retreat made in the junior year [at St. Mary's College High School] occasioned John's decision to join the Brothers. He was not alone among his immediate classmates to go to Mont La Salle.

BROTHER DENNIS GOODMAN (Excerpt from Biographical Memento)

His teacher of religion and of English [at Cathedral High School in Los Angeles] was Brother Liguori Edward Welch, a man of legendary classroom presence. In very short order, Louis [later Brother Dennis] decided that he should go the Juniorate in Martinez. Brother Jasper Fitzsimmons was the vocation director and came to Cathedral High on his rounds in early October but gave a disappointing talk to the class. Soon thereafter a new "recruiter" came to invite boys to go the Junior Novitiate in Martinez. He was the famous (or infamous) Brother Julius of Jesus, borrowed from a midwest District, and his theme (it was rumored) was "Hell or Martinez!" Brother Dennis recalled, "He gave a rousing talk." Within two weeks Louis had all the paperwork done, and by early November he was on his way.

BROTHER IGNATIUS KENNY (Excerpt from Biographical Memento.)

Francis was back in San Francisco attending St. Joseph's Parish school, at that time operated by the Brothers of Mary. The Brother there who impressed him the most was a Brother Leonard [S.M.]. Brother Ignatius later claimed that "He was the most outstanding teacher I ever had. He was gifted in being able to run a class and keep the kids occupied…He used to get us interested in teaching by having us get up and dictate spelling words, correct each others' papers, and various activities of that nature. So I acquired an interest in joining the Brothers." But in the case of the Marianists, this meant starting a formation program in Dayton, Ohio. That kind of separation was too discouraging for the young Francis.

Nevertheless, when he graduated and went to Sacred Heart High, he was still interested in becoming a Brother.

A Brother Tatian Edward was the "vocation recruiter" in those days, 1924. Francis found out from him that the formation program for the Christian Brothers was only thirty-five miles away, in Martinez. That was a clincher for him, so at the end of the freshman year Francis went to the Juniorate there.

BROTHER JEROME WEST (Excerpt from Biographical Memento)

The family moved to Saint Louis Bertrand Parish, Oakland, California, when Erwin [future Brother Jerome] was in the second grade. His father continued in the meat processing business, and his mother became the long-time parish organist while Erwin commuted to Saint Elizabeth's School. Under the Dominican Sisters there, he was influenced to become a Brother, notably by Sister Claudia and Sister Clarita. These Sisters had influenced several boys to go to the Juniorate. When Erwin visited his brother Russell at St. Mary's High and met the Brothers for the first time, it clinched his own decision in 1932 to enter the Juniorate (which only that year had moved from Martinez to Mont La Salle.)

BROTHER NORMAN COOK (Excerpt from Biographical Memento**.)**

He went on to nearby Christian Brothers High [in Sacramento]. In his Oral History account, Norman recalled names of Brothers who impressed him—Leonard Casper, Walter Smith, Edward Behan, and Bertram Coleman. He added the names of Brother Jerome West and Brother Eugene Ward who coached him in sports, notably basketball, cross-country, and track—and also the name of Brother Raymond Williams. He entered the school's political arena, made campaign promises in his speeches, and was elected vice-president of the student body. He worked with the student president, Joseph Bertain, and succeeded in getting the principal, Brother William Niland, to finance his campaign promises. He admitted, on the other hand, that his academic performance was not very impressive.

During his four years at CBS the young James Cook gave little thought to a religious vocation. But in his senior year Brother Edward Behan returned to the school as Vocation Director of the District. He gave a talk to the seniors and made an impression. When he distributed "interest cards" to the boys, James accepted one and filled it out. Brother Edward offered to visit the Cook home and talk with his parents. James was reluctant and consulted his parents about it, but by that time, he was ready to go to Mont La Salle in July and try out his vocation. When he told his parents of this intent, he could see that his mother "didn't want to lose her little Jimmy," and his father said, "What the hell do you want to do that for?

Why do you want to be a teacher, for crying out loud? You're not going to make any money!" But then he added, "All right. The only reason I am agreeing to this is that I left home when I was seventeen because it was something I felt that I had to do." After that, the following interview with Brother Edward went satisfactorily. Brother Norman adds in his account about going to Napa, in July 1946: "My mom, dad and aunt brought me up to Mont La Salle and dropped me off. Parents were not invited into the house in those days."

B**ROTHER RAPHAEL WILLEKE** (Excerpt from Oral History)

[While attending St. Peter's High School in San Francisco] I could mention that I got a job with the Pacific Telephone and Telegraph Company. It was in the summer of 1943 in my junior year that I went to work for the company. My work was in the mail room, and I was offered a part-time job for the rest of the year, three hours a day after school. During the spring semester of the senior year I began to think seriously about my future. In April I approached Brother Columban [Director and principal] and told him I was thinking about becoming a Brother. One factor was that one of my friends had gone to the Juniorate in his junior year. His name was Tim Scully. During the year he had invited me up to Mont La Salle for a visit. We arranged by mail that I would take the Greyhound bus to Napa and be picked up there. It all worked out very well. Brother Felix Albert DiConti met me at the station and drove me up to the Juniorate. I had brought a picnic lunch for Tim and me, so we went up to Grove and had our lunch there.

[It is true that] either in my sophomore year or junior year Brother Thomas Levi, who was the District Vocation Director, had come to the school, But at that time I did not have many serious ideas about a vocation. I listened to what he said, and I looked at the literature, but I did not come to any conclusions at that time. It was probably mostly the example of the Brothers in the school that was my chief incentive for entering. Brother Virgil [Evers] was our religion teacher for two years. And I went on at least two class picnics with the Brothers. In my senior year I worked on the school paper. The moderator was Brother James Nugent. We worked at night on the paper until 8:30 when Brother James had to go to night prayer. Brother Columban would come in and visit us in evenings sometimes. In this way I got closer to the Brothers. Also, in 1942 Brother Joseph Buckley, who had recently been transferred over to Saint Mary's High in Berkeley, invited me other there for a visit. I went over by the Key System train. So, in summary, it was the Brothers at St. Peter's, the way they functioned, and they way took care of us—all these things and the good order of the school impressed me favorably,

When I had approached Brother Columban, he said, "Well, I should let you know that some of us have been thinking about that possibility too." He added, "And we would favor that."

BROTHER CASIMIR REICHLIN (Excerpt from Oral History.)

In retrospect my vocation to join the Brothers was born here [at St. Peter's High School in San Francisco]. The Brothers were mysterious—after class they disappeared into their house, and we wondered what was going on there. I was very curious. During each year Brother Arator Powers, Vocation Director, would come to our classes and tell us about the Brothers' vocation. He would distribute cards for those who were interested in getting additional information, and I filled the cards out. Brother Gerald was a special inspiration to me. Even though I was not one of his favorites among the altar boys, I tried to impress him by joining the parish student choir, which required wearing a surplice. .Father Ralph Hunt would show up [at practice] and say something about the Sunday Gospel and follow the choir practice with Benediction. …I should add that each Friday we were all led to the church for Confession.

But at the end of the eighth grade, even though I liked the school and the Brothers, my folks decided that I should go back to public school. … I was sent to the famous Commerce High downtown next to the Opera House. …

I was pleased to be going to one of the finest high schools in the City . There were about 2000 of us from all over town. … The school was fabulous. Practically all my teachers were Catholic. The well known Bill Fisher, later at St. Mary's College, was my gym teacher. My homeroom teacher was Veronica Shane, a most impressive mentor. … Being next to the Opera House was a splendid plus. …..

During this time World War II broke out …. At the end of the first semester of my senior year I had enough credits for graduation, was seventeen and knew that I would be drafted—unless I volunteered … On the eve of my eighteenth birthday I went to the Navy recruiting office near the city hall and signed up. I needed my parent's approval, and they agreed with my choice and signed all the papers. My attitude was that, if I'm going to die, I want to die in clean surroundings! At this time I told myself that if I come out alive from the War, "I will join the Brothers."

BROTHER CORMAC MURPHY (Excerpt from Oral History)

I went to St. Ignatius High School [in San Francisco] in 1930 and graduated in 1934. In those days we had Latin and Greek or French. We had to take four years of Latin and two years of the other language. I chose the two years of French. We had religion class only twice a week, but on Friday afternoons we were given the option of study hall or time in the chapel for Confession or visits. That was one of the traditions.

In terms of becoming acquainted with the Christian Brothers, my brother and I were at home washing dishes one day, and he had picked up information from a friend of his that over at Sacred Heart High School there was a Christian Brother leaving the order and that the Brother Director was quite interested in getting him to stay in the order. When I heard that story, I was quite impressed. It led me to contact Brother Arator, who was the Vocation Director for the Brothers in those days. He came out to the house to visit my parent. They were quite disturbed because they thought that I should have higher aspirations. Actually they finally became great devotees of the Brothers as the years moved on.

I went to the University of San Francisco for the year 1934-1935. In that time I became more acquainted with the Brothers through Brother Arator. Finally, in 1935, my parents drove me up to Mont La Salle for the Novitiate.

BROTHER MICHAEL QUINN (Excerpt from Oral History)

My original intention was not to go to St. Mary's College—I intended to go to Santa Clara. [Monsignor Dolan, parish pastor, convinced me otherwise.] … That was in 1940. In those days the tuition, board and room at St. Mary's amounted to $850 per year. …

I worked part time in the Registrar's Office up to the time I left to join the Brothers.

There was no special event leading to that. It was just my experience with the Brothers. Brother Austin [Crowley] was president, and there was a Brother Paul [O'Dwyer] who was prefect on my floor in the dormitory. There was also a Brother Cyprian [Stubbs] who was, incidentally, an atrocious teacher of religion. And then there was Brother Bernard [Hurd], the first Christian Brother I ever saw. And Brother Ralph McKeever, who was dean at the time. Other prominent Brothers were Alfred Brousseau and Dominic Barry. I took my science requirement from Brother Lucian [Cunningham] in biology. These men and others impressed me.

BROTHER DANIEL O'CONNOR (Oral History excerpt.)

How did I happen to join the Brothers? It was very simple. [At Cathedral High School in Los Angeles] I had Brother Theodore [Stricker] for religion, for Latin and for the last period, study hall. One day when I got bored and was fooling around, he said, "O'Connor, come here." He asked me quietly, "Did you ever think about becoming a Brother?" My reply was, "Well, I don't know." He said, "We have a recruiter here. Would you like to talk to him?" The Vocation Director that year was Brother Pius [Paul Figueroa.] After I talked to him, and after he came to visit my parents, I went in July, 1940, to join up. Other Brothers that influenced me at Cathedral were Brother Thomas Levi and especially Joseph [Ralph Duggan], who later became a priest.

BROTHER RAYMOND BERTA (Oral History excerpt)

When I went to Notre Dame University, I had already expressed a desire to join the Brothers. Though my parents were not opposed, they did feel that I was too young to join right out of high school. They wanted me to go to Notre Dame for a year and see how things worked out. So I went to South Bend in 1958 and to the Novitiate in Glencoe, Missouri, in 1959 I hadn't known any Brothers personally, so I had contacted the Vocation Director. His name is Brother Timothy Neary …. He invited me to visit the Brothers' school in Chicago, which I did. Looking back on his way of introducing me to the Brothers, I think it was very well done. He was low key in his approach. It was a good thing he didn't push me—it was a very successful way to treat me.

BROTHER AUGUSTUS ROSSI (Excerpt from Oral History)

After discharge [from the Army after World War II] I still wanted to continue in civil engineering, so I went to Berkeley to enroll. The University was flooded with [GI] students, enrollment jumping from 14,000 to 27,000. I needed four courses but could get into only one of them because of the crowded conditions. I had liked it at Saint Mary's, so I gave up on Cal and went back to the College in Moraga. I was interested in chemistry, registered in that, and stayed with it, graduating in 1948……

The job market was tough because of all the GI's who were looking for work. I first got a job at a paint manufacturing plant. …. ..So I decided to pursue a

master's degree and went over to USF and signed up. But after a semester there I decided to join the Brothers.

My years at St. Mary's had brought me into contact with several Brothers. I liked Brother Bede Edward [Wilkinson] who was an outstanding individual. And there were others. Perhaps the attraction went back to St. Elizabeth's. I remember that when I was in grammar school there, one of the priests visited the family and he thought I might be interested in the priesthood. … My grandmother was a very devout person and took a special interest in the eldest grandson. Perhaps she planted the idea of a vocation.

Anyway, as an adult I was happy with my life in the sense that I could get along without money and partying, so I decided to see what it would be like to be a Brother. I somehow knew of the Vocation Director, Brother Edward Behan, and contacted him.

BROTHER CHRISTIAN CONNERS (Oral History excerpt.)

After the War [WWII, in which Brother Christian had served with the Coast Guard's Construction Battalion] while I was working in the assessor's office in Santa Rosa, I was an active member of the Knights of Columbus. I attended a yearly retreat at El Retiro, and when I was there in 1950 with the officers, we had a Father Nathaniel Bacigalupi SJ as director. When he led us on the outdoor Stations of the Cross, I was very impressed. I've never forgotten it. In the afternoon I went back alone, and when I got to the Station of Our Lord Dying on the Cross, I prayed, "I want to live with You." I sat down at the top of the hill and started thinking about what "living with You in Your house" meant. It seemed clear to me, so for some time I sought to enter the Jesuits as a Brother. About a year later in San Francisco at an interview with them, a date was set for me to enter their Novitiate.

Within a week of the date set for me to enter the Jesuits, I was asked by my pastor in Santa Rosa to drive priest friend of his up to Mont La Salle in Napa where he was to stay for a week after teaching summer school at Dominican College. He was an interesting man, well known for his hobby as a butterfly collector. On the way up I told him that I was about to enter the Jesuit Novitiate to become a Brother. He pointed out to me that there are both Fathers and Brothers in the Order, and that it would be rather hard for an older man like me at the age of forty to take orders from young priests. He said, "If you join the Christian Brothers, they are all equal." When we got up here to Mont La Salle, I met Brother Pius Figueroa, and we sat on a bench out in the gardens talking. Before I even mentioned joining the Jesuits, he pointed up to a window in the new wing of the Novitiate and said,

"That is you room." Within a week I was up here having an interview with Brother Edward Behan and ready to join.

BROTHER CELESTINE CORMIER (Oral History excerpt**)**

The Franciscans [at St. Elizabeth Parish School in Oakland] were after me to make a Franciscan out of me. However, Sister Rosalia OP, our seventh and eighth grade teacher, was close to the Brothers, and Brother "White" Leo [McKinnon] was close to the Sisters. Also, a student in class, Jimmy Smith [later Brother Robert] egged us on to become Brothers. He arranged to take me to St. Mary's College one afternoon, where I had a chance to meet Brother Gregory [Mallon].

My older brother, James, went to the Juniorate at Mont La Salle and stayed there for three years, but withdrew and came back to St. Elizabeth's High School. ….When I graduated from the grammar school, I also decided to join the Brothers. My mother was 100% for it. May dad was skeptical. … On Sunday afternoon, August 12, 1928, we drove out to the College in Moraga to sign in with the Vocation Director, Brother Jasper [Fitzsimmons], who was there for the day since that was the day that the College was dedicated at its new location. We then drove on to Martinez where the Junior Novitiate was located. We were met by Brother Albian [Kelly].

BROTHER ANTONIO GONZAGA (Excerpt from Oral History)

[*After attending the Domincans' Santo Tomas University and Far East University in Manila, PI, the future Brother Antonio went to work as an administrative assistant for an American construction firm, Brown-Pacific-Maxim*. Ed.]

They had a contract to build facilities in Guam for the United States Navy. …

There was a lot of socialization between the Filipinos and Americans. Guam in those days had little in the way of recreation….We had a Filipino and an American chaplain at our base and had our religious activities…..

It was toward the end, when I knew our construction project was over, that I had to talk with myself about what I was going to do. I did not want to stay there. [I was given an opportunity to become an American citizen.] Meanwhile I was carrying on a conversation with the Stigmatine Fathers. They ran the seminary for Bishop Baumgartner who was the first bishop of the area. …I used to visit with Father Cernauskus. He was a late vocation himself. … He would ask me, "What do you want to do?" We narrowed it down to joining a teaching order. …I also met another priest, who was master of novices, Father Antonelli. He was likewise

a Stigmatine. We are still in contact. I would stay at their Community while I was shopping around.. So when I left Guam in 1956, I went to visit the Brothers in the Philippines, both in Manila and in Baguio.

Although I had not known any Brothers in Manila, I made contact with Brother Dennis of Mary at the College. It was through him that I then came in contact with Brother Gabriel….That's how I got started.

Since I was an American citizen, I came to San Francisco to look at my options. I visited Sacred Heart High School, where Brother Armando Garcia [who had volunteered for the Philippines] opened the door. He put me in touch with Brother Edward Behan, Vocation **Director.**

Charism of Presence: Both the nature of "charism" and the notion of "presence" are rich in meaning. A secular example is cited here from an experience reported on National Public Radio and recorded on its website. Debbie Hall wrote after the Katrina Hurricane an account of her simply "being there" and what it meant to the victims and to her. Excerpts follow:

I believe in the power of presence. I was recently reminded of this belief when I and several other Red Cross volunteers met a group of evacuees from Hurricane Katrina. … I was struck again by the simple healing power of presence. Even as we walked in the gate to the shelter, we were greeted with an ardent burst of gratitude from the first person we encountered. I felt appreciated, but vaguely guilty, because I hadn't really done anything yet.

Presence is a noun, not a verb; it is a state of being, not doing. States of being are not highly valued in a culture which places a high priority on doing. Yet, true presence or "being with" another person carries with it a silent power -- to bear witness to a passage, to help carry an emotional burden or to begin a healing process. In it, there is an intimate connection with another that is perhaps too seldom felt in a society that strives for ever-faster "connectivity." ….. .Since that formative moment, I have not hesitated to be in the presence of others for whom I could "do" nothing. I sat at the bedside, with other friends, of a young man in a morphine coma to blunt the pain of his AIDS-related dying. We spoke to him about his inevitable journey out of this life. He later told his parents -- in a brief moment of lucidity -- that he had felt us with him. …. With therapy clients, I am still pulled by the need to do more than be, yet repeatedly struck by the healing power of connection created by being fully there in the quiet understanding of another. In it, none of us are truly alone.

CODA TO THE CREED: AN APRECIATION
Brother Brendan Kneale

What I call the "coda" to the *Apostles' Creed* is the list it offers in its final words: "the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting." Experienced people can especially appreciate the great doctrines named here because they address our deepest human concerns, namely, existential loneliness, personal guilt, physical mortality, and our insatiable appetite for the infinite. In other words, we are given four basic doctrines which lift our spirits by offering hope in the face of the most oppressive psychological burdens weighing down mankind's spirit, namely, guilt, loneliness, mortality, and longing.

A. OUR PHYSICAL MORTALITY

Perhaps the heaviest of these burdens is the realization of our inevitable death, though for some of us the heaviest is the burden of guilt that we carry, consciously or unconsciously. Or, again, for many people it is a sense of aloneness. Overlying this, we have a deep, and necessarily unrequited, appetite for the infinite, a conscious or unconscious longing.

One of the worst parts of "the human predicament" is the inevitability of our eventually dying—what Zachariah called living in "the darkness of the shadow of death." But Zachariah says that, in addition to a promise of liberation from this "shadow of death," Christ brings "knowledge of salvation by the forgiveness of sins." And, he adds, He makes us "free to worship Him without fear."

No human being, regardless of how fortunate in matters of health or wealth, is free of impending death and of the—at least occasional—realization of that inevitability. The author of the *Epistle to the Hebrews* mentions this terror in chapter two: he speaks of the "fear of death which keeps us in slavery all our lives." And we recall the emotional passages in some of the Psalms about the burden of death. See Psalm 90, for example

So, in the *Apostles' Creed* we affirm our conviction that there will be for us a "resurrection of the body." The important experience of our earthly death is for Christians, however, really a kind of "birth trauma." This doctrine may well be, in our day and age, the hardest to accept of all Christian teachings. At the same time, it is one of the most attractive. Some historians claim that the rapid spread of early Christianity was due to the

news of Christ's resurrection and peoples' very human desire to participate in it.

B. OUR GUILT

We also affirm in the *Creed* our belief in "the forgiveness of sins," a doctrine of enormous consolation. O*n the face of it*, our guilt is irremovable because offenses against God are against the Infinite, and we are only finite. But Zachariah says that, in addition to a promise of liberation from the "shadow of death," Christ brings. Recall Ps 65 which has the doublet: "Too heavy for us our offenses; but you wipe them away." The "heaviness" of guilt can be a force for good as well as evil; nevertheless it is still a burden.

Guilt is one of the most powerful forces in human behavior. It can accompany both a suspicion of our own culpability and a state of actual culpability. It entails a felt need to repay or requite the persons offended, as the dictionary says. It is related to feelings of remorse and shame, an awareness and regret over one's responsibility for evil. Psalm 65, v. 4, notes, "We are overcome by our sins." Thus, guilt can cast a shadow over a whole life. Nevertheless, we know it can be relieved, at least in part, by forgiveness. We need to accept forgiveness as well as bestow it. If we try, instead, simply to wipe our own offense from our memories, the psychological damage may be difficult to assess. Pope St. Clement wrote: It is better to confess one's sins than to harden one's heart.

Guilt can drive us to inflict grave harm on ourselves and on others. It can also drive us also to do good things.

Acquittal or forgiveness removes punishment, but it does not remove the historical fact of guilt. That fact keeps us grateful for forgiveness.

Guilt seems different from shame in that it is internal while shame is more external, or, perhaps, the one relates to offenses against God and His law, while the other relates to offenses against society and its conventions. (Shame and guilt sometimes overlap—and in a moral society would do so more frequently).

A theological problem about forgiveness may occur in connection with Christ's telling the Good Thief on the cross that "this day you will be with me in paradise." It is easy to see how Christ as a Divine Person could forgive the sins that Dismas committed against God, but it is not easy to see how Christ could forgive sins committed by a thief against his victims—and for Christ to do so without their prior consent. One would think that such forgiveness belongs also to the victims. Is Christ the spokesman of forgiveness for all victims of the sins of others even though He Himself is not one of the direct

victims? (In a parallel question: can Christ forgive the sins we commit against ourselves even if we do not?) The answer has to be, yes. But on what grounds must we say so? There are probably two or three ways here to try to solve the problem. *First*: Incarnational. Christ is not just a human person; his Personhood transcends all human persons and He can speak for us all (just as in His nature He can speak for God). He is "the Son of Man" as well as one of the Three Persons, so that He is not only our Spokesman before God but also the Spokesman to all human beings and for them. *Second* argument: evangelical. Christ tied His Gospel message intimately to the mutual forgiveness that we must exercise toward one another. In so far as His message is successful and in so far as we are with Him, we forgive each other and leave vengeance (or use a popular term "closure") to God. The "Our Father," both in context and content, emphasizes that point. When in Mark 12:34 the Scribe is praised by Christ, it is because that Scribe saw the intimate connection between love of God and love of neighbor. *Third* argument: eschatological. It seems that one of the main purposes of the Last Judgment is to demonstrate the justice of God. It is no doubt mysterious, but every thief, including the Good Thief, will have found that justice has been done for his victims, and the victims will find it so too.

The Pharisees were right to see that Christ's claim to be able to forgive sins was a claim to divinity, since God reserved to Himself even human justice: Vengeance is mine, says the Lord.

We might also ask, with regard to the Good Thief, how does the doctrine on Purgatory fit in here? Two answers suggest themselves. Dismas' sufferings on his cross were of the right intention and of sufficient expiation to substitute for any need of other purgation. Or, perhaps, his purgatory, like all purgatories, was extra-temporal and so could take place within one second of our terrestrial time.

Additional observation: The word "trespass" in the *Our Father* is a good choice, since our sins are like trespassing on the rights of God. That is, God is offended but not harmed by our sins. Of course, the reason why He is offended or "hurt" by our sins is that these sins do harm to us and, often, to our neighbor—all of whom God loves. Because He loves us, He does not want to see us or anyone else harmed. The adage "love me—love my dog" can be extended to this incorporation by God of all people.

C. OUR LONGING

Is there not, at least, a *third affliction* shared by all mankind—namely an appetite for the "more," an experience that we can never have enough in

this life? That is, we want not only an immortal and guilt-free life, but we want it to be unencumbered in all respects, wholly and completely fulfilled.

Thoreau's famous Walden aphorism has it that "the mass of men lead lives of quiet desperation," and Virgil wrote: *Sunt lacrimae rerum, et mentem mortalia tangent*—there are the tears of things, and the realities of death bear on one's spirit. Paul gives a Christian slant to Virgil in Romans 8, 21: "It was not for any fault on the part of creation that it was unable to attain its purpose [i.e. was "subject to futility"]; it was made so by God. But creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth--and not only creation but all of us..."

We frequently sense that we are hemmed in by our finite circumstances since we are aspiring to much more than what we have; in fact, we possess a capacity for the Infinite (whether we are aware of the Infinite or not.) Our lifelong dissatisfactions with enough good things in this life (despite the ever-expanding efforts of our consumer society) should make us aware of such a capacity. We tend to shield ourselves from deeper aspirations (and from real fears) by mundane distractions. For example, a non-believer may try to fulfill such deep aspirations by a "life of the mind" or by an appreciations of the arts—which are after all only finite.

It was popular a generation ago to refer to our earthly life as "the human predicament" and to our life as one of "exile." A real pessimism envelopes some people. The Rumanian- French aphorist, E. M. Cioran, drew the depressing conclusion, "Some people still wonder if life has a meaning. In fact it all comes down to knowing whether it is bearable."

But the *Creed* promises that our reward is "everlasting." Hence all longings will be met, including the desire for "meaning.".

D. OUR LONELINESS

The holy Catholic Church and the Communion of Saints. We are convinced that we are not alone. It is true that our uniqueness as individuals separates us from all other people. But, as St. Paul says, the parts of one's body, the leg or the ear, are not individually lonely. When we as individuals are fully incorporated in the Body of Christ, we will have found a cure for all loneliness, both existential and social. The Church Glorious will be sociable!

At the beginning of the *Creed* we are assured that God is not lonely: there are three Persons in God. That revelation is a great source of consolation apparently denied the followers of Israel and of Islam (whose God is pictured as truly lonely.)

God exists as a fellowship and friendship of three Divine Persons. In the Trinity each Person has his existence only in relation to the others, and it is only in existing for the others, in the process of infinite giving and receiving of love, that each One is fully Himself. … Self-being does not decrease through self-giving. Thus the Trinity, as the source and model of all personhood and community, shows us that the highest perfection of a person is not self assertion, isolation and independence, but rather openness and loving commitment to others.
From a booklet, "Growing Old—And How To Cope With It," by Alfons Deeken. Paulist Press.

"DESPAIR TREATED AS A VIRTUE"

. I have been struck by "the prevalence of despair treated as a virtue in so much writing about death and dying. It is thought to be a mark of intellectual sophistication to dismiss death and hope as possible guides to truth. What we desire and hope for can, of course, turn out to be in error, but despair is always without reward. Except for the dubious reward of being regarded as a sophisticate."

Fr. Richard John Neuhaus, FIRST THINGS, May 2006, p. 75