

# DeSales TODAY

A magazine for the Lasallian Community in the  
United States and Toronto Region

Vol. II No. 2 FALL 2006

## LASALLIAN ASSOCIATION FOR MISSION

- Issues for the International Assembly
- Carole Swain: Advancing the Mission
- Voices of Lay Partners



- 1 **“Together and by Association”**  
*By Celine A. Quinio*
- 2 **Voices from Partners**  
*Compiled and edited by Celine A. Quinio*
- 3 **The Foundation of Service**  
*By Brother David L. Caretti, FSC*
- 4 **Advancing the Mission**  
*By Kap Stann*
- 6 **International Assembly to Address the Future of Mission and Association**  
*By Brother Frederick C. Mueller, FSC*
- 8 **Miguel Schools Team Up with Nativity**  
*By Terry Shields*
- 9 **Out of Africa**  
*By Todd Tumminia*
- 12 **The Work is Ours**  
*By Scott Drain*
- 13 **The Joy of Living My Life as a Brother**  
*By Brother Peter Killeen, FSC*
- 14 **Lasallian Volunteers 2006-2007**
- 15 **Regional News**
- 18 **Formation Events**
- 20 **In Memoriam**
- 20 **Calendar of Events**

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Dear Reader,

This issue of *De La Salle Today* brings focus to Association—a powerful word in the Lasallian world today as we look to the future of the Lasallian Mission. A future where the Lasallian Mission is driven by partners—lay men and women, persons of different faith, men and women religious—who commit themselves as a “guarantor so that the Lasallian charism can be recognized, transmitted and continued” (Brother A. Botana, FSC).

The issue features a variety of articles that enhance our understanding of Association and inform us of the issues and challenges that need to be addressed to make Lasallian Association for Mission a reality. We start with a brief historical perspective on the meaning of Association. In “Voices from Partners,” Mr. Gery Short, Mr. Ray Ricci and Dr. John Wilcox speak about different aspects of Association. In focus is Dr. Carole Swain, Chair of the recently created Regional Task Force and who has actively worked to advance the mission of our Founder in the last two decades. Brother Frederick Mueller gives us a heads up on the issues regarding Association and Mission that will be addressed at the International Assembly in Rome this fall.

Also in this issue are stories about significant events in some of our ministries and in the Districts. A special feature is Todd Tumminia’s vivid account of his visit to Kenya this summer.

It has been a challenge putting together these 24 pages (including the cover pages) for you, but I have enjoyed every minute of it, particularly the benefits that come with the work—learning about the Lasallian charism and getting to meet so many members of the community (by e-mail). The expanded pages also mean that we will have only three issues a year—fall, winter and spring.

Thank you to all who have contributed to this issue and to our readers who wrote to say how much they enjoyed the redesigned *De La Salle Today*.

Sincerely,

*Celine*  
Celine A. Quinio  
Editor

*About the cover: The campus of Saint Mary’s College in Moraga, California. Founded in 1863 by the Archdiocese of San Francisco, the Brothers of the Christian Schools assumed direction of the college in 1868.*

*Originally located in San Francisco, the campus was moved to Oakland’s Brickpile facility in 1889, where the college operated until 1928, when it moved to Moraga. Eleven of the original buildings constructed during 1928-1929 are still in use today, including the Chapel.*

# “Together and by Association”

BY CELINE A. QUINIO (CB CONFERENCE)

In the context of the Brothers of the Christian Schools, the concept of Association was first introduced in 1691 when John Baptist de La Salle, Nicolas Vuyart and Gabriel Drolin took the “heroic vow” of association. This first encounter with association in the Lasallian lexicon referred to the group of three making a vow of Association and union to do whatever it takes to procure and maintain the establishment of the Society of the Christian Schools until the end of their lives or the life of the Society.

In 1694 they were joined by 10 Brothers who individually made a formal act of Association with them. In this second encounter with association, we find a larger group of Brothers, each making a vow “to unite myself and to remain in the Society with the Brothers of the Christian Schools, who are associated together to conduct gratuitous schools.” The Brothers continue to make this vow of association today. In 1967 the term “gratuitous schools” was replaced by “schools at the service of the poor.”

At the 40<sup>th</sup> General Chapter 11 members of the Signum Fidei Association made their public commitment before the Brothers. Each Associate consecrated himself/herself to God, united with other members of the Signum Fidei Association, and committed to the education of those who have strayed from the way of salvation, according to the teaching of Jesus and inspired by the spirit of Saint John Baptist de La Salle. They were the first group of lay partners to commit themselves to the Lasallian charism and Mission. Here we have an international group of Associates who today are in some 30 countries with a membership of about 1,000. Several small and large groups have similarly associated themselves and are formally committed to the Lasallian charism and Mission. Individuals have also been formally Associated with the Institute.

Acknowledging the role of partners in the accomplishment of the mission, the 43<sup>rd</sup> General Chapter in 2000 expressed the need to provide a process by which Partners could become Associates by choice. Likewise, the Chapter recognized the many forms of Associates and Partners who have a long record of collaborating in the Lasallian Mission, and who feel a call to deepen the charism, spirituality and Lasallian communion in which they wish to participate.

The 43<sup>rd</sup> General Chapter called for each Region, District, Sub-District, and Delegation “to promote the Association of Partners and/or Associates and Brothers, and of Partners

and/or Associates among themselves, to reflect on their identities as Associates, and to develop forms of Association for the Lasallian Mission.” This has led to a resurgence of Association on a global scale. The Lasallian Association for Mission brings together Associates and Partners and Brothers, all individuals and groups who share a commitment to the Lasallian Mission and the Lasallian charism. Such a movement will ensure continued human and spiritual education of the young, especially the poor, by men and women who have answered the call to teach others, committing themselves in different ways in accordance to their state in life and abilities.

In the *Institute Bulletin 250*, Brother Antonio Botana writes: “Each Lasallian, person or group, can live deeply the Lasallian charism and the project promoted by it, without the need to associate oneself formally. Those who do this formally, whether they are a Brother, Sister, lay person, or priest, offer themselves as a guarantor so that the Lasallian charism can be recognized, transmitted, and continued. Their offering does not separate them from the rest; it simply makes them signs among the rest of the Lasallians.”

The Brothers vow of Association is a total commitment of being united with other Brothers in the Institute for the education of the poor. Association as it relates to Partners is a personal commitment of being united with other members of a group or movement to continue the Lasallian Mission. For both, “together and by association” is a source of strength in moving forward with the Lasallian charism.

## Characteristics of an Associate

- A vocation inspired by the charism of John Baptist de La Salle;
- A life of faith which discovers God in everyday life understood in light of the Scriptures and, for persons of other religions, in light of their own sacred texts;
- A community experience of some form or other suited to the identity of its members;
- A mission of some duration which associates persons with the educational service of the poor;
- An openness of mind which makes it possible to see beyond the individual and his/her immediate environment.—*Acts of the 43<sup>rd</sup> General Chapter*

# Voices from Partners

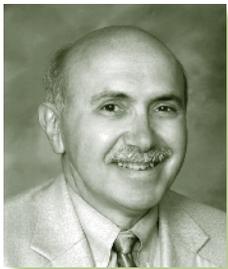
COMPILED AND EDITED BY CELINE A. QUINIO (CHRISTIAN BROTHERS CONFERENCE)



## What does Lasallian Association for Mission mean to you? —

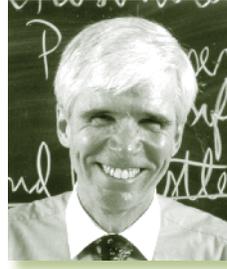
Gery Short, Director, Office of Education, De La Salle Institute, Napa, California

In our efforts to understand and define association we should use the principles of good pedagogy. Let us begin with our experience and focus more on what *is* happening in our midst, that which already exists, embracing what *is* and what *is becoming*. Let us avoid looking for something that must be *added* on to what we may be already doing so very well in many places internationally, regionally, in our districts and locally. More and more educators are coming together, committing themselves around the vision of De La Salle to advance the human and Christian education of the young, especially the poor.



What makes the Lasallian charism unique?—Ray Ricci, Vice President for Enrollment Services, La Salle University, Philadelphia, Pennsylvania

Lasallian ministries operate in the real world, the world that our students must live in and navigate. So, it is always relevant. But the charism is distinctive, not simply for what it does, but the way it does it. Those of us who work in Lasallian schools, all of us imperfect and fallible, are made to feel that together we are making a valuable contribution to the apostolate. That, to me, is the touchstone of the charism. It extends trust and, under the right circumstances, that gift fosters trustworthiness. The charism emphasizes the importance of this social context (Association for Mission) in its ministries. I believe that this approach has a humanizing effect on those who serve and those who are served. Because it is based on the development of human relationships to do its work, purposes become shared purposes. It makes for better ministries and a better world.



Is there a formation program in place for Lasallian lay partners in higher education?—John Wilcox, Vice President of Mission, Manhattan College, Bronx, New York

In January 2006, the Lasallian Association of College and University Presidents, USA, (LACUP) approved The International Lasallian University Leadership Program. The program will take place in Rome at the Generalate of the Christian Brothers and will run from June 10 through June 24, 2007. LACUP has made a three-year commitment to this initiative. Moreover, the International Association of Lasallian Universities (IALU) has invited tertiary institutions throughout the Lasallian world to participate. Each institution may send three professors a year. At the end of three years, there will be a core group of nine Lasallian leaders on each campus. Through the program, the lay faculty will engage in an intensive exploration of the Lasallian and Catholic character of these institutions. The goal is to create, on their home campuses, communities of lay faculty committed to education as a calling and to the Catholic identity and Lasallian Mission of their colleges and universities. As the communities multiply and grow, program graduates and other faculty will more easily understand and commit themselves to the continuation of the institutions' identity and mission.

## NEW ADDRESS

As of January 29, 2007, the office of the Christian Brothers Conference will be at the following address:  
**Hecker Center, Suite 300  
3025 Fourth Street NE  
Washington, DC 20017-1102**

# The Foundation of Service

BY BROTHER DAVID L. CARETTI, FSC (SAN FRANCISCO)



**E**ducation within the Lasallian tradition is intimately tied to the commitment to living a life of service. Faculty, administrators and staff are consistently encouraged to look

upon their work as an expression of service and ministry to students. Students are also asked to see how they might use what they have learned in order to become people of service in the wider community.

Jesus' own example of service is shown to go beyond the bounds of societal and religious law. We encounter Gospel passages where Jesus heals the sick on the Sabbath, and in doing so, breaks the Mosaic Law. In the Johannine account of the Last Supper, instead of finding an account of the institution of the Eucharist, the Evangelist instead writes the scene of the *Washing of the Feet* wherein Jesus removes His outer garments, girds Himself with a towel, and washes the feet of each of His disciples. Thus, Jesus, whom the disciples have come to regard as the Messiah, does the unexpected in their eyes, and Jesus knows that he has done this. After finishing His task, Jesus dresses and says, "I have given you a model to follow, so that as I have done for you, you should also do" (Jn 13:15). Nowhere else is Jesus more clear to His followers in his directive to do as he did.

In one of my graduate classes, the professor, Fr. Jerome Murphy-O'Connor, OP, digressed from his lecture for a moment to take up a brief discussion of the Christian maxim, "Love your neighbor as yourself." In his interpretation he mentioned that we oftentimes take the term *neighbor* too widely, and that the term neighbor literally means those who are near in proximity to us. He said, "It is easy to love those who are far away. The harder thing is to love those who are in front of you." After all, it is not the people who are far away who are bothersome, but instead we become annoyed by those who are around us.

We seem to think that the Christian notion of *neighbor* means that everyone is one's neighbor. Generally when we use the word neighbor in English, do we mean everyone? No, instead we mean those who live on either side of our house or apartment, or rather in our local vicinity, those people who are frequently present to us. However, Jesus never, to the best of my recollection, gives this interpretation. Too often we make this sense of Christian love a type of abstract notion, one in which we are called to love everyone without qualification, but Jesus does qualify the statement in the term *neighbor*. Obviously I am not arguing with the Christian call to love, but instead the typical interpretation of this passage.

The topic of *neighbor* arises within the periscope of the Good Samaritan (Lk 10: 25-37), when the Scribe challenges Jesus with the question, "And who is my neighbor?" After telling the parable, Jesus asks the Scribe who was the Samaritan's neighbor. The Scribe correctly answers, "The one who treated him with mercy." The Samaritan would have never been able to love this wounded, broken man had he not been traveling down that road. He had to *encounter* the beaten man in order to serve him in love. Our neighbor whom we are called to serve is the person who stands in front of us in this very moment.

This vocation compels us to actively seek out the less fortunate and downtrodden, though the question remains as to why we do this. Even Aristotle himself would disagree with the reason for doing service being that it makes the one serving feel good about himself; that seems a rather selfish reason for doing service. As Catholic Christians, the call to serve is the call to build community, the Kingdom of God. It is the call to encounter another, the face-to-face chance to act in love of one's neighbor. Jesus' actions continually demonstrate this in a greater way than His verbal teachings.

We are quick to speak of ourselves as *people of service*; however, we seem to be reluctant to speak of ourselves as *servants*. Further still, in modern American society and in secondary education, we seem to be preoccupied by how each of us might demonstrate *leadership*, but maybe our question should be, "Rather than *lead*, how might we *serve*?"

# Advancing the Mission

BY KAP STANN, SAINT MARY'S COLLEGE OF CALIFORNIA



Dr. Carole Swain stands in front the De La Salle statue and the Catholic Chapel at Saint Mary's campus—two important influences in her life today.

**D**e Marillac Academy, one of the newest Lasallian schools in the country, opened in 2001 in the heart of San Francisco's Tenderloin district, right next door to Saint Anthony's soup kitchen. To get there,

you wind your way through crowds of people accustomed to staking out territory on public sidewalks—sleeping, engaging in conversation and commerce, smoking marijuana, waiting for doors to open to a hot meal or medical care.

Entering De Marillac's schoolyard, with its lively brood of middle schoolers in khakis and navy sweaters playing ball in the sunken courtyard of the cheery yellow church, doors

open to another future. Dean of Mission and Faculty Development at Saint Mary's College of California, Carole Swain, who helped found the tuition-free school co-sponsored by the Christian Brothers and the Daughters of Charity, helps shape that future.

Charged with advancing the mission of Saint John Baptist de La Salle on campus and throughout the San Francisco District, Carole is on the board at De Marillac and several other Lasallian schools in the area. To her, De Marillac represents a "convergence."

Here she places fellows from the Lasallian Educators Network, an intern program she established in 2001, along with Lasallian Volunteers to staff the school. As liaison between the school and the College, she offers needed resources, such as curriculum development support from the School of Education, or student volunteers through the Catholic Institute for Lasallian Social Action (CILSA). And during De La Salle Week on the Saint Mary's campus, an event coordinated by Swain's office to commemorate the founder, De Marillac students are transported from the Tenderloin to Moraga for the annual



De Marillac Academy is located in the heart of San Francisco's Tenderloin district.

This article was originally published in the fall 2005 issue of Saint Mary's College magazine. Reprinted in part with permission from the publisher.

Carnival 4 Kids. Dean Swain predicts that years from now these children of the Tenderloin will return to campus as college freshmen.

“She has the vision,” says Brother John O’Neill, who has been instrumental in Swain’s formation as a pioneering lay leader. Now nationally known for her work with the Christian Brothers, Swain was among the 10 lay partners invited to attend the historic 1999 District Chapter meeting that was opened to non-Brothers for the first time. She continues to break new ground: A member of the Mission Council and a delegate to the International Assembly in Rome this fall, she has been selected to chair the Regional Task Force on Mission. “If she weren’t coordinating all this work for the Lasallian mission here, I can’t imagine what Brother would be,” says Brother John. “We like to think she was the Brother assigned here, and it didn’t come from the president of Saint Mary’s or from the District office; it came from a higher authority.”

De La Salle certainly lent an inspiring hand as he instructed, “Be convinced that you will never achieve your salvation more surely nor acquire greater perfection than by fulfilling well the duties of your profession, provided you do so with the view of God’s will.”

In 1975 Carole converted to Catholicism and was confirmed at the Newman Center in Berkeley. “It was certainly an act of individuation,” says the psychologist, “but I didn’t regard it as rebellion, just my relationship with God. It was hard on my family, but they came to see how beautiful the pathway has been for me. When my brother visited me at Saint Mary’s, he said, ‘Now I can see why you’re a Catholic.’”

Carole tells the story of her first visit to campus in 1988. It was Sunday, and a bishop was leading a procession from the chapel as she happened by. “His eyes claimed me,” she relates. “It was like coming home.” As it turns out, he was Bishop John Cummins of the Cummins Catholic Institute for Thought, Culture and Action.

Shortly thereafter Carole joined the faculty of the Saint Mary’s School of Education. In 1991, Brother John arranged for Swain to spend a month at the University of Saint La Salle in the Philippines. Commissioned at Mass in the chapel as a “kind of missionary,” she took off for the island of Negros, around 300 miles south of Manila. “She fell in love with the Filipinos and the Lasallian tradition there,” says Brother Camillus Chavez, professor of psychology, who commended Carole for a Lasallian Award in 1999.

“I came away with a sense of fullness, a renewal of faith, and a dedication to Lasallian community life,” Carole related

upon her return. “Living in community with the Brothers, a community that wasn’t always complaining about what they didn’t have but celebrating what they did have and moving forward. I came back with a newfound zeal and commitment to building community at the College.”

“When she came back she was looking with new eyes,” says Brother John, recounting how she started studying Lasallian literature, enrolled in the Buttimer Institute, and became active on local Lasallian school boards. “It wasn’t long before the Brothers saw how correctly she understood and how well she coordinated different aspects of Lasallian goals and objectives. It was like having another Brother in the community.”

In 1999 the Brothers at Saint Mary’s College and the District of San Francisco agreed to jointly sponsor a special assistant to the president position to implement actions decided upon at the Brothers’ chapter meetings. Carole was named to the post. In 2003 the position was elevated to dean, and faculty development was added to the title, which was a natural fit with the Lasallian educational mission.

“My career has been dedicated to creating healthy environments within which individuals may grow, and that communion is modeled by the Brothers as they ‘together and by association’ dedicate their lives to teaching,” says Carole. “We’re trying to recreate that structure for the lay faculty here, to find that same support among our colleagues.”

“For De La Salle’s charism to continue, it will take the work of more than the Brothers alone,” says Brother Camillus. “What’s more important than the Brothers is the Lasallian mission. We need to educate and train the laity to catch the spirit.” To that end, he says “Carole is a Godsend,” citing her many initiatives to inculcate the mission, from ‘Soup and Substance’ readings to the pipelines she has built for Lasallian-trained students and teachers.

To Brother John, Carole is like Indiana Jones in the Temple of Doom when he steps off into the abyss and miraculously a bridge appears under his feet. The person of faith steps forward where there’s no footing, and by taking the step creates the bridge. That is what Carole has done.

*“My career has been dedicated to creating healthy environments within which individuals may grow...”*

# International Assembly to Address the Future of Mission and Association

BROTHER FREDERICK C. MUELLER, FSC, Ed.D.

One hundred sixty members of the worldwide Lasallian family will gather at the Motherhouse (Generalate) of the Brothers of the Christian Schools in Rome, Italy, from October 23-November 4, 2006. Responding to the directive of the 43<sup>rd</sup> General Chapter which was held in the year 2000, the pre-chapter International Assembly is being convened in order to—

- look for and propose responses to the new needs of the Lasallian mission;
- share experiences of association and analyze and evaluate the ways that association for mission have been taking form; and
- present plans for action to the 44<sup>th</sup> General Chapter.

Under the joint direction of the International Commission on Lasallian Educational Mission (MEL), the International Commission on Associated for the Mission, and the Superior General and his Council, the International Assembly began its work during 2005-2006 with the gatherings of Regional Assemblies to obtain an expression of the collective Lasallian identity in the present world-context. Like the USA-Toronto Regional Assembly in November 2005, each Regional Assembly focused on Mission, Association and Structures. The delegates studied the realities, reflected on encouragements and challenges, and developed a vision with a series of action steps for their future. Each Regional Assembly has submitted its deliberations for review and study by the delegates to the International Assembly.

This unique and first-of-its-kind gathering will be composed of two-thirds lay Lasallians and one-third Brothers. Most of the delegates were chosen by the Regional Assemblies; a small number were selected by the Superior General and his Council; and other delegates will be present by right (the Superior General, his Council, and members of the two International Commissions).

The International Assembly will occur in four phases: orientation and multi-cultural integration; sharing of experiences (the reports of the Regional Assemblies); discernment of priorities; and development of action steps for those priorities.

At their spring meetings, the two International Commissions reviewed some of the reports of the Regional Assemblies and saw issues that might emerge as priorities during the Assembly.

The Associated for the Mission Commission spoke of the following challenges that face the Lasallian world:

- How might Lasallian association be applied to Lasallians of faiths/religious beliefs other than Catholic who are engaged in the Lasallian mission?
- How does the Lasallian world continue to evolve to a model of association from other more hierarchical or control-based models? How can trust and mutuality be built?
- How will the Lasallian world make available the formation and accompaniment that will be needed for emerging forms of association for mission?
- What does association for mission mean for those engaged in Lasallian mission with little or no understanding of spirituality for lay persons, or with little religious practice, or with belief systems at odds with some of the core principles of Lasallian pedagogy and spirituality?

In light of these challenges some issues and directions to be considered might include:

- Attention to governance structures to support and enhance association for mission;
- Development of resources (both personnel and programmatic) for formation and accompaniment;
- Continuation of the development of new and creative expressions of association for mission—expressions that are arising in various parts of the Lasallian world;
- Dealing with the language of association, its connection to the vow of association, and concepts of belonging; and
- Examining association for Lasallian mission in multi-cultural and multi-religious contexts.

The MEL Commission also saw some emerging challenges and future directions. These include:

- Service of the poor and action on behalf of human rights, particularly the rights of the child

- a. How to allow the poor to be real protagonists in the educational process;
  - b. Creating the interconnection of association and service of the poor;
  - c. The need for creative responses to the new forms of poverty, e.g., immigration, poverty of family values because of dissolution, etc.; and
  - d. How to continue to provide formation experiences that allow for living and working with the poor in diverse multicultural and multi-religious contexts.
- Pastoral ministry and evangelization
    - a. How to develop appropriate processes and methodologies based on the lived experiences of the students;
    - b. Exploring what evangelization means in multicultural and multi-religious contexts;;
    - c. Rediscovering the role of the Lasallian teacher as minister of grace, catechist and evangelizer;
    - d. Offering new models of evangelization of youth based on experience and service done in the light of the Gospel; and
    - e. Attempting to find ways to address the religious and spiritual needs of diverse students of a variety of faiths in a world increasingly polarized over forms and expressions of authentic religious and spiritual belief.
  - Educational innovation
    - a. How the Lasallian world uses its collective presence and wisdom to influence the world of education;
    - b. Creation of new models to address specific needs;
    - c. The need for effective research to study how best to teach and to educate (anthropological and pedagogical research) in the post-modern era; and
    - d. Some experimentation with educational forms and processes in light of research findings
  - Lasallian identity and characteristics
    - a. Development of Lasallian outcomes and means to measure those outcomes;
    - b. Creation of sponsorship agreements; and
    - c. Training of the necessary personnel and leadership to sustain identity.
  - Models of structures for Mission
    - a. Developing working models of local governance boards with appropriate in-service training and formation;
  - b. Clarification of the roles, responsibility and accountability of Mission Councils vis-à-vis District Councils and District leadership (also Regional and Institute levels);
  - c. Development of the models for formation for leadership and provision of the resources needed; and
  - d. Creation of structures for communication at all levels, but particularly at the international level, so that there is an information flow to and from the center of the Institute.

The delegates to this historic gathering will have to grapple with the complexities of Mission and Association for Mission in multicultural and multi-religious contexts. They will need to come to a deep understanding and appreciation of a Lasallian world centered on Lasallian Mission and charism but living that Mission and charism in a wide variety of ways. A basic question will be: How does one appreciate and measure creative fidelity to Mission and to Association for Mission?

The final report of the International Assembly will be presented to the 44<sup>th</sup> General Chapter in order that it might accept it “without undue additional discussion by the delegates, which might be viewed as diminishing the importance and the validity of the Assembly itself” (Circular 453). The 160 delegates who will gather in Rome in the fall certainly will have a great responsibility for helping to shape Lasallian Mission and Association for Mission over the next seven years.



USA-Toronto Region delegates to the International Assembly: (left to right) front—Dr. Carole Swain (San Francisco), Mrs. Gina Hall (NO-SF), Ms. Karin McClelland-Anderer (Midwest), Ms. Leanne Romani (LI-NE), Ms. Julie Michels (Midwest); back—Mr. Gery Short (San Francisco), Mr. Greg Kopra (San Francisco), Bro. Ed Siderewicz (Midwest), Bro. Tom Lackey (CB Conference), Mr. Michael Anderer-McClelland (Midwest), Mr. David Kasievich (CB Conference), Mr. Skip Gaus (Baltimore), Dr. Mary Fox (Midwest), Bro. John Johnston (Midwest), Dr. John Wilcox (New York), Bro. Kevin Dalmasse (CB Conference), Brother Fred Mueller (LI-NE), Bro. Frank Carr (Midwest). Not in the photo are Mr. Frank Iacobazzi (Toronto), Bro. Craig Franz (Baltimore), Ms. Marianne Gauss (Baltimore), Mr. Jeb Myers (Midwest).

# Miguel Schools Team Up with Nativity

BY TERRY SHIELDS, NATIVITYMIGUEL NETWORK



Miguel Schools serve a predominantly at-risk population, are not tuition-driven, and are open to all faiths and cultures.

The De La Salle Christian Brothers have been key contributors to a national movement expanding the breadth and accessibility of Catholic education in impoverished neighborhoods that address extensive needs of the families and children living there. In 1993 Brother Lawrence Goyette and the Long Island-New England District opened the first San Miguel School in a Latino community west of Providence, Rhode Island. Today 16 Miguel Schools have opened to provide an innovative, quality education rooted in the teachings of the Catholic faith for families who are unable to afford, do not have access to, or never considered a Catholic education for their children. By attending to the holistic needs of the students in their care, the Miguel Schools prepare students for success in high school and post-secondary educational opportunities.

In 2001 the Lasallian Association of Miguel Schools (LAMS) was formed to promote, develop, and further the collective mission of the Miguel Schools at a national level. For the last five years, LAMS has gathered and networked administrators and teachers for trainings and fellowship, shared best practices and innovative ideas among schools, supported feasibility studies and start-ups, invited on-going partnerships, and researched and advocated for this model of Catholic education.

Within the same timeline, more than 20 other religious orders have opened 47 schools which, like the Miguel

Schools, are non-tuition driven and serving the critical needs of impoverished students and families, most of whom were struggling in their previous school setting. These schools replicated and adapted the model of Nativity Mission Center, which started in 1971 on the lower eastside of New York City. Five years ago, those schools formally established the Nativity Network.

Supported by funding from the Cassin Educational Initiatives Foundation, both LAMS and the Nativity Network have experienced rapid growth and an increased demand for support of its member schools. In the spring of 2003, the networks established a partnering foundation, the Foundation for Nativity and Miguel Schools (FNMS), to facilitate collaborative ventures and pursue more extensive opportunities for national funding.

While the Nativity Network, LAMS and FNMS have accomplished much during the last five years, representatives of each network recognized a need for more efficient distribution of resources, time, and talent. This past spring, these separate partnering groups brought about the merger of the two networks to form a new single entity called the NativityMiguel Network of Schools. This reorganization will strengthen the capacity to better serve member schools through existing and new initiatives. NativityMiguel will be able to provide expanded services and improved support to enhance the viability and vitality of member schools in delivering a uniquely effective, faith-based education to the students in their care. The USA-Toronto Region Christian Brothers Conference will continue to coordinate specific training and formation related to the Lasallian charism as identified by the Miguel Schools.

Together, the schools in the Network serve more than 4,000 students each year and an equivalent number of graduates through their Graduate Support Programs. Over 90 percent of the students are eligible for free or reduced lunch according to federal guidelines.

The NativityMiguel movement is evidence that with the right combination of generous benefactors, passionate educators, and available resources, Catholic education can continue to effectively serve families and educate students in our impoverished urban and rural areas.

# Out of Africa

By TODD TUMMINIA, CHRISTIAN BROTHERS COLLEGE HIGH SCHOOL, ST. LOUIS, MISSOURI



Todd Tumminia taking lessons in plowing from Hussan.

*The author is a junior at Christian Brothers College (CBC) High School in St. Louis, Missouri. This summer he spent six weeks in Kenya together with three other students—Michael Hairsine, Spencer Sickmann and Simon Hanna—and Brother Chuck Grego, all from CBC. They left on May 29 and returned to the United States on July 10. The following is his story.*

It was an 18-hour plane ride from St. Louis to Nairobi, Kenya. Once we landed, we were greeted by Brother Michael Kimotho, headmaster of St. Paul's School in Marsabit. He took us to the novitiate in Karen, where men learn about what it means to be a Christian Brother. The next day we headed for St. Mary's School in Nyeri. The drive was about three hours on semi-good roads. Semi-good means that it was paved but does not mean they were maintained very well. My definitions for many things changed in the six weeks I was in Kenya.

St. Mary's is in the middle of a busy city. They have electricity all the time because of their location but do not have much room to expand and grow. The school is known for having very bright and hard-working students. The school has a population of about 400 students and

many more who try to get in. The headmaster, Brother Dominic Jordan, said they try to take the poorest or the neediest of those who apply.

We stayed in Nyeri for two nights and spent one of the days with the students. They took us for a long walk through the city and showed us everything they had in their school.



At St. Mary's School in Nyeri, we played sports such as basketball and soccer with them and also talked about the American way of life. In the photo are CBC students Michael Hairsine (standing on the left), Spencer Sickmann (sitting) and Todd Tumminia (with the basketball). Photographer is Simon Hanna.

From Nyeri we headed off on a long journey to Marsabit on absolutely terrible roads or so we thought. It was a tough and brutal trip through the semi-arid lands of northern Kenya, but we made it to St. Paul's Secondary School around dinnertime. The first week at St. Paul's was a getting used to the place kind of thing, so we played sports and talked with the students. Being far from the big cities, visitors do not frequent the school.

St. Paul's has its own electric power generator which runs from 6:30 to 10:00 at night. Water is available only at certain times of the day. Like everyone else, we did our laundry by hand, but we were not very good at it.

From then on the trip really started to pick up. We taught English and computers to the students, we fixed their computers, and we went on many side trips with them.

A Lasallian school, St. Paul's Secondary School is CBC-St. Louis' twin school. They have about 200 students and, just like St. Mary's, it is a boarding school because there is no way that all of the students could go home every-day because some of them live very far away. The school is run by Brother Michael who is assisted by Brother Joseph Nderi and Brother Kevin McEvoy together with



Marsabit town is the center of everything that happens in the area, although, it does not have much. Most people sell the same things. The only food available is trucked in from down country, so only durable produce survive such as cabbage, onions, potatoes and the like.

eight teachers. Although the students come from different tribes, there are no conflicts at school and they work together well.

The school is located in the poorest area of Kenya. Marsabit has fewer roads and infrastructure than the rest of the country; the child mortality rate is the highest and life expectancy the lowest. The average wage for an unskilled laborer is about two dollars a day.

Our two weeks at St. Paul's was by far the best part of the trip. We connected with the students to a point that it seemed like we had been friends our whole life. Our experience there changed us for the better and we promised the people that we would work hard for them. In return, we asked them to continue to work as hard as they possibly could in school and at home.

On our way to Rongai, we stopped in Nyeri for a break and then in Nakuru, the fourth largest city in Kenya. We could not believe that we reached a place with gas stations, factories, electricity and running water. The trip was long, like all of them, but we reached Rongai in the evening after a full day of driving.



Our trip to Lake Turkana with the students was the longest and by far the toughest. We rode nine-and-a-half hours in the back of a concrete truck which got stuck in the sand.



At Lake Turkana, we stayed at the mission for three days and learned about different people in the area, mainly the El Molo. Their dwellings are made of reeds from Lake Turkana and the fish they catch from the lake are dried and become a staple of their diet.



Samburu National Park on our way to Rongai. It was an amazing experience to be in a game park with wild animals—elephants, lions, impala, ostrich, zebra, oryx, gazelle, baboons, Cape buffalo, and giraffe.



Rongai Technical and Agricultural School is currently ranked 29<sup>th</sup> out of 4,000 schools in Kenya on the national exam which determines if a senior student goes to college or not.

Our stay in Rongai Technical and Agricultural School was a little different. At Marsabit we ate with the Brothers but in Rongai, Brother Francis Njorge, the headmaster, had us eating with the students. They eat the same thing for breakfast, lunch and dinner everyday. For breakfast, they have a porridge that is a little sweet but still not very good. For lunch, they have beans mixed with really hard corn. For dinner, they had ugali, it tastes like rocks. Just like the other schools, the students have to eat this same meal every single day. Rongai had a bit more variety in its menu than Marsabit since the school is nearly self-sufficient. The students raise pigs, turkeys, chickens, rabbits and fish.



The Children's Discovery Center in Nakuru, a Lasallian boarding school for street children who have been abandoned or are orphans.



The Mwangaza Center for Skills Formation, in the Rongai area is a Lasallian vocational college for students who have completed secondary education.



Meki Catholic School in Ethiopia celebrating De La Salle Day. The school serves 1,200 students from the first to the twelfth grades. Many of the students walk six to eight miles each day to reach the school.

After an eye-opening week with the students and people at Rongai School, we headed to Karen as the final part of our trip. We went shopping at Maasi market and ate at a restaurant where they serve exotic meat like camel, zebra, ostrich meatballs, crocodile and gazelle.

This whole trip was based on us helping people that could not help themselves. Instead, I know that I was helped much more than the people of Kenya. They showed me things that I could try to explain but can't. This trip has done something great for me and it made me realize how lucky I am. Along with that, it has inspired me to work hard for myself and my friends in Kenya. The twinning of my school to St. Paul's has supported them and they are doing great things. Right now, they are thinking about expanding into a double-stream school, which means they are going to have two classes for each grade instead of one. This would only be possible with the generous donations from many people. I feel that the investment of my time was returned 10 times.

The trip is something that I will never forget as long as I live. We are very blessed just to be Americans.



(Left to right) Front: Brothers Michael Kimotho, Joseph Nderi, Dominic Jordan; back: James Joost, Charles Gregor and Kevin McEvoy.

# The Work is Ours

BY SCOTT DRAIN, DE LA SALLE HIGH SCHOOL, CONCORD, CALIFORNIA



Scott Drain (left) with Mike Anderer-McClelland, and Robert Mallon.

Close to 30 Lasallians participated in a Lasallian Social Justice Institute gathering in Chicago from July 22-28 to address violence and social peacemaking issues. Through a combination of experiential encounters with the poor, the study of Lasallian tradition and Catholic Social Teaching, and reflections with fellow Lasallians, we attempted to look at our world and ourselves in light of God's dream for the world, John Baptist de La Salle's dream for our communities, and our personal dreams of peace and justice.

We began our experience in the Back of the Yards neighborhood. The neighborhood is currently one of the most economically depressed in the Chicagoland area, and gang activity has carved up the community along street barriers. We spent time at the San Miguel school there, meeting with the principal and two former students who have been involved in gangs in the area. Listening to the boys speak, I was shocked by the combination of youthful energy and hardened determination that had come to define them. Their worlds in some way had become enclosed by the boundaries around them—crossing the wrong street could lead to severe injury or even death.

During our week together, we spent time reflecting on important themes found woven throughout the teachings of our founder, the pages of Scripture, and the documents that comprise Catholic Social Teaching. Together, we tried to make sense of these themes and apply them to our own lives and ministries. Does it mean the same thing to talk about peace and justice in some of our middle-class schools as it does in our schools that still serve the poorest members of the community? Does

nonviolence look the same in college theology classes as it does in middle school classroom disputes? In serving such vastly different populations, what are the commonalities of experience and formation that we can all commit to?

As a counselor and teacher in a Lasallian school that serves a predominantly middle- and upper middle-class population, I struggle with the idea that many of my students may be blessed to never know the physical and communal violence that exists in so many parts of our country and world. Many have never personally been the targets of racism, nor have they been unfairly treated due to their social class. And yet, talking with the kids from the Back of the Yards neighborhood, I know that my students share so much with these boys—they love, they hate, they hope and dream and laugh and play. I sat next to Lasallian teachers that work with juvenile offenders, abuse victims, children of addicts. I spent my week coming to the deep understanding that violence is not as much a matter of guns as it is a matter of injustice and inequality. As Paul VI stated in his 1967 encyclical *Populorum Progressio*, “inequality in our communities creates tension and conflict, and for those who are the victims of such injustice, the usage of violence to right these wrongs becomes a powerful temptation.” Sadly, those who end up suffering the worst are our children.

And so, the inescapable question loomed before us as our week drew to a close—now what? I now find myself back in California, just a few days removed from our time together, and never have I been more convinced that the Lasallian vision and vocation for me is one which is good and right and true. I know that my role with my students is one of bringing them to the poor, allowing them to find Christ in all his distressing disguise. The work is difficult, but for the Brothers and Lasallian partners assembled in Chicago, we are keenly aware—the work is ours.

*Violence is not just a matter of guns  
as it is injustice and inequality.*

# The Joy of Living My Life as a Brother

BY BROTHER PETER KILLEEN, FSC (NEW YORK)

**T**he most important cause for joy in my life is the fact that, by the grace of God, I am a believing and practicing Catholic. The truth of the Catholic Faith is such a gift because many things in our culture militate against the practice of religious faith.

Being Catholic means I am part of the mystical body of Christ. I share in the work of the Church on earth, I am an adopted child of God, and I participate with all the angels and saints in the never-ending praise of Almighty God (especially at Mass). The Church has taught me who God is and who I am as a human person. She has taught me how to relate to myself, to God, and to my fellow human beings. She is the vessel that brings me to joy with a capital J: the person of Jesus Christ. In the Church I am grafted on, as it were, to the person of Christ, to God Himself.

My public consecration as a religious Brother is a deepening of my commitment as a Catholic, as a believer. The life of the religious Brother is staked on the centrality of Christ and His Church. A Christian Brother's primary way of loving God is to love young people, especially young people who are economically poor. This is our niche, our focus in loving, as it were. Next to the Eucharist, loving the young is our primary way of finding/loving/knowing Jesus. We strive to meet Christ in the students we serve.

There are many simple pleasures to encounter when working with students in school: the student who finally gets it, the student who has gone through a rough time and is seemingly helped through our interaction, the enjoyment of teaching a stimulating subject, watching a student grow in his or her ability, working with a diligent student, having a student show appreciation, seeing students mature in their ability to get along with each other, and more. But my greatest satisfaction is helping students grow in relationship with Jesus Christ and the Church. It seems that youth and young adulthood is a period of time given us by Providence where we are given the task of self-discovery, of finding our vocation, of questioning. What is it that we are

good at? What occupation are we attracted to? What is the meaning of existence? The longings of youth and young adulthood find their fulfillment in the person of Christ, for He is the answer to which every human being is the question.

Teaching religion, an important part of the FSC tradition, is something I cherish. But it does not take long to learn that the words we use in a classroom will never convey Christ as effectively as the life we lead. Faith is communicated most profoundly in the witness of who we are. The affect of a person whose life revolves around the gospel is real. We humans can sense a life well-lived, a life of faith, hope and love, a life of joy.

Religious life is an invitation to love in a unique way. Since 1994 I have been privileged to live with men who love God, love the Church and love young people. This has had a positive affect on my own faith life.

Our Rule states, "The distinctive character of the Brothers Community is to be a place where the experience of God is shared." This came to life in a pointed way for me recently on the Feast of the Solemnity of Mary's Assumption. After Mass three of us Brothers were sitting at the breakfast table and had a good 20-minute chat about the meaning of Mary's Assumption, each Brother taking his turn sharing ideas and probing the thoughts of the others. That exchange was a gift. Where else do people chat about issues of faith as they sip their morning coffee? The conversation served as fodder for my prayer during the day. "O Lord, thank you that I live with people who are believers, thank you that I live with people who are interested in sharing their faith...thank you for their insights...thank you because my faith is strengthened by them."

We Brothers, nearly 5,000 strong, sponsor hundreds and hundreds of Catholic schools in 84 different countries. I am proud to play a small part in this vast network of schools, trying to make the gospel come alive for young people. This is a wonderful thing, something that is a sure and certain cause of delight.

*Faith is communicated most profoundly  
in the witness of who we are.*

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Brother Peter Killeen is Vocation Director for the New York District. He may be contacted at bropete38@hotmail.com.

## Lasallian Volunteers in 2006-2007

Name	Site	College
Jorge Arana	San Miguel School-Back of the Yards Campus	Missouri Valley College
Julia Barboza	De La Salle at Blessed Sacrament	Saint Mary's College of California
Kelly Botto	Lasallian Educational Opportunities Center	Saint Mary's University of Minnesota
Brendan Bradley	San Miguel School-Back of the Yards Campus	La Salle University
Mary Broderick	San Miguel Academy	Saint Mary's University of Minnesota
Charles Brogan	De La Salle Blackfeet School	Saint Mary's University of Minnesota
Kristen Cornicello	San Miguel School-Gary Comer Campus	Villanova University
Jonathan Dackow	La Salle Academy, New York City	Manhattan College
Justine Davies	Lasallian Educational Opportunities Center	Sarah Lawrence College
Timothy Fehringer	St. Frances Academy	Augustana College
Beth Fineran	Tides Family Services	Saint Mary's College of California
Amando Guzman	Holy Family Catholic Worker, Kansas City	College of Santa Fe
Annie Harala	La Salle High School	Saint Mary's University of Minnesota
Katherine Jann	De Marillac Academy	Saint Mary's University of Minnesota
Matthew Joram	San Miguel School, Tulsa	La Salle University
Joseph Kilmade	San Miguel School, Tulsa	Villanova University
Victoria Kline	Holy Family Catholic Worker, Kansas City	La Salle University
Joel Kreitzberg	San Miguel School-Gary Comer Campus	Oregon State University
Katie Krzysik	De La Salle Blackfeet School	Saint Mary's University of Minnesota
Bridget Lilly	Lasallian Educational Opportunities Center	La Salle University
Kendall Marsden	Holy Family Catholic Worker, Kansas City	Saint Mary's University of Minnesota
Carly Matsen	The De La Salle School	Christian Brothers University
Heather Melgosa	St. Stephen's Academy	Saint Mary's College of California
Jonathon Miller	St. Stephen's Academy	Christian Brothers University
Ashley Miller	The San Miguel School of Providence	Christian Brothers University
Jennifer Mohan	San Miguel Academy	Christian Brothers University
Megan Mosteller	The San Miguel School of Providence	Christian Brothers University
Jahmese Myres	San Miguel School, Camden	Saint Mary's College of California
Jennifer Nash	San Juan Diego Middle School	Saint Mary's College of California
Mollie Otto	San Juan Diego Middle School	Saint Mary's University of Minnesota
Martin Richard	La Salle School	Louisiana State University
Janitzia Rodriguez	San Miguel School, Camden	Saint Mary's College of California
Adriana Rodriguez	Martin De Porres School	Saint Mary's College of California
Erica Sage	Highbridge Community Life Center	Christian Brothers University
Daniel Salvaggio	La Salle School, Albany	Christian Brothers University
Sandra Sanchez	LaSalle Academy, New York City	Saint Mary's College of California
John Patrick Schultz	La Salle High School	La Salle University
Paul Sevcik	La Salle Academy, Philadelphia	Lewis University
Marshall Sharp	San Juan Diego Middle School	College of Santa Fe
Katie Solis	De La Salle at Blessed Sacrament	Saint Mary's College of California
Erin Stannard	St. Frances Academy	St. Anselm College
Gilbert Stockson	De La Salle North Catholic High School	University of Pennsylvania
Meghan Sullivan	De Marillac Academy	Saint Mary's University of Minnesota
Sara Vogelwohl	La Salle Academy, Philadelphia	Loyola University
Jolleen Wagner	San Miguel School-Gary Comer Campus	Siena College
Christina White	De La Salle Blackfeet School	Manhattan College
Casey Wilson	Tides Family Services	Saint Mary's College of California

Honors



Brother Raymond Blixt (center) received his award from Ms. Jillian Forbes, Trey Whitfield Board Member. With them in the photo is Mr. Clifton Davis, master of ceremonies for the event.

**Brother Raymond R. Blixt** (LI-NE), Executive Director of Martin de Porres School (MDP) in New York, received the Trey Whitfield Foundation Award on July 21. The Brooklyn-based foundation helps to motivate, support and encourage children and young adults across the nation to pursue their dream of furthering their education. The foundation

recognizes annually those adults who have demonstrated a commitment to the positive development of the youth, particularly those who are most at risk. Brother Ray acknowledged publicly that his passion for at risk youth is shared by his colleagues at MDP.

**Lewis University** in Illinois has once again been named as one of America's best colleges by *U.S. News and World Report*, ranking in the top tier of best Midwest master's-level universities for the third consecutive year. Lewis rose 11 positions in this year's scale as compared to 2005, sharing 47<sup>th</sup> place with Eastern Illinois University, as well as Lawrence Technological University and Aquinas College, both in Michigan.

**Saint Mary's College** in California was likewise ranked 10<sup>th</sup> place by the same report in the West master's-level universities.

The "Best Universities—Master's" category refers to educational institutions that provide a full range of undergraduate and master's degree programs, but few doctoral offerings. Lewis began its first doctoral program in 2005—a values-based program in Educational Leadership for Teaching and Learning. Saint Mary's also offers a doctoral program in Educational Leadership.

*"Show the great love you have for Jesus by being eager to talk with him in prayer."* —St. John Baptist de La Salle

On the Move



Brother Thomas Lackey, Director of Mission Formation, USA-Toronto Region.

**Brother Thomas Lackey** (New York) has been appointed the Director of Mission Formation for the USA and Toronto Region. He will have primary responsibility for coordination of all Regional Lasallian mission formation programs, including the Buttimer Institute of Lasallian Studies and the Lasallian Leadership Institute. In addition, he will help to form a Regional Lasallian Mission Formation Board and will oversee all Regional initiatives related to Association for Mission, Lasallian Youth, Lasallian Collegians, and Young Lasallians.

East Coast Councils Meet on Moving Towards a Shared Future

The Baltimore, LI-NE and New York District Councils and the Toronto Delegation Council met from August 8-10 to discuss the next steps as they move toward a shared future. Recommitting to their Holy Week experience, the leadership group agreed that the vitality of the Brothers' community life is a central issue to be addressed as they go forward. The Brothers will continue to be engaged in the on-going process which will allow for a formal decision to be made by the Brothers.

Ad hoc committees will be established to address community life, governance, legal and financial issues, mission, association, vocation and formation, retirement and pastoral care, communications and development. Membership on these committees will be determined by October 1.

The Visitors, Delegate and chairmen of the committees will serve as the steering committee. One Brother will be identified as overall coordinator and released full time to attend to this task. Summer 2008 is the preferred date for the establishment of a new district.

At this meeting, the Confederation of Ministries proposal which came out of the Futures Assembly in 2004 was also accepted. The Mission Councils will again review and continue to refine the proposal for best implementation.

## Planning the Mission of the San Francisco District



Breakout sessions allowed focused discussion on key issues concerning the future of Mission in the San Francisco District.

Delegates to the 2006 San Francisco District Assembly on Mission gathered at Saint Mary's College in California from July 30 to August 4. Forty Brothers and about 100 lay partners reflected on the past and planned for the future of the Mission in the District.

The first three days of the Assembly were devoted to exploring fundamental themes:

- The Lasallian Educational Mission: whom we serve and how we serve
- Association, formation, and vocation
- Financial and organizational structures

Keynote speakers provided overviews in each area and delegates had a choice of 30 breakout sessions that sharpened the focus on particular aspects of these themes.

Much time was given to identifying, discussing and refining priorities for the mission of the District over the next four years. A major theme that emerged was the need for greater connectivity among works of the District, to share best practices and to offer mutual support, and also to affirm and enhance the identity of individual schools as part of a true system of education. Fundraising and development were at the forefront of expressed concerns, and school officers reported that major donors tend to favor requests from educational systems rather than from individual schools.

Stabilizing and sustaining the District's most recent works that serve poorer students and continuing to increase the accessibility of established works were major concerns. The delegates also urged that the District investigate in detail the possibilities of securing available public funding and should

be alert to possibilities such as public-private partnerships, charter schools, or other forms of family choice. Also high on the list of priorities were connectivity with Regional and international works while maintaining the growth and stability of District works. Delegates also favored extending the evaluation of our Catholic, Lasallian character beyond the secondary schools to the other works of the District.

These and other priorities identified by the Assembly will be submitted to the District Chapter in the fall and winter of 2006. Thereafter, the District Leadership and the District Mission Council will craft a new District Action Plan for 2007-2011.

Brother Visitor Stanislaus Campbell told the Assembly that it could be justly proud of the District's accomplishments, which educates some 11,000 students in its various works and has founded or co-founded four new schools to serve lower-income families in the past eight years. He identified the following major challenges for the future:

- the perennial challenge of funding
- the need to nurture new leadership for schools and other educational works
- hiring and forming excellent committed teachers
- integrating District planning with emerging Regional planning
- understanding and answering the educational needs of the growing population of Latinos in the western United States.

Looking toward the future, Brother Stan reminded the Assembly that "creativity, courage, and risk-taking are part of our Lasallian heritage."—*J. A. Gray, De La Salle Institute, Napa, California*



Delegates to the Assembly for Mission in front of the Chapel at Saint Mary's College with Brother Visitor Stanislaus Campbell at the apex.

## Lasallian Assembly Animates and Inspires Midwest District



Midwest District Assembly delegates gather in prayer, remembering that they "are in the Holy presence of God."

**F**ocused on the theme "Animated by the Holy Spirit," over 200 Lasallians from around the Midwest gathered at Lewis University in Romeoville, Illinois, July 27-29, for the 2006 Midwest District Lasallian Assembly. Planned and organized by the Mission and Ministry Council, the gathering built upon the success of the 2003 Lasallian Congress and furthered the themes of the Regional Lasallian Assembly on Association held last November in Salt Lake City, Utah. The "State of the District" address was presented jointly by Dr. Mary Catherine Fox, Chair of the Mission and Ministry Council, and Brother Visitor Francis Carr. Both encouraged those in attendance to "ignite, invite and unite"—emphasizing that we are called to animate the mission and be responsible for it.

Presenters from dozens of ministries led breakout sessions which appealed to the diverse group of attendees.



Statue of St. John Baptist de La Salle on the Lewis University campus.

Presentations addressed topics such as a seamless Lasallian education model, formation at the university level, issues and concerns for board members, local Lasallian association movements, young Lasallians, and mission self-studies. Informational sessions were also offered on St. Mary's Press, the international Lasallian movement and the new Lasallian Teacher Immersion Program.

In a special liturgy, Holy Family Catholic High School (Victoria, Minnesota) and San Miguel School (Tulsa, Oklahoma) were officially welcomed into the Midwest District as Lasallian ministries. The Most Reverend J. Peter Sartain, newly installed Bishop of Joliet, Illinois, and long-time friend of the Christian Brothers celebrated the Mass.

With the number of lay partners committed to the Lasallian Mission rapidly growing, events like this are key to creating linkages, fostering the spirit of association and sharing what we know about the Mission.—*Kurt Schackmuth, Director of Mission Effectiveness, Lewis University, Romeoville, Illinois. Photos courtesy of Ken Meymann.*

## Task Force Begins Its Work on the Future of Mission in the Region



Regional Task Force members: (left to right) seated—Dr. Stephen Sweeny, Ms. Julie Michels (Midwest), Mrs. Gina Hall (NO-SF), Dr. Marisa Guerin (consultant); standing—Bro. Louis DeThomasis (LI-NE), Dr. David Ford (staff), Mr. Michael Anderer-McClelland, (Midwest), Mr. Gery Short (San Francisco), Dr. Carole Swain (San Francisco), Bro. John Johnston (Midwest), Bro. Kevin Dalmasse (CB Conference).

**T**he members of the Regional Task Force met at the Provincialate Office of the Midwest District in Burr Ridge from September 9-10. This task force, called for by the Regional Assembly in Salt Lake City and endorsed by the Visitors and Delegate of the Region, is exploring the development of new structures for Association for the Lasallian Educational Mission, a process that is scheduled to conclude by September 2007.

The 2005 Regional Assembly Final Report is available on <http://www.cbconf.org/regionalassembly/regionalassemblyfinalreport.pdf>

## MISSION FORMATION

### Young Lasallians Symposium in Rome



Front row, sitting: Brother Michael Sanderl (SF), Heather Ruple (LI-NE), Sean Keefe (NO-SF) and Cristine Barczak (Chris's wife). Back row, standing: Jeb Meyers (Midwest), Tina Bonacci (SF), Marie Lawler (Baltimore), Rob Costanzo (Toronto), Emily Vogel (Midwest), Brother Michael French (Midwest), Andy Blake (Midwest), Diane Leutgeb (ICYL), Jen Blake (Andy's wife), Paul Avvento (NY), and Chris Barczak (Baltimore) with daughter Noelle.

One hundred fifty Young Lasallians from all Regions of the Institute gathered July 25-31 at the Generalate in Rome for their 2<sup>nd</sup> International Symposium. Throughout the week, the participants were filled with the spirit of *faith* and *zeal* as they engaged in prayer, general listening sessions, workshop reflection sessions and many wonderful conversations over meals. "Being in the motherhouse, where you can feel the tradition of the Institute while walking through the halls or praying in the church, while also being with Lasallians from all over the world over was awe-inspiring," said Emily Vogel (Midwest). "This symposium was not just about the 20-35 age bracket, it really was about fostering the youthful and energetic spirit that Lasallians—young and old—are able to use to change the world."

The week concluded with a keynote address from Brother Superior General Álvaro Rodríguez Echeverría and closing remarks by Brother Vicar General William Mann (LI-NE). Both noted the important contributions this group makes to the Mission and encouraged the Young Lasallians to continue to live their vocations in authentic ways. In addition, Brother William, with the rhetorical question, "Is it too bold to dream?" challenged the participants to look at ways they could continue to build an international association of Young Lasallians.

With the theme "Mission Possible! A Shared Dream," the Symposium signifies an important step in the Young Lasallians movement—both in encouraging the collaboration of the movement at the international level and in providing a "youth voice" to the International Assembly in fall 2006. "I am grateful to have experienced firsthand the international face of the Institute through the stories, passion and fidelity to our Lasallian Mission that was witnessed by so many Young Lasallians through their own lives of faith, service and community," said Brother Michael E. Sanderl.—*Tina Bonacci (San Francisco)*

### Lasallian Leadership Institute Cohort IV Begins Year I



(left to right) At LLI East Coast, Brothers Gerard Rummery, presenter (Australasia); Kevin Delmasse, LLI program director (CB Conference); Gerard Fren dreis, participant (CB Conference).

The fourth cohort of the Lasallian Leadership Institute (LLI) began this summer with a week long program which was held in three venues—West Coast, Midwest and East Coast. This cohort is the largest LLI group with 200 partners from throughout the Region. The three-year program trains participants to exercise effective Lasallian leadership in their ministries and help them integrate and promote the Lasallian heritage in their personal and professional lives and become catalysts to further the Lasallian mission within their ministry.

"This cohort differs from the earlier programs in that many of the changes discussed about the Lasallian Educational Mission in previous cohorts are now on the verge of happening," explained Brother Kevin Delmasse, Regional Director of Education. "The wisdom of this program starting 10 years ago is prophetic as we look to Association in continuing the Lasallian Educational Mission in the future."

The main presentors at the summer session were Brother John Johnston (Midwest) who provided an extensive presentation on the Lasallian Association for Mission and Brother Gerard Rummery (Australia) who gave a scholarly presentation on the life and works of St. John Baptist de La Salle, the Lasallian Educational Mission and Brother Agathon's *The Twelve Virtues of a Good Teacher*.

"The entire experience was inspiring and very humbling," commented one participant. "It is a great privilege to be invited by the Brothers to participate in the LLI experience and in the continuation of the mission." Another participant said "The Institute is so much more than I expected."—*Celine A. Quinio, CB Conference*

### Buttimer Summer 2006 Program

A total of 108 Lasallians participated in the Buttmer Institute of Lasallian Studies program this summer at Saint Mary's College of California from June 25-July 8. More than half of the participants were new to the program. The redesigned program now covers the required courses for each session in two weeks instead of three weeks.

This summer the Buttmer IV session of one week was reinstated to the program. The retreat-like format is open to all Buttmer Institute graduates and provides participants with an opportunity for input on Lasallian vocational themes, discussion, prayer, reflection, and spiritual direction.

A new component of the Buttmer Institute is the Practicum, a co-curricular activity that meets four times throughout the two week program. The Practicum takes the place of the traditional Project and is open to participants in all Buttmer sessions with similar interests in a particular field of Lasallian inquiry which include: Local Mission Coordination, Program Presentation, Lasallian Scholarship, Accompaniment, Young Lasallians and Lasallian Association.

Brother Jeff Calligan (NO-SF) and Brother Frederick Mueller (LI-NE) worked with the Buttmer I session. Brother Gerard Rummery (Australia) and Mr. Greg Kopra (San Francisco) taught Buttmer II. Buttmer III was facilitated by Brother William Mann (LI-NE) and Brother Don Mouton (NO-SF) and Mrs. Mimi MacCaul (San Francisco) guided the Buttmer IV participants. Serving as community directors were Ms. Tina Bonacci (San Francisco), Brother Chris Baker (Midwest)

and Ms. Karin McClelland-Anderer (Midwest). Brother George Van Grieken (San Francisco) coordinated prayers and liturgies.

For many of the participants, the most important aspect of the program was learning from Lasallian scholars about the life of St. John Baptist de La Salle and how it relates to all Lasallian educators. The community of faith was equally as important to most participants, along with strengthening their commitment to their vocation.—  
*Celine A. Quinio, CB Conference*



The interior of the Chapel at Saint Mary's College.

### *A Lasallian Moment in History*



#### BROTHERS OF THE CHRISTIAN SCHOOLS RECEIVE THE UNESCO NOMA LITERACY PRIZE

On September 8, 1990 the Brothers of the Christian Schools was awarded the prestigious Noma Literacy Prize by the United Nations Education, Science and Culture Organization (UNESCO). In that same year, the world celebrated International Literacy Year. Brother John Johnston, who was then Superior General, received the award on behalf of Lasallians everywhere. [Source: Institute Bulletin, number 234 (January 1991), pp. 2-4.]—  
*Contributed by Brother Joseph Grabenstein (Baltimore)*

## IN MEMORIAM

*“Those who teach others unto justice shall shine like stars for all eternity.”*

St. John Baptist de La Salle

- ★ **Brother Christopher Bassen** (San Francisco) passed away on July 3 at the age of 63.
- ★ **Brother George Esquibel** (NO-SF) passed away on July 27 at the age of 94.
- ★ **Brother Dominic Fontaine** (LI-NE) passed away on August 11 at the age of 69.
- ★ **Brother Alexis Gonzales** (NO-SF) passed away on August 20 at the age of 74.
- ★ **Brother Timothy McCarthy/Timothy Stephen** (Midwest) passed away on June 7 at the age of 79.
- ★ **Brother Hilary Power** (Toronto Delegation) passed away on August 20 at the age of 90.
- ★ **Brother Charles Reutemann** (New York) passed away on August 24 at the age of 87.
- ★ **Brother Edward Scanlan** (NO-SF) passed away on June 10 at the age of 86.
- ★ **Brother Robert Smith** (San Francisco) passed away on September 12 at the age of 92.
- ★ **Brother Francis Vesel** (NO-SF) passed away on June 9 at the age of 84.
- ★ **Brother Robert Wise** (Baltimore) passed away on September 8 at the age of 85.

## CALENDAR OF EVENTS

### SEPTEMBER 2006

14-17 Lasallian Volunteer Advisory Board Meeting  
Camden, New Jersey

### OCTOBER 2006

05-07 Lasallian Leadership Institute - East Coast  
Bushkill, Pennsylvania

12-14 RCCB Meeting  
New York District

12-14 Lasallian Leadership Institute - West Coast  
Duncans Mills, California

19-21 Lasallian Leadership Institute - Midwest  
Burr Ridge, Illinois

23-31 International Assembly on Association and Mission (Oct. 23-Nov. 4)  
Rome, Italy

25 Regional Finance Board Meeting  
Rosemont, Illinois

### NOVEMBER 2006

01-04 International Assembly on Association and Mission (cont.)  
Rome, Italy

30 Huether Lasallian Conference (Nov. 30-Dec. 2)  
San Francisco, California

### DECEMBER 2006

01-02 Huether Lasallian Conference (Nov. 30-Dec. 2)  
San Francisco, California

### JANUARY 2007

05-06 Regional Education Board Meeting  
San Francisco District

05-07 Regional Lasallian Formation Board Meeting  
Napa, California

08-13 Encuentro VIII  
Porto Alegre, Brazil

12-14 Lasallian Volunteer Midyear Retreat  
Location to be determined

19-20 RCCB Meeting  
LI-NE District

### FEBRUARY 2007

01-20 International Lasallian Center (CIL) Session on Lasallian Charism  
Rome, Italy

09 Feast of St. Miguel Febres Cordero

27-28 Chief Administrators Conference for Lasallian Secondary Schools (Feb. 27-Mar. 2)  
San Antonio, Texas

### MARCH 2007

15-17 Lasallian Leadership Institute - East Coast  
Bushkill, Pennsylvania

15 Lasallian Volunteer School/ Agency Application, 2<sup>nd</sup> Year LV Application and New LV Application Priority Deadline

22-24 Lasallian Leadership Institute - West Coast  
Duncans Mills, California

29-31 Lasallian Leadership Institute - Midwest  
Belleville, Illinois

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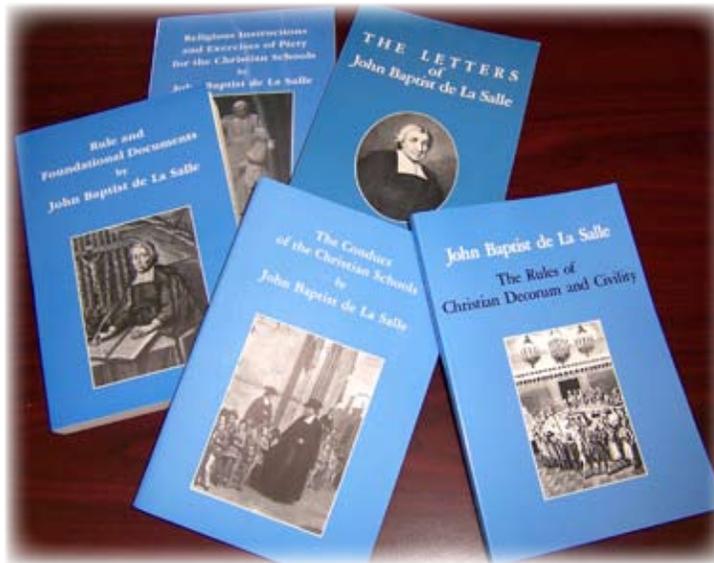
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# Huether

## Lasallian Conference

A Formation Program of the Christian Brothers  
Conference for educators in the Lasallian  
Community



*Deepening Vocation—Roles and Movements in the Lasallian Educational Mission*

**November 30-December 2, 2006**

Renaissance Parc 55 Hotel, San Francisco, California

### EVENT HIGHLIGHTS

\* Fr. Kenan Osborne, Keynote Speaker

\* A celebration of the life of Brother James Miller, FSC

\*Over 20 Breakout Sessions—including  
Lasallian Spirituality: What Fuels Our Vocation? \* Being a Brother Today \*  
Athletics and Values—a Lasallian View \* Teaching and Learning in a 21<sup>st</sup> Century Society

\* December 2, 2006, Distinguished Lasallian Educator Banquet  
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