

# *DeSales* TODAY

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

VOL. V NO.1 SPRING 2009



*The voices of young Lasallians*

# De La Salle TODAY

VOL. V, NO. 1 SPRING 2009

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Dear Lasallian Reader,

Young Lasallians are part of the Lasallian Educational Mission. These are the young people who have experienced the Lasallian charism as a student, as a volunteer or as a teacher; young people who value spirituality, community and service, particularly the education of the poor. The strength of young Lasallians is their diversity and ability to recognize, accept and promote their differences, while continually striving for unity through a spirit of faith, service and community. United in the spirit and in the Mission, young Lasallians display a rich diversity in all levels—vocational/professional, cultural, generational and religious. We see them in different settings and ministries throughout the Region and around the world.

This issue of *De La Salle Today* looks at young Lasallians from various perspectives. Brother Robert Schieler, General Councilor of the US-Toronto Region, offers a historical overview of Young Lasallians in the Institute—the early beginnings, how the movement has progressed and where Young Lasallians are today. Dr. Eboo Patel and Samantha Kirby of Interfaith Youth Core write about the need for young people to have the leadership skills to deal with religious diversity in order to transform the world. Lasallian Millennials, who possess the spirit and idealism that are needed to change the world in the 21<sup>st</sup> century, speak about the values they bring to the workplace as a result of their Lasallian education. Lasallian Volunteers reveal their first encounter with the Mission and how their volunteer experience has deepened their commitment to service and appreciation of community life. Students of Calvert Hall share their experience in service at De La Salle Blackfeet, Montana, and reflect on what this means to them. And Brother Edward Hofmann tells us a story about a road trip he took with our young Lasallian postulants.

The voices of these young Lasallians fill us with optimism on the future of the Lasallian Mission, knowing that there will be a new generation of committed and passionate individuals who will continue to follow the footsteps of St. John Baptist de La Salle.

Sincerely,



*Editor*

*Cover photo: The Buffalo Jumps in Blackfoot, Montana. Calvert Hall students on a service trip at De La Salle Blackfeet ask the question, "Why are you here?" Story on Page 11.*

## KENYA SUMMER TRAVEL



Photo by Bro. Charles Gregor, 2006.

Brother Charles Gregor of Archbishop O'Hara High School in Kansas City, Missouri, and Brother Francis Njoroge of Rongai Agri-Tech High School in Rongai, Kenya, have put together an exciting trip to Africa this summer. The 25-day travel from July 2 to 27, 2009, combines visits to Lasallian ministries and a safari experience. This safari coincides with the great migration—the most dramatic wildlife spectacle on earth as hundreds of thousands of animals search for fertile grasslands in an attempt to avoid the predator.

The journey offers a unique opportunity to visit Lasallian ministries in Kenya which include St. Mary's Secondary School, Child Discovery Centre, Mwangaza Centre, Rongai Agri-Tech High School and the Brothers' novitiate and the scholasticate. To join the expedition or for more information, visit [www.lasalliansafaris.org](http://www.lasalliansafaris.org).

## HUETHER 2008 PRESENTATIONS AVAILABLE ON DVD

The inspiring speeches delivered at the Huether Lasallian Conference in St. Louis, Missouri, November 20-22, 2008, are now available on DVD. Powerful messages on "Global Learning and Social Responsibility through Lasallian Education" were presented by Superior General Brother Álvaro Rodríguez Echeverría, FSC, Rev. Drew Christiansen, SJ, editor-in-chief of *America* magazine, Dr. Eboo Patel, founder and executive director of Interfaith Youth Core, and Rev. Miguel d'Escoto Brockmann, MM, current president of the UN General Assembly. To order the DVD, visit [www.lasallian.info/store](http://www.lasallian.info/store).

## LVs PHILLY RUN RAISES OVER \$62K

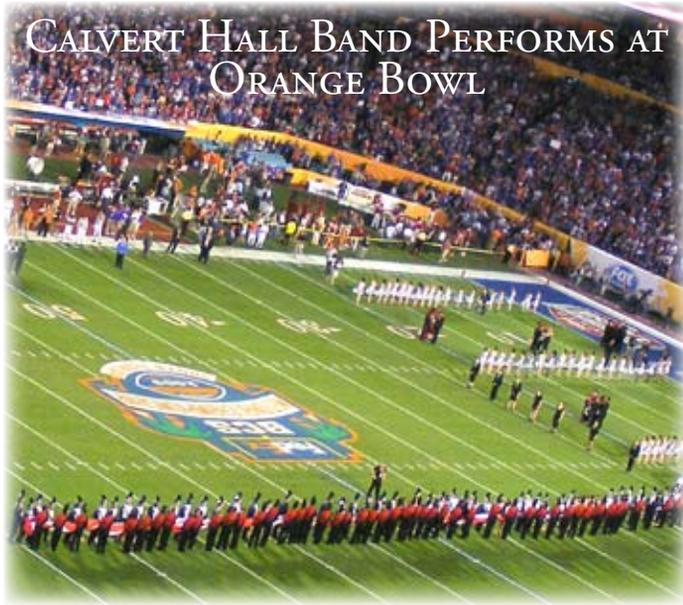


Seventy-six Lasallian Volunteers and friends ran in the Philadelphia Marathon last November 23, 2008, and successfully raised \$67,600 for the expansion of the Lasallian Volunteer Program. "We ran so they could run—and play, and learn, and grow to become great people," explained the runners. "Their education is not just the biggest reason we serve, it's the biggest reason we care." Donations ensure that Lasallian Volunteers will continue to be placed in needed areas across the country.

## CHIEF ADMINISTRATORS CONFERENCE ADDRESSES IDENTITY

The chief administrators and board members of Lasallian secondary schools in the United States and Toronto Region gathered in Charleston, South Carolina, from February 22-25 for their annual conference. Focusing on the theme "Catholic Identity in a Lasallian School," the keynote presentations addressed the topic of mission, ministry and message. Speakers included Michael Guerra, past president of the National Catholic Educational Association, Brother James Gaffney, president of Lewis University, and Vicar General Brother Thomas Johnson.

This is the first gathering of chief administrators since the formal creation of the Lasallian Secondary Schools Chief Administrators Association (LASSCA) in February 2008. At the LASSCA meeting that followed the conference, Brother Dennis Cronin, president of Bishop Loughlin High School, was elected to the LASSCA Board as vice president and joins Brother Michael Collins, immediate past president, and Ken Tedesco, current president.



The Competition Marching Band of Calvert Hall High School traveled to Miami, Florida, in January to perform with other participating bands at the Orange Bowl National Championship game. The Calvert Hall Band, which won the State Championship earlier this year, was one of only a few bands from across the country selected for this prestigious performance.

## LTIP WELCOMES SIX NEW STUDENTS



Welcome to the third group of Lasallian Teacher Immersion Preparation (LTIP) students shown in the photo above (in blue shirt): front (l-r): Nick Gorman (SMU), Steve Schmidt (SMU), Tom Thielen (SMU); back/standing (l-r): Bro. Frank Carr (Midwest District Visitor), Jon Delwiche (SMU), Bro. Postulant Tony Elfering, Kevin Magas (Lewis Univ.), Cullen Gibbons (SMU), Bro. Patrick Conway (LTIP Dir.).

\* SMU—Saint Mary's University of Minnesota.

## TICKET TO HEAVEN: A STORY OF FAMILY, FAITH AND VOCATION



Brother Joseph Radice, FSC, (New York District) recently released his autobiography entitled *Ticket to Heaven*. A heartwarming and inspiring story about family, faith and vocation, Brother Joseph shares with us a candid account of growing up in Buffalo, New York, attending a Brothers' school, answering God's call and being a Brother today. Written in a simple and engaging style, Brother Joseph's life journey will delight readers of every age. Profits from the sale of this book will go to support the various San Miguel Schools. To order a copy, visit [www.lulu.com/content/4210604](http://www.lulu.com/content/4210604).

## NEW APPOINTMENTS

**Dr. John Smarrelli, Jr., Ph.D.**, was named the 22<sup>nd</sup> President of Christian Brothers University in Memphis, Tennessee, and will assume his duties on July 1, 2009.

**Brother Dominic Ehrmantraut** was appointed principal of Tangaza College in Eastern Africa.

**Brother Thomas Zoppo** was appointed president of Calvert Hall College High School in Baltimore, Maryland, effective July 1, 2009.

**Dr. Brennan O'Donnell** was named the 19<sup>th</sup> president of Manhattan College, New York, effective July 1, 2009.

**Brother Dennis Malloy** was appointed Visitor of the new District of Eastern North America by Superior General Brother Álvaro Rodríguez Echeverría.

**Mr. James Hoban** is the new principal of the San Miguel School of Camden.

**Mr. Robert Jordan** was appointed president of Justin-Siena High School in Napa, California, effective July 1, 2009.

**Brother Charles Kitson** (LI-NE) was appointed Advisor to UMAEL (World Union of Lasallian Former Students) starting February 1, 2009. Brother Charles is concurrently the Coordinating Secretary of the Institute's Secretariat for Lasallian Family and Association.

*Congratulations to All Our Brother Jubilarians in 2009*

*"Our senior Brothers are a particular gift to the Institute and a needed witness in today's world to the possibility of fidelity of commitment and stability in Lasallian ministry."*

Brother Alvaro Rodríguez Echeverría, Superior General of the Brothers of the Christian Schools

**BALTIMORE DISTRICT**

**65 Years**

Brother Daniel Burke  
Brother Emery Mollenhauer

**60 Years**

Brother Arthur Bangs  
Brother Colman Coogan  
Brother John Lawless  
Brother Kevin Strong

**50 Years**

Brother Patrick Carney  
Brother Lawrence Dempsey  
Brother Joseph Mahon  
Brother Joseph Myers  
Brother Talbot Ramsbottom  
Brother Dominic Smith  
Brother Joseph Willard  
Brother Miguel Campos

**LONG ISLAND-NEW ENGLAND DISTRICT**

**70 Years**

Brother Joseph Ventura

**65 Years**

Brother Peter Clifford

**60 Years**

Brother Roger Brossolasco

**50 Years**

Brother Joseph P. Reilly  
Brother John McMahon  
Brother William Kemmerer

**40 Years**

Brother Roger Chingas  
Brother Louis Dethomasis  
Brother Robert Wickman

**MIDWEST DISTRICT**

**75 Years**

Brother H. Raphael Erler  
Brother Basil Rothweiler

**70 Years**

Brother Joseph Seiler  
Brother Robert Staub

**60 Years**

Brother Louis Althaus  
Brother Edwin Dupre  
Brother Stephen Eibert  
Brother Arnold McMullen  
Brother Leo Srubas

**50 Years**

Brother Michael Lee Anderson  
Brother Bernard Brungardt  
Brother William Clarey  
Brother Michael Flaherty

**50 Years**

Brother Melvin Pelton  
Brother Terrence Richmeier

**NEW ORLEANS-SANTA FE DISTRICT**

**50 Years**

Brother Melvin Pelton  
Brother Terrence Richmeier

**25 Years**

Brother Pierre St. Raymond

**NEW YORK DISTRICT**

**80 Years**

Brother Joseph Mc Quaid

**75 Years**

Brother Francis Colgan  
Brother Patrick Martin

**70 Years**

Brother Matthew Moloney  
Brother Martin O'Connell

**65 Years**

Brother George Berrian  
Brother Christian Jones  
Brother Joseph Loewenstein  
Brother William Sullivan  
Brother Isidore Wasylenchuk

**60 Years**

Brother Fred Altenburg  
Brother Robert Carnaghi  
Brother George Edwards  
Brother Gabriel Fiumano  
Brother Peter Lagonowicz  
Brother Francis Mc Crea  
Brother William Spellman  
Brother Nicholas Zimrose

**50 Years**

Brother Michael Farrell  
Brother Peter Furlong  
Brother Kevin Malinowski  
Brother Edward Phelan  
Brother Michael Sevastakis  
Brother John Wilson

**SAN FRANCISCO DISTRICT**

**60 Years**

Brother Arnold Stewart  
Brother Myron Collins  
Brother Cosmas Vu Van Tuan  
Brother Martin Fallin

**50 years**

Brother Ronald Roggenback

# Young Adults in the Lasallian World

BROTHER ROBERT SCHIELER, FSC, GENERAL COUNCILOR

**B**ROTHER GERARD RUMMERY, former General Councilor, once remarked that in founding the Institute of the Brothers of the Christian Schools, St. La Salle launched a movement. For more than a century after the founder's death, the Brothers gave character and definition to this movement. In the 19<sup>th</sup> century, new orders of teaching brothers, some inspired by St. La Salle's vision, gave new expression to this movement of educating the young. Religious orders of women such as the Sisters of the Christian Schools (Sisters of St. Marie Madeleine Postel) also saw a model in St. La Salle. In our own time lay women and men educators have found the writings of St. La Salle helpful for their own vocation. The noun "La Salle" is now frequently voiced as an adjective, "Lasallian." Today we hear of Lasallian Teachers, Lasallian Volunteers, Lasallian Youth, and Lasallian Collegians. In this issue of *De La Salle Today*, the feature articles include a more recent manifestation of this movement: Young Lasallians.

Young Lasallians are women and men between the ages of 22 and 35. Some may ask, "Why single out this particular group?" A couple of reasons can be suggested. In their study of young Catholic adults, Dean Hoge, et al, that programs which are efficacious for adolescents or mar-

ried couples are also appropriate for young adults."<sup>1</sup> In fact, a major recommendation of the study was that "Church leadership should initiate a 'preferential option' for young adult Catholics" (Hoge: 231). They are the future Church, both as participants and leaders. For his part, Superior General Brother Álvaro Rodríguez Echeverría told Young Lasallians: "You young people are the **best evangelizers** of other young people. You are **on the same wave length** and **you can understand better** their deficiencies, their projects and their ideas."<sup>2</sup> So both as learners and teachers, receivers and givers, this age group desires and is invited to make their own contribution to the Lasallian Mission alongside Lasallians of all ages.

Like many initiatives, Young Lasallian groups began through individual efforts involving the creativity and commitment of many: young people themselves, individual

*"...young people are the best evangelizers of other young people."*

Brother Álvaro Rodríguez Echeverría, FSC, Superior General, Brothers of the Christian Schools

Brothers and partners. Local groups and organizations, individual ministries, Districts and Regions can recall particular events or activities from which young Lasallians began to identify themselves as such. At the international level, World Youth Day in Rome in 2000 was a particular gathering that provided impetus to the movement.<sup>3</sup> On that occasion over 1,500 young people from around the world lived at the motherhouse and 200 met with the Superior General and members of the General Council. During that meeting these young people committed themselves to the following:

- To assist the Superior General and General Council and to participate in the Institute's association on behalf of the poor, and
- To strengthen the international links and connections of Young Lasallians around the world.

A specific outcome of this meeting was the Colloquium of Young Lasallians held in Quebec in July 2002. For one week 150 young people shared experiences, community, and prayer. Among the conclusions reached at this meeting were: 1) it may be too soon to launch an international movement, 2) continue efforts to strengthen and grow Lasallian Youth groups worldwide, and 3) establish an international council of Young Lasallians.

The International Council was established in January 2003 and has met regularly since then. Among its activities was the Second International Symposium held in Rome in July 2006, focusing on the theme *Mission Possible, a Shared Dream*. During their days together the young men and women, including young Brothers and a Lasallian Sister, resolved to study the creation of District and Regional chapters of Young Lasallians, initiate a “Lasallian World Day of Prayer for Peace,” create a full-time Secretariat and database, and call for formation programs for Young Lasallians. Fast forwarding to the present moment we see some of these resolutions coming to fruition.

Plans are currently underway for the first Regional formation program for Young Lasallians. This pilot program will be held in Europe in July 2009. The purpose of the gathering is to provide a meaningful formation experience, investigate key issues in the Lasallian Mission and identity and train trainers who will return to their Districts and local ministries to further develop the Young Lasallians network. The US-Toronto Region will replicate this program in June 2010. The



Regional Young Lasallians Committee: (l-r) front row: Marilyn Paquette, Marie Lawler; middle row: Michael Prat, Bro. Charles Kitson, Elissa Pensa-Cerros; back row: Bro. Thomas Lackey, Bro. Frederick Mueller, Kevin McCloskey, Tina Bonacci, Alisa Macksey.

program will be held at Christian Brothers University in Memphis. Last June the Visitors of the US-Toronto Region approved the creation of a Regional Young Lasallians Committee with a representative from each of the Districts. The committee also has welcomed a Young Lasallian representative from Francophone Canada. This committee is responsible for the planning of the event. The committee also set five other goals for itself this year: 1) building a database of young Lasallians and creating a Facebook page, 2) promoting Lasallian col-

legians, 3) identifying an annual project to engage young Lasallians in a particular service, 4) organizing a Lenten reflection and prayer mailing for Lasallian Collegians, and 5) supporting the International Days of Peace by facilitating a local initiative.

In the message to the worldwide Lasallian family following the 44<sup>th</sup> General Chapter of the Brothers, the delegates wrote:

The field of our shared mission is vast. In addition to the rights of children and respect for life, we have noted in a special way the problems posed by migratory movements, which affect many families, the need for a true solidarity among nations, people yearning for true hope in our world... We count on you to take up the challenge, each according to your age, state in life, and personal convictions. (*Acts*: 59)<sup>4</sup>

With their energy, gifts and talents, we welcome the young people to this vast field that is our global educational mission today.

## NOTES

1. Hoge, Dean R., et al. *Young Adult Catholics: Religion in the Culture of Choice*. Notre Dame: University of Notre Dame, 2001.
2. Rodriguez Echeverría, Bro. Álvaro. Remarks at the 2<sup>nd</sup> International Young Lasallian Symposium. Rome: 2006.
3. Mann, Bro. William. A Report on Young Lasallians. Rome: Intercapitular Meeting, May 13, 2004.
4. *Acts of the 44<sup>th</sup> General Chapter* (General Council, Circular 455). Rome: September 15, 2007.



Young Lasallians gathered at Bushkill, Pennsylvania, on March 21 to discuss the ways they could work together in the New District of Eastern North America. In the photos are (l-r): Lew Clark, Beth Fineran, Clinton Crete\_Casey Wilson, Heather Ruple, Mark Phillip, Martin Richard, Elissa Pensa-Cerros, Bro. Thomas Lackey, and Bro. Ernest Miller.

# Why Interfaith Matters

BY DR. EBOO PATEL, PH.D. AND SAMANTHA KIRBY



*We believe there will be no peace in the world without religious pluralism, and no religious pluralism without the leadership of young people.*— Interfaith Youth Core

**I**N OUR GLOBALIZED ERA, the world is smaller than ever before. The possibility of coming of age in America without encountering neighbors, classmates, teachers or friends of different faiths is narrowing more every year. Young Americans are growing up in the most diverse nation in the world and the most devout nation in the

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Dr. Eboo Patel is founder and executive director of Interfaith Youth Core. He was a keynote speaker at the 2008 Huether Lasallian Conference.

Samantha Kirby is Public Affairs Associate at Interfaith Youth Core.

West—but, diversity is not inherently a good thing. As Harvard’s Robert Putnam recently pointed out, the more diverse a city is, the less social capital (sense of belonging, levels of volunteerism, feelings of trust, etc.) it has. This, too, is why interfaith cooperation is important to young people today.

To build a peaceful world, we have to go beyond the *fact* of diversity to actually *engage* it. In the words of Diana Eck, another scholar at Harvard and Director of the Pluralism Project, “religious diversity is a given, but pluralism is an achievement.” Let us take a moment to identify the three components of religious pluralism. First, there must be respect for religious identity,

which includes respect for secular humanist and non-believing identities. Second, there must be mutually inspiring relationships between people of diverse faith traditions. Finally, religious pluralism must include common action for the common good. It is not enough that we identify the call to serve in different traditions—we must act upon that call together. In this kind of society, interactions between diverse communities and individuals are characterized by equal dignity and mutual loyalty.

Alasdair MacIntyre wrote, “I can only answer the question ‘What am I to do?’ if I can answer the prior question ‘Of what story or stories do I find myself a part?’” At the Interfaith Youth Core, we take this matter to heart, and highlight story-telling as one of the most important skills of a young interfaith leader. The best way to describe why interfaith matters to today’s youth is not to list the reasons, but to show the impact. Samantha, a recent college graduate, tells her story of how interfaith cooperation came to be important to her.

*When I was a student at Northwestern University, I studied abroad for a semester in Morocco. The first question I usually get when I tell people this is, “Why Morocco?” I tell them that I thought it would be an adventure—and as it turned out, it was the greatest adventure I could have imagined. What I never expected was that*



InterACTION Youth Exchange volunteers working together on a service project.

*it would cause me to confront my religious identity in a new way and teach me the importance of strong interfaith relationships.*

*It all began with my first encounter with my host brother, who after three minutes of polite conversation asked me directly if I was a religious person. My immediate response surprised me: "No, not really."*

*As time passed, the question did not arise again. Every morning I ate bread and jam and drank sweet Nescafé with my host mother, and every evening I struggled through my homework with my host sister, running home from school to watch "Star Academy," the Arab world's version of American Idol. I remembered not to knock too loudly Friday afternoons when my host family prayed the Jumma prayer, and informed the women in my family when male friends were coming over so they could be properly covered.*

*But finally in March, the time came when I had to make a difficult choice. The Jewish holiday of Passover was rapidly approaching. It would be*

*impossible to eat with my family in the traditional Moroccan style, using bread to scoop food out of the communal tajine (clay dish), because Jews do not eat leavened breads during Passover. I had to decide whether to break Passover or finally trust my family with my religious identity. I was terrified that the bonds we had finally formed would be broken. However, I decided that as people of faith, they would understand the significance of the holiday.*

*It was time to come out.*

*I took a deep breath and pulled my host mother, Nezha, into my room. I told her, in my broken Moroccan Arabic, "This week is a holiday for my religion. I don't eat bread or pastry." I paused. "Ana yehudia." I am Jewish.*

*I showed her my box of matzo, the unleavened bread traditionally eaten during Passover, which I had hidden in my luggage.*

*She looked at me, shrugged, and said "Wakha. Meshi mushkill." Ok. No problem.*

*Then she disappeared into the kitchen to prepare the late afternoon meal. When she came out, she brought the usual tray, laden with a silver teapot full of sweet mint tea, bread, jam and butter.*

*She disappeared again and emerged with something special: a small silver tray, with just two shallow bowls of jam and butter. She placed the tray in front of me, and motioned for me to get my matzo.*

*In Morocco, I was often inspired by the profound faith surrounding me. I admired my sister for setting an alarm every morning to make sure she woke up for the pre-dawn prayer, and reveled in the call to prayer ringing from the minarets five times daily. But*

*nothing was as inspiring as my family's instant and unconditional acceptance of my religious identity.*

*Though I was worried that the bonds with my family would be broken if I were to tell them about my Judaism, it was the relationship we had formed which allowed us to share and observe our respective religions under the same roof. The respect of our differences, in fact, made our relationship stronger and more meaningful. It was my relationship with my Muslim host family which has led me to work at IFYC and spread the message of religious pluralism to other young people.*

*Samantha's story emphasizes two important components of pluralism: respect for identity and mutually inspiring interfaith relationships. It shows us exactly how developing interfaith relations allows us to build a more pluralistic world together, without compromising our own faith commitments. Indeed, these difficult conversations about faith, when conducted with dignity and respect, make us stronger.*

*Continued on Page 10*

*"...young people must have the leadership skills to deal with religious diversity and understand what it means to build a world of religious pluralism."*

# The Coming of Lasallian Millennials to the Workplace

BY AMBER PALMER

**N**IKE. THE DE LA SALLE Blackfeet School. The Kennedy Center. The Peace Corps. Recent graduates from Lasallian campuses are making their marks around the world. As members of the Millennial generation, these alumni continuously demonstrate a determined idealism that manifests a courage to tackle ambitious goals. This determination is accompanied by the desire to live life in community, to serve others and to uphold their faith in accordance with the Lasallian charism as they resolve to change the world.

## CONNECTING COLLEGE TO THE LARGER WORLD



Michael Farrell, La Salle University, Philadelphia, Pennsylvania '07.

For most recent graduates, some element of college service provided lessons that have lasted beyond the classroom. “As a community service scholar, I worked in the University Ministry and

Service office implementing daily

and weekly service opportunities,” said Michael Farrell, a 2007 graduate of La Salle University. “The common purpose to live out the Lasallian Mission of serving those in need became the core of everything that I did then and continues to drive me in my career.” Michael currently teaches at the Independence Charter School in inner city Philadelphia. In the future, he plans to take this mission even further. “I someday see myself as part of a team that will create schools that are a model for new ways to look at teaching those less privileged.”



Kristina Perkins, Saint Mary's of Minnesota '08.

For Kristina Perkins, a 2008 graduate of Saint Mary's University of Minnesota, developing and declaring an individualized major in Arts Administration

built connections to her life after graduation. Currently, Kristina works at the Kennedy Center for the Performing Arts as a Corporate and Foundation Relations Intern. In her typical day, she researches current arts management events, drafts letters, attends meetings, attends seminars with Kennedy Center Vice

Presidents to learn about their career paths, and performs sound checks for daily Millennium stage performances. All these skills will come in handy. “My ultimate career objective is to create and develop an eco-friendly visual and performing arts organization,” she said.



Ashley Hawkins, Saint Mary's College of California '06.

“There are many intangible skills that are inherent in a Lasallian education and which I believe have been critical to my professional development thus far,” said Ashley Hawkins,

a 2006 graduate of Saint Mary's College of California and current employee at Nike. “The Lasallian principle of free and independent thought formation and articulation has been extremely valuable in my current position. In order to succeed in my work environment, it is critical that I be able to identify successes and opportunities, effectively communicate those findings to my peers, and actively engage in the collaborative process of finding new, more efficient and more creative ways to get things done. I didn't realize it then, but now I can

Ms. Amber Palmer is a freelance writer and a graduate of Whitworth University, Spokane, Washington.

say that those Collegiate Seminar courses prepared me perfectly for this!”



John Bennett, Manhattan College, New York '03.

Even though the first job is not always what is expected, young alumni are able to apply on-campus lessons to their work. “I majored in Secondary Education, and was certified

grades 7-12 in Social Studies in the city. However, when I graduated I found it difficult to find a secondary (high school) history teaching job in the city,” said John Bennett, a 2003 graduate of Manhattan College. “In December 2003, a temp job came up in the NBA league offices for three months which would let me travel to the upcoming All-Star game in Los Angeles in February. Before I knew it, I was hired full-time and I spent over five years with the league.”

“The biggest lesson I had reinforced at the NBA was something I’d learned at Manhattan,” John said. “Always treat everyone with respect. You never know who you’re speaking with.”

### SERVICE OPENING DOORS



Charles Brogan, Saint Mary’s University of Minnesota '06.

“Between my Campus Minister, Matt Palkert, and the Lasallian Honors class that required volunteer hours, I began a life changing process through which I became a man

of service to the communities around me rather than myself,” explained Charles Brogan, a 2006 Saint Mary’s University of Minnesota alumnus. “Immediately after graduation, I was placed at the De La Salle Blackfeet (DLSB) School through the Lasallian Volunteers. I was a volunteer at the school for one year before being asked to join the staff. I am now in my third year at DLSB, and I teach the sixth and fifth grade. Working at a Lasallian school on the Blackfeet Reservation is a demanding and enriching job. I coach and teach catechism, I am the athletic director and, of course, I grade my students.”



Colleen MacGruder, La Salle University, Pennsylvania '08.

In her year-long internship with InterVarsity Christian Fellowship, Colleen MacGruder applies a lesson learned at La Salle University to a position at Valparaiso

University. “One influence my Lasallian experience had on my professional development is the emphasis not so much on self,” the 2008 graduate said. “I want to develop professionally in part for myself, but also to make the world around me a better place.”



Arthor Curley, Saint Mary’s College of California '08.

“The key to a Lasallian education is that it’s about taking you as a person and improving the whole person,” said Arthor Curley, a 2008 graduate of Saint Mary’s College

of California. “It’s about making choices and making changes, to yourself and the world around you.”

On his first year out of college, Arthor serves as a Lasallian Volunteer. “My ultimate career objective is to hold a political office,” he explains. “I am giving myself a couple of years to grow and learn, but I hope within the next eight years that objective will be fulfilled. What I will remember from my current time of service when I hold an elected office is that I am still doing service. My commitment to people, families, children, youth, the underrepresented, the forgotten, the hopeless, and the hopeful doesn’t end with this year or two of service.”



Antonio Taruc, Saint Mary’s College of California '06.

Attending Lasallian schools and volunteering with the La Salle Brothers in Bacolod, Philippines, encouraged Antonio Taruc, a 2006 alumnus of Saint Mary’s College of

California, to pursue service in the Peace Corps following graduation. Currently serving in northeastern Thailand, Antonio relishes his role as cross-cultural ambassador. “My time in the Peace Corps has not featured any big surprises per se, but perhaps the most pleasant realization has been how amazing the other volunteers are. It’s so common to hear that society is driven by a desire for material possessions and that Americans are not very concerned or curious about the bigger world, but my experience here has shown me that such claims are not true. Serving

*Continued on page 10*

## Millennials...

*Continued from Page 9*

with them and learning from them has been a great experience.”

### SETTING AND ACHIEVING GOALS WITH MISSION

News reports these days focus on a shrinking job market and fewer opportunities for recent graduates. As they embrace an increasingly smaller and more globalized world, these Millennials stay focused on their goals.

Antonio plans to pursue a career in international development. “Ultimately, I hope to be involved in education and international development,” he said. “More spe-

cifically, I want to help explore the role education can play in the development process.”



Shane de Lima, Christian Brothers University, Memphis, Tennessee '02.

Shane de Lima, a 2002 graduate of Christian Brothers University, hopes to start his own business. He understands that each step along the way is defined by bigger things. “A very important

contribution of a Lasallian education is that all things are only made possible with God’s help. A Lasallian education reminds us that we are always in God’s holy presence.”

“What’s my ultimate career goal? Like most people, I hope to have a job that I love, that makes me excited to get to work each day,” explained Ashley. “A job that helps others and provides a great complement to the other components of my life, whether that be family, friends, hobbies, or any combination of things....As long as I am working, I want to challenge myself to go beyond what is expected and achieve goals, great and small, that I may have never imagined.”

From business to political office to international relations to an eco-friendly arts center, these Millennials are living out the Lasallian Mission of service, faith and community.

## Interfaith...

*Continued from Page 7*

In his inaugural address, President Barack Obama said:

For we know that our patchwork heritage is a strength, not a weakness. We are a nation of Christians and Muslims, Jews and Hindus, and nonbelievers. We are shaped by every language and culture, drawn from every end of this Earth. And because we have tasted the bitter swill of civil war and segregation and emerged from that dark chapter stronger and more united, we cannot help but believe that the old hatreds shall someday pass; that the lines of tribe shall soon dissolve; that as the world grows smaller, our common humanity shall reveal itself; and that America must play its role in ushering in a new era of peace.

Our diversity and our differences grant our nation endless possibility—

but the triumphs will not be handed to us, they must be accomplished. We can start by empowering young people of faith to take the lead. To be successful in this world that is growing smaller and smaller, young people must have the leadership skills to deal with religious diversity and understand what it means to build a world of religious pluralism. Every night, the evening news features stories of young people committing violent acts to the soundtrack of prayer. Yet across the country and the world, young people of diverse faiths are coming together around values they share—values like service, mercy, compassion and care for the earth. They are changing the conversation about religion, and building the American dream of a place in which freedom for one relies on freedom for all. They have to be the stories that we tell every night on the news, and headline on the front pages.

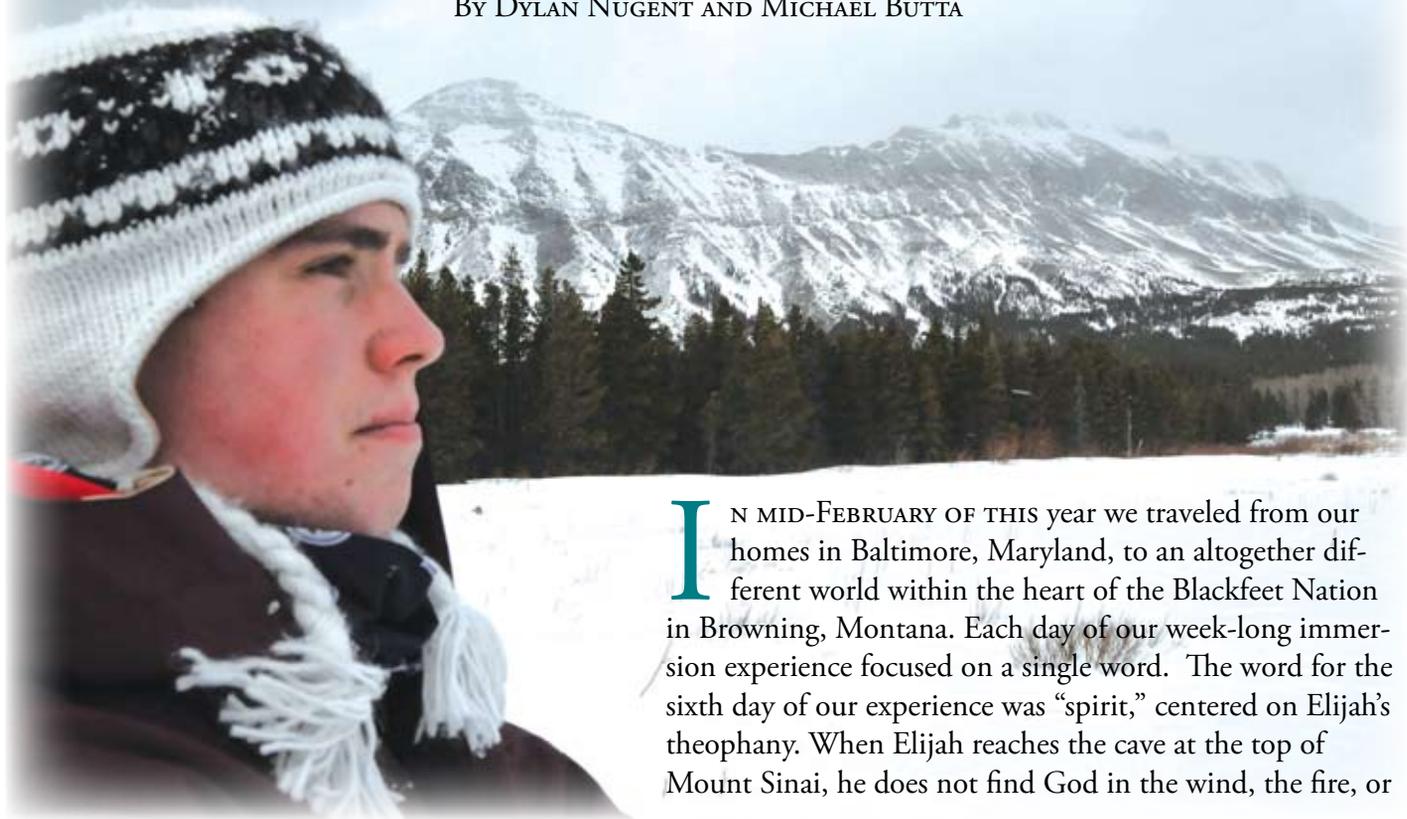
Young people today have the unique opportunity of growing up in an age where interfaith cooperation is prioritized not only as a means of diplomacy, but as the great possibility for a peaceful future.

Being a leader in interfaith cooperation is the key that will allow them not only to thrive in this diverse world, but to transform it.

*“across the country and the world, young people of diverse faiths are coming together around values they share”*

# Why are You Here?

BY DYLAN NUGENT AND MICHAEL BUTTA



**I**N MID-FEBRUARY OF THIS year we traveled from our homes in Baltimore, Maryland, to an altogether different world within the heart of the Blackfeet Nation in Browning, Montana. Each day of our week-long immersion experience focused on a single word. The word for the sixth day of our experience was “spirit,” centered on Elijah’s theophany. When Elijah reaches the cave at the top of Mount Sinai, he does not find God in the wind, the fire, or

the earthquake, but rather, he finds God in the quiet whisper. Elijah hears God’s voice asking, “Elijah, why are you here?” Throughout our week in Browning, Montana, we, like Elijah, were challenged to explore why we were on the Blackfeet reservation.

Prior to the journey, we were told about the poverty, violence, crime, and addiction on the reservation. As we look back on the trip, we now understand that nothing could really have prepared us for our encounter with the struggles of

the people in this “nation within a nation.” Not only were we stunned by what we witnessed, but we were also surprised by the significance of our service on the reservation. At almost every moment of the week we challenged ourselves to discover why we were really there. Was it to listen to the students, to join them in play? Were we there to tell them about our lives, to share our faith? Why did we come to the reservation?

In Elijah’s quest for God on the mountaintop, he eventually finds God where he may have least expected: in a mere whisper. Elijah’s encounter resembles our own Montana journey. When we arrived

on the reservation, we saw the poverty immediately in the appearance of some of the buildings. None of us knew where we could find God amidst so many adversities. We learned of gang problems, addiction that has torn apart families, and a disparity between wealth and poverty that had been unthinkable. In the first few days, we anticipated a difficult search for God’s presence on the reservation. But we could not have been more wrong.

We often looked for God only where we wanted to look. We assumed that God would be present in those suffering from poverty and expected to find God on our

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Dylan Nugent and Michael Butta are juniors at Calvert Hall College High School in Baltimore, Maryland.

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Calvert Hall students: (l-r) Phil Rasinski, Max Massa, Jack Rosenthal, Justin Hughes, Cormac White, Michael Butta, Dylan Nugent, Carmen Hundt, and Brian Nickel.

## Why are You Here?

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walking tour of the most run down part of the reservation, but we couldn't sense God there. We searched for God in the classrooms of De La Salle Blackfeet, but on the many challenging days when students seemed not to pay attention, we found it difficult to sense God amidst the noise in the classroom. Then, on the last day, con-

vinced that listening for God is nearly impossible, many of us heard God in the voice of the sixth grade teacher at De La Salle Blackfeet. Mr. Brogan took time to tell us about giving up much of his life to live and work on the reservation. He told us that if we thought we had come to the reservation to change it, we would be disappointed. However, if we had come to Browning to let the experience change us, then we would likely hear something of God's plan for our lives.

Sometimes, despite our expectations, God's presence was manifest in many people and places on the Blackfeet reservation. Upon arrival, we went to Sunday Mass. During the sign of peace and after Mass, we received a warm welcome from those around us. Many came to us to shake our hands and wish us peace. By the end of Mass, each of us had shaken nearly every local's hand. The celebrant, noticing our group, asked

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# Making the World Fit for Children

BY BROTHER ERNEST J. MILLER, FSC



**N**EARLY NINE YEARS AGO, in May 2000, the 43<sup>rd</sup> General Chapter<sup>1</sup> of the Institute of the Brothers of the Christian Schools, listening to the testimony of the Holy Spirit, directed that the defense and promotion of the rights of children

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Brother Ernest Miller is Director of Education and Lasallian Mission Formation of the Baltimore District.

Brother Robert Peach, Religious Studies and English teacher at Central Catholic High School in Pittsburgh, contributed to this article.

be “a major focus of concern” for the Catholic Lasallian Educational Mission. “Because of the numerical power the Lasallian community has in the United States (US) and around the world,” observes Brother John Johnston, former Superior General of the Brothers of the Christian Schools, “we have an enormous potential to take maximum advantage of the possibilities for significant educational service.”

Making the world fit for children is possible through the dialogical relation between the Lasallian Mission to

provide a human and Christian education to the young, especially those who are impoverished and marginalized, and the active protection and promotion of the rights of the child. In his “Letter to Young Lasallians,” Superior General Brother Álvaro Rodríguez Echeverría asserts:

The Rights of the Child invite us to make our contribution to the creation everywhere of an environment and of conditions conducive to a form of education that is complete and worthy of the sons and daughters of the same Father.

What John Baptist de La Salle told the first Brothers echoes today for all Lasallian educators: that the mission given to us “seeks to spread God’s Reign,” providing salvation (wholeness) for children and youth here and now. “This God of goodness,” De La Salle writes in the *Meditations*, “places these children in your hands.” In stating that the defense and promotion of the rights of children be a new way for living De La Salle’s vision, the 43<sup>rd</sup> General Chapter delegates are referring to those who are abandoned, exploited, impoverished, and marginalized; those who are inadequately fed, housed, and cared for; those who are lacking the basic necessities of life, including the opportunity for a good education. Indeed, we must see—not simply have facts—the realities of the children in our own neighborhoods and cities, as well in nations throughout the world.

Probing the inert response to the Convention on the Rights of the Child (CRC),<sup>2</sup> the 43<sup>rd</sup> General Chapter offers this candid critique:

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## Children

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Although the Convention was recommended by the 42<sup>nd</sup> General Chapter and again in Brother Superior's Pastoral Letter on "The Defense of Children, the Reign of God, and the Lasallian Mission" (1999) its contents are little known and understood by Brothers and partners.

Thus, an enduring challenge for Lasallians, especially in the US, is to *actualize* our numerical power—over 67,000 students and 9,000 teachers, administrators and other professional staff in over 100 schools (PK-college) and other centers of education—which is of striking diversity in the US-Toronto Region.<sup>3</sup> We need to come together to advocate and commit for the long road by affirming children's rights, safeguarding all aspects of children's development, and mobilizing human and material resources so that each and every child has opportunities to reach their full potential. This is the joyful task for the Lasallian educational community to attend to in our time.

Both the International Mission Assembly and the 44<sup>th</sup> General Chapter, convened in 2006 and 2007 respectively, reaffirm the 43<sup>rd</sup> General Chapter's mandate on the rights of the child. Shaping the main orientations and lines of action flowing from these two meetings are the Gospel of Jesus and Catholic social teaching, fertile ground from which to educate, reflect, and advocate, practicing faith-justice for the well-being of children and youth. We know that the Christian tradition instructs us that the preservation of human dignity can only be attained if human

rights are affirmed and protected. The Gospel of Mark speaks powerfully of Jesus' attentiveness to children, with his eyes wide open. And besides the rich and complex tradition of Catholic life and thought, we have at our disposal the Convention on the Rights of the Child, the principal international treaty—it belongs to a vaster architecture of human rights—that enunciates children's rights, proffering a global vision of the child with a moral and spiritual dimension. "Invoking human rights," contends philosopher and Nobel Economics Prize Winner Amartya Sen, "has become a major way of challenging inequality and oppression in the contemporary world...."

Setting out to create a legally binding international instrument on children's rights, in 1980 the International Catholic Child Bureau (BICE) began to lead a group of non-governmental organizations (NGOs) in the drafting of the CRC. On November 20, 1989, the Convention was unanimously approved by the United Nations (UN) General Assembly. On September 2, 1990, the treaty was instituted as international law.

Of the 192 United Nations Member States, only two countries have not ratified the Convention: Somalia, a country without a functioning government since 1991, and the United States, despite its active participation in the decade-long drafting process. (In 1995, President Clinton signed the Convention, but the U.S. Senate must give its advice and consent.)

The Convention prioritizes childhood in putting forward four basic standards that individual nations agree to pursue on behalf of chil-

dren, including providing assistance to parents as they fulfill their childrearing responsibilities. These norms rest on the Convention's four underlying themes:

- the right to *survival*;
- the right to *develop* to the fullest potential;
- the right to *protection* from abuse, neglect, and exploitation; and
- the right to *participate* in family, cultural, and social life.

Amidst the ruins in the aftermath of the Second World War, with its tragic consequences for children, BICE established a vision and process to help build a world of justice and peace in which each child has a future. Reverend Gaston Courtois, imbued with an international vision and a profound passion for children's interests in society, presented the idea of BICE in February 1947, to Pope Pius XII. In January 1948, this project was launched during a founding congress that took place under the auspices of Msgr. Roncalli, who became Pope John XXIII, and Cardinal Suhard of Paris. Representatives from eight European countries and four religious organizations participated, including the les Frères des Ecoles Chretiennes. Today, BICE, an international NGO recognized by the Holy See, is headquartered in Paris, and its Permanent Representation to international institutions including the UN is based in Geneva.

As a founding organization, the Institute desires to be an active BICE member. Thus, in October 2008, at the recommendation of Brother Robert Schieler, General Councilor of the US-Toronto Region, I participated in the gathering of an 18-member BICE

committee in Brussels, Belgium, with participants from 13 nations. The committee's purpose was to begin drafting an Appeal for a new mobilization for children's rights to commemorate the CRC's 20<sup>th</sup> anniversary next year. While the Convention has created a new culture for childhood and led to a clearer comprehension of child realities, the global landscape continues showing millions of children deprived of their dignity and their basic human rights. The Appeal, open to signature by NGOs, churches, educational institutions, youth groups, among others, will be presented in June 2009, in Geneva, during an international symposium to renew the world's commitment to ensure effective implementation of the Convention for each and every child.

To provide a human and Christian education, the Lasallian Mission finds convergence with the application of the Convention which is designed to help better integrate children and their inner wealth—the process of resilience—into society.

In God's Providence, De La Salle established the Christian and Gratuitous Schools as a visible instrument of God's Reign, making salvation real. Faithful to De La Salle's legacy, the Pastoral Letters of Superior Generals, the recent International Assembly, and the last three General Chapters charge the Lasallian educational community to take up the challenging agenda of defending and promoting, together and by association, the dignity and rights of children. Yes, these are both high ideals and concrete tasks that will require critical understanding and deep conviction, with buoy-

ant faith and much hope. To that end, as we consider our shared journey for mission in the 21<sup>st</sup> century, I wish to offer three points for our reflection and response.

1. The Lasallian community must create a compelling vision and ethic that unleashes the potential for the justice-oriented action our numerical power suggests and the Institute desires. This task is not something we can accomplish once and for all. Rather, with a discerning spirit, it is an ideal we keep working towards, to keep exploring and implementing an education for solidarity and justice that is oriented towards achieving the common good.
2. Lasallian education, which aims to educate the whole person, must assiduously embrace new ways to provide our students a wider, more critical catechesis—formation and learning—in the practice of faith-justice for society. Many students are involved in all sorts of laudable charities. Nonetheless, the measure of Lasallian education is not just what our students do, but who they become—adults with a well-educated, heartfelt solidarity with the agony and anguish of oppressed peoples (International Assembly Report, Main Orientation 4). Such a catechetical approach imagines in our schools and centers a faith-justice education across the curriculum<sup>4</sup> (besides a well-crafted course that wrestles with justice and peace issues) and a student-centered ministry for human rights advocacy such as [centralchrist.blogspot.com](http://centralchrist.blogspot.com), among other facets.

3. The Lasallian community must build a stronger interconnection between the Lasallian Mission and visible advocacy in the public square. This idea, in turn, underscores the need to enter into active collaborative relationships with NGOs such as BICE and other organizations (Circular 455, sec. 4.2.3).

To take action, go to  
[www.childrightscampaign.org](http://www.childrightscampaign.org)

Our commitment to keep the Lasallian Mission vital and vibrant moves us to continue listening attentively to God's invitation to us to transform and adapt our lives to changing circumstances in our Institute, our Church and our world. Recognizing the complex time and place in which we live, the road we must travel to achieving a *culture of action on behalf of the rights of children* is long, but it leads to making the world fit for children—it leads to making the reign of God real in our world.

## NOTES

1. An international gathering of Brothers elected from around the world that convenes every seven years to set the broad directions for the Brothers' life and the Lasallian Mission.
2. The Convention on the Rights of the Child, an international treaty that is the hallmark of children's rights, is described and explained in detail later in the article.
3. These figures do not include parents, alumni, board members, or benefactors who are invited to become partners in mission.
4. A suggested reading is Rev. Drew Christiansen, SJ, "Education for Faith/Justice: Some Modest Proposals," Keynote address at the 2008 Huether Lasallian Conference. Download a PDF copy on [www.lasallian.info/doc/faithandjustice.pdf](http://www.lasallian.info/doc/faithandjustice.pdf).



*Kristen Fredette*

I was first introduced to the Lasallian Mission as a student at Saint Raphael Academy. After learning what it meant to be a Lasallian school, I got involved in the peer ministry program and worked to further the mission in my school.

Kristen Fredette, Spanish Teacher and Lasallian Youth Moderator, Saint Raphael Academy, Pawtucket, Rhode Island.

When an opening came up, I applied for the position of Spanish teacher at Saint Raphael and was accepted. A month later, I was invited to be the moderator of Lasallian Youth. I worked with the freshmen and sophomores to

establish the group.

In the first year, we completed projects that brought the mission to my students. We participated in the H2O project, raising money to drill wells in Africa; we ran a tutoring program, collected peanut butter for the Rhode Island Food Bank and attended the Summer Assembly. I am amazed at how the number of students involved keeps growing.



*Kerry Conroy*

Kerry Conroy, Director of Guidance, La Salle Academy, New York City, New York

In the spring of my senior year at Christian Brothers University in Memphis, Tennessee, I had no idea what my post-graduation plans were. Brother Walter Schreiner encouraged me endlessly to attend the Lasallian Volunteer (LV) Program meeting on campus. I attended the meeting and that was the best decision I ever made.

The LV Program filled my desire to test out the teaching profession and give back to the greater community at the same time. The move from Memphis to New York was a drastic change. I had an incredible two-year stint at La Salle Academy in New York City as a volunteer teaching freshman religion and working in campus ministry.

Shortly after my volunteer service, I was employed as a counselor at La Salle Academy. I am currently in my seventh year as a counselor and continue to find fulfillment in my work. Working with students one on one allows me to get to know them for the amazing and talented individuals they are. I am frequently asked what keeps me at La Salle, and my answer remains the same: I truly believe in the mission of our school, in helping the less fortunate, and giving the students opportunities they may not otherwise have had. Also, the students always find a way to make me laugh! My volunteer experience and current work have changed me as a person. I have met the most inspiring people, Brothers and lay people alike.

I will forever be grateful to Brother Walter for his insistence that I go to the Lasallian Volunteers meeting. Much like St. La Salle himself once said, if I had known the challenges ahead when I took my first step into the Lasallian world, I am not sure I would have had the courage to continue. But I am so very thankful that I did.

*Tom Ludzia*

Social Justice Teacher, St. Michael's High School, Santa Fe, New Mexico.

The Lasallian Mission attracted me because it speaks so well to the issue of social justice. I have been in the Lasallian family for four years now

and felt at home right off the bat. From remembering our resting in God's presence to exhibiting Jesus living in our hearts through our actions, the Lasallian way has proven to be one that both grounds and inspires. St. La Salle not only saw the injustice but developed a constructive program to combat

the poverty which he witnessed. We as educators have inherited his mission. And yet, there are days when I have questioned if any impact is being made at all. This is where the grounding of De La Salle comes into play and, we realize that the work is God's.



## Leo Guardado

Leo Guardado, Assistant Director of Justice and Education Mission and Ministry Center, Saint Mary's College of California

The surest way for a benefactor to be passionately interested in the future of an institution is to be directly served by that institution. As a graduate of a Lasallian high school, a Lasallian college, and the Lasallian Volunteer Program, I have been served more than I will ever be able to give back. Being the only child of a single parent immigrant household, I remember telling my mother that going to a Catholic high school was out of my element and that we could not afford it. After all, it was only five years earlier that my mom and I had fled from El Salvador because of the civil war. Furthermore, I was not interested in the Church and I had always attended public schools. Had it not been for a scholarship the school offered me, and the help of a benefactor who believed in a Catholic education, my life would be drastically different today.

Upon graduating from Cathedral High School in Los Angeles, I understood that the Lasallian Mission of educating those on the margins was not simply a nice theory or ideal, but my own lived reality. The Mission had enthralled me so much that I decided to continue my education with the Brothers at Saint Mary's College of California. Four years later, it was that same draw to the Mission that impelled me into the Lasallian Volunteer Program. If I were to look for patterns in my life, I could say that every few years I am faced with the choice of continuing my association with Lasallian institutions, and time and time again I return to the roots of that educational vision of St. John Baptist de La Salle which took me from the neighborhoods of northeast Los Angeles, polished me up, and sent me off into the world!

I now work in the Mission and Ministry Center of Saint Mary's College where I have been entrusted with developing year-round educational immersion programs which have a solid base on theological reflection and on Catholic social teaching. This position allows me to bridge my background in theology with my passion for social justice education. Because I was the recipient of a Lasallian education that sought to meet not only my spiritual needs, but also my intellectual and material needs, I also serve with the intention of meeting the spiritual, intellectual, and material needs of the students with whom I work. The Mission is what keeps me coming back.

Witnessing the dedication of fellow faculty both lay and Brothers, has helped me understand how important community is for the work we do. The faith the Brothers have had in the lay partners is shown through the empowering we have experienced. This empowering is also inspiring to

our students who also leave empowered as servant leaders. These are some of the things which have attracted me to the Lasallian Mission and keep the vocation aflame.

St. Mike's has also been implementing some great programs which promote student involvement getting the stu-



## Mark J. Carty

Mark J. Carty, Sociology and History Teacher, La Salle Academy in Providence, Rhode Island

At La Salle Academy in Providence, Rhode Island we are working on an exciting new model of poverty education that examines poverty through an inter-disciplinary approach. We are

bringing together students from our Sociology, Architecture, Psychology and World Literature classes to study local, national, and international poverty with the intention of creating academic solutions to this worldwide epidemic.

The concept focuses on local solutions being applied to global problems. Our program includes dynamic guest speakers from around the country who are experts in combating poverty, along with direct service opportunities in our Providence community.

Our students are learning how to become advocates for the poor and disadvantaged, and learning how to create solutions on a local level that can be applied and recreated in local communities across the globe. In addition, students are receiving the practical application of the academic disciplines they are studying and making connections between their formal education and the mission that drives Lasallian institutions throughout the world.

dent involved with the local community and working to create the society in which we want to live. By giving our students the experience of De La Salle's spirit in action, we collectively further the Mission by witnessing to the charism of the Institute.

## Catching the Lasallian Spirit

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### Emily Vogel

It was the summer of 1993, I was about to enter my junior year at Archbishop O'Hara High School when I embarked on my first Lasallian adventure. We loaded two vans of students and nine hours later we arrived at Lewis University. Bounding out of the van singing the *Name Game*, we were greeted by a group of students who knew some of us from the previous summer's gathering in Mexico. That week of sharing faith, building community, and providing service would serve as a guide to my life's vocation as member of the Lasallian Mission. I remember a specific moment out on the quad of Lewis when I said to myself, "I want this."

Emily Vogel, Campus Minister/Lasallian Youth Moderator/Animator, De La Salle Institute, Chicago, Illinois

I was an active member of Lasallian Youth, Lasallian Collegians, and Lasallian Volunteers, but I never imagined at the age of 16 that I would be able to make a career out of this movement that continues to bring to my life such inspiration, hope, solidarity, and a sense of belonging. For the last 10 years, I have lived and served in several Lasallian communities in the Region. I have visited many of our ministries in various parts of the world, and I have been blessed to find mentors and friends that I call family in each of these places. The Lasallian Mission has brought meaning and focus to my Catholic faith in such a profound way that I am constantly driven to share it with my students.



### Casey Wilson

I was introduced to the Lasallian Mission at St. Mary's College of California. I was attracted to the Mission's dedication to education, specifically to the poor. Upon entering college, I knew I wanted to work with at-risk youth by combining my passion for sports with my passion for service. In my junior year, I travelled to the Dominican Republic where I helped run physical education classes and soccer camps for orphaned and at-risk youth. The experience deepened my understanding of the Lasallian Mission and led me to pursue a position on the Social Action Leadership Team, leading to more service opportunities. As graduation neared, I had an opportunity to listen to Brother Ed Siderewicz, co-founder of San Miguel, Chicago, talk about how he was living out the mission through his work as a Lasallian educator. That inspired me to join the Lasallian Volunteer Program after graduation. I served two years at Tides Family Services, a non-profit agency working with high-risk adolescents from low income communities in Rhode Island. I am now a full-time employee at Tides, counseling youth and their families in an early intervention program focusing on keeping youth out of trouble and in school. I am also a member of the Rhode Island Lasallian Association Group and the Young Lasallian Committee for the LI-NE District.

Name: Casey Wilson, Counselor, Tides Family Services, Narragansett, Rhode Island



### Ben Murray

Ben Murray, President and Co-Founder, San Miguel Middle School of Minneapolis, Minnesota

My understanding of what it means to be Lasallian grows deeper each day. I was first introduced to the Lasallian tradition as a student at St. Mary's University of Minnesota. A senior year mission trip to San Miguel – Back of the Yards in Chicago captured my heart and engaged my spirit. The experience represented a synthesis of my Catholic faith, my education, and the values instilled in me by my parents. It ultimately led me to co-found San Miguel Middle School of Minneapolis in 2000.

During our founding years, I lived in community with the Brothers and had the opportunity to participate in the second cohort of the Lasallian Leadership Institute where I learned about the amazing legacy of John Baptist de La Salle and its international presence today. Even more rewarding were the relationships created with other Lasallians throughout the Midwest District.

Touching the hearts and opening the minds of the young people entrusted to our care is something that I think about each morning. Remembering that I am in God's holy presence grounds me in the Lasallian tradition and connects me with Lasallians throughout the world.

As President of San Miguel, I am responsible for ensuring fidelity to our mission and the Lasallian tradition. The highlight of my day is individually greeting the students at breakfast with a handshake. Their smiles, their hopes and their dreams inspire me. I spend the majority of my time working with our board of directors and benefactors to involve more people in our mission, ensuring a tuition-free Lasallian education to students with academic and economic needs.

# A Day in the Life of Two Postulants

BY BROTHER EDWARD HOFMANN, FSC

**T**HANKSGIVING WAS JUST around the corner when the question was posed to Brendan and Tony over lunch: “So wadda youz guyz doin’ ovah da break?”

“Which one?” one asked.

Hmmm. OK. Let’s take Thanksgiving first. Brendan was headed for his hometown, Albany, capital of the Empire State; Tony was on his way to *The Farm*, the Baltimore District office in Adamstown. “They have cows there, just like us back home in Wisconsin!” Eyes widening, he could smell the fresh milk, the wet straw and all the rest.



Postulant Brendan Kelly reading a book on his favorite subject—American Literature.

The two newest members of the Regional Postulancy Community at Jeremy House in Philadelphia’s Mt. Airy section would have a short but nonetheless well deserved time-out from a semester of undergraduate studies at La Salle University. Then it would be back to the books for a single week of end of term classes; and then, final exams.

Since mid-August Brendan Kelly from the New York District and Tony Elfering from the Midwest District have been navigating a strictly charted course of prayer, spiritual direction, work and study under the watchful gaze of Brother Richard Buccina, Director of Jeremy House and a teacher at West Catholic High School in Philadelphia, Pennsylvania. All would agree, it was time for a breather.

The oasis that is the De La Salle Community on campus had become their refuge as well. Early on, Brendan staked out his claim to the sofa adjacent to the Brothers’ dining room; it is arguably the best illuminated post in the house. The aforementioned divan is, of course, comfy, too. Tony bounced about a bit before taking over as his own turf—the nearby community library with lots of wood, three huge french doors, a Gothic conference table and cozy seating options. Each location seems perfect for the activi-

ties they were usually engaged in: Brendan, an English major pouring over a book on American Literature, and Tony, a Religion major exploring theological tomes.

“But after exams, I’m going to see New York City!” piped up the farm guy, now speaking a language to which I can relate. “But not Brendan,” he continued. “He has seen it already. Anyway, he has a book to read.”

Brendan looked up wanting to say something but he was still munching on his second or third helping of scrambled eggs and Philadelphia scrapple.

“Dude, wazzup wit dat? Ya don wanna show da newbee your turf? Bein’ dat ya bin dere an’ seen it all already, ya know?” I chided.

“I’m goin’, OK?” Brendan responded, curtly, after a swig of lemonade. It seemed as if the discussion had been through a few rounds previously.

“Kewl. So wenz da trip?” I continued. “I’m goin’ up ta Hudson Catholic for a coupla dayz; youz guyz can hitch a ride in the Vocationmobile if ya wanna.”

By the time the creamed chipped beef was a swirly smear in the serving bowl, a plan had been

Brother Edward Hofmann is Vocation Director of the Baltimore District.

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## Postulants

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concocted, subject to directorial approval.

Advent's Third Sunday was reserved for a seasonal Day of Recollection for several communities in the area. The three communities—San Miguel in Camden, the Manayunk Spiritual Center and Jeremy House—would observe the Ignatian Exercises together at a retreat house conducted by the Sisters of St. Basil. I welcomed an opportunity for reflection.

With winter growling outside, the warm hospitality of the Byzantine Rite Sisters and their exotic facility adorned with colorful icons, encouraged sublime thought and meditative reading. Brother Leo Smith shared several practical and encouraging ideas to complement the mystical offerings. Lunch was pretty good, too.

The postulants entered into the experience as devoutly as the



Postulant Tony Elfering researching on his favorite subject—Religion.

Brothers, giving good example to the six Lasallian Volunteers in the group as the day progressed. They honored the Sisters' culinary artistry as do all good guests by leaving not a crumb on the plate.

The hour-and-a-half drive on I-95 to Jersey City went smoothly. Tony slept in the back seat while Brendan monologued at shotgun, spilling out story after story of the kids at the Coop—La Salle School in Albany, New York, for court-adjudicated lads—who obviously had found a permanent spot in his heart. While negotiating the New Jersey Turnpike traffic, I listened to him recount his own personal journey from “Wise Guy on Campus” to “Man with a Mission.” After attaining an associate degree, Brendan worked full-time at the Coop and, although he maintained a small apartment close by, he seems to have been pretty much a permanent member of the La Salle School Brothers' Community—eating, praying and recreating with the Brothers and Lasallian Volunteers. After an extended period as a New York District College Contact, Brendan took the leap of faith to continue his education at La Salle and to begin his religious formation at Jeremy House.

Once securely inside the parking lot gate at Hudson Catholic High School in Jersey City, New Jersey, we unpacked. Tony decided he needed some ‘fresh air’ and suggested a neighborhood stroll. During the quickly paced stroll, Tony recounted short stories from his life as wrestler and thespian, forest ranger, and a participant in the Lasallian Teacher Immersion

Program out of St. Mary's University in Minnesota. Then we returned to the warmth of the Brothers' house and called it a day.

The following morning started off with prayers at 6:45 with the Hudson Catholic Brothers, a quick breakfast, and final instructions on using the various public transportation systems in north Jersey and Manhattan. Despite the previous day's freezing drizzle and whipping winds, the weather forecast promised nothing but mildness.

After Brendan and Tony had done the tourist thing and I had made a few visits to several locations in Hudson County, we met up at 5:00 p.m. for Mass at St. Patrick's Cathedral on Fifth Avenue. We found each other on the steps among the mass of humanity jockeying for positions to experience Christmas as Christmas only can be experienced in the space around the best-known house of worship in the financial capital of the world.

Dinner was next on the agenda. We made great time southward to the neighborhood known as Alphabet City to test the cuisine at a well-known *gasthaus*. After ordering some schnitzels and wursts and a “stein” each, we had a review of the day. They had seen it all—at least, from the street—and they had covered miles of concrete.

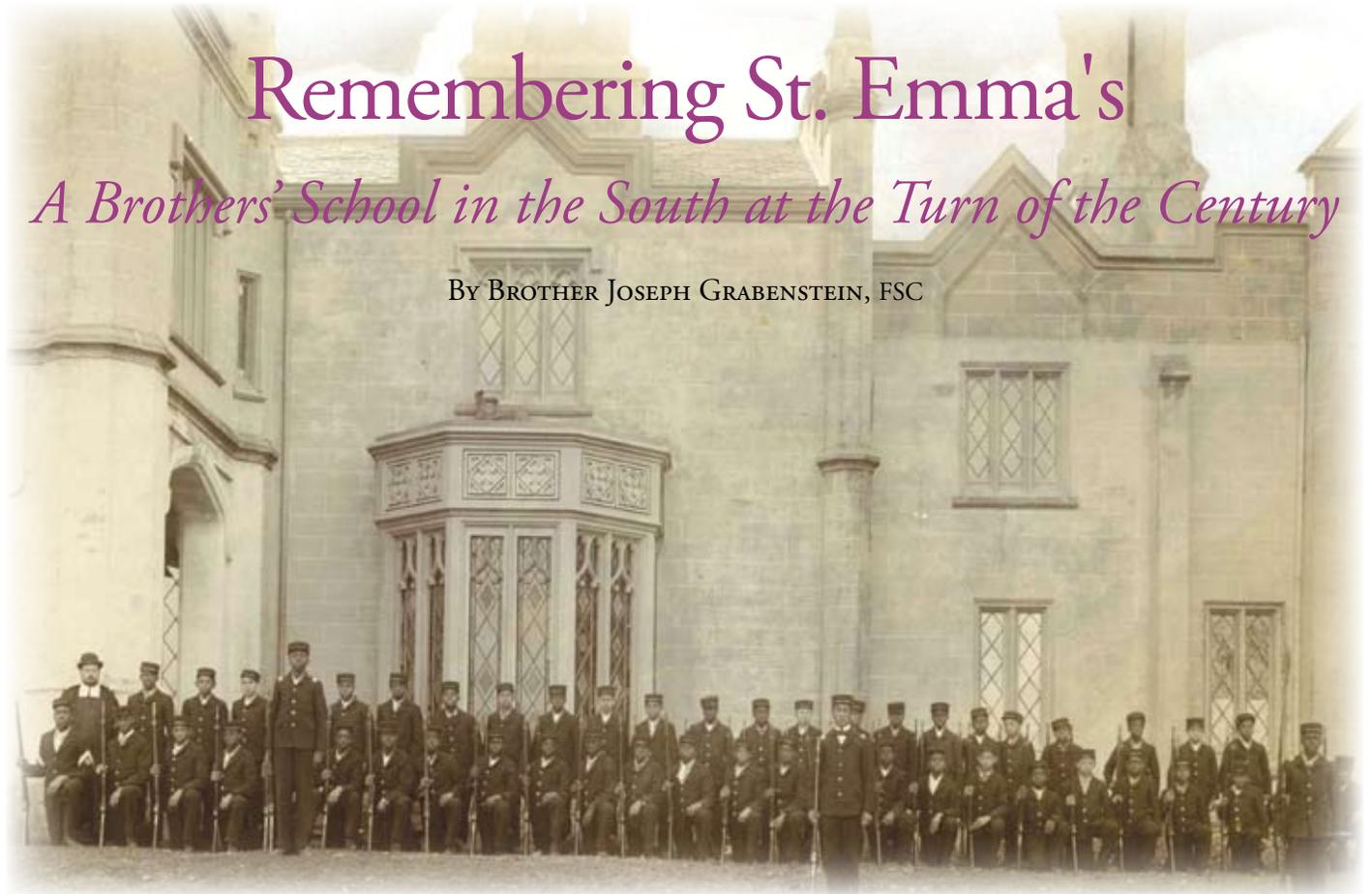
The trip back to Philadelphia on Tuesday mirrored the journey on Sunday: nasty, freezing precipitation made more treacherous by high winds and yet-to-be-salted roadways. But by God's good grace, we arrived safely back at Jeremy House and began contemplating future roadtrips.



# Remembering St. Emma's

## *A Brothers' School in the South at the Turn of the Century*

BY BROTHER JOSEPH GRABENSTEIN, FSC



The Corps of Cadets at St. Emma's Agricultural and Industrial College, Belmead, Virginia. Note the Brother on the left side with a bowler hat.

**I**T WAS SEPTEMBER 2008. Hurricane Hanna was hitting me with her best shot. But I wasn't listening. Well...I was listening to her sideswiping gusts and pelting rain. Hanna was muscling up the I-95 corridor that autumn Saturday, and, by heading south, I was slamming right into her. But there was no turning back—I had an appointment with history at St. Emma's in Belmead, Powhatan County, Virginia.

I first made the six-hour trip from Philadelphia five years ago. "Just

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Brother Joseph Grabenstein is Archivist of the Baltimore District and Archivist of La Salle University in Philadelphia, Pennsylvania.

make a right turn at Richmond and head west for 40 miles," I remember telling a confrere to answer his simple inquiry, "Where the heck is Belmead?"

I knew I was closing in when I finally turned onto Cartersville Road. Driving a mile or so down a part gravel, part asphalt road, I beheld a wisp of a building at the crest of a dominating hill. After another 200 yards up the curvy drive to the summit, it was easy to realize why this place was so special. It was originally the manor of the Confederate general, Philip St. George Cocke and his wife and their slaves. The estate was called *Belmead* on which stood a sizeable

two-story Gothic Revival home, built between 1845 and 1850.

By the 1890s, the owners had departed the scene. Louise Drexel, (the youngest sister of recently-canonized St. Katherine Drexel) and her husband, Colonel Edward Morrell, obtained the property and converted it to a school for sons and grandsons of former slaves. They named the school for St. Emma, a vicarious reference to Emma (Bouvier) Drexel, the second wife of Francis Drexel, father of Louise and Katherine.

The Brothers of the Christian Schools were invited to administer

*Continued on Page 22*

## St. Emma's

*Continued from Page 21*

St. Emma's. On January 2, 1895, a handful of Brothers arrived and opened St. Emma's Agricultural and Industrial College for young African-American men in the region. The manor occupied only a portion of the hilltop. This is where the Brothers eventually lived and is definitely one of the oldest former Brothers' residences still standing in the United States-Toronto Region. Surrounded by forested hills and farm fields, the view is breathtaking from every direction.

The area was a miniature plateau, sizeable enough for classroom and dormitory buildings, a chapel, a water tower, and even a simple bandshell. All of these structures formed the perimeter of a one-acre parade ground.

Over time St. Emma's evolved into a total education center, with vocational training for carpentry, shoe-making, tailoring, blacksmithing, and wagon-making, as well as a granary, a sawmill, and facilities for cooking and baking, and a good size farm. The agriculture- and mechanical-oriented buildings were arranged along or near that simple mile-long road connecting the hilltop with Cartersville Road.

During the early years of the school, not enough Catholic young men registered. Protestants formed the majority of its boarders/students, but the founders were envisioning this enterprise to have a sizeable Catholic component. So Brother Tobias of Jesus, the Baltimore District's "can-do" point man at that time, volunteered to go to Maryland towns, such as Annapolis and Port

Tobacco, to "recruit" Catholic prospects. It worked. African-American students of all religious backgrounds were welcome here, and moreover, many Protestants graduated and departed as Catholic converts.

Colonel Morrell's numerous Army connections helped the school to gradually take on a quasi-military atmosphere, with uniforms for the students-turned-cadets and occasional dress parades. A retired United States Army officer was hired to teach the drilling, but eventually this resource ended and the Brothers themselves were obliged to do the routine training. When the occasional grand inspections or dress parades on the drill ground were held, most of the Brothers would put on World War I-era uniforms. During most of the 20<sup>th</sup> century, many communities in the Baltimore District included a Brother who participated in those military ceremonies at Belmead.

At its peak, there were more than 50 buildings of every shape and size on the entire property, including a big country store run by the school and serving most of Powhatan County that sold everything from needles to

bales of hay to farm wagons. It was said then that the only commodities "imported" to Belmead were salt and sugar. Virtually everything else was raised or grown or manufactured right on the grounds.

The 1912 prospectus specified that each student had to be at least 15 years old, at least five feet and two inches in height, and at least 110 pounds. Room and board was \$5 a month. Military uniforms cost \$2 a month. Monthly tuition fees were \$7 for the first year, \$9 second year, and \$12 for the third and fourth years.

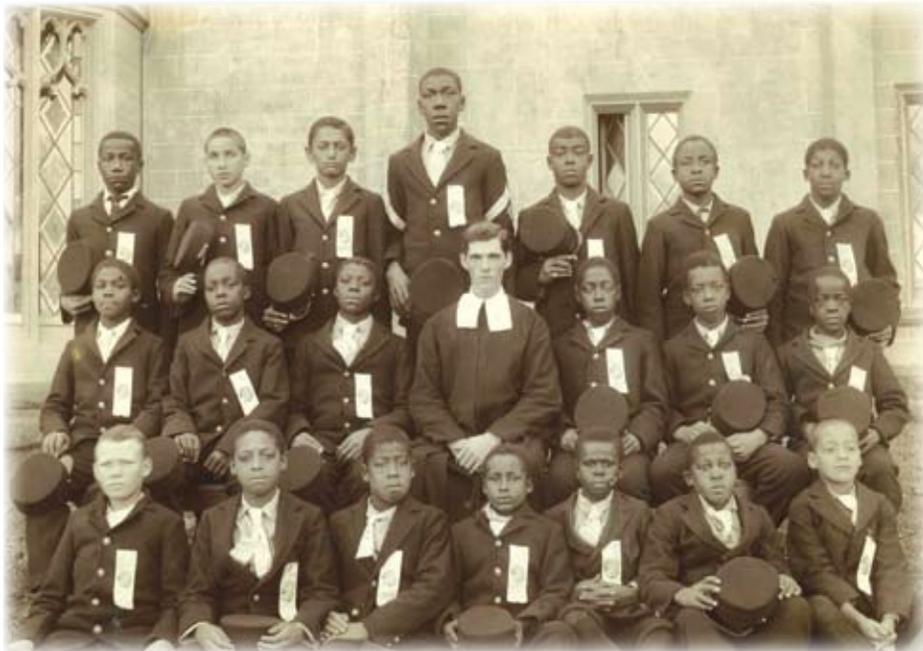
Strict rules prohibited profanity, playing dice, card-playing, and gambling. Each student was obliged to write home at least once a month, and the mail was censored.

But good times were also evident. Baseball was king of the sports world there. Picnics and barbecues filled many a hungry belly. Indoor shuffleboard was a diversion, as was the annual Harvest Moon festival.

In 1924, the Brothers were obliged to move on because of manpower needs in other ministries of the District. Laymen took over, followed by the Benedictines five years



The Brothers at St. Emma's in World War I-era uniforms.



The students at St. Emma's.

later. The Holy Ghost Fathers and Brothers (the Spiritans) followed in 1947; each group added their own colors to the St. Emma tapestry. When the number of integrated schools increased because of the Civil Rights movement of the 1960s, the closure of St. Emma's (1972) became a matter of time.

Today, the manor is well-maintained by two Sisters for Christian Community and two Sisters of the Blessed Sacrament who live in former workers' homes at the foot of that steep hill. Over the last 20 years, virtually every building connected with the school was bulldozed, for insurance reasons. A sturdy old granary half-a-mile away and dating back to the 1840s is the only remaining sign of the vocational activity that once filled the area; it is being creatively converted into an eco-spirituality center by the Sisters. The sights and sounds of classroom instruction, and of workshops and manual labor, are now left to one's imagination. The bucolic beauty has been preserved and this tranquility is enriched

by the news that the Sisters of the Blessed Sacrament have refused to sell their little corner of heaven to the increasing land-developers and home-builders. This is no easy feat, given the encroachment of the "exurbanites" of Richmond just five miles away. This entire property is "green." A contractual agreement

with the James River Association and the Virginia Outdoors Foundation assures this status for years to come.

I was invited back to Belmead in September 2008 to represent the Brothers for their annual end-of-summer gathering of friends and neighbors. Those in attendance revelled in the memories of St. Emma's. Mr. Allan Brooks, a former Spiritan (Holy Ghost) Brother and former teacher at St. Emma's Military School (as its name had morphed after the Christian Brothers withdrew) shared his stories. Heartbroken when the school closed its doors forever, Allan recently constructed a "Memorial Circle" in front of the site of the former agricultural education building, with pieces of memorabilia from the old buildings.

St. Emma's and Belmead may not qualify as "holy ground" to everyone, but to the handful of Brothers who were deeply attached to this soil—and to its people—it most certainly was.



The front of the original Belmead manor as it stands today. The photo on Page 21 shows the back of this structure.

# Discovering Community Life

*During their time of service, Lasallian Volunteers reside in a Brothers community. Here, three Volunteers share what this unique experience of living in community with the Brothers has brought into their lives.*

## TRUST

WHEN I THINK OF community life the words that sum it up best are the same words that I hear as I head out the door every morning: “OK, I’ll see ya.” Brother Edwin, the community director and self-labeled ‘den mother’ sits at the kitchen table every morning and peruses the paper, while keeping an unofficial tab on the seven people he lives with. Invariably, whatever it is that you say you are doing for the day or wherever you claim to be headed, the response is the same: “OK, I’ll see ya.” There is never an undertone of judgment, or a follow-up question, or a doubt that we are wasting our time.

His simple send-off reflects the trust and openness that exists in a Lasallian community. The eight of us are very different; we do not work in the same place and we do not have the same tasks, our ages range from 22 to 86, our heritages range from Polish to Mexican to Greek, even geographically we come from all over the world, including Spain, Honduras, and the West Coast. The only thing that ties us together is that we are all called to

the Lasallian Mission—and that is more than enough. Each of us has our own schedule and our special ministry, and like a lot of families our lives cross over dinner—at the end of the day, we join for prayer and dinner and to spend some time together. With the work we do, it is nice to have that consistency and support and that is what community is all about.—*Betty Marquez, Saint Michael’s Community, Chicago, Illinois*

## FRATERNITY

MY GREATEST JOY FROM community life is the support. Coming home at night and sitting down for dinner with five other people who

know first-hand the feelings that I am experiencing and who are working toward the same mission as me is incredibly comforting. I always have five people who I can talk to and who will listen to me. I can get advice from other volunteers my own age who are in my own position, or from two men who have taught for the greater portion of their lives and who can offer me stories from their own experiences.

One of the most amazing aspects of my community is that the members range in age from 22 to 73 and yet it never sets any of us apart. I am sure I will never have another opportunity in life to tell a 73-year-old man jokes that I would not dream of telling my mother, or to teach a 50-year-old



Casa Benedicta Community. (l-r) back—Bro. Michael Kadow and Evan Witalison, a Vista volunteer with the Dominican Sisters; front—LVs Jackie Young, Katie Hills and Andrew Weingarten.

man how to play “Beirut” and then lose to him repeatedly.

Nothing in life is easy, and while there are countless “ups” in community, there are the occasional “downs.” When you take six different people from various walks of life and put them together in a house there are bound to be differences in opinion and the occasional disagreement, but you could not call this “life” without these.—*Andrew Weingarten, Casa Benedicta Community, Racine, Wisconsin*

### SPIRITUALITY

“SO THE STREAK IS OVER, huh?” Brother Joe asked. Indeed it was. I forgot to set the alarm. There I was, the Cal Ripken Jr. of 7:00 a.m. morning prayer, hurtling down the stairs at 7:03 to grab a quick shower before school on January 14<sup>th</sup>. I missed morning prayer for the first time since joining the Brothers community as a Lasallian Volunteer in August of 2007. Yet what I have learned in community is that spirituality is not something to be measured on some fictional attendance sheet, but it is

how turn our prayer into action in the world.

Though the weekday Liturgy of the Hours serves as the main form of community prayer in our house, I would be doing prayer a great disservice if I said that is all there is. The Brothers have taught me that prayer is not something one says, but something one *lives*. Whether it be offering advice around the dinner table, sharing a laugh in chapel, or interpreting a homily after mass, the Brothers model a spirituality that is centered on bring the Gospel message into the world. I have discovered some of the Brothers’ secrets to prayer, the most helpful being St. La Salle’s method of praying for a troublesome student by name. The effect of this prayer is not immediate. Rather, its power hits home the following morning: standing at the door I can greet that student knowing that yes, he too is a child of God. This is the gift the Brothers have given me: a spirituality that is manifest in my actions. And they also taught me one more thing: the best part about breaking a streak is that you get to start a new one the very next day.—*Joe Kolar, Christian Brothers Community, Baltimore, Maryland*

## Why are You Here?

*Continued from Page 12*

the entire congregation to extend their hands over us and ask God to bless our stay in Browning.

God continued to whisper the question, “Why are you here?” We met Ben Horn, a drug and alcohol counselor and native Blackfeet Indian who led our walking-tour of the reservation. Ben gave us much of his time during the week, candidly answering our questions on some challenging topics. From him we learned that we would be taught much more than we would teach.

In one week, we learned more about the Blackfeet culture than we could have ever imagined. Each of us faced poverty on a more personal level. Ben and his tour, the Brothers who serve at De La Salle Blackfeet, Mr. Brogan, and the students helped us to understand a culture that is vastly different from ours. We never anticipated the strong connection we established with the students there and how difficult it would be to say goodbye.

The people we came to serve made a lasting impression on us. We left knowing that we are part of a process that helps to change the lives of the people who live on the reservation. By the final day, we knew why we were there. We learned that God is truly present in the work at the school because God is present in each child. God is present in us, in our desire and our energy to serve. This experience clearly demonstrated to us that we are served by those we try to help. Throughout the week we became aware, more than ever, that we were truly in the “holy presence of God.”



West Catholic Community: (l-r) Bro. Ed Gallagher, LV Chenelle Bruce, Bro. Joe Kines, Bro. Greg Cavalier, LV Frances Piazza.

# The 2008 Distinguished Lasallian Educators



The DLE awardees with District representatives (l-r): (awardees/seated) Michael Richards, Karen Nicholson, Frank Sferra, Bro. Frederick Mueller, Christopher Barczak, James Shannon; (District representatives/standing) Gary Short, Bro. Joseph Joswiak, Bro. David Sinitierie Bro. Vincent Pelletier, Bro. Ernest Miller, and Bro. Kevin Conroy.

*With gratitude for their Christlike presence and service, the United States-Toronto Region recognizes and honors with distinction these Lasallian Educators*

**CHRISTOPHER BARCZAK**, *Baltimore District; Chair of Lasallian Ministries Committee and Lasallian Animator, Calvert Hall College High School, Baltimore, Maryland.*

Christopher Barczak is a man of great faith and integrity and strives to model these qualities for his students and fellow teachers. He assists in presiding at Calvert Hall's daily liturgical services and leads the Lasallian Ministry Committee in shaping and implementing the ideals of De La Salle in the school community.

Christopher is a master teacher in the classroom as he presents his lessons with zeal, competency and great concern for his students while infusing the spirit of La Salle. He

has a tremendous rapport with his students and uses this ability to compliment any lesson that he is teaching. His professionalism in the classroom, dedication to his students and to social justice issues, and personal role modeling has distinguished Christopher as a Lasallian educator.

**BROTHER FREDERICK C. MUELLER, FSC**, *Long Island-New England District; Coordinator for Faculty/ Staff Professional Development and Lasallian Formation, La Salle Academy, Providence, Rhode Island.*

Brother Frederick Mueller has set a standard for excellence in Lasallian education over his career as a

## 2008 DLE Awardees

*Continued from Page 25*

Brother, teacher, administrator, animator, trainer, and consultant.

In the U.S.-Toronto Region, Brother Frederick is one of the leading resources and consultants in Lasallian education. He is actively involved in Lasallian formation at La Salle Academy. He is a presenter at countless workshop, seminars, and training sessions on Lasallian education throughout the country.

Brother Frederick has been recognized by the leadership of the Brothers as one of the Institute's visionaries and educational leaders and has been called upon frequently to share his expertise with the Brothers and Lasallians around the world.

**DR. KAREN NICHOLSON**, *New York District; Chair of the Education Department, Manhattan College, Bronx, New York.*

Karen Nicholson has made a profound impact on the campus of Manhattan College. Her work as a liaison for the Jonas Bronck Academy has allowed education students to observe a real classroom setting and obtain hands on experience, as well as to help in providing underprivileged children of the Bronx a quality education.

Karen has been an excellent educator for 35 years. She embraces and practices the educational ideals of St. John Baptist de La Salle. She is admired by her students and highly respected by her faculty colleagues. She is truly a distinguished Lasallian educator and is worthy of the award for her outstanding teaching record

and her promotion of the Lasallian heritage and educational values.

**MICHAEL RICHARDS**, *San Francisco District; Corporate Internship Program Director, San Miguel High School, Tucson, Arizona.*

Michael Richards is a master teacher who models lifelong learning for his students and his colleagues. He maintains a strong knowledge base in current educational research and practice, constantly seeking refined strategies to improve student learning.

Michael is a founder of San Miguel High School which he has served five years. He has contributed to the growth of San Miguel's Lasallian culture and values in various capacities. He fosters Gospel values by creating a school of quality in which all students are loved and respected. San Miguel's sense of itself as a Lasallian school was made possible largely through Michael's clear vision of a school that is truly student-centered.

**FRANK SFERRA**, *AFSC, New Orleans-Santa Fe District; Teacher and Coach, Mullen High School, Denver, Colorado.*

In sharing his considerable professional talents and spiritual energy with students and colleagues alike, Frank Sferra has brought the work of St. John Baptist de La Salle into the lives of countless young men and women. For all of us at Mullen High School, there has been no better Ambassador of Christ. Frank has never forgotten what matters when caring for the young. In him, students have never failed to find the qualities that define the true Lasallian teacher: master craftsman,

caring and vigilant mentor, model of faith, zeal, and integrity. In his 48 years as a teacher and coach, Frank has achieved national renown as one of the very best in his profession. His accomplishments include qualifying Mullen debaters for both the Colorado state meet and the National Forensic League national meet for 46 consecutive years.

**JAMES R. SHANNON**, *Midwest District; Director of Student Financial Assistance, Christian Brothers University, Memphis, Tennessee.*

James R. Shannon has dedicated more than 30 years to making college education available to West Tennessee youth and the past 14 years to educating students on the campus of Christian Brothers University (CBU) as Director of Student Financial Assistance. His display of faith, integrity, zeal for the Lasallian Mission, personal concern for individual students, especially the disadvantaged, and concern for social justice is worthy of emulation.

James has touched the lives of countless CBU students. In the Lasallian tradition, his boundless energy encompasses endless evenings and early mornings presenting information to high school counselors, students and their families and the CBU faculty and staff.

James initiated "Helping Hand Sunday" to provide assistance to families of first generation college applicants in completing the FAFSA forms for Federal and State tuition aid. The program was later adopted on the state level as "College Goal Sunday." In addition, James has expertly managed the processing of \$10 million in student aid each year.

## IN MEMORIAM

*"Those who teach others unto justice shall shine like stars for all eternity." —Book of Daniel, 12:3*

- **Brother Richard John Camara, FSC,** (San Francisco) passed away on January 12, 2009
- **Brother Edward Cannon, FSC,** (Baltimore) passed away on March 2, 2009
- **Brother Francis Colgan, FSC,** (New York) passed away on March 13, 2009
- **Brother Michael Dougherty, FSC,** (New York) passed away on October 1, 2008
- **Brother Jerome Gallegos, FSC,** (San Francisco) passed away on October 17, 2008
- **Brother Andrew O’Gara, FSC,** (New York) passed away on November 8, 2008
- **Brother Leo Keindel, FSC,** (Midwest) passed away on February 21, 2009
- **Brother Ernest LeBlanc, FSC,** (New Orleans-Santa Fe) passed away on January 16, 2009
- **Brother Lester Lewis, FSC,** (New Orleans-Santa Fe) passed away on February 10, 2009
- **Brother John Martin, FSC,** (New York) passed away on October 12, 2008
- **Brother Norman McCarthy, FSC,** (Midwest) October 13, 2008
- **Brother Lewis Mullin, FSC,** (Baltimore) passed away on October 19, 2008
- **Brother Patrick O’Brien, FSC** (Midwest) passed away on March 30, 2009
- **Brother Luke Olivas, FSC,** (New Orleans-Santa Fe) passed away on October 9, 2008
- **Brother Michael Phillips, FSC,** (Baltimore) passed away on November 3, 2008

## CALENDAR OF EVENTS

### APRIL 2009

- 14-17 NCEA Convention & Exposition, Anaheim, CA
- 17-18 Regional Education Board Meeting, Anaheim, CA
- 24 Regional Finance Board Meeting, Washington, DC
- 24-26 Regional Retreat for Brothers in Initial Formation, Mont La Salle, Napa, CA

### MAY 2009

- 21-24 Lasallian Volunteer Debriefing Retreat, Plano, IL

### JUNE 2009

- 23-26 Encuentro, Philadelphia, PA
- 24-25 RCCB Meeting Baltimore, MD
- 28-07/10 Buttimer 2009, Moraga, CA
- 12 -17 Lasallian Leadership Institute - West Coast, Moraga, CA
- 19 -24 Lasallian Leadership Institute - Midwest, Bronx, NY
- 24 -2 Lasallian Volunteer 2009 Orientation. Romeoville, IL

### SEPTEMBER 2009

- 24-25 Regional Education Board Meeting, Location TBD

### OCTOBER 2009

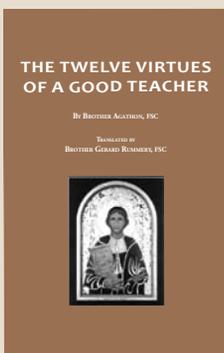
- 8 -10 Lasallian Leadership Institute - East Coast, Mt. Pocono, PA
- 20 Regional Finance Board Meeting, Atlanta, GA
- 29-31 Lasallian Leadership Institute Midwest, Belleville, IL

### NOVEMBER 2009

- 16-21 Meeting of the Superior General and the General Council with the Visitors in the Region
- 16-21 RCCB Meeting, Cincinnati, OH
- 19-21 Huether Lasallian Conference, Cincinnati, OH

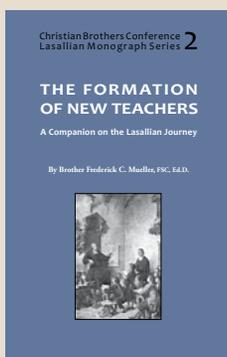
# Lasallian Publications

Books and products for Lasallian teachers and schools



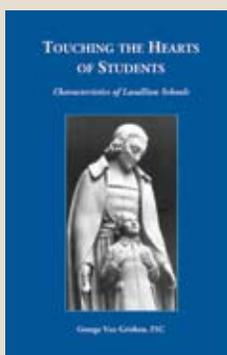
**The Twelve Virtues of a Good Teacher** by Brother Agathon, FSC, Superior General; translated and edited by Gerard Rummery, FSC, 2008 Edition, 64 pp. \$7.00 (softbound)

This English edition of the classic text by Brother Agathon, fifth Superior General of the Brothers of the Christian Schools, describes in detail the virtues of a good teacher in accordance with the listing by Saint John Baptist de La Salle in *The Conduct of the Christian Schools* (1706) and *Collection of Short Treatises* (1711). Originally printed some 100 years after the first Lasallian schools, “it affords a kind of benchmark by which to judge the fidelity of the Institute to the founding vision.



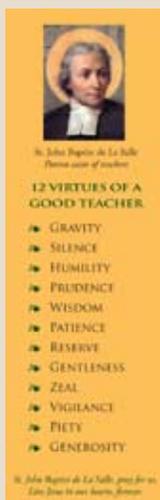
**The Formation of New Teachers: A Companion on the Lasallian Journey** by Frederick C. Mueller, FSC, Ed.D. Foreword by William Mann, FSC, 2008 Edition, 45 pp. \$7.00 (softbound)

A valuable reading for formators of new teacher in Lasallian schools. This reflective essay addresses the duties, qualities, and tasks of the formator and suggests ways to help new teachers become competent professionals and ministers of grace in accordance with the Lasallian tradition.



**Touching the Hearts of Students: Characteristics of Lasallian Schools** by George Van Grieken, FSC, 2002 Edition, 208 pp. \$17.95 (softbound)

This volume is a resource for teachers, administrators, board members and all who are engaged in Lasallian educational ministries today. It reflects on the life and times of De La Salle and the early Institute and their significance in today’s educational world. There are questions at the end of each chapter along with a description of the Lasallian School as found in the tradition. The book contains an extensive annotated bibliography of Lasallian resources as well as a glossary of Lasallian terms.



## Twelve Virtues Bookmark

A must for every Lasallian teacher, a great give-away at events, and perfect for packet stuffers. Laminated. Orders in increments of 100 only.

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*(prices include shipping)*



## Four Lasallian Videos

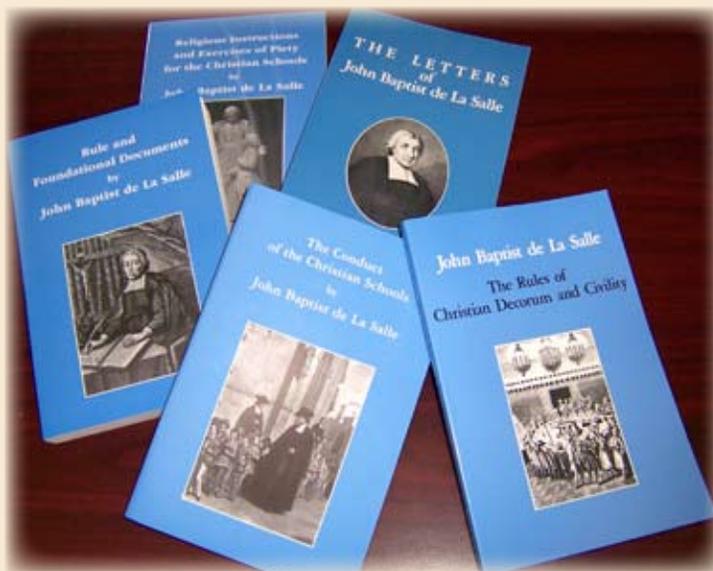
\$10.00 (plus postage)

This DVD consists of four short videos that provide an excellent introduction to Lasallian Education: *De La Salle* (7:12); *The Spirit of De La Salle* (12:45); *The Purpose of Lasallian Schools* (26:59); and *Twelve Virtues of a Good Teacher* (23:10).

Order online at [www.lasallian.info/store](http://www.lasallian.info/store)

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*A compilation of nine volumes translated in English from the original text in French, written by the founder of the Brothers of the Christian Schools, John Baptist de La Salle (1651-1719) and published by Lasallian Publications.*

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