

# **The Maryknoll Brothers**

**The Catholic Church in the United States and a new way of mission**

**Brother Kevin Dargan MM**

**Maryknoll my Maryknoll**

**The Verses for the Maryknoll Brothers from the Maryknoll  
Hymn**

WITH MICHAEL'S CONQUERING SWORD IN HAND  
MARYKNOLL MY MARYKNOLL  
A BROTHER LOYAL MAY I STAND  
MARYKNOLL MY MARYKNOLL

PLAY MY PART MY ALL TO GIVE,  
IN MARY'S HEART WITH CHRIST TO LIVE  
SPEND AND BE SPENT, PRESS TOWARD THE GOAL.  
OH HOUSE OF GOD MY MARYKNOLL  
(Sung to the tune of Maryland my Maryland)

**These verses were composed in the late 1940's .**

# Table of Contents

Note to the Reader.....	page 6
Introduction and Outline.....	page 7
<b>The Beginnings Rome, Hawthorne and Ossining.....</b>	<b>page 15</b>
<b>Asia.....</b>	<b>page 20 -44</b>
China.....	page 20
Korea.....	page 30
Hawaii.....	page 34
Japan.....	page 37
Philippines.....	page 40
Taiwan.....	page 42
Western Samoa.....	page 43
American Samoa.....	page 44
Maryknoll Asia South.....	page 44
<b>Latin America.....</b>	<b>page 45</b>
Bolivia.....	page 45
Peru.....	page 49
Chile.....	page 51
Guatemala.....	page 53
Mexico.....	page 56
Venezuela.....	page 56
Brazil.....	page 57
Patagonia.....	page 57

<b>Africa</b> .....	page 58 - 68
Kenya.....	page 58
Tanzania.....	page 60
Mozambique.....	page 66
Namibia.....	page 67
Mid East Unit.....	page 67
<b>Europe</b> .....	page 68
Rome.....	page 68
<b>United States Region</b> .....	page 69
Maryknoll New York.....	page 69
Saint Joseph's Institute.....	page 82
Kitchawan (Brothers Formation).....	page 83
Venard.....	page 84
Seattle.....	page 86
Los Altos.....	page 87
San Juan Bautista Mission.....	page 89
Los Angeles Japanese Mission.....	page 90
Chesterfield.....	page 92
Lakewood.....	page 94
Glen Ellyn.....	page 95
Bedford.....	page 96
Brookline .....	page 99
Hingham .....	page 101

39<sup>th</sup> Street.....page 104  
Development Houses.....page 105  
**Sources**.....page 107

Dear Reader,

This was a project over ten years in the doing. It started out as a small part of the first Maryknoll Brother's Assembly that was held in 1998. Some facts were gathered and put into a chronology. The Brother's liked it and asked for a more expansive chronology. This was completed in 2005 and distributed to the Society. The Chronology was well received but it was felt that the History of the Brothers would not be complete without the stories of some of these remarkable men.

The result is what you hold in your hands a poor attempt at remembering some very wonderful men and also a thanks to the Maryknoll family who have made the Brothers so much a part of their lives.

Much gratitude to those who shared memories and stories: Father Daniel Schneider, Father Richard Smith, Father Ernest Brunelle, Father Ronald Green, Father Joseph Healey, Brother Gordon Burns, Brother Joseph Bruener, Brother Timothy Raible, Brother Jude Coniff, Brother Wayne Fitzpatrick, Brother Thomas Hickey, Brother Robert Butsch, Brother Andrew Marsolek, Brother Alex Walsh, Brother Martin Shea, Brother David McKenna, Brother Vianney Flick, Father Edward Davis, Father Martin Keegan, Father Richard Callahan, Father Joseph Veneroso and Father Francis McGourn. Special thanks to those who helped edit this work Father Joseph Veneroso, Father Francis McGourn, Father Joseph Healey and Father Ernest Brunelle. Mistakes and omissions are the compiler's not theirs. Also a great thank you to Maureen Toohey for her computer skills and general support.

This is by no means the entire list of the Brothers who served in the Society. That list is to be found in the documented Chronology prepared by Brother Kevin Dargan.

Brother Kevin Dargan MM

Maryknoll New York

June 1<sup>st</sup>, 2010

## Maryknoll Brothers History 1911 – 2009

### Outline and General Introduction

1. **The Beginnings – 1911- 1936:** During these twenty –five years some 200 men applied for the Maryknoll Brothers during these years. This was the early formative times for the Auxiliary Brothers of Saint Michael. The first three candidates arrived in the spring of 1912, before the seminarians did. This was also while the fledgling Society was still at Hawthorne, New York being assisted by the Dominican communities the Priests and Brothers staffing the parish in Hawthorne and the Dominican Sisters Community founded by Mother Rose Hawthorne.

The Brothers Community first starts to form around the dwelling they are living in. The first residence for the Brothers was Saint Michael’s Annex, which was a carriage house to the original seminary. In 1932 with the completion of the Maryknoll Sisters Motherhouse the Brothers move into the Rosary House. There is a separate chapel and the Brothers’ life starts to take on a separate existence of its own. It starts to become distant from that of the priests and seminarians especially in the prayer life. The first Maryknoll Brother was assigned overseas in 1921.

The Brothers’ Formation Program, little that there was, emphasizes prayer and work. The first director of the Brothers was **Father James Anthony Walsh**. He was followed by a Mill Hill priest, Father McCabe. Then in early twenties the job was taken over by a Maryknoll priest, as the small community grew, men like **Fathers Raymond A. Lane, William Kaschmitter and John Hugues** to name but a few. The Brothers had a very monk like existence. They do establish a program for postulancy where aspiring men live in one of the Brother’s communities for six to nine months prior to their acceptance to the novice period. There is much talk in the early days of whether the community will follow the rules of the established Brothers groups or not. Both the Dominicans and the Franciscans are looked into but in the end the Society models the Brothers like they do in the Mill Hill Society.

Throughout these years Brothers Communities continue to be formed at most of the Maryknoll Houses. There are Brother assigned to the Japanese work in Seattle, Los Angeles and the San Juan Bautista mission. Brothers are to be found at the Bedford Novitiate and Los Altos, and the Venard. There is usually at least one Brother assigned to houses that have seminarians living at them like Detroit, St. Louis, and Akron. Brothers are assigned to China (**Brother Albert Staubli** was the first in 1921), Korea (**Brother Joseph Donahue** was assigned in 1923), Hawaii (**Brother Philip Morini** opened the mission in 1927) and Japan (**Brother Bernard Hansan** was the first assigned there in 1934). By the time of Bishop James Anthony Walsh’s death in 1936 there are 76 Brothers.

2. **Growth - 1936 – 1946:** The vocation of the Maryknoll Brothers is more defined. They are given a spiritual year that they share with the seminarians at Bedford, Massachusetts. By 1936 there are 76 Brothers in oath to the Society. There is a moratorium placed on the Brother's Vocation for the duration of the Second World War. This can be seen by the fact that during this period of time there are very few Brother's who take oath to the Society. Also of these men who took oath a goodly number were former seminarians (**Frederick Steinbach, John E. Walsh and Anthony Mantel**), from among the 13 men who took finals during this time others during this time were relatives of present Maryknollers (**Brother James Murray** was a nephew of **Father John Murray**) and (men who had long term relationships with Maryknoll or the Church (Brother Joachim Owen had accompanied the famous Jesuit 'Glacier Priest' Father Hubbard SJ on many of his adventures and **Brother David Brown's** family had a relationship with the Society that went back many years to the Camp Venard Days). The smaller numbers are hard to explain when looked at over a broad picture of vocations for the Brothers in the periods preceding and following this decade.

**Father Charles McCarthy MM**, the director of the Promotion Department, in early 1945 sensing that the end of the war was in sight and that there would be the added interest of former military people looking for some way to change the world, asks that the moratorium be lifted. It is done and he prepares literature for candidates to the Society. He does special work for the Brother's vocation.

He also says that there will be a surge in the vocation requests for the entire Society. In most cases they are older men, who have some training having worked in the world before entering. There is a good mix of men with trades and skills as well as those who have gone to college.

During this period there is a need to find mission areas as China is closed to mission activity due to the Second World War . All of the fields in Asia are either under the control of hostile forces or inaccessible by normal routes. Brothers are assigned to Bolivia (1942 sees the opening of the mission and the assignment of **Brother Gonzaga Chilutti**), Peru (1946 three years after the start of the mission sees the assignment of **Brothers Gabriel Uhl and Alexis Uttendorfer**), Chile (1947 four years after the opening of Chile sees the assignment of **Brothers Bonaventure Redman and Gabriel Uhl**), Mexico (1943 **Brother Thaddeus Revers** is assigned to the first group to Tepic), and Guatemala (1946 three years after the opening of the mission **Brother Felix Fournier** starts his career in Huehuetenango) almost from the start of these missions.

The idea of a separate novitiate takes shape at the 1946 chapter and the Maryknoll House of Formation at Akron is offered for the Maryknoll Brother's Formation Program. This was originally a large house that was used for seminarians attending the local seminary but it was felt that the projected numbers for the men entering the Brotherhood would more than fill the house.

3. **The Wonder years – 1946 – 1966:** There is a great influx of vocations. 380 men are professed in this period many of whom were veterans. The veterans do respond and enter Maryknoll in record numbers following both the Second World War, an example being of the ten men who took oath in 1948 seven are veterans and also the Korean Conflict. More Brothers are given assignments overseas. The Brothers produce and pay for their own vocation film that was titled “The Maryknoll Brother” about **Brother Matthew Kirwan** and his vocation journey. The Saint Joseph’s Institute is opened at Maryknoll, New York. Up until the 1956 Chapter the majority of the men are veterans. By the end of the 1950s the veterans are no longer the main source of vocations for the Brothers and in truth the numbers begin to drop.

In the late 1950’s the age is lowered for the candidates to enter the Brotherhood to 18 this gives greater numbers again to the programs (postulancy and novitiate) but it poses another problem in that there is needed further formation for the candidates in not only the spiritual life but also some training in a field for service to Maryknoll and the missions.

The emphasis of the formation program during this period is still strongly spiritual. It was felt by the leadership that the men in formation needed a good grounding in spirituality. There is a monk like quality to the formation program. This was stressed with the concrete examples of:

- 1). using the Little Office of the Blessed Virgin for all of the communal prayers: Lauds, vespers and compline.
- 2). All things were taught within the community. Postulants learned from Novices who in turn were guided by professed Brothers.
- 3). the special spiritual directory which was prepared for the Brothers by Father Robert Sheridan.
- 4). the chapel at the Rosary House was kept as the Sister’s had done it with choir stalls for the Brothers. It really stressed a sense of difference that was centered on a strong spiritual life.

Other things that were accomplished during this period of time that helped the Brothers in their development were:

- 5). A Brother’s vocation movie was made
- 6). The establishment of a Training School for the Brothers
- 7). Choice of retaining Baptismal Name or taking a religious one was allowed
- 8). There was the formation of a Brother’s Council proposed for the Brothers to meet and have a place to express complaints and suggestions to their formation. It was most successful at Glen Ellyn.
- 9). Brothers having worked for many years in the finances that they be allowed to sign the checks.
- 10). Selected Brothers are sent on for higher studies in order that they may have a professional accreditation for their positions.

The Brothers were not only working at Maryknoll projects at home and overseas but were also involved with Brothers Issues. They were available to work with men like Brother Damian Carroll CP and Brother Bonaventure Skully (Xavierian) who were instrumental in forming NARB (National Association of Religious Brothers) which morphed into the Religious Brothers Conference (RBC) in the 1990's. This all grew out of meetings that were held at the Mission Secretariat in Washington DC.

The position of Brother's Director at Maryknoll, New York was filled during a good deal of this time by **Father Francis Mullen MM**. This position had a good deal of power and prestige because of the size of the Brothers' community at Maryknoll, New York. Father Mullen was Director of Brothers, at the Center, until the end of the 1956 Chapter. Father Robert Sheridan was moved from his position as novice master to Maryknoll, New York and Director of the Brothers following the 1956 Chapter.

The novitiate was originally held at Akron. Akron was first used by the Society for the formation of candidates for the brotherhood; with the entry class of 1947 these men took oath in 1948. Most of these men who took finals were former service people though there were a few exceptions like Brother Charles (formerly Camillus) Heschele a former seminarian and Brother Boniface Klophaus an older German immigrant. The house was used for five years but the numbers of men entering the postulancy and then the novitiate proved too many and Akron was closed and the Brother's formation was moved in 1952 to Brookline Massachusetts. Brookline had up until that time been used for the Special Latin Program that Maryknoll had established to prepare the number of priesthood candidates they were getting who had not had Latin courses. The first director of the novitiate was **Father Robert Sheridan MM** who was appointed at the time of the 1946 Chapter. The Chapter of 1956 sees that the viatique – living allowance of the Brothers is set at the same level for both priests and Brothers serving overseas. Up until that time the Brother's viatique was half of the priests. This was the first move towards equality in treatment for the Brothers. During this period Bishop Lane worked hard to equalize the monthly personal allowance but it was not permanent.

After the 1956 Chapter, Father Sheridan was moved to Maryknoll, NY as the Director of the Brothers. It was there that he was able to implement some of the grander ideas he had for the Brothers. The biggest event was the opening of the Saint Joseph Institute where Skilled and trained Brothers ran the classes for younger untrained Brothers in areas like auto mechanics, carpentry, plumbing and electrical wiring as well as office work, bookkeeping and offset printing. The original staff at Saint Joseph's was **Brothers Matthew Kirwan, Roger Mellon, DePorres Stilp and Cornelius Christie**. There is a wonderful picture of one of the first groups to complete the course standing below the sign for Saint Joseph's. **Father Albert Good** was called back in the early 1960's and he was appointed novice master of the Brothers until the Brookline Novitiate was closed in January 1967.

The Chapter of 1966 was a hard time for the Society and the Brothers. Brothers could still only choose priests to represent them at Chapter and **Father Paul D'Arcy** (1946) and **Father Eugene Kennedy** (1955) were elected because of their promises to the Brothers about the chance for further education (especially College) or specialized training in their fields.

These men, **Fathers D'Arcy and Kennedy** met informally with the Brothers before, during and after the chapter to gather and present Brothers' concerns. In the early years following the chapter many of the requests raised by the Brothers and other members of the Society were addressed. The Brothers in many cases did their college programs at Rogers College that was being run by the Maryknoll Sisters. This was followed usually by the Brothers getting overseas assignments.

During this period Maryknoll work further expanded into Africa, Asia, and neighboring countries in Central and South America. Brothers are assigned to Tanganyika (in 1948 with the assignment of **Brother Fidelis Deichelbohrer**), Kenya (**Brother Peter Agnone** is the first Brother assigned to Kenya followed by **Brother Ronald Rak**), Taiwan (**Brother Albert Staubli and Brother Francis Wempe** are the first Brothers assigned there) and the Philippines (**Brother Roger Mellon** was the first Brother assigned.)

4. **The Crucial Years 1966 – 1972:** The 1966 Chapter brings the start of a sense of equality for the Brothers. There are attempts to have the Brothers' communities at Maryknoll houses set up Brother's Councils. This was to allow the Brothers to present ideas and complaints. It was fairly successful at both Glen Ellyn and Maryknoll, New York. **Father John Meehan** (1959) from the Maryknoll Education Department works with the Brothers to find out the best methods for helping them with ongoing education. There was a moratorium placed on the Brother's and no candidates were accepted from 1967 until 1972. The Rosary House was demolished and Brothers were moved into the seminary building. Post Vatican II implications ... renewal of religious life in Priest / Brothers Communities.

In light of the many Brothers who were in temporary oath leaving as well as a number of Brothers in final oath the General Council places a moratorium on the acceptance of Brother Candidates. Formation and Training of Brother candidates floundered, as there were only five candidates in these years, and in most cases the program was part of the seminarian formation where the uniqueness of the Brother's charisma was lost in the more numerous priesthood candidates quest...

Integration with the Society was worked on. There was a final equality with the Personal allowance and vacation time for the Brothers being set at the same as the priests before this it was only half of the priests. Father John Meehan (1959) was assigned as the liaison with the Brothers and worked hard to fulfill the promises made to them during the 1966 Chapter. Education was offered to all the Brothers who qualified on a college level allowing for a better prepared group of men for the work in Maryknoll.

The Brother's Identity was always a problem, questions that continually arose and were discussed among the Brothers and the Society were similar to the following "Are we Religious Brothers or Lay, Missioner / Evangelizer or worker? Strong rugged individualistic spirituality versus a community orientated member? The questions were discussed at length but none were ever answered to the satisfaction of the members.

The novitiate Program is moved from Brookline to Chesterfield to Glen Ellyn and finally to Hingham where it is joined with the seminarian's program. This caused a great bond between the future priests and Brothers but it was felt by some that the uniqueness of the Brother candidate's vocation could be lost.

There is a great deal of discussion regarding the Brothers in Maryknoll at the 1972 Chapter. It was strongly felt that the Brothers needed some form of representation to keep their charisma alive. It was decided that a Brother would be appointed Brother Consultant to the General Council and a member of the Council would be the liaison for Brothers matters.

During this period Maryknoll work was expanded to countries in Central America, like Honduras, Salvador and Nicaragua. The Maryknoll Brothers were assigned to Nicaragua and Venezuela.

5. **New Foundations – Recovery 1973 – 1985:** The position of Brother Consultant to the General Council is begun. This was to keep the Brother's Charisma present in any deliberations. The first Brothers Consultant was **Brother James Mansmann** who was followed by **Brother John Beeching**. Brothers went to a mission by themselves. The commitment to Western Samoa began as totally Brothers mission. The Brother's Formation is moved to Kitchawan and a separate program is set up in 1976.

In light of decisions made at Chapter there is formed the unit concept in which small groups of Maryknollers are assigned to new areas. The Society takes on commitments to Bangladesh, Ethiopia, Nepal, Indonesia, Brazil, Middle East Unit/ Arab Muslim Unit, Zambia and Western Samoa. Brothers make up the majority of the early Arab – Muslim Unit and they go to, Yemen, Lebanon and Egypt. There is also an exclusively Brother's Mission to Western Samoa and the Brothers had nearly ten men assigned there at one time. The commitment was eventually opened to priests and lay missionaries in the early 1980s and for some time it was the largest group of Maryknollers in a unit.

Brothers are elected to and serve on Regional Councils throughout the Maryknoll World (Chile, Guatemala, Kenya, and Tanzania). Brothers are permitted to be elected as representatives for Brothers to attend the 1984 Chapter as voting members.

There is a short upswing of the Brothers vocation in the late 1970s early 1980s an example being that in 1982 sees two men ordained and 6 Brothers take finals. This continued for around five years and then the number dropped back to one or two a year.

The dual program of Kitchawan and the South Bronx continued and seemed to bring good results. But towards the end of this time there was begun dialogue on how best the two formation programs (priesthood and Brotherhood candidates) could best utilize houses of formation and personnel, in a shrinking numbers situation of both candidates and qualified Maryknoll Personnel to staff the programs.

6). **The Future 1985 to the Present:** The Brothers Service Team was begun to keep Brothers charisma present overseas and in the United States. Area Assemblies for the Brothers are held in Africa, Latin America and Asia. This allows the brothers to reflect as a group and also to prepare topics for presentation at Chapter. A Brother is elected to the general Council for two consecutive terms 1990 – 2002.

This is probably the best time for the Brothers numbers overseas are almost at the highest for the Brothers since the late 1960s. The Society works hard to include mention of the Brothers all across the spectrum of Maryknoll's work. At Maryknoll New York **Brother Harold Horne** and **Brother Brendan Corkery** are on the joint formation team along with **Fathers Larry Lewis, Juan Zuniga and Jack Northrup**. Maryknoll Brothers have been appointed the Director of the first year program in Chicago twice, the first was **Brother Anthony Ferro** and the second time was **Brother Joseph Bruener**. The other members of the formation team in Chicago have been **Fathers Juan Zuniga, John Sivalon and Tim Kilkelly**

All of this leads to an awakening of the sense of the Brother's Identity. Due to this three Brother's assemblies are held in 1998, 2003 and 2005. This gives the Brothers a chance to discuss aspects of their life that are particularly theirs. It also allows the Brothers to prepare special material that they feel is pertinent to the forthcoming chapters or Extended Leadership Board Meetings that are held yearly. A Brothers Assembly is planned for either the spring or early summer at Maryknoll, NY in 2011 in preparation for the next chapter and also for the 100<sup>th</sup> anniversary.

A Brother, **Frank Ten Hoopen** is recognized and accepted by Rome as the first assistant to a Regional Superior in the Africa Area elections. This act by Rome allows for the possibility of a Brother being a major superior in a clerical community. This did occur in one of the mission areas of Maryknoll but did allow for the possibility of a Brother being a major superior, in a clerical Society.

Brothers move out to new commitments / areas and are assigned to the People's Republic of China, Thailand, Cambodia, Israel, Namibia and Mozambique. In 2010, **Brother Wayne Fitzpatrick** is elected as the first assistant and Rome allows him to accept the post giving him right to succeed if any thing should happen to the United States Regional. This is a great event in the light of just how cautious Rome is appointing non clerics to positions of power in a clerical society.

There is a serious loss to the Brother's presence when it is felt that there is no longer a need to request a special spot on the General Council for a Brother. This occurred in the 2002 pre chapter meeting of the Brothers and was carried through at the Chapter seeming to be a request from the Brothers, but also hoping that the chapter members would see the value of having a Brother on Society Leadership. **Brothers Wayne Fitzpatrick, Frank Dolphin and Frank Ten Hoopen** attended the chapter.

A Brother does attend the extended leadership meeting held once a year this hopefully represents the needs of the Brothers. This addition to the Extended Leadership Board allows the presentation of exclusively Brother orientated issues and also helps to keep the Brothers perspective alive in Society deliberations in order to add a sense of the Brother's Charisma to any deliberations.

There is a sense of apathy though in that there have been few candidates for the Brothers in the new millennium. Only one candidate has taken final oath during this time (2005) and there are none in formation at the present. There has been some interest shown for the formation group that begins in September of 2010.

## BROTHERS, YESTERDAY, TODAY AND TOMORROW

### **The Beginnings Rome, Hawthorne and Ossining**

#### Rome

In the spring of 1911 **Father Thomas Frederick Price (Wilmington, North Carolina)** and **Father James Anthony Walsh (Boston, Massachusetts)** having been given permission by the American Hierarchy to establish a seminary went to Rome to obtain the blessing of the Holy See. On the 29<sup>th</sup> of June they met with Pope Pius X. He granted their petition to establish a foreign mission seminary in the United States. This would become the Maryknoll Fathers and Brothers. After this meeting Father Walsh went to the Austrian Alps (the Tyrol) for some much needed rest and to take the water cures. At the same time Father Price went to France, to fulfill his ever present dream to visit the shrine Lourdes, in order to visit the family of Saint Bernadette, with whom he had been in correspondence for many years and to make another visitation in order to pray at Saint Bernadette's tomb in Nevers.

While he was in the mountains, Father Walsh met a young man who was working near the hotel he was staying at. They began to talk and it came out that the young man was a former Mill Hill seminarian. He had left the seminary due to illness. He expressed to Father Walsh that he still had a desire to work for the missions. Father Walsh invited him to come to the United States and to Maryknoll. Before the young man's arrival Father Walsh wrote to the Superior of the Mill Hill Society informing him of his chance encounter with the young man.

Perhaps it was here that the idea of a Brotherhood was born to Father Walsh. In his writings for 1911, Father Walsh has nearly four pages in his handwriting on his concept of a Missionary Brotherhood of Saint Michael or the Auxiliary Brothers of Saint Michael that would be attached to the fledgling seminary. Many of which were later incorporated into the Auxiliary Brothers of Saint Michael (Maryknoll Brothers).

#### Hawthorne

Once back in the United States Fathers Walsh and Price established Maryknoll in Westchester County just north of New York City, in the village of Hawthorne, NY. There with the help of the Dominican Sisters of Hawthorne and the Dominican community they spent their first year in rented buildings in the village of Hawthorne. After the first three priests, **Father James Anthony Walsh (Boston Massachusetts)**, **Father Thomas Frederick Price (Wilmington, North Carolina)** and **Father John I. Lane (Boston, Massachusetts)**, and the early Theresians, a group of lay women who eventually became the Maryknoll Sisters and before the first seminarians arrived at Maryknoll. A small group of men came to this community they were the first Maryknoll Brothers.

These were men who wished to be a part of this growing movement but who did not feel they were called to an ordained ministry. So from March until September the first group of Maryknollers were the three priests, three women called Theresians who eventually became the Maryknoll Sisters, and three older men who were the beginnings of what became the Maryknoll Brothers.

The first of these men was Ernst Hollger the former Mill Hill seminarian from Austria. Father Walsh invited him to come and join the fledgling community which he did in March of 1912. Shortly after that in early April a young man, Thomas McCann from Brooklyn wandered up the road to offer his services and was invited to join the group, he moved to Hawthorne in June. He was followed by a man from Boston, Frederick Maguire, a printer by trade.

The only one of these first three men to stay and make perpetual commitment to Maryknoll was **Brother Thomas McCann** the Brooklynite. He worked for most of his time at Maryknoll, NY. It is interesting to note that the first seminarian was also from the Diocese of Brooklyn, Francis Xavier Ford. Ernst Hollger eventually left to join a Diocese in Iowa and Frederick Maguire returned home but kept in touch with Maryknoll for many years.

There is a story of Brother Thomas from the early days of Maryknoll at Hawthorne. It appears that Brother Thomas had a great sweet tooth and one day after taking Father James Anthony Walsh to the train station, he stopped to pick up two Boston Cream pies, before returning to the houses that were the first community's dwellings. He came to the home used by the secretaries with the two pies. The women were happy to share in the bounty. They were left holding the pies while Brother Thomas went for a knife.

There was a knock at the door, and much to their surprise, when it was opened Father Walsh and another priest were at the door. It seems while Father Walsh was waiting for his train to New York, one pulled in from New York, with a visitor to Maryknoll and Father Walsh escorted him back to the rented homes that were the first residences of Maryknoll. The ladies were standing there with the pies and Brother Thomas beat a hasty retreat through a window. (**Maryknoll Sisters Distaff**)

The early work was one of doing any job that came long. There was a tent below the men's house where the Brothers kept a fire going to heat bath water and dish washing water. Brother Thomas was not knowledgeable about using wood for this purpose and he often filled the tent with smoke as he put green wood on the fire. (**MFBA Diary of Father John I. Lane**)

## Ossining

In the fall of 1912, the three Brothers helped in the move from Hawthorne to the site in Ossining, which soon became known as Maryknoll, NY. After the move during the first weeks in September the small community had mass together after their first night at the new home. Priests, Brothers and the first six seminarians were all housed in the old farmhouse. Brother Thomas was back and forth between the two sites for nearly a month, picking up furniture and goods and visiting the Secretaries. He is remembered as having a wonderful tenor voice and many days he was the core of the entertainment for the small group, both at Hawthorne and also at Maryknoll. In December of 1915 there is mention of Brother Thomas and Frederick being part of an impromptu band that serenades the secretaries for St. Stephen's day (**Maryknoll Sisters Distaff**)

He was also a companion to Father Price on many of the earliest promotion dates that Father Price undertook for the community. In the symposium on Father Price there are a few stories about this relationship. One even has reference to Brother Thomas' fondness for sweets and Father Price's parsimonious nature.

The relationship with the early groups at Maryknoll, priests, seminarians, Sisters and Brothers was always something everyone commented on. It was a true family spirit that pervaded everything that was done. (**Diary of Father John I. Lane**) It can also be seen in the letters that passed between the Brothers from those early days and Mother Mary Joseph; while formal they always had a friendly tone to them.

Brother Thomas accompanied Father Price in the early days of Maryknoll when Father Price was going around giving talks on mission, fundraising and vocations. Brother Thomas, in most cases was not allowed to stay in the rectories. He found a room at a boarding house.

Every morning when they started the next trip to another parish, Brother Thomas always presented Father Price with enough money for the room and also a little extra to add to the growing funds for Maryknoll. Father Price, ever the practical man, asked how this money was raised and Brother Thomas innocently replied that he would look in the local newspaper for death notices or particular occasions that were occurring in the town, and he would then attend the gathering or wake and with his beautiful tenor voice sing a song or two.

This would then give rise to a spontaneous collection by the attendees or mourners which Brother Thomas would then present to Father Price the following morning. Father Price soon put a stop to that source of income as not being the best thing for a Brother to do. (**Symposium on Father Price by Father Robert Sheridan et al**)

On another day as they were eating at a train station, Brother Thomas asked if he could have a piece of pie and coffee to end the meal. Father Price asked how much for coffee and pie from the waiter. Upon hearing the reply Father Price said that back where he was from you could get a pot of coffee and a whole pie for that amount of money. The reply from the waiter was well you aren't there anymore. It appears that Brother Thomas got his pie, and Father Price a lesson that things were not always equal. **(Symposium on Father Thomas Fredrick Price by Father Robert Sheridan MM et al)**

The early years were all centered at Maryknoll, New York. The Mill Hill Society was very helpful in the early days by lending some of their priests to help in formation of the fledgling community. A Father McCabe was made the first director of the Brothers. The Dominican Community lent the aid of two priests Father Callan and Father McHugh both of whom remained with Maryknoll until their deaths, as well as the Archdiocese of New York who supplied Father Phelan a former priest who was now pastor in Brewster, New York.

It was here that the growing community worked to establish strong roots. The Brothers worked on the farm, which was a very important, because of the food it supplied to the three groups. They also worked at The Field Afar, and performed general maintenance on the many buildings. The small group of Brothers was able to meet the charges they were given.

**Brother Xavier Lambe (Fairfax, Vermont)** was the head of this farm work. As a young man in Vermont he had heard one of the first talks given on Maryknoll by Father Price. He had experience as the owner and chief worker on the family dairy farm before he entered in 1916. This type of experience really did help to get Maryknoll's farms established at the Center – Maryknoll, New York and at the Venard School for Boys in Clarks Summit PA. These farms produced much of what the growing communities consumed. He was joined by **Brother Aloysius Moliner (Havana, Cuba)** who entered in 1916, together both these man started the long tradition of the Maryknoll Brothers working on the seminary farm, with the help of the Maryknoll seminarians. This always allowed for a great work force.

**Brother Henry Corcoran (New York, NY)** who arrived at Maryknoll in 1916 proposed that everyone in the small community gather two rocks a day from the walls between the fields to prepare for construction of the seminary buildings. This served the dual purpose of gathering building material and also clearing the land. This was in addition to the daily manual labor that the group was involved with every day. He also suggested that any visitor who came to visit, either buy bricks for the work or to bring stones and if unable to leave a donation to purchase the material.

Brother Henry also worked hard in the fledgling development department to establish the sponsor system. This was something that **Brother Luke de la Motte (Stamford, California)** a convert from Episcopal Church introduced to raise funds for the missionaries overseas. This was the program that Father Charles McCarthy is credited as founding this system but it was begun by the work of these two Brothers. Brother Luke also had a Master's degree and soon joined the faculty at the Venard along with **Brother Daniel Doherty (Boston, Massachusetts)**.

Most of the early Brothers arrived with some trade and so in addition to the farm work, repairs and upkeep they worked in those particular fields as well. **Brother Frederick Maguire (Boston, Massachusetts)** plied his trade as printer and helped put together and print the early Field Afar magazines. **Brother Mark Dance (London, England)** was a chef in hotels and on ocean liners before his entrance, made use of that skill at Maryknoll, and the host of training in Washington DC and later Los Altos in California.

**Brother Mark Dance** was a convert to Catholicism but he had another interesting fact to his life. Brother Mark was married and he had a daughter. Both he and his wife converted to Catholicism and wished to dedicate their lives to service.

The condition for acceptance was that he and his wife had to separate. She went to live at the Maryknoll Sisters. Brother Mark was assigned to other Maryknoll houses in the United States, the Washington DC house of studies (**Diary of the Washington House Maryknoll Fathers and Brothers Archives**) and the seminary residence at Los Altos, California.

**Brothers George Lannen (Hartford Connecticut), Gerard Langland (New York City, NY), Brother Martin Barry (New York City, NY), Brother Benedict Barry (Newark, NJ) Brother Joseph Donahue (Newark, NJ) and Brother Bernard Bobb (Grenada, British West Indies)** were the other men who joined in the early days. Brother Gerard was a graduate of New York University and a veteran from the First World War. He was for many years he was the secretary for Father, later Bishop James Anthony Walsh. Brother George spent many years doing secretarial work and finished out his working life in the Promotion Department. **Brother Martin Barry** was a carpenter but with his assignment to the West Coast Missions he soon was involved as a bus driver and an athletic director at the Seattle parish with the Japanese. **Brother Benedict Barry** also worked as the secretary of the rector and general factotum around the growing seminary. **Brother Bernard Bobb** was assigned to the heating plant.

There is a wonderful picture of a group of ten Brothers standing at the door of Saint Joseph's building taken around 1919. (This is from the fact that Bernard Bobb is in a dark suit in the photograph. This was the standard uniform or habit for postulant Brothers.) Brother Bernard Bobb was killed in a tragic accident in the Boiler Room in February of 1921.

## Asia - Pacific

### China 1918-2009

(**Brothers Benedict Barry, Martin Barry, Lawrence Bowers, Anthony Boyd, Gregory Brennock, Joseph Bruener, Robert Butsch, Jude Connolly, John Dorsey, Peter Herrity, Michael Hogan, Harold Horne, Augustine McKiernan, Francis O'Connor, Bernard Petley, Joseph Bruener, Edward Redmond, Thaddeus Revers, Sebastian Schwarz, Albert Staubli, Kieran Stretton, and Francis Wempe** were all assigned to Mainland China, or Hong Kong)

The first Maryknoll Brother was assigned to Maryknoll's South China Mission in 1921. He was **Brother Albert Staubli (Switzerland)**. He had joined the Brothers in 1916 and had seen service at the Center and the Venard (See the United States section). During his time at The Venard Apostolic College for Boys he rigged up a preserving and canning set up that ran off the power generated by the heating plant. This allowed for the stockpiling of surplus goods gathered in the fall to be used throughout the year at The Venard School and also the Center. He was a cabinet maker by trade.

Overseas Brother Albert developed this trade into a fine builder, who was able to incorporate some of the aspects of Chinese Architecture into his buildings. He was responsible for the Stanley House in Hong Kong as well as buildings in Kongmoon and Loting especially the Gate of Heaven mission which was a Center for people suffering from Hansen's disease. His buildings are in most cases still standing on the mainland though they are not used for Church purposes.

Brother Albert's first job was at the Saint Louis Industrial School in Hong Kong. This was a school that Maryknoll ran before the Society had acquired the land for the Stanley house, in Hong Kong. It allowed for Maryknollers to have a residence in Hong Kong and also allowed procuration work to be done for the men on the missions in the interior of China. The procurator was also the principal of the school. Brother Albert was joined there over the next few years at the school by **Brother Martin Barry (New York City, New York), Brother Michael Hogan (Philadelphia by way of Ireland) and Brother Benedict Barry (Newark, New Jersey)**. They all worked under the leadership of Father Raymond A. Lane who was the first procurator for Maryknoll in Hong Kong. (**MFBA and Society Library the Hong Kong Chronicles by James Smith MM**).

**Brother Benedict Barry** later was transferred to the work in Maryknoll's commitment in northern China which then became the Diocese of Fushun under Bishop Raymond A. Lane. **Brother Michael Hogan** soon followed **Brother Albert Staubli** to the Diocese of Kongmoon where he was involved in bookkeeping and procuration. Brother Michael also had some involvement with the minor seminary that Maryknoll established as a teacher prefect.

**Brother Martin Barry** returned home, to the United States after only a few years in China. He went to work on the west coast among the Japanese parishes that Maryknoll had been asked to serve as administrators in the Dioceses Los Angeles and Seattle, and finally the San Juan Bautista Mission, that ministered to the migrant Japanese farm workers.

The Brothers for the most part taught in the vocational school but as the house also doubled as the Procure for the men on the missions, all who lived there (Priests and Brothers) had more than one job. There was a furniture project that was advertised in the early Field Afar magazine. It offered dining room sets and other furniture built in China and these proceeds went to help the mission work of Maryknoll.

Both **Brother Albert Staubli** and **Brother Martin Barry** were carpenters. Brother Albert being much more capable but Brother Martin being no slouch. They instructed the young men who were at school and supplied them with a basic set of tools. They also produced furniture for sale both in the United States and Hong Kong, an early advertisement in The Field Afar mentions that interested parties can order dining room sets etc. for the support of the school and Maryknoll's works. (**Hong Kong Chronicle** by **James Smith MM**, **Maryknoll in China** by **Jean Paul Weist**, **Maryknoll Fathers in China** by **Peter Barry MM**, **The Field Afar**)

As the Maryknoll work on the mainland of China grew the Brothers were assigned to the prefectures that Maryknoll was responsible for in South China (Kongmoon, Kaying, Kweilin, Kwangtung and Wuchow) where Maryknoll was working. **Brother John Dorsey (Chicago, Illinois)** was the second Brother who was assigned to Kongmoon in 1922 was a trained nurse who was sent to China. He was soon involved with the dispensaries that many of the Mission Stations that the Maryknollers had established in Kongmoon.

Before one goes to far there is a wonderful photograph of **Brother John Dorsey** taken while he was stationed in China. He is standing in front of a building wearing his white cassock, carrying a gigantic gun and captioned defending the Mission. This picture of Brother John in white cassock armed to the hilt ready to defend the mission from bandits can be found in the Maryknoll Society Archives.

**Brother John Dorsey** opened up the first clinic in the prefecture of Kongmoon in 1923 at Tung Chen. He labored in China for nearly seven years before he withdrew from the Society. (**Maryknoll Fathers in China** by **Peter Barry MM**, **Maryknoll Mission in Wuchow in Kwangsi China** by **John F. Donovan MM** and **The Field Afar**).

In most cases the Brothers who were assigned at that time did not live in a planned Brothers Community. They lived usually at the Center House or Bishop's Residence (**Brother Albert Staubli and Brother Michael Hogan** to name just two), where they worked at various tasks or which they used as their home base, when they were working in the parishes. Brother Albert would move to the mission that was building and then remained at the mission until the end of the job. One can see many of the buildings that he erected in the early days to this day if traveling in the former Maryknoll Dioceses in the People's Republic of China.

The work of Father Joseph "Big Joe" Sweeny and Father Francis Connors at the Gate of Heaven Leprosarium became famous in the Maryknoll World. This work was aided by **Brother Anselm Petley (England)** and **Brother Gregory Brennock**. There is a wonderful picture in the photograph archives showing Father Joseph Sweeney, Dr. Blaber and Brother Anselm with some of the residents.

A present day sufferer of Hansen's disease related to Brother Robert Butsch about Brother Albert's work at the Gate of Heaven project in the Diocese of Kongmoon. He referred to Brother Albert as the inventor of an opener for the windows in the community that allowed the sufferers to open and shut the windows with damaged hands or no fingers at all. Brother Albert designed an opener for the windows. The opener is in the shape of a bird which allows people who have damaged or no fingers to open and shut it by pushing on the head or the tail. It also has a steel band attached that allows the person to use his arms to open or shut the window. These windows and their unique openers had to have been done in the final building phase of the late 1940's and are still in use today. (Related to the author in of January 2010 by Brother Robert Butsch)

**Brother Gregory Brennock (Albany, NY)** was one of the Brothers in the early 1930's, who were sent by Maryknoll to Saint Vincent's Hospital in New York to study nursing. This was a move by Maryknoll to better prepare the Brother in another field to help on the missions. These men all worked in Kongmoon, running dispensaries that were a part of nearly every mission established in the diocese.

**Brother Augustine McKiernan** was one of the first to work in a minor seminary for the training of local clergy. Brother Augustine worked in Kaying, with **Father Cody Eckstein (Chicago, Illinois)**. At the time of his home leave Brother Augustine was asked to accompany the supposedly dying **Father Leo Steinbach** from Japan, back to the United States but on the sea voyage Brother Augustine took sick and died, and was given the last rites by Father Steinbach. Brother Augustine was buried at Los Altos California. (Kaying Diaries and The Field Afar)

**Brother Thaddeus Revers (Cleveland, Ohio)** was assigned from the work in Kyoto in 1938 to make necessary repairs and improvements on the Stanley House. He was the nephew of Father Dietz one of the early Maryknollers. He was joined by **Brother Lawrence Bowers (Cleveland Ohio)**, who had come down from the Diocese of Kongmoon where building was slowing down due to war like conditions. Brother Lawrence while working at the Stanley house prevented a former worker from appropriating some of the moveable property (**The Field Afar**).

In the mid 1930's Dr Harry Blaber, after his marriage, left the work at the Leprosarium but a Doctor Bagalawis from the Philippines who had joined the team earlier continued his work. After the fall of Chiang Kai Shek's regime he moved to South Korea to continue his work with Father Joseph Sweeney. He was also aided by a host of medically trained Brothers like **Brother John Dorsey (Chicago, Illinois)**, **Brother Gregory Brennock (Albany, NY)**, **Brother Francis Wempe (Cumberland, Maryland)**, **Brother Benedict Barry (New York, NY)**, and **Brother Anselm Petley (London, England)**.

The first two were a properly trained nurse but all of the others benefitted from the Mission Medicine course taught by Dr. Flagg back at Maryknoll, New York. This course was established under the guidance of Doctor Paleul Flagg of Yonkers (the father of **Sister Virginia Flagg MM**) and a close friend of Maryknoll from its earliest days. His course was quite thorough enabling the early Brothers and Fathers to open dispensaries and treat people with basic medical needs. From the early days of the China Mission, Maryknollers were engaged in dispensary work these included **Fathers Bernard Meyer** and **Mark Tennien** (see the **Wuchow Diary**, **Father Meyer Biography** by **John Donovan** and **Maryknoll Movie The Miracle of Blue Cloud County**).

Many of the early Brothers worked in administration including, direct **Brother Peter Herrity** [who has many pictures of Fushun, Manchuria in the magazine], **Brother Anthony Boyd (New York)**, **Brother Jude Connelly**, and **Brother Dennis Williams**. This necessary but unglamorous work was done by the Brothers, as a way to free the priests for the work of direct evangelization. **Brother Anthony Boyd** also worked in the minor seminary before he left to return to the United States and withdraw from the community.

**Brother Peter Herrity** worked in Fushun (Manchuria) for many years but left Maryknoll, after the start of the Second World War. Since he had a good working knowledge of both Chinese and Japanese (Manchuria was then a Japanese puppet state) he was well qualified for the Army Intelligence corps. After the War ended he was instrumental in allowing Maryknoll missionaries to get back into Japan early. (**Maryknoll in Japan** by **James Colligan MM**)

One of the aims of Maryknoll from the very start of the China Mission was Maryknoll's commitment to the formation of the local church. After setting up a base in a Diocese, Maryknoll usually started a minor seminary there, to begin forming a local clergy. In establishing the Church in new areas, it was important to build a good foundation, for the day when the local Church would govern itself.

The Brothers usually served as dormitory prefects, and also supervised the young seminarians in out of school activities including sports and tutoring in subjects like conversational English. Engaged in this work were **Brothers Martin Barry, Augustine McKiernan and Anthony Boyd**. (**Kaying Diaries and Maryknoll in China by Jean Paul Weist**)

The Brothers in Fushun with the help of Bishop Lane worked to help establish a carving school where crucifixes and statues of Saints were turned out. The local workers were very talented craftsmen which allowed for the development of a fair business. A few examples of this work can still be located at Maryknoll. All have a distinctive mark of the Maryknoll School on the reverse. (A crucifix from this project was sent by **Father Robert Zahn** who was serving in Japan to the Maryknoll Mission Archives in the late 1990s) Money raised from this operation enabled the carvers to purchase new tools, and supported not only the carvers but also some of the works of the Diocese.

**Brother Francis Wempe (Cumberland, Maryland)**, who had entered in 1925, and Father Bernard Meyer wrote a Cantonese English dictionary that still finds use today. Father Michael McKiernan MM shortly before his death in September 2009 related a story about the dictionary.

It seems that Father Meyer and Brother Francis found a Chinese intellectual who helped with the dictionary. The only problem was that, when he was compensated he used the money to sustain an opium habit; so it was a constant concern to give the man just enough money to live on, but not enough to acquire the opium. In this way the dictionary was compiled.

**Brother Francis Wempe** started out as a bookkeeper for the Diocese of Wuchow in 1928. He became the mission superior's secretary and also ran dispensaries. He rescued a little girl from drowning in the mission of Taanchuk. It was only through his ability in the language that he was able to avoid inheriting this little girl. Chinese culture dictated that as he had saved her it was obvious that the gods destined her for him. But he was able to explain that he could not take the child and was able to be understood without causing embarrassment to the little girl's parents or to the church.

He became known and liked for his ability to do much good work in the dispensaries with very little medicine. He would walk to each village searching for sick people and also fallen away Catholics. It was through the example of his charity that he led many to the Church. (**Maryknoll Mission in Wuchow, Kwangsi China by John F. Donovan MM, Maryknoll in China by Peter Barry MM and The Field Afar**)

It was in the Diocese of Fushun, Manchuria that Maryknoll experienced what was one of the most unique events in the history of the brothers. A young catholic man, native to Japan, approached the church and was asked to be accepted as a Brother. The man's name was Ifiri Takaji. He was accepted and given the Religious name Brother Francis, and he worked and lived at the mission. When the Second World War broke out, he was drafted into the Japanese armed forces, and seemed to have disappeared. But after the war he turned up again, and worked for a while as an Instructor for the Japanese Language in Japan. (Brother Adrian Mazuchowski remembers meeting him when he first arrived in Japan. Later Maryknoll students were sent to the Franciscan School, as related to the author.)

During World War II **Brother Albert Staubli** working in Kongmoon was on the edge of the war. The Japanese never captured the area where **Brother Albert** worked. **Brother Michael Hogan, Brother Anselm Petley, Brother Thaddeus Revers, Brother Lawrence Bowers and Brother William Neary** were all captured in Hong Kong soon after the Japanese invasion there and placed in an internment camp. In some cases the Brothers were on leave at the Stanley House in others they were down from the missions looking for goods or planning on returning to their missions with what they had purchased. (**Hong Kong Chronicles by James Smith MFBA**)

While in the camp **Brother William Neary** built a stove that was large enough to cook camp rations on it for large groups of the internees. **Brother Lawrence Bowers** related stories about Father Bernard Meyer's ability to scavenge food and also to find extra goodies when food stuffs ran low. He had a special jar in which he carefully nurtured a sour dough "starter" for use in baking bread. That was one of Father Bernard Meyer's responsibilities in the camp. (**Hong Kong Chronicles by James Smith**)

All of the Maryknollers that were interned were later released or repatriated. This was arranged by Bishop Val Torta the Papal Nuncio at the time and it was from his residence many of the Maryknollers began their journeys back to the mission areas (**Hong Kong Chronicles by James Smith, Maryknoll Fathers in China by Peter Barry MM, Maryknoll in China by Jean Paul Weist and The Field Afar**)

**Brother Michael Hogan** was among the first Maryknollers to return to Hong Kong after the war ended. He returned to Kongmoon Diocese where he continued to keep the books. He was also able to get letters out during the early days of the Communist takeover and inform Maryknoll in Hong Kong of just what was going on. (**Hong Kong Chronicles by James Smith MM, Maryknoll Fathers in China by Peter Barry MM and Maryknoll in China by Jan Paul Weist**)

**Brother Albert Staubli** when he returned to the mission field after the Second World War decided that his work and skills were needed more in the mission stations, than at the Stanley House. So he left it to others, to complete the repairs and renovations that he had begun after the Japanese occupied the property and used it as the military headquarters. He went back to Kongmoon. There he continued his work on the parishes that were growing and developing after the war.

Brother Albert was one of the Maryknollers who discovered the body of Father Otto Rauschenbach. Father Otto had decided to remain in his parish in spite of the raids by bandits and communists. He escaped at least once from one of these raids but he returned and was killed in the spring of 1945.

Brother Albert also ran a carpentry school in the Diocese of Kongmoon where he taught the local youth basic skills. As the times changed and in light of the conditions with the Communist takeover he decided to close the school and send the students home. Three of the students refused to leave and he expels them from the grounds. They, the students at the encouragement of the new Communist government accused him before the courts and he is imprisoned. After being incarcerated for over three months he is released, and expelled from the country.

**Brother Albert Staubli and Brother Michael Hogan** who were expelled from the Diocese of Kongmoon crossed the border into Hong Kong together. **(Hong Kong Chronicles by James Smith, Maryknoll in China by Jean Paul Weist)**

**Brother Albert Staubli** after his expulsion agreed to help the Maryknoll Sisters with some of their building (schools and convents) while he was in Hong Kong. **Brother Albert** also supervised the building of small brick cottages (in Kings Park, Homantin, both of these areas were in Kowloon) that were used for refugees who had fled from the mainland. **(Hong Kong Chronicles by Father James Smith, Maryknoll in China by Jean Paul Weist)**

**Brother Francis Wempe** after his expulsion from China took over the border watch, while he was in Hong Kong. Daily he would leave the Stanley House and travel to the border - crossing with China to welcome any of the missionaries who had been forced to leave their stations in China.

It was he, **Brother Francis**, who on September 2 1952 received Sister Joan Marie MM on the border. She was Bishop Ford's secretary and told brother what had happened over the last two years. Brother Francis was the first Maryknoll Society member to hear the official news of Bishop Ford's death. **Brother Francis** continued this work for a long time and in the course of it he also received Passionist Bishop O'Gara.

As the stream of refugees and expelled missionaries reduced and the Hong Kong Colony was able to handle the influx both **Brother Albert Staubli and Brother Francis Wempe** left for Taiwan in the early 1950's and the Tai-chung and Miaoli missions to start work in a Maryknoll territory again. (**Hong Kong Chronicles by James Smith, Maryknoll in China by Jean Paul Weist**)

As time progressed and the political climate changed the Missioners had to leave their work in mainland China: in the Dioceses of Kongmoon (**Bishop James Edward Walsh and Bishop Adolph Paschang**), where Maryknoll began its work in 1918; the prefecture of Kweilin (**Monsignor John Romaniello**); the Diocese of Wuchow (**Monsignor Bernard Meyer and later Bishop Frederick Donaghy**); The Diocese of Kaying (**Bishop Francis X. Ford**) which was begun in 1925; and the Diocese of Fushun (**Bishop Raymond A. Lane**). The first four areas were in south China where Maryknoll began and the last one was in northern China bordering on the area Maryknoll was working in Korea- Peng Yang. This became the Japanese puppet state of Manchuoko in 1937 when Japan took it from China.

For the early missionaries there was no formal language learning in a classroom. In many cases the first men depended upon local informants who were hired to teach them the language. For many of the men this was a difficult process. In the case of many of the early Brothers their language learning could be cut short when a job arose. This could lead to future problems in that they had not grasped enough of the language to transition into other jobs, when there was no need for builders etc.

**Brother Michael Hogan** was the bookkeeper for Kongmoon. Even after his expulsion from the mainland Brother Michael continued to do the same job at the Stanley House, for some time. **Brother Benedict Barry** continued doing his regular assortment of jobs at first but he like many others of the Maryknollers were no longer working in China.

**Brother Benedict Barry** had worked as the book keeper and secretary to the mission superior and later **Bishop Raymond A. Lane**, in Fushun. He was also the procurator helping to supply the missionaries in the Diocese. He also used the skills he learned from Doctor Paleul Flagg to help in the clinics that were established by Maryknoll. But like many of the missionaries once the war broke out they were interned until they were repatriated. After the war the area was taken over by the Russians and then the People's Army and none of the missionaries ever returned to Fushun until the 1990's. (**Maryknoll in China**)

Some of the Brothers followed this exodus from Hong Kong to the new area – then on to new Maryknoll commitments in two dioceses of Taiwan- where many of the Maryknoll Fathers who had been expelled from mainland China had been assigned and started their works again. The two were, **Brother Albert Staubli** who was followed a short while later by **Brother Francis Wempe**.

Others like **Brother Gonzaga (ne Frank) O’Conner (Boston, Massachusetts)** and **Brother Harold (ne Joseph) Horne (Philadelphia, Pennsylvania)** went to Hong Kong. They were assigned to teach and work with the refugees that were arriving daily, from the mainland.

Both these men studied Cantonese in the Stanley House Language School. They were assigned to different refugee centers/parishes and the schools that had to be built before a parish could start. (This was very similar to the way that the men in Tanganyika worked: - first setting up schools as a service to the local communities, then being given land for a church.)

**Brothers Frank O’Conner and Harold Horne** both of whom left Hong Kong in 1973 and who were then assigned to the United States for Society service. (Hong Kong Chronicles by James Smith MM) Brother Harold then worked at Saint Teresa’s residence the newly established residence for elderly or sick Maryknollers. Brother Frank was the last Maryknoller who was appointed as Postmaster at Maryknoll, NY

From the time of their departure into the late 1990’s there were no Brothers assigned to the work in Hong Kong or mainland China. It was only with the assignment of men to the English programs and helping out the former gate of heaven Colony that the Maryknoll Brothers returned to the Society’s mission roots. As the political climate changed again a number of Brothers went back to the mainland.

**Father Thomas Peyton** working in Hong Kong has since been able to return to mainland China periodically and has gotten in touch with the former Gate of Heaven Colony where Father Joseph Sweeney and many other Maryknollers labored. **Brother Robert Butsch (Louisville, Kentucky)** continues to do work in the area that used to be the Gate of Heaven Leprosarium in the Diocese of Kongmoon, making prosthetic limbs for the patients. He has also started a shoe production that is specialized for these sufferers. This was the leprosarium where the Maryknoll Fathers, Joseph “Big Joe” Sweeney, Francis Connors and Carroll I Quinn were working before they were forced to leave when they established the People’s Republic of China in 1949.

**Brother Edward Redmond (Redmond, Washington)** after his time in Kenya and Mozambique joined Brother Robert Butsch for a short time on the mainland. He has since taken on a teaching position in Hong Kong. Brother Edward, who has a gentleness that belies his size, also works with Senior Citizens and Cancer patients who live on the Kowloon side of Hong Kong.

**Brother Joseph Bruener (Port Edwards, Wisconsin)** after taking his final oath in June of 1998 was assigned to northern China. He taught English in Jilin City. He was also able to spend sometime working in the local seminary. He worked there for seven years.

Later at the end of the spiritual program that was held in Hong Kong in September 2009 for the men who had made commitment or been ordained for Maryknoll since 1993, Brother Joseph was able to return to Jilin and visited many of the seminarians now priests and teachers whom he had worked with. This ability seems to have varied from area to area in mainland China. The authorities being at times strict interpreters of the law and at other times being quite broad in their interpretations.

**Brother Kieran Stretton (Brooklyn, New York)** moved to Hong Kong after his time in Western Samoa. He was able to start a new ministry in Hong Kong and worked with mentally challenged children in Hong Kong before his retirement to Mission Saint Teresa's in 1997.

**Brother Sebastian Schwartz (Superior, Michigan)** after ending his time in Western Samoa found a new position for himself and moved to Hong Kong. He has continued his work in teaching art to seminarians and local lay people. He has also used his writing talent and his art and as an educational tool. He has done this in the form of Comic books to teach lessons about AIDS and mentally challenged people to sight just a few. Brother Sebastian contributes two or three story books a year.

## Korea 1923 - PRESENT

**(Brothers Isidore Bafrau, Joseph Donahue, Ralph De Blanc, Richard Hitchcock, Justin Joyce, William Neary, Raymond Nihill, Simeon Norton, DePorres Stilp, Richard Smith, Howard Leonard, and Richard Barnes** were all assigned to Korea)

The Maryknoll Mission in Korea was opened in 1923. The area Maryknoll was given ran along the West coast stretching up to the border with China, in what is present day North Korea. Since at this time Korea was under Japanese rule, the work of Maryknoll was duplicated; for they needed to have a parish that was for the Japanese Catholics and another for the Koreans. Parishes in one city / village would have two names reflecting the two Catholic groups who worshipped there; and in some cases they even needed to have two churches. The first group was led by Father Patrick Byrne and he was ably assisted by Father John Morris. The area Maryknoll was responsible for was the prefecture of Peng Yang.

The first Brothers were soon sent to work there in the second departure group Maryknoll assembled for Korea in 1924. The first was **Brother Joseph Donahue (Newark, New Jersey)**. He was among the first men to join the Maryknoll Brothers in 1916. He had a sister who entered the Maryknoll Sisters and a younger brother who was with Maryknoll for a short time.

He worked as procurator for the mission and the Region serving the earliest Society Superiors in Korea, Father Patrick J. Byrne and Father John Morris. Brother Joseph had an artificial leg and he used to fill it with some of the rare commodities he acquired during his procuration duties. So, as he made his rounds, he always had a surprise for the Maryknollers, that in all cases escaped detection by the police and customs inspectors.

He was followed by **Brother Isidore Bafrau (Quebec, Canada by way of France)**. Joseph Bafrau had been a seminarian in France. He left the seminary and feeling a little embarrassed he went to Quebec. He found employment there and was a well respected worker. Eventually he was handling the mining concessions for a group of Quebec business men. He married and had a daughter. Life was good. He had a car and a home and his daughter was getting a good education. Everything seemed to be going well for Joseph and his family.

In 1914 at the outbreak of the First World War, Joseph as he was known was called up by France to join the army; (he had never gotten Canadian citizenship). He was at this time 45 years old and left a good job and family to fight. He survived the war but on his return he discovered that his wife had left him. His daughter was a school teacher. Joseph decided to dedicate his life to the service of others.

Joseph was in contact with a priest from Montreal. This priest had hosted both Father Walsh and Father Price during the Eucharistic Convention in 1910. He told Joseph about Maryknoll. He applied by letter, and was accepted, joining the Society as a Brother. But the impediment of his still living wife had to be resolved. He came down to see Maryknoll and joined the class of Brothers of 1920, taking the Religious name of Isidore.

There is a wonderful picture in the Archives of Brother Isidore and Brother Martin Barry raising rabbits. He was found to be a good man and because of the dealings with the Paris Foreign Missioners under Bishop Blois in Mukden and his ability with French, he was sent to help the group in Korea.

Brother Isidore was assigned work similar to **Brother Joseph Donahue** but Brother Isidore found it a little below his dignity. When it came time to take final promise to the Society he was told his impediment stood in his way. In a pique he left to join Bishop Blois, of the Paris Foreign Missions who were based in Mukden and who were responsible for the neighboring territories in Korea. Everyone thought that was the end of Brother Isidore and Maryknoll.

Not so, for in 1931 **Father James Drought (New York City, NY)** heard a knock on the door in Manila and there was Joseph. He announced that his wife was dead and he had returned. Because he had been gone for such a long time it was decided that he would have to start all over again.

Needless to say when he heard that he would have to start all over again he became discouraged. Maryknoll helped him to find a place with the French Benedictine community that had been established near Hue in Vietnam. It was then a French Colony. (In 1937, there appeared in *The Field Afar*, a notice of Joseph's death in Vietnam)

The Brothers handled administrative tasks like bookkeeping and procurement. But like all the men who went overseas they discovered other challenges in understanding the culture and working in a very different way.

This early group was followed by the builders among them **Brother William Neary (Boston, Massachusetts)** whose career spanned nearly forty years in two countries. In 1953 Maurice Lavanour the managing editor of *Liturgical Arts* magazine praised the work of Brother William for its sensitivity to culture as well as its simple beauty. **Brother Raymond Nihill (Boston, Massachusetts)**, a trained nurse, started out in dispensary work. He then discovered he had an ability to run the Center House that the men used as a place of rest and relaxation. He had a good way of relating to the staff. He was also found to be a good confidant and listener to many of the men (Maryknollers) when they had problems. These Brothers and Brother Joseph all worked under **Bishop William O'Shea MM** the first Bishop of Peng Yang.

The Second World War (1941 – 1945) with the internment of the missionaries forced the closure of the mission. The Bishop of the Diocese **William O'Shea** died in the United States before he was able to return. With the end of the War the area that was administered by Maryknoll was still denied to Maryknoll as it was in North Korea and under Russian control. Then in June of 1950 the Korean War broke out and any Maryknoll presence in Korea had to be as civilian chaplains to the United States Army at first, in the area of Pusan. Many Maryknoll priests were able to enter the country and after a while began work with the war torn church.

After the Korean War the Maryknoll commitment grew, but it was in a new area in South Korea. Maryknoll was given responsibility for two areas Chong Ju and Inchon that became Dioceses. The Brothers were able to contribute much to the success of the work.

**Brother Ralph LeBlanc (Baton Rouge, Louisiana)** a former Navy pilot of PBY's during WWII was originally a civilian engineer was most welcome in the post conflict country. He was involved in construction and did a lot of it under Bishop James Pardy in Chong ju Diocese. Later he worked at an old folk's home that he had constructed. He was retired there for many years until he came home to take up residence at Mission Saint Teresa's at Maryknoll, NY.

**Brother Raymond Nihill** returned to Korea and for many years he worked at the Center House handling the many day to day worries. He returned to the United States in the early 1970's. He lived for many years with a Korean family in California with whom he had developed a close bond to while he was working there.

**Brother Justin Joyce (Boston, Massachusetts)** did administrative jobs for the region and in the Diocese of Inchon. There was a special relationship between Brother Justin and the Maryknoll Bishop, William McNaughton. Brother Justin is also remembered for his store of humorous stories and limericks both done with appropriate accents. He could always find a joke or limerick to fit the occasion. Brother Justin always left a place better then when he arrived even if it was only with a chuckle. He was able to help many by his small kindnesses and thoughtfulness. At Brother Justin's death, Bishop McNaughton returned to bury him at Maryknoll, New York.

**Brother DePorres Stilp (Wilkes Barre, Pennsylvania)** was assigned in 1960 in the biggest group of Brothers to ever be assigned to the missions in one group. Ten Brothers were assigned that year. Brother DePorres continued his work with offset printing. He produced a small magazine that described catechetical processes and ideas for many years. He was also responsible for the reprinting of Bishop James Edward Walsh's *Maryknoll Spiritual Directory* by the Korea region in time for the 1990 Chapter.

He also was an active member of the Charismatic Prayer movement in the Catholic Church. He has continued that prayer apostolate to this day even while he enjoys his retirement at the family home.

Others who worked in Korea were **Brother Richard Barnes, Brother Howard Leonard, Brother Simeon Norton, Brother Richard Smith (Pawtucket, Rhode Island), and Brother Richard Hitchcock (New Jersey)**. Most of these men worked in administrative jobs for the Region and in some cases in the later years they worked in parishes.

**Brother Richard Smith and Brother Richard Hitchcock** both returned to pursue studies for the priesthood and both were ordained for Maryknoll. Father Smith worked in Venezuela and Kenya before taking an assignment to the United States and then back again to Kenya in 2009. Father Richard Hitchcock was assigned to Korea after his ordination.

The story of Maryknoll's work in Korea is one that worked out most successfully. The two Maryknoll Dioceses have been turned over to local ordinaries and in most case there are no Maryknollers working in them. Maryknoll has a few men doing specialized ministries in Korea but for the most part Maryknollers from Korea have gone on to open up new fields in many cases with members from the Congregation and the Mission Association of the Faithful, in Northern China, Vietnam, Cambodia, Thailand and East Timor. In 2003 the Church in Korea dedicated a monument to the Sisters, Fathers and Brothers who worked in North Korea in Maryknoll's early days, on the grounds of Maryknoll, New York.

## Hawaii 1927- PRESENT

**(Brothers Robert Brooks, Duane Crockett, Marius Donnelly, Francis Hutz, Bernard Hansan, John La Motte, Philip Morini, Venard Ruane were all assigned to Hawaii)**

Hawaii was the next territory where the Maryknoll Society was asked to work. Father William Kress and **Brother Philip Morini (Amsterdam NY by way of Italy)** who were assigned in 1927 were the first two Maryknollers assigned to Hawaii. They arrived in Hawaii on February 4, 1927. They were assigned to the Sacred Heart Parish in the district of Punahou. This was the first parish that Maryknoll undertook to staff in Hawaii and it soon opened a school staffed by the Maryknoll Sisters.

**Brother Philip Morini** calling upon his talent as a wrestler and strong man was able to attract young men to join the Youth Club that the parish had begun. This nucleus gave him a group that then came to study doctrine. As the parish grew there was added a school in which Brother Philip taught Physical Education. He also worked on forming a Boy Scout Troop 42, for the young men in the parish that is still active over eighty years later. This Scout Troop 42 was mentioned often in The Church Bells citing its growth and the leadership of the Maryknoll Brothers. Brother Philip seemed to have endless wells of energy that he used to bring many people back to the church. He also taught a Catechetics course at the East Manoa School. Brother Philip also spent a part of his time walking the entire parish and finding many forgotten people on the taro plantations and banana farms within the parish. Brother Philip served I Hawaii for five years before returning to the United States in August of 1927. **(Vaughan Hawaii Chronicles)**

**Brother Philip Morini** was followed by **Brother Marius Donnelly (Paterson, New Jersey)** who was assigned to Hawaii in 1932. He remained in the Islands until July of 1945. He followed in Brother Philip's footsteps by doing youth work and catechetics. He was followed by **Brother Aidan Riley** (Massachusetts) who continued his work in Physical Education and Boy Scouting. **Brother Aidan** was still young when he had a heart attack and died in Hawaii on February 1<sup>st</sup> of 1941. He was buried at the Maryknoll Plot in Diamond Head cemetery, Honolulu. **(Hawaii Chronicles 1927 -1972 by Laurence Vaughan.)**

**Brother Robert Brooks (Boston Massachusetts)** who was assigned to Hawaii in November of 1947 worked in Sacred Heart parish and continued the long line of Brothers who shared their talents and lives with the young people of the Sacred Heart Parish. He was the Athletic Director at Maryknoll High School and the Boy Scout Leader in the parish. He was remembered for his enthusiasm by all in the parish. **(Vaughan Hawaii Chronicles)**

The Second World War brought an end to much of our work in the Orient due to the closing of the mission areas. But with the return of many of the interned Maryknollers on the *SS Gripsholm* a Swedish ship; more men were freed up for work in the other Maryknoll Mission areas in South and Central America, Mexico and Hawaii. **Brother Bernard Hansan** (St. Mary's, Kansas) was assigned to Hawaii for the duration of the war. He served in Immaculate Conception Parish which was in Holualoa, from June 1945 until August 1946. (MFBA Vaughan Hawaii Chronicles)

This was due to his availability as he had been repatriated home from Japan and the need that the men in Hawaii had. There were many people from throughout the Pacific world who had immigrated to Hawaii for the jobs in the cane fields and pineapple and coffee plantations. He guided the Catholic Youth Organization teams which had been begun by Father John Coulehan and also coached the boxing club. (MFBA Vaughan Hawaii Chronicles)

**Brother Francis Hutz (Detroit, Michigan)** was assigned to Hawaii in July of 1951 to replace Brother Robert Brooks at Sacred Heart. This work proved too much for Brother and he returned home in December of 1951. **Brother John LaMotte (Los Angeles, California)** was assigned to a parish in North Kona, Immaculate Conception in Holualoa. The parish served a very scattered community and Brother John was very isolated. (MFBA Vaughan Hawaii Chronicles) He was reassigned to the United States and the Bedford Novitiate in 1948. **Brother John LaMotte and Brother Francis Hutz** both returned to the mainland United States after only one tour on the missions. **Brother John LaMotte** suffered a breakdown in Hawaii that would plague him all his life.

**Brother Duane Crockett (Stockton, California)** was the next Brother assigned to Hawaii in the sending group of 1956. He worked among the Sea Scouts using his war time service and experience in the Coast Guard to help to this group. Brother Duane also had a very warm personality. This trait helped him in his visiting shut ins and sick as part of his parish duties. He was the religious Education Director for 18 years at Saint Joseph Parish, Hilo. He was the Athletic Director of the parish school. He got his teaching credentials from UCLA at the University of Hawaii Hilo Campus. Because of his dedication and spirit Brother Duane was named president of the Hawaii State Athletic Directors in July of 1965. Brother Duane served in Hawaii until 1974. (MFBA Vaughan Hawaii Chronicles)

**Brother Venard Ruane (Waterloo, Iowa)** was assigned to Hawaii in 1952. He also worked among the Scouts and he also found work in a parish. He was the Scout Master of Troop 45 and drove the school truck and later the school bus. He served in the parish for 18 years. He was the last Maryknoll Brother to have served in the Sacred heart Parish. He was then transferred to the Maryknoll regional Center House.

While Brother Venard was managing the Regional House he worked as bookkeeper, purchasing agent and driver for all the men in the Region and also was a wonderful host to the Maryknollers who passed through on their travels. He took a short assignment to manage the house in New York City but after two years he was re assigned to Hawaii. **(MFBA Vaughan Hawaii Chronicles)**

The last Society assignment for **Brother Venard Ruane** was managing the Regional House in Hawaii. He also served in the parish as a minister to the sick and elderly. When Brother Venard retired he ended an unbroken string of Maryknoll Brothers in Hawaii. The Maryknoll Mission there was closed and all the men returned to other assignments. Father Thomas Killackey was the last Maryknoller who worked in a parish to return to Maryknoll, NY after nearly fifty years in Hawaii. **(MFBA Vaughan Hawaii Chronicles)**

## Japan 1932 –PRESENT

(**Brothers Gordon Burns, Leo De Pinto, Bernard Hansan, Thomas Hickey, Harold Horne, Charles Hull, Adrian Mazuchowski, Michael Greyerbiehl, William Neary, Thaddeus Revers, Raymond Tetrault and Theophane Walsh** were all assigned to Japan.)

In 1932 Maryknoll began work in Kyoto. **Brother Bernard Hansan (St. Mary's Kansas)** was the first Brother assigned to Japan. It is interesting to note that a state such as Kansas produced many fine Brothers for Maryknoll and many were from the same area. He became a jack of all trades and was among the better in the language among the first group. He was always mentioned in the early diaries for his language abilities and also for his amazing ability in getting things done.

He was able to save the life of Father Everett Briggs while they were interned when he was able to convince the Japanese that an injection they wished to give everyone could have an adverse reaction on Father Briggs. Brother Bernard was placed in a civilian camp along with the other Maryknoll Missioners and he was repatriated in late 1942 aboard the SS Gripsholm. (**MFBA Japan Diary, Maryknoll in Japan by Father James Colligan, The Field Afar in the Society Library**) He was briefly assigned to Hawaii after he returned to the United States in 1943. (**MFBA Vaughan Hawaii Chronicles**)

He was among the first men back to Japan after the war ended. **Brother Bernard Hansan** spent all of his missionary life in Japan serving in the Diocese of Kyoto. He was well respected by the early Maryknollers for his work ethic and also his ability with language. In the early diaries he was always noted as the one of the best in the language.

He was followed by **Brother Thaddeus Revers (Cleveland, Ohio)** was a builder for a few years before the war. He and Brother Bernard were the handy men for all the parishes and mission stations that Maryknoll had at this time. It was very demanding work as seen by the diaries as all of the furniture for the house had to be made to order, the Maryknollers wanting western style furniture.

This changed as more men came and traditional Japanese furnishings were used. The one complaint about Brother Thaddeus was that he did not know how to cook good American food. This was something that was very important to the men as they wanted some American food and until then no one was able to train the local cooks in any way what so ever.

Brother Thaddeus was transferred to China shortly before the war broke out in 1941. For a time he was under arrest but eventually he was allowed to leave the area and find work under Maryknoll in the interior. (**MFBA Maryknoll in Japan by James Colligan, Japan Diaries, The Field Afar Maryknoll Society Library**)

After the war **Brother William Neary (Boston, Massachusetts)** was assigned to Japan where he was the man to go to when construction needs arose. He was assigned to Japan because the old Korean missions where he worked were in the hands of the North Koreans now. Monsignor George Carroll was still the prefect for our territory in what eventually became North Korea.

**Brother William Neary** became the man in the early years after the Second World War who helped the Fathers decided how best to use the plots of land they were acquiring for their parishes, working on the best way to lay out of the buildings in order to get the best use of the limited land they had purchased. Brother William worked on the style in which the buildings would be built. Brother William also developed a singular model of the Church that allowed the most for the money the Maryknollers had and also was strong enough to withstand earthquakes.

**Brother Theophane Walsh (Boston, Massachusetts)** was the next man to go and he was assigned in 1948 to help run the House in Tokyo. He was also a driver for guests who came through and did some maintenance on the building acquired from the Austrian Government. He also helped Father William Kaschmitter print the Japan Missionary Bulletin and the Tosei News. Brother Theophane did suffer from a back ailment and only completed three years in Japan. (**MFBA Japan Diaries, The Field Afar, Maryknoll in Japan by James Colligan**)

In the early 1950's **Brother Adrian Mazuchowski (Detroit, Michigan)** who was assigned in 1952 and **Brother Gordon Burns (Kingston, Ontario, Canada)** who was assigned in 1955, saw a real growth in the work that Maryknoll was committed to. The major commitment was still in Kyoto but specialized work began in Tokyo and Maryknoll moved to the northern island Hokkaido and the Diocese of Sapporo. They worked at first in Tokyo at the Center House, (Maryknoll term for the house where the local superior now Regional Superior lived) but eventually Brother Gordon moved to the Diocese of Sapporo in Hokkaido. Brother Gordon went to supervise construction of a church. Both were very versatile and worked in many varied jobs in the parish settings.

**Brother Adrian Mazuchowski** took over the work begun by **Brother Theophane Walsh** at the Center House. He not only handled the books but cared for the day to day running of the house and also the grounds. This was the time of the growing numbers of Maryknollers arriving so between the Regional residence and the Language School Residence in a separate building there was a lot to do. He also continued to study the language for a few hours each day.

Brother Adrian was most proficient in the language and in his spare time continued to study the language and he added to his ability as a skier. He did both these things for many years. As he said he only stopped skiing when he was the only one in his age class at any of the events.

A story about Brother Adrian heads the chapter on Japan in Edward Mack Miller's Book about Maryknoll. (**Maryknoll at work in the World 1974**) The story relates Brother Adrian's ingenuity to help block out noise from the street by creating a mountain between the house and the traffic. Brother Adrian also translated a story appearing in a Japanese magazine regarding the asking of Bishop, then Father Patrick J. Byrne to give a radio broadcast to the Japanese people to calm their fears prior to the United States occupation. (**MFBA The Japan Diaries, The Field Afar, Maryknoll in Japan**)

**Brother Raymond Tetrault (Indian Orchard, Massachusetts)** was next followed by **Brother Charles Hull (Brooklyn, NY)**, **Brother Leo DePinto (Hoboken, New Jersey)**, **Brother Thomas Hickey (New York City, NY)** and **Brother Harold Horne (Philadelphia, Pennsylvania)**. These men were more involved in pastoral settings. Brother Harold also did outreach to help alcoholics and drug addicts. These were in projects begun by **Father John Meaney (Connecticut)** and **Father Roy Assenheimer (Philadelphia, Pennsylvania)**.

**Brother Michael Greyerbiehl (Saginaw, Michigan)** worked in the Apostolate of the Sea giving a warm welcome and an ear to those sailors who came through the center, during his time there. He also worked in inter-religious dialogue and retreat work during his short time overseas. He died tragically at the age of 38 from an adverse reaction to a bee sting.

## Philippines 1951 - PRESENT

(**Brothers Carlos Aquilar, Eugene Casper, Jude Coniff, Joseph Dowling, Thomas Dunleavy, Bernard Gordon, Roger Mellon, Tim Raible, Ronald Rinella, Norman Perney and Thomas Philbin** were all assigned to the Philippines.)

The Philippines saw Maryknoll arrive in the early 1930's to staff a hostel for young men. There were also individual men who worked on a personal commitment in the Philippines. This was very much a non Society work being that Maryknoll was there working but in a non official way, we were not taking over any territory. The early commitment was by priests like **Father James Drought (New York City, NY), Father Robert Sheridan (Chicago, Illinois), Father William Fletcher (Fall River Massachusetts), Father Walter McKenna and Father William Cummings (San Francisco, California)**. The hostel work was continued from the early 1930's until the outbreak of the Second World War. Most of these priests who were working in the Philippines were taken prisoner by the Japanese. They all served the rest of the war in prisons.

It was only after the Second World War ended and China had become inaccessible for the Maryknollers that the Maryknoll Society took on any large scale work in the Philippines. Maryknoll was responsible for the area of Davao in the southern Philippines.

**Brother Roger Mellon (Philadelphia, Pennsylvania)** was among the first to arrive in Davao. He was able to lend his building expertise. Most of the other Brothers that arrived in the Diocese were there for administrative works in the beginning. But the region was open to the Brothers moving into many new works. Soon though they had branched out into helping to set up cooperatives and doing work with the elderly and mentally challenged.

**Brother Joseph Dowling (Ireland), Brother Aidan Dunleavy (Ireland), Brother Norman Perney and Brother Thomas Philbin** were among those men. Brother Aidan worked with a Maryknoll Sister to help set up and run a cooperative union that benefited many of the poorer people in the area.

**Brother Aidan Dunleavy (Baltimore, Maryland by way of Ballina, County Mayo, Ireland)** returned from the Philippines in 1972. He received permission to study for the priesthood and was ordained in 1975 and has since served in the Mekong Unit, working especially in Cambodia and Vietnam.

**Brother Eugene Casper (Rochester, New York)** worked as an advocate for the poor in housing questions and land issues. He was a strong advocate for the rights of the poor and the underdog. Brother Eugene also worked with the cooperative movement. He had a lumber yard and also an ice cream factory that generated income for the cooperative. He was helped by **Brother Bernard Gordon (Buffalo, New York)** while Brother Bernard was on the Overseas Training Program.

**Brother Joseph Dowling** when he first arrived did some work in general maintenance for the region but also took some interest in the cooperative movement. **Brother Joseph Dowling** also worked for many years in helping the elderly, with finding proper housing, food and social justice. He was also involved in caring for mentally challenged people.

**Brother Ronald Rinella (Los Angeles, California)** was assigned in the early 1970's and worked in parish settings. **Brother Carlos Aquilar (Cali, Columbia)** and **Brother Tim Raible (Vallejo, California)** were assigned to the Philippines for their Overseas Training Experience. After final oath both men returned for a time and worked in pastoral situations. Brother Timothy also worked as a counselor at Marian College in Ipil, Zamboanga del Sur while he was in the Philippines. He was part of the Maryknollers effort to continue to do work to the marginated and this was the idea behind leaving the established areas and opening work in Ipil, with the Columban Fathers.

**Brother Jude Coniff (Brooklyn, New York)** after many years in Regional and in the Maryknoll commitments in Davao work found his real niche in life. For the remaining years of his time overseas he worked with the Apostleship of the Sea pastoral programs. Brother Jude, along with Father John Daly Walsh, were always gracious hosts and spiritual guides to the many sailors taking advantage of the facility.

## Taiwan 1951 -PRESENT

**(Brothers Albert Staubli, Francis Wempe, Myron Demick, Pascal Carlin, Loyola Larroque and Harold Horne** were all assigned to Taiwan)

Taiwan was started the same way as the Maryknoll commitment to the Philippines. Many of the original Maryknollers had served on the mainland in Maryknoll Dioceses. **Brother Albert Staubli** and **Brother Francis Wempe** went there from China. Brother Albert continued his long building career. He is working, building churches and rectories almost up to the moment he dies in 1967, following a massive stroke. **Brother Francis Wempe (Cumberland, Maryland)** worked in administration and finance. He stays on in Taiwan for many years until he retires in the mid 1980's and returns to Maryknoll, to take up residence at Mission Saint Teresa's.

**Brother Pascal Carlin, Brother Myron Demick, Brother Loyola Larroque, and Brother Harold Horne** were all, also assigned there. This was in a time of transition when craftsmen Brothers were starting to experience a lessening of jobs and the Society was expecting the Brother to take on other works in the parish mainly pastoral. Many of the Brothers were untrained in this work and their language abilities were inadequate for the job. **Brother Harold Horne** went to work among people with addictions. The others were mainly assigned to administrative works in the two dioceses for which Maryknoll was responsible.

With the renewed interest in the mainland the Taiwan Region is also the base for Maryknollers going to work in the People's Republic of China, where there is a school to learn Mandarin. **Brother Edward Redmond (Redmond, Washington)** went there to take a course to help him to learn to speak Mandarin to help him in his apostolate in mainland China.

## Western Samoa 1974 -1999

(**Brothers Peter Agnone, David Bercelli, Carleton Bourgoin, John Brown, Brendan Corkery, Joseph Dowling, Augustine Horkan, Matthew Kirwan, Victor Marshall, Frank Norris, Robert Powers, Sebastian Schwartz and Kieran Stretton** were all assigned to Western Samoa)

Samoa was originally the project of the Maryknoll Brothers entirely. The Maryknoll Brothers, following the 1972 chapter, felt the need to have an entirely Brother teamed mission. At the request of Cardinal Pio and with the blessing of the General Council for over twenty years the Maryknoll Brothers worked in various roles. **Brother Matthew Kirwan (Brooklyn, New York)** who was assigned in 1975 in the pioneer group used many of the talents he had learned in running the physical plant at Maryknoll, to design the Brothers' dwelling .

**Brother Peter Agnone (Boston, Massachusetts)** also assigned in 1975 and brought his natural hospitality talents to the management of the Brother's house management while in Samoa. **Brother David Bercelli (Pennsylvania)** worked in counseling. **Brothers Frank Norris** and **Victor Marshall** added their many talents to water programs and the like

**Brother Carleton Bourgoin (Boston, Massachusetts)** was the jack of all trades and worked around the Diocese, repairing machines and adding his general artistic touches to all that he did. **Brother John Brown (Hartford, Connecticut)** continued his work with the sick, which he had begun at Maryknoll, NY in Samoa. He visited the hospital and had outreach to the bed ridden in each of the parishes.

**Brother Brendan Corkery (Boston, Massachusetts)** also assigned in 1975, and **Brother Joseph Dowling (Carlow, Ireland)**, both worked in home visitations and catechetics. **Brother Augustine Horkan (Garden City, NY by way of Ireland)** was assigned in 1980 continued his healing prayer apostolate and also work with the sick. **Brother Victor Marshall (Boston, Massachusetts)** also was assigned in 1975 and **Brother Frank Norris (Cincinnati, Ohio)**, worked on maintenance and also water projects while they were there in Apia and the outlying areas. Brother Victor also encouraged the locals in their own art work, eventually helping them to see its potential use for decorations in the parishes.

**Brother Robert Powers (Boston, Massachusetts) and Brother Kieran Stretton (Brooklyn, New York)** were all involved in outreach from the parishes. Brother Kieran also worked with the nursery school children. **Brother Sebastian Schwartz (Manitowoc, Wisconsin)** taught art in the seminary. He also started his comic strip work trying to amuse as well as educate the Church about pertinent issues that it was facing. **Brother Augustine Horkan** was the last man to be assigned there and he returned due to health issues in 1999.

The solely Brothers commitment was ended in the late 70's when Maryknoll assigned priests like Father J. Quinn Weitzel, Father Michael Pierce, Father John Conway and lay missionaries Joseph and Carol Honerkamp. This really helped to expand the commitment and to allow more team approaches to the work. Soon though the members of the unit saw that they had in truth accomplished their initial purpose of establishing a sense of laity involvement and many turned their work over to locals.

### **American Samoa 1985 - PRESENT**

American Samoa was never a true commitment for the Society. It was always a personal choice to work there. However when Maryknoll J. Quinn Weitzel (Chicago, Illinois) was named as Bishop, Brother Victor Marshall went to help him. **Brother Victor Marshall (Boston Massachusetts)** went there to help in the work and being culturally sensitive encouraged native craftsman who would add elements of the Samoan culture to the cathedral and its furnishings. He was involved in the building of the cathedral.

### **Mekong Unit 1982 -PRESENT**

(Brothers assigned to the South Asia Unit were **John Beeching, Anthony Ferro and Mark Munoz.**)

The last commitment that the Maryknoll Brothers took in Asia was to the Mekong Unit (Thailand, Cambodia and Vietnam). **Brother John Beeching (Vancouver, British Columbia, Canada)** was primary in work that led to strong dialogue with Buddhist Monks. This led to further cooperation with the monks in their work of caring with true compassion, for people afflicted with AIDS.

**Brother Mark Munoz (Kansas City, Kansas)** and **Brother Anthony Ferro (Philadelphia, Pennsylvania)** were also engaged in inter-religious dialogue and also outreach programs for refugees and sufferers from AIDS. This commitment was never really more than a small group of Society members. At first the Fathers and brothers worked by themselves, and then in conjunction with the Maryknoll Association of the Faithful (Lay Missioners) and with the Maryknoll Sisters. This work has continued to the present.

## Latin America

### Bolivia 1942 -PRESENT

(**Brothers Basil Ambs, Luke Baldwin, Casmir Brezinski, Bernard Butkiewicz, Gonzaga Chilutti, Cajetan Conroy, Anthony Ferro, Vianney Flick, Dismas Harness, Charles Heschele, Bede Horgan, Lawrence Kenning, Anthony Mantel, David McKenna, Barry Norman, Charles O'Neill, Al Patrick, Bonaventure Redman, Leo Shedy, Demontfort Valva, Alex Walsh, Owen Walsh, and Joseph Ziegler** were all assigned to Bolivia)

In 1942, when Maryknoll's work in the Asian field was shrinking, due to the beginning of World war II, Bolivia was chosen as the first country that Maryknoll would go to in Latin America. The first Brother to go was **Brother Gonzaga Chilutti (Philadelphia, Pennsylvania)**. He was assigned to work on the river boats that allowed the Maryknollers to travel the Beni River in order to do their pastoral work. The story of Brother Gonzaga best reflects the finer points of the Brothers' works in Bolivia.

He was assigned in 1942 to maintain and pilot the small fleet of ships that the Maryknollers used to visit villages and outstations along the Beni River. He worked hard to keep the vessels in tip top shape and plying between the churches. When not engaged in caring for or piloting a vessel, he was a big hit with the children who loved to accompany him on hunts or for swimming outings. In 1952 after ten years of hard work it was suggested that after this last trip on the river Brother Gonzaga should return home for a much needed rest, and to get some much needed medical treatment.

On what was the last night of the trip, the superior general Bishop Raymond Lane, the Bishop of the Diocese Bishop Thomas Danehy and the local Maryknoll Superior Father Raymond Bonner had just left Brother Gonzaga, who was piloting the Innisfail and went below. They heard a loud crash and upon hurrying to the deck they found that a tree weakened by the flow of the river and the rains had fallen and crushed Brother Gonzaga while he was steering the boat. Clutched in his right hand was a rosary.

**Brother Charles Heschele (San Jose, California)** formerly Brother Camillus, was among the earlier Brothers who were assigned to Bolivia. He worked in catechetical programs and also did the book keeping for the parish. He was assigned to the parish in Montero, with Father William Kruegler and was present when Father Kruegler was shot and killed by an irate shop keeper. This was because Father Kruegler contested the right of the shop owner to sell liquor to underage children.

The Brothers continued to arrive in Bolivia for over 60 years. In most cases these men handled the administrative duties in the Regional Houses and at the Language School. Some of the men like **Brother Vianney Flick (Lancaster, Pennsylvania)** ran the local center house in La Paz. Brother Vianney was part of the radio station work from the earliest days in Bolivia. It originally began as a parish radio station used to broadcast literacy programs and also as a catechetical tool. Soon though the local villages and towns, from outside of the parish were asking to be included in the programming area, so that they too could benefit from the radio shows, being broadcast in Aymara and Spanish. This entailed a larger station and more equipment, which was procured and allowed the station to broadcast over a larger area. (Brother Vianney Flick to the author Fall of 2009)

**Brother Barry Norman (Detroit, Michigan)** also worked on the radio station project. This soon became a large project that was utilized as a way of both pastoral education and as a tool to combat ignorance. Other areas having heard of this program requested that they be included in the broadcast radius. The growth in the area covered by the station entailed larger towers being needed to boost the broadcast range, and also a move from the rural area to the city for a constant source of electricity.

By the time Brother Vianney left to return to the United States the station reached the entire Aymara ethnic group and was in the town limits of La Paz. Brother Vianney also related the story of Brother Barry's search for a vehicle. Times being what they were money was hard to come by and vehicles were purchased personally. Brother Barry wanted a car and found a Willy's Jeep that had gone through four or five Maryknollers previously. He picked it up for around \$500.00 dollars and tinkered with it for a time, and soon he had a vehicle that got him where he wanted to go.

Both of these men also shared their talents with the Fotrama co-operative, which was an organization of local craftsmen who created textile goods. They used local material Alpaca wool to create their products. This was a project begun under the auspices of Father Gerald Zeigengeist, who acquired machines from closed textile mills in the United States and shipped them down to Bolivia.

**Brother David McKenna** (assigned to Bolivia in 1974) eventually had responsibility for a parish. He also worked with street children and orphans. **Brother David McKenna** was especially good with the Boy Scouts. He set up the first troop ever for these orphans and street children. These were in many cases margined youth He and the scouts attended jamborees held world wide. He has been awarded not only Bolivian National awards in Scouting and but also International Awards for his work. In 1994 Brother David, was part of a Bolivian team, which organized an international jamboree where scouts from 40 countries participated. He was the driving force for the pastoral side and set up an office where he had meditation booklets prepared in many languages and coordinated the liturgies for the jamboree. He was complimented for his fine job and it was felt that this aspect of the jamboree was among the best things that happened. One of his ongoing projects has been to help a physically challenged young Indian orphan get a prosthetic arm, housing and also education.

During the early 1980's **Brother Barry Norman (Detroit, Michigan) and Brother David McKenna (Jefferson City, Missouri)** turned their talents to producing video programs to help the Church. They worked with Father Paul Newpower and Father Joseph Towle

**Brother Casmir Brezinski (Thunder Head Bay, Ontario, Canada)** worked for many years in the Pando Vicariate doing any jobs that came his way. He was instrumental in maintaining a Ham Radio set up that allowed the Maryknollers to keep in contact with home. He was the last Maryknoller (Society member) to leave the Pando vicariate in 2005. **Brother Joseph Ziegler (Bronx, New York)** worked as a teacher in the minor seminary as well as a pastoral agent for the parishes where he resided. He also worked in a parish called Okinawa II where there were many Japanese immigrants to Bolivia.

Many of the Brothers continued in the footsteps of **Brother Gonzaga Chilutti (Philadelphia, Pennsylvania)** in that they maintained the boats and worked hard on the engines of the little fleet of pastoral boats that plied the Beni River. He was the subject of Father Francis X. Lyons book *Something for God*.

**Brother Basil Ambs, Brother Luke Baldwin, Brother Owen Walsh (Bridgeport, Connecticut), Brother Bernard Butkiewicz (Kettle River, Minnesota), Brother Cajetan Conroy, Brother Dismas Harness, Brother Leo Shedy (Nada, Texas) and Brother Lawrence Kenning (Minnesota)** these men were all men who were assigned to the Pando, Maryknoll's area of responsibility in Bolivia. They were responsible for keeping Maryknoll's pastoral fleet moving up and down the Beni River. There were three boats in this fleet and each was a floating parish of sorts. This was in addition to other administrative jobs they had on dry land.

**Brother Anthony Mantel (Hammond, Indiana), Brother Bonaventure Redman (Los Angeles, California), and Brother Demonfort Valva**, all worked in administrative jobs for the Diocese and Region in most cases this entailed the book keeping aspects and also the procurement buying supplies for the men in the missions. These supplies were delivered by the boats. **Brother Bonaventure Redman** was also one of the radio men in addition to his other jobs in book keeping and procurement.

**Brother Bede Horgan (New York City, NY), Brother Charles Heschele (San Jose, California), Brother Anthony Mantel (Indiana), Brother Charles O'Neill (Rockville Centre, New York)** all worked in parishes. The others also taught in either parish schools or in the minor seminaries of the Dioceses where they worked. This was in addition to the book keeping and procurement most did around the parish and in some cases they did regional work or for the Diocese. This was especially true in the Maryknoll run territories like the Pando.

The work changed as the need for builders and maintenance people ended and the Brothers adapted to these changes. Bolivia which had almost no Brothers at the millennium saw a new growth due to changes in apostolate and the Society as a whole becoming stronger.

Many Brothers now live and work in the city of Cochabamba. **Brother Alex Walsh (St Alban's, New York)** now works among street children in Cochabamba. **Brother Al Patrick (New Jersey) and Brother J. Francis Dolphin (Boston, Massachusetts)** are both teaching in Cochabamba. Both of these Brothers had served in other missions Brother Frank worked in Chile and Brother Al worked in Egypt and in Israel. Their assignment to Cochabamba was part of the revamping of the Latin America Region begun in the late 1990's following the Chapter in 1996 and under the direction of Father Eugene Toland MM. (Boston Massachusetts).

**Brother Frank Dolphin** now administers the house in Cochabamba and also does outreach by teaching the staff. He also publishes the Maryknoll Brothers newsletter four times a year. He has been working on menu changes at the Language School. He has also taken on an English course for the teachers and employees of the Center House and language School complex.

**Brother Al Patrick** (New Jersey) works among the street children. He teaches a carpentry course. **Brother Anthony Ferro (Philadelphia, Pennsylvania)** was a counselor. **Brother Lawrence Kenning (Kettle River Minnesota)** after years of working in the Pando especially with the small fleet of riverboats, now works at an Old Folk's home these days. He is also deeply involved in Ecology and in one on one work with the poor. It is Brother Larry's talent to make you feel as if you are the center of interest when he talks or listens to you that is his greatest gift pastorally.

## Peru 1943 -PRESENT

(**Brothers Joseph Bruener, James Carney, Blaise Coffey, James Hengy, Bede Horgan, Michael Hovey, Bernard Hulshof, LaSalle Kearly, Kevin Quinn, Leo Shedy, Francis Troxel, Gabriel Uhl, Louis Uttendorfer, Mark Filut, Alex Walsh, Cajetan Conroy, Terence O'Mara, DePaul McHugh, Bernard Kosterwa and Samuel Aragon** were all assigned to Peru)

1946 saw the first Brothers assigned to Peru, **Brother Louis Uttendorfer (Brooklyn, New York) and Brother Gabriel Uhl (Brooklyn, New York)**. **Brother Louis Uttendorfer** worked with the seminarians and in later years taught at the Saint Rose of Lima parish school. Many of the Brothers were assigned to the altiplano the area around Lake Titicaca. They divided their time between utilizing the crafts and skills that they brought with them, and working as part of a Pastoral Team in one of the many parishes Maryknoll staffed.

**Brother Samuel Aragon (New Mexico), Brother Joseph Bruener (Port Edwards Wisconsin), Brother James Carney, Brother Cajetan Conroy, Brother Joseph (formerly Mark) Filut, Brother Michael Hovey, Brother Bernard Hulshof, Brother Bernard Kosterwa, Brother DePaul McHugh, Brother Terence O'Mara (New York City, NY), Brother Kevin Quinn, Brother Leo Shedy (Nada, Texas), and Brother Francis Troxel** were all men who wore these dual hats. Spanish being the first language that the men learned proved to be a blessing for many of the Brothers were older at the time of their assignment overseas. Not that this was necessarily so.

**Brother Samuel Aragon (New Mexico) and Brother Pierre (ne Joseph) Hamel (Boston, Massachusetts)** both entered Maryknoll being bilingual. They worked for many years in the altiplano in parish / pastoral teams.

**Brothers Alex Walsh (St. Albans, New York) and James Hengy (Detroit Michigan)** were also among the pastoral agents that administered to the Aymara people in the Maryknoll commitment in the Peruvian Altiplano. Brother James Hengy was for many years the manager of the house in Juli. Brother Alexander was the bookkeeper for the Diocese and many of the projects. In later years he was the administrator for the Caritas projects in the Diocese of Juli under both Bishop Edward Fedders MM and Monsignor Al Koenigsnicht MM.

**Brother Terence O'Mara (New York City, New York)** worked with the Maryknollers in the Altiplano. He was the driving force that built most of the rectories for the parishes in the Diocese. As the 1960s came to an end though there was no need for the builder or maintenance man as the local artisans had come into their own. Brother Terence was able to work with the Maryknoll Sisters and some Peace Corps volunteers who had taken the Fotrama idea begun by a Maryknoller in Bolivia to Peru. They had weaving projects and he also supervised a carving group.

**Brother Joseph Hamel (formerly Brother Pierre)** was told at the time of his application to Maryknoll that he could not study for the priesthood as he was not proficient in language ability. After many years of service in the United States Brother Joseph, was assigned to Peru and went to Language School in Bolivia to learn Spanish.

He was assigned to the altiplano, where the people used the Aymara language. In order to understand the culture and also to develop his Aymara, Brother Joseph tried to enter more deeply in the indigenous culture. He joined a local dance team preparing for the yearly fiesta. His size and great flowing beard made him stand out on the dance teams but nothing damaged his enthusiasm. (Related to the author by Father Charles Cappel) So in a short space of time Brother Joseph now spoke French, English, Spanish and had a working knowledge of Aymara.

**Brother Joseph Hamel** returned to pursue courses that led to his ordination as a priest for Maryknoll in 1985. For a short time he returned to work in the altiplano, where he was able to do wonderful pastoral work and was a well respected member of the pastoral teams. He always had a love for Japan from his days at the Los Angeles Japanese Mission. It was not long after his ordination that he took an assignment to the Japan Region to minister to the many Hispanic migrant workers there.

**Brother Joseph Bruener (Port Edwards, Wisconsin)** spent some time in the Altiplano when he was on his Overseas Training program. There is a great picture of him sitting in front of a local home dressed in poncho and fedora holding a guinea pig, which soon became dinner.

There was another major contribution of the Maryknoll Brothers in Peru and that was to the Parish School of Saint Rose of Lima. This was a parish that had been started by Father John “Red” Lawler in the city of Lima. The Brothers who worked in the parish school for boys were: **Brother Louis Uttendorfer, Brother James Hengy (Michigan), Brother LaSalle Kearly (Saginaw, Michigan), Brother Mark Filut, Brother Alex Walsh and Brother Blaise Coffey (Boston Massachusetts). Brother Blaise Coffey** was a Navy Pharmacist in the Second World War and used this training he had to help him teach Science. These men all added to the work at Saint Rose of Lima parish. In addition to his teaching duties Brother Mark Filut would help people with dependency problems by bringing them off the streets to the school to get cleaned up and have a good meal. (Father Gilbert DeRitis). **Brother Joseph Filut** after years of service withdrew from Maryknoll and entered the Trappist community in Lafayette, Oregon.

**Brother Alex Walsh** was also the Regional Treasurer. He worked in close contact with the regional Council in Peru and after his move he also has done so in Bolivia. He was respected for his fairness and direction when asked for it.

## Chile 1943 -PRESENT

(**Brothers John Argauer, John Beeching, Joseph Bruener, William Bunten, John Bushman, James Carney, Blaise Coffey, Leonard Davis, Joseph Doherty, J. Francis Dolphin, Harvey Essy, Gregory Grant, Arnold Hoeschler, Bede Horgan, James Mansmann, Marvin Mayberger, Donald Miriani, Charles McGowan, Mark Munoz, John Nitsch, Charles O'Neill, Robert Power, Bonaventure Redman, Kenneth Thelen and Gabriel Uhl** were all assigned to Chile.)

The first Brother to be assigned to Chile was **Brother Gabriel Uhl** who was among those Maryknollers who, when in Peru had experienced difficulty in acclimatizing to the oxygen – thin air of the altiplano. He was soon joined in the work by **Brother Bonaventure Redman** from Bolivia. Both these men had experience in Peru and Bolivia before joining the Fathers in Chile.

As was usually the case these men handled the bookkeeping for the mission region and also the all important jobs of Procurator and Secretary to the Regional Superior. The work in Chile was different. That is, for the first time, Maryknoll was not responsible for the area, in a Canonical sense. Maryknoll's commitment in Chile ran from the north near the Atacama Desert, to the south, the home of the Mapuche Indians.

In the late 1940's Maryknoll took over and developed the Molinas School. This was an Agricultural School and was originally directed by **Father William Coleman MM**. He was later joined by **Father Lawrence Schanberger (Baltimore, Maryland)**. Father Coleman saw the perfect opportunity for the Maryknoll brothers to contribute in a project that would reach many Chileans.

Soon Maryknoll Brothers were the mainstay of the Faculty. **Brother Charles O'Neill (New York, NY), Brother Leonard Davis, Brother Fabian (William) Bunten, Brother Gregory Grant (Philadelphia, Pennsylvania), Brother Arnold Hoeschler (Pocahontas, Arkansas), Brother Harvey Essy (Cleveland, Ohio), Brother Marvin Mayberger (Omaha, Nebraska), Brother James Carney, and Brother Cletus McGowan** all were members of the faculty at the Molinas School. **Brother Charles O'Neill and Brother Jean (Leonard) Davis** were both Headmasters at the school. There is a wonderful picture of some of the Brothers outside the school with Father Lawrence Schanberger and Father Ernest Lukaschek taken in late 1964 or early 1965.

This school was the pride of the region for many years. Brothers who taught there were usually sent to the Agricultural College at East Walpole Massachusetts so that there was a degree of professionalism among the teachers and at the school. It has since been turned over to local control. After the hand – over of the school to the Chilean Government, **Brother Marvin Mayberger** returned to the United States after the school was moved out of Maryknoll control and worked at Society Houses there especially Maryknoll NY and Los Altos, California.

In the early 1980's Brother Marvin returned for a time to work in the south with Father Clyde Davis and Father Paul Sykora. Father Davis had established cattle raising program for the Mapuche Indians, Brother Marvin shared in this work.

The Region of Chile was the first in the Maryknoll World to have a Brother elected to a Regional office. The first election had **Brother Leonard Davis** chosen to be the first assistant. This was denied by Rome. Brother Leonard was the first Maryknoll Brother elected to serve as a second assistant. It says a great deal for Maryknoll men serving in Chile of what they felt towards the Brothers. Since that time **Brother John Nitsch (Baltimore, Maryland)** was also chosen to serve the Region as a Council Member. Brother John was also elected as a member of the newly formed Latin American Council as the representative from Chile.

As time passed the Region saw the possibility of other jobs for the Brothers in pastoral settings and in team ministries. **Brother John Argauer (formerly Brother Jonathan, Buffalo, New York), Brother John Beeching (Vancouver, British Columbia), Brother John Bushman, Brother Blaise Coffey, Brother Joseph Doherty, Brother J. Francis Dolphin ( all of whom hail from Boston, Massachusetts), Brother James Mansmann (formerly Brother Jose, from the Diocese of Pittsburgh, Pennsylvania), Brother John Nitsch (Baltimore, Maryland), Brother Robert Power (Boston, Massachusetts), Brother Kenneth Thelen (Michigan)** had all been assigned to Chile after Vatican II. In most cases these Brothers were assigned to Chile without a special job on the horizon. It was expected that most of them would find places in the pastoral work of the parishes. **Brother J. Francis Dolphin** worked in parishes with Youth Groups but he was also a teacher on the High School and College Level.

**Brother Joseph Bruener (Port Edwards, Wisconsin), Brother Mark Munoz (Kansas City, Kansas) and Brother Abdo Labaki (Beirut, Lebanon)** all were assigned to Chile as part of their Overseas Training Experience. They all lived in parishes and worked in pastoral programs after their Language School period.

They all worked in these newer approaches to Brotherhood and mission. In many cases the Brothers still had small communities in which they could live. Sometimes the Brothers lived by themselves in the case of **Brother Gregory Grant, Brother Donald Miriani (Detroit, Michigan) and Brother Abdo Labaki**. In other cases they lived together with Maryknoll Fathers like **Father Fred Allen and Brother John Nitsch and Brother Donald Miriani** and the Regional Council members at the center house.

**Brother Joseph Doherty and then seminarian Francis (Skip) Flynn** were among the many people arrested after the fall of Salvador Allende in September of 1973. The both of them were placed in the National Stadium in Santiago. There was much fear for their safety and physical well being. They were freed without harm through the efforts of the Maryknollers and other concerned Americans, but they suffered much from hearing prisoners being tortured and killed.

**Brother J. Francis Dolphin, Brother Gregory Grant, Brother Bede Horgan and Brother Blaise Coffey** having college degrees obtained in the United States were then able to put them into use overseas. They all taught in local schools. **Brother Frank Dolphin** taught classes at the local University.

**Brother Gabriel Uhl (Brooklyn, NY) and Brother Donald Miriani (Detroit, Michigan)** served the Region in Administrative posts. But are also remembered for being vital parts of the houses where they resided. When the Brothers decided to form communities in the 1980's throughout the Maryknoll world Brother Donald was part of the one formed in Chile.

**Brother John Nitsch** is the last Maryknoll Brother serving in Chile, at this time. He was present when one of the great Chilean Maryknollers passed away. Father Joseph Cappel who had served in Chile for nearly 60 years died at the parish in Curepto.

### **Guatemala 1943 - PRESENT**

**(Brothers Luke Baldwin, John Blazo, Robert Butsch, Leon Cook, John Fazzolari, Wayne Fitzpatrick, Felix Fournier, Austin Hogan, Miguel Holstegge James Murray, Carl Puls, Ronald Rinella, and Martin Shea** were all assigned to Guatemala)

The Maryknoll Society began work in Guatemala in 1943. **Brother Felix Fournier (Brooklyn, New York)** was the first brother assigned there in 1946. He was at first the handy man extraordinaire for the commitment. He wired the Cathedral and the parish house and brought the first electricity to Huehuetenango. He also had an experimental farm that was used to instruct interested local farmers. He was instrumental in establishing cooperatives like many others in the Diocese. In later years he was able to use his training as a journalist to write about the Church in Guatemala. (Guatemala Diaries The Field Afar)

**Brother Luke Baldwin (Baltimore, Maryland)** was transferred from Bolivia and **Brother Carl Puls (Cincinnati, Ohio)** was assigned from the United States. **Brother Carl Puls** worked with **Brother Felix Fournier** on the experimental farm and was present when the farm was visited by former Vice President Henry Wallace.

But **Brother Carl's** biggest contribution came in his work of acquiring medicines for dispensaries and other medical facilities run by both the Society and Congregation in the Diocese of Huehuetenango. **Brother Luke Baldwin** worked in general construction helping the men to either modernize the rectories or to erect new buildings. (MFBA Guatemala Diaries and The Field Afar)

**Brother Martin Shea (Chicopee Falls, Massachusetts)** was the next brother to arrive. He was transferred from the High School Seminary in Chesterfield, Missouri, after years of work in administration, as secretary to the rector.

**Brother Martin Shea** found a real place for himself in Guatemala, working as a pastoral leader for many years in the Diocese of Huehuetenango. His ministry was one of the works to which Maryknoll candidates assigned to the Overseas Training Program, were sent, to work and learn. But perhaps his greatest work has been his devotion to the refugees whom, he has accompanied for over thirty years in their search for a peaceful life.

Brother Martin travelled with these people into Campeche, Mexico where he lived for several years. He is now part of a new pastoral approach in Guatemala to address the refugee situation and to help these refugees settle back into their homeland. He also lives and works in the Peten with Father William Mullen. Brother Martin had a showing of his photographs and writings at Maryknoll New York in January of 2010.

**Brother Robert Butsch (Louisville, Kentucky) and Brother Leon Cook (Pewamo, Michigan)** were part of Father Norman Batt's construction team in the United States. **Brother Robert Butsch** had his first job in working on the expansion of the Center House in Guatemala City. Brother Robert was a college graduate with a degree in engineering. He would find many areas to express himself as time passed moving from a construction job into a pastoral setting.

After the earthquake in 1975, Brother Robert was joined by **Brother Leon Cook**. Both of these men worked hard to clean up the rubble after the earthquake. They also were able to help better the roads between outlying villages and the center. **Brother Leon Cook** went to work on the roads with a great joy as it allowed him a chance to experience the fauna of the area and add it to his collections for sale.

**Brother Leon Cook** was also able to continue the example of the experimental garden that had been started by **Brother Felix Fournier and Brother Carl Puls (Cincinnati, Ohio)**. He had plots that were prepared differently and showed the difference of how the plants responded to different conditions. He worked with **Brother John Blazo** in the Peten.

Brother Leon also used the garden to pursue another field of interest. Raising some of the vegetables to see what insects they drew and he was thus able to collect them. He collected insects and sold them to business which in turn supplied colleges and universities in the United States with examples. There is a wonderful photograph of Brother Leon pulling a dead coral snake from a hole. It was not unusual in the past for Brother Leon to come through customs carrying gallon jars of tarantulas and coral snakes (all dead and in alcohol of course), much to the surprise of the customs inspectors

**Brother John Blazo (Hempstead, New York), Brother John Fazzolari, Brother Austin Hogan, Brother Miguel Holstegge, and Brother Ronald Rinella (Los Angeles, California)** were the next group of Brothers to arrive in Guatemala over a space of about ten years. **Brother John Blazo** was involved in a communal effort in the pastoral work living and working with Maryknoll priests (Father Maurice Healy, Father Fern Gosselin and Father John Fay), lay missionaries (Faith Hauer, Kay Studer and Elizabeth DeSimone) and local catechists.

**Brother Austin Hogan** was involved in the work with the farmers' cooperatives. This was begun under the two Melville brothers Father Thomas Melville and Father Arthur Melville. He was expelled from Guatemala with them in the late 1960's.

These men all came were assigned to the Central America Region after Vatican II. In most cases they worked in parishes and were instrumental in setting up small Christian Communities. They also worked in presenting Seminars and also in lay leadership formation.

**Brother Robert Butsch** did this work also and was the star of the Maryknoll Movie "Word Gets Around", with **Father Ferdinand Gosselin (Rutland, Vermont)** and **Father Ted Custer (South Bend, Indiana)**. This movie was produced with the idea of showing what the new Brother was doing in the missions. These men were also part of the expansion of the Guatemala Region into El Salvador, Nicaragua and Honduras. They also were part of the resettlement program of Father William Wood in the Ixcán (Ishcán). **Brother Martin Shea** was a pastor for many years and **Brother Wayne Fitzpatrick (Malone, New York)** joined him. **Brother Martin Shea** was also elected to the Regional Council in Central America.

**Brother James Murray (Boston, Massachusetts)** was the bookkeeper for the Region. For all his life after leaving Guatemala Brother James sent money to Guatemalans from his own personal account.

## Mexico 1943 - PRESENT

(**Brothers Cornelius Christie, Harvey Essy, Andrew Marsolek and Thaddeus Revers** were all assigned to Mexico)

The year 1943 also saw the arrival of Maryknoll to Mexico. The first area that we worked in was Tepic an area that was very difficult. **Brother Thaddeus Revers (Cincinnati, Ohio)** was assigned there in 1946. He was to do General maintenance and any building that might come up. The area was hard to reach and the conditions were difficult. The Maryknoll commitment to Tepic was closed by the general Council in 1948. At this time most of the men assigned to the Tepic area were sent to work in the established Maryknoll commitment on the Yucatan peninsula. The Center House was established in Merida. Most of the men in the early years worked on learning the Mayan language in addition to Spanish. Brother Thaddeus was among the first group to leave Tepic and return to the United States.

**Brother Cornelius Christie (Hartford, Connecticut by way of Dundee Scotland)** was the next Brother assigned in the late 1940's. He was able to get the local Mexican Government to allow relief work started in the area. This was done after the area had been struck by some severe hurricanes. Brother Cornelius worked for many years in the Yucatan.

**Brother Andrew Marsolek (Superior, Wisconsin)** was the next to join the group he came to Mexico in the early 1970's. He worked in the Yucatan and also Mexico City. He was a very fine pastoral agent. He also began doing video work in the early days of that medium. He took courses and also used his natural talent as a photographer to enable himself to produce catechetical programs and also educational programs for the parishes and eventually the Diocese where he worked.

In the mid 1970's **Brother Harvey Essy** came to work in the Yucatan. He was able to combine his natural ability as a teacher, and his previous life as an entertainer. This allowed him to be very inventive in setting up catechetical programs for children in the parish he worked. He was the last Brother to be assigned to Mexico.

## Venezuela 1964 -2000

(**Brothers Peter Antonioli, Anthony Lopez, Stephen Rodgers and Sebastian Schwartz** were all assigned to Venezuela)

Maryknoll began work in Venezuela as an offshoot from the work in Guatemala in the early 1960's. The work in Venezuela was joined by **Brother Anthony Lopez (Chicago, Illinois), Brother Peter Antonioli (Brooklyn, NY), Brother Sebastian Schwartz (Manitowoc, Wisconsin) and Brother Stephen Rodgers (Philadelphia, Pennsylvania)**. For the most part these men worked in parishes and did seminar work with the priests for local leaders.

**Brother Sebastian Schwartz** soon found a very welcome world in Venezuela for his artistic abilities. He was able to work in education and he also produced a regular comic strip for the local church.

### **Brazil 1978 -PRESENT**

The Society began work in the late 1970's. It was never a Region. The only Brother to serve there was **Brother Mark Gruenke**. He was involved in the development of lay leaders and small Christian Communities. This was really an experimental group except for the early years there really was not a large commitment of Society members to Brazil. The group actually worked more with the Lay Missionaries and in some cases with the Sisters.

### **Patagonia**

(**Brother Leo Shedy** was assigned to Patagonia)

The Latin America Region did take on a commitment to Patagonia in Argentina. There were two priests Father James Stefaniak and Father Paul Sykora a lay mission couple Ron and Carol Bosse and **Brother Leo Shedy**. This commitment lasted for only a short while as there were no other members who could be assigned there.

## Africa

### Kenya 1961 - PRESENT

(**Brothers Peter Agnone, Loren Beaudry, James Fahy, Larry Leslie, Justin Joyce, John Mullen, Tim Raible, Ronald Rak, John Reischick, Frank Ten Hoopen, Edward Redmond, and John Walsh** were all assigned to Kenya)

The Brothers started their work in Kenya at the Center House which was just outside of Nairobi, in the early days. **Brother Peter Agnone (Boston Massachusetts) and Brother Ronald Rak (Chicago, Illinois)** were successively both house managers of the Society House in Nairobi. Brother Ronald was always a very pleasant host and his pre-prandial snacks are the talk of the Region, as was his special salad that was a mainstay of the dining room. **Brother Eugene Casper (Rochester, NY)** was for some time the treasurer for the Africa region and lived in Nairobi. **Brother Justin Joyce (Fitchburg, Massachusetts)** was the bookkeeper for the Region.

**Brother John (formerly Damien) Walsh (Wheeling, West Virginia)**, after leaving Tanzania in the early 1970's worked for many years on the Nairobi City Council in urban planning. He had become a member of the Royal Architectural Society while working in Tanzania and this position allowed him to work easily in Kenya. His later years he worked out of the office of an Architect in Nairobi, Peter Crowder, and **Brother John Walsh** handled Church construction projects in Kenya and Tanzania travelling between the work sights.

**Brother Peter Agnone** in later years returned from assignments in Samoa and Rome, to Nairobi, Kenya. He noticed the many street children that seemed to fill the city streets. He joined in with an established program. He worked with street children in Nairobi for many years after that. (The Buffaloes)

In the 1970's more Brothers were assigned to Kenya. **Brother James Fahy (Bronx, NY)** who was assigned in 1972 was involved in the early days with Youth Work in the Diocese of Kisii especially with the Young Catholic Students movement. Brother James was assigned to Kenya after his language practice, when it was apart of the Africa Region. Kenya became a Region in 1978. Brother James served on the Regional Council in the mid 1980's.

**Brother Frank Ten Hoopen (Gaylord, Michigan), Brother Victor Pagan (Puerto Rico) and Brother Charles Hutchinson (Toronto, Canada)** were among the first Brothers assigned to Kenya after the Africa region was divided in 1978, into separate regions Tanzania and Kenya. After their assignment, following language school in 1979, the Brothers were involved in pastoral programs in Nairobi. The movement of large numbers of the rural population to the city gave the Brothers many opportunities for pastoral work.

**Brother John Mullen (Boston, Massachusetts)**, as a registered nurse, has utilized his training in his work with patients with HIV in Mombasa. He established a visitation service that cared for all aspects of the AIDS patient.

**Brother Frank Ten Hoopen (Gaylord, Michigan)** (assigned in 1982) after a short time in parish work became a force to be reckoned with in Mombasa. He has become a close confidant of the Bishop of Mombasa. He has a strong Youth Work program. Also Brother Frank operates a Rest Home for personnel of the local church, who come to Mombasa for shopping or a day off. Brother Frank has also helped the Bishop when he came to the United States on a fund raising campaign.

When Kenya and Tanzania reunited after 20 years Brother Frank Ten Hoopen was elected as the first assistant Regional. Rome approved his assuming that office, giving the Brothers a possibility to assume the Regional Superiors office. **Brother Loren Beaudry (Elk Grove Minnesota) and Brother Larry Leslie** both worked in parishes in Nairobi (Makadara), and in Mombasa (Kalifi).

**Brother Loren Beaudry** after he had moved Mombasa found his greatest apostolate to date. Upon arrival in Mombasa Brother Loren saw that there were many street children. Working slowly he eventually set up the Grandsons of Abraham a group that worked with street children in Mombasa. These were youngsters who had left home and in many cases had become chemically dependent. Brother Loren started out with a place where they could at least sleep in safety, at first in tents that he acquired through benefactors. As time passed he brought in counselors and schooling, and constructed permanent shelters for these youth.

This project has continued on until today showing how well **Brother Loren Beaudry** worked to nationalize the position, before he left for work in the United States. He was truly very successful.

**Brother Edward Redmond (Redmond, Washington)** a trained diesel mechanic with previous overseas experience both in work (Saudi Arabia) and as a lay missionary for the Archdiocese of Los Angeles in Papua, New Guinea, soon joined the group in Mombasa. Using his many skills and his knowledge in the field of mechanics he was soon teaching automotive mechanics in a Technical School. This group was joined by Father Donald Donovan who did chaplaincy work.

**Brother James Fahy (Bronx, NY) and Brother John Reischick (Bronx, NY)** who was assigned in 1990, both worked as counselors at the Amani Counseling Center that had been founded by Father John Wymes to work with the problems that urban youth were encountering. This was an area that needed the help and many Maryknollers offered their time and service to this project.

**Brother James Fahy** was also very much the driving force behind the founding of the Kenyan Religious Brothers Foundation, using his experiences with NARB and the RBC to help him establish a similar organization in Kenya, for the many Local brothers' groups and the International Communities.

**Brother James Fahy and Brother John Walsh** were also elected to serve on the Kenya Regional Council. This reflected a move by the priests in Maryknoll to show their support and respect for Brothers who had long served unrecognized alongside them.

In 1990, **Brother Tim Raible** was assigned to Kenya. His first assignment after Language School was to Youth Ministry in Mombasa. He worked there for three years. In 1994 he was assigned to Nairobi and he worked in AIDS Ministry.

### **Tanzania 1946 – PRESENT**

(**Brothers Peter Agnone, Hubert Bacher, Carleton Bourgoin, George Carlonas, Eugene Casper, Ricardo Curiel, Kevin Dargan, Fidelis Diechelbohrer, Anthony Ferro, Brian Fraher, John Frangenberg, Fred Hoeffler, John Lazure, Victor Marshall, John Mullen, Frank Norris, Frank Poos, Edward Redmond, Dominic Russo, Richard Seyfried, Kieran Stretton, Cyril Vellicig, John Wohead and Goretta Zilli** were all assigned to Tanzania)

The Maryknoll Brothers first arrived in Tanzania in October of 1948. **Brother Fidelis Diechelbohrer (Wyandotte, Michigan)** was the first Brother assigned to the new work. He was originally a carpenter but soon expanded into the supervisor for buildings in many of the projects that Maryknoll was starting in the Diocese. He was the builder for most of the parish buildings of Mabui Maafuru (Majita, 1952) and Iramba (1951) and work on the basilica of Saint Bridget at Kowak.

**Brother John E. Walsh (Wheeling, West Virginia)** was the next Brother who was assigned in 1949. Originally he had been picked to go to China but with the troubles his assignment was changed to Musoma. He worked in construction but also attended advanced classes and in the end was awarded a degree in Architecture and a position as a member of the Royal Architectural Society.

His projects in Tanzania ran the gamut from the rectory extension at the parish in Masonga, attempting to tie in the new structure with a building begun by the White Fathers, to the cathedral in Musoma town. He was called upon to build in the 1964, the then very modern Language School in Makoko, a suburb, of Musoma Town.

He designed a large part of Musoma Town, during his early years in Tanzania. His final exam for his qualifications as a licensed architect was the building of the two ranch style houses still sitting on the corner of the road to Makoko. His final job in Tanzania was the church of Saint Francis of Assisi in Mugumu. He transferred to Kenya in the early 1970's and worked there until his death in 2000. (**The Buffaloes and Joseph Carney's Thesis**)

During the 1956 Chapter it was Father William Collins representing the Maryknollers in Africa, who after listening to the Brothers in the Africa area made an intervention at one of the sessions. It was to equalize the viatique (Living Expense used for food etc) for the Brothers and the Priests. Up until then the Brother's were given half the viatique that the Priests' were living on. The motion passed and everyone was given the same daily expense.

**Brother Brian Fraher (Boston, Massachusetts)** was the next Brother assigned. He arrived in 1953. He, Brother Fidelis and Brother Damien (John Walsh) helped to build the minor seminary, named for Saint Pius the X, under the direction of Father J. Paul Bordenet. Brother Brian related a few stories from that construction job. Many of the laborers were hired as day workers being paid for each day of their work. The men being wise would arrive and do their work as slowly as possible in order to hopefully increase their period of employment.

The three Brothers got together and decided on a fair day's amount of work. Discussion with the workers followed. When it was explained that the workers would be paid for a full day of labor even if they finished early, everyone was happy and the work continued at a rapid pace.

There was also the tale of indestructible anvil. Originally the Brothers used a mounted piece of railroad track for an anvil work. Father Bordenet disliked the sloppiness of this arrangement of a piece of rail mounted on an old tree stump. He purchased a cast iron anvil and brought it to the workshop. The Brothers were wary of the quality, Father Bordenet said it was the best as he had purchased it at great expense in Nairobi to prove it he took a five pound sledge hammer and struck the anvil which promptly cracked. There were three Brothers struggling not to laugh as Father Bordenet fumed.

This school is used as a minor seminary for the Dioceses of Musoma, Mwanza, Geita and Shinyanga. It is still forming candidates for the priesthood to this day.

Brother Brian was also for many years' procurator and bookkeeper for the Language School. But it is the work he did with Father Delbert Robinson, Monsignor Gerard Grondin and Father William Collins in Dar es Salaam in establishing the Tanzanian Episcopal Conference for which he is best remembered. (**The Buffaloes**)

**Brother Peter Agnone** was assigned in 1954 and worked at the Bishop's House in Musoma. **Brother Hubert Bacher** who was assigned in 1957 succeeded him at the Bishop's House when Brother Peter was transferred to Nairobi.

In 1954 when Maryknoll agreed to take on another area in Tanganyika, the Maswa – Shinyanga area which in 1955 became the Diocese of Shinyanga under Bishop Edward McGurkin MM, the Brothers were among the first to arrive. **Bishop McGurkin** had a great deal of respect for the Brothers and utilized their talents to the satisfaction of all. **Brother John Wohead (Naperville, Illinois)** who assigned in 1955) spent his whole mission life in Shinyanga Diocese. One of his first jobs was replacing the grass roof with a tin one at the parish of Kilulu.

He worked at most of the missions in the Diocese at one time or another but perhaps his greatest work was the building of the Mother of Mercy Cathedral for Shinyanga in the 1990's. Brother John and **Father Marvin Deutsch (Minneapolis – St Paul, Minnesota)** were responsible for its completion in 1994. **Brother Cyril Vellicig (Cleveland, Ohio)** arrived with **Brother John Wohead** in 1955, in the largest single group to be assigned to Tanganyika. **(The Buffaloes, Maryknoll Mission in Musoma and Shinyanga, Tanzania by Joseph Carney)**

**Brother Cyril Vellicig** had varied jobs during his 51 years in Tanzania. Brother Cyril worked with Father Koenens WF on a Sukuma grammar. He designed and built furniture, raised bees, farmed and was a very valued handy man. He was also assigned for some time as the bookkeeper and procurator at the Language School. He is best remembered for his years as Treasurer for the Diocese of Shinyanga where he never had a loss. **(The Buffaloes)**

**Brother Victor Marshall (Boston, Massachusetts) and Brother Frank Norris (Cleveland, Ohio)** worked in many of the parishes' buildings schools and also doing the plumbing and automotive repairs. Their legacy is a crew of trained local men who still do plumbing and automotive repairs in their own businesses. **(The Buffaloes)**

**Brother Kieran Stretton (Brooklyn, NY)** affectionately known as "Cracker Barrel" was a general handy man but his best memories were of the medical trips he used to make with the Maryknoll Sisters in a Land Rover that doubled as a mobile clinic. This was an apostolate that he later continued with the Kilimanjaro Sisters. He was last assigned to the Maryknoll Language School in Musoma. **Brother Eugene Casper** was for a short time the bookkeeper and Treasurer for the Diocese of Shinyanga. **(The Buffaloes)**

**Brother George Carlonas (Scranton, Pennsylvania)** was the builder / supervisor for most of the construction projects in Shinyanga. He had a lot of vision and an artistic flair that was well used in the churches he built. He was the main man when the Diocese decided to build the Shinyanga Commercial School (which was taken over by the Government in 1967 and became a junior college). **Brother George Carlonas** planned and built the catechetical School at Mipa (1961).

Brother George was also on the Pittsburgh Pirates farm team and was known during his minor league days as “Fireball” Carlonas a very good pitcher, there is a wonderful picture of him with a Tanzanian boy dressed in a baseball uniform with a child’s bat.

Another Brother with a wonderful artistic bend was **Brother Carleton Bourgoin (Boston, Massachusetts)**. He was assigned to Tanganyika, and Shinyanga in 1959. He was truly a very capable man able to do almost any task he put his hands to. He fixed almost any electrical machine that came his way. He made ostrich egg shells into lampshades and his painting still adorns many rectories where not only was it practical but amusing.

He was noted for having a wonderful sense of humor and his ride from Makoko to Musoma in a gorilla’s mask is still talked about. He and Father Maurice Zerr being in a playful mood also cleared a classroom at the Maryknoll Sisters Girls School at Makoko wearing Halloween masks. He was also very talented musically and he played the piano at many gatherings but his great success was the accordion he played much to the enjoyment of the local people, the Sukumas who had an attachment to music.

This was not appreciated by the sisters at the time but the stories still are told. The “beach” house on the shore of Lake Victoria became one of his ongoing projects, and Maryknollers would spend time at the barbeques looking at something new that Brother Carl had added to the “beach house”. (The Buffaloes)

The Maryknoll Language School in addition to **Brother Brian Fraher** and **Brother Cyril Vellicig** was the scene of many other of the Brothers’ work place. **Brother Dominic Russo** was for a short while procurator. **Brother Kieran Stretton** also worked there as a handy man. It was the Language School that was his last assignment in Tanzania. With the growth of the local Sisters community the Maryknoll Sisters left the convent in Makoko and needed a new residence. **Brother John Wohead** was brought up from Shinyanga in 1977 to erect a wooden frame house. This was to be the Maryknoll Sisters residence once they had given their convent to the Immaculate Heart of Mary Sisters. It was also used as the residence for Sisters who were studying at the Language School. It now serves as the Maryknoll rest house in Musoma Diocese.

**Brother Goretti Zilli (Schenectady, NY)** who was assigned in 1972) did procuration work and also maintenance. A swarm of bees settled on the Language School eaves by the chapel. **Brother Goretti** figured that he could use a pole with a can of fuel attached to burn them out. He finally succeeded in tying two bamboo poles together and put the can into action and burned out the bee's hive. Needless to say the bees were gone but there was always the joke that **Brother Goretti** nearly burned the chapel down.

The old lake steamer, The Victoria, used to dock to let off passengers and take on passengers and there was a chance to get a decent meal needless to say **Brother Goretti** went along one night and they missed the departure call for dinner guests. **Brother Goretti** would not stay and had the captain return the ship to the Musoma docks. Consternation reigned as well as the local police, became involved. **Brother Goretti and Brother Brian Fraher** were arrested but by next day when brought before a local judge it was more a joke and everyone had a great laugh.

The friend of an Indian storekeeper, Hirji Bhanji Taank (who was a close friend of many Maryknollers) was imprisoned in Musoma. **Brother Goretti** had them pray to the statue of the Our Lady of Fatima and walk around the prison three times. The man was released much to the amazement of the Indian Community. Back at the Language School he drilled holes in the kitchen walls to help the water drain faster after the washing of the floors in order that the kitchen crew could leave faster and instead allowed insects galore to enter the kitchens.

During the first war with Uganda (1972) **Brother Goretti** and a local man, Kitino, following the local laws for protection, dug trenches for all the students to use in case of an air attack. It never came but the holes he dug in the hard soil were later used as the start of a tree planting project begun under **Father George Delaney (Boston Massachusetts)** and finished under **Father Joseph Rheinart (Stratford, Ontario, Canada)** that added much to the Language School. **(The Buffaloes)**

But perhaps one of Brother Goretti's most lasting memories was of his strong spiritual life and in spite of the many stories that quality has always been mentioned with all the stories and incidents for which he is famous. People remember that he always had rosaries to give out.

The early 1970's saw changes in the apostolate. By now most of the Brothers could see that there was a native workforce that could perform their jobs. Also in most cases the building boom was over and the need for the Brother Builder was not as great. Many of the Brothers were offered the chance to retrain in catechetical work but most did not feel comfortable in this role. Therefore many of the Brothers left Tanzania and took jobs in the United States or looked to go to other missions.

**Brother James Fahy** assigned in 1971 served for a short time in parish work in Tanzania. He worked at Nyegina parish doing youth work and pastoral jobs such as services without a priest.

**Brother Kevin Dargan (Mineola, New York)**, who was assigned in 1980, started out working in parishes. He was the last Maryknoller to serve in Nyegina leaving in 1981. This had been Maryknoll's first parish in Tanzania and it had seen over thirty year of Maryknoll's pastoral care.

After working at Nyegina, **Brother Kevin Dargan** was assigned to two other parishes in Musoma Diocese. He began work in Musoma Cathedral teaching Religion in the primary schools and working with small Christian Communities, under the pastorship of Father James Lehr. He also worked in Masonga parish, where Father Donald Donovan allowed him to work with training catechists and to set up and to run the sacrament course. Father Donovan was also one for knowing the people and Brother Kevin spent hours studying about each village they administered, and was quizzed in the evenings by Father Donovan over the cribbage board.

In the early 1980's **Brother Kevin Dargan** went to work at Makoko Center a Leadership Training Center established by two Maryknoll Missioners **Father David Jones (Troy, New York)** and **Sister Margaret Monroe (Cincinnati, Ohio)**. He worked there at Makoko Center doing seminars for religious education teachers, catechists, extraordinary ministers for burial and visiting the sick and prayer leaders. He also had a small crew that did the maintenance to keep the physical plant running. He continued a project in which he expanded a workshop into a small furniture making project. He also had a literacy program for the workers at the Center.

He was also responsible for carrying on the pork factory begun by Father Jones with the assistance of a volunteer from England Mr. Robert Swarbrick. This factory was used to bring in income for the Center in order to offer free courses to the attendees.

In 1989 Brother Kevin took a job at the Shinyanga Youth Center. At the Youth Center along with **Father Marvin Deutsch** they did seminars and retreat work both at the Center and in parishes throughout the Diocese. They along with **Father Ernie Brunelle** also taught religion in some of the secondary schools in the Diocese of Shinyanga both secular and those run by the Church. He had a cooking class instructing youth in cooking methods that had been developed by Sister Anne Klaus MM.

Brother Kevin a voracious reader turned that to a plus and at the Queen of Peace Youth Center in Shinyanga established a library that contained 12,000 volumes. This project was one that opened up the Youth Center to older people who were better educated and found a place to get novels and other books in English. He also supplied books to the Regional Libraries in Musoma Town and Shinyanga. He also set up reference Libraries in some of the secondary schools he was teaching at in the Diocese of Shinyanga like Buhangijia, Buluba, Shinyanga Commercial, Shinyanga Secondary and Kanawa.

He did seminars for the youth in some of the parishes of the Diocese during the school break. His talents in the kitchen also made for the Youth Center the place to be for most of the holiday celebrations that the Shinyanga Maryknollers attended during the year. In 1996, he returned to Musoma and for a year ran the hospitality house at Makoko.

**Brother John Frangenberg (Wichita, Kansas)** was assigned in 1988 to Tanzania. He was immediately found to have the knowledge and skill for almost any project that arose. He was found to be the true *renaissance man* that the Region had been looking for. He spent almost all of his active years at the Immaculate Heart Sisters of Africa's novitiate and farm at Baraki. But that did not stop him from lending his assistance to many other jobs in the Region. He was the first Brother to be elected to the Regional Council in Tanzania. He lived at Makoko for years and only worked a 40 hour week for the Sisters, until his retirement in 2007.

Because of the emphasis on the Swahili language that was used in Tanzania there were many younger Brothers who were stationed there for a good part of their Overseas training Program. These men were **Brother Ricardo Curiel, Brother Anthony Ferro, Brother John Lazure, Brother John Mullen, Brother Frank Poos, Brother Edward Redmond, and Brother Richard Seyfried**, who withdrew right after Language School, were for the most part assigned to pastoral projects in Musoma and Geita Diocese.

There at the Language School set up by Maryknoll in the mid 1960's they were able to get a good grounding in Swahili before they went to serve in other Maryknoll commitments especially Kenya. Maryknoll continued to administer the Language School until around 2000. Since that time it has been run by the Diocese of Musoma.

### **Mozambique 1999 -2005**

(**Brothers Mark Gruenke, Mark Huntington and Edward Redmond** were all assigned to Mozambique.)

**Brother Mark Gruenke, Brother Edward Redmond and Brother Mark Huntington** were all assigned to the commitment in Metangula in northern Mozambique. They undertook various ministries. **Brother Edward Redmond** maintained the grinding mill which was a source of income for the parish. **Brother Mark Huntington** was involved in medical outreach through the clinics. **Brother Mark Gruenke** was involved in basic Christian Communities formation.

## Namibia 1999- PRESENT

(**Brothers Mark Gruenke and Loren Beaudry** were assigned to Namibia)

Maryknoll's commitment to Namibia has slowly grown over the years. The newest members to join the effort are **Brother Mark Gruenke and Brother Loren Beaudry** (both assigned in 2006) who are both working on the northern border with Angola. This is an area that is a day's ride from Windhoek and the other Maryknollers serving in Namibia.

After Brother Frank Ten Hoopen's term of office expired, **Brother Mark Gruenke** was elected to be a member on the Regional Council and also elected to attend the 2008 chapter.

## Mid East or Arab Muslim Commitment 1978 - 2007

(**Brothers John Beeching, David Bercelli, David Miller, Robert Butsch and Al Patrick** were all assigned to the Mid - East Unit)

The Arab Muslim unit was first seen as another all Brother commitment because of the restrictions on evangelization in the Muslim world. It was soon a combined unit and had a varied life in Yemen, Lebanon and finally Egypt and Israel. Yemen restricted the amount of time one could serve there. In most cases the work was with the Catholic relief Service which did not allow for long term service. In the end Lebanon was just too violent.

The work in Egypt had contacts with the Catholic Church and it was there that the team from Yemen went. Continuing his work for Catholic Relief Service and Caritas **Brother Robert Butsch** worked on making special shoes for suffers from Hansen's disease. **Brother David Bercelli and Brother John Beeching** finding that the Christians were a majority that were in most parts on the outside of Egyptian Society worked among the rag pickers and the people who scavenged in the city dumps in Cairo. **Brother Albert Patrick** using his nurses' training worked among the mentally and physically challenged in Bethlehem.

## Europe Rome 1926 - PRESENT

**(Brothers Peter Agnone, Benedict Barry, Walter Beneke, Gilbert Figundio, Thomas Hickey, Philip Morini, Leo Shields, and Alex Walsh** were all assigned to Rome0

Almost from the beginning the Maryknoll Brothers were part of the community that served Collegio Maryknoll in Rome. The Brothers were bookkeepers and also fine agents that worked the bureaucracy that is the Vatican. The community has always been small, basically the Maryknoller who has served as Procurator General and one or two Brothers. The Brothers who served there were, **Brother Leo Shields (Brooklyn, NY), Brother Benedict Barry (New York City, NY), Brother Walter Beneke(Fresno, California), Brother Philip Morini (Amsterdam, NY), Brother Gilbert Figundio(New York City, NY), Brother Thomas Hickey (New York City, NY), Brother Peter Agnone(Carver, Massachusetts) and Brother Alex Walsh (Saint Alban's NY)**. Each member added a special talent to the house but there are two who are remembered with great affection.

**Brother Philip Morini and Brother Gilbert Figundio** seemed to have ways to do things and get to places that to this day still amaze the men who benefited from their help. They did most of the shopping for the house and had contacts among the stores in Vatican City where they did most of their shopping. Brother Philip was there to receive Bishop James Edward Walsh when he went to Rome to see Pope Paul VI after his release from prison in China. They were also assigned in Rome the longest of any of the Brothers.

Brother Gilbert would also serenade the guests in the house with a violin concert on special occasions. Brother Philip would turn the music sheets for him. It was said to be a very delightful time. **Brother DePorres Stilp** was assigned to Rome for a term while he worked on the set up and printing of the magazine *Evangelization 2000*

## United States 1911 -PRESENT

### Maryknoll, New York

(Brothers Owen Walsh, Jonathan Zimmermann, Benedict Barry, Regis Fagan, Peter Agnone, Bernard Kosterwa, John (formerly David) Brown, Dominic Brazaukas, John Argauer, William Neary, Eugene Casper, Eugene DeMong, Carleton Bourgoin, Claude Joyce, Roger Mellon, Bruce Coronado, Vianney Flick, Matthias Maddern, Ronald Rak, Terence O'Mara, Goretti Zilli, Berchmans Standish, Columba Walsh, Leo Hengy, Paul Chamberlain, Denis Kilian, Charles Fowley, Labre Bath, Bonaventure Redman, Chrysostom Grosfield, Harold Horne, Wayne Fitzpatrick, Philip Morini, Brendan Corkery, Sebastian Schwartz, Anthony Lopez, Carmine Grassini, Lawrence Bowers, Joseph Dowling, George Carlonas, Diego Hase, Kenneth Thelen, Donald Tynan, Joseph Vail, Joel Batkiewicz, David McKenna, John Bushman, James Mansmann, Edward Utrecht, Barry Norman, Giles Durkin, Victor Marshall, Gilmory Close, Kevin Dargan, Kurt MacInnis, Charles Hull, Raphael Yarka, Marvin Mayberger, Methodius Krygowski, J. Francis Dolphin, John Blazo, Rocco Lopez, John Beeching, Matthias Archambault, Gregory Grant, Joseph Freitag, John Nitsch, Ronald Rinella, Robert Brooks, Arthur Huse, Walter Beneke, Cornelius Christie, John Bermudez, James Murray, Angelo Smith, Louis Uttendorfer, Peter Porte, Maurice Reidy, Charles O'Neill, Martin Shea, Felix Fournier, Harvey Essy, Andrew Seidlinger, Justin Joyce, Kenneth Joyce, Cletus McGowan, Frank (formerly Gonzaga) O'Connor, Gordon Burns, Leo DePinto, Nicholas Nolan, Frederick Steinbach, Boniface Klophaus, Xavier Lambe, Thomas (formerly Alberic) Weir, Kevin Grimley, Rene Dawson, Bede Horgan, Alphonse Gross, Vincent Parkinson, Adrian Mazuchowski, Casimir Brezinski, Flavian Guglucci, Ralph DeBlanc, Luke Baldwin, Arthur Dwyer, David Bercelli, Cajetan Conroy, John Reischick, Savio (ne Dominic) Russo, Aloysius Moliner, Augustine Horkan, Hubert Bacher, Gerard Langland, Malachi O'Regan, Brian Fraher, Miguel Burke, John (formerly Damian) Walsh, Pascal Carlin, Richard Smith, Gordon Stepanek, Edward Starrs, Conrad Fleisch, Samuel Aragon, Loyola Larroque, Thomas Bender, Michael Hogan, Fabian (ne William) Bunten, Stephen Daley, Howard Leonard, Nicholas Connelly, Edmund Stack, Myron Demick, Robert Butsch, George Lannen, Joseph Vail and Cyril Vellicig were all assigned to Maryknoll New York)

The work that the Brothers performed in the United States was often in larger communities and just as satisfying as what they had done overseas. It was a continued support to the work of Maryknoll. It has been expressed that the Brothers saved the Society millions of dollars over the years. In most cases the Brothers were part of a smaller community within the whole.

Some of the communities were in their own buildings or sections of buildings like the houses at Maryknoll, New York, Rosary House or Saint Michael's. The Venard saw the Brothers in a house by the boiler room. At Glen Ellyn, the seminary college the Brothers had their section over the boiler room, in very nice rooms. At Brookline they resided in the Brother's House separate from the novitiate building. At Los Altos they lived with the priests' community as they did at Chesterfield. In all these cases the Brothers ate with the seminarians and faculty.

The largest community of Brothers over the years was always at Maryknoll, New York. The Brothers at first lived in Saint Michael's an old carriage house opposite the original farm building and worked the farm and did carpentry jobs. There is a picture dated 1926 that is marked as the Brother's Chapel and it was in the seminary building. It was only after the opening of the Maryknoll Sister's convent in 1932 that the Brothers moved into the old farm house that was the proto seminary and became known as Rosary House.

**Brother Xavier Lambe, Brother Aloysius Moliner and Brother Ernst Holger** worked the gardens and started the farm at the Center. These projects always benefitted from the labor of the seminarians. In the early days the Brothers lived in Saint Michael's a converted carriage house across from the original seminary. Saint Michael's was torn down in the early 1950's.

When the numbers of Brother's grew they moved into the main building and that became the center for their recreation. In 1932 after the completion of the Maryknoll Sisters convent the brothers moved into the original seminary called Rosary House. The Brothers community revolved around Rosary House until it was torn down in 1967. They moved into the main building / seminary at that time. It was then that they constructed what is still known as the Brothers Recreation room on the fourth floor of the building.

**Brother Thomas McCann** was at first involved in the office work and drove the wagon to the post office in Ossining. Later he joined Father Thomas Price doing promotion work looking for financial support and vocations. He moved to the West Coast to join in at the Japanese work Maryknoll took on but contracted tuberculosis and died in March of 1922.

**Brother Henry Corcoran, Brother Joseph Donahue and Brother George Lannen** all helped in mass mailings and office work, during these early days. **Brother Martin Barry** worked as a general handyman on the Center grounds. **Brother Bernard Bobb** worked the boiler room and it was there that he had his fatal accident. He was the first Society member buried at Maryknoll, New York.

**Brother Albert Staubli** worked briefly at the Center but spent the rest of his time before going overseas at the Venard. It was at the Venard that he devised a way to attach a canning machine to the boiler which allowed for the preservation of much of the crop from the farm. On his first ten year leave he built the Kiosk that covers the Statue of Our Lady of Maryknoll. **Brother Frederick Maguire** worked the printing press.

As the Society grew so did the work that the Brothers took on at the Center. The cattle pig and chicken project which was at the Center from the beginning until the late 1960's benefited from the work of the brothers and the many hours of labor that the seminarian community added during manual labor. The farm both gardening and livestock raising became the area for the Brothers. This was also a large part of the manual labor for the seminarians. The success of these projects though resting on the shoulders of the Brothers also depended heavily on the work of the seminarians. There was a work force of nearly two hundred men every day. The original barn burnt down in the 1950's but the new one was in place after only a short delay due to the Brother Roger Mellon's ability and the many seminarians on manual labor.

**Brother Leon Cook** recalls the work of two of them very fondly, Milton Rosera and Benedict Zweber both members of the ordination class of 1959. Between them Brother Leon said that the cows were never in better shape.

There is a story that one of the priests on the faculty who had a favorite horse. The horse died and had to be buried. The priest picked out a spot and wanted the horse buried only in that spot. The hole was begun but at around the depth of six feet the diggers encountered a shelf of rock. All efforts failed to shatter the rock and the horse was not getting any sweeter smelling. In came the Brothers from the carpentry shop and they removed the horse's legs and the old steed was lowered into the hole on top of his limbs newly removed limbs and everyone was happy especially the diggers.

**Brother Xavier Lambe, Brother Augustine Horkan, Brother Harvey Essy, Brother Alphonse Gross, Brother Leon Cook, Brother Andrew Seidlinger, Brother Kevin Grimley, and Brother Vincent Parkinson** were all assigned to this part of the farm. Brother Vincent was in charge of the chicken project for most of his time at Maryknoll. In his later years he delivered the mail between all the buildings on the compound

**Brother Aloysius Moliner**, in the early years worked on the farm. He was a very observant man and many little vignettes appear in his life story. (Autobiography of Brother Aloysius) The Brothers slowly expanded the farms and planted orchards on the Center grounds. There was always a livestock project on the compound. At first it was chickens and a few sheep with a small herd of milk cows. This was enough when the community was small.

By the late 1930's the fact was obvious that some expansion was need. The plan grew slowly beginning with adding more chickens. It was then decided to add they added nearly 100 pigs. There had always been milk cows but the milk project was never on a grand scale.

With the continuing problems from the depression and also World War II there came the idea of raising cattle at Maryknoll, for their beef. **Brother Kevin Grimley** was the first Brother to deal with the herd of Black Angus Cattle that were brought back to Maryknoll during the war by then seminarians Norbert Rans (who handled the purchase and arranged shipment by rail back to Maryknoll) and Jerome Trettel. They escorted the cows by train. **Brother Leon Cook** moved naturally into the cattle tender position in the 1950's until he was drafted by Father Norman Batt to work on the Maryknoll construction team.

**Brother Marvin Mayberger and Brother Frederick Steinbach** worked the gardens with the same help from the seminarians during the manual labor time. **Brother Frederick Steinbach** in his later years tended to the apple orchard and won some ribbons for his effort from local agricultural shows.

**Brother Brendan Corkery** had years on the grounds crew that kept the property so beautiful. There was never a day where the snow was not cleared for access to the property during Brother Brendan's watch. **Brother Xavier Lambe and Brother Kevin Grimley** were both adept at handling the horse teams and for many years they carried the Maryknoll Sisters who worked at the Center back and forth by carriage and sleigh.

There is a wonderful picture of the Sisters coming to Maryknoll by sleigh during the winter driven by Brother Xavier. Brother Kevin has one of him with Bishop James Anthony Walsh, getting into a carriage.

**Brother Luke Baldwin** used to collect edible garbage in a horse drawn wagon, at the motherhouse and Bethany for the pigs. He also related to covering the horses shod hooves with rags in the winter so there would be better traction on the hilly and steep roads.

**Brother Gerard Langland, Brother George Lannen, and Brother Benedict Barry**, because of their training as secretaries, all worked as secretaries for the Superior General and the Rector of the seminary.

After the death of the Founder Bishop James Anthony Walsh in 1936, Brother Gerard took a job in the mailroom and handled boxes and deliveries. Father Daniel Schneider remembers Brother Gerald handling boxes with the younger men as if they weighed little or nothing. Brother George worked also in the Promotion Department writing letters to donors. Brother Benedict after his time in Fushun and Hong Kong came home and found his niche at the major seminary.

**Brother Benedict Barry** was the secretary to the Rector in the 1960's at Maryknoll, New York. He was an imposing looking man balding with a slightly jutting jaw. He had a gruff exterior and very glaring eye. He was always seen as moving rapidly between the classrooms and the Rector's office at the major Seminary at Maryknoll, New York.

Somehow one day as he crossed the dining room to the Brother's tables he was pelted with an empty corn flakes box. The dark eyes of Brother Benedict searched the room but instead of menace there was a glint of amusement. Everyday from then on at least one empty corn flakes box was tossed at Brother Benny. He took sick and died shortly after that. At graveside after the religious service Brother Benny's final resting place was bombarded by empty corn flakes boxes from the student body a very different kind of salute to a departed friend. This story is best to reflect the relationship these men (the Brothers) had with the seminarians.

**Brother Robert Brooks, Brother Walter Beneke, Brother Lawrence Bowers and Brother Columba Walsh** all worked in the seminary Library after their retirement from their regular jobs. **Brother Kevin Dargan** has worked in the newly renovated Library put together by the designs of Father Richard Baker in 2003- 2004.

**Brother Matthew Kirwan, Brother Conrad Fleisch, Brother John Bushman and Brother John Frangenberg** used their talents to run the physical plant which cared for the entire property of Maryknoll, New York and also some duties at Bethany and the motherhouse. They were assisted over the years by **Brother Brendan McGillicuddy** who was a house painter by trade. **Brother Marvin Mayberger** also helped out with plumbing on the compound. Brother Roger Mellon and Brother Carl Bourgoin worked at carpentry jobs and little handy man projects.

**Brother Henry Corcoran** in addition to his earlier work in searching for building materials also worked at Development helping to set up donation systems especially with mission clubs. **Brother Luke de la Motte** helped to set up the sponsorship system that Maryknoll uses to this day adapting it from his experience in the Episcopal Church. (The Early Days of Maryknoll by Raymond Lane)

There are some wonderful pictures of the Brothers working on the Main Building one has a group of Brothers working on the Kiosk covering the statue of Our Lady of Maryknoll. In truth it is a picture by Father Anthony Cotta and only contains **Brother Albert Staubli, Brother Paul Chamberlain (Boston, Massachusetts) and Brother Brendan McGillicuddy (Ireland)**. There is another one of **Brother Paul** helping to hoist the Christ the King Sculpture over the front door. While **Brother Gonzaga** has one of him fixing the front steps. Brother Brendan McGillicuddy is seen painting with that unruly mop of hair that made him easy to pick out in photographs.

The Brothers who worked in the carpentry shop became legendary with what they could perform **Brother Albert Staubli, Brother Thaddeus Revers, Brother Edmund Stack, Brother Columba Walsh, Brother Paul Chamberlain, Brother John “Damien” Walsh, Brother Brian Fraher and Brother Roger Mellon** all added to the physical plant crew. **Brother Columba Walsh** was such a good influence on the Brother’s Community at the Center that he spent all but one year at the Center during his whole time in Maryknoll.

There is a story related about **Brother Columba** and his crew (**Brother Brian Fraher** and **Brother Damien (John) Walsh**) replacing damaged window panes along the main corridor. They had marked the panes they were to replace and waited until Brother Benedict Barry was coming from the classrooms going to the Rector’s office. Brother Columba pulled his shirt open and taking a hammer started to break the marked panes of glass. Brother Benedict stared, and then he dropped the papers he was carrying and took off for running the Brother’s House. As soon as he left the three cleaned up the glass and replaced the panes of glass that had been broken by Brother Columba.

Brother Benedict returned with some other Brothers and found the three calmly putting away their tools, all the panes nice and shiny and unbroken. The three had quickly replaced the broken panes which had been marked. All three turned to Brother Benedict and innocence exuding from their faces asked what had come over him and why he had dropped his papers.

On another job the same crew was hanging pictures and each man took a different job for each picture. Causing no end of confusion when questions were asked about the job like Did you hang this picture? Did you do this etc? It was easier for all concerned to not ask them any questions at all. Brother Columba also had a way of making it seem that he was falling down stairs that allowed him never to be hurt. Amazed new Brothers would here a clatter on the stairs run to the noise and arrive to see older Brothers, who knew his antics walking over Columba’s prostrate body.

**Brother Paul Chamberlain** after a long career outside of the Center returned in the mid 1980’s. He took it upon himself to repair any window sashes and to this day one can see upon removing the sash the date upon which Brother Paul completed his work.

**Brother Gonzaga Chilutti and Brother Felix Fournier** did cement work around the building. There are references to this and many other jobs in a series of letters sent home by Brother Felix to his family. (**Maryknoll Fathers and Brothers Archives**)

**Brother Brendan McGillicuddy** was a fine painter and during the early years he did much of the painting of the main building. **Brother John Argauer** and **Brother Jude Coniff** before their assignments to the missions in the late 1960’s and early 1970’s were among the last of the Brothers doing the constant painting that keeps Maryknoll so beautiful.

The Controllers Department benefited from the work of men like **Brother Charles O'Neill, Brother James Murray, Brother Michael Hogan, Brother Thomas Hickey, Brother Adrian Mazuchowski, Brother Alex Walsh, Brother Justin Joyce and Brother Donald Miriani (Detroit, Michigan. Brother Eugene Casper** was the first Brother who could sign checks. This was under Father McCormack's time as Superior general. **Brother Thomas Hickey, Brother Alex Walsh (Rockville Centre, New York) and Brother Adrian Mazuchowski** all were the internal auditor at one time for the Society.

**Brother Carleton Bourgoin (Boston, Massachusetts)** was a general handyman around the building. He was responsible for hooking up antennas to get the best reception for televisions and radios. He eventually knew just where in the building the best reception came from. The paintings he did in his off time still grace many of the walls at the Center and Saint Teresa's Residence.

**Brother Kenneth Joyce (Brooklyn, New York), Brother Victor Marshall (Boston, Massachusetts, Brother George Carlonas (Scranton, Pennsylvania) and Brother Kenneth Thelen (Michigan)** were among the men who ran or worked in the Society Garage. It was there that the large fleet of cars, trucks, tractors and bulldozers were cared for. Brother Kenneth had a dog at Maryknoll, Skippy and it was the best secret known to all.

During the mid 1960's the Brothers were able to meet with the General Council. During one of these meetings it was shown that basic expenses were the same for all members of Maryknoll. They were able to have the vacation time and personal allowance equaled to that of the Priests. Prior to this period the personal allowance was half of that for priests and vacation time was two weeks instead of 4. In many cases the local superiors always tried to give the brothers the same time but this was on an individual basis and at the discretion of the Superior.

**Brother Anthony Lopez (Chicago, Illinois), Brother Thomas Hickey (Bronx, New York), Brother Maurice Reidy (Worcester, Massachusetts), Brother Owen Walsh, (Bridgeport, Connecticut) and Brother Vianney Flick (Lancaster, Pennsylvania)** spent many years shipping goods overseas to the missions to aid the many projects that Maryknollers had begun Brother Vianney was of great help to the Tanzania Region when things became very hard to acquire there in the late 1970s – 1980's due to the very hard economic problems the country was facing. By sending containers to supply many of the basic needs, Brother Vianney was the source of much joy and strength for the men who worked there. He became an expert in packing and allowing the men and the Tanzania Region to get the most out of the containers that were shipped.

**Brother Vianney Flick** took up the job of recycling on the property after the close of the Mission Shipping Room; for many years he has bundled papers and cardboard and collected soda cans to keep Maryknoll green. While he managed the Mission Shipping Department he experimented with solar ovens and was a wealth of information to any one looking to purchase an oven.

**Brother Charles Fowley (Brooklyn, New York)** in his spare time used to strip the insulation from copper wire. He got this by going around to various job sites on the property and collecting the odd bits of left over wire. The money he raised from this went to the missions.

**Brother Charles Fowley** had other jobs for years he drove the mail truck handling both incoming and outgoing bundles of mail. In his earlier years he also delivered the mission boxes to the ships for the departing men. Father Gilbert DeRitis relates a story that he and Don Steed were working in the mission room preparing boxes for shipment overseas. Brother Charlie came in one day and told them to load up the boxes and to get in the truck. They drove to the docks to encounter a line of strikers. Their way was blocked and some anger was directed toward them but suddenly there was a call "Hey its Brother Charlie", the line opened and the truck passed. They unloaded the goods assured that they would be taken care of, and were soon back inside the truck. Brother Charlie stopped on the way home to reward his workers with a meal at a diner. (Related to the author by Father Gilbert DeRitis). He also did banking for the Society and every week he traveled to New York City to bring checks.

**Brother Vincent Parkinson (Preston, England)** delivered mail throughout the 1960's and was a familiar character walking the grounds with the mail. After Brother Vincent died a box was found in his room at the Brother's house. It contained all the money that he had received from his **WWI disability pay, Social Security** and his personal allowance from the time he entered Maryknoll. He truly lived very simply. **Brother Kenneth Joyce (Brooklyn, New York)** and **Brother Maurice Reidy (Worcester, Massachusetts)** were the final Brothers to do this job, Brother Maurice ending a long line when he stopped delivering the mail in the late 1980's.

**Brother Maurice Reidy** was known for his love of driving and always volunteered to pick up or drop off things. He has many original stories that bring great smiles when they are related, especially to those who knew him and could picture in their mind's eye just what was occurring.

One time Brother Maurice and Brother Aloysius went to New York to pick up a Maryknoller being released from the hospital. Brother Maurice did have a slight impediment in speaking when he was nervous and Brother Aloysius without his false teeth in was hardly comprehensible. As usual Brother Maurice was keeping up a monologue usually about the foliage tour he had just taken while he was driving. Needless to say they picked up the priest and oblivious to the street system, they turned the wrong way down a one way street.

A fairly large New York City police officer was patrolling this street and slammed his night stick into the car. He proceeded to lambaste / lecture Brother Maurice in a particular language that few of the clergy use. Brother Maurice responded nervously and was barely understandable to the officer. He approached Brother Aloysius's side of the car and proceeded to lecture him. Stopping to get his breath and some sort of explanation for the driver's actions he met the same response. Looking into the back seat he saw the priest and said, "Father I am going to turn around and count to ten, I don't want to see you or those two on my beat again." The story has become law.

Another time Brother Maurice was asked to pick up a visiting professor who was flying in from Egypt. The professor's name was Father Milceades. The flight came in and as the passengers cleared customs and went to the arrival area all the passengers left and Brother Maurice and this man were the only ones there. He approached Brother Maurice asked if he was from Maryknoll was told yes but he would have to wait as Father Mikolayczk had not yet arrived.

Father Daniel Schneider relates how as a newly ordained priest (fall of 1945) he was sent to learn under the then postulant **Brother Damien (John Walsh)** who was running the graphotype department. Father Schneider was eager to learn. At the same time Brother Damien was happy to teach for as soon as Father Schneider learned the job Brother Damien was sent to do his novitiate.

**Brother Lawrence Bowers** after his return from China was assigned to work and maintain the addressograph machines. He was able to keep the machines working until they were no longer used at the center. He attended a school in Cleveland. This was quite a blessing as he was able to stay with his family and save Maryknoll money. Brother Lawrence was sent to learn how to operate and maintain the machines. There was some question of a man of brother Lawrence's age keeping up with the younger students. The principal of the course related that Brother Lawrence wasted no time on useless questions and that Maryknoll could send anyone of his caliber to take the course. Father Daniel Schneider related that Brother Lawrence knew everything about the machines.

**Brother Felix Fournier** worked in the mail room also before his departure for Guatemala. Father Daniel Schneider relates how organized Brother Felix was in handling his job. He wrote a manual for each position in the mailing room and Brother Felix himself could run any position. Father Daniel Schneider also took on Brother Felix's job which allowed Brother Felix to get a mission assignment to Guatemala.

**Brother Sebastian Schwartz, Brother Kenneth Joyce and Brother Charles Hull** were among the Brothers who used their talent for drawing in the Social Communications art department. In the early years most of the work on the magazines was done by Maryknollers.

Many Maryknollers had an ability to take beautiful photographs that could be used in the magazine among the Brothers who worked for the magazine or who sent many photographs in were **Brother Joseph Vail, Brother John Argauer, Brother Anthony Marsolek, Brother David McKenna and Brother John Beeching.** **Brother David McKenna** also worked for the magazine as the photograph authority, in which he organized all the photographs used by the magazine throughout the year and scanned them on to discs. He has taken on another job where he helps many of the retired men to organize their photographs in the Magazine files.

But perhaps one of Brother David's best jobs has been to visit the men at the nursing facility (Saint Teresa's Residence) every Saturday when he is on the compound. He tries to visit all the men but he takes special care to see those who have little or no family to visit them.

**Brother Andrew Marsolek and Brother Joseph Vail,** both photographers staffed the Maryknoll Magazine photo lab for years. **Brother Bernard Skibinski** an electrical engineer refurbished and ran the sound studio

**Brother Ronald Rinella** worked for many years in the Maryknoll production office. He worked with the radio spots that Maryknoll prepared and sent out. He also did the wiring for the studio. He also worked on probably the most interesting project done at Maryknoll. The Social Communications office sponsored an exhibit that was to show all aspects of their work and also that of Maryknoll.

It was designed as an African Hut from the outside and visitors wandered through it following a pictorial history of Maryknoll. There were music and animal noises in the back ground. **Brother Ronald Rinella** did the wiring for that project that was exhibited in the Spellman room for some months then moved to the former theater and original chapel until the Library expanded there in the early 1970's.

After his work overseas in the Philippines and Guatemala and his time in Mission Promotion, Brother Ron was going to head an effort to help repair and update the Mission Promotion or Development Department houses. He would visit the houses and decide what work should be done. Unfortunately Brother Ronald died of cancer just before he was to start this new project in his Maryknoll life.

**Brother James Mansmann** was the first Brother Consultant to the general Council. He was appointed after the 1972 Chapter. He worked hard to bring about all the changes that were needed and wanted for the Brothers. He was given support by the General Council of Father Raymond Hill. **Brother John Beeching and Brother Martin Shea** and **Brother Wayne Fitzpatrick** while they were Director of Brothers Formation all served in that position as the post of Brother's Coordinator was joined with that of Formation Director. This was not an official change and eventually the post which had been combined was separated again. **Brother David Bercelli** was the last one to serve in that position and the whole concept was folded into the Brother's Service team.

The Brothers Service team became the way in which the charisma of the Brothers was not lost. It is still the means of voicing and communication for the Maryknoll Brothers. In the beginning it was made up of Brothers who served in the United States like **Brother Wayne Fitzpatrick, Brother Harold Horne, Brother John Reischick, and Brother David Bercelli**. These men in most cases were Director's of Brothers Formation or the Brother Consultant.

Soon though it was felt that the Brothers Service team, would better represent the Brothers if it had men who were also serving overseas. **Brother John Frangenberg, Brother Frank Ten Hoopen, Brother Kevin Dargan, Brother John Mullen and Brother Mark Gruenke** have all served from the Africa Area, on the Brothers Service Team. **Brother Mark Gruenke, Brother Martin Shea, Brother John Nitsch and Brother J. Francis Dolphin** have served from the Latin America Area on the Brothers Service Team. **Brother Mark Munoz, Brother Joseph Bruener and Brother Jude Coniff** have all represented the Asia Area on the Brothers Service Team. **Brother John Blazo, Brother Kevin Dargan and Brother Anthony Lopez** have served as the representatives from the United States on the Brothers Service Team. The entire last mentioned Brothers also served as coordinators for the team.

Formation of the Brother candidates by the Brothers came about with the purchase and set up of the Kitchawan House in 1976. **Brother John Beeching and Brother Gregory Grant** were the first team of formators for the Brother candidates Program. This was done to give the men a sense of the charisma of the brothers. **Brother Martin Shea, Brother Jude Coniff, Brother John Blazo, Brother John Nitsch, Brother Harold Horne, Brother Wayne Fitzpatrick, Brother Anthony Lopez, Brother Brendan Corkery, Brother Anthony Ferro and Brother Joseph Bruener** have all served in the formation program, either at Kitchawan, the south Bronx or Chicago.

For many years it was a two part program the first year being done at Kitchawan and the second part of at least two years being done in the south Bronx. As numbers grew smaller the seminarians and the Brother candidates recombined and used either Kitchawan or a section of the main house at Maryknoll for the first year program. In the fall of 2005 all of the formation programs were moved to Chicago. Since that time Chicago has taken on the first year program, the seminary program and also the college program that has sent students to both Xavier and DePaul for the undergraduate work.

**Brother John Blazo** has also served for many years as a member of the Mission Promotion Department. He has worked in Philadelphia, Detroit, Chestnut Hill (Boston), Milwaukee and Washington D.C. before coming to the Center. Other Brothers who have worked on Promotion throughout the United States are **Brother Cyril Vellicig and Brother Robert Brooks**, who served at the Saint Louis promotion house.

**Brother Joseph Donahue, Brother Duane Crockett, Brother Justin Joyce, Brother Joseph Dowling, Brother Gilbert Figundio, Brother Raymond Tetrault, Brother Augustine Horkan, Brother Malachi O'Regan, Brother Frank Dolphin, Brother Philip Morini, Brother Benedict Barry, Brother Gabriel Uhl, Brother Luke de la Motte and Brother Henry Corcoran** these men served throughout the United States. In many cases they answered letters and were responsible for the offices but they also did Church dates and school talks. Many of the Brothers also worked with vocations.

**Brother Wayne Fitzpatrick** served on the United States Regional Council. **Brother Tim Raible and Brother Anthony Lopez** have also served. **Brother Wayne Fitzpatrick** has also served on the General Council for two terms. In 2009 Brother Wayne was elected Regional Superior for the United States Region but was turned down by Rome. IN 2010 Rome accepted Brother Wayne Fitzpatrick as the First Assistant Regional with right of succession for the United States Region.

**Brother Gordon Stepanek, Brother John Blazo, Brother Joseph Freitag, Brother Richard Smith** all worked at the Business Office for the seminary and the Society. The youngest assigned to the office was also responsible to assign cars for the priests doing help out on the weekends an unenviable task at the best of times.

In 1969 in a move for decentralization under Father John McCormack, the position of Center Administrator was created and Brother Charles Stepanek was the first appointed. In 1970 Brother John Walsh came from Africa and worked in that office for several years. It was his office that hired the first people to man the front desk, before that time it was a duty done by everyone in the house especially the seminarians and younger Brothers.

**Brother Cornelius Christie** worked for the Maryknoll Overseas Extension Office (MOES) for many years. He was also a large part of the driving force for the Brother's Community for mass and morning office.

**Brother Louis Uttendorfer** after his years overseas found a place for himself in the Archives with Father William Coleman in the 1970s and 80's. **Brother Kevin Dargan** upon his return from Tanzania also worked in the Maryknoll Mission Archives and was the one who put together the photographic show on the 50<sup>th</sup> Anniversary of the Death of Bishop Francis X. Ford in 2002. This show was one of the things that sparked the interest of The Brooklyn Diocese of proposing Bishop Ford for Sainthood.

One of the most significant Brother projects that occurred at the Maryknoll Center was the Saint Joseph Institute. This was a building dedicated to the training of Brothers by Brothers, begun under the auspices of **Father Robert Sheridan (Chicago, Illinois)**.

Among the Brothers teaching there were, **Brother Matthew Kirwan** (who taught electrical wiring), **Brother Roger Mellon** (who taught carpentry), **Brother Gordon Stepanek**, **Brother Joseph Dowling** (who taught carpentry) and **Brothers Cornelius Christie, DePorres Stilp** who taught offset printing. During the years that the school was opened (nearly ten) over 100 Brothers were taught at least one trade.

**Brother Mark Huntington (Baker, Oregon)** spearheaded an entirely new Society service aimed at the assisted living group, who were, Maryknollers in transition from retirement to residence at Mission Saint Teresa's. In light of the growing number of priests and Brothers who were retiring either due to age or illness at the Center at Maryknoll NY. It was felt that some sort of program was needed.

**Brother Mark Huntington** in conjunction with the Office of Members Services and Health Service became a caregiver to the retirees at the center. He organized special outings and shopping trips. He also assisted in helping our elders adjust to their new life styles. His care and concern for these men is evident in the response he gets with any of his lists for outings.

It was always a full car and in some cases two or three full cars on every outing. He instituted a twice yearly picnic with the Maryknoll Sisters and the residents at Saint Teresa's that always gets a wonderful attendance. **Brother Thomas Hickey** has joined the team and has added a wonderful presence to the ministry offered to our older men.

Perhaps one of the most forgotten apostolates at the center is the work done at Saint Teresa's Residence. **Brother Goretti Zilli** has probably put more years in at this work than anyone else. He joined the staff of Saint Teresa's in 1974 after he returned from Tanzania. He has a gentle touch that comforts all and he is among the most generous of men. He also has a strong devotion to Saint Maria Goretti and his project to do a film of her life is another aspect of his work. He also has a television show promoting a special cause of his Saint Maria Goretti that he does on the local cable access station.

Others who have worked there at Mission Saint Teresa's have been **Brother Bonaventure Redman** who worked in the Business office for years. **Brother Harold Horne and Brother Peter Agnone** both worked in the early years taking members to their appointments and accompanying them to the Doctors. Brother Peter has returned to Saint Teresa's and handles many of the little day to day chores that fill a house.

Brother Harold is a gentle man and had great care for the members. Once early in the morning **Brother Daniel Doherty** emerged from his room wearing his slippers glasses and carrying his cane. Brother Harold addressed him asking where he was going the reply came to chapel and he moved onto the elevator Brother Harold asked why not put on your pajamas the reply was that you don't wear pajamas in chapel. The elevator door closed. Brother Harold ran down the stairs and was able to get Brother Dan back to his room before he reached the Chapel. **Brother Peter Agnone** has returned and now handles many of the little day to day jobs at Saint Teresa's.

**Brother Ronald Rak** and **Brother Jude Coniff** have added their very gentlemanly ways to helping the sick members of the community enjoy their time at Saint Teresa's.

**Brother Michael Greyerbiehl** following his final oath worked at the United Nations following **Father John McAuley MM**.

#### **Saint Joseph's Training Institute at Maryknoll, New York**

(Brothers **Gerald Nobles, Nicholas White, Dunstan Hattersley, Byron Thayer, Hugh (Frank) Dolphin, Gervaise Flaherty, Campion Jowell, Jude Coniff, Gilmartin Walsh, DePorres Stilp, Linus Maloney, Jose (James) Mansmann, Emmanuel Cammardella, Lucian Mastrovich, Lionel (Donald) Miriani, Gordon (Charles) Stepanek, Marcellus Muzzy, Ward Bendes, Joseph (Mark) Filut, Pierre (Joseph) Hamel, Ephraem McCullen, LaSalle Kearly, Timothy Doyle, Rudolph Sheehy, Roger Mellon, Xavier Green, Allan Kennedy, Simeon Norton, Ambrose (Larry) Kenning, Austin Hogan, Barnabas (Leo) Shedy, Baptist Tuller, Capistran Glenn, Barry Norman, Dion Gibbons, Claver Carney, Jogues Aubuchon, Gerald (Joseph) Doherty, DePaul McHugh, Liguori Kelleher, Gilmichael Congdon, Edwin Braband, Pius (Peter) Antonioli, Loyola Roque, Quentin Kennedy, Regis McShea, Majella Carter, Sergio (Leo) DePinto, Roderick (Thomas) Oakes, Marcellus Pistone, Stanley Wesolowski, Roman Buniello, Nathan (Thomas) Hickey, Zachary Cunningham, Bartholomew Sullivan, Timothy Dailey, Ambrose Tomalis, Bellarmine Colletti, Werner Buckley, Arthur Avila, Eymard (John) Van Dillen, Jonathan (John) Argauer, Becket Witovsky, aKempis Conroy, Warren Hulshof, Christian Jacobs, Kenneth Osborne, James White, Cormac Meyer, Roy Leone, Gary Rogers, Cosmas Tondre, Sarto Gagliardi, John Blazo, Dominic Galluppi, Thomas (David) McKenna, Arthur Huse, Mark Waite, Thomas Philbin, Paul Kulik, Michael Russo, Dean Noble, James Morse, John Glasheen, Dennis Madigan, John Sheridan, Daniel MacNeil, Boniface (Kenneth) Thelen, John Streeter, Ivan Fogarty, Borromeo Skirpo, Mario Ferguson, Claude Strei, Goretti Zilli, Constantine (Andrew) Marsolek were all assigned to the Saint Joseph Institute.) This is a part of Maryknoll, New York but Brothers assigned to the school were in a different position than those assigned to the Center.**

This was a school at Maryknoll New York. The Institute trained Brothers in various trades to better prepare them for work at Maryknoll Houses or overseas. It was established in September of 1957. There are six Brothers in the first class and they are instructed by Brothers Matthew Kirwan and Roger Mellon. There is a very good outline of the Institute and its goals plus a short history in Maryknoll Educational Conference 1963. Father Robert Sheridan and Brother Matthew Kirwan wrote and presented those papers at Glen Ellyn. **(Maryknoll Educational Conference 1963 Maryknoll Society Library)** The Institute continues until 1966 but with waning numbers. In most cases the Brothers were trained by Brothers. Classes were taught in carpentry, plumbing, electrical wiring, masonry, auto mechanics, offset printing and office work. Among the teachers were Brothers Matthew Kirwan, Roger Mellon, Cornelius Christie, DePorres Stilp, and Joseph Dowling.

### **Kitchawan, New York 1976 -2001**

This house was opened in the fall of 1976 and for twenty years was the Brother's Novitiate. There were usually two brothers in final oath in the house with the Brother candidates. They had a scheduled program of scripture and theology classes throughout the year either at the Maryknoll Seminary or later at the Maryknoll School of Theology. This was in addition to the communal prayer life and talks on the history of the Brothers that were done at the residence.

It was also felt that it needed more cultural diversity so a second part was opened in the South Bronx. The Society rented apartments at first but eventually brought a house in the community. This allowed or a closer contact with the community and the pastoral work the candidates were involved with. This also permitted the brothers to continue with their studies either graduate or undergraduate and also do pastoral work in the area. There was a very strong relationship with the Missionaries of Charity who also worked in the south Bronx.

Brothers who served as part of the Formation Team were **Brother John Beeching (Vancouver, British Columbia), Brother Gregory Grant (Philadelphia, Pennsylvania), Brother Martin Shea (Chicopee Falls, Massachusetts), Brother Jude Coniff (Brooklyn, NY), Brother John Blazo (Hempstead, NY), Brother John Nitsch (Baltimore, Maryland), Brother Anthony Lopez (Chicago, Illinois), Brother Harold Horne (Philadelphia Pennsylvania), Brother Brendan Corkery (Boston, Massachusetts), and Brother Wayne Fitzpatrick (Malone, NY).** It was felt that the Brothers could lend a real affirmation to the charisma of Brother that was so necessary to the candidates in this first year.

This allowed for the Brother candidates to experience not only community living but to get a real sense of just what the Brothers vocation was like. In the early 1990's the program was combined again with the seminarians and moved to Maryknoll, NY. The vocation team used it as a house of discernment for a few years and in the late 1990s it was used as the first year program for the combined formation program.

## The Venard

(**Brothers Brendan McGillicuddy, Alfred Meschio, Albert Staubli, Eugene DeMong, Thomas McCann, Xavier Lambe, Aquinas Yeater, Isidore Bafrau, Henry Carter, Paul Chamberlain, Alphonse Gross, Daniel Doherty, Luke de la Motte, Theodore Coon, David McKenna, Leo DePinto, Joseph Ziegler, Aidan Dunleavy, Vianney Flick, James Murray, Hilarion Flanagan, Martin Shea, Luke Baldwin, Neal Evans, Frederick Steinbach, DePaul McHugh, Aloysius Moliner, Leo Hengy, Victor Marshall, Matthew Kirwan, Mark Waite, Frank Norris, Shaun Theis, Christopher O’Leary, Regis McShea, Felix Fournier, Kilian White, Flavian Guglucci, Brendan Corkery, Ignatius Callaghan, Loyola Rocha, Samuel Aragon, Bonaventure Redman, Dominic Russo, Stephen Daley, Simeon Norton, DeSales Sermersheim, Xavier Greene, Anthony Mantel, Emile Potter, Thomas Weir, Nicholas Connolly, Gerard Langland, George Lannen, Edmund Stack, Vincent Parkinson, Martin Barry, Miguel Holstegge, Henry Corcoran, Daryl Ducote, Gonzaga Chilutti, David Sheehy, Robert Gibbons, William Buckley, Warren Hulshof, Dean Noble, Richard Higgins, Carl Puls, Theodore Schienweis, and Ambrose Mudd** were all assigned to The Venard)

The first occupant at Clarks Summit, Pennsylvania (the Venard) was **Brother Thomas McCann**. Shortly afterwards **Brother Thomas McCann** was joined by the then **Father James Edward Walsh** at the farm that was to become The Venard. Brother Thomas did great work on helping the fledgling school get off the ground. He was procurator and general overseer. He also was a great public relations man with the neighboring areas. He was responsible for most of the work that first summer along with some students, in preparing the school for occupancy. He also worked out of there on Mission Promotion. This school was where the young men joining Maryknoll first experienced the Society.

**Brother Daniel Doherty** and **Brother Luke De La Motte** were both teachers on the faculty. They taught in the Science department **Brother Daniel** doing Biology and Chemistry and **Brother Luke** doing Biology.

**Brother Stephen Daley** used his skills as a former coal miner and dynamited the swimming pool by the lake. He also cleared much of the land in the same way there is a story about his expertise in that he could look at a tree trunk or boulder gauge what amount of dynamite was necessary and cut the sticks to that length. He never made a mistake in his estimates of how much dynamite would be needed to remove whatever was in the way.

**Brother Alert Staubli, Brother Paul Chamberlain, Brother Conrad Fleisch, Brother David McKenna** were among some of the men who maintained the building. These men maintained the boiler room and also handled many of the day to day repairs that occur at any boarding school.

**Brother Paul Chamberlain** in addition to his daily labors continued his kite building and became quite good in crafting large kites. The skies over the school soon filled with Brother Paul's creations. This gave hours of enjoyment to Brother Paul and his ground crews who helped him launch his fanciful creations.

There was a time when Brother Paul decided to make a really large kite of stupendous proportions and to attach it to the overpass just below the Venard. He laid out the plans and then announced that when it was built he would go aloft in the kite to view the surrounding area. Needless to say those plans were quickly stopped and Brother Paul continued to build passenger - less kites. (Final story related to the author by Brother Vianney Flick December 2009)

**Brother Fredrick Steinbach, Brother Xavier Lambe, Brother Theodore Scheinweis** and **Brother Aloysius Moliner** were some of the Brothers who established the farm at the Venard. Due to the work of these men and other Brothers and the hours of manual labor that the seminarians gave the farm at the Venard was very successful. **Brother Albert Staubli** had devised a canning process that was run by the boiler room engines so that in a good season fruit and vegetables could be put up for winter. (Autobiography of Brother Aloysius Moliner)

**Brother Hilarion Flanagan (Brooklyn, New York)** was able to use both the livestock projects and the canned goods to keep both the Venard and Maryknoll, New York well fed during the war rationing period of the Second World War. He also seemed to find extra gasoline and tires when they were needed. He also refereed the basketball games and it was noted that for a man of his size, which was large, he was graceful and light on his feet. (Father James Lehr to the compiler) **Brother Christopher O'Leary (Boston, Massachusetts)** worked in the Business Office. There are many stories about Brother Chris' great memory and poor eyesight. How Brother Chris would take the money for deposit but only do the entries twice a day. No matter how many deposits, he was never known to make a mistake, and everything was entered legibly. **Brother Martin Shea (Chicopee Falls, Massachusetts)** began his years as Rector's secretary here at the Venard.

Many of the Brothers worked at Camp Venard. This was a summer camp that Maryknoll ran as a Boy's Camp. They also had the help of some of the seminarians. They had sports, swimming and hiking on a daily basis.

Outside of Maryknoll, New York this was the oldest Brother's community. In many cases the Brothers here first established bonds with future priests. It seems that nearly everyone has a story to tell of the Brothers. It was also the first of the schools that Maryknoll closed in 1966. **Brother David McKenna** and **Brother Frederick Steinbach** were the last Brothers stationed there. There is a wonderful photograph of the last supper at The Venard in the Archives with both Brother David and Brother Fred and the three priests who were the last of Maryknoll's presence there.

### Seattle

(**Brothers Thomas McCann, Charles Fowley, Martin Barry, Patrick Clerkin, Adrian Riley, Stanislaus Kammer, Ambrose van Kempen, Theophane Walsh, Fabian Buntin, and Martin Barry** were all assigned to the Seattle Japanese Mission. **Brother Ronald Rinella and Brother Tim Raible** served in the Promotion House in Seattle.)

The Diocese of Seattle asked Maryknoll to come west and do work among the Japanese there in 1920. The parish was also used as a promotion house. It was a separate parish until it was combined with another in the early 1950's. **Brother Thomas McCann, Brother Charles Fowley, Brother Martin Barry, Brother Patrick Clerkin, Brother Adrian Riley, Brother Stanislaus Kammer, Brother Theophane Walsh, Brother Philip Morini and Brother Ambrose Van Kempen** were all assigned there. Most of the Brothers worked in the parish elementary school that was staffed by the Maryknoll Sisters.

Some did double duty as bus drivers for the school pickups and deliveries at start and end of the school day. In between they also work around the school either in maintenance or in the Physical Education area. There are early pictures of unidentified Brother escorting students to the bus.

It has been said that Maryknoll **Brother Adrian Riley** was instrumental in setting up the inter school athletic league. It was based on the physical training program that he had set up at the parish and the intra-school and interschool matches he set up for the various teams. Other Brothers in their spare time helped at Mission Promotion doing secretarial work for the office.

During the Second World War the Sisters, Fathers and Brothers all followed their parishoners to the relocation camps they were sent to. They were joined by Maryknollers who were repatriated from the Orient in 1942. The Japanese missionaries and the pastors of the parishes in Seattle and Los Angeles soon were working at the camps. Maryknollers served as chaplains to at camps in Idaho, Wyoming, California and Arizona.

After the war Maryknoll again took up work in the Seattle parish. In the early 1950's the Diocese decided to close down the parish and combined it with another. Maryknoll's work was done. The Society was given another house. Since then the house in Seattle has been exclusively used for Mission Education and Promotion. The Brothers who have been assigned there are **Brother Ronald Rinella** and **Brother Tim Raible**, the latter being the director of the house for nine years.

During the 150<sup>th</sup> anniversary celebrations for the Archdiocese a book was commissioned on the history. The whole Maryknoll community was well praised but special thanks and remembrances were given of the work of the Sisters in the elementary school of the parish.

### Los Altos

**(Brothers Mark Dance, Alphonse Gross, Basil Ambs, Bede Horgan, Christopher O'Leary, David McKenna, Frank Dolphin, George Lannen, Gregory Grant, Henry Carter, Hilarion Flanagan, Joachim Owen, John Brown, John Wohead, Joseph Ziegler, Kenneth Joyce, Kieran Stretton, Louis Reinhart, Luke Baldwin, Matthew Quinn, Philip Morini, Pius Antonioli, Robert Brooks, Thomas Hickey, Timothy Shugrue, Vianney Flick and William Neary were all assigned to Los Altos)**

Los Altos, near San Jose, was the next school (minor seminary) that Maryknoll opened. It was in the Diocese of San Francisco but now is a part of San Jose. The seminarians lived at the Maryknoll house and took their classes at Saint Patrick's the local seminary. **Brother Mark Dance** worked there as a cook or in the kitchen almost from the start of the school until his death in 1943. Brother Jerome Roddy (Londonderry, Ireland) worked as a secretary to the rector.

**Brother Joachim Owen (Los Angeles, California)**, in addition to his work in the boiler room was also adept at physical therapy and was noted for giving massages and was kept busy. He worked with the famous Jesuit Glacier priest Father Hubbard S.J. and had some of his old films that he showed to the students. Brother Joachim at some time in the past had been an extra player in Hollywood and also had copies of some old silent movie classics that were shown to the student seminarians.

He also developed a liking for Opera and ballet and would invite another Brother along to see shows in San Francisco. Most evenings they would grab a bite at Tommy's restaurant after the shows. Brother Joachim was always very generous and these nights were a treat for the other Brother, who would drive the old "woody" station wagon to San Francisco.

**Brother Ambrose Van Kempen, and Brother Joseph Ziegler** worked in the boiler room and also grounds doing maintenance. **Brother Stanislaus Kammer, Brother John Wohead, Brother Kenneth Joyce, Brother Vianney Flick, Brother Kieran Stretton, Brother William Neary and, Brother David McKenna** all worked on maintenance and repaired the cars and did carpentry on the building. **Brother Nicholas Connelly and Brother Alphonse Gross** worked on the grounds.

**Brother Joachim Owen** also had a devoted dog named Duke also called Dukie. He built his four legged friend a wonderful dog house on the grounds close to the seminary. One night it was seen that the doghouse was on fire and men rushed to put it out. As one man turned to place the garden hose upon it a cry rang out stopping him. It appears it was an electrical fire. Brother Joachim in order to keep his buddy Dukie as warm and comfortable, he had placed an electrical blanket in the house and Dukie had exposed the wires and caused the short.

**Brother Hilarion Flanagan, Brother Robert Brooks, Brother Christopher O’Leary, Brother Martin Shea, and Brother John Brown** worked in the Business Office and did Procuration for the house. The Maryknoll Sisters who were part of the Community at Los Altos remember the Brothers also. **Brother Louis Reinhart** is remembered for his dressing up with discarded goods and doing abbreviated scenes from his stage days. The Sisters also remember the Christmas Lanterns that were hand made for them by **Brother Jerome Roddy** which they used for the procession until they left the school. (Maryknoll Sister Helen Phillips to Brother Kevin Dargan March 11<sup>th</sup>, 2010)

In later years, when Los Altos had become a retirement home for Maryknollers, **Brother Thomas Hickey and Brother John Brown** both worked in administration. **Brother Duane Crockett** has taken on a new career during his ‘third age’. He works as a chaplain at the nearby Veteran’s hospitals. Brother Duane now in his mid eighties continues to visit the veterans and minister to their needs. He and **Brother Luke Baldwin** also take advantage of specially organized trips for seniors in the area and as such are among the more travelled residents at Los Altos. These days Los Altos has been used as a vocation retreat / discernment venue enabling men from the West Coast to get a chance to search out and understand more of their vocation quest.

Most of the Brothers who worked at Los Altos during its seminary days said the Community was among the best in the Maryknoll World especially under the Rectorship of Father John Lenahan.

### San Juan Batista Mission

(Brothers **Louis Reinhart, Mark Dance, Martin Barry and Henry Corcoran** were assigned to this house)

This mission was under Maryknoll's care and direction for around twenty years. It had been founded by Father Junipero Serra and was directly off the Camino Real. Traces of the road can still be seen at the mission. It was originally part of the Japanese Apostolate. **Brother Louis Reinhart** was among the first Maryknollers there. He spearheaded the restoration of this very important mission. It was under Brother Louis that some of his friends from vaudeville days started to help preserve and restore the Mission. There is a wonderful picture of Brother Louis greeting an old friend Leo Carillo. **Brother Martin Barry and Brother Henry Corcoran** also served here.

**Brother Martin Barry** utilized his carpentry skills during the restoration of the mission which Maryknoll began. Father John Martin wrote a small pamphlet on this mission entitled "*San Juan Sunset*" which was privately published. (This was the mission that appeared in the Alfred Hitchcock movie *Vertigo*.)

Soon after the Second World War ended the Maryknollers left the mission, as the local churches felt that national parishes were not the best way for the Diocese to respond to the Catholic population.

## Los Angeles Japanese Mission

(**Brothers Theophane Walsh, Patrick Clerkin, Charles Fowley, George Lannen, Thomas McCann, Paul Chamberlain, Jonathan Zimmermann, Flavian Gugliucci, Anselm Petley, Charles O'Neill, Peter Agnone, Kenneth Joyce, Duane Crockett, Edward Starrs, William McShea, Hilarion Flanagan, Richard Barnes Victor Marshall, John Brown, Stanislaus Kammer, Philip Morini, Francis Connolly, Malachi O'Regan, Ambrose Van Kempen, Bernard Puthoff, Venard Ruane, Frank Dolphin, Pierre Hamel, Bonaventure Redman, Owen Walsh, Marius Donnelly, Matthew Queen, Benjamin Kneeling, Anthony Kosmo, Edward Murphy, Julius Schantz, Dominic Murphy, Leo Shedy and Kieran Stretton** were all assigned to the Japanese Mission of Saint Francis Xavier, in Los Angeles.)

This mission was the same as Maryknoll's work in Seattle. Maryknoll Sisters staffed the school and the Maryknoll Fathers and Brothers were in the parish and did some work in the school. **Brother Theophane Walsh and Brother Charles Fowley** were the first to be assigned to the parish along with Father William Kress in 1921. **Brother Patrick Clerkin** was soon assigned and worked the heating plant. This work was considered a mission assignment in the early days.

**Brother Thomas McCann** was assigned out to the West Coast and the Japanese mission in 1920. It was thought that the climate might help his tuberculosis. It did not and he worsened and died out there in 1922. In late 2009 work was begun to have his body exhumed and transferred back to Maryknoll, New York in time for the centennial celebration.

**Brother Paul Chamberlain, Brother Marius Donnelly, Brother Anselm Petley, Brother Ambrose Van Kempen,** all were part of the carpentry team that worked on the school, church, convent and rectory.

Many of the Brothers worked in the school as bus drivers. **Brothers Charles Fowley and Paul Chamberlain** were among the first to do this type of work. Brother Paul had a few incidents of scraping the bus when he was parking it at the end of day that soon convinced him to give up driving. This work continued on until the late 1970's. The last Brother to hold this job was **Brother Flavian Gugliucci.**

**Brother Peter Agnone, Brother Duane Crockett, Brother Victor Marshall, Brother John Brown, Brother Stanislaus Kammer, Brother Bernard Puthof, Brother Venard Ruane, Brother Frank Dolphin, Brother Pierre Hamel, Brother Bonaventure Redman, Brother Owen Walsh, Brother Leo Shedy and Brother Kieran Stretton** worked the grounds and maintained the Church, school and rectory. There always was something to be done on the grounds or around the school.

This was a very busy mission and the Maryknoll Sisters maintained a full primary school in the parish. There are some wonderful panoramic photographs of the whole parish with Sisters, Fathers, Brothers and parishioners standing before one of the parish buildings.

The Brothers continued the practice of running the physical education side of the school program much like they did in Seattle. Some of the Brothers ran Scout Troops, **Brother Theophane Walsh** was asked to accompany the Boy Scout Troop to Japan before the Second World War. **Brother Theophane** after the outbreak of the war was also asked to work among the Japanese in Chicago Archdiocese.

When the parishioners were moved to camps at the beginning of World War II, the Maryknoll Fathers and Brothers followed them. These men were not allowed to live inside the camps but they soon established living centers outside the camps and continued to serve their parishioners.

**Brother Paul Chamberlain and Brother Charles Fowley** accompanied the priests to the camps. Many of the priests like **Father Leo Tibesar** and **Father Leo Steinbach**, had worked in Japan and were very close to their parishioners. The Maryknoll Sisters who went to minister in the camps with their parishioners. This loyalty and pastoral care produced two priesthood vocations from the parish **Father Thomas Takahashi** (1953) and **Father Bryce Nishimura** (1956).

**Brother Venard Ruane and Brother Duane Crockett** both worked with youth and then continued this apostolate in Hawaii, working with youth groups in the parishes. They served with the Maryknoll Sisters, who for many years staffed the parish primary school. This loyalty in educating the parishioners extended into the years when the Japanese were placed in camps and the Maryknoll Sisters followed them and continued their ministry. There is a wonderful picture by Ansel Adams of the Sisters outside one of the camp buildings with some of their children.

Many of the Brothers also maintained the parish compound in addition to working at maintaining the school. **Brother Charles O'Neill** taught in the school in the last years before Maryknoll stopped their commitment. The parish became a Japanese American Cultural Center, ending over 70 years of Maryknoll's work there.

One of the things that usually came from an assignment to the Los Angeles Japanese parish was an almost certainty of an assignment overseas. Many of the Brothers who were assigned to the parish knew that their next step would be an assignment to the missions. This made for a very happy and excited community.

## Chesterfield Missouri

**(Brothers Alban Kennedy, Arthur Huse, Bernard Butkiewicz, David McKenna, James Mansmann, John Argauer, John Frangenberg, John Nitsch, Leon Cook, Martin Shea, Rene Dawson, Joseph Hamel, Robert Butsch, DeMontfort Valva, Thaddeus Revers and William Neary were all assigned to Chesterfield)**

The Minor Seminary at Chesterfield Missouri was built in the early 1960's. **Brother Robert Butsch and Brother Leon Cook** joined Maryknoll's director of building, Father Norman Batt, out in Missouri. They worked on the property while the newest High School Maryknoll was building went up. Father Batt was a wonderful boss and is remembered with fondness by the Brothers who worked with him. He had a vision that took time to see and many of the buildings benefitted from this. They put in a pond and farming areas as well as ball fields (baseball, basketball and football).

They did the landscaping and after it was over stayed around for a while to improve on it. Brother Leon left to help Father Batt in the construction of the new novitiate at Hingham in 1963. Brother Robert Butsch after this job was assigned to Guatemala.

**Brother John Frangenberg (Wichita, Kansa) and Brother Rene Dawson (Philadelphia by way of Ireland)** handled the boiler room and the general maintenance of the building. Brother John Frangenberg (formerly Brother Adolph) had a very hard exterior that was said by many to match his religious name. After everyone was allowed to go back to their baptismal names there were quite a few Brother John's at Chesterfield, supposedly Brother John Frangenberg was never confused with other Brothers of the same first name as he was always the known as "The other Brother John".

**Brother Thaddeus Revers** worked on the carpentry problems that would arise. He had a very artistic way with wood, as evidenced by his wood cuts and models some of which can still be seen at Maryknoll, New York. He also worked with Braille machines and prepared literature for the blind. He was also remembered as always having the time to listen to a home sick or lonely seminarian. He had an almost artistic ability to roll his own cigarettes while he was talking and or listening to you that seemed to give the sense that there was nothing else but the conversation that mattered.

**Brother Martin Shea** was doing office work for the Rector. He too was assigned to Guatemala after his assignment was completed. **Brother John Argauer (Buffalo, New York), Brother Pierre Hamel (Boston, Massachusetts), Brother Demontfort Valva (), Brother David McKenna (Springfield Missouri) and Brother John Nitsch (Baltimore, Maryland)** rounded out the community in the beginning. Brother David worked in the boiler room and was later assigned to The Venard to prepare it for sale when it was closed down in 1966.

All of these men also saw assignments to the overseas work of Maryknoll either directly from Chesterfield or shortly after they were moved from there. So in many cases it was seen as a good assignment for in most cases the Brother was then assigned overseas.

It was always considered the best Maryknoll community, by both the priests and the Brothers who lived there, but that had a lot to do with the rectors **Father Richard Allen (Providence, Rhode Island)** and **Father Louis Wolken (St. Louis Missouri)**, and also the decisions that were coming out of the Second Vatican Council. These rectors worked hard to implement changes that had emerged from the Vatican Council and decisions that Maryknoll had also made in light of the Council. One of the first was having a combined recreation room instead of the separate rooms that were common. Other subtle changes arose slowly from within the community as well as from outside.

**Brother David McKenna (formerly Brother Thomas)** re-joined the staff after the closing of the Venard. He added his fine work ethic to that already shown by the Brothers. **Brother Rene Dawson** used to take his vacation every five years and would go to Maryknoll, NY and buy the lumber to replace the crucifix in the cemetery. This was a job he performed by himself. He always said that going to another house and working was a vacation. There is a wonderful photograph of the Brothers at a barbeque at Chesterfield that sums up this community.

Chesterfield was the last of the high school seminaries / preparatory seminaries that Maryknoll had operated to be closed down. **Brother John Frangenberg** and **Father Gregory Keegan** resided there from the closure of the school (1968) until the building was sold (1973), to a chiropractic college. The campus has changed but one can still see the central building of the school.

### Lakewood New Jersey

**(Brothers Basil Ambs, Simeon Norton, Bede Horgan, Brian Fraher, Bruno Zednick, Charles O'Neill, Cletus McGowan, Conrad Fleisch, John Brown, Dimas harness, Edward Starrs, Eugene DeMong, Henry Carter, Jogues Bohrer, Jose Guajardo, Joseph Donahue, Kieran Stretton, George Carlonas, Maurice Reidy, Meinrad Berg, Norman Perney, Peter Agnone, Raymond Nihill, Richard Barnes, Robert Brooks, Thomas Collins, Vincent Parkinson, and Warren Maloney were all assigned to Lakewood)**

Lakewood New Jersey was the college seminary that Maryknoll ran for a short time after the Second World War and before Glen Ellyn was opened. **Brother Bede Horgan, Brother Brian Fraher, Brother Charles O'Neill, Brother Conrad Fleisch, Brother David Brown, Brother Joseph Donahue, Brother Kieran Stretton, Brother George Carlonas, Brother Maurice Reidy, Brother Peter Agnone, Brother Raymond Nihill, Brother Robert Brooks and Brother Vincent Parkinson** all served in various capacities at the school.

There was a sense of urgency to the work as the compound had been used during the Second World War and was not in as good of a condition as it should have been. Everyone, Faculty members, priests in residence and the Brothers all worked extra duties, trying to bring the grounds up to Maryknoll's standards. This was the time of large classes in the seminary and there could be two to three hundred young men whose abilities were used at manual labor time each day. Some places on the campus were closed due to the poor condition they were in.

It was only kept open for a few years while the college at Glen Ellyn, Illinois was finished and Maryknoll moved to a twelve year educational program of (four years of High School), four years of College), a novitiate and four years of Theology program in education. This was brought about by the efforts of Father Thomas Walsh. There was a time when Westerners men from Buffalo New York and westward were sent to Glen Ellyn after it opened and Lakewood had the Easterners. The only other story was that Ngo Diem Minh the future first president of South Vietnam resided there with the students. The School was closed in 1954.

## Glen Ellyn, Illinois

(**Brothers Aidan Dunleavy, Alban Ruder, Allan Leach, Angelo Smith, Arthur Avila, Austin Hogan, Basil Ambs, Bernard Butkiewicz, Bruce Coronado, Bruno Pentel, Byron Thayer, Carleton Bourgoin, Claver Carver, Cletus McGowan, Colman Troxel, Daniel Doherty, DeMontfort Valva, DeSales Sermersheim, Dominic Brazaukas, Dominic Galluppi, Donald Tynan, Dunstan Hattersly, Earl Fogarty, Edward Starrs, Edwin Braband, Emmet Brophy, Fidelis Deichelbohrer, Flavian Guglucci, Gabriel Uhl, Gary Rogers, Giles Durkin, Henry Carter, James Mansmann, James Murphy, John Beeching, John Frangenberg, Joseph Ziegler, Jude Coniff, Kempis Conroy, Kevin Grimley, Marius Donnelly, Matthias Archambault, Matthias Maddern, Methodius Krygowski, Michael Dufresne, Owen Walsh, Rene Dawson, Robert Brooks, Robert Gibbons, Roger Mellon, Ronald Rinella, Rudolph Shahey, Dominic Russo, Sebastian Schwartz, Leo De Pinto, Terence O'Mara, Thaddeus Revers, Thomas Bechman, Frederick Steinbach, Goretta Zilli, Thomas Weir, and Walter Beneke** were all assigned to the Maryknoll College at Glen Ellyn, Illinois)

The College Seminary that Maryknoll opened after the Second World War was in a suburb of Chicago. The complex was the first building that Maryknoll built not designed by McGinnis and Walsh. It was opened in September of 1949. The Brothers were able to have a very nice community.

There were Brothers who worked in the offices like **Brother Aidan Dunleavy, Brother Hilarion Flanagan, Brother Donald Tynan, Brother Gabriel Uhl and Brother Robert Brooks**. These men handled secretarial work for the administration, book keeping and also aided in the Procuration needed to run a college. They also held the secretarial positions for the Rector, Vice Rector and Dean of Discipline in the early years.

**Brother Daniel Doherty**, no longer able to teach due to his age and growing deafness went to school for Library Sciences. He then spent his later years working at building up the College Library. This Library came to Maryknoll after the close of Glen Ellyn. **Brother Walter Beneke and Brother Robert Brooks** also helped out there in their off time.

**Brother Roger Mellon, and Brother Thaddeus Revers** worked in the carpentry section. **Brother John Frangenberg, Brother Joseph Ziegler and Brother Terence O'Mara** worked the boiler room. **Brother Bruce Coronado** was the secretary to the rector for many years. **Brother John Beeching** worked in the infirmary. **Brother Kevin Grimley (New York City by way of Blackwater Town, County Armagh, Ireland) and Brother Fredrick Steinbach** were in charge of the grounds. There was no farm at the college but much more time was used to maintain the grounds. As usual the student body worked hard during their hours of weekly manual labor.

The Brother's Community had their quarters over the boiler room and with the final additions to the building it was a very nice set up. The size of the community at Glen Ellyn was usually around a dozen Brothers and with the usual spirit there was a baseball team that took on all comers. They were very young and had a pretty good baseball team who in the early days played well against the Fathers and the seminarians.

It was at Glen Ellyn in the mid 1960s, under the Rectorship of Father Charles Cappel that an experiment in Brother's leadership was begun. In the post Vatican II world many attempts were suggested to involve the Brother members of clerical groups in different roles. The Brothers community at Glen Ellyn was encouraged to form a Brother's board where aspects of the Brothers life could be discussed and also any problems aired. This was done and to all extents and purposes it was a success but it was not innovated at any other Maryknoll house.

**Brother Goretti Zilli and Brother Frederick Steinbach** were the last Brothers to live at Glen Ellyn. They and Father George Buckley and Father Thomas Peyton watched the property until the house was sold.

**Brother John Frangenberg and Brother Andrew Marsolek** made the last visit to Glen Ellyn. This was a series of trips to move the last of the goods to the Center. The Statue of the Blessed Virgin Mary was transported by the two of them from the Glen Ellyn property to its present position in front of Saint Teresa's Residence at Maryknoll, NY.

## Bedford, Massachusetts

(**Brothers Edmund Stack, Patrick Clerkin, Columba Walsh, Boniface Klophaus, Joseph Donahue, John Brown, Andrew Seidlinger, Hilarion Flanagan, Brian Fraher, Peter Agnone, Alfred Meschio and Louis Uttendorfer** were all assigned to Bedford.)

The Novitiate at Bedford had a small community of Brothers. **Brother Patrick Clerkin and Brother Brian Fraher** manned the boiler room. **Brother Edmund Stack** was the carpenter aided at times by **Brother Brian Fraher and Brother Louis Uttendorfer**.

**Brother Edmund Stack** because of the slow pace at which he worked and moved was called Swish by all behind his back. A story was related to the author by Father Michael Duggan of the novice master Father Van der Bogaard saying how Brother Edmund would rise to cover the television screen with his handkerchief if he saw something on the screen that was not appropriate but with his slow pace by the time he got there the scene would have changed.

There were many stories by Maryknollers who were there about their living in a barn. (Which was true as the dormitory was converted from a barn.) This in itself had many candidates saying that they slept in a stable. Brother Edmund being called upon to do many of the repairs on the dormitories and the pace at which he moved.

**Brother Columba Walsh** served his only year away from the Center at the Bedford novitiate. He was doing carpentry as usual when he was asked to build a dog house by one of the seminarians. He was given the size but was cautioned about getting the doghouse out the door. He went to work and soon finished the doghouse. The seminarian returned and found that the roofed house could not fit through the door. Brother Columba said he could not understand it as he was sure that it could get through if it was angled correctly.

The seminarian went for help. Brother Columba unscrewed the roof moved the doghouse outside and reattached the roof. Standing silently he awaited the return of the seminarian. Needless to say there were laughs enough when the story was told.

**Brother Boniface Klophaus (New York by way of Elberfeld, Germany)** was the cook at the novitiate. Brother Boniface's thick German accent led to some interesting times in the kitchen. There was a story of a visitor asking how Brother Boniface made this wonderful sauce. Brother Boniface replied he used Avon sauce to be the base of the sauce. A search was made and no Avon sauce was to be found in any shop or even knowledge of the sauce. On further questioning Brother Boniface produced the said bottle it was A1 sauce, pronounced with his heavy accent.

**Brother Joseph Donahue** after years in Korea worked in the office, as did **Brother Hilarion Flanagan (Brooklyn, New York)** and **Brother Peter Agnone**. **Brother Andrew Seidlinger (Brooklyn NY)** handled the outside and helped in some cases to teach the seminarians how best to dispatch the pigs and chickens that were a part of the novitiate program.

This was also the first place where the Brothers attended a novitiate that was designed to give them much of the same training as the seminarian candidates. It was felt that prior to this the brother candidates would sometimes be called upon to work a full time job in addition to their formation lessons. This was felt that it was not good for their formation. The Society then decided to have a special year and a special place for this program. This shared novitiate lasted from 1934 until 1946.

The changing times and the age of the buildings caused Maryknoll to move from this physical plant. Every mindful of Maryknoll's roots being firmly placed in Boston the novitiate was moved to a new site in Hingham, Massachusetts. The novitiate had been at Bedford from 1933 until the spring of 1964.

Besides the regular staff members most of the novitiates had men who were sick or retired. These men in most cases added to the novitiate experience. **Brother John LaMotte (Los Angeles, California)** wandered around the buildings in his Brother's cassock. He always was armed with a notebook in his hand noticing everything and ready to give reports. At times he could be convinced to play the violin and those that were privileged enough to hear him said that it was a truly moving experience as an entirely different Brother John played the violin.

One time the meat delivery was missing from the kitchen and calls were placed to the meat wholesale office. The delivery had been made so a search was performed on the grounds and the meat was discovered in Brother John's room. When asked the reply was typical Brother John, "I heard it was going to be a bad winter and I did not want to starve." It was only in the late 1960's that all of them could be moved to Saint Teresa's residence at Maryknoll. So for many years each Maryknoll House had its cast of characters.

### Brookline, Massachusetts

(Brothers George Lannen, Roger Mellon, Joseph Donahue, Ronald Rak, Walter Beneke, Carmine Grassini, Eugene Hopkins, Emmanuel Carmadella, Jogues Bohrer, Harold Horne, Justin Joyce, Marvin Mayberger, Kenneth Joyce, Canisius Conklin, George Carlonas, Shaun Theis, Meinrad Berg, Aquinas Quinn, Aquinas Yeater, DeMontfort Valva, Frank Norris, Giles Durkin, Gilbert Figundio, Alex Walsh, Gregory Grant, Bruno Pental, Leon Cook, Jeremias Harris, Loyola Larroque, Miguel Holstegge, Martin Shea, Harvey Essy, Rudolph Brendel, Matthew Kirwan, Luke Baldwin, Frank Hutz, Fabian Bunten, Gonzaga O'Connor, Arnold Hoeschler, Raymond Tetrault, Augustine Horkan, DePorres Stilp, Dominic Brazauskas, Maurice Reidy, John Fazzolari Rocco Ditillo, Warren Hulshof, Bernard Butkiewicz, Kennan Osborne, Christian Dole, Rocco Lopez, Joseph Freitag Julian Evans, Ronald Rivett and William Walsh were all assigned to Brookline.)

Brookline was the Brother's Novitiate from 1952 until December 1966. There was a very large community of finally professed Brothers at the Brookline House. These men staffed and maintained the building. Originally the house was used as a school for Special Latin to prepare the influx of vocations after the Second World War, for their priesthood studies.

By the early 1950's with the opening of Glen Ellyn the house was no longer needed for its originally purpose. It was seen that the house being used at Akron, Ohio was inadequate for the Brothers' needs. So with the growth of the number of men entering for the Brothers vocations it was felt the property at Brookline would suffice.

**Brother George Lannen, Brother Joseph Donahue, Brother Ronald Rak, Brother Walter Beneke, Brother Justin Joyce, Brother Gilbert Figundio, Brother Martin Shea, Brother Gonzaga O'Connor, Brother Raymond Tetrault, Brother DePorres Stilp,** all worked at the Development office in a separate building on the grounds. This was a house that was used just for correspondence and development department work. It was off grounds to the novice Brothers. This was ended when Maryknoll purchased a special house just for the Mission Promotion men, in Chestnut Hill.

**Brother Matthew Kirwan** put into practice the boiler room management he had learned. It was here at Brookline that the concept for the Maryknoll Brothers Movie was conceived. Brother Matthew because of his colorful background – a navy corpsman and then a New York City police man was chosen to be the star of the movie. Funds were raised from the veteran novices and Brothers and the movie was done at Maryknoll, New York under the direction of Father Albert Nevins. Father Nevins used the talents of many of the Maryknoll brothers to be characters in the movie. He also had the photographic assistance of many Maryknoll Priests.

Brother Matthew was followed by **Brother Augustine Horkan** at the boiler room in Bedford. All, who saw the boiler room in those days, reported that they had never visited a more spotless or more organized place. Brother Gus had painted all the pipes intake and outflow were each a different color as were cold and hot allowing any one to understand the way it worked. This reputation followed Brother Gus throughout his career.

There were the normal livestock projects at Brookline both chickens and cattle. **Brother Leon Cook** ran the farm while he was attending Walpole Agricultural School. **Brother Marvin Mayberger** also helped on the farm while he went to Walpole. These times usually allowed the Director of the brothers to see how the young Brother managed his new responsibilities, before he was transferred to the center and then Chile. **Brother Bernard Butkweicz** and **Brother Thomas Yezak** ran the farm until the property was vacated in late 1966.

**Brother DePorres Stilp** is a fine example of this concept of nurturing the abilities seen in the novice. He continued to develop his skills in printing. This allowed him to produce the Spiritual Exercise Book put together by Father Sheridan, for the use of the Maryknoll Brothers. This was a series of meditation books written exclusively for the Brothers.

These skills in printing and secretarial work found a use when Father Robert Sheridan did his monumental work on Maryknoll's co - Founders. It was a project in which many of the Brothers at Brookline shared. The collected works of Bishop James Anthony Walsh and the Symposium on Father Thomas Frederick Price are still used to this day.

The walls of the Refectory (dining room) at Brookline were covered in mirrors this allowed Father Sheridan to watch the postulants, Brothers eating and assured that his ten rules of table etiquette were obeyed or a bell would ring out allowing Father Sheridan a chance to question the offender regarding his offense.

In the 1960's **Father Albert Good** a veteran from the missions in Tanzania, (**Boston, Massachusetts**) became the rector of the Maryknoll Brother's formation program. He had a looser style than the previous director's at Bedford but he was still remembered for cutting out pictures in the national geographic and the Sports Illustrated magazines that could be offensive to young men in formation.

On January 30<sup>th</sup>, 1967 **Brother Richard Smith** left the novitiate to its new tenants, The Dexter School.

## Hingham, Massachusetts

(**Brothers Leon Cook, Eugene DeMong, Thomas Hickey, Edmund Stack, Christopher O’Leary, Paul Chamberlain, John Frangenberg, Conrad Fleisch, Leo Shedy, Norman Perney, William Walsh, Mark Waite, Jeremias Harris, Lawrence Kenning, Andrew Seidlinger, and Roger Mellon** were all assigned to Hingham.)

The novitiate at Hingham was opened in 1964. **Brother Leon Cook** came from Chesterfield to work on the grounds with Father Norman Batt while the building was going on. **Brother Leon Cook** handled the grounds with the help of the students. He had a small market in pumpkins and live Christmas trees which were sold for the missions. Countless free hours of the novices time was consumed by sorting bugs and walking the trap line both of which were after hours’ jobs of **Brother Leon** to raise money for the missions. He had orders from suppliers all across the country and sent countless bottles and boxes of bugs off every week.

The apple cider that the novices made under Brother Leon’s direction lasted into the early winter. Sometimes there were attempts to make Apple Jack but most of the attempts ended in disaster, or in apple cider vinegar. He also had crops of onions, potatoes, tomatoes and corn that brightened the meals at the start of every year. The harvesting was an enjoyable task but the peeling and preparation work in the kitchen soon had many novices wishing that Brother Leon did not have such a green thumb.

But it must be said that he did raise some crops just to get the special bugs that lived off of them. Many nights the novices would be asked to help Brother Leon sort bugs for one of his orders. The money he raised went to support Maryknoll works in Guatemala. As time went on the classes of novices grew smaller but the crops harvested remained the same.

**Brother Edmund Stack (Connecticut) and Brother Paul Chamberlain** handled the repairs and the carpentry. This was quite the team. Brother Edmund suffered a stroke at Hingham and was placed in a nursing home where he died a few years later.

**Brother Paul Chamberlain** added much joy to each class of novices and late into his life he was always able to get a group of novices out to help him fly his kites that he made and designed. He was also able to scare a few of them as he had built his own coffin to save money. And on occasion a novice sent to the carpentry shop was often surprised by the creaking of the coffin lid and Brother Paul, slowly emerging saying he had been checking it out for comfort and fit. This action usually, brought forth from the very pale novice, a strained laugh, from a very dry throat.

Brother Paul, ever the joiner, took up the cause of the United Farm Workers in the early 70's and would go out every Monday evening to protest the delivery of non union goods. It was a shock on some Monday nights to hear the rumble of a semi truck coming up the hill. It was only Brother Paul being given a lift home by one of the drivers he was protesting against. Brother Paul also picketed Nuclear weapons in Cambridge Massachusetts as well as abortion clinics in the Boston area and around Maryknoll, NY. Brother Paul would also do the Walkathon to raise money, and Brother Paul was very good at getting sponsors. This walk was held for the Mount Bayou community every Good Friday and in most cases he would finish the walk before people half his age.

**Brother Thomas Hickey and Brother Christopher O'Leary** worked in the Business Office. **Brother John Frangenberg, Brother Leo Shedy` and Brother Conrad Fleisch** handled the boiler room and anything else that went astray. It was here at Hingham that Brother John Frangenberg was given another name by the novices. It was towards the end of his time there. He was called "Nails" because of his gruff exterior.

This naming was done in a ceremony in the dining room one breakfast shortly before Brother John was transferred to Maryknoll NY. Brother John was presented with a bowl of nails to eat "as in tough enough to eat nails." But the name was given with affection and everyone had a good laugh about it including Brother John.

After Brother John's assignment to Maryknoll, NY he was followed by **Brother Leo Shedy (formerly Brother Barnabas)** and **Brother Lawrence Kenning (formerly Brother Ambrose)**. Brother Leo handled many of Brother John's tasks and also Brother Leon's jobs as Brother Leon had been assigned to Guatemala in 1975. Brother Lawrence also worked hard on improving the orchard while he was there. He also rebuilt a tractor over a winter with the help of the novices. **Brother Conrad Fleisch** was the last man to handle the boiler rooms and remained at Hingham for some time after it was closed to take care of the property before it was sold.

There are stories about Brother John LaMotte at Hingham that were told for many years. Brother John had a habit of wandering the building dressed in his Brother's cassock and carrying a small writing pad. One morning very early he encountered the bread man delivering the novitiate order He looked at it and said it was wrong that opposed to two dozen loaves it was twelve dozen a one had been forgotten. Needless to say the kitchen was filled with bread and the company was loath to take it back so the kitchen staff, being very inventive, found ways to put the bread on in the table in different forms until all were more than happy to see it disappear.

There was also a famous man at the novitiate, who had the reputation for long and many point filled homilies. He could start a point and finish it nearly a half hour later. One time he had a many pointed homily and asked at the refectory after mass if any one had gotten all the points. There was dead silence until Brother John whipped out his little notebook and read off the points and main gist of the homily.

The man was beaming, he had preached and Brother John had grasped all the points in the homily. But Brother John soon punctured the man's bubble with one of his down to earth remarks and life went on.

The Brothers' novitiate was combined again with the seminarians in the late 1960's at Hingham. It was continued as a joint program until 1976. During that time there were no Brothers assigned to the Formation Staff. There was an effort made to make the Brother candidate feel more a part of the program as there was the risk that he could be lost in the schedule of classes that had been geared to the seminarians. But in the eyes of the Brothers it was felt that what was needed was a year in which a man could experience what a Brother was without any undue influence of the established seminarians program.

## New York City 39<sup>th</sup> Street House

**(Brothers Venard Ruane, Bede Horgan, Donald Miriani, Brendan Corkery, Anthony Lopez, and Jude Coniff have been assigned to the 39<sup>th</sup> Street House)**

The 39<sup>th</sup> Street House, in New York City was for most of its time part of the development department. During those days **Brother Venard Ruane** was the house manager there for two years (1978-2000). It was only after the creation of the United States Region in the early 1980's. The house has slowly moved towards being a guest house and also a place for Maryknollers to enjoy New York City. **Brother Bede Horgan** was in residence there for a few years during the transition. He handled some of the administrative duties until his assignment to Mission Saint Teresa's.

The first Brothers to serve at the House were working as co- directors. **Brother Donald Miriani** and **Brother Brendan Corkery** found an ability to make the house a warm and hospitable place. The two men added much to the warmth and welcome of the house. Brother Donald handled the administration while Brother Brendan was very good at the day to day maintenance of the house.

**Brother Anthony Lopez** took over when Brother Brendan Corkery moved to the formation Program in 2000. Brother Donald Miriani moved on to residence at the center and work in the Controller's Department. He was an able to bring an entirely different style to the house and was always a very helpful and accommodating host.

Brother Anthony was administrator of the house during the renovations that have brought the house into the 21<sup>st</sup> Century. He has served there for nine years. As Brother Tony leaves to go on to other assignments. Father Francis McGourn and **Brother Jude Coniff** begin their administration of the house in January 2010.

## Development Houses

(Brothers assigned to the Development Department are **Joseph Donahue, Henry Corcoran, Thomas McCann, Theophane Venard, Luke De la Motte, Philip Morini, Malachi O'Regan, Hilarion Flanagan, Robert Brooks, Cyril Vellicig, Donald Tynan, Raymond Tetrault, Justin Joyce, Gilbert Figundio, Gerard Langland, Adrian Mazuchowski, John Blazo, Ronald Rinella, Tim Raible, Wayne Fitzpatrick, Raymond Nihill, Duane Crockett, J. Francis Dolphin, Joseph Dowling and Brendan Corkery.**)

The development houses had Brothers working in them. The largest group of Brothers to be assigned to a house such as this was at the St. Louis, Missouri house. It must also be known that for many years Maryknoll seminarians also lived at many of these houses (St. Louis, Buffalo, Detroit and Akron) and attended the local high school and in some cases college seminaries. This was an idea of Bishop James Anthony Walsh to establish ties between the Maryknollers and the local clergy. Some of the Brothers who were assigned to these houses were: **Brother Hilarion Flanagan and Brother Luke de La Motte** did this job in the Detroit house.

**Brother Robert Brooks, Brother Cyril Vellicig, and Brother Donald Tynan** to name only a few, in the Promotion House at Saint Louis. These Brothers also answered letters and handled much of the correspondence for the house where they lived. It must be remembered that these little seminaries did a lot to build relationships with the men who were eventually ordained for the Diocese.

**Brother Malachi O'Regan (Ballinaer, Ireland)** was among the Brothers who handled all the secretarial chores and correspondence at the house where he lived which was Denver. **Brother Joseph Dowling and Brother J. Francis Dolphin** were among the Brothers who worked as a promotion man and his area was Denver. Brother Frank Dolphin was able to work with the Office for the Religious in Denver to bring a better understanding of the Brothers. He was also able to continue ministering to the circus troops that passed through the area.

Philadelphia saw the first Brother to be put in charge of a house, **Brother Raymond Tetrault. Brother John Blazo** has probably been around the longest on Development. He has served in Milwaukee, Detroit, Philadelphia, Chestnut Hill, Washington and now New York, out of Maryknoll NY. He has worked hard at getting school dates. Brothers have worked in the following houses- Milwaukee, Detroit, Philadelphia, Denver, Seattle, New York and Washington DC.

In the 21<sup>st</sup> century the move to more centrally located houses has been the idea. These days **Brother Brendan Corkery** maintains the Boston Office for the Mission Education and Promotion house. **Brother Tim Raible** after years in Development as the head of Seattle now works on the Vocation Team. For many years **Brother Leo Shedy** was in residence at the Houston house where he did all the little repairs that are needed in a home.

**Brother Adrian Mazuchowski** since his return from Japan has been working in the Development houses first Detroit and most recently in Chicago. He has added much to the day to day running of the house and now with the formation and development department sharing a house his wisdom and work is appreciated by the candidates as well.

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