

# Called to Resurrection



**James A. Wahl, C. R.**  
with  
Judith Kroetsch

# Called to Resurrection

A biographical dictionary of men  
who lived and died as  
Resurrectionists of the  
Ontario-Kentucky Province  
1857-2010

James A. Wahl, C. R.

with

Judith Kroetsch

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COVER: Sculpture in wood of the Risen Christ by Rothheimer, originally in the possession of St. Jerome's High School was given to Resurrection Manor when the High School closed and now hangs in the dining room of the manor. Courtesy of Bro. Ed Hohenadel, C.R. Photographs of the individuals from the archives of the Ontario-Kentucky Province of the Congregation of the Resurrection.

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# ACKNOWLEDGMENTS

In some sense this is a sequel to the book, *In the Hope of Resurrection*, as its title would indicate. But it is, in fact, a biographical dictionary, including photographs, of all those who lived and died as C.R.s of the Ontario-Kentucky Province or who spent the majority of their active ministry in apostolates which would become part of the Ontario-Kentucky Province when it was formed in 1948. This book was begun some years ago with the painstaking research of Mrs. Judith Kroetsch who went, meticulously, through the various student publications such as the *Bee*, *The Sentinel*, and others, looking for references to the priests and brothers who dedicated themselves to the various apostolates. Personnel files, parish histories, catalogues, *The Resurrection Bulletin*, and other secondary sources were also consulted and other C.R.s were interviewed. Although too many to list here special mention must be made of Frs. Walter Schnarr, Clarence Hauser and John Lesousky who were invaluable sources of information. Bro. Ed Hohenadel volunteered to read the entire manuscript prior to printing, for which I am most grateful. Fr. David Mowat must be given enormous credit for preparing this book for printing

Although the original research for this book was begun some years ago its is only now coming to fruition. It is an attempt to provide information in one place on those who have been C.R.s. Fr. Edward Janas did a similar book for the Chicago (U.S.A.) Province although in a slightly different style.

A caution is required. Among the sources used were tributes, student publications and obituaries which must be taken with a grain of salt. At times it was possible to balance the picture with the words of the C.R. in question, but this was not always so as many left no written record of their thoughts or feelings. Along with the biographical information a photo of the man, except for two, has been included. For any errors I take full responsibility

The purpose of this book is to allow whomever wishes to get some information on C.R.s they may have known. But it is also a testament to those who persevered in their vocation in good times and bad.

## Introduction

This book is one of great historical significance to both the current members of the Ontario-Kentucky Province of the Congregation of the Resurrection and those who, in any way, have been, and perhaps still are, closely associated with them. It is also a very valuable book from an additional perspective

The roots of any family are grounded in its history. If we are to truly know who we are we must know our origins. And our origins lie with the members with whom we live but also as well in the lives and accomplishments of those who have preceded us. The present and past both have their role.

A Religious Community such as ours is, at least symbolically, a family. What is true of our natural families is therefore, in a significant way, true of ourselves as Resurrectionists.

This book explores in a scholarly way our roots as a Resurrectionists family in the Ontario-Kentucky Province. It is a catalogue of our members who lived and died as Resurrectionists and their accomplishments as well as their lives. It chronicles their impact in the social, educational, and isterial fields where they laboured both locally and internationally. It is an important attempt to preserve for the future what the Province has accomplished and the Resurrectionists of the past responsible for these accomplishments.

We owe a great deal of gratitude to Father James Wahl, C.R. and those who worked with him on this project. May their work last and its value be appreciated for years to come.

*Father Bernard Hayes, C.R.*



**Aeymans, Hubert.** Born in Godesberg in the Rhine Province of the Kingdom of Prussia on 11 January, 1864, he was the son of Bernard and Pauline Gantberg. He entered the Congregation of the Resurrection at Rome on October 28, 1882, and professed his first vows on 7 September, 1883. Aeymans was among the group which moved from St. Claude's in Rome, where the community had been quartered, to the former Hotel de Paris on Via San Sebastianello which Fr. Semenenko had purchased in the summer of 1885. After four years of theology at the Gregorian University in Rome he was ordained on 24 September, 1887. His first assignment was to Adrianople, Turkey, where he joined 20 Resurrectionists at the Adrianople College, teaching in the secondary school. In 1889 he was sent to Canada where he joined the staff of St. Jerome's College. In 1893 he was appointed pastor of St. Agatha parish. There he found the old frame church shabby and in need of repair. As far back as the 1860's the first C.R. pastor, Fr. Eugene Funcken, had already thought of erecting a new church but the "Saugeen Fever" the attraction of new and cheaper land in what is now Bruce County, Ontario had drawn away many parishioners so the idea of a new church was shelved. Now, however, the population had become more stable and Aeymans demonstrated his zeal and his financial acumen. The Gothic brick church was built in 1899 at a cost of \$13,000.00 and a brick rectory in 1904 at a cost of \$5,000.00, all, as Fr. Theobald Spetz, Aeyman's contemporary, observed: ". . . without going out of the parish for funds and without bazaars and other artificial means of making money." A new building for the orphans was also built and the cemetery chapel of Our Lady of Sorrows, another of Fr. Eugene's contributions was decorated and painted.

Whether it was from a financial or a social/theological motive, Aeymans abandoned the old systems of having the sexes seated separately in church in favour of family pews, and pew rent, and was able to improve the financial position of the parish. When Fr. Theobald Spetz, the founding pastor of St. Louis parish in Waterloo, became pastor of St. Mary's Church in Berlin (Kitchener) in 1911, Aeymans succeeded him at St. Louis. Fr. Spetz had been content to reside at St. Jerome's College in Berlin, traveling to St. Louis parish for daily mass and, when necessary, using the sacristy for overnight accommodations; Aeymans first task was to purchase a house to serve as a rectory for 3,850.00. By 1911 the Catholic population had increased from 330 in 1891 to more than 900 so Fr. Hubert began to plan for an enlargement of the church but in 1912 he was called back to Berlin to assist at St. Mary's Church.

Four years later, in 1915, he returned to St. Louis as pastor. The addition to the church which he had planned had been completed in 1915 at a cost of \$38,000.00. It would be his "task," as Fr. Spetz wrote, "of finding the means of liquidating the debt incurred by the addition to the church." This was no easy task. His health began to suffer and "a nervous condition" forced him to resign. He returned to Rome to recuperate in 1927 and in the late autumn of that year went to Mentorella, the Resurrectionist shrine in the mountains south of Rome. He said Mass on Holy Saturday, 9 April, 1928 but was ill in bed on Easter. The following day he suffered a stroke and died two days later. He was buried in the small cemetery at Mentorella and is the only member of what would become the Ontario-Kentucky Province to be buried there.



**Arbuz, Joseph, Bro.** Joseph was born in Wilno, Lithuania on 2 January, 1876 and entered the Congregation in Kraków, Poland as a brother candidate on 15 January, 1899. He professed his first vows on 19 July, 1899.

Immediately following his profession Arbuz was sent to St. Mary's College in Kentucky. There his duties included gardening, doing laundry and working in the kitchen under the watchful eye of Br. Angelo Segatori.

On 25 January, 1905, he contracted pneumonia which was sweeping the college and one week later, on Wednesday, 1 February, he succumbed to the disease, the only member of the college community to do so. He was buried in the college cemetery.



**Arnold, Frederick.** The son of Louis and Agatha Bruxer, Frederick was born in Berlin, Ontario, on 4 December, 1894. After studying at St. Jerome's College he entered the Congregation on 7 September, 1914 and pronounced his first vows on 1 March, 1916. In September, 1918, at the invitation of the Jesuits to have their clerics attend philosophy and theology courses with the Jesuit scholastics at the university, St. John Cantius Seminary was opened and Arnold was one of the pioneering group of nine students. Immediately following his ordination in St. Louis Mo. on 13 June, 1920, he was sent to Rome to study at the Gregorian University where he received a J.C.D. in 1922. A man of many talents, Arnold was able to work in all areas of the community's apostolates. In the course of his life he was an educator, teaching at St. Jerome's College (1922-28 and 1941-45), McMaster University (1933-35) and St. Mary's College (1948-49). He also served in parish apostolates: St. Mary's, Kitchener (1928-30), St. Joseph's, Hamilton, (1938-41 and 1952-54), St. Cecilia's, Louisville, Ky., (1935-38 and 1949-52).

In 1930, only ten years after ordination he was appointed the first rector of St. Thomas Scholasticate where he served until 1933. From 1945 to 1946 he was a member of the Mission Band. He left the Mission Band in October, 1946, to enter Our Lady of Gethsemane Abbey, the Cistercian (Trappist) monastery in Kentucky. Unfortunately, the rigours of Trappist life were detrimental to his health and he was forced to leave in May, 1948. In 1954 ill health forced him to retire to St. Thomas Scholasticate where he died on 3 May, 1955.



**Arnold, Jerome.** The nephew of Frederick Arnold, Jerome was born to Alfred and Frances Moon in Berlin, Ont. on 28 January, 1910.

Following his uncle's footsteps he also went to St. Jerome's College and then entered the community on 14 February, 1926. After professing his first vows on 15 August, 1927, he was sent to St. John Cantius Seminary in St. Louis. There he finished his degree in philosophy in 1930 but then returned to London, Ont. to be a member of the first class to live at the newly opened St. Thomas Scholasticate where his uncle was rector and study theology at St. Peter's Seminary.

After his ordination on 10 June, 1933, Arnold remained in London pursuing an M.A. in English at the University of Western Ontario. After graduating in 1936 he would spend the next three decades in the congregation's various educational apostolates: St. Jerome's College (1937-55) and 1956-62), North Bay College (1955-56), Resurrection College (1962-63), and St. Mary's College, Ky. (1963-68).

In 1944 plans to establish St. Jerome's as post-secondary institution, affiliated with the University of Ottawa were initiated. In preparation Arnold was sent to the University of Chicago for graduate studies in English in 1947 but only two years later he was recalled to St. Jerome's College to assume the position of superior. At that time he was already a member of the first Provincial Council of the Ontario-Kentucky Province which had been formally established on 28 March, 1948. When the college division separated from the high school and moved to its new site in Kingsdale, in the east end of Kitchener, Arnold supervised the construction of the new buildings and served as its first rector. A brilliant man, he was as well an excellent teacher, universally admired by his students. Arnold was chairman of the Kitchener Library Board in the late 1950's; he was an avid reader, particularly fond of detective stories, and equally fond of golf.

From 1968 on Fr. Arnold became involved in the parochial ministry: St. Cecilia's in Louisville (1968-70), St. Mary's (1971-75), St. Louis (1975-79), and St. Agatha (1979-80).

In ill health he retired to St. Pius X parish in Brantford, dying on 26 January, 1981.



**Ayres, Thomas Fabian.** Fabe, as he was commonly known, was the son of Joseph Dominic Ayres and Mary Susan Hagan, born on 27 February, 1921. After service in the U. S. Navy during and after World War II, he was discharged in 1946. In 1947 he received a diploma in Aircraft mechanics and worked at Great Lakes Airmotive Inc. until 1950 when, having decided to embrace the priesthood, he entered St. Mary's College to study philosophy and was accepted by the archdiocese of Louisville.

On July 6, 1954, however, he entered the Congregation, a choice influenced, he said, "because I was taught by the Resurrectionist Fathers at St. Mary's and because their mode of life appealed to me as a religious."

Ordained on 30 May, 1959, Ayres was destined to spend the majority of his apostolic life in the pastoral ministry, serving in St. Cecilia's parish from 1959 to 1966; St Aloysius, from 1966 to 1972 and St Pius X parish until 1 January, 1974 when he was sent to St. Mary's College.. For a brief time he assisted Fr. John Lesousky in the office of public relations with the mandate of recruitment. Six months later, on 1 July, 1974, he was appointed pastor of St. Joseph parish in Raywick until August, 1976, when he returned to St. Mary's parish as assistant pastor until 1 July, 1985, when he was appointed as associate pastor of Resurrection parish in Louisville but declining health forced him to take up residence at St. Cecilia's until October, 1987, when he assumed pastoral ministry at Nazareth Village but only four months later, on 1 February, 1988, he entered the Franciscan Retirement Center, and finally the Brownsboro Hills retirement Home where he died on 29 June, 1991.



**Barber, Joseph. Bro.** Joe was born in Springfield, Ky. on 19 March, 1924, the son of Philetus and Maud Estelle Mudd. Although Barber entered the Congregation on 6 March, 1957 and professed vows on 8 February, 1958, he never abandoned the monastic ascetic lifestyle of the Trappists whom he had sought to join. His novice master was constantly trying to make him eat more, going so far on at least one occasion as to make him switch plates with another novice.

Bro. Joe was sent to St. Mary's College in Ky. which would turn out to be his one and only assignment. His poor health notwithstanding Bro. Joe faithfully took on the duty of caring for the mail delivery, no easy task at times when large packages needed to be delivered. At times it is said his hands were almost blue from the cold as he carried these packages in winter weather. At the time of his death he was also Alumni Corresponding Secretary.

But Bro. Joe's greatest contribution was his lifestyle itself. A man of profound humility who would never make himself known or step forward he was and is regarded by many as a saint. He lived in stark poverty, his room practically bare except for a bed, desk and chair.

When not working his hours were spent in prayer before the Blessed Sacrament or in his room. "God seemed to be his whole world" was how one C.R. described his life. His asceticism continued; he ate only enough to obey his superiors. In February, 1972, he contracted the flu and he died on 23 February, 1972, at the age of 48. After his death it was discovered that he suffered from a deficiency of vitamin C and thiamine which prevented his body from absorbing food leading to a combination of beriberi and a degree of scurvy. In the end it appears that the flu along with malnutrition were the causes of the heart failure which caused his death. Bro Joe is buried in the family plot in Springfield, Ky.





**Batte, Louis.** Fr. “Louie” was born on 8 August, 1898, in Mount Forest, Ontario, the son of Lawrence and Anna Meyer. After attending St. Jerome’s College, he entered the community on 2 March, 1918, professing his first vows on 8 September, 1919. He studied philosophy at St. Louis University and complete his theological studies at the Gregorian University in Rome where he was ordained on 9 August, 1925. Except for the five years (1928-33) when he was at St. Mary’s College where he taught religion, Batte’s apostolic life was in parish work and as Novice Master, first in Kitchener from 1934 to 1943) and then in Dundas from 1947 to 1951. Among his parish assignments were St. Anthony’s in Bermuda (1954-62) and Holy Family in New Hamburg, Ont. (1962-69). After serving as an associate pastor at St. Aloysius parish in Kitchener (1969-72) and St. Louis parish in Waterloo (1972-75), Batte retired to Resurrection Manor until his death on Easter Sunday, March 31, 1991.

It was said that when God made him he threw away the old; Batte’s innocence and childlike qualities endeared him to all, even as he became progressively more forgetful as he grew older.

Although he may be best remembered for his many years of service as Novice Master, he himself seemed to look back with the fondest memories, such as they were, on his years as pastor of St. Anthony’s parish in Bermuda. In 1953 Bermuda was separated from the Archdiocese of Halifax and created a Prefecture Apostolic under the administration of the Congregation of the Resurrection and in February, 1956 it was elevated to a Vicariate Apostolic. By that time Batte had been pastor of St. Anthony’s church for two years during which time plans for the construction of a proper church were underway. On 8 December, 1957, the new St. Anthony’s Church was solemnly blessed and dedicated and, describing the event Bishop Robert Dehler also noted: “Fr. Louis Batte, C.R. is the Pastor, a great favourite of his parishioners.”

Perhaps the greatest testament to Fr. Batte is that he was, and still is, remembered as never saying anything negative about anyone.



**Bechely, Fred.** Fred was born in Windsor, Ont. On 12 May, 1925, the son of Frederick Leo and Dorothy Kennedy. Bechely left High School after grade eleven and went to work for the New York Central Railroad until he was inducted into the Canadian Army. Upon his release from the army in 1946 he applied to St. Jerome's High School with the intention of eventually becoming a priest. Despite misgivings regarding his intellectual 'calibre' Bechely was admitted to St. Jerome's where he made excellent progress except in Latin which he failed. Nevertheless he persevered and entered the novitiate in 1950 and professed first vows on 8 September, 1950. Following his philosophical and theological studies at St. Peter's Seminary (St. Thomas Scholasticate) he was ordained in London on 30 May, 1959.

Fred was assigned to St. Jerome's High School where he taught for one year. But it was the pastoral ministry that beckoned him. In fact his educational ministry was ignored when he prepared a brief biography of his life: "After ordination, for the purpose of service, there followed a litany of journeys: St. Cecilia's Parish - Louisville, Ky., St. Joseph's Parish - Hamilton, Ont., St. Mary's Parish - Kitchener, Ont., St. Louis Parish - Waterloo, Ont. [pastor 1967-72], St. Aloysius Parish - Kitchener, Ont., St. Michael's Parish - Bermuda [pastor 1979 - 81], St. Louis Parish - Waterloo, Ont., St. Theresa's Parish - Elmira Ont. 1983 - 1997."

In fact, Fr. Fred remained at Resurrection Manor in unofficial retirement helping out on a regular basis at St. Aloysius parish until 1997 when he was appointed administrator of St. Mary's parish where he remained until 1999 when he officially retired to Louis Hall. Five years later, in 2004, he moved to Resurrection Manor when he was diagnosed with the early stages of Alzheimer's. During these years he assisted regularly at St. Aloysius until his heart condition worsened as well. On April 2, 2008, he died of a heart attack in his room at Resurrection Manor.

A very private man, Fr. Fred rarely allowed his feelings to be known but during his last assignment he wrote the following: "Each of the [parish] destinations were special, because of the unique gifts and talents of the parishioners in each parish.

Over the years I have been able to grow and deepen my appreciation of Priesthood because I have been permitted to serve the people of God – for God."



**Beninger Carl.** Carl was born in Louisville, Ky. on 26 November, 1913, the son of Joseph and Louise Staib. He attended St. Mary's College and entered the Congregation on 15 July, 1935. After professing first vows he went to London, Ont. to study philosophy and theology at St. Peter's Seminary, living at St. Thomas Scholasticate. Ordained on 12 June, 1943, he returned to St. Mary's College where he remained for two years. From 1948-54 he resided at St. Cecilia's parish while working at Flaget High School. Ill health forced him to return to St. Mary's. On 20 March, 1956, at the age of 42 he died in Louisville, Ky. Described as a model priest and religious who was excellent at youth work, Carl was never able to accomplish all that his talents promised.



**Benninger, William.** Benninger was born in Formosa, Ont. on 17 February, 1878, the date, perhaps an omen of things to come, it being the date of the founding of the Congregation in 1836. The son of Conrad and Mary Kloefer, William entered the Congregation on 2 October, 1898 and professed first vows on 13 November, 1899. He was sent to study philosophy and theology at the Gregorian University in Rome where he was ordained on 24 September, 1904. Upon his return to Canada he joined the staff of St. Jerome's College where he would spend the next twenty-two years, the last five as president.

In 1932 the General Chapter decided to establish delegatures in Canada and the United States. Following six-years (1926-32) as pastor of St. Cecilia's Church in Louisville. Benninger was appointed the first Delegate General for Canada. Of his appointment he wrote: "Thanks for my appointment: not for the honour, etc. . . . I hope I shall not prove a disappointment. . . . We are beginning this new region, quasi-province; there are no precedents, or, if some things of the past are considered by some as such, can be dispensed with in this new order of things. . . . Let us undertake such works as the Constitutions have in mind - parishes and schools." Although he was instrumental in the acquisition of St. Joseph's and St. Stanislaus parishes in Hamilton, schools occupied much of his time and energy.

As Jerome's College was looking into possibilities for affiliation with an established university, Benninger became involved in initiating a dialogue with McMaster University in Hamilton to that end. Ultimately, however, the anti-Catholic sentiments of the Baptist Convention which ran the university, dashed that possibility. To his dying day Benninger believed affiliation was St. Jerome's future.

St. Mary's College presented a different problem. Prior to the chapter many Resurrectionists at St. Mary's were convinced that St. Mary's economic future lay with the U.S.A. delegature. When it was retained under Canadian jurisdiction there were some hard feelings. "In the course of last summer," Benninger wrote the General, "some of the Chicago Fathers are sore at the way things went at the last chapter . . . especially the grouping of St. Mary's with the Canadian houses. The St. Mary Fathers, at the time studying at Chicago summer schools, had to hear very unpleasant remarks. . . . This, naturally, created a certain spirit of dissatisfaction in (sic) St. Mary's Fathers. . . . I am, however, very happy to be able to say that it's all blown over. . . . They no longer protest at their union with the Canadian region."

At the invitation of Bishop D. J. Scollard, of the diocese of Sault Ste. Marie, Ont. the Congregation had established "an English Classical and Commercial Boarding College for the diocese. . ." in North Bay. The construction of North Bay College had burdened the Congregation with a huge debt of \$230,000.00 which faced Benninger when he became Delegate. Struggling through the great depression he persuaded the Canadian Resurrectionists to restrict spending to a minimum in order to pool their remaining income for North Bay College as well as the novitiate and scholasticate.

As delegate Benninger was an ex officio participant in the general chapter in Rome in the summer of 1938 where he was elected to the general curia. His years in Rome serving as Secretary-General and Procurator-General were difficult. The outbreak of the war in September, 1939, changed everything. Benninger's decidedly Germanic background raised suspicions about his sympathies. By 1943 he was describing himself as an alien in a foreign land. As food supplies began to diminish everyone in the Roman House was placed on a war diet. Benninger, who was not alone in this, became more and more paranoid and stingy, hoarding the Congregation's money and doling out the already meagre food

in lesser amounts. Both he and Fr. Gadaz, superior, were formally admonished by the Vicar-General for this "false economy." The war in Europe ended in May, 1945 but William did not live to enjoy the benefits of the peace.

In the autumn of 1945 he fell ill and after a long and debilitating illness, died on 3 September, 1946.



**Borho, William.** Fr. Borho, as he was always called, never William nor, God forgive, Bill, was born on a farm near Formosa, Ont., 11 March, 1897 to Joseph and Maria Montag. Borho was a “late” vocation. After obtaining his Teacher’s Certificate from the University of Toronto in 1917 he taught school in Hesson, Ont until December, 1918. In September, 1919 he joined the faculty of St. Jerome’s College and then entered the Congregation on 8 March 1920, three days before his twenty-third birthday. After professing first vows on 8 September, 1921, Borho went to St. Louis where he obtained a B.A. in philosophy and an M.A. in Mathematics, which would be his subject throughout the entirety of his teaching career. He then went to Rome getting a licentiate in theology and a degree in canon law from the Gregorian University and was ordained in Rome on 29 June, 1927.

Returning to Canada in 1928 he joined the faculty of St. Jerome’s College where, over the next thirteen years he would establish a reputation as being somewhat aloof and lacking intellectual humility but an excellent teacher of mathematics nonetheless. In 1936 Fr. Borho, then vice-president, succeeded Fr. Robert Dehler as president of St. Jerome’s. Convinced that St. Jerome’s academic future lay in secondary education he made the decision to discontinue the college division of St. Jerome’s, a decision which was highly unpopular and made him a villain in the eyes of many.

In 1942, after one year at North Bay College, Borho was named rector and superior of St. Thomas Scholasticate, positions he held until 1948.

He returned to teaching at St. Jerome’s but only one year later the new Superior General, Fr. John Mix called him to become rector of the Roman House which Mix had reopened for North American C.R.’s to pursue ecclesiastical studies as they had before the war. In 1950 Mix decided to open the Roman House as a major seminary and asked Borho to direct two North American students whom Mix had transferred there. After the first year, however, Borho advised Mix that a scholasticate in Rome was ill advised if not impossible in view of the few numbers of students which did not allow for the proper development of community life and spirit, nor sufficient opportunity for any social and recreational life. But, above all, he concluded that the academic courses in Rome did not prepare priests for parochial and educational work in North America, a position he maintained for the rest of his life. Ill health, exacerbated by the lack of heat during the damp winter months, and his disapproval of the program resulted in Borho’s return to Canada in 1951.

In Canada he resumed his educational apostolate teaching mathematics at both St. Jerome’s High School and North Bay College. It was during his final years of teaching at St. Jerome’s that he became the founding editor of The Resurrection Bulletin in 1959, a position he held until his death. In the Bulletin, which was his pride and joy he demonstrated his love for the Congregation and its history, contributing many articles on its early history in North America and more specifically on the life and work of its founders, Frs. Eugene and Louis Funcken. Considering it a precious treasury of the community’s heritage, Borho was active in organizing and maintaining the archives of the Congregation.

It was, therefore, only fitting that his first pastoral assignment should be as pastor, from 1961-65, of St. Agatha’s Church, the mother church of the community in North America where Fr. Eugene Funcken began his work in 1857 and where he could indulge his favourite hobby, plants and flowers. After leaving St. Agatha’s Borho served as associate pastor in St. Joseph’s, Hamilton, St. Louis,

Waterloo and St. Mary's, Kitchener until going into semi-retirement. He continued to serve as Provincial Bursar (1965-77) and editor of the Bulletin. In his last years he resided at the St. Jerome's College House and students still recall the image of this elderly man trudging through knee-deep snow at times to his job at the Provincial Office in Resurrection College across Westmount Rd.

On 15 January, 1977, suffering from colitis and heart problems, he died in St. Mary's Hospital at the age of 79. His love for his community's history was evidenced in his request in his will that his funeral should be held at St. Agatha's Church. His awareness of his priestly vocation was also made evident in his request that the bishop preside at his funeral.

The lead article of the April, 1977 edition of The Resurrection Bulletin which featured a photograph of Borho on its cover, was a tribute to the late editor. In it the Provincial Superior, Fr. Jerome Kroetsch, described Borho as "a priest with a single purpose in life, to give of himself totally to God through his efforts on behalf of the Church and the Resurrectionist community."



**Breitkopf, Francis.** Breitkopf was one of those pioneer C.R.'s about whom Borho wrote in The Resurrection Bulletin. Born in Ditmerau (Silesia) Prussia on 2 April, 1828, the son of Francis and Catherine, Francis entered the Congregation at Rome on 7 August, 1855, where he was ordained on 2 July, 1860. On 6 January, 1861, shortly after his arrival in Canada, he became pastor of St. Mary's parish in Berlin. His superior, Fr. Eugene Funcken described him as "a good man, quiet, peace-loving, always prompt to obey, and ready to accept the most difficult assignments. He is not a good preacher, but is much sought-after as a confessor." It was not unusual for him to sit in the confessional from morning to night.

Although he may not have been a good preacher, Breitkopf did speak Polish fluently. Attracted by this, Polish people began coming to Berlin. Breitkopf preached to them and had them sing Polish hymns before and after the Sunday High Mass. This ministry, which Breitkopf continued even after he had left St. Mary's and until his death led to the creation of a permanent colony of Polish worshipers which, in turn, would result in the creation of the first Polish parish, Sacred Heart, in 1912. Breitkopf's ministry to the Poles was not confined to Canada. In 1865 he began to make regular journeys at least twice a year to Parisville, Michigan, thus becoming the first C.R. to work in the United States.

Breitkopf became pastor of St. Boniface Church in New Germany (Maryhill) in 1865. One of his first acts was to conduct a systematic and complete census of the parish going from house to house and enumerating every individual according to age, sex and condition, as well as the size of the farm, its condition and even the character of the father of the household. The census, observed Fr. Theobald Spetz, in his history, "shows the systematic Prussian very favourably." In 1871 Breitkopf took charge of St. Clement's parish in Wellesley Township. During his ten-year tenure a rectory was built and a pipe organ installed in the church and the School Sisters of Notre arrived (1876) to take charge of the school.

Breitkopf's Canadian missionary activities were interrupted when he was asked to assist at several of the Polish parishes in Chicago. Upon his return to Canada he resumed his pastoral ministry as pastor of St. Agatha's parish from 1890-93. Now 65 he returned to Berlin and his ministry to the Poles in the Polish Mission located in St. Joseph's Chapel.

In the summer of 1904 he fell ill with cancer of the throat and prepared himself, it is said, for his death. He had been one of Fr. Eugene's staunchest supporters and considered to be one of the four ältern (elders) of the North American C.R.'s, along with Frs. Eugene and Louis Funcken and Edward Glowacki. At his request he was buried beside Fr. Eugene where their graves now lie in the crypt formed by the extension of the cemetery chapel/shrine.





**Brunck, Charles.** Charles Brunck was born to Henry and Elizabeth Hopen in Port Perry, Ont. on 26 June, 1906. After attending St. Jerome's College he entered the Congregation on 14 February, 1924. He professed first vows on 15 August, 1925 and then proceeded to St. Louis for philosophy and theology. But he spent only one year in theology at St. Louis (1928-29) when he was transferred to Rome to complete his theology at the Gregorian University and was ordained in Rome on 12 July, 1931.

New government regulations now demanded that teachers be certified so Brunck spent one year acquiring his Teacher's Certification before going to North Bay College where he taught Mathematics and English from 1932-46. Although he was sometimes considered autocratic and opinionated, even to the point of being irascible and vain Brunck proved himself to be excellent at youth and convert work and a dynamic teacher and preacher. This last talent led to his being appointed to the Canadian Mission Band in 1946. Two years later he was appointed by Rome to the first Provincial Council.

Brunck returned to North Bay College in 1949 to assume the position of superior, a position he held until 1956. His final educational apostolate was at St. Jerome's High School from 1955-60. For the next twenty years 1960-80 Brunck would be involved in parish work serving as pastor of Holy Family, New Hamburg (1960-62), St. Rita's, North Bay (1962-69), St. Pius X, Brantford (1969-72) and finally associate pastor at St. Mary's Kitchener where he died on 16 May, 1978.



**Brunning. Overend (Vern).** Born in Hamilton, Ont., on 5 December, 1924, to Joseph and Monica O’Neil, Brunning was baptized Overend for reasons he never revealed. After elementary school at St. Anne’s in Hamilton he completed his high school; education at Cathedral High. In late 1943 he joined the air force, serving as a tail gunner until 1945. After the war he pursued the priesthood and eventually entered St. Augustine’s Seminary to study for the diocesan priesthood. But he remained for only three months when he left to pursue the priesthood in a religious order. He entered St. Jerome’s College where he studied philosophy and took courses in Intensive Latin. On 24 August, 1954, he entered the Congregation and professed vows on 8 September, 1955. He was sent to St. Thomas Scholasticate in London where he entered theology and was ordained on 30 May, 1959. He was appointed to St. Mary’s parish the first in a series of appointments, most of which lasted no more than one or two years: St. Louis parish, 1961; St. Joseph’s, Hamilton, 1965; Bermuda, 1966-69, administrator of St. Joseph’s parish in Somerset, 1967-69; St. Cecilia’s, Louisville, 1969; Calgary, Alberta, 1972; London diocese, Social Services with residence in Port Dover and Simcoe, 1973; North Bay College, 1974. In 1977, judging that the new directions set for the school made his continued presence impossible, he requested a leave of absence in order to seek employment with the Good Shepherd Brothers in Hamilton and live apart from the community. The leave was granted but the project with the Brothers was cancelled so in 1978 Vern requested that the leave be cancelled. He was then assigned to St. Agatha as pastor in July, 1978. Six years later, in 1984, he was returned to Bermuda to become pastor of St. Anthony’s parish, a position he held until 1997 when he retired and returned to Canada. In retirement he resided at St. Jerome’s College, Luther Village and finally, in 2003, Resurrection Manor.

But, in 2004, he was diagnosed with pancreatic cancer which eventually took his life on 26 January, 2007. In his obituary Vern was described as “a compassionate man, particularly concerned about the disadvantaged and the marginalized.” Counselling and involvement in social services were his forte but he struggled with community living and its demands. At times he felt misunderstood by the community but in the end perhaps the comments by his rector in 1958, say it best: “As to his ability to fit into community life, there remains some doubt. . .” and even earlier, in 1957: “He leaves the impression that he is impatient but determined not to show it as long as it would jeopardize his ordination, a goal which we suspect will supersede religious life once it is attained.”



**Bullbrook, John.** The “Bull” as Fr. John was commonly referred to, but not to his face, was the son of William and Helen Gallagher, born on 27 December, 1914, in Thorncliffe, Ontario. He attended North Bay College from 1931-34 where he encountered the C.R.’s and decided to become a Resurrectionist priest. On 6 July, 1934, he entered the Congregation, professing his first vows on 15 August, 1935. Ordained in North Bay, Ontario on 30 May, 1942, his first assignment was to St. Jerome’s College where he taught Latin and French until 1949 when he was transferred to the Collegio Aterno, a C.R. High School in Pescara, Italy, to join an international C.R. faculty as disciplinarian. Although cultural and personalty differences resulted in his departure in 1951, it was there John acquired his love for Italy and the Italian language which he would later teach at St. Jerome’s College.

Returning to Canada he was assigned to St. Jerome’s in Kitchener where, from 1951 to 1958, he taught French and served as disciplinarian for the boarding students. A towering figure, he established his reputation as a stern disciplinarian. In the classroom Bullbrook combined discipline with good pedagogy and was regarded as an excellent, if, at times, very demanding, teacher.

An avid sports fan and player he was involved in high school sports programs wherever he taught. At the same time, however, he suffered from nervous disorders which resulted in his being unable to preach, and hear confessions. Celebrating Mass in public, as well as eating and sleeping also often proved difficult.

On 16 April, 1958, St. Pius X Mission in Brantford was made a parish and Fr. Bullbrook was appointed its first pastor. It was not the happiest experience. The first task was to build the new church and, although he had the support of a large number of the faithful, the new pastor found this an extremely trying and stressful time exacerbated by a cost overrun on the original contract of \$10,000.00. It soon became apparent that the administrative demands of a parish and the large debt were taking its toll on Bullbrook’s health. In 1961 he returned to teaching, being assigned to North Bay College. But his great desire now was to teach at the University level and after obtaining his M.A. in French from Laval University in 1966 he got his wish when he was assigned to St. Jerome’s College in 1967 where he taught French and also instituted the first course in Italian.

A lover of travel and of Italy, Bullbrook had from time to time during his teaching career escorted groups of students to Europe. The day after Christmas, 1969, he continued this tradition, this time taking a group of eleven students to Quebec for a cultural weekend. Unfortunately a severe blizzard turned the trip into a thirty-hour ordeal. The following morning Bullbrook did not appear. Finally the students gained access to his room and found him dead, a heart attack having claimed him some hours before. It was 27 December, his fifty-fifth birthday.



**Burman, Anthony.** As with many others, it was Fr. Tony's contact with the C.R.'s during his high school years (1927-30) at St. Mary's College which led him to the Congregation. The son of Albert and Barbara Zwick, he was born in Reading, Ohio, on 8 January, 1913. Tony entered the Congregation on 7 July, 1930 and professed first vows on 15 August, 1931, in Kitchener, Ontario. His philosophical and theological studies were done at St. Peter's Seminary (St. Thomas Scholasticate) from 1931-39 and he was ordained in London on 11 June, 1938. In 1939 Archbishop McNally of Halifax asked the Congregation to assume pastoral care of Bermuda which was then under the jurisdiction of the Archdiocese of Halifax for a five-year period. On 15 July, 1939, the young priest left for his first assignment in Bermuda where he took charge of St. Joseph's Church in Somerset and served as chaplain at the naval dockyard for one year. In 1940 he was asked to take charge of Stella Maris Church in St. George. Since there was no rectory at Stella Maris Burman lived at St. Theresa's rectory in Hamilton but was responsible for Stella Maris church in St. George. "Father Burman, despite his frail build, thinks nothing of bicycling 12 miles out on a sick call and another 12 back. In the summer the Bermuda sun broils and the pedaling Father Burman knows it."

When the five-year contract expired Fr. Tony was assigned to St. Mary's College teaching history of philosophy, world literature, and American History, earning an M.A. in the last from St. Louis University in 1947. It was, however, his next assignment which most impacted on Fr. Tony and on the Congregation. In 1951 he was appointed Novice Master, a position he would occupy until 1962 during which time the Novitiate would experience a surge in vocations. In some ways Fr. Tony was an odd choice. He ignored, even disdained, the Congregation's history, its early fathers and their writings as he himself admitted: "This sounds like heresy, and as though I am a bad Resurrectionist, but I never did go for Fr. Semenenko's stuff and some of the works of the European Fathers. The stuff they wrote was written for European adults and not Canadian or American teenagers. Too much subtle reasoning. Our boys simply couldn't understand it." This attitude contributed to forming a generation of C.R.'s who did not know their history and were equally uncomplimentary in their feelings about the early fathers, especially Fr. Peter Semenenko. At the same time, however, he emphasized one of the most essential elements of the Congregation's charism, fraternal charity: "Fraternal charity is to be the supreme law of the novices' lives." He considered himself not so much a disciplinarian but rather the father of his boys who is there to advise and help. Unfortunately this aspect of his programme was sometimes lost in his overreactions resulting from his high strung and nervous personality. Nevertheless his judgments about the talents, strengths and weaknesses of his novices proved remarkably perceptive and accurate. His psychological health began to decline in the 1960's until he retired from office in 1962. He returned to St. Mary's College but quickly found that he was no longer able to face the classroom. After 1964 he was in primarily chaplaincy positions at Resurrection College in Waterloo (1964-70), St. Jerome's College (1970-74), and St Mary's Hospital (1974-77) during which time he came to be regarded as an understanding and gentle counsellor and confessor.

Although he was successful in combating his addiction to alcohol, he was less so with regard to coffee and cigarettes which combined with his high blood pressure to cause a rupture of the lungs from which he died in Mount Sinai Hospital in Toronto on 9 June, 1977.



**Burns, William.** A native Kentuckian, Burns was born in Louisville on 23 September, 1926, to William and Petronilla (Nellie) McWilliams. After attending St. Mary's College from 1940-44 he entered the Congregation on 29 June, 1944 in Kitchener, Ont. where he professed first vows on 8 September, 1945. He completed his philosophy and theology at St. Peter's Seminary in London and was ordained there on 20 September, 1952. On 17 February, 1953, Bermuda was removed from the jurisdiction of the Archdiocese of Halifax and created a Prefecture Apostolic subject to the Sacred Congregation for the Propagation of the Faith and administered by the Ontario-Kentucky Province of the Congregation. The newly ordained Burns was assigned as a member of the first group of C.R.'s to go to the new Prefecture where he would labour from 1953 to 1958. He returned to Canada as associate pastor at St. Mary's Church in Kitchener but in 1959 he accepted a totally unexpected ministry. Responding to call of Pius XII for missionaries to go to South America the Congregation sent three members to Bolivia, two from the Chicago Province and one, William Burns, from the Ontario-Kentucky Province who was appointed the first superior of the new mission. Burns was enthusiastic but it was a daunting task; in addition to six missions for which they were responsible the three missionaries were also asked to minister to 60 to 70 campos over a 700-mile area. Eventually Burns' nerves began to fray and he developed ulcers forcing him to resign in 1964. He returned to St. Mary's College but, even though he got a teaching certificate from Spalding College in 1965, Burns disliked teaching intensely. He most enjoyed, and is most remembered by the student of those years, being in charge of the kitchen and was responsible for installing the cafeteria system there which remained in use until the college closed its doors in 1976.

After but two years at St. Mary's Burns entered the pastoral phase of his ministry beginning with St. Cecilia's parish in Louisville (1966-69) and then after a two-year (1969-71) period of exclaustation from the community working in the archdiocese of Louisville, he continued his ministry as a C.R. as pastor of St. Francis parish in Kitchener, first C.R. pastor of Blessed Sacrament parish in Burford, Ont (1974-77). In 1978, after recovering from alcoholism, he returned to Bolivia for two years and then, in 1980, to his first pastoral assignment, St. Cecilia's, as pastor, until 1983. His last assignment was as chaplain at St. Jerome's College from 1983-86. While visiting Kentucky in 1986 he suffered a stroke and after a period of hospitalization in Kentucky he was airlifted back to Canada where, on 23 May, 1986, he died in the Scarborough Hospital.

Besides his normal pastoral duties Burns was actively involved in ministering to Spanish-speaking immigrants to the U.S. and Canada and in his last years was also actively involved in A.A. work, and was responsible for organizing an A.A. group for professionals and one for Spanish-speaking alcoholics. An intense and nervous yet very likeable priest Fr. Bill "was always in a "stew" about something but he accomplished a lot."



**Clark, Clarence.** Another native Kentuckian Clark was born to Jesse and Rosa Harris on 19 March, 1913, in Clarkson, Kentucky. After obtaining a B.A. in philosophy from St. Mary's College he entered the Congregation on 29 June, 1940, professed first vows on 8 September, 1941 and was ordained in London, Ontario, on 5 November, 1944. After completing his theology in 1945 (it was the practice to ordain priests in their third year) Clark was assigned to St. Joseph's parish in Hamilton from 1945 to 1956, becoming its pastor in 1951. He was then assigned to St. Thomas Scholasticate as associate rector. In 1959 he began what would be his ministry until his death when he was assigned to Bermuda. There he began by being the administrator of St. Patrick's Church and it was as administrator and then pastor of St. Michael's parish where he was responsible for acquiring the beautifully located rectory and enlarging the church. A gentle soft-spoken man Clark was commonly called "Colonel" because, it is said, he was from Kentucky.

Ill health began to plague him in the early 1970's but he continued at St. Michael's until 1975 when he was transferred to St. Theresa's Cathedral as an associate pastor where he died on 2 February, 1978 at the age of 64. Clark was buried in Bermuda.



**Cundari, Michael.** One of nine children of Francis and Marie Gallucci, Cundari was born in North Bay Ontario on 20 September, 1934. He attended North Bay College and entered the Congregation on 6 July, 1953 and professed first vows on 8 September, 1954. From 1954 to 1958 he lived at St. Thomas Scholasticate while taking philosophy at St. Peter's Seminary, graduating with a B.A. in that subject. Ever since 1931 when St. Thomas Scholasticate was established, the Congregation had sent its students there to study philosophy and theology at St. Peter's. But, by 1958, the Scholasticate had become overcrowded as a result of the dramatic increase in vocations in the 1950's. Consequently the decision was made to send eight of the first year-theology class to St. Louis, Mo. as had been done prior to 1931; Cundari was among that first group.

In addition to theology which was taught at St. John Cantius Seminary by a staff of C.R.'s from the Chicago (U.S.A.) Province, Cundari also studied history at St. Louis University, receiving an M.A. from that institution. His first assignment was to St. Jerome's High School where he joined a faculty of 21 C.R. priests and brothers. A year later, however, he returned to his beloved North Bay College. There he taught history and physical education and was much in demand as a guidance counselor. Although he was a dedicated and enthusiastic teacher, much loved by his students it was guidance and athletics which were his first loves during his fifteen years at North Bay and after. So dedicated was he to his boys that in 1975 he felt obliged to resign his position as superior of the Resurrectionist community in North Bay because he felt he could no longer do justice to that position.

In 1978 he returned to St. Jerome's High School. There he taught history and theology but again it was guidance and his position as athletic director which most occupied him. Even when he became principal of St. Jerome's and enrolment grew from 960 to 1100+, Cundari was still actively involved in the sports programme, supporting his teams loyally and vocally. A powerfully built, though not overly tall man - he sometimes remarked that he was almost as wide as he was tall - Cundari was a gentle giant. Gregarious, outgoing and sporting a hearty and loud laugh, his life was cut short on 2 November, 1986. Returning from North Bay where he had gone to support North Bay College at a track meet he was killed when he was struck by an impaired driver. Unable to avoid the collision Cundari took the force of the impact on the driver's side to protect his niece and nephew who were with him and escaped with minor injuries.



**Curtis, Francis.** Bro. Curtis was born in Hamilton, Ont. on 25 February, 1930, the son of Francis and Genevieve Holt. He entered the Congregation as a brother candidate on 6 March, 1951 and pronounced first vows on 8 September, 1952. After two years at St. Jerome's (1952-54) and four at St. Thomas Scholasticate (1954-58), Bro. Frank was assigned to North Bay College where he would spend the rest of his active ministry. His frail health, eventually diagnosed as muscular dystrophy, limited his abilities but he was a man devoted to service and love of the eucharist and well liked. He served as sacristan and took his position very seriously. Even as his conditioned worsened his sacristy was, in 1975, "as clean as ever." But two years later his illness forced his retirement: "Br. Frank Curtis, C.R., leaves our school after many long years of service. His physical condition requires him to retire from active service a little earlier than the rest of us, and he will take up residence at the Villa in Dundas." In the spring of 1984 his muscular dystrophy worsened to the point that he was confined to bed. On 12 November, 1984 he died in St. Joseph's Hospital where he had been transferred.





**Cushing, Leo.** Leo was born in Kitchener, Ont. on 21 August, 1919, to John and Catherine Lynett. After graduating from St. Jerome's High School he spent one year working for the city of Kitchener before entering the Congregation on 23 August, 1939, two days after his twentieth birthday. He professed his first vows on 8 September, 1940 and after philosophical and theological studies at St. Peter's Seminary, he was ordained on 15 June, 1946. His first assignment was to St. Jerome's High School. In addition to teaching he served as Sodality Director for three years and then disciplinarian in his last year before being assigned to North Bay College. There he again taught and served as disciplinarian for one year and Sodality Director (1951-56). From 1952-56 he was also chaplain at the R.C.A.F. station in North Bay. Transferred to St. John's College, Brantford, in 1956, Cushing was again put in charge of student activities.

On 1 September, 1960, Cushing was appointed pastor of St. Pius X parish in Brantford but the strain soon took its toll. By early summer he was hospitalized. When one of his former colleagues from St. John's, Fr. John Finn, visited him, Cushing reportedly said "No paste in the tube." His comment was prophetic. Going to St. Agatha's parish for a period of rest and recuperation Leo collapsed at the Post Communion of Mass he had just celebrated in the orphanage chapel and died on the morning of 7th August in his 42nd year and the 15th of his priesthood.



**Dantzer, Charles.** Another C.R. whose priestly life was cut short, Charles was born in Baden, Ont. the son of Lawrence and Justine Arnold, on 7 November, 1886. A student at St. Jerome's from 1901 to 1906, he entered the Congregation in 1907 and pronounced vows on 31 March, 1908. He continued his theological studies at the Gregorian University in Rome where he was ordained on 25 July, 1913. Along with Charles Meyer and Simon Winter, Dantzer joined the faculty of St. Jerome's in 1914. Although reputed to be the best theologian to go to St. Jerome's in years his educational career was spent primarily teaching languages, Greek, Latin and French in the high school department. In 1919 he was appointed treasurer of St. Jerome's.

His health began to decline in the early 1920's as respiratory and heart problems surfaced. In July, 1924, Dantzer was appointed rector of the house of philosophy in St. Louis, Mo. despite his doctor's objections. The doctor's concerns about Dantzer's health soon proved justified as the St. Louis climate and the living conditions exacerbated his poor health forcing him to resign in December of 1924 and return to Kitchener. But his health never recovered and on 28 November, 1925, he died at the age of 39 in the college infirmary.



**Dehler Robert.** Born on a farm near Erbsville, Ont. Dehler was one of six children born to John and Magdalene Hinsperger on 26 December, 1889. Following graduation from St. Jerome's College which he attended from 1904 to 1908 he entered the Congregation on 8 December, 1908, and professed vows on 17 April, 1910, in Berlin, Ont. and was immediately sent to Rome where he studied philosophy and theology at the Gregorian University, receiving doctorates in those disciplines in 1912 and 1916 and was, according to the Canadian Register, "a noted linguist."

Dehler joined the faculty of St. Jerome's where he taught history, German French and Mathematics and was librarian from 1916-1918. From 1918-24 he was associate pastor of St. Mary's church in Kitchener. A cautious, conservative, frugal and rigorous man Dehler could, at the same time, display a "loveable disposition, kindness, and consideration for others." It was, perhaps, this combination of characteristics which prompted his superiors to appoint him to a succession of leadership positions beginning in December, 1924, when, at the age of 34, he was appointed rector and superior of St. John Cantius Seminary in St. Louis replacing Fr. Dantzer who had been forced to resign for health reasons. Dehler's immediate task was to oversee the construction of a three-storey annex at the cost of \$51,000.00. On 26 December, 1925, the students moved into their new quarters and wrote Dehler, ". . . the boys have a nice home now. Useless to say, they are delighted." But for Dehler the annex served another purpose: ". . . to allow no view towards the "Ladies Hotel" next door."

In 1929 he was appointed President of St. Jerome's College. When Dehler assumed his position there was a growing feeling that the Canadian superiors were better situated to deal with Canadian affairs than the delegate general in Chicago and the formation of separate provinces should be considered. The new President and superior was not convinced of this and as early as October, 1929, wrote to the general: "I can say things have been going well enough and some of the old hurts have been healed and there is considerable more contentment among the Fathers."

More contentment, perhaps, but not total, as the decision was made to establish a Canadian scholasticate which would open its doors in 1931. Dehler was opposed on financial grounds as the great depression began to take hold of St. Jerome's. At the same time it was becoming apparent that St. Jerome's curriculum inspired by the older model of classical colleges was out of date. Whether or not Dehler's cautious and conservative nature would have allowed him to make radical changes, the issue became mute as financial difficulties mounted. Some lay professors had to be dismissed while others took cuts in their salaries. The construction of Scollard Hall in North Bay in 1930-31 added to the financial demands being made on St. Jerome's. Fr. Zinger who was in charge of the construction was hurt by the apparent lack of enthusiasm and support from "the powers at St. Jerome's College." In a remarkable effort to solve his financial problems and save the college program Dehler proposed that St. Jerome's enter into an alliance with the Baptist - affiliated McMaster University and move St. Jerome's to Hamilton where additional funds might be more readily available. In the end nothing came of this proposal and at this critical time Dehler was abruptly transferred to be the first rector of the newly established Resurrection Scholasticate in Washington D.C. in August, 1936. [See CRA-R 65767] Dehler's years at St. Michael's Scholasticate may have been among his most pleasant but they were not destined to last long.

The church on the island of Bermuda had been under the jurisdiction of the Archdiocese of Halifax. In 1939 Archbishop McNally of Halifax felt it necessary to recall his priests from Bermuda to Halifax where they were more needed. To replace them he turned to the Congregation of the Resurrection with which he was well acquainted as Bishop of the Diocese of Hamilton from 1925-37. A five-year contract was signed and Dehler was chosen to be the superior of Bermuda C.R.s. He found a church in serious financial difficulty and demanding a ministry which he had never before encountered. Of the first Sunday the C.R.'s were in Bermuda Dehler wrote: "Sunday, July 23rd there were eight Masses on the Islands by four C.R. priests. It was our first real work out here. With cycling or travel by train between Masses, the long fast is difficult just at this time especially, which is the warmest of the year."

With the arrival of the American military in April, 1941, additional demands were made and as German prisoners of war began to be incarcerated in Bermuda Dehler was called upon to minister to them as well. In 1944 the five-year contract expired and was not renewed. Despite some misunderstandings between McNally and Dehler the former "regretted the departure of your good Fathers from Bermuda." What McNally may have regretted most of all was Dehler's financial management which had reduced the debt of \$50,000.00 he had inherited to \$5,000.00.

Dehler returned to the pastoral ministry serving as pastor at St. Mary's Church in Kitchener from 1944 to 1951 and as an associate at St. Joseph's in Hamilton from 1951 to 1953.

In 1953 Bermuda was removed from the jurisdiction of the Archdiocese of Halifax and created a Prefecture Apostolic dependent on the Congregation for the Propagation of the Faith in Rome. Dehler returned to Bermuda as superior and Prefect Apostolic. In 1956 Bermuda was raised to a Vicariate Apostolic and Dehler was ordained titular bishop of Clazomene. As bishop, although not the Ordinary because Bermuda was not a diocese, Dehler was a fiscally and theologically conservative leader of the church. Among his achievements were the establishment of the mission of St. Michael's with a resident pastor and encouraging the expansion of Mount St. Agnes Academy, owned and operated by the Sisters of Charity. He also encouraged the integration of that institution although he himself was reputedly uncomfortable with black Bermudians and was criticized for doing little or nothing to reach out to the black population. In 1964 he was invited to attend the Second Vatican Council. He attended the first session of the council which he found tiring and, no doubt, challenging. He fell ill with ulcers and returned to Kitchener, Ont. and, after an operation for his ulcers and a period of recuperation, to Bermuda in 1963. But doctors were now concerned about his heart and Dehler, himself, began to limit his functions and, unfortunately sometimes when he did, his illness was more and more apparent and a source of concern. Nevertheless he was determined to attend the fourth session of the council (his second) in September, 1965. Returning on 21 Dec. feeling "quite exhausted," he was able to celebrate "public services for my people" on Christmas Day but on 6 January 1966 he suffered a stroke which forced him to leave Bermuda and return to Kitchener and take up residence at Resurrection College. On 15 July he submitted his letter of resignation to Pope Paul VI in which he said: "Naturally I am grieved at this turn of events. But at the age of seventy-six years, and after a stroke partially disabling my right arm followed by general weakness, it will be better for the welfare of the Church in Bermuda that a successor to me be appointed." On 26 August Dehler suffered a massive heart attack at lunch and died instantly.



**Dentinger, Ed.** Father Ed was born in Formosa, Ont., on 12 September, 1915, the son of Jacob and Regina Zettel. After graduating from St. Jerome's High School he entered the Congregation in 1936, one of four brothers to do so. Ordained a priest on 12 June, 1943, in London, Ont. where he had studied philosophy and theology at St. Peter's Seminary (St. Thomas Scholasticate). Dentinger's first appointment was to North Bay College in 1944. For the next twenty-eight years Ed was involved in the educational apostolate: North Bay College 1944-46, St. Jerome's High School 1946 - 51, Cathedral Boy's High School in Hamilton 1951- 61, and St. Jerome's High School 1961 - 72. Throughout his career he was regarded as a conscientious but demanding teacher who, outside the classroom always had a smile and a joke to tell.

Ed's one and only pastoral ministry began when he was appointed pastor of St. Joseph's parish in Kingsbridge, Ontario. There he was responsible for three churches: Kingsbridge, Lucknow, and St. Augustine. Upon his retirement he was described as "giving service beyond the call of duty" and always putting others first.

In 1989 he retired to Resurrection Manor. For the next fourteen years he continued to minister part-time as the Catholic chaplain to Trinity Village, Kitchener, Ontario until his death on 11 November, 2008.



**Dentinger, Frank.** Francis Dentinger was born in Walkerton, Ont., the youngest of four children, to Joseph and Anna Batte, on 28 December, 1912. He began his secondary education at North Bay College as a member of the first class there in 1931 and then transferred to St. Jerome's College in Kitchener intending to study there for eventual entrance into the Paulist Order. When this did not happen because, it was said, they already had too many candidates, he entered the Congregation on 13 February, 1935. Musically and athletically talented his entrance into the congregation left a hole in the College according to the Alma Mater of that February: "The departure of Frank delivers quite a blow to the College orchestra. He was also the starting pitcher on one of the intra-mural ball teams, and coach of the hockey team." So valuable was he to the orchestra that he was asked to continue playing with the orchestra while he was in the novitiate which, at that time, was on the grounds of St. Jerome's.

Following his philosophical and theological studies at St. Peter's Seminary (St. Thomas Scholasticate) Dentinger was ordained in London on 30 May, 1942. He was assigned to North Bay College where he taught Mathematics and was Athletic Director from 1943-49 when he was transferred to St. Jerome's High College where he became the assistant principal of the high school and student activities director until 1951. In that year he was asked to become the first principal of Brantford Catholic High (later -1959 - St. John's College) which was and remained a diocesan school and was, to the consternation of the Superior General, Fr. John Mix, coeducational. Upon his arrival Fr. Frank founded the boys cadet bugle band and continued to be its director when the girls took it over and it became the Brantford Catholic High School Drum and Bugle Band.

In 1959 Frank became principal and superior of St. Jerome's High school and religious house. This was an important assignment as he himself wrote: "It has been my privilege to be chosen as the principal of the largest and, I dare say, the best high school of the Congregation of the Resurrection, St. Jerome's." Determined to maintain the school's academic excellence Frank regularly challenged the student body especially in his "two percent speech" in which he complained about the 'two percenters' whom he wanted to remove "with the toe of my boot."

Frank's discipline and emphasis on rules and obedience were legendary but they were also being challenged by changes within the Congregation and the church itself. In his later life he would be apologetic for his rigidity and sternness in those years.

In 1965 his educational ministry came to an end when he was appointed pastor of St. Mary's Church and superior of the religious house. A reputation for being short tempered and inclined to shout preceded him and his associates sometimes found him difficult to work with and he never held team meetings or sought advice. However, he developed a good rapport with the parishioners and many considered him a good friend. He caused some parishioners concern when he removed the old wooden pulpit and replaced it with two on either side of the sanctuary, removed part of the communion rail and constructed the new altar of sacrifice and, in general, attempted to make such changes as were necessary for the new liturgy.

These years were among his busiest but on 1 January, 1970, he became pastor of Immaculate Conception parish in Formosa, Ontario. He remained there until 1982 when he became pastor of St. Augustine's church in Auburn, Ont., a mission church of St. Joseph's in Kingsbridge Ont. where his cousin Fr. Ed Dentinger was pastor.

His health, however, was failing and in 1991 he retired to Resurrection Manor but within a year his condition was such that he was moved to St. Joseph's Home in Guelph where he died on 29 April, 1992.



**Dentinger Leander.** Lea, as he was commonly called, one of seven children, four of whom would enter the Congregation, was born on 25 December, 1904, in Formosa, Ont. to Jacob and Regina Zettel. After graduating from St. Jerome's he entered the community, along with his brother Norbert, in February, 1924 and professed first vows on 15 August, 1925.

Lea was ordained in Rome on 12 July, 1931 while he was finishing his third year of theology at the Gregorian University. He had taken his philosophy at St. Louis University and one year of theology there as well before going to Rome to complete his theological studies. In 1932 he returned to Canada where he lived at St. Thomas Scholasticate from 1932 to 1935 while pursuing a B.A. at the University of Western Ontario, majoring in Math and Science. Even though he had a degree he was not qualified to teach so his first appointment was to St. Mary's parish from 1935-36. But he was destined for the educational apostolate so from 1936-37 he pursued his teacher's certificate in Toronto. From 1937 to 1968 he devoted himself to teaching mathematics gaining the reputation of being an outstanding educator at North Bay College 1937-45 and St. Jerome's College 1945-51. He spent one year at St. Agatha for reasons of health and then returned to St. Jerome's where he continued to teach mathematics until 1968. Although remembered as a devoted and well organized teacher who always had time for any student who approached him, he was, by nature, shy and retiring and to many he seemed aloof. His isolation and aloofness increased as he found it more and more difficult to keep up with the new mathematics which was becoming part of the curriculum.

Retiring in 1968, he continued to live at St. Jerome's where he assisted Fr. Ed Dietrich in maintaining the grounds and school campus. He earned the reputation of having a green thumb. In 1979 he moved to Resurrection Manor where he lived a quiet and more or less solitary life until his death on 10 June, 1989.





**Dentinger Leo.** One of the four Dentinger brothers to become Resurrectionists, Leo was born on 16 September, 1913, to Jacob and Regina Zettel. Unlike his brothers he attended North Bay College from 1939-42. He entered the Congregation on 1 July, 1942 and after novitiate he went to St. Thomas Scholasticate for his philosophy and theology. Ordained on 30 June, 1950, his first assignment was to North Bay College where he spent but one year before being sent to St. Cecilia's parish in Louisville, Ky. where he was associate to Frs. Harry Opperman and Charles Schoenbaechler until 1959 when he was transferred to St. Thomas Scholasticate as *socius* to the rector Fr. Ed Dietrich but also to regain his health which had deteriorated. By 1961 he had recovered sufficiently to be appointed to St. Theresa's church in Bermuda. While living at St. Theresa's he administered St. Patrick's church, which had no rectory of its own, from 1962-63. In 1963 he was put in charge of St. Theresa's. This was in the waning days of the episcopate of Robert Dehler and Leo found it difficult to take charge when Dehler was absent at the council or because of illness. Following Dehler's death in June, 1966 and while awaiting the appointment of his successor, Leo was transferred to St. Pius X parish in Brantford. In November, 1967. Two years later he was appointed back to Bermuda, St. Anthony's parish. But his health continued to be problematic and after only two years he was already on "the sick list" and returned to Canada for treatment. After treatment at Victoria Hospital, he was transferred to St. Mary's Hospital in Kitchener, Ontario in the early summer of 1971 where he died on 14 August, 1971.

His ill health and shy nature contributed to the tribute to him in *The Resurrection Bulletin*: "Father Leo . . . was a quiet, unassuming dedicated priest, well beloved by those who knew him. . ."



**Dentinger, Norbert.** The youngest of the four Dentinger brothers who became Resurrectionists, Norbert was born on 14 March, 1903, in Formosa Ontario.

After graduating from St. Jerome's College, which he attended from 1920-24, Norbert entered the Congregation on 14 February, 1924, two weeks before he was joined by his brother, Leander. From 1925-28 he studied philosophy at St. Louis University and two years theology there as well from 1928-30 until he was transferred to the newly opened St. Thomas Scholasticate in London, Ontario. A member of the first class there, Norbert was ordained on 14 June, 1931, in Woodstock Ontario.

After completing his theology he was assigned to North Bay College in 1932 where he remained until he was transferred to St. Joseph's parish in Hamilton where he ministered as assistant from 1934-41 except for a brief interlude from 1935-36 when he served as superior of St. Jerome's College. From 1941-48 he was pastor of St. Joseph's. In that year he became one the four Provincial councillors of the newly erected Ontario-Kentucky Province, residing at St. Thomas Scholasticate. In 1950 he was appointed pastor of St. Agatha parish where he remained until 1958 at which time he became pastor of Holy Family parish in New Hamburg, Ontario, succeeding Fr. Roman Hinsperger as the second resident pastor. His health, however, was already failing so in 1960 he returned to St. Joseph's parish in Hamilton as an associate where he remained until 1964 when ill health forced his retirement to St. Eugene's College in Waterloo, Ontario where his good humour and willingness to help out despite his own physical limitations were much appreciated: "Even in his incapacity to help himself, he was sought after as a confessor and spiritual director. . . ."



**Dietrich, Edward.** One of thirteen children, Edward was born on a farm in Wellesley Township on 20 September, 1915, to Eugene and Elizabeth Busch. He took two years of post-elementary schooling at the St. Clement's Continuation School from 1928-30 before entering St. Jerome's College which he attended from 1930-32. Following his graduation from St. Jerome's Edward entered the Congregation on 22 July, 1932. He studied philosophy and theology at St. Peter's Seminary (St. Thomas Scholasticate) from 1933-41 and pursued a B.A. at the University of Western Ontario, earning a Special First Year Mathematics Award along the way in 1934. Ordained on 18 May, 1940, his first assignment after finishing fourth year theology was to North Bay College where he taught mathematics from 1941-51. When the Congregation assumed administration of Brantford Catholic High in 1951 Ed joined Frs. Frank Dentinger, Hugh Hayes, and Bro. Dan McAdam as the pioneer group of C.R.s there. In addition to teaching mathematics he also proved to be a strict disciplinarian and gained a reputation as someone who could "fix just about anything."

In 1956 he left Brantford High to become rector and superior of St. Thomas Scholasticate. In the six years (1956-62) that he was rector the scholasticate was at its most crowded, to the point that several class or parts thereof were sent to St. John Cantius Seminary in St. Louis to pursue their theology there where they would also be ordained. Despite the large number of seminarians Ed was alone for the most part but still found time to help out at local parishes and indulge in his favourite hobby: cars and motors. Although he was not prone to overt expressions of disapproval or approval, he was nevertheless sensitive to the students' potentials.

In 1962 he returned to the educational apostolate, first at North Bay College until 1971 and then at St. Jerome's High School from 1971-86. In addition to teaching mathematics at Scollard Hall and serving as bursar, Ed continued to help out at local parishes and use his mechanical and repair skills to maintain the school and grounds. He continued the same pattern of involvement during his years at St. Jerome's High School where his contribution was noted: "Father Edward Dietrich is helping out many pastors in the area and for this he is much appreciated. He is also quite gifted at fixing things mechanical and saves both the house and the school many a dollar by his repair work. He has been successful in renewing his license for Third Class Engineer and uses his knowledge to help Brother Harry [Chisholm]."

Always regarded as a conscientious and well prepared teacher Ed was also involved in students' lives outside the classroom assisting the chaplain in the Time-Out program, organizing retreats for high school students and, in 1974, establishing a Mechanics Club,

He retired from teaching in 1983 but continued to live and help out at St. Jerome's religious house. With his health now failing he transferred to St. Mary's parish but was only there for two years moving to Resurrection Manor in 1988. During the one year he resided there he regularly said Mass at St. Mary's Hospital, often, it was said, more ill than the patients who attended. Eventually he became a patient there himself and died on 3 December, 1989.



**Dietrich, Fabian.** The son of Henry and Anna Dantzer, Fabian was born in Berlin (Kitchener) Ontario on 26 June, 1905. He entered the Congregation on 14 February 1924, the year he graduated from St. Jerome's College which he attended from 1920-24. After professing vows on 15 August, 1925 he went to St. Louis to study philosophy from 1925-28. He remained there for two more years studying theology until he was transferred to the newly opened St. Thomas Scholasticate. He completed his theology at St. Peter's Seminary and was ordained on 14 June, 1931.

In 1932 he went to St. Mary's College in Kentucky where he would remain for his entire priestly life except for six months in 1934-35 when he was transferred to St. Cecilia's parish in Louisville. It soon became apparent that his heart was at St. Mary's; it was said that he was actually homesick so he was returned to St. Mary's. He continued to teach, primarily German, Greek, and church history. "He has seen many hundreds of students struggle with their German "umlauts," and Hebrew "jods and tittles."

He was spiritual director of the students and yet he lacked self-confidence. A colleague who knew him well remembered: "He was spiritual director of the students and every time he'd give a talk, you could see he was practically a nervous wreck. . . . He had no confidence at all in his preaching. He would never go out and help out in the neighbouring parishes" His lack of confidence extended even to his teaching: "When he taught he always wanted to have a book not accessible to the students because he felt confident that if he knew something they didn't know he was able to teach them." When another C.R. put a copy of the book Fabian was using in his class in the library, he removed it.

Although he was characterized as a little different from the general run of C.R.s Fabian's devotion to the Congregation was undeniable. He contributed several articles to the *Vexillum*, a student publication out of St. John Cantius Seminary in several of which he promoted the active seeking of vocations, a view contrary to the Constitutions of 1967 #82: "None of the religious shall solicit anyone to enter the Congregation unless he shows signs of a true vocation to it."

Fabian also found it difficult to accept the changes occurring in the church, especially in the liturgy. In the *St. Mary's Seer* v. 1 it was reported that, "Fr. Fabian, proprietor of the famed "Bargain Basement", has used up 48 bottles of ink eradicator in removing all the English lyrics of "Tantum Ergo" in the new hymnals."

In December, 1975 he became ill and after a short stay at St. Joseph's infirmary in Louisville for treatment, he retired to Marion Manor where he died on 22 April, 1976. The longest serving C. R. faculty member at St. Mary's, on the staff for over forty years, he had the distinction of being the last Resurrectionist to be buried in the cemetery of the College he loved so much.



**Doran, David.** Fr. David was born in Louisville, Ky. on 22 June, 1925, the son of John and Marian Higdon. After graduating from St. Xavier High School in Louisville he worked for a year and then went to St. Mary's College with the purpose of becoming a diocesan priest, but, after only three semesters, decided to enter the Congregation of the Resurrection.

On 15 February, 1947, he professed first vows in the Novitiate in Kitchener and then in April, 1947, moved to Dundas where he completed his novitiate. Ordained in London on 28 June, 1953, Doran's first assignment was to St. Louis parish in Waterloo on 12 May, 1954. A year later he was transferred as an associate to St. Mary's parish in Kitchener; six years later, on 25 August, 1961, he became pastor of St. Pius X parish in Brantford, succeeding Fr. Leo Cushing who had died suddenly earlier that month. During his pastorate the new rectory at 9 Waverly St. was constructed. This, in itself, was somewhat surprising since Doran was known to be an unassuming and simple man quite comfortable with the status quo. In 1967 he was appointed pastor of Resurrection parish in Louisville. During his pastorate the Resurrection Parish Council was formed. But after seven years at Resurrection he was appointed pastor of St. Mary's parish in Kitchener. It was there that his concern for the poor and marginalized flourished as he arranged to house and feed the Vietnamese refugees coming into the area in the 1970's. Such was his impact that he is still remembered with fondness and love, not only by the parishioners who knew him but also the refugees who benefitted from his concern. When he was assigned to St. Theresa's cathedral in Hamilton Bermuda he went willingly. In addition to his pastoral duties Fr. David also through himself quickly into the work of helping the poor and needy, becoming actively involved in the St. Vincent de Paul Society.

In 1989 he was asked to take charge of St. Joseph's parish in Somerset, Bermuda, succeeding Fr. Carl Fritz who had died suddenly. There he continued to live a simple life, attending to the needs of his parishioners as well as the Canadian Forces stationed there and the prisoners in Casemates prison. He still found time to continue as chaplain to the St. Vincent de Paul Society.

Ill health forced him to retire from St. Joseph's and in 2004 he left Bermuda to take up residence in Villa Pacis, the C.R. retirement manor in Louisville. For about a year he continued to help out, as best he could, at local parishes. In 2005 his health deteriorated to such an extent that he was hospitalized and on 20 November he died and was buried, not as he had originally hoped, "above Fr. Carl" in the little cemetery behind St. Joseph's church, but in Calvary cemetery in Louisville.



**Dudzinski, Stanislaus Bro.** Except for ten months when he cooked at St. Stanislaus College in Chicago, and one year (1918-1919), cooking at St. John Cantius Seminary in St. Louis, Stanislaus' entire twenty-three years in North America were spent labouring as a cook at St. Agatha parish, St. Jerome's and St. Mary's Colleges which became part of the Ontario-Kentucky Province.

Stanislaus was born on 1 October, 1859, in Sanniki in the Poznan Province of Poland to Peter and Julia Kaszenska. He entered the Congregation in Rome in March, 1883 and then went to Krakow, Poland, where he professed vows. He was then sent to Adrianople, Bulgaria-Turkey but, in 1890 he was transferred to St. Agatha where he began his North American sojourn. In 1898 he was transferred to St. Jerome's College where he continued to work in the kitchen until 1909. In 1910 he was sent to St. Stanislaus College to cook there for the school year after which he went to St. Mary's College. When St. John Cantius Seminary was opened in 1918 Stanislaus was sent there to cook, returning to St. Mary's in 1919 where he worked until his death of a heart attack in 1924. He was, however, not buried in the College cemetery, but in the C.R. mausoleum at Niles, Illinois.



**Durkota, Peter, Bro.** The son of Jozsef and Maria Hatrak, Peter was born on 28 June, 1885, in Felso Domonya (Felső Dumonia), Austria Hungary.

Immigrating to the United States with his parent he settled in New Jersey. In 1906 he was recommended to Fr. William Kloepfer by Fr. Victor Zarek: "Herewith I send under your kind patronage and protection one young man who wishes to become and remain a brother in the order of [the] Resurrection . . . . ."

The applicant, as far as I know him, will be just the material you need in the order." He entered the Congregation in Chicago on 14 February, 1906 where he professed his first vows on 16 June, 1908. He spent the next four years after leaving the novitiate, a member of the first American novitiate class, as a cook at St. Stanislaus College in Chicago. In 1911 he was transferred to Berlin (Kitchener) to cook at St. Jerome's College which he did until 1919 when he moved across the street to St. Mary's church until 1921 when the Congregation was asked to staff two Polish parishes in Montreal and Peter was assigned to be the cook since archdiocesan laws forbade employing women as cooks in any rectory. The Montreal experience was short-lived and was terminated in 1922 in response to "the ill disposition of the people and the lack of sufficient cooperation by the local chancery officials." Returning to Kitchener Peter was immediately assigned to Sacred Heart parish where he served as cook until 1930, during which time he apparently became a naturalized Canadian citizen. In 1930 St. Thomas Scholasticate opened and Peter was sent there, the first brother to work there and one of the first C.R.'s. Those who knew him during these years recall that cooking was not really his strong suit: "His saying, often repeated by the students was, 'Nothing better than bologna.' He used to use bologna in various forms." Or if he was playing pinochle, his favourite pastime, and dinner was only half an hour away "he'd say, 'Oh, we got lots of bologna and watermelon. Don't worry. We can still get dinner.'"

Peter was destined to be part of another pioneer group when, in 1936, he was sent to be part of the C.R. staff at the newly opened Resurrection Scholasticate in West Hyattsville Md. (Washington). Whether or not there was any connection, when Fr. Robert Dehler left to take charge of the Congregation's new apostolate in Bermuda, Durkota also left the Scholasticate in 1940, returning to the old St. Stanislaus College now ( since 1930) Weber High School. But only two years later he was on the move again, this time returning to Resurrection Scholasticate in Maryland. Three years later he was transferred to St. Stanislaus parish in Hamilton, Ont. While there he applied for a Canadian passport. In his application Peter advised the immigration branch of the Department of Mines and Resources that he "was naturalized in Canada on August 28th, 1924 and he has been a resident of the United States since 1936. He claims that he is a member of the Canadian branch of his religious order which is established in Hamilton, Kitchener and London, Ontario, and that he was sent to the United States by his Superior and has been working as a cook in various houses of the Congregation in that country." Fr. Albert Zinger verified the accuracy of Peter's claims and went on to say "He is still a member of our Congregation and as such he is under obligation to labour wherever his superior determines to send him." Interestingly he was sent to a place he had evidently not included in the places where the Congregation had houses: North Bay College (Scollard Hall). When he arrived in North Bay in 1946 his health was already a concern so he became the porter, but age and ill health proved trying.

If the phone would ring and there was no one around, rather than climbing three floors to find

the person being sought, he would simply say, "No one home," and hang up. His health continued to decline and on 31December, 1957, he died and was buried in the C.R, plot in North





**Eicheldinger, Alphonsus.** Alph, as he was known from early on, was born in Preston, Ont., on 10 May, 1899, one of four boys born to Joseph and Catherine Deiss, and attended St. Jerome's College from 1913-14, graduating with a diploma in Bookkeeping He entered the work force. At the age of fourteen he reentered St. Jerome's College for high school, but in 1916 on hearing a sermon "On the Vanity of the World" he began to contemplate the priesthood and on the death of his father his mind was "fully made up." Graduating in 1920, he entered the Congregation on 8 March, 1920, and professed first vows in Kitchener on 8 September, 1921. He followed the academic program usual in those days, philosophy at St. Louis 1921-24 and theology in Rome 1924-28 where he was ordained on 29 June, 1928.

Alph's first assignment was to St. Mary's College where he was immediately put in charge of the science department. It was said at St. Mary's that "the Science Room remains his favourite haunt." The year after he arrived at St. Mary's it became a minor seminary so Alph was called on to teach science (geology) and theology (the spiritual life). Shortly after arriving he was appointed econome (treasurer) and, in 1939, he became President of St. Mary's. When he was appointed Novice Master in 1943 the Sentinel summed up his career in a lengthy tribute: "Fr. Alph as he was familiarly and affectionately known by all the students and his many friends, came to St. Mary's in the summer of 1928 and was placed in charge of the science department. His great knowledge of the sciences and his ability and enthusiasm found expression in the excellent co-operation and pleasing mental reaction of his students and also in the many improvements made in the department with the result that the science department today is on the (sic) par with all the other departments in the college. Besides his great work in the classroom, he was especially interested in dramatics. Several fine plays and many interesting programmes were presented under his direction." During the years that Fr. Alph served as econome, the Columbia building was completely renovated into an up-to-date building, and all who are acquainted with Fr. Alph's artistic mind know that he played a big part in the supervision of the work. Many fine improvements were made during his four years as rector. . . . his untiring efforts and his unbounded interest in the welfare and progress of St. Mary's during his fifteen years at the school have endeared him to the fellow members of the faculty and to all the students and his many friend in Kentucky."

The Sentinel's assessment of Alph is echoed by Prof Al Lesousky who knew him personally at St. Mary's: "Fr. Alph, as he was familiarly known at St. Mary's (I doubt if many even knew his full name) stayed at St. Mary's many years holding all kinds of positions. Although he was quiet and gentle by nature, everyone still knew he was the boss. . . . Fr. Alph loved to put on plays and variety shows He had wonderful sense of humour and could laugh heartily. . . . Many might not know that he wrote beautiful poetry. He was more of a thinker than a conversationalist."

With his appointment as Novice Master in 1943 Alph's direct involvement in the educational apostolate was curtailed although as late as 1952 when he was Provincial he taught geology and religion at St. Jerome's. His attention to detail and love of order became ever more evident. In 1946, for example, while Novice Master, he also directed the cataloguing of books and bringing the Marian library at St. Jerome's up to date. One of his last duties as Novice Master was to move the novitiate from the grounds of St. Jerome's in Kitchener to Dundas in April, 1947.

When Fr. Albert Zinger asked to be relieved of his position as President of the Commissariate

he recommended Eicheldinger: "Although not physically robust he is intellectually well equipped, & well balanced in his judgments and possesses a kindly disposition. He is highly regarded by all the fathers." What, perhaps, most recommended him to Fr. John Mix, the Superior General, was his love of order and detail and his emphasis on poverty and his distaste for innovation. In August, 1947, he was appointed Delegate General, the last to hold that office.

On 28 March, 1948, the Ontario-Kentucky Province was formally established and Fr. Alph Eicheldinger was appointed its first Provincial. Accepting his appointment he could not resist a bit of humorous self-deprecation querying the appointment: "I received your formal appointment of the Provincial Council members. The only mistake that could be found is the appointment of the chap called Eichelgrubber or something as Provincial." Despite his quiet, unassuming and humble demeanor, the new Provincial was also known for his traditional and conservative positions and his fierce opposition to any perceived laxity in the observance of poverty. Under his guidance the Ontario-Kentucky Province experienced phenomenal growth but, for Alph, the educational apostolate was the source of vocations and was a top priority. The five educational institutions in which the Congregation was involved. St. Jerome's College, Kingsbridge, St. Jerome's High School, North Bay College (Scollard Hall), Brantford Catholic High, and St. Mary's College all received his support. In 1949, in addition to having the new Province incorporated as The Congregation of the Resurrection in Ontario, Alph also oversaw the affiliation of St. Jerome's with the University of Ottawa. Ten years later, at the very end of his tenure as Provincial, this affiliation was ended and he enthusiastically supported and encouraged the establishment of St. Jerome's College as an independent university federated with the University of Waterloo.

Alph's tenure as Provincial came to an end when he was elected Superior General in July, 1959. As General he continued to stress order, obedience and poverty but there was a growing democratic movement in the Congregation which called for more decentralization and collegiality. Resisting, as best he could, what he perceived as dangerous innovations, Alph, nevertheless, continued to avoid pomp and ceremony and maintained his humility. A faculty member of St. Mary's College recalled one such example: "One time when he returned as Superior General to visit St. Mary's College, one of the poorest workers with the lowest position at the college heard that Fr. Alph had arrived and he rushed over to the college to see him. Fr. Alph let him come in first to visit him, before the superior or any of the other priests got to see him. This said something about his humility."

In 1965 Alph was replaced by Fr. Hubert Gehl as Superior General. He returned to Canada where he was content to serve as associate pastor at St. Louis parish (1965-68) and St. Joseph's in Hamilton (1969-74). In 1974 he retired to Resurrection College and became one of the first residents of Resurrection Manor when it opened in 1975. His health was now in decline, although he had from an early age consistently maintained that he was old and on his last legs. In 1982 he was confined to hospital twice and when he finally returned to the manor after his second hospital stay he continued to live quietly in his room seldom coming out except for meals. Always an old and broken down old man, he had lived to the age of 83.



**Ellert, Peter.** Peter was born in the small village of Josephsburg just north of St. Agatha in Wilmot Township on 29 May, 1895. The son of Jacob and Maria Diebold Peter began his primary education in the public school in Josephsburg but completed grade eight in St. Louis separate school in Waterloo. In 1907 he entered the commercial program at St. Jerome's College graduating with a diploma in Bookkeeping in 1908. For six years he practiced his trade in an office during which time he apparently decided to become a priest. He returned to St. Jerome's in 1914 and graduated with his high school diploma in 1918. He entered the Congregation and professed first vows on 1 March 1919. He then proceeded as was usual to St. Louis where he completed his B.A. and M.A. in 1921 and 1924 respectively. His theological studies were taken at the Gregorian University in Rome where he was ordained on 9 August, 1925.

He was assigned to St. Mary's College in 1926, assuming the difficult post of disciplinarian and teaching, among other subjects, Latin in the Special Latin department.. One year later he was named President, succeeding Fr. Michael Jaglowicz who had been called to Rome. It was a critical time for St. Mary's. In order to keep the college afloat Ellert converted St. Mary's "into an exclusively ecclesiastical school." Only two years later he was able to inform the Superior General: "St. Mary's College as a preparatory school for ecclesiastics is doing just as well as it has done during the past few years and even a little better."

Peter's success at St. Mary's may account for his being appointed as rector of Collegio Aeterna in Pescara Italy in 1933. If St. Mary's financial problems had seemed difficult the situation in Italy was no less challenging, if for a different reason. As Peter told an interviewer for The Maple Leaf reported in its August 1st 1944 edition, "Teaching in Fascist Italy required some getting used to." But the situation worsened when, after the Italians armistice, the Nazi forces occupied Pescara. In September, 1943, Pescara was evacuated and the College was closed. Valuable items such as chalices were buried in the yard, furniture, including furniture belonging to local families, was stored in the college, and Peter and the other Resurrectionists fled to the mountains where they lived for almost a year until liberation in 1944. The College was reopened and, under Peter's direction, was soon operating successfully.

In 1949 Peter was recalled to Canada and appointed pastor of St. Mary's church in Linwood and St. Joseph's church in Macton, Ontario. In August, 1950, he celebrated his 25th anniversary of ordination but eleven months later he suffered a heart attack on 13 July and was rushed to St. Mary's Hospital where he died 5 days later. Funeral services were held at St. Joseph's church and he was buried in the Resurrectionist plot in Mount Hope Cemetery.

A noted linguist and educator, Peter may have been destined for further important positions but, perhaps as a result of his war-time experiences, his life was cut short.



**Ernewein, Andrew.** Andy as he was commonly known, was born to Alois and Ann Wilhelm on 20 March, 1906 in Chepstow, Ontario. He attended St. Jerome's College from 1921-24 and, graduating in 1924 he entered the community on 15 February of that year. Following novitiate he went to St. Louis, Mo. where he studied philosophy (1925-28) and two years of theology (1928-30) but when St. Thomas scholasticate opened he was transferred there to complete his theology which he did and was ordained on 19 December, 1931.

His first assignment was to St. Jerome's College but his appointment on 2 August, 1932 was apparently too late to be included in the faculty list for the 1932-33 school year. As it turned out his teaching career was short-lived and the following year he was sent to St. Cecilia's parish in Louisville. His effectiveness in the parochial ministry was somewhat limited by his inability to preach or sing well but it was his health which proved the greatest problem. While at St. Cecilia's the first symptoms of what would prove to be rheumatoid arthritis appeared and he was transferred to Canada to recover his health. He returned to St. Cecilia's in 1937 but two years later he was again back in Canada at St. Joseph's parish, Hamilton, 1939-40, St. Thomas Scholasticate, 1940-41 and St. Agatha parish 1941-47.

In 1947, now quite crippled with arthritis, he was appointed socius (assistant) Novice Master, a position he held until 1969 and then Novice Master overseeing the move of the novitiate from Dundas to London. Bent over and living in constant pain though he was, Andy's years in formation were his most successful. Countless novices profited by his love of gardening which was his hobby, and discipline and expertise involved and many learned how to play bridge including the famous Ernewein gambit - a three no trump bid if there were no opening bids and the dealer had thirteen points but no long suit. However, it was as a confessor, counselor, and calming influence when needed that he was best known.

He retired in 1970 but remained at St. Thomas Scholasticate continuing to supervise many of the projects that were going on there. But in March, 1975 he fell and broke a hip; two operations which necessitated the removal of his right hip bone and a lengthy stay in the hospital followed. He was moved to St. Mary's Villa in London to continue his recuperation but on 28 February, 1976, he died.



**Fardella, Francis Bro.** One of twelve children, Frank was born in Alliston, Ontario on 11 January, 1918, to Leonard and Rose Dominico. The family eventually relocated to Kingston Ont. in 1936. Frank worked as an iron moulder apprentice until August, 1939, when he joined the army serving as an AA Artillery gunner and a driver and administration clerk in the Service Corps. After being discharged in 1945 he entered the Jesuit novitiate with the intention of becoming a lay brother. After only seven months he left “because I couldn’t quit smoking.” He then joined the air force but the thought of becoming a brother led him to quit the air force and return for a second try with the Jesuits but this attempt lasted only four months when he left for the same reason. Once again the military beckoned and Frank joined the army serving from 1949-58 rising to the level of NCO in the administrative office. Advised by his family that his financial help was no longer needed Frank left the army but the idea of being a religious stayed with him. Hearing by chance about St. Jerome’s College he applied there with the intention of seeing “if I could pick up my studies.” That proved difficult to do; after one year it was apparent that he would not succeed academically but, having heard that the Congregation accepted brothers he applied to enter as a brother. Despite reservations from the Jesuits, his age (41), his blood pressure 160/120, his weight and his smoking, he was accepted.

Frank professed first vows on 15 February, 1961 and was assigned to St. Thomas Scholasticate. But in October of that year he was sent to Rome where among other duties he assisted Fr. Alph Eicheldinger in setting up the library. But he found the house “a very unfriendly house to me” and himself with “too little to do and too much time to do it,” and he returned to Canada and St. Thomas Scholasticate in September, 1963. One year later, on 9 September, 1964, he was assigned to St. Rita’s parish in North Bay to assist Fr. Lalonde. In 1965 he returned to Rome as he explained: “Then, in 1965, with a whole new council I thought if I returned I could make better use of my time than before with more time in the library.” However this time his health intervened and his doctor advised him to return to Canada “for a year” and, again, finding the house somewhat unfriendly he returned to Canada in 1967 and was assigned again to St. Rita’s parish where he remained for six months before being transferred to St. Eugene’s College in July, 1968. By this time Frank saw his primary call to be a librarian so when he heard about the library at St. Jerome’s High School he asked to be moved there and in September he moved there assisting in the library until 1970 when he became Librarian. In June 1977 he gave up that position: “ I gave it up because it was getting too much for me. . . so I work at it part time.” But once again Rome and its library beckoned despite the fact that “When I returned to Canada in 1967 I never thought that one day again I would be asking to return to Rome.” Although a diabetic with high blood pressure and 59 years old, Frank was convinced that he “could make a good contribution to our Mother House and to our congregation in general. It is work that I like. I will be sixty in January and I am slowing up and what better way or [in] what better house could I do work that I like and at the same time being of great help to all.” His entreaties were successful and in October, 1978, he was sent to Rome specifically “to work on the libraries at the Motherhouse.” Major surgery on his leg postponed his arrival until January, 1979.

He worked as librarian until 1981 although there were difficulties. His “one vice,” smoking, caused him to be concerned about his financial situation and led to constant requests for more money to the extent that his superiors became “tired of, in fact, fed up with the discussions concerning your financial needs.” When his tasks as librarian were completed he returned to Canada and, because there were

no vacancies in libraries at the schools, he was assigned to St. Mary's parish. But his health quickly deteriorated as he suffered three cardiac arrests in 1983 and his diabetes led to gangrene eventually requiring the amputation of both legs by October 1985. He took up residence in Providence Manor, Kingston, and died there of cardiac arrest on 15 July, 1989 at the age of 72.



**Fedy, Magnus.** The son of Joseph and Elizabeth Schumacher “Mag” as he was always called, was born in Formosa, Ont. on 9 November, 1904. Mag attended St. Jerome’s College from 1918-22 and, as was the custom while the novitiate was on the grounds of St. Jerome’s, he entered the Congregation on 7 March, 1922 and professed first vows on 8 September, 1923. He completed both his philosophy and theology in St. Louis, a member of the last class to do so.. After ordination in St. Louis on 26 June, 1929, Mag was assigned to St. Jerome’s College where, in addition to teaching Latin and Mathematics he served as Assistant Director and Director of Athletics and Disciplinarian of resident students until 1941 when he was transferred to St. Thomas Scholasticate but only for a few months for in January, 1942 he was transferred to North Bay College where he would spend the rest of his priestly life.

Mag continued to teach Latin and Mathematics and was remembered by some students as the “quiet, almost frightening dignity of a shy and simple man who saw his work as a priest-teacher as the most important contribution he could make.” His “simplicity” was sometimes translated into what some members of his community saw as a penurious interpretation of poverty, particularly during this tenure as superior from 1955-61.

Throughout his career Mag was also passionately involved in sports programs of the school. After his retirement he stayed at Scollard serving as equipment manager in the gymnasium. He regularly attended football and hockey games of his beloved Green and Gold so it was, perhaps, appropriate that he died while attending a hockey match on 5 November, 1975.



**Feeney, Harry.** Although baptized Henry he was never called anything but Harry. The son of Francis and Catherine Gilmurry, he was born on 4 September, 1914, in Staffa, Ontario, a small town near Dublin Ont. where he attended middle school prior to continuing his secondary education at Stratford Collegiate. In 1933 he entered St. Jerome's College to complete his upper school education where he encountered the C.R.s and decided to enter the Congregation which he did in February 1934. After novitiate he studied philosophy and theology at St. Peter's Seminary (St. Thomas Scholasticate) and was ordained in London on 7 June, 1941. His first assignment was to St. Jerome's College where he taught from 1942 to 1947 when he was transferred to North Bay College. He returned to St. Jerome's High School teaching there until he was appointed to St. Theresa's in Bermuda in 1958. In 1960 he was recalled to St. Jerome's High School where he resumed his teaching apostolate for two years until 1962 when he became the resident chaplain at St. Mary's Hospital. But these were difficult years as he struggled with alcohol and, in 1965, he entered a rehabilitation. Program. This proved to be a defining moment in his life as he was re-energized spiritually and devoted himself to the A. A. Program. He returned to active ministry in 1965 as associate pastor of St. Francis parish (1965-69), associate at St. Mary's parish (1969-72), associate at St. Louis parish (1972-74), during which time he was also superior. In 1974 he was transferred to Bermuda as pastor of St. Anthony's parish, arriving there just prior to the death of Fr. Joe Lehman. Humorous and loved by his parishioners Harry also continued his involvement in the A. A. fellowship becoming a founding member of the A. A. Program in Bermuda. In 1976 he received a private letter from the provincial and assistant which summed up in part what Harry was: "We want you to know we think you are a helluva person - the best A. A. We have in our province and we're proud of you. We get calls from people when they return from Bermuda telling us all about the wonderful priest we have in Bermuda - Fr. Harry. . . . We want to thank you for all your jokes and all the good times and laughs you provided all these years. You have a great sense of humour and you use it well."

In his reply on 23 February, 1976 Harry wrote: "I cannot take credit for my sobriety or for any of God's gifts to me. Therefore I have to be daily and everlastingly grateful to God, not just in words, but in my way of life." He actively continued this way of life until November, 1978. On the morning of 29 November, he was discovered lying on the kitchen floor by a parishioner, dead of a heart attack. So outstanding was his work that after his death the bishop was asked to please send another alcoholic priest.





**Fehrenbach, John.** A student of Fr. Louis Funcken for whom he retained a deep and abiding respect and love, John was born in New Germany (Maryhill) on 25 July, 1858, to John and Anna Halter. It was when he attended St. Jerome's College from 1870-76, that he met Fr. Louis Funcken and was so inspired by his example that he decided to enter the Congregation which he did on 17 August, 1876.

After completing his novitiate, philosophical and theological studies in Rome he was ordained there on 24 March, 1883 and also earned a PhD. a D. D., and a licentiate in Canon law. Reputedly a man of prodigious intellect and financial ability. His talents were quickly put to work when he was sent to St. Mary's College in Kentucky, then in the midst of a financial crisis. From 1884 to 1887 he was professor of modern languages and Director of the Choir, and over the years he taught theology, mental philosophy, French and German, Latin and Greek. He was described as "an able linguist, having a thorough knowledge of French, Italian, German, English, Latin, and Greek." But it was as an administrator and financial leader that he made his name at St. Mary's when, in 1886 "the administration of the finances of the college was put into the strong hand of Rev. John Fehrenbach, who then became vice-president. Father Fehrenbach, or Father John, as he was universally spoken of, was a man of unusual intellectual powers and was also a fine scholar; but it was his ability as a financier that was now called chiefly into play upon the large debt [\$30,000.00] . . . owing to the expense of the newly erected building." He was credited with leaving St. Mary's with all its debts repaid. In 1901 he was appointed president of St. Jerome's College, replacing Fr. Theobald Spetz who had resigned to devote more time to his pastoral ministry at St. Louis church.

Fr. John left St. Mary's with "the confidence and respect of the students," and although acknowledged as an accomplished and successful teacher, one distinguished alumnus of St. Mary's [Judge Samuel Boldrick] recalled that he "was brilliant, but his mind worked so fast that it was difficult to follow him."

As president of St. Jerome's John applied himself to reorganizing the administration of the college. For the first time the college calendar included an introduction which was essentially a college charter and attempted to define, publically and officially, the nature of St. Jerome's as a Roman Catholic college. He immediately began the process which led, in 1903, to a new Act officially changing the name to St. Jerome's College and incorporating it with a new Board of Governors. John also recognized a potential problem in the power of the superior to exercise personal control over college matters such as appointments to the Board, or the transfer or coopting of college faculty, which severely limited the President's control. He was successful in engineering an agreement which empowered him to manage all college affairs with consultation with the superior. John brought with him an emphasis on discipline and rules but, at the same time, a desire to maintain the philosophy of education he had inherited from Fr. Louis Funcken. Discipline there would be, but John included in the calendar's section on discipline a direct quotation from Fr. Louis: "As in a well-regulated family, so on a larger scale in a College a kind but firm discipline should prevail; both rigor and laxity ate extremes."

In 1905 he resigned as president, having put the college in a sound financial position and a well-developed academic program. He remained at the college for one more year, when, in 1905, he

was transferred to St. Stanislaus College in Chicago, “owing,” according to the Schoolman in April 1908, “to his exceptional abilities as a philosopher.” There he served as president and held a chair in philosophy until a serious illness, perhaps a recurrence of the malaria he had first contracted at St. Mary’s some twenty years before.

John recovered from his serious illness but was forced to retire from the educational apostolate and in 1912 he became pastor of St. Agatha church where he would live out the rest of his priestly days until his death in 1935 becoming in the process somewhat of a legend warranting his inclusion in the 1967 St. Agatha Centennial booklet: “Another priest [other than Fr. Eugene Funcken] who left his mark was Rev. John Fehrenbach. In 1911 [1912] he secured the hydroelectric power line from Baden for the village. As a result, St. Agatha became the first small community to receive electric energy. Father John, as he was called, had little use for bachelors, yet ironically he had fewer weddings here than any other priest. He had the first automobile in St. Agatha and it was the cause of great amusement.” Fr. Theobald Spetz, writing in 1915, credited John with improving the cemetery, richly decorating the interior of the church, and with securing of a power line for the village but perhaps more specifically for the rectory and orphanage. The orphanage and the children concerned him although his relations with the sisters at the orphanage were at times less than smooth. One of his parishioners described him as “truly a good shepherd” and went on to say, “He laboured long and hard for his charges, and loved them to the end. . . . It was he who saw the need of extra instructions for the many children attending public schools and thus it was that the after-Mass catechism classes were begun. His sermons too had a wide appeal. His favourite topics were the lives of the Saints and the Imitation of Christ, but when he chose, he could expound most exuberantly on other topics of vital and common interest. His unblemished and classical German was a treat to hear. He had the support and good will of his parishioners at all times.”

By this time, however, he was somewhat of a contradiction to his community. Not only did he refuse to support the community financially, he seemed to distance himself from it, time and again absenting himself from meetings and even retreats. Not long before his death he wrote his superior: “You know how much interest I take in community affairs [i.e. little or none]. . . . Personally I never had a vocation. I stuck to it and worked hard.” But the community was already willing to overlook his shortcomings as Fr. Spetz had advised as far back as 1918: “Altogether he is a man with peculiar set opinions and rather difficult to manage. In view of his long and very meritorious services and his age [44], on has, I think, to be not over censorious, and make some allowance for his idiosyncrasies and peculiarities even if not altogether commendable or excusable.” Death came to him on Easter Monday, 22 April, 1935. He was universally mourned and Fr. Benninger, the superior observed: “One of our good old pioneers [has] gone to his reward.” Fr. John was buried in St. Agatha near the grave of Fr. Eugene and today his is one of the two headstones visible in front of the cemetery chapel.



**Fehrenbach, Peter.** Some seven months after Fr. John Fehrenbach died his great nephew, Peter, was born in Kitchener, Ont. on 12 February, 1936, to Joseph and Leona Zinger. He attended St. Jerome's High School from 1950-54 and then St. Jerome's College in Kingsdale for one year in order to complete his high school matriculation and take a year of Intensive Latin necessary for admittance to the Congregation. He was admitted in 1955 and professed vows on 8 September, 1956. He went to St. Thomas Scholasticate, studying philosophy at St. Peter's Seminary and receiving his B. A. in Honours Philosophy in 1959. His education and formation underwent a change when, as a result of overcrowding at St. Thomas Scholasticate, his theology class was sent to St. John Cantius Seminary in St. Louis to study theology and it was in St. Louis that he was ordained on 30 March, 1963.

Although his academic record was not the strongest he was assigned to St. Jerome's High School in 1963 where he taught English and Religion until 1966 when he was transferred to North Bay College. In 1967 he obtained a Specialist "A" Certificate in English from the University of Toronto. By 1968, however, he was already expressing reservations about being a classroom teacher and department administrator and was asking to be freed to do "work of Religious Education on a larger scale than at present." He began taking summer courses in Religious Education at Loyola University in Chicago and obtained a Master of Religious Education in 1972. It was during this period that his life took on a direction which would lead him away from the class room into the wider field of education, eventually through the media of print and radio. He met Fr. Michael Conrad Diocesan Director of Religious Education for the Diocese of Evansville and the R.E.A.D. (Religious Education for Adult Development) program. When asked to join the program, Peter was so committed to it that he was prepared to ask for a leave of absence and even, should the community deny this, to leave the Congregation. He was given a three-year leave to pursue this apostolate. The program, however did not receive the support it needed and did not develop as hoped. The Congregation asked Peter to return to St. Jerome's. Reluctantly he agreed: "I'm not at all sure that I am as fully committed to working in a high school any more as I once was. My commitment now is to work primarily with adults." In a letter to his provincial he touched on the career which would shape his future apostolic ministry: "Because of the fact that I believe in some sort of mass media communications in my apostolate . . . I will at the first opportunity explore possibilities for some kind of job on open-line with K-W radio outlets that will be compatible with my existing commitments at St. Jerome's."

He returned to Kitchener Ontario in 1972 where he spent two years as chaplain at St. Mary's High School. But he continued to search for a media opportunity and in 1973 he also began a weekly radio talk show on CKKW and was assigned to the St. Jerome's High School House but with residence in an apartment at corner of Weber and Allen Streets. At age 16 a heart murmur had been detected and in 1963 he was put on a diet which he found difficult and often impossible to adhere to over the years, and told that open heart surgery might ultimately be required. In 1973 his heart condition was discovered to be more serious and required open heart surgery to replace an aortic valve. Although he recovered he realized the danger: "I didn't know how much time I had left."

But, in 1974, Peter was finally able to realize his dream when the Congregation endorsed mass media communications as a valid ministry and appointed him to Scollard Hall where he would work full time in the news media in print and on radio. However, as was often the case, Peter found the situation somewhat dissatisfying and in the autumn of 1975 he informed his superiors: "The dissatisfaction is simply that I am not a) in total control of my priestly situation in broadcasting; the manager

and the owner have already indicated that they have hired me only in terms of my basic talents as a broadcaster, not to help me do my priestly thing any better. The fact that I am a priest is incidental to my employment at CKAT-FM. b) satisfied that spending several hours a day playing records and giving the barest minimum of meaningful comment is meeting my goals as a priest, especially in terms of relating to the adult community.” He remained at Scollard Hall but now divided his work between teaching (2 courses), acting as chief librarian and media work, broadcasting on the radio, and North Bay Cable TV, and writing a regular column for the Catholic Register. It was, however, a frustrating year: “This past year has been one of the most difficult ones of my religious life. . . .” This was due in large part to a deterioration in his health which forced him to resign from teaching permanently: “Due to a deterioration in my health, which involves a faulty aortic valve replacement. I have been told . . . to expect further surgery in the foreseeable future . . . .”

Responding to his need for a “quieter” place he was assigned to the Pro Cathedral at North Bay in 1977 and then to St. Joseph’s parish in Hamilton in 1978. During these years he devoted himself to writing as if “he had a premonition that his time was short.” In January, 1980, he underwent heart surgery for a second time but it would not be the last. On 29 March, 1980, his column in The Register opened with these words: “Tis has clearly been the year of surprises for me as a believing Christian. Twice within two months I was told that I would need new corrective heart surgery to the aortic valve. By the time you read this, the third surgery I have had in seven years, will be over, and I will be either with the Lord, or still here with you.” By the time this column was published the Lord had already called him for on 26 March, 1980, he died in St. Michael’s Hospital following this third procedure. He had lived to see his book, Crisis Problems for Today’s Youth published in 1979 and was at work on another book when he died at age 44 just four days before what would have been his 17th anniversary of ordination.



**Fennessy, David.** In a letter to his superior on 9 October, 1858 Fr. Eugene Funcken informed him that “the Bishop has sent me a young Irishman who is to learn German from me. . . he is a very well educated young man, who speaks Latin and French fluently.” That “young man” was David Fennessy, the son of David and Catherine Ryan with whom he immigrated to Guelph, Ontario, to escape the potato famine in Ireland where he had been born on 1 November, 1841, in Clonmell. Originally a candidate for the new diocese of Hamilton David’s sojourn with Fr. Eugene with whom he studied theology and taught in the “rectory” school led him to apply for admission to the Congregation into which he was received in August, 1865. After finishing his theological studies with Fr. Louis Funcken he was ordained in St. Agatha on 29 April, 1867.

From 1867 to 1869 he joined Fr. Louis Funcken at St. Jerome’s College. Although a brilliant man and excellent teacher, he was soon at odds with his old teacher, Fr. Louis, over the latter’s perceived lack of discipline. He requested and received permission to go to Rome where he made a formal novitiate and remained until 1871. In that year Bishop McCloskey of Louisville asked the Congregation to take charge of St. Mary’s College, at that time abandoned and derelict. The young David was sent from Rome to accompany Fr. Louis Elena, who had been appointed President, as rector of students. Two years later Elena resigned and David became the President destined to become “one of the most successful presidents in the history of St. Mary’s College.” He served three distinct terms as president, 1873-93, 1895-97, and 1900-01, interspersed by assignments in Rome. According to the Sentinel he was widely admired by the people of Kentucky: “his prestige as a scholar and an eminent school-man . . . attracted the patronage and gained the confidence of the people of Kentucky.” But his eminence as a ‘school-man’ was as much a testament to his ability to maintain discipline as his pedagogical excellence. Descriptions of him in the Sentinel and from students who knew him were larded with comments such as “Father Fennessy’s vigilant and strong, though always just, discipline” and “students at St. Mary’s will almost invariably name first of the many strong traits of Father Fennessy, that he was an excellent disciplinarian and that he was always just.” It was during his first term as president that his disciplinary skills were evidenced when, in order to bring discipline to a student body in which guns were prevalent and often used. In 1881 he introduced a military department and all students were obliged to register as cadets. Not only did this solve the weapons problem it also became a selling point for the college.

David was responsible for the rebirth of St. Mary’s College and gained the title of second founder despite the fact that financial crises and debt plagued him throughout his career. His inability or unwillingness to be as strict in financial matters as he was in other areas was his one weakness. Fr. Louis Funcken, who knew David well observed, “in finances he is a zero,” and David, himself, was aware of his deficiencies in finances.

After his third and final term as president from 1900-01 he returned to Rome to become Assistant General from 1901-07 and Delegate General from 1901-08. He retired from active duty in 1909, remaining in Rome until 1911 when he returned to St. Mary’s College. By this time, however his health was failing and even though he was unable to celebrate Mass he remained cheerful happy to be back in his “dear old Kentucky.” Then his mind began to fail as dementia set in and eventually his condition was such that he had to be moved to St. Vincent’s Sanitarium in St. Louis where he died on 22 October, 1913.

Only the year before he died it was said of him, "Father Fennessy is probably the best known priest in Kentucky. And certainly, despite his sometimes heated disagreements with the Frs. Eugene and Louis Funcken, his constant struggle to keep St. Mary's afloat, and his complaints about being neglected in Kentucky, David Fennessy must be acknowledged not just as the second founder of St. Mary's, but as one of the luminaries of the first years of what would become the Ontario-Kentucky Province.



**Ferguson, Gordon.** One of seven children of Ambrose and Lillian Bonin, Gordon was born in Port Arthur (Thunder Bay) Ont. on 1 August, 1911. After one year at Port Arthur Collegiate (1925-26) he completed his education at St. Jerome's College (1926-29) where he encountered the Congregation and entered on 14 February, 1929. After professing his vows on 15 August, 1930, he proceeded to St. Thomas Scholasticate, a member of the first class there, and completed his philosophy and theology at St. Peter's Seminary from 1931-39. Ordained by Bishop Kidd in London on 11 June, 1938, his first appointment was to North Bay College but, after only two years (1939-41) he was transferred to St. Joseph's parish in Hamilton for only one year. In 1942 he was transferred to St. Jerome's College where he taught English and served as treasurer until 1947. His health, which had always been problematic (it is said he got out of his sickbed to be ordained) now became a dominant factor in his life, as he was plagued by asthma, diabetes, heart and respiratory problems. For health reasons he joined the Chicago Province when it was formed in 1948 and received permission to reside in Mesa, Arizona which he did from 1948-50. He returned to the Ontario-Kentucky Province in 1950 and was assigned to North Bay College where he taught English and served as treasurer from 1950-61. Increasing health problems, to some extent of his own creation because despite his lung and respiratory problems he refused to give up smoking and appeared to many to enjoy ill health now curtailed his active ministry. A series of short appointments followed: St. Mary's parish, 1961-63, St. Thomas Scholasticate 1963-65, and St. Joseph's, Hamilton, 1965-66. In 1966 he was transferred to St. Eugene's College, living an essentially retired life until 1971 when he was appointed co-ordinating superior of St. Thomas Scholasticate, an obviously manufactured position which lasted only one year. In 1972 he took up residence at St. Joseph's Villa in Dundas, where he died on 2 March, 1990.

Unfortunately Fr. Ferguson is remembered primarily for his ill health. While having a basis in fact, his ill health was exacerbated by his own unwillingness to take any necessary steps to help his recovery and, in the eyes of many, his willingness to "enjoy ill health."



**Finn, John R.** John was born in London, Ont. on 12 November, 1918

to Roscoe and Mary Margaret Hanlon. After completing High School in London, Ont. he entered the Congregation and professed first vows on 15 August, 1937. Philosophy and theology at St. Peter's Seminary followed and after ordination on 12 June, 1943, his first appointment was to St. Jerome's College where he taught French until he was transferred to St. Joseph's House in Hamilton to teach at Cathedral High School in that city. His appointment was in response to the request from Bishop Ryan for the Congregation to send to men to begin a C.R. "takeover." But the Bishop was adamant that there be "no German names." As the Provincial, Fr. Eicheldinger, informed the Superior General, "I told the Bishop in September our first two men will be good ones. We intend to send Fathers John Finn (who is red-headed and our best school man on High School education) and Hugh Hayes - nothing German about these men."

John remained at Catholic High until 1955 when he was appointed to St. Jerome's High School. In that year he also received an M.A. in Romance Languages (French) from the University of Toronto. He continued his post-secondary education at the University of Illinois graduating with a PhD. in French in 1959. Degree in hand he joined the faculty of St. Jerome's College in Kingsdale as Assistant Professor and Head of the French Department. In 1961 John was appointed Dean of Arts of St. Jerome's College which, by this time was federated with the University of Waterloo as a university in its own right and plans were underway to relocate St. Jerome's to the campus of the University of Waterloo. When this occurred in 1962, John moved with the college thus becoming the last Dean of Arts at the Kingsdale site and the first at the Waterloo site. In 1965 he succeeded Cork Siegfried as President of St. Jerome's. But both as Dean and as President he continued to teach and it was his interaction with students in the classroom and outside of it that most occupied him.

After his term as President was over in 1972 he continued to teach French until 1986. John was described by a fellow C.R. as a man "who worshipped at the high altar of academia" and many recall that the first question he might ask when meeting you was not your name but what program you were following and where were you in it? Yet, as he himself admitted, "I left research in 1959." The administrative side to the offices he held were not as important as the opportunity they afforded him to meet students. When he retired in 1986 a colleague who had worked with him in the French Department wrote of him, "He has been most gracious and co-operative at all times and has always struck me as someone who is interested in students. He always knows a lot about them - where they come from, their families, their historical ties to the College and to the province. . . ."

In 1991 the Graduates' Association paid tribute to John in a Fête de Finn. Among the tributes which came from alumni unable to attend were two which together sum up the character and gift of John Finn. One from a student who had failed out of York University but whom John had agreed to accept at St. Jerome's told of his first interview with the Dean: "I was scared and very anxious when I entered your office. I had failed badly and was not sure I had what it took to make it through university. . . . You smiled gently at me, but your words struck terror in my heart: 'So, you've decided you don't want to carry a lunch pail for the rest of your life.' I want to thank you for giving me the chance to try again



and to succeed, for being compassionate and understanding rather than harsh and censorious.” Another reflected on John’s first college French class: “During every class there were sure to be a few of those tension-packed moments of eternal suspense as “The Finner” gripped his chair . . . with a painful grimace until the tittering nervously broke the ice or he himself declared in agonized, measured words in plain English: “Look, . . . that kind of thing might wash up there, in the bush, north of Lakehead. But it’s not the way we speak French here!”

By 1991 John had already left St. Jerome’s and was residing at Resurrection Manor where he had become Superior in 1989. In 1977 he had been appointed archivist of the Congregation and now he was able to devote more time to the challenge of gathering and putting into some order material on the history of the Province which formed the basis of the Congregation’s archives today. But, for John, a man who believed I am what I do, teaching and students were what gave him energy and he found the years of retirement difficult.

His health began to decline as a result, it was said, of depression and a lack of any work to do. In May, 1995, he was admitted to St. Mary’s Hospital and there, after a short illness, he died on 22 May, 1995. On the occasion of his death he was remembered “as someone who had not only a genuine interest in the University community, St. Jerome’s College, and local history, but as someone who had a genuine interest in people. No one has elicited as many endearing and heartfelt recollections by our graduates as Father Finn.

Everyone seems to have a story; everyone seems to have some sort of personal debt to Father Finn, and everyone seems to have loved him.”



**Firetto, Anthony (Tony).** Firetto was born in Guelph on 14 May, 1935, the son of Vincent and Florence Mullen. From a religious point of view his family background was not promising. His parents had married outside the church and it was not until 17 May, 1954 that their marriage was validated although his mother remained an Anglican until 1955, a year after Tony entered the Congregation. Despite all this Tony was baptized in Guelph and after the family moved to Kitchener in 1941 he was educated in Catholic schools, the last being St. Jerome's High which he attended from 1949-54. It was not until his final year at St. Jerome's that Tony finally decided to "try" the priesthood in the Congregation choosing "the C.R.s mainly because I knew them best and also because I liked the work they do with boys, instructing them spiritually as well as academically." On 6 July, 1954, he entered the Congregation, for which a dispensation was required because his mother was still not a Catholic. Following profession of first vows Tony began the normal educational process of studying philosophy at St. Peter's Seminary but the ordinary process was interrupted when in September, 1958, because St. Thomas Scholasticate was overcrowded, Tony and nine other 'Canadians' were sent to St. John Cantius Seminary in St. Louis to study theology. It was in St. Louis that he was ordained on 3 June, 1961 and a year later received an M.S. degree with a major in psychology.

His first appointment was to St. Jerome's High School in 1962 where he taught briefly while he also pursued studies in 5th year theology, a short-lived program intended to supplement their theology with a pastoral dimension. In 1966 Tony embarked on his pursuit of his long desired-goal, a degree in psychology and received a doctorate in psychology from Loyola University in 1968. He was immediately assigned to St. Jerome's College in Waterloo to teach psychology and assume the position of Dean of Residence. He quickly acquired the reputation of being an outstanding teacher and counselor. He also assisted the Congregation, administering the psychological tests now required for incoming candidates. In 1972 he was instrumental in the creation of the Department of Psychology at St. Jerome's. He could be volatile at times and in 1973 asked and was given permission to reside outside his religious house. On 2 June, 1973, an obedience was issued assigning him "to Resurrection College House with residence at Resurrection College sensu lato." The obedience was to take effect on 1 July, 1973. Three months later, on 13 October, Tony died suddenly of a heart attack while watching a hockey game with his father. He was only 38 years old. His sudden death stunned and shocked all those who knew him. As a student wrote, "I reeled and denied the reality which cancelled the only class I went to on Monday, October 15, 1973. Father Firetto was loved and respected by those of us who knew him as a brilliant psychologist, an outstanding teacher, and as his title designates, a Father. . . . His shortened time was everybody's."



**Fischer, Anthony.** The son of William and Ottilia Braun, Anthony was born in Chepstow, Ont. on 19 March, 1874. After graduating from St. Jerome's College he entered the Congregation on 17 September, 1896, and proceeded to Rome for his novitiate, philosophy and two years of theology. In 1900 he returned to St. Jerome's College to complete his theology and teach part-time. On 6 October, 1901, he was ordained in Berlin, Ont. and returned to St. Jerome's to continue teaching and become disciplinarian. During his time at St. Jerome's Anthony also served as vice-president for one year. In 1904 he was also appointed assistant parish priest of St. Mary's church and, following Fr. William Kloepher's death in 1909, administrator of the parish until 1911. It was in his final year that overcrowding in the one separate school became a pressing issue. He began negotiations for property for a second school and in 1912 he was retained as assistant at St. Mary's and took charge of the new school, St. Anthony's, later Sacred Heart, which opened in 1912. Although it appears the intention was to have Anthony return to full-time teaching at St. Jerome's, he was, instead appointed as pastor of St. Louis parish, replacing Fr. Hubert Aeymans. Plans to enlarge the church were already underway so it fell to Anthony to complete the enlarging of the church which he accomplished in 1915, and the church today stands as a monument to his efforts: "The church was enlarged to its present [1981] size, with the two wings and the new sanctuary being added to the original building. The hall facilities were much improved, with a new large hall and kitchen being available for many parish activities." This project finished, he was recalled to St. Mary's parish to be pastor from 1915-18. During these turbulent times, when the German issue and the renaming of Berlin became contentious, Anthony did not identify with the German-speaking past and apparently was in favour of dropping the name Berlin. He continued the practice of delivering the Sunday sermon in English unlike some of the neighbouring Lutheran and Mennonite churches which used German.

During his pastorate the second Roman Catholic Church in Kitchener was constructed, Sacred Heart, which was completed in September, 1918. However, his efforts did not go without criticism. A contemporary and co-worker described him as a hard worker and a successful one but one, who at times as pastor, tended to work on his own without consulting his superiors. Among his talents was his vocal ability. He loved to sing Gregorian chant but many of the younger generation found him somewhat eccentric and gruff.

In 1918 he was sent to Kentucky where he ministered for two years, From 1918-19 he taught Religion, Greek and German at St. Mary's College but he was soon on his way taking charge of two parishes, St. Augustine's and St. Monica's in Lebanon, Ky. From 1920-23 he served as chaplain to the School Sisters of Notre Dame at their major house in Elm Grove Wisconsin.. In 1923 he spent a couple of months at St. John Cantius Seminary replacing Fr. Vincent Kloepher who had to leave suddenly as a result of illness until the new rector, Fr. Alexander Reitzel arrived. He then returned to Kentucky, once again to be a chaplain, this time to the Ursuline Sisters in St. Joseph, Ky. In December, 1925 he returned for the last time to St. Jerome's College where he taught primarily philosophy until 1929 when he was transferred to St. Stanislaus College in Chicago. After four years on the staff there he was transferred to St. John Cantius Seminary in St. Louis to teach Sacred Scripture. But his health which had apparently been in decline since 1918 forced him to go into a form of retirement at St. Thomas Scholasticate in London where he became superior. However, he and the rector of the time, Fr. Francis Freiburger, disagreed on methods of formation and he did not connect well with the seminarians. He spent his final years as an invalid until he was hospitalized in 1939 and died on 30 December of that year.



**Freiburger, Francis.** The son of Joseph and Caroline Kuntz, Francis was born on 16 December, 1890 in Carrick Township, Bruce Cty. Ont near Formosa where he was baptized and completed his elementary education before going to St. Jerome's College, which he did in 1907. He entered the community in 1911 and professed first vows on 8 September, 1912. He was then sent to Rome, as was usual at that time, where he studied philosophy and began theology but ill health demanded that he return to Canada where completed his theology at the Grand Seminary in Montreal, and received the subdiaconate on 25 May, 1918. Upon completion of his theology he was sent to St. Mary's College in Kentucky and, after ordination to the diaconate on 27 September, 1918, and the priesthood on the following day, he remained at St. Mary's College until 1924 when he was transferred to St. Stanislaus College in Chicago. He spent two years there before returning to Kentucky, this time to St. Cecilia's parish which he been recently entrusted to the Congregation and whose pastor, Fr. Ignatius Perius had died suddenly on 23 September, 1926. Fr. William Benninger succeeded Perius but the shortage of personnel required Francis' return in September of 1926. His sojourn at St. Cecilia's lasted until September, 1928 when he finally returned to Canada as an associate at St. Mary's parish in Kitchener, Ontario. This posting would last less than one year; on 15 August, 1929, he was appointed Master of Novices beginning a thirteen-year involvement in the formation ministry, as Master of Novices from 1929-33 and rector of St. Thomas Scholasticate from 1933-42.

It was during this period that Francis became an outspoken proponent of forming a "province" which was distinctly "Canadian." As rector he was somewhat aloof and rigid which was attributed by one of his seminarians to the "bad education" he had received at the Grand Seminary. At the same time he actively involved the seminarians in the liturgy of the day although this was in part due to the fact that he was often alone and the financial crunch of the Great Depression dictated that he be absent, helping out at other parishes. When his term as rector came to an end in 1942 when he was appointed pastor of St. Louis parish he had gained the reputation as a great rector and many of his students in later years considered him as one of the great rectors.

He was pastor of St. Louis from 1942-46 when he was transferred to St. Cecilia's parish. From 1946 to 1948 a series of one-year, sometimes less appointments followed: North Bay College, November, 1847, St. Mary's Kitchener, February, 1948, St. Joseph's Hamilton serving as chaplain to the School Sisters of Notre Dame in Waterdown, July, 1948. In 1951 he assisted Fr. Batte at the Dundas Novitiate. His final appointment came on 8 September, 1952, when he was sent to St. Louis parish in Waterloo where he became pastor.

It was as pastor that he died on 30 August, 1965, but he is most remembered as rector.



**Fritz, Carl.** Carl, one of the first native Kentuckians to enter the Congregation, was born in Louisville, Ky. on 5 October, 1915. The son of Alfred and Mayme (Mamie) Schaeffer, he attended St. Mary's College from 1929-33 as a high school student. He had been advised to go there by Fr. Freiburger at St. Cecilia's who had inspired him to become a priest and a C.R. This was no easy decision as it meant leaving Kentucky to enter the novitiate in Kitchener, Ont. which he did on 3 July, 1933. After professing vows on 15 August, 1934, he went to London (St. Thomas Scholasticate) to study philosophy and theology at St. Peter's Seminary. Ordained on 7 June, 1941 his first appointment was to St. Mary's College in 1942. Assigned to teach English Composition and Literature, and European History, Carl was also instrumental in organizing the Chi-Rho Club, the primary purpose of which was to keep the grounds beautiful and on a voluntary basis doing whatever was necessary from digging up trees to polishing floors, building fences, dusting blackboards and even binding library books.

Between 1942 and 1944 Carl was away from St. Mary's teaching at Flaget High School in Louisville and then going to St. Louis where he obtained his M.A. in English. He returned to St. Mary's College to assume the position of principal of the High School and Librarian. During these years (1944-51) Carl was also committed to the task of keeping the campus beautiful and his pride and joy, the Chi-Rho Club of which he became the moderator.

By this time St. Mary's College was the love of his life but in July of 1952 he was transferred to North Bay College where he taught English for three years from 1952-55 when he was transferred to St. Jerome's College in Kingsdale (Kitchener) which was in need of teachers with M.A.s at least. But in 1956 he became socius at St. Thomas Scholasticate to assist the newly appointed rector, Fr. Ed Dietrich. His time at the scholasticate was short for, in November, 1956, he was sent back to St. Mary's College to assume the posts of Registrar, Librarian, English teacher, and moderator of the Chi-Rho Club. An avid outdoors man and an excellent teacher he quickly gained the respect and admiration of the students. Carl continued his ministry at St. Mary's until 1976. Along the way he picked up an M.S. in Library Science from Catherine Spalding College in Louisville in 1961 and eventually also took charge of the farm which became his great love.

In 1976 all this came to an end when St. Mary's was forced to close its doors. Although he was bitterly disappointed Carl was open to staying on to assist in the management of the farm pending the disposal of all the property and acting as pastor of St. Joseph's church in Raywick. In addition he taught one semester at St. Catherine College in Springfield. In 1978, after all the property had been disposed of he went to St. Cecilia's parish in Louisville. During this time the Provincial was "trying to search out what type of work would be suitable for each man and where he might be stationed." For Carl this search led to his appointment to Bermuda in 1979 where he assumed the position of pastor of St. Joseph's church in Somerset.

Small as the parish was Carl was also occupied as civilian chaplain to the one hundred Catholics at the nearby Canadian Forces Station and chaplain to the British Naval Base and the local Sea Cadets. But he also continued to involve himself in education, teaching religion at the primary public school and taking an active role in the C.C.D. program which had nearly 90 students from the parish in 1979.

In the 1980's he began to experience heart and urinary problems and in June, 1989, he suffered a stroke which hospitalized him and required a period of recuperation. On the last weekend in October, 1989, he was allowed to resume his pastoral duties but on his first weekend back, after celebrating the Saturday evening Mass on 28 October, 1989, he suffered a heart attack. He was seen from the neighbouring store and found on his hands and knees dying while praying after Mass. He was buried in the small cemetery behind St. Joseph's church, the only priest to be buried there.



**Funcken, Eugene.** Regarded as the founder of the Ontario- Kentucky Province of the Congregation of the Resurrection, Eugene was born in Wanckum, Prussia, on 31 November, 1831, the son of Francis and Josepha Welsch. After he finished his elementary education he proceeded to Roermonde for high school but in 1852, at the age of 21 he left school without completing his secondary education and went to Rome intending to enter the German College there. Because he had not completed his secondary education the Jesuits advised him to return to do that and then enter the College. Fearful that his return would result in his being conscripted into the military he remained in Rome looking for some religious community he might enter. He was introduced to Fr. Kajsiewicz and the Resurrectionists. He and Fr. Jerome bonded immediately, a bond which would last until the latter's death in 1873. Eugene was the first and, at the time, the only non-Pole to seek admission and in his Memoirs Fr. Jerome described it as a significant moment in the history of the Congregation: "It just never occurred to non-Poles to apply for admission to our Congregation. . . . This question, too, was ultimately clarified and brought to a head without any special effort and without merit on our part. In 1852 Eugene Funcken, a young Westphalian . . . came to us earnestly asking to be admitted. We inquired whether, educated by Poles and fed on Polish bread, he would agree to study Polish and work in Poland in case of need. He agreed readily and was accepted."

But working in Poland was not to be part of the Westphalian's future. In response to a request for German-speaking priests to work in the newly created diocese of Hamilton Ontario, Eugene, only recently ordained (16 June, 1857) and a cleric, Edward Głowacki, were dispatched to the new mission in Canada, leaving Rome on 2 July, 1857. They arrived in the village and parish of St. Agatha on 14 August, 1857, where Eugene became the pastor, a position he would hold until his death in 1888.

Fr. Eugene kept a Diary in which he describes his pastoral ministry; in addition to the ordinary duties such as celebrating Mass, hearing confessions, sick-calls occupied much of his time, because his parish was far-flung and travel in this rural area was sometimes difficult and even dangerous. Just two months after his arrival he wrote Fr. Jerome, "I would write more if I had more time but it is really quite impossible. For the last three weeks I have hardly had any rest because I have been to three different missions to celebrate Mass, hear confessions, baptize, preach and catechize; add to this the visits to the sick which sometimes take almost a full day due to the great distance." . . . The people are very scattered here; the largest part of my parishioners live 7-10, sometimes even 17 miles away from the church."

Fr. Eugene's contributions to the life of the parish and the local church went beyond the ordinary. A lover of ceremony, he instituted celebrations of Feasts such as Corpus Christi which included much pageantry keeping with his desire to bring as much of the Roman liturgy to his parish as he could. His first concern, however, was the cemetery which he improved, refurbishing the walls, and building the small shrine to the Sorrowful Mother, which, though added to and improved over the years remains the only architectural testimony to Fr. Eugene. But the young priest was much influenced by the Rule of 1850. He envisioned the parish as being ad instar familiae, in the image of a family, and so he initiated several social reforms, two of which also remain as testimony to his vision, the orphanage and St. Jerome's College/University. The education of youth was a proclaimed end of the Congregation and Eugene began a school in the rectory in 1858 eventually enlisting the aid of David Fennessy. Although

forced to discontinue this in the face of parish demands he remained determined to offer education to the youth and was eventually able to secure the aid of his brother, Louis, who founded St. Jerome's College in 1865. The orphanage had its origins in 1857 when Eugene gathered a group of young women and obtained an abandoned tavern to house orphans. In 1868, the wooden structure was replaced by a stone building and in 1871 he secured the services of the School Sisters of Notre Dame who took charge of the orphanage; they would remain in charge until 1991.

In 1864 he was elevated to the position of a senior and he was appointed superior of the North American house/mission. Over the next seven years the gradual expansion of apostolic activity demanded that Eugene shoulder more burdens. The opening of St. Jerome's College and the addition of David Fennessey, ordained in 1867 and Louis Elena meant there were now six C.R.s under his jurisdiction: Frs. Edward Głowacki, Francis Breitkopf, Louis Funcken, David Fennessey, Louis Elena, and Brother Alexander Heimbürger. As Superior Eugene had to spend more time in matters of personnel and the direction of the internal life of Congregation.

The year 1871 was pivotal in the life of Eugene. In that year the Congregation was permanently established in Chicago and St. Mary's College in Kentucky was accepted as an apostolate; at the same time the Congregation continued to labour in Texas. In recognition of the expanding presence of the Congregation Eugene was named Provincial Superior of the Missions even though there was as yet no officially established Province.

More and more he would find himself dedicated to the spiritual and temporal administration of the Congregation in North America and the spiritual guidance of the growing number of C.R.s, some of whom were openly hostile. Through all this he continued to carry out his parochial duties at St. Agatha which included the spiritual care of the orphans, for whom he had a particular concern. The years of travel and toil took their toll. His weight had long been a problem and in the last few years of his life he obviously suffered from gout and he found it ever more difficult to move about and began to rely more and more on his brother, Louis, who succeeded him as Provincial when Eugene was elected to the General Council. Out of consideration for his poor health and because it was decided he could still be of great help to the Canadian Mission as pastor of St. Agatha Eugene was allowed to remain there. But, by 1888, Eugene was being asked to come to Rome "where, moreover, you ought to live by right." This was not to be. On 12 July, 1888, he apparently suffered the first of series of strokes until on 19 July, in the words of his brother, "An apoplexy, repeated, put an end to his days. . . . The mission lost a priest the likes of whom it will never have again." In this letter to the General Fr. Louis paid the highest tribute of all: "'Eugene,' said Father Peter [Semenenko], 'is the one who understands me best of all.' And if you could see the respect and love which is rising up everywhere, you would understand why he was the preferred son of the Founders."

In accordance with his wishes Eugene was buried in front of the cemetery chapel which he had built. Despite his admitted faults, Eugene remained faithful to his motto: "Man proposes, God disposes." and is today the acknowledged founder of the Ontario-Kentucky Province.





**Funcken, Louis.** The younger brother of Eugene, Louis was born in Wanc-kum on 5 October, 1833. At an early age he was sent to live with his mother's family in Roermonde where he attended elementary and high school, graduating from the latter on 10 August, 1851. After high school he joined the firm of Janssens and Son, druggists, eventually becoming a qualified assistant pharmacist working at the Catholic hospital in Roermonde. He entertained the idea of becoming a doctor but a serious hearing impairment made that impossible. In 1857, encouraged by his brother Eugene's ordination in that year and his uncle, Fr. Joseph Welsch, he decided to enter the seminary and become a priest for the diocese of Roermonde. Ordained On 14 June, 1862 for the diocese of Roermonde, he was advised to go to Italy where the climate was better for his health. At the suggestion of his brother, Eugene he was invited to reside with the Resurrectionists at the convent and church of St. Claude's, arriving there on 29 October, 1862. By 1863, after a long conversation with Fr. Peter Semenenko, he decided he wanted to join his brother in North America in August, 1863, health permitting. It was not until 1864, however, that he was able to go to America, in the company of his brother who had been attending the general chapter that year. During his two-year residence with the C.R.s Louis had become impressed with Frs. Semenenko and Kajsiewicz and others, not the least of whom was his brother; as a result he expressed a desire to join the Congregation. He arrived in St. Agatha on 2 September, 1864, having been granted permission from his bishop to join the Congregation.

Upon his arrival Louis immediately began preparing for the school he and his brother Eugene envisioned. By October he was able to lay before Bishop Farrell of Hamilton a detailed prospectus of the school to be founded which had, as its ultimate goal, instilling in the students "an enthusiasm for the truth." The college opened its doors in January, 1865, in a little log cabin about a half a kilometer east of the church in St. Agatha, rented from the Wey family. In addition to being the president and teacher, Louis was also preparing for his official entry into the Congregation which occurred on 9 October, 1865, when he professed his vows before Eugene.

In October, 1866, he moved the college to a new site in Berlin (Kitchener) and there he remained as president until his death in 1890. Despite severe financial difficulties which, on several occasions, threatened the school's existence and his heavy teaching schedule - from 1871-78 he was the only C.R. on staff and the only full-time faculty member - both of which aggravated his health problems, Louis won the esteem and love of his students and many lay people, Catholic and Protestant alike.

Some twenty-five years after Louis' death, Fr. Paul Smolikowski, who had known Louis personally, in an article on Fr. Louis' Spirit and his views on Christian education, offered the following observations: "Often, almost daily, the students heard this saying of his: 'Order leads to God.' He did not multiply rules, but rather preferred that order be observed as a duty. . . . In a word there was order, hard study and piety. . . . 'We are here to work,' he was wont to say to the students and they saw him work and work hard, and in turn, they also work hard. . . . Outside the classroom his intercourse proved his fatherly kindness. . . . But above all did he captivate their minds with love. . . . The end is to make men of them for whatever calling in life they may choose to follow." The success and influence of his pedagogy which was based on the avoidance of severity was recognized when a bronze statue of Louis with a young boy was erected, on the pedestal on which were inscribed in Latin: LOUIS FUNCKEN, C.R., D.D. FOUNDER OF ST JEROME'S COLLEGE ERECTED BY THE GRATEFUL ALUMNI A.D. 1907.

If Fr. Louis was renowned for his contribution to education, he was equally well known for being the pastor of St. Mary's church, a position he took on as soon as he moved the college to its Berlin site. Of his ministry there Fr. Theobald Spetz, the first of Louis's boys to return and perhaps, after Eugene, his closest friend and certainly his most devoted disciple, wrote: "If anywhere, Fr. Louis appeared at his best in the pulpit. Every subject he chose was treated elegantly, logically and exhaustively with a wealth of argument, illustration and oratorical power that always made his sermons seem too short, although he mostly preached an hour or longer. . . . In the confessional he was excellent and indefatigable. . . . This is a faint picture of this really exceptional man. . . . Hence it is not surprising that those who came under his immediate influence, be it as a student, as collaborators, or in the general ministry of his parish or beyond it, one and all admired, loved, and revered him to an extraordinary degree."

In 1889 Fr. Louis was advised to go abroad in the hope that a vacation would help his failing health. He returned to Roermonde seeking a quiet life among his relatives and friends. But his health continued to worsen and he was admitted to the same hospital where he had laboured as an assistant pharmacist. On 30 January, 1890, Louis died and was buried in Roermonde. In his will he had asked that his heart be returned to St. Mary's church and be placed there with the inscription, "Here rests the heart of Father Louis Funcken, who loved God and men." His family, however, objected; and it was not until several years later that Fr. William Kloepfer was able to obtain his skull instead. After years of being kept in St. Mary's church where a plaque still remembers him, the skull was removed to the crypt under the shrine of the Sorrowful Mother in the cemetery at St. Agatha where his brother had been buried only two years before. Like his brother he was only 56 years of age and, as Fr. Spetz remarked, "It is a pity that he did not live another decade or longer to guide his college and parish and to enjoy the long delayed success of his unremitting labors in Canada."



**Galvin, Patrick, Bro.** Born in Arnprior, Ontario, on 28 July, 1898, Patrick was one of seven children of Patrick and Isabelle Doyle. After his elementary and secondary education which he completed at Arnprior Patrick entered St. Jerome's College in 1919 intending to become a priest and entered the Congregation as a clerical postulant on 8 March, 1920. It soon became obvious that he was unable to pursue higher studies and would be unable to celebrate the Mass in Latin or say the breviary in Latin. He was advised that he would not be promoted to orders and that his best course of action was to become a laybrother. On 21 October, 1920, he became laybrother novice and professed vows one year later on 21 October, 1921.

His first appointment was to St. Jerome's College in Kitchener where he worked in the kitchen. When St. Thomas Scholasticate was opened he was transferred there and there from 1930 to 1968 except for one year at St. Agatha (1949-50) he laboured at various duties in the kitchen, the laundry and other odd jobs such as making soap and jams, etc. Pat soon gained the reputation for being insistent on having things done his way, and that the students were to do the work he told them to do and never report anything about him to the superior. Over the years he antagonized many of the students. He was notorious for having the messiest room(s) in the scholasticate.

He quickly acquired the habit of leaving the scholasticate every day on his bicycle for parts unknown. Only later was it discovered that he went downtown and was able to help many of the poor. In time his efforts became more organized as became involved with, and active in, the St. Vincent de Paul Society which continued after his retirement.

On 7 October, 1968, Pat died unexpectedly in his sleep. His funeral was held at St. Eugene's College where Deacon Jack Cox, in his homily, made reference to Bro. Pat's concern for the poor and unfortunate.



**Gehl, Hubert.** One of eight children, Hub, as he was familiarly called, was born to Charles and Maria Wendling in New Germany (Maryhill) on 15 September, 1907. He attended St. Jerome's College from 1921-25 and entered the Congregation on 14 February, 1925. He professed vows on 15 August, 1926 and then proceeded to St. Louis where he studied philosophy and received an M.A. in that subject in 1930. Later that year he was transferred to the newly opened St. Thomas Scholasticate, a member of the first class there. He was ordained in London on 21 May, 1931, and after completing his theology course in 1932 Hub was appointed to St. Cecilia's parish in Louisville. Two years later he was transferred to St. Jerome's College where, from 1934-36 he served as disciplinarian and taught Science, Mathematics and History.

Between 1936 and 1940 he was an associate at St. Mary's parish but shortly after war was declared in 1939 Gehl volunteered for, and was appointed army chaplain for active service with the rank of captain. A year later he was in England where he remained until 1943 when he saw active service in North Africa and Italy until the war's end when he returned for a brief time to England. Upon his return to Canada he once again assumed the pastoral ministry as an associate at St. Mary's. In 1948 he was appointed pastor of St. Louis parish and superior of the house. Although by nature a prudent, cautious, some would say conservative man by nature and theologically, in the twelve years he was pastor (48-60) he oversaw a period of expansion as new societies, including a Newman Club which was formed in 1948 under his direction, two new schools and a new gymnasium came into being. But 1948, the year he was appointed pastor was also the year when the Ontario-Kentucky Province was officially established and Gehl was appointed one of the four councillors to the new council.

In 1960 he was appointed the second provincial of the new province, succeeding Fr. Alph Eicheldinger, for a three-year period. Reappointed in 1963 he attended the general council in 1965 where he was elected superior general. As Superior General he presided over the Congregation in the years immediately following Vatican II when the church and the Congregation were undergoing profound changes, not the least of which was a call to decentralization and collegiality. At the special general chapter of 1969 Gehl resigned as general and a few months later was appointed pastor of St. Francis parish and in 1970 he became Dean of the clergy in Waterloo County. In 1972 he returned to St. Mary's parish as pastor, a position he held until 1974 when he was transferred to St. Joseph's parish as an associate. Although only 68 his health was already in decline as a result of diabetes. By 1979 he was "semi-retired" and no longer took on regular preaching assignments. In 1981 he retired fully to "a more serene life" at Resurrection Manor. But his diabetic condition worsened and finally required him to hospitalize and on 7 July, 1985, Gehl died.

Never known for being proactive or creative his time as pastor at St. Louis was one of "unprecedented growth." Five years after his death the history of St. Louis parish was published and attributed the success of the many projects he witnessed to "the cooperation and contribution of all parishioners. Father Gehl had elicited the best in all who knew him. His unique relationship with the St. Louis community was a contributing factor in the success of the numerous projects undertaken at this time."



**Gettelfinger, Andrew.** An American, born in Frenchtown, Indiana on 24 March, 1902, Andrew was the son of John and Margaret Jacobi. After one year of high school at Palmyra, Indiana, Andrew switched to St. Mary's College in 1918 intending to pursue a career in dentistry. At St. Mary's, however, he decided that his call was to the priesthood in the Congregation of the Resurrection. Accordingly he entered on 21 September, and professed vows on 1 March, 1923. After completing his philosophy and theology at St. Louis University he was ordained on 26 June, 1929. His first assignment was to St. Stanislaus College in Chicago but in 1933 he was appointed principal of St. Mary's College High School Department, disciplinarian and professor of Latin and Geometry.

Throughout his stay at St. Mary's he appeared to be worried about his health although he appeared to be in relatively good health. Perhaps he knew more than others for in the summer of 1936 when St. Mary's experienced a severe drought and a contaminated water supply Gettelfinger contracted a mild case of typhus which affected his heart. He seemed to recover until the end of the summer when he contracted pleurisy and was hospitalized. Once again he appeared to be on the mend and was scheduled to return to St. Mary's in time for the opening of the school year. Return he did, but not as expected for he died suddenly of a heart attack on 6 September, 1936. His funeral was celebrated on opening day at St. Mary's College; he was 34 years of age.



**Głowacki (Glowalsky) Edward.** Edward was born in Breslau, Prussia, (Russian Silesia) on 26 March, 1830, the son of Michael, of Polish descent and Josepha Fietz who was German. Głowacki spoke very little Polish but, influenced by Fr. Thomas Brzeska who was an assistant at the parish of Piekary in Silesia, he abandoned his studies to become a mining engineer, went to Rome, and entered the Congregation. He had obviously completed some philosophy because he was admitted immediately to theology. He professed first vows on 9 April, 1857. Three months later, having received minor orders he accompanied Fr. Eugene Funcken to North America, more precisely to St. Agatha. Like Funcken he was regarded with some misgivings among the more nationalistic Poles such as Alexander Jełowicki who had written, “one German [Funcken] and the other [Głowacki] a self-styled Pole, but who knows he is not a Pole, will found for themselves a regime separated from us.”

Głowacki arrived in St. Agatha with Fr. Eugene on 14 August, 1857 and was almost immediately sent to the Grand Seminary in Montreal to complete his theological studies. On 29 January, 1860, Bishop Farrell ordained him at St. Agatha; his was the first C.R. ordination in North America. In March of that year he became the pastor of St. Mary’s church, the first in a continuous line of C.R. pastors that continues to this day. His stay at St. Mary’s was short; in January, 1861 he was transferred to St. Boniface church in New Germany (Maryhill). He remained there until 1865 when he was transferred to St. Clement’s parish but during those years Głowacki endeared himself to the people by his zeal in responding to the smallpox epidemic that struck his parish.

On 29 May, 1865 St. Clement’s parish had been placed under interdict. Urban Messner, O.C. left and Głowacki was asked to take charge of the financially troubled parish. By 1868 he was able to clear the church debt and even purchase two bells at the cost of \$800.00. Described as “an active pastor” in the Berliner Journal and having solved the financial problems of St. Clement’s parish, Głowacki was asked by Fr. Louis Funcken to undertake a fund-raising tour in the U.S. on behalf of St. Jerome’s College. It was in the course of this tour that the young priest, already recognized as one of the elders, was asked by Bishop McCloskey of Louisville if the Congregation would assume the direction of St. Mary’s College. He enthusiastically recommended that the Congregation accept the bishop’s proposal even though the college was derelict and in need of major repairs before it could be opened.

With assistance of Brother Alexander Heimbürger he undertook the restoration of the college buildings. From January to September 1871 Głowacki and Heimbürger were involved in this work and Fr. Edward was Eugene’s choice to be the college’s first C.R. president but the Superior General, Fr. Kajsiewicz vetoed the appointment and Głowacki was recalled to be pastor of St. Boniface church in New Germany. His stay there was shortened when he angered some of the parishioners to the extent that their complaints led the bishop to ask that he be removed in 1873.

Except for four years (1888-92) when he returned to North America primarily to preach and raise money the remainder of Głowacki’s career was spent in Europe for the most part at the Motherhouse in Rome where he eventually became a general councillor. In 1905 he essentially retired, living at the Motherhouse until his death on 23 December, 1919.

Although Głowacki’s ministry in North America was not all that long and he spent over 32 years in Europe he is considered one of the pioneer C.R.s and was an active member of the small group in-

cluding Breitkopf and the Funckens who were responsible for almost the whole of Waterloo County and other places in the diocese of Hamilton. As a result, he has been included among those who belonged to the Ontario-Kentucky Province.



**Graf, Benno.** The youngest of the three Graf brothers who would join the Congregation Benno was born in Greenock township on 10 February, 1905 near Chepstow, Ont. where he was baptized and received his elementary education. His parents, John and Christina Kraemer, would see no fewer than five of their ten children enter religious life.

From 1923-28 Benno helped his father and worked at Canada Keg and Barrel Co. In 1928 his brother William was ordained and his brother, Peter entered the Congregation. In that year Benno entered St. Jerome's College intending to follow in their footsteps. On 14 February, 1931, he entered the Congregation and after professing vows on 15 August, 1932, he was sent to St. Thomas Scholasticate where he studied philosophy and theology while also studying Latin at the University of Western Ontario where he received a special award in Second Year Latin in 1934. Ordained on 3 June, 1939, Benno continued his classical studies in Latin at the University from 1940-42 earning an M.A. in 1942.

His first assignment was to North Bay College where he taught Latin from 1942-47. In 1947 he was transferred to St. Jerome's College to be part of the newly reformed College department heading the Latin department. When the college moved to the Kingsdale site he moved with it but when the college moved again in 1970 he remained in Kingsdale in what became Resurrection College. In 1970 Resurrection College moved to Waterloo and became a residence for seminarians.

Fr. Benno, perhaps because the need for teaching Latin to prospective candidates for the priesthood had disappeared and he was not inclined to teach in a university setting, went to St. Louis parish for the months of May-October, 1970 before being assigned as pastor of Blessed Sacrament parish in Burford. In 1974 he was transferred to St. Joseph's parish in Somerset, Bermuda where he remained until 1978. These were not his happiest four years as his style of leadership caused conflict with some of the leading parishioners and he himself grew increasingly uncomfortable with the cultural situation. In 1978 he returned to take up residence at St. Mary's parish in Kitchener as an associate while serving as chaplain to St. Mary's Hospital. In 1979 he took up residence at St. Mary's Hospital and continued as full-time chaplain. In 1982, now 77 years of age and in declining health he moved to Resurrection Manor but continued to serve as a part-time chaplain at the hospital.

On 24 April, 1986 he suffered a heart attack and died in at the age of 81, the last of the three Graf brothers. A fiercely competitive man he, nevertheless, found it difficult to maintain discipline especially in a high school setting.





**Graf, Peter.** One of the Graf brothers, Peter was born on 7 September, 1902, in Greenock Township near Chepstow. He worked as a logger, bushman and carpenter before entering St. Jerome's College at age 23 in 1925 to pursue studies for the priesthood. He entered the Congregation on 14 February, 1928, and professed vows on 15 August, 1929, and began his philosophy studies at St. Louis University but was transferred to the newly opened St. Thomas Scholasticate in 1930 to continue his studies in philosophy and theology until his ordination in London on 7 June, 1936. His first assignment was to St. Jerome's College where, after obtaining his B.Ed. he spent two years teaching English and Latin until he took a year off to acquire the Intermediate Certificate in Shop Work and Industrial Arts. In 1942 he took up the position of Instructor in Industrial Arts which held until his death. While at St. Jerome's he was also called upon to perform various extra-curricular activities, primarily of a military nature, serving as Catholic chaplain of the three militia units in Kitchener, the 48th Squadron of the Royal Canadian Engineers, the Scots Fusiliers of Canada, and the 137 Company, Royal Canadian Army Corps. For several years he was also chaplain of the Kitchener Branch of the Canadian Legion.

Although a demanding and no-nonsense man he enjoyed working with young people and was widely known for this. He served as chaplain to the two camps for Catholic boys and girls and in 1945 became chaplain of the St. Mary's Scout Troop.

An expert craftsman, particularly in wood, an expert marksman and ardent promoter of the outdoors and military discipline Fr. Peter made good use of his knowledge of the outdoors and wood-working. In 1942 he made an archery set for himself, taught his students to do the same and formed an archery club conducting class several times a week after normal school hours.

His manner of death was, perhaps, in keeping with his love of the outdoors. On 17 September, 1960, he was on a boating trip on the Spanish River. One canoe began to take on water and entered the first set of rapids. According to the account in the September 19th, 1960 edition of the K-W Record, "Mr. Ball and his partner got into the first rapids and, heedless of his own safety, Father Graf went to the rescue. Mr. Ball and Mr. Berner by this time were entering the second rapids but the priest, knowing he was facing death, went in pursuit. Soon he and his partner [George Squire] were in trouble and all four shot into Graveyard Falls and were thrown from their canoes." It was several days before his body was recovered and a military funeral was held on Monday, September 26, 1960.



**Graf, William (Bill).** The eldest of the three Graf brothers, Bill was born on the family farm in Greenock Township near Chepstow on 2 September, 1900. After graduating from Mary Immaculate School in Chepstow and prior to entering St. Jerome's College which he attended from 1917 to 1921, he worked on the farm for four years. Upon completing his high school education he entered the Congregation on 7 March, 1921 and professed first vows on 8 September, 1922. He was sent to St. Louis University where he studied philosophy and one year of theology from 1922-26. In 1926 he was sent to Rome where he completed his theology, and was ordained in Rome on 29 July, 1928. Remaining in Rome for one year to obtain his S.T.L., Graf was appointed to St. Jerome's College in 1929, teaching mathematics, science, English and French, and acting as assistant disciplinarian. Almost immediately he had to assume the duties of disciplinarian when Fr. Haefele, the disciplinarian broke his arm in September, 1929. For this the Alma Mater remarked, "Much credit and commendation is due Fr. Graf for the fine manner in which he adapted himself to this position of great responsibility." The following year Graf was transferred to London to pursue a B.A. in science while residing at St. Thomas Scholasticate and assisting the rector. When he returned to St. Jerome's in 1934 he was assigned to teach mathematics and science, and in 1936 he became vice-president. In 1941, apparently at the insistence of the president, Fr. Borho, he was transferred to North Bay College where again he taught science and served as principal from 1944-47. He stayed at North Bay until 1953 when he was elected to the general curia in Rome. He remained in Rome until 1965 becoming eventually Secretary General and from March 1965 to July 1965, Procurator General, the official liaison between the community and the Vatican.

He returned to become an associate at St. Pius X parish in Brantford and then from 1967-69 as administrator and as pastor. In 1969 he was transferred to St. Francis parish in Kitchener as an associate to Fr. Hubert Gehl who had also returned from Rome in that year. Only two years later, in 1971, he was named pastor of two rural parishes north of Waterloo, St. Joseph's in Macton and St. Mary's in Linwood. Despite differences with some parishioners over his decision to build a new rectory in Linwood, abandoning the old and somewhat dilapidated rectory in Macton and complaints about having to do everything by himself, which was his own choice, these were perhaps his happiest years. He chastised a reporter for failing to mention his five years (1971-76) there.

In 1976 he retired from parish work and took up residence at Resurrection Manor. Although he continued to supply at various parishes, his health was declining. By 1979 he had begun to deteriorate mentally and experienced bouts of extreme scrupulosity about Mass intentions not properly said, to the extent that a decree of sanation and condonation was obtained and issued on 16 October, 1982, in an attempt to put his mind at ease. But ten months later, on 23 August, 1983, Graf died.

Dedicated as he was to the community, Bill Graf most enjoyed being his own boss to the extent possible. His sense of discipline and his perceived rigidity did not always endear him to other members of the community with whom he lived and worked.



**Gregory, Clarence, Bro.** An American by birth, Clarence was born in Evansville, Indiana, on 2 January, 1926, the son of Clarence and Viola Kraemer. He began his high school at Reitz Memorial Catholic High and then transferred to St. Mary's College intending to study for the priesthood and he entered the Congregation in 1945 with that goal in mind. After professing first vows he was sent to St. Thomas Scholasticate and began studies in philosophy. In the course of his philosophy studies he decided to abandon his pursuit of the priesthood and remain in the Congregation as a laybrother. To do this he had to return to novitiate in Dundas which he did and professed first vows as a brother on 8 September, 1950.

His first assignment was to North Bay College where he worked for a year before being transferred to St. Jerome's where, in addition to being responsible for the care of the ailing Fr. Lawrence Kuntz, he also worked in the tuck shop. When St. Jerome's College moved to its Kingsdale site in 1953 Bro. Gregory went with it. He remained there, even after St. Jerome's college moved to Waterloo and the Kingsdale campus became Resurrection College in 1962, until 1970 when the Kingsdale site was closed and Resurrection College moved to Waterloo. During his seventeen year at Resurrection College in Kingsdale Clarence was deeply involved in student life outside the classroom and was responsible for maintaining the property. When news of imminent closure of the Kingsdale site was made known, Gregory was opposed. But when he relocated with the college to Waterloo he quickly discovered that his fears were unfounded and he settled in quickly, again involved with looking after the physical needs of the seminarians and the property and becoming a familiar figure on the riding lawnmower. During his years at Resurrection College in Waterloo he also served as an administrator at Resurrection Manor in 1985.

In 1991 the seminarian program was suspended. Having spent almost his entire religious life in the service of seminarians Gregory found himself somewhat adrift.

His eyesight, already poor, declined rapidly. In May, 1992 he retired to St. Jerome's High School residence. Six months later, on 1 January, 2001, Clarence Gregory died.



**Haefele, Otto.** One of eight children and named after his brother who had died of dyptheria at age three, Otto was born in Deemerton, Ont. on 6 January, 1902, the son of Michael and Susanna Straus. In 1915, after completing his elementary education at Deemerton Separate School and then St. Mary's Separate School in Berlin (Kitchener), where the family had relocated, he entered St. Jerome's College and in his final year there, 1919, he entered the Congregation on 1 March. Following the completion of novitiate and the profession of his first vows on 8 September, 1920, Otto was sent to St. Louis where he studied philosophy and two years of theology before he was sent to Rome where he completed his theology at the Gregorian University and obtained a Bachelor of Canon Law degree and a Th. L. Otto was ordained in Rome on 20 June, 1926, and was immediately assigned to St. Jerome's College. In addition to teaching mathematics and theology Haefele also became Athletic Director and Disciplinarian. He remained at St. Jerome's until 1931 when the new school in North Bay, North Bay College, was opened. A member of the first group of C.R.s there, Otto remained until 1948, teaching mathematics, Latin and commercial. In 1948 he began his third and final phase of his teaching ministry when he was transferred to St. Mary's College. During his twenty-four years at St. Mary's Haefele proved to be a good companion although somewhat humourless and stern, at least in appearance. He taught high school mathematics, Latin and religion. One student who was taught by Fr. Haefele recalled, that the students, ". . . were amazed at the predictability of Fr. Haefele. . . He never brought more than he needed to class. . . . He was, as a teacher, very knowledgeable, and demanded a lot but the students performed well and respected him. Although he [presented] a very stern face there was a human quality underneath the surface and we learned both our Math and our Latin very well from Fr. Haefele." Never one to be socially engaged he was content to sit at his desk working puzzles or playing cards. He did, however, pride himself on his mathematical abilities and tried to outdo everyone in solving difficult mathematical problems.

In 1972 he retired from teaching and left St. Mary's to become an associate at Immaculate Conception parish in Formosa Ont. A country parish with an energetic pastor (Fr. Frank Dentinger), Immaculate Conception served as a place of retirement for Fr. Haefele, already in his seventies. In July, 1978, he suffered a heart attack in the rectory and was rushed to Wingham Hospital where he died on 19 July, 1978. After the funeral Mass at Immaculate Conception church, Fr. Haefele was buried in the C.R. plot in Mount Hope Cemetery in Kitchener.



**Halter, Joseph.** Joseph was born in New Germany (Maryhill) Ont. on 4 March, 1857 to Edward and Maria Scharbach. He attended St. Michael's College in Toronto from 1874-77 when he transferred to St. Jerome's College, apparently intent upon entering the Congregation of the Resurrection which he did on 25 May, 1879. He went to Rome for his novitiate and his philosophy and theology and was ordained there on 19 June, 1886. He returned to Canada, taking up residence at St. Jerome's College while assisting at St. Mary's parish. In 1887 he was transferred to St. Mary's College to teach Mathematics and languages and, more importantly, to assume the position of disciplinarian. At a time when discipline was still an issue, Halter found the post onerous and although he was stern and a strict disciplinarian he was soon asking to be relieved of the position because he felt it made him less a priest. The fact that the students liked him and considered him like one of their own and sought him out as a confessor hints at the ambivalence he experienced.

In 1889 he was relieved of his duties as disciplinarian and he was sent to St. Stanislaus College in Chicago, to become its first principal in 1890. According to Fr. Spetz, Halter's English was not good enough to teach at St. Mary's yet in 1887 Louis Funcken had written of him, "From the point of view of attraction and familial discipline, Halter is a veritable treasure. He is succeeding in preaching and teaching very well." Assuredly Louis' evaluation of Halter's preaching and teaching may have been premature but his appointment to St. Stanislaus was due in no small part to Fr. Przewlocki the Superior General's decision that it was only fair to appoint a "Canadian" as rector, since the idea of founding such a college had been actively promoted by Eugene Funcken as early as 1874. Halter is described as an experienced and devoted teacher, the "right hand man" of Fr. Vincent Barzynski, "who organized the program of studies, taught daily classes, and set a high academic standard for the school," and "soon earned the reputation of being the champion and friend of the student body; he was always available to help them. More important, he was a very able teacher."

Halter's success, however, came at a price. Two years of hard work and constant anxiety, with the school on the point of closing, Halter's health began to fail and he was advised to go to Canada for a period of rest and recuperation. He was expected to return but that never happened. In fact, at St. Jerome's he became seriously ill in the fall of 1894 and even when he was able to resume teaching in 1895 he was only able to teach half-time and tired easily. He remained in residence at St. Jerome's College but was most active at St. Mary's parish where he succeeded Fr. Biela ministering to the Polish community there. In 1895 he found himself in charge of the parish in the absence of the pastor, Kloepper and embroiled in a dispute with the American Protective Association, which was virulently anti-Catholic and being promoted in Berlin by Margaret Sheppard. He preached a series of sermons at St. Mary's on Catholic doctrine, which, according to Fr. Spetz, had a "telling effect." However, it was also, again according to Spetz the cause for his death on 26 November, 1896: "It is possible that the special effort and labour involved by (sic) preparing and delivering these lectures were the cause of his sickness and death not long after."



**Hayes, Hugo (Hugh).** Hugo was born in Hamilton to Charles and Winnifred Greenlee on 25 February, 1921. He attended St. Joseph's school for his elementary education before entering Cathedral High School in 1934. Intending to become a priest and perhaps influenced by Fr. Wilbert Mayer who became pastor of St. Joseph's in 1933, Hayes transferred to St. Jerome's for the 1938-39 academic year. On 6 March, 1939 he entered the Congregation and professed first vows on 8 September, 1940. Philosophy and theology at St. Peter's Seminary (St. Thomas Scholasticate) followed prior to his ordination on 8 February, 1947. His first assignment was to North Bay College and, although he was "light-hearted" and bore a slight resemblance to Bing Crosby, he was shy and found teaching, especially discipline, very difficult and his year at North Bay 1948-49 was described as a "dismal failure." He was, however, transferred to the staff of Cathedral High School in Hamilton where he once again found the classroom a "disagreeable task." He reportedly said he would rather gather up horse manure instead of teaching. But being in his hometown and near his family with whom he was very close helped Hayes to overcome his dislike of teaching.

In 1952 he was transferred to Brantford Catholic High which had only been under the administration of the Congregation for a year. A shy man, he had some lingering fear of women which made teaching at Brantford Catholic, which was coeducational, somewhat challenging and the fact that the girls found him very attractive didn't help but he became a much loved and respected teacher nonetheless and during his years in Brantford he became well known. In 1952 he became a member of the Brantford public library board and in 1962 and 63 he served as its chair. But it was as a lover of music that he became best known when he assumed the post of moderator of the St John's Drum Corps in 1959 and led it to become widely known and respected in Canadian and American Drum Corps Circles.

In 1959 he had also become assistant principal of St. John's; he was appointed principal of St. John's on 1 July. Shortly thereafter he experienced pain, probably in the arm, and was admitted to the hospital fearing a heart attack but it was determined to be a 'false' attack and he was released. On 1 August, he was appointed superior of the house but only four days later he died suddenly of a heart attack, caused, it was learned, by a blood clot which had formed by being hit on the arm by a golf ball and had gone to his heart. Lacking the diagnostic equipment now available the clot had gone undetected in his first hospital visit.

Although his priestly career was short, at the time of his death, Hayes held the distinction of being the longest serving C.R. on the staff of St. John's College.



**Heimburger, Alexander Bro.** Alexander was born in Marenheim Strasburg, Austria. to John and Victoria Urim on 21 October, 1836. He immigrated to Upper Canada with his parents in 1842 who eventually settled in Wilmot Township in 1851 and became parishioners of St. Agatha parish. On 7 February, 1864, he entered the community at St. Agatha where he made his novitiate under the direction of Fr. Eugene and professed vows on 10 October, 1865 at St. Agatha where he would remain until 1971. During this time he no doubt served as a gardener and was involved in the construction of the new stone orphanage which opened in 1968.

His skills as a mason and builder which were noted in his obituary in the Berliner Journal, probably provided by Fr. William Kloepfer, sent him to St. Mary's Ky. in 1870 where the Congregation had accepted St. Mary's College. The college had been closed for a number of years and was in a great need of repair. Along with Fr. Edward Głowacki, Alexander got the school in shape for its reopening in September, 1871. Bro. Alexander remained at St. Mary's until 1880 maintaining the grounds, continuing with needed repairs and re-establishing and taking care of the farm which would play a vital role in the survival of the college. In 1878 he suffered a sun stroke and every summer after that he returned to Canada. Despite these summer absences his contribution to St. Mary's was enormous. After his departure it cost \$3,100.00 to replace him.

In 1880 he returned to Canada, taking up residence on the second floor of St. Jerome's College. For the next sixteen years he maintained the building and the grounds. In 1892 his skills as a mason were called upon when he supervised and assisted in the completion of St. Mary's church in Hesson, Ontario. In his history Spetz (p. 207) noted Bro. Alexander's contribution: "The cornerstone for it was laid in the spring of 1892, and the building completed under the supervision of Mr. George Stemmler and Brother Alexander, of Berlin." He was recognized as one whose wide practical experience qualified him to give good advice to others which he did willingly.

In 1890 he contracted "idropsia" and after two years of long and painful suffering from dropsy he died in Guelph on 26 November, 1892, and was buried on the 28th according to the obituary published on 1 December, 1892, and the records of St. Mary's church. Originally buried in the church graveyard he was removed to the new lot in Mt. Hope cemetery in 1913.



**Hennessy, Brian Leo John.** Brian was born in Detroit on 7 January,

1919, the son of Brian Leo and Mary Rose Doyle with whom he moved to Hamilton, Ontario. There he received his elementary school education at St. Mary's and St. Augustine schools before going to Cathedral High for his secondary education. A parishioner of St. Joseph's parish administered by the Congregation of the Resurrection, he decided to pursue the priesthood in the Congregation and entered the novitiate on 26 July, 1937. After professing vows on 15 August, 1938, he studied philosophy and theology in London. However, in 1943 he began to experience attacks which resembled epileptic seizures. Although these attacks always occurred at night and never during his daytime activity, it was decided to delay his ordination until it was seen how he would respond to the pressure of the active ministry in teaching. He was sent to North Bay College where he taught English from 1946-49. During this time there was no reoccurrence of his former illness and by 1948 he was pronounced healthy and was approved for ordination which took place in North Bay on 30 July, 1950. He remained at North Bay College, teaching English very successfully, until 1957 when he was transferred to St. Jerome's High School in Kitchener. In 1961 he returned to Hamilton teaching at Cathedral Boys' High School while residing and assisting at St. Joseph's parish for one year. The following year he returned to North Bay College as principal and superior of the house. In 1965, informed that he was being transferred back to St. Jerome's High School, he reacted by requesting that he be allowed to spend two years as a curate in some parish. In his letter of 6 April, 1965, he explained his reasons for his request: "St. Jerome's is a large school - and it takes more energy and strength than I feel right now to begin all over again. It is not starting at the bottom that bothers me; it is just starting again anywhere. I realize that some of my lassitude is due to the suddenness of the blow, and to what I consider its unfairness."

All of this became mute when Fr. Hayes, recently appointed principal of St. John's High School in Brantford, died suddenly on 5 August. Asked to accept the position of principal of St. John's which he occupied until 1969. As principal in North Bay and Brantford he was described as being "a good administrator . . . and . . . careful and astute in the handling of finances."

His request for a pastoral assignment was agreed to when, in May, 1969, he was appointed pastor of St. Joseph's parish in Hamilton. As pastor, Brian came to the attention of both Bishop Joseph Ryan and his auxiliary, Paul Reding, who succeeded Ryan in 1974. At the urging of the former he became head of the Hamilton Catholic High School Board. He prided himself on his homiletic skills and in a report from the Congregation on his suitability to be a bishop this was noted: "He is an outstanding preacher and homilist, writing each sermon beforehand and keeping on record a copy of each sermon given."

On 18 March, 1975, his appointment as bishop of the diocese of Hamilton in Bermuda was announced by Rome and two months later, on 14 May, he was ordained bishop by Bishops Paul Reding, Joseph Ryan and John Sherlock of the diocese of London. Two weeks later he was installed as bishop in Bermuda where he would spend the rest of his life as the leader of the local church there until his retirement in 1995. He died two years later and is buried in the family plot in Burlington.





**Hergott, Clayton.** Born in New Germany (Maryhill) on 8 June, 1902, Clayton was the youngest of nine children of Jacob and Magdalen Dietrich. He moved to Berlin, Ont. with his family in 1911. After completing his elementary education at St. Mary's school he entered St. Jerome's College in 1917 and in the year of his graduation, 1921, he entered the Congregation on 1 September. Following profession of vows on 1 March, 1923, he completed his philosophical studies at St. Louis University and took one year of theology before being transferred to Rome where he completed his theology in 1930, earning on the way a bachelor's degree in Canon Law and a doctorate in Sacred Theology. Ordained on 1 July, 1929, he was sent to St. Stanislaus College/Weber High in Chicago where he taught prior to being assigned to St. Jerome's College in 1931 to replace Fr. Edward Jaglowicz as Master of Studies; the opening of the new school in North Bay had required the transfer of several men from St. Jerome's, of whom Jaglowicz was one. During his years at St. Jerome's Hergott taught English, Latin, Science, and Religion, but his contribution to the college dramatic attempts and the college orchestra were most reported. It was through his efforts that the college orchestra became a reality in 1933 and he became its "director, business manager, and press agent." By 1934 the orchestra was reputed to have "acquired an enviable reputation and has aided in bringing attention to St. Jerome's."

However, the sudden death of Fr. Andrew Gettelfinger on 6 September, 1936, demanded an immediate replacement and Fr. Hergott was transferred there, replacing Gettelfinger as disciplinarian, "a difficult post," teaching philosophy, Latin, and public speaking, and organizing the St. Mary's College orchestra. In 1943 he became econome (treasurer) of the college a position he held until 1947.

In that year he was appointed to St. Jerome's College as its vice-president and teacher of philosophy, Latin, public speaking and religion. When the college separated from the high school and moved to its Kingsdale site Hergott went with it. In addition to teaching philosophy he also became involved in adult education becoming Director of the Adult Education Department of St. Jerome's College and spiritual director of the Christopher Leadership course.

When St. Jerome's College moved to its Waterloo site Hergott remained in Kingsdale at what was now called Resurrection College. But Hergott remained involved in St. Jerome's College and the new University of Waterloo, chairing the latter's fledgling department of philosophy as its first chair from 1959-61. He remained at Resurrection College until 1970 when Resurrection College moved to Waterloo and became a residence for seminarians; having been involved in education all his religious life Hergott decided to take up residence at St. Jerome's High School. There he lived in retirement although he did continue to work with the Christophers and with a study group at St. Anne's parish. His health, however, began to fail. In 1973 and again in 1974 he was hospitalized but his health continued to deteriorate until later that year he retired to St. Joseph's Villa in Dundas where he died on 21 December, 1977.

Many years later he was remembered by Fr. John Lesousky who had known Fr. Clayton: "Father Clayton Hergott came to St. Mary's College suddenly on opening day of school in September, 1936. This happened due to the very sudden death of Father Andy Gettelfinger. . . . Well, he loved [St. Mary's College] very much and spent many years there as a philosophy teacher. . . . He was short but mighty and he commanded respect. Father Clayton was very intelligent and had a magnificent personality. . . .

He taught us children how to play croquet and let us use the sets at the college. When Father Clayton was transferred to Canada, he was missed indeed.”



**Hirschberger, Roman.** The youngest of sixteen children of Joseph and Julian Steoser, Roman was born on 29 May, 1909 in Waterloo, Ontario. He received his elementary education at St. Louis school and entered St. Jerome's College graduating in 1927, the same year he entered the community. On 15 August, 1928 he profess first vows and was sent to St. Louis where he obtained his degree in philosophy. He was transferred to St. Thomas Scholasticate in London, Ontario, where, as a member of the first class there he studied theology and was ordained in London on 10 June, 1933.

It was during his years at St. Louis that confusion about the spelling of his name first arose according to Fr. Roman, himself, who explained what happened when he updated his personal record in October 1974, where his surname was spelled Hinsperger: "The name "Hirschberger" is the original and correct name. Bishop Dehler insisted on changing this name to "Hinsperger" when I was a student in St. Louis. As a legal name on my Birth Certificate, Passport, Pension, etc. the name is Hirschberger." However, the error seems to have had its origin in the baptismal record where his surname was incorrectly written 'Hinsperger,' and was spelled this way when copies of the record were requested which may explain why, during his years at St. Jerome's, he regularly appears in the list of students as R. Hinsperger and Hinsperger appears on his permanent record until he altered it in 1974. Roman himself seemed to have had some difficulty in keeping the name straight. On his first renewal of vows on 15 August, 1929 and again on the occasion of his perpetual vows on 15 August, 1930, he began "Ego Romanus Hinsperger. . ." and signed the written copy Romanus Hinsperger. In 1932 and 33, he signed his request for ordination to the subdiaconate, diaconate and the profession of faith "Romanus Hinchberger." But, in the end, it was as Fr. Roman Hirschberger, that he died and was buried.

Following his ordination and the completion of theology he was assigned to St. Joseph's parish in Hamilton where he served as an associate for one year from 1934-35 before being transferred to North Bay College where he remained until 1939. In that year the Congregation, or more precisely, the "Canadian" C.R.s, agreed to a five-year contract with Archbishop McNally to administer the island of Bermuda and Roman joined the first group sent there. In 1940 he became pastor of St. Joseph's church in Somerset the island's oldest Catholic parish and when the United States opened up military bases in Bermuda in 1941, Hirschberger became the temporary chaplain to the naval base in the west end. In 1943, although he was asking to be returned to Canada because he found the climate difficult, Roman continued to work for the improvement of the spiritual lives of his parishioners, especially those who lived on Ireland Island, some distance from Somerset. In that year he purchased an abandoned store which he converted into a permanent Catholic chapel dedicated to St. Thomas More. It was Hirschberger who, during his pastorate, completely redecorated St. Joseph's and had the sanctuary lined with hand-carved Bermuda cedar so as to match the altar installed by the first pastor, Fr. Martin, many years before.

When the contract with McNally expired in 1944 Hirschberger returned to St. Jerome's College where he taught in the commercial department until 1946 as Fr. R. Hinsperger. In 1946 he was appointed to the newly established mission band of which he would remain as a permanent member until it was disbanded in 1953. For the next two years he pursued post degree work while residing at St. Louis (1953-54) and then St. Jerome's College (1954-55). In 1955 he became the first resident pastor

of Holy Family parish in New Hamburg and in 1958 he became pastor of St. Joseph's parish in Macton/Linwood. He remained there until 1972 when failing health required him to go into semi-retirement, living at St. Mary's parish and assisting the pastor Fr. Gehl as needed. After a short illness he died on 29 August, 1975.



**Hinsperger, Menno.** Born in Deemerton, Ontario, on 31 January, 1888, and baptized Menno Simon, the son of John and Mary Walter, Menno received his elementary education in the public school at Deemerton before entering St. Jerome's College in 1904 for his high school education, graduating in 1908. On 18 September of that year he entered the Congregation and professed vows on 17 April, 1910. He was then sent to Rome where he spent the next seven years studying philosophy and theology at the Gregorian University prior to being ordained on 19 December, 1914. He remained in Rome until 1916 earning a D.D. before returning to Canada and his first assignment as a curate at St. Mary's parish. In 1918 he was sent to St. Mary's College where he taught English, Latin, and History and was disciplinarian until 1921. In that year, his first and only educational apostolic ministry, Menno was transferred back to St. Mary's in Kitchener where he served as a curate until 1928 when he succeeded Albert Zinger as pastor, occupying that position until 1933. It was during his pastorate that St. Mary's High School was completed, a project in which he was personally involved. This seems to have been his greatest legacy as the Centennial booklet of 1957 observed. "During his time there was very little of historical value as regards the church, but much was done for the new Girls' High School."

In 1933 the Congregation accepted St. Joseph's parish in Hamilton and Fr. Wilbert Mayer was asked to leave St. Louis where he was pastor and become the first Resurrectionist pastor of St. Joseph's. He was succeeded by Fr. Menno Hinsperger who was pastor until 1942. In 1940/41 St. Louis celebrated its fiftieth anniversary and Hinsperger took this opportunity to redecorate the church by lowering the main altar and removing some of the statues from the sanctuary to other areas of the church. In an article in *The Resurrection Bulletin* on the history of the parish this earned him the recognition of being "a man before his time," although he would never have seen himself as such.

But the effort had tired him out and in 1942 he was assigned to St. Thomas Scholasticate as socius but, in reality, to recuperate somewhat. In 1943 he was assigned to St. Joseph's parish in Hamilton and in 1950 he became the socius at the novitiate in Dundas for a year. In 1951 he returned to more active ministry becoming pastor of St. Joseph's church in Macton until 1958 when he was appointed pastor of St. Agatha's parish. These latter parishes were rural and small at the time, but his health was still problematic. A dapper man in his youth he became forgetful and even unkempt. In 1961 "Ill health made it necessary for the veteran pastor to retire from active service." He was transferred to St. Thomas Scholasticate where after a period of acclimatizing himself he became an active gardener and helped out celebrating liturgies when necessary and even acting as Santa Claus in 1961.

In 1955, at the age of 78, he died in London on 23 December.



**Hoffarth, Joseph.** One of ten children, Joseph was born on a farm outside of Carlsruhe, Ont., to Paul and Susanna Druar on 22 January, 1910. After completing his elementary education he spent a year and a half out of school helping on the farm before entering St. Jerome's College in 1926. He had decided on the priesthood with the intention of becoming a missionary in China but during his years at St. Jerome's he was persuaded by Fr. Charles Kiefer to join the C.R.s which he did, entering the Congregation of 14 February, 1930 and professing first vows the following year on 15 August. He studied philosophy and theology at St. Peter's Seminary in London where he was ordained on 3 June, 1939.

One month after ordination he was sent to Bermuda with Fr. Robert Dehler as a member of the pioneer group of Resurrectionists to serve there. Hoffarth was put in charge of the mission at St. George which as yet had neither a church nor a rectory. St. George was a small mission but the human landscape changed drastically in April, 1941, when American troops began to arrive. Hoffarth was forced to add a second Sunday Mass and later opened a temporary chapel on the new base. Hoffarth saw the need for a permanent church and initiated a building fund for the purpose of buying the necessary land and building a church. which, thanks to his continuous efforts reached £4,000 by June, 1944. But he would not see the erection of the church; in July the contract with McNally expired and was not renewed. On 19 July the C.R.'s, including Hoffarth, left Bermuda.

Upon his return to Canada Hoffarth was appointed to St. Mary's parish as an assistant to Fr. Robert Dehler who had been his superior in Bermuda. He served there until February, 1948 when he was transferred to St. Joseph's parish in Hamilton. Unfortunately he was destined to serve there for only one year when a tragic accident claimed his life. Joseph was a passenger in car involved in an accident, returning from a wedding on Saturday, 12 November; he was rushed to the hospital in Guelph, but succumbed to his injuries four days later, on 16 November, 1949.



**Jaglowicz, Edward.** One of two sons of Francis and Catherine Fach to become Resurrectionists, Edward was born in Preston (Cambridge) Ontario on 13 January, 1902. He attended St. Mary's College from 1915-1921 when his uncle, Fr. Michael Jaglowicz was president, and following his older brother, Francis there. He entered the community on 1 September, 1921, and after professing vows on 21 March, 1923, he was sent to St. Louis to study philosophy 1923-26 and then to Rome to study theology at the Gregorian from 1926-30. Ordained on 7 July, 1929, he returned to Canada after completing his theology. He spent one year 1930-31 at St. Jerome's College succeeding Fr. Borho as Master/Prefect of Studies and when North Bay College opened in 1931 he was transferred there remaining there for three years until 1934, as Master of Studies.

In 1934 his ministry in Canada came to an end when he was transferred to the Collegio Aeterno in Pescara, Italy. When war broke out and the German forces occupied Pescara he and the rector, Fr. Peter Ellert, had to flee into the surrounding hills, hiding there until they were rescued by a Polish regiment. Edward described their months on the run: "We vagabonded for nearly a year, dodging Germans when we could and fooling them when we couldn't." He assisted Fr. Ellert in reorganizing the school which had been looted by the Italians and Germans, and reopened it. His dedication was recognized when he was appointed rector of the college in 1959.

Six years later he was elected to be a delegate at the general chapter in 1965. He died suddenly of a heart attack while attending the chapter on 13 July, 1965. Although the majority of his ministry and the most significant, was exercised in Italy, when the Ontario-Kentucky Province was formed, he chose to remain a member of the Province.



**Jaglowicz, Francis.** The older brother of Edward, Francis was born in Preston, Ontario, on 24 March, 1897. After his elementary education he entered St. Mary's College in Kentucky, rather than St. Jerome's in Berlin. This was probably because his uncle, Fr. Michael Jaglowicz, was President of the College. Francis attended St. Mary's from 1910-16 and entered the Congregation on 1 September, 1916. He professed vows on 1 March, 1918, and was sent to St. Louis as a member of the first class to occupy St. John Cantius Seminary and study philosophy at St. Louis University from 1918-20. In that year he went to Rome where he earned a Ph.D. in philosophy from the Gregorian University and studied theology there from 1921-42. On 10 August, 1924, he was ordained at Mentorella by Archbishop Salvatore Baccarini, C.R. He returned to Canada to serve as an assistant at St. Mary's church in Kitchener from 1925-26. He was then transferred to St. Mary's College where he would spend the rest of his life. In 1928 he became Head of the (Special) Latin Department, a position he held until his death and it was as a teacher of Latin that he was known, teaching Latin 13 hours a week to students who had graduated from high school but lacked the Latin needed to go on to the priesthood. In 1928 he also became vice-president and pastor of St Charles parish, holding the latter position until 1932. In September, 1933, he was appointed President, the first St. Mary's student to hold that position which he held until 1939 but he was more at home on the farm than in the office. It was said that he was bound to be hoeing or pitching hay even on the hottest day like the rest of the farm hands. Described as a congenial, obliging, and friend to every student, Frank was also known as a humble priest who lived poverty to the fullest, to the extent that it was said of him: "Give Fr. F. a dollar and you put it out of circulation." His frugality, however, took second place to the students and the institution of St. Mary's. In the autumn of 1936, during his tenure as president, a typhoid epidemic swept through the college, killing two students, and causing about 35 others to fall ill. The illness was traced to the water supply which was contaminated. Frank authorized and oversaw the building of a new waterline from Lebanon at a cost of some \$35,000.00.

Frank died on 2 July, 1961, at the age of 64.





**Jaglowicz, Michael.** Born on a farm near Preston (Cambridge) Ontario on 18 August, 1872, the son of Michael and Rose Laszewski, Michael's elementary education was at the Preston Public Schools prior to his entering St. Jerome's College in Berlin in 1886. Only fourteen when he entered the college Michael suffered from homesickness and actually ran away after a few days. Returned by his father, Michael settled in to become not only a gifted scholar but a sportsman of some prowess. Consistently at top of his classes in English grammar and literature, History, Latin, French and Arithmetic and when he graduated in June, 1891 he received gold medals for excellence in Universal History and General Proficiency. Active in all sports he was perhaps best known for his prowess in soccer becoming captain of the Berlin Ranger Championship Soccer Club of Canada and receiving several gold medals including one presented to him by the Canadian Football Association. Credited with being one of the finest soccer players in Canada he was invited to tour Europe with the Berlin Rangers of which he was then captain but by that time he had decided to study for the priesthood and decided against any further formal participation in the sport.

In October, 1891, he entered the Congregation and left for Rome where he pronounced first vows on 1 November, 1892, and, after studying philosophy and theology at the Gregorian University, was ordained on 30 May, 1896. The following year he was assigned to St. Mary's College in Kentucky to teach Latin, Greek and Higher Religious Instruction and Modern Languages; he was also disciplinarian until 1899 when he was appointed vice-president. Two years later, at the age of 29, he was appointed president, a position he would hold for the next 26 years, longer than any other Resurrectionist in the history of St. Mary's. Charming, entertaining, and possessing a great sense of humour, Michael was also known to be a strict disciplinarian, a reputation that encouraged many Protestant fathers to send their sons to St. Mary's. During his years at St. Mary's he soon made a name for himself and was known by all, farmer, civil servant, trades-person and clergyman, both Catholic and Protestant.

In 1926 Michael was elected as second general councillor at the 18th general chapter. He, himself, was not there and so did not know that at the sixth session of that chapter the decision had been taken to close and sell St. Mary's. Michael asked to remain at St. Mary's to negotiate its sale and prepare for its closure in 1927. Although he did acknowledge a debt of some \$93,000.00, Michael considered the decision a serious mistake and was upset that he had not been consulted. Whether or not he ever seriously intended to sell and close St. Mary's, in the end Michael was able to use his influence as a general councillor to convince the newly elect Superior General, Fr. James Jagalla, to rescind the decision. That accomplished he left for Rome in September/October, 1927. One year later the Resurrectionists in Kentucky were overjoyed to hear that the man who had been St. Mary's President for so many years and during some trying times had been appointed Delegate General for North America. By 1931 Jagalla's health had so deteriorated that he was unable to make his official visit to North America so he appointed Fr. Jaglowicz, his delegate then living in Chicago to make the official visitation. Already aware of some growing nationalism among the Canadians and dissension among the C.R.s in Kentucky, some of whom argued for union with Chicago, Michael was able to convince the St. Mary's Resurrectionists to remain under "Canadian" jurisdiction and when, in 1932, a separate "Canadian" delegature was formed they did so.

Michael can be credited with being one of the creators of the Ontario-Kentucky Province al-

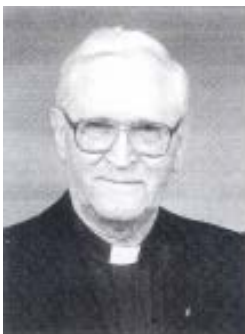
though he would not live to see this come to fruition. Completing his visitation Michael returned to Rome in 1932 in anticipation of the General Chapter to be held that year. The leading candidate to succeed the ailing Jagalla he was agreeable to the council fathers not only because he was an excellent linguist, fluent in Polish and comfortable in German and Italian, but also because he was of Polish descent and, although Canadian-born, devoted to his ancestral homeland.

On 26 May, 1932, Fr. Michael Jaglowicz became the first Canadian, in fact, the first non-Pole to become Superior General, elected on the second ballot. Six years later he was re-elected and, although suffering from arthritis, decided it was time to make an official visit to North America. He departed in 1939, prior to the outbreak of war in September, and when Italy entered the war on side of Germany in June, 1940, Michael was unable to return to Rome. He decided to take up residence at St. Mary's College which he always considered his real home and continued to act as Superior General. But his health continued to deteriorate. He was hospitalized several times. In 1941 he underwent a major operation to remove part of his stomach and his life hung in the balance. He recovered, however, and continued to receive visitors at St. Mary's for almost a year before submitting to a second operation in Louisville on 17 October, 1942. He never recovered from this operation and realizing that he was growing weaker returned for a check-up in July, 1943, only to be informed that he had cancer of the stomach and had only a few months to live. On 27 October, 1943, Michael died and was buried in the College cemetery.

In a long article in the Memorial Edition of *The Sentinel* (18:2), Prof. Al Lesousky paid tribute to Michael, detailing his life and accomplishments and ended it with these words: "We may forget that Father Michael was a great scholar and an outstanding athlete, that he was a great president and an excellent teacher, that he was a noted linguist and a brilliant conversationalist, but we can never forget that he was ever preeminently the priest of God. . . . and ever a Christian gentleman."



**Jani, John, Bro.** Little is known about John Jani and he actually spent only fourteen years in North America, specifically at St. Mary's College. He was born in Ciciliano (Lazio) Italy, on 12 March, 1870. He entered the Congregation in Rome in 1893 and professed vows on 21 November, 1895. He then spent five years working in Rome and then at Mentorella near where he was born. In October 1900 he was transferred to St. Mary's College in Kentucky, where he would spend the next fourteen years. General maintenance, gardening, and working on the farm were probably his main occupations. But in 1914 he returned to Mentorella where he spent the remainder of his active life before dying in Rome on 26 November, 1927; he was buried in the Resurrectionist plot in Campo Verano.



**Kamieniecki, Joseph.** Joseph was born in Essen West Germany on 12 February, 1916, to John and Mary Woźniak. At the age of four he moved with his parents to Poznań, Poland where he received his elementary and high school education. He entered the Congregation in Kraków on 13 February, 1935. His studies were somewhat interrupted when war broke out in 1939 but he was able to be ordained on 23 April, 1940. From 1940 until 1972 he worked in both the educational and parochial apostolates of the Congregation throughout Poland as a member of the Polish Province. On 18 May, 1972, he came to Canada as assistant pastor at St. Joseph's church in Brantford; he remained there, still a member of the Polish Province, until 1 October, 1978, when he was transferred to St. Stanislaus church in Hamilton. In April, 1988, Joe became a member of the Ontario-Kentucky Province and continued to serve as assistant pastor at St. Stanislaus until his death.

Throughout his years he continued to minister to the Poles, and was particularly involved as chaplain to the Polish legion and war veterans. He was much loved and noted for his homilies.

After suffering a fall in his residence in the late summer of 2009 he underwent surgery but his age (93) and frailty required his removal to St. Joseph's Villa. It was expected that he would recover sufficiently to move into a retirement home but his health continued to deteriorate and in 2009, he died peacefully.



**Keleher, Frederick.** The youngest of six children of Patrick and Elizabeth Gordine Fred was born in West St. John, New Brunswick on 1 January, 1905. He completed his elementary education at St. Patrick's School in West St. John before moving to Montreal where he completed his high school education at St. Patrick's High School. Five years later, in 1931, at the age of 25, he entered St. Jerome's College. During his years at St. Jerome's he was recognized as "an orator of unusual ability" and earned a gold medal in religion, history and oratory in 1932. At his graduation in 1933 he was valedictorian. After graduation he attended the Grand Seminary in Montreal to study theology but suffered a nervous breakdown and left. Undeterred, he continued to pursue his goal and entered the Edmonton Seminary to study for the Archdiocese of Vancouver but again experienced a bout of nerves and was advised to leave. He returned to St. Jerome's in 1936 for a brief period and then entered the Congregation in February, 1938, and professed vows on 8 September, 1939, after which he was sent to St. Thomas Scholasticate to complete his theology, which he had begun at the Grand Seminary. He completed his theology in 1940 but could not be ordained since he had not yet professed final vows. He was sent to North Bay where he spent a year before professing vows and being ordained in North Bay on 12 April, 1941. His first assignment was to St. Joseph's parish in Hamilton where he quickly demonstrated his oratorical skills, becoming a proficient homilist. Recognizing his talent he was assigned to the Mission Band in 1945, one of its first members and one of the three delegated to formulate a "Rule of Guidance." After three years of service on the Mission Band he was assigned to North Bay College, serving as superior there until 1949 when he was transferred to St. Jerome's. There he joined the college division teaching Latin, Greek and philosophy. When the college division moved to Kingsdale, Keleher remained at the Duke St. site where some students were still housed until 1959 when he was assigned to St. Cecilia's parish for one year, 1959 and then to St. Mary's College again for only a year, 1960-61 before returning to St. Jerome's College in Kingsdale. When St. Jerome's College relocated to Waterloo. Fred remained at what was now Resurrection College devoted exclusively to the training of young men for the priesthood with a special emphasis on Intensive Latin. In addition to being part of the Intensive Latin program Keleher also served as registrar in which position he became known to most if not all of the students.

On the occasion of his 25th he was described as holding "a special place of affection in the hearts of students and faculty. He is Registrar, Professor of Latin, French, and Metaphysics." At the same time he is described by some former students as being "exteriorly gruff but with a heart of gold." In 1969, as the Latin program began to wind down and the student population was falling, plans for the sale and closure of the Kingsdale site of Resurrection College were in the works. Fred was transferred to St. Jerome's High School where apparently taught commerce. But only for a year before being assigned as an associate at St. Mary's parish in Kitchener. Again his stay was short; in 1971 he was assigned to St. Mary's College where he taught philosophy.

Once again he was destined to be in an institution facing closure. In 1975 he retired to Resurrection Manor, one of its first residents. There he lived a quiet life, although he continued to write periodically for The Resurrection Bulletin. In the December 1977 edition of The Bulletin, Keleher described his life in retirement: "We have time to do things and do them in the way we should like to do them. . .

. I have met and talked with more clergy than I have ever met before, our own Fathers and Brothers, Sisters, lay people, and a whole army of dedicated workers. I have no time to be lonely . . . . The men in charge must have noticed that I don't want to leave the place, and I can't get back quickly enough." One of the "things" he devoted himself to was writing homilies "for my own amusement" and organizing homilies he had given over the years. But his heart began to fail and after a short illness he died in St. Mary's Hospital on 3 August, 1983, in his 79th year.



**Kiefer, Charles Louis.** The son of Matthias (Matthew) and Ludwina Spetz, Kiefer was born on 26 April, 1876 in Berlin (Kitchener), Ont. He was baptized two days later in the college chapel by Fr. Louis Funcken, after whom he was named. After attending St. Mary's school he entered St. Jerome's College which he attended from 1891 until 1896 when he entered the Congregation and was sent to Rome for his novitiate. He returned to St. Jerome's College in 1899 where he taught and continued his theological studies in preparation for ordination and was ordained by Bishop Dowling in old St. Mary's church on 6 October, 1901. A month later, in November, he was sent to St. Mary's College in Kentucky to assume the position of assistant disciplinarian and then, disciplinarian from 1902-09. In the midst of his tenure as disciplinarian (1906) he was described as ". . . a gentleman combining an unassuming disposition with great mental attainments and powers of governing." He became vice-president in 1908 but it was as disciplinarian that he was most remembered. When he left St. Mary's in 1909 it was said in *The Sentinel*, "Him, we miss more than any, and naturally so, because he was constantly amongst us, ever solicitous for those who were under his charge as disciplinarian at St. Mary's," and some thirty years later in a tribute to him following his death he was described in *The Sentinel* as one of SMC's finest disciplinarians who possessed the ". . . rare tact of being able to encourage a student while he corrected him."

In 1909 he returned to St. Jerome's College and became assistant Novice Master under Archbishop Joseph Weber. But within two years his health was such that he was forced to take a leave of absence in 1911 and spent a year recuperating in Europe. When he returned in 1912 he took up residence at St. Jerome's College assisting Archbishop Weber and serving St. Theresa's parish in Elmira until 1914 when he was appointed Novice Master succeeding Archbishop Weber who had been transferred to Chicago. Kiefer was the first Novice Master of the newly established "Canadian" novitiate. Described as a "wonderfully prayerful person" and a "wonderful Novice Master" he remained in that position until 1929.

His health, however, remained uncertain. He relinquished his position as Novice Master in 1929 and was transferred to St. John Cantius Seminary in St. Louis, Mo. to be Superior and Rector of Studies. But ill health forced him to resign that position in 1930. After one year at St. Cecilia's in Louisville and another at the newly opened St. Thomas Scholasticate in what can be best described as semi-retirement, Kiefer moved back to St. Jerome's College where he took up residence retiring from all active work, to the extent of not even saying Mass.

It was, however, not his failing health which caused his death. While returning from a wedding he had attended, Kiefer was passenger in a car involved in a traffic accident. He was transferred to the hospital in Stratford where he died on 14 October, 1936, at the age of sixty-six.



**Kieffer, Michael.** The youngest of six children, Michael was born in Culross Township Ont. on 1 November, 1902, the son of Francis and Mary Knoepfler. After completing his elementary education at Immaculate Conception School in Formosa, he entered St. Jerome's College in 1916. His time there was interrupted for one year 1917-18 when he had to return to help out on the farm. Returning to St. Jerome's he completed his high school education in 1921 and entered the Congregation on 7 March of that year. After professing vows on 8 September, 1922, he was sent to St. Louis Mo. where he attained his A. B. in philosophy in 1925 and then took one year of theology before going to Rome to complete his studies in theology at the Gregorian University. Ordained on 29 July, 1928, Michael remained in Rome, studying at the Gregorian University receiving degrees in theology (S.T.D.) and Canon law (J.C.D.) Prior to returning to Canada in 1931. During this time he acquired his love for Rome which never left him. A linguist at heart he continued his studies in French and Italian over the years including two summer courses at the University of Western Ontario, four summer courses at McGill University receiving an A. M. in French from that university in May, 1939, and five years of summer school at Middlebury Vt. Language School from 1955-60 receiving an A.M. in Italian in 1960.

When he returned to Canada in 1931 he was assigned to the newly opened North Bay College as a member of the first group of C.R.s there. He remained at North Bay until 1944, from 1939-44 as superior and principal. When he was transferred to St. Jerome's he was immediately made a member of the board of trustees, Master of Studies and, by 1945, vice-president. It was, however, in September, 1946, that Michael's skills were finally recognized when he was given the task of directing the new intensive Latin course, modeled after that of St. Mary's College, for those intending to enter the priesthood, he, himself, teaching French and Latin.

In June, 1947, his educational apostolate was interrupted when he was elected to the general council and appointed Secretary General. He served for six years in that capacity before returning to North Bay College in 1953, teaching Latin and French and becoming Assistant Principal. In 1958 he was transferred to St. Jerome's High School but in 1962, when St. Jerome's College moved from its Kingsdale site to Waterloo, Michael was assigned to the new Resurrection College in Kingsdale which had become entirely devoted to training men for the priesthood which demanded an intensive Latin programme. Michael remained at Resurrection teaching Latin but, it is said, his heart was in Rome. His chance to return there came in July, 1969. At the General Chapter that July, Michael, although not an elected delegate, was chosen to become Assistant General and Secretary General.

Although he found the community there somewhat isolated, he loved Rome itself. Consequently, when his term expired in 1975 he asked to remain there in semi-retirement and, in July, 1975, he was appointed "to Resurrection College House with residence at the Mother House in Rome." There he became "the face" of the Congregation as a participant in the first Roman renewal programme in 1982, remarked ". . . there was Father Mike Kieffer, always at hand for information, papal blessings, and a lesson in genial togetherness." In a similar vein, Fr. Tony Mancini, then superior in Rome, wrote, "I am sure by this time you are saying, 'How is Fr. Mike Kieffer doing?' Needless to say 'Who do you think holds the fort when the other members are away? Who arranges for most of the papal blessings and



audiences? Who knows Rome better than anyone in the house? Who has the most even temperament and smiling face? Who is the most cordial and cooperative.

In 1985, now some 82 years of age, Michael left Rome and retired fully to Resurrection Manor. There he lived a quiet life, his mobility and travel restricted to some extent by failing health until 31 May, 1989, when he died peacefully.



**Killoran, Victor.** Victor was born in St. Mary's. Ontario. He attended high school at St. Jerome's where he was actively involved in the literary society and earned the Uttley Medal for English Literature in High School in 1937 before entering the Congregation in 1940. After professing vows on 8 September, 1941 he went to St. Thomas Scholasticate in London and was ordained in London on 31 May, 1947.

His first assignment was to St. Jerome's College where he taught English and History in the High School and served as athletic director until 1956 when he was transferred to North Bay College, teaching English and History there until 1962 when he returned to St. Jerome's. A popular teacher, he continued to be involved in athletics and also became the military chaplain for the army unit in Kitchener, a position held for ten years, retiring in 1974 with the rank of major. In the March, 1968 edition of the Resurrection Bulletin he was described as one who, in addition to his teaching duties being ". . . active in the local branch of the Optomists (sic) and is presently chairman of the Kitchener Library Board. Moreover, Fr. Vic serves as a padre to the local reserve army units and on many occasions adds a special decor to our community room . . . when he parades around in full military regalia." In 1974 he was transferred to St. Mary's parish as an associate but continued to teach at St. Jerome's as well. In 1979 he was assigned to St. Louis parish as an associate where he served until 1981 when he was assigned as pastor of Blessed Sacrament parish in Burford

For the first months he oversaw the construction of the new church in which he celebrated the first Sunday Masses on 30/31 January, 1982. During his time in Burford he was reportedly "active with the Marriage Encounter Movement," and an article about him appeared in The Burford Advance in which he was described as "one of the most popular and well-respected residents. . . . Involved in many church and community-related activities." He also served on the Board of Governors of St. John's College.

Leaving Burford he retired to Resurrection Manor where he assisted in editing the Resurrection Bulletin. He died in 1993 and is buried in Mt. Hope Cemetery.



**Kloepfer, William**, often spelled Kloefer, William was born in New Germany (Maryhill) on 8 October, 1849, making him the first Canadian born to enter the C.R.s, although not the first to be ordained. The son of Jacob and Mary Winter, William received his elementary education in New Germany and then attended St. Jerome's College from 1865 to 1869, a member of St. Jerome's first class. Upon entering the Congregation he was sent to Rome where he professed vows on 27 November, 1870. He remained in Rome studying philosophy and theology. He was ordained there on 3 March, 1878 but his return was delayed by illness described as "haemorrhages of the lungs." Unable to take his exams he was given permission to take his exam with the archbishop of Toronto and so returned in 1880 in the company of his teacher and mentor, Fr. Louis Funcken, whom he joined at St. Mary's parish as an assistant and a professor at St. Jerome's College. In February, 1882 he was given charge of Preston holding services there at least once a month. He would remain at St. Jerome's until 1910 but in 1890 Fr. Louis Funcken died and Kloepfer was appointed pastor of St. Mary's and, in 1893 he was appointed Provincial of the Canadian mission including St. Mary's College in Kentucky and was also given the title "Missionary Apostolic" by the Pope. He remained Provincial until 1905 when that office was abolished and he was named Delegate General.

One of his first acts as 'Provincial' was to approve the erection of St. Louis church in 1890. As 'Provincial' he made two trips to Europe; on his first, in 1894, he was able to retrieve the skull of Fr. Louis Funcken, which remained for many years in St. Mary's church. His greatest contribution, however, was to St. Mary's parish. The Bee, a student publication out of St. Jerome's where he was a professor, underscored this: "Notwithstanding his assistance rendered the college and the community, his labours in the parish have been untiring. . . . The great hope and desire with which he was instilled from the first day of his appointment as rector [pastor] was the building of a new church. . . . and for this he did not labour in vain." Kloepfer was able to oversee the building of the new church from the turning of first sod and laying of the cornerstone in 1900 to the dedication of the completed church in 1903. In 1906 he oversaw the consecration of the high altar "a splendid work of art and [which] reflects great credit on the pastor Rev. Wm. Kloepfer."

Fr. Kloepfer was instrumental in establishing St. Ann's Training School. Intended to provide a training school for the School Sisters and others to obtain the requirements for teaching now required, a limited number of girls were allowed to make their high school studies there so it became in reality the origins of St. Mary's High School.

In late 1909 he represented the Congregation and the diocese as its archdeacon at the Plenary Council in Quebec. Shortly after returning from the Council he fell seriously ill in February, 1910, and was hospitalized for two months. Returning home with his health somewhat improved he paid an official visit to St. Mary's College in Kentucky. It would prove to be his last official act for in September his illness returned and by October The Schoolman reported Fr. William to be "at present, in a very critical condition, caused by enlargement of the heart. He is being treated at St. Joseph's Hospital, Guelph, Ont., and it is feared that he will not recover. These fears proved true for on Saturday, 3 December Fr. William died at 3 p.m.

His funeral, the largest of its kind in the history of the Catholic Church was reported on by all

three papers in Berlin. The Berlin News Record, in its December 5th edition describing his death and funeral said of Kloepfer, "To the members of his congregation [St. Mary's] he was not only their priest but a warm personal friend as well. They sought his advice in both spiritual and temporal matters and cherished his words. He loved children and was instinctively loved by them." Similar sentiments were echoed by the Berliner Journal and The Daily Telegraph: "The deceased was a genial and broad-minded type of citizen. He was beloved by his fellow-clergymen and highly esteemed by all with whom he came in contact, His perpetual smile was an inspiration to thousands and his kindly word of encouragement will be missed by many. Rev. Fr. Kloepfer took a keen interest in the growth of the town and never lost an opportunity to speak a word . . . regarding its interests." In his honour a plaque with a bas-relief of Kloepfer an appropriate inscription was placed in St. Mary's opposite that of his predecessor, teacher, and mentor, Fr. Louis Funcken, where both plaques remain to this day.



**Kloepfer, William John.** The nephew of William Sr., William John was born in New Germany (Maryhill) on 28 November, 1879, the son of Jacob and Barbara Berberich. After completing his elementary education in New Germany he attended St. Jerome's College from 1886-1902 and on 8 November of that year he entered the Congregation and was sent to Rome. He made his novitiate at Mentorella where he professed vows on 1 June, 1904, prior to returning to Rome to study philosophy and theology at the Gregorian University. After ordination in Rome on 10 April, 1909, Kloepfer was assigned to St. Mary's College in Kentucky where he spent one year teaching Catechism, Latin, Arithmetic, and German. In 1911 he was transferred to St. Mary's parish in Berlin (Kitchener) as associate to the new pastor, Fr. Theobald Spetz. During his eight years there he gained a reputation for his work with converts and lapsed Catholics but was also known to be a poor preacher.

In 1919 Kloepfer returned to St. Mary's College teaching philosophy and languages but he also assisted at two parishes, St. Monica's and St. Augustine's. He earned a reputation as a caring, holy priest who was especially known for his attending to the sick; his saintly reputation followed him until his death.

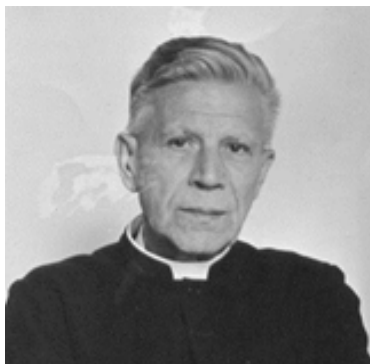
Kloepfer returned to St. Mary's parish where he continued to concentrate on lapsed Catholics and converts. In 1935 Fr. John Fehrenbach, pastor of St. Agatha died, and Kloepfer was transferred there. He served as pastor of St. Agatha for seven years, maintaining the reputation he had earned so that when he died on 9 February, 1942, he was still described as "widely known for his saintly character." At his request he was buried in St. Agatha; his grave is one of the two C.R. graves still visible immediately in front of the shrine.

**Kloepher, William Vincent.** Baptized William Vincent, he was called Vincent and is known as such, probably to distinguish him from the other Kloepfers, William was born in Hamburg, N.Y., on 20 January, 1871, the son of John and Rose Schwanz, one of 12 brothers. He entered St. Jerome's in 1884, graduated in 1889 and entered the Congregation. Professing vows on 29 March, 1891, he was sent to Rome where he was ordained on 25 January, 1895, and was sent to St. Jerome's where he taught philosophy and was remembered in 1935 by Fr. George Murray, President of the Alumni Union, who "invoked the memory of the late Father Vincent Kloepfer as an inspiration to all who knew him." *Alma Mater*, v. 19, #1.

Four years later it was said, "His former philosophy students spoke of him with feelings of gratitude and reverence. . . ." He remained at St. Jerome's becoming Vice-president and Master of Studies from 1906-1916. He assisted at various parishes, notably St. Mary's, and was very involved in the building of the new church. In 1906 he took charge of New Hamburg while remaining at the College. Mass was celebrated every Sunday and Holy Day by him. In 1923 he was sent to St. John Cantius Seminary to replace Fr. Perius. He did not take office until August because his health was already questionable. In March, 1924, he entered hospital in N.Y. where he was diagnosed with T.B. in both lungs, diabetes and Bright's disease. His health declined quickly and he died on 24 January, 1925.



**Kraemer, George.** Although George died before achieving his goal of becoming a priest, he deserves an entry in this book because he did die as a C.R. One of 12 children George was born to George and Regina Beninger on 28 May, 1916, in Berlin, Ont. which was just four months away from changing its name to Kitchener. After elementary school he entered St. Jerome's College which he attended from 1929-34 and on 13 February of that year he entered the Congregation. After professing first vows he went to St. Thomas Scholasticate where he studied philosophy and then went on to theology completing his second year. A third year was not to be as he fell ill with dropsy and after a long, lingering illness, he died in St. Mary's Hospital on 16 August, 1941. His funeral was held at St. Marys church and he was buried in the C.R. plot at Mount Hope Cemetery.



**Kuntz, Lawrence.** Lawrence was born in Formosa, Ont., on 29 December, 1882, one of twelve children born to Joseph and Mary Dietrich. After completing his elementary education he left school to spend three years as a telegraph operator prior to entering St. Jerome's College in 1904. Graduating in 1908 he entered the Congregation in that year, becoming a member of the first Canadian Novitiate class on the campus of St. Jerome's. After professing vows on 17 April, 1910, Kuntz was sent to Rome where he studied philosophy and theology at the Gregorian University and was ordained in Rome on 19 December, 1914. When he returned to Canada he was assigned to St. Jerome's College teaching science and assuming the positions of disciplinarian and infirmarian. In this last position he did yeoman work during the influenza pandemic of 1918, sparing the college the ravages of that disease. During his sojourn at St. Jerome's Kuntz also took up the new radio technology and became the first amateur radio operator in the area.

In 1921 he was transferred to St. Stanislaus College in Chicago where again he taught science until 1928 when he began his pastoral ministry, being assigned as an associate to St. Cecilia's parish in Louisville, Ky. He spent seven years there until he was transferred to St. Louis parish in Waterloo, Ont., again as an associate. His first and last appointment as pastor came in 1943 when he succeeded Fr. Kloepfer at St. Agatha in 1943. He remained as pastor there until 1950 when ill health forced him to retire to St. Jerome's College. There he lived in Louis Hall, suffering from shingles, diabetes, and heart problems. When he died on 4 July, 1952, everybody considered him a very , very saintly man," and the Canadian Register described him "as an outstanding teacher and fluent speaker."





**Lavigne, Norbert.** The son of Henry and Maximilliana Bellehumeur, Norbert was born in Penatanguishene, Ont. on 17 April, 1919. At the age of ten he moved with his parents to Kitchener and in 1932 he entered St. Jerome's College. Upon graduation in 1937 he entered the Congregation and professed vows on 15 August, 1938. After following the now established procedure he studied philosophy and theology in London and was ordained there on 3 June, 1944. After attending O.C.E. he was appointed to St. Jerome's College in 1946 teaching in the commercial department. Transferred to North Bay College in 1951, Lavigne continued in the area of commerce or economics and in 1957 he acquired the first of his degrees in business, a B. Comm. from the University of Ottawa. He returned to St. Jerome's in 1958 and continued teaching at the Duke Street site until 1962 when he was assigned to the new St. Jerome's campus in Waterloo. There he lectured in economics and in addition directed the business administration of the college as comptroller and at the same time supervising the maintenance of the college. Shortly after arriving in Waterloo Lavigne served as acting President during Fr. Cornelius Siegfried's heart attack and recovery. Shortly thereafter, in 1964, he himself suffered a heart attack and, was also diagnosed with diabetes. Known to the students as "nickel Norb," Lavigne was essentially a shy person who was most comfortable with numbers and his many hobbies which included learning to use the ham radio, and eventually computers which became a life passion. During the late '60s he was, through the ham radio "the principal means of communication with the Resurrectionist missionaries in Bolivia." During this time and throughout the 1970s he was active in community affairs, serving on the provincial council and as chairman of the finance committee.. He retired from active teaching in 1985 and became an associate pastor at St. Pius X parish in Brantford.

At Brantford he devoted himself to the pastoral ministry and administrative work. In 1991 he suffered a stroke which left him partially impaired. In January, 1992, he underwent an operation to unblock the artery, an operation he knew was dangerous. And so it proved to be as he suffered a massive stroke which put him on life support. He never regained consciousness and died a few hours after being removed from life support, on 15 January, 1992.



**Lehman, Albert Joseph (Joe).** Fr. Joe (as he was commonly called) was one of eight boys born to Albert and Theresa Schmuck on 19 August, 1900 in Guelph, Ont. Never strong academically he quit high school to become an apprentice in a machine and tool shop, working 55 hours a week at a starting salary of ten cents an hour. It was not until the age of twenty that he decided to return to high school and resume his studies in order to study for the priesthood. He found the next years very trying, competing with teenagers in high school. But he persevered and in 1923 he graduated from St. Jerome's and on 31 August of that year he entered the Congregation. After professing vows on 1 March, 1925, Joe went to St. Louis where he studied philosophy and one year of theology from 1925-28; in that year he was sent to Rome where he completed his theology at the Gregorian University. He found the seminary years equally trying because he was weak in Latin and considered quitting on several occasions. But he persevered and on 12 July, 1931, Lehman was ordained in Rome. While never strong in academics he did enjoy music and became an accomplished pianist and organist.

His first assignment was to North Bay College where he taught religion and some music from 1932-35. Transferred to St. Cecilia's in Louisville he spent one year as an associate to Fr. Alexander Reitzel. Returning to St. Jerome's where he would minister from 1936-49 Joe became director of the orchestra and it is perhaps not surprising that with his arrival the orchestra merited a full-page and expanded description, complete with photograph, in which it was noted that, "The orchestra . . . Known for its cheery style . . . enlivened and enhanced many an event within the college walls. It assisted . . . at various parochial functions in Kitchener and Waterloo. Comments from those who heard it were always favorable." Joe also served as the organist for the college and, in 1940 he received a teaching degree in music from the Ontario Conservatory of Music.

In his later years he also served as librarian and in 1945 he joined the newly established Adult Education programme but apparently did little teaching. At the college he was an assistant disciplinarian and in charge of supervisions and filled in for teachers when needed. His academic career came to an end in 1953 when he was assigned to St. Joseph's parish in Hamilton as an associate. In 1960 he was transferred to Bermuda where he became pastor of St. Patrick's parish, residing at St. Theresa's in Hamilton from 1960-62. In 1962 he became pastor of St. Anthony's parish where he ministered until 1969 when he returned to St. Theresa's to live in semi-retirement, continuing, however, to fill in as needed. By this time his health was failing; in 1972 he suffered a heart attack but his death on 19 July, 1974, came as a surprise. He had won the admiration of many, to the extent that Ms. Millie Neverson, from Bermuda contributed a tribute to him expressing her respect for him and her appreciation of his assistance to her and others on the island.

Although, never a pastor in a large church or a regular teacher Fr. Joe was praised at his death as "a good priest, humble, gentle, of an even disposition and good humour."



**Mackan, Patrick.** The son of Donald and Helen Sheridan Mackan was born in Niagara Falls, Ont., on 29 May, 1926. After moving with his family to Hamilton he attended Cathedral Boys' High in that city from 1944-49 and then McMaster University from 1949-53 receiving a B. A. in Political Economy. He entered the Congregation on 6 March, 1953 and professed vows on 8 September, 1954, after which he went to London where he studied philosophy and theology and was ordained on 28 October, 1957. His first assignment was to North Bay College where he taught geometry among other subjects. While at North Bay he suffered from two heart attacks, the second, in June, 1967 requiring a period of convalescence in Bermuda. He returned to North Bay in January, 1968. In 1969 Mackan was transferred to St. John's College in Brantford where he assumed the position of principal. He immediately implemented many of the provisions of the Hall-Dennis Report on education, including team teaching, seminars outdoors education and student exchange programmes. Mackan also oversaw the move of St. John's from Dufferin St. to Paris Road and the consolidation of St. John's with Providence College, a school for girls which had been opened only seven years before.

Mackan's term as principal came to a sudden close when he was elected to the newly created position of Assistant Provincial, becoming the first to hold that office. Along with the Provincial, Fr. Gord Lang, Mackan was responsible for implementing Cor '74, the first plenary session of the Ontario-Kentucky Province. In January, 1974, as his tenure as Assistant was coming to a close, he was asked to become acting principal of North Bay College. Then, in July of that year, as his term ended, he was appointed principal. He remained in that position, even assuming the office of superior in March, 1975, while also holding the position of an elected Trustee of the Nipissing Roman Catholic Separate School Board. He resigned this position several months later when the School Board assumed responsibility for grades nine and ten which had been part of North Bay College up to that time. As principal he saw the school extend its services to adults and he himself began to be concerned about the disadvantage as he assumed the position of Director of the Summer Camp for Mentally Retarded.

He decided to pursue this ministry and, in 1977, left Scollard Hall to pursue a Doctor of Ministry Degree at the University of Toronto focussing on the area of developing programmes to assist disabled people. After a year at Toronto, while residing at St. Louis parish he was given permission to complete his studies in Bermuda. There, as pastor of St. Anthony's parish, he put his theories into practice, encouraging and assisting disabled and mentally challenged people to take a more active part in the parish. He became a spokesperson for the disadvantaged and helped found Hope Homes intended to offer suitable living for them. After leaving Bermuda in 1985 he continued his work with the handicapped becoming the founder and Director of the Centre for Integrated Education and Community; he acted as a consultant in this area for various school boards and advisor to the Universities of Lethbridge and British Columbia.

His ministry was cut short, however, when while vacationing and visiting friends in Toronto, he suffered a major heart attack and died suddenly on 23 November, 1990, at the age of 64.



**Marrokal, Donald.** Although the family name was originally Marrocchella it had been changed to Marrokal before Donald was born on 17 March, 1929, in Girard, Ohio, to Matthew and Theresa Marino. After completing his elementary education and four years of high school in Girard, Don, intending to study for the priesthood for the Diocese of Youngstown, went to St. Mary's College where he studied philosophy in 1950, in preparation for theology. During his years there he decided to enter the Congregation, inspired, he wrote in 1954, by "the inspiration of the priests at St. Mary's College" and "the particular work of this Congregation." Graduating in 1954 he entered the community and professed vows on 8 September, 1955 and then went to Rome to study theology at the Gregorian University. He was ordained to the priesthood on 26 October, 1958 and on 1 June 1959 he was assigned to St. Mary's College where he joined the faculty and was also Assistant Dean of Men, His stay at St. Mary's was short; in January, 1960, he was transferred to North Bay College where he remained until August, 1961, when he was transferred to the Collegio Aterno in Pescara, Italy. Despite his Italian background Marrokal found living at the Collegio difficult; and as the student population of the Collegio declined the need for a fourth C.R. priest seemed unnecessary and in July, 1963, he returned to St. Mary's College. Transferred from St. Mary's to Resurrection College in Kitchener in 1964 Marrokal was already pondering his vocation and from Resurrection, in 1966, he applied for exclaustation "in order to be taken on trial with a view to incardination in the Diocese of Youngstown, Ohio." He did this because he felt "more inclined to the life of the diocesan clergy rather than religious life." Marrokal's exclaustation and incardination never occurred, however, and in 1968 he returned to St. Mary's College as vice-rector.

On July 1, 1971, Marrokal began his pastoral ministry when he was transferred to St. Joseph's parish in Hamilton as an associate pastor and one year later he became pastor of St. Pius X parish in Brantford. In 1975 he was chosen to be a delegate to the May General Chapter where he was elected to the general curia and became the Procurator General and also became superior of the Roman House. He soon found the Roman life unpalatable. In January, 1978, he resigned as superior and when his term as procurator came to an end in 1981 he returned to North America. He took up residence at Our Lady of Mount Carmel Church in Youngstown as a guest and friend of Fr. Joseph Iati, the pastor. This allowed him to be close to his ailing father and stepmother. When he was approached by Bishop Malone to officially help out in a parish on a "pro tem" basis from October 1981 to July, 1982, Marrokal decided to accept but also to regularize his position in the Congregation. Accordingly he wrote the Provincial requesting a year's leave of absence from October 1981 to October, 1982, in order "that I may be near and assist my father who is 89 years of age and almost blind," and "to help my home diocese in a parish that needs help at this time." With the approval of the Provincial and General Councils he was granted a year's leave of absence to expire on 1 October, 1982. As that term was coming to a close Marrokal petitioned for a three-year period of exclaustation while continuing his priestly ministry in the Diocese of Youngstown. He did not, however, pursue exclaustation but with the permission of his superior continued to work in the Diocese of Youngstown where he was near his family who needed assistance. His last assignment was as associate pastor of St. John's parish in Canton, Ohio, in January, 1983.

In 1991 he retired to Youngstown, where he died on 24 February, 2007.



**Marzoli, Nino.** Nino was born in Pescara Italy on 25 December, 1938, to Ulisse and Gilda Pandolfi. After graduating from high school in Rome Nino entered the Congregation in 1957 and professed vows on 4 October, 1958. He studied philosophy in Rome and then two years of theology at the Gregorian University before moving to Canada in 1966 where he completed his theology at St. Peter's Seminary and was ordained in London, Ontario, on 17 December, 1966. After ordination and completing theology he returned to Pescara and his first assignment as Director of Studies at the Collegio Aterno but two years later, in 1968 he returned to Canada to become an associate at St. Mary's parish in Kitchener. In 1970 he was assigned to Bolivia, where he would spend the rest of his life, as associate pastor of San Miguel parish in La Paz. In 1972 he became pastor of San Miguel and in 1973 he transferred from the Italian Region and became a member of the Ontario-Kentucky Province of the Congregation. Colourful and often somewhat untraditional, Nino quickly displayed his special love for the poor and concern for those, such as prisoners, treated unjustly. Spiritual direction and counselling were important elements of his ministry.

His work soon attracted the attention of the ecclesiastical authorities and in 1988 he became Auxiliary Bishop of La Paz. Four years later he was appointed Auxiliary Bishop of Santa Cruz de la Sierra. Even as a Bishop Nino continued to be a loyal son of the Congregation. With a gift for languages of which he spoke four: Spanish, Italian, English, and Aymara (a native Indian language in Bolivia), and an interest in intellectual pursuits, Nino seemed poised for an interesting and exciting future.

But it was not to be for, in the spring of 2000, he fell ill with an illness which could not be diagnosed in Bolivia. He returned to Rome but his health was already seriously impaired and, after a short illness, he died on 24 May, 2000, at the age of 61. Gentle by nature and possessing a wonderful sense of humour, Nino's sudden, early death left a void in the Bolivian Missions which was not easily filled.



**Mattus, Louis.** An American, born in Johnstown, N.Y. on 26 October, 1906, Louis was the son of Joseph and Elizabeth Simek. Prior to his birth the family name had been changed from Riska to Mattus. Louis first venture into religious life came when he entered the Congregation of the Sacred Hearts. He worked for several years with lepers on Molokai Island, as a brother under temporary vows. During this time he “learned that it was noble work for a priest but not for a lay brother.” Deciding to pursue the priesthood he left the Sacred Heart Fathers as the rule required and for the next two years searched for a place which would accept belated vocations. At the age of thirty-two he applied to St. Mary’s College. After a year of College and two years of philosophy he entered the Congregation in 1942 and professed vows on 8 September, 1943, already thirty-eight years of age.

Ordained on 9 February, 1947 he was assigned to St. Jerome’s College but after one year he was transferred to St. Cecilia’s parish in Louisville where he served as an associate until 1953. In that year he joined the first group of C.R.s returning to Bermuda and was put in charge of St. Joseph’s parish. However, Furalhe soon found the climate and culture too difficult and in 1954 he was assigned to St. Mary’s College where he would remain until his death. At St. Mary’s he taught Latin and geology but he was unable to organize his classes well and the students found it difficult to follow him. Although a shy and private person Louis helped out at the surrounding parishes and from 1957-63 was the pastor of St. Joseph’s parish in St. Joseph, Ky. By and large a loner he was considered by some of his colleagues as moody and an extremely private person who never talked about his age, family or where he was from.

After St. Mary’s closed in 1976 Mattus remained on the campus living in a small house, the former milk house, assisting at St. Charles parish on the weekends and helping out wherever he was needed. Unfortunately he neglected his own health and, lacking confidence in doctors, he evidently refused to see a doctor even when he knew he was ill. Eventually a doctor was sent to see him but it was already too late. He died on 4 February, 1981.



**Mayer, Anthony (Tony).** The youngest of 12 children, Tony was born in Wellesley, Ont. to John and Elizabeth Buckel on 15 February, 1902. Moving to Waterloo as a young boy he completed his elementary education at St. Louis school and his high school at St. Jerome's College from 1917-20. On 8 March of 1920 he entered the Congregation and professed vows on 8 September, 1921. Following philosophical studies at St. Louis he was sent to Rome where he studied theology and was ordained on 17 December, 1927.

His first assignment was to St. Stanislaus College in Chicago (later Weber High School) where he taught from 1928-34 and served as vice president and athletic director. Transferred in 1934 to Kentucky he spent one year there as a teacher of religion, Latin, and German at St. Mary's College and as an associate at St. Cecilia's parish in Louisville, and an understudy to Fr. Alexander Reitzel, but in 1935 the General returned him to Chicago to become president of Weber High School, renamed that in 1930. A dynamic leader who was responsible for at least forty-one graduates entering the Congregation and introducing the most extensive intramural sports programme in the history of the school, Mayer faced some opposition as a non-Pole, at a time when the two regions of the North American mission were gradually drifting apart.

In 1938 he was recalled to Canada and North Bay College where he spent the next 10 years. From 1942-48 he was superior and in 1947 was able to see the debt finally paid off. One year later, in 1948, he was assigned to St. Mary's parish in Kitchener and became its pastor in 1951. In addition to seeing an increase in the activities and creation of societies Mayer also saw the erection of the new St. Mary's High School building in 1956 and also served on the Separate School Board becoming vice-chairman and chairman. In 1959 St. Francis of Assisi parish was opened in Kitchener and Mayer became its first and founding pastor. Lacking a rectory he remained at St. Mary's until 1960 when a house was purchased to serve as the rectory. The parish grew quickly as did the demands on Fr. Mayer who was now in his fifties. He remained as pastor until 1960 when he was transferred to St. Agatha parish to become its pastor. Quickly gaining the respect of the parishioners he remained there until he retired to Resurrection Manor in 1975, one of its first residents. He helped out at his old parish, St. Louis, until his health prevented him. Early in 1982 he suffered a massive stroke and although his heart condition remained good he fell into unconsciousness and on 19 January, 1982 he died in St. Mary's Hospital. His funeral was held at St. Agatha church.

Energetic and sometimes somewhat gruff Mayer was recognized as having a "soft heart" and as being an exuberant preacher. Fr. Dehler who was Mayer's pastor and superior at St. Mary's was reported to have said "If I want people to hear an announcement I'll get Fr. Tony to make it." Even in his final years at St. Agatha he would match his lungs with a crying baby. No request was ever too small for his attention and when advised to take a rest he would say "I'll rest when I'm dead."



**Mayer, Wilbert.** A cousin to Fr. Anthony Mayer, Wilbert was born on 2 June, 1888, to Charles and Catherine Buckel in Wentworth Township near Galt where he was baptized. The family moved to New Dundee where he completed his elementary education prior to entering St. Jerome's College. In his last will made in March, 1910 he described himself as "Wilbert Mayer, of the village of New Dundee, of the Township of Wilmot, in the County of Waterloo. After completing high school and two years of college philosophy he entered the Congregation on 8 September, 1908, and professed vows on 17 April, 1910. He was sent to Rome where he completed his philosophy and theology at the Gregorian University and was ordained on 19 December, 1914. Upon his return to Canada in July, 1916, he was appointed to the faculty of St. Jerome's College and in 1917 was put in charge of the college orchestra and appointed Master of Studies. He remained at St. Jerome's until 1921 when he was transferred to St. Stanislaus College in Chicago where he taught until 1924 when he returned to Canada to become pastor of St. Louis church. During his tenure as pastor Mayer was responsible for improvements to the school and the building of the new rectory. An excellent speaker, Mayer was also known for his involvement with the laity and the many societies which sprang up in the parish.

In March, 1933, he was asked to become the first C.R. pastor of St. Joseph's parish in Hamilton, which Bishop McNally gave to the C.R.s on a temporary basis, intending to place C.R.s in Italian or Polish parishes when these became vacant. Mayer remained as pastor until 1935 when St. Stanislaus parish was given to the C.R.s and Mayer left St. Joseph's and took up temporary residence at St. Anthony's parish. But Mayer continued to work at McMaster University organizing a Newman Club and teaching until 1937 when he was asked to return to St. Joseph's on a permanent basis as pastor in return for the establishing of two diocesan parishes in Kitchener: St. John's and St. Joseph's. For Mayer this was a golden opportunity although many in the community, including Fr. William Benninger, the Delegate General, and Mayer became the object of some biting criticism. Objecting to this criticism he resigned as pastor and was assigned to St. Cecilia's in Louisville. Already well known as a retreat master, it was not surprising when, shortly after being named superior on 1 September, 1945, he resigned in June, 1946, to join the newly organized Mission Band. He worked tirelessly for four years until he suffered a heart attack in 1950. It was determined that he would never again be able to give retreats or missions. Mayer found the enforced "retirement" difficult and in 1953 he was asked to join the staff of St. Jerome's College in Kingsdale as Spiritual Director. With the advice that he keep his conferences short and the new Provincial Fr. Eicheldinger promised him, "At St. Jerome's they will ask you to take as much of the Spiritual Direction that you feel you should take. They will not overwork you in any way." At St. Jerome's Mayer kept a low profile, never fully recovering his health until a second heart attack resulted in his death in St. Mary's Hospital on 12 April, 1964.

Strong willed and not afraid to express his mind even to higher authorities, Mayer was well known for his preaching and his interest in establishing lay societies in whatever parish he found himself.

His funeral was held at St. Aloysius parish and he was buried in the C.R. plot at Mt. Hope cemetery.





**Mellen, Cornelius.** Mellen was born in Lebanon, Indiana on 24 January, 1897, one of eight children of William and Mary Creighton. The family moved to Indianapolis when he was a child and there he received his elementary education.

He attended St. Meinrad's College from 1910-13 before entering St. Mary's College. There he acquired his B.A. before entering the Congregation on 1 September, 1916. Following profession of vows on 1 March, 1918, he was sent to St. Stanislaus College for a few months before going to the newly established St. John Cantus Seminary in St. Louis to study philosophy. After two years he was sent to Rome in 1920 where he completed his philosophy and began theology. Ill health forced him to return to St. Louis to complete his theology and he was ordained there on 26 December, 1925. His first assignment was to St. Jerome's College where in addition to teaching English, Religion and History he also served as Disciplinarian, Director of the short-lived Treiskaideka fraternity, and first editor of the newly created Alma Mater Magazine. But, as the Alma Mater reported, "Owing to ill-health and the physician's orders, Rev. C. Mellen has been obliged to discontinue his duties as Faculty Advisor of Alma Mater." In the fall of 1929 he was transferred to St. Louis parish as Fr. Wilbert Mayer's first assistant in the new rectory. He immediately got involved with the Young People's Club, organizing a Drama Group. But, in 1931 Mellen was called to replace Fr. Leo Seiss as bursar of North Bay College. Three years later he succeeded Fr. Zinger as president. It fell to Mellen to direct North Bay through some difficult times and here his talent for organization became apparent. By 1939, with North Bay College recovering financially, Mellen was assigned to Bermuda, joining Fr. Dehler as part of the first group to go to the island, although he did not arrive until 3 December, 1939, the day War was declared. Unfortunately, Mellen, like Hinsperger who would later replace him at St. Joseph's, found the climate unendurable and by 1940 he was "clamoring to be recalled to Canada." and in 1940, on the grounds of ill health he was recalled to St. Louis parish. There followed a series of two-year assignments: St. Louis 1940-42; St. Mary's parish, 1942-45; St. Jerome's College 1945-47; St. Mary's College in Kentucky; St. Cecilia's parish in Louisville 1947-49 prior to his final assignment to St. Mary's College in Kentucky. By now, the once gregarious Mellen was becoming more of a recluse as a confrere remarked, "You could talk to Fr. Mellen if you could get him in conversation." At St. Mary's he taught Sociology and History among other subjects and he was especially knowledgeable in sociology

Diagnosed as diabetic in 1955 he was eventually advised by his doctor to avoid any strenuous exercise or work. He continued to teach his classes until his death. On 9 October, 1956, he did not appear at meals; at seven o'clock in the evening he was discovered dead in his room. It was determined that he had been dead about four hours. His funeral was held at St. Charles' church, St. Mary's, and he was buried in the college cemetery. His unexpected death was the first clerical death at St. Mary's in more than sixty-five years.



**Murphy, Bernard.** The son of Arthur and Florence Clawsey, Bernard, one of eight children, was born in Preston Ont. on 27 December, 1927. After his elementary education in Preston he entered St. Jerome's College in 1934, following his brother, William, and graduated in 1937. He entered the Congregation on February 13 of that year and professed vows on 15 August, 1938. He then went to London to study philosophy and theology and was ordained there on 3 June, 1944.

He was assigned as an associate at St. Mary's parish where he ministered until 1949. It would prove to be his last priestly experience of pastoral ministry because, in 1949 he was assigned to St. Jerome's College division on the Duke street site, teaching English, Latin, Philosophy, and Religious Knowledge. When the College division moved to Kingsdale Murphy went with it becoming Dean of Men and continued teaching philosophy, English and Latin. He obtained a licentiate in philosophy in 1959 the same year he also became Dean of Arts. But only a year later the sudden death of Fr. Norm Weaver demanded a replacement for him as rector/principal of North Bay College and Murphy was asked to assume that position, and, in 1961, he became superior as well. When St. Jerome's moved to its Waterloo site, Murphy was recalled to become Rector of Resurrection College in Kingsdale and during this time taught moral and modern philosophy. Respected by the students he did not take himself too seriously and so, when in 1967, in he was appointed bishop to succeed Dehler and given charge of the newly created Diocese of Hamilton in Bermuda, his appointment was greeted with a mixture of joy and sadness.

Consecrated as bishop on July 1, 1967, his tenure was brief but during the seven years he served as bishop he led the diocese into the post Vatican II era and approved the construction of a new church, St. Patrick's. Well-liked by the people he was ecumenically astute and gained the respect of the Anglican Bishop, Trapp, who remarked, "Bishop Murphy was a man we came to revere and love."

His death from a massive heart attack came suddenly although not entirely unexpected as he had been hospitalized just prior to 22 May, 1974, when he collapsed at his home. After funeral services in Bermuda and in Preston, Murphy was buried in the family plot in Cambridge, Ontario.



**Nagle, John Bro.** Born in Ireland in 1810 Nagle immigrated to Canada with his parents and settled in St. Agatha parish. He entered the community in July, 1865, made his novitiate with Fr. Eugene Funcken and professed vows in 1866. From 1866 to 1870 he worked primarily at St. Agatha and then joined Fr. Elena at New Germany in 1870 for only a few months. In September, 1871 he was transferred to the newly acquired St. Mary's College in Kentucky where he was assigned apparently to teach "the little ones." Unfortunately his health failed and he contracted "an inflammation of the lungs" and died on 5 May, 1873. His death was apparently unexpected for Fr. Fr. Eugene records in his Diary that he had received a letter from Fr. Elena on 9 May informing him of the sudden, unexpected death of Bro. Nagle. He was buried on the grounds of St. Mary's, probably in what would become the college cemetery but his grave was unmarked and when the remains of all those buried at St. Mary's were removed to the little cemetery at St. Charles, his was not among them.

Although he was at one time a school teacher and would end his life as one, his time at St. Agatha and New Germany was occupied with purchasing food and acting as a cook, first for Fr. Eugene and then, briefly, for Fr. Elena. Nagle has the distinction of being the first non-Polish lay brother.



**O'Connor, James.** The son of Francis and Estella McIlroy, O'Connor was born in Windsor, Ont. on 13 September, 1929. His elementary education was completed in Windsor before his family moved to Detroit and became parishioners of St. Teresa's parish. He completed high school at St. Leo's school after one year at Sacred Heart Seminary. Seriously considering a vocation to the religious life, O'Connor delayed entry into a seminary because he was deficient in Latin. But in December, 1947, he was invited by his aunt to come to Preston, Ontario to meet a priest who belonged to an order which might appeal to him. The priest was Fr. Alph Eicheldinger, at that time Delegate General of the Congregation of the Resurrection. O'Connor applied for admission to the Congregation which he entered in 1948. After professing vows on 8 September, 1949 he was sent to St. Thomas Scholasticate where he lived while studying philosophy and theology at St. Peter's Seminary. Ordained in London on 1 June, 1957, his first appointment was to St. Thomas Scholasticate in 1958. Two years later, in 1960 he was transferred to St. Jerome's College, in Kingsdale and remained there when it became Resurrection College in 1962 when St. Jerome's moved to the Waterloo site. As Dean, he also became one of the students' favourite faculty members, noted for his sometimes 'original' concepts.

In 1959 the Congregation had accepted Bolivia as a mission and in 1961 it became part of the Ontario-Kentucky Province. Fr. Mix had asked for volunteers to go to Bolivia in June, 1958, and O'Connor was one of those who volunteered. His willingness to go to Bolivia, however, was not forgotten so when Fr. Bill Burns asked to be replaced the Congregation approached O'Connor who accepted the mission and on 1 July, 1964, he was appointed Superior of the Bolivian Mission. In Bolivia he identified quickly with the less advantaged. In charge of St. Andrew's school, he was soon in conflict with those parents who wanted to restrict admission to the wealthy and, in fact, advised that the C.R.'s give up the administration of the school completely. Although relations remained tense, scholarships for the poorer (Indian) population were established. O'Connor was also instrumental in establishing the clinic which provided medical assistance for the less advantaged as well. Although his attention to financial details was at times, minimal, he won the respect of the people.

On 26 September, 1969, returning from Santa Cruz, the plane on which he and Fr. Walter Strub were passengers crashed with the loss of all lives. His remains were interred in the cemetery for the poor but later removed to San Miguel's church where they remain today.

His loss was keenly felt, not only by the Bolivian people he served, but also by the Congregation which regarded him as someone of whom great things might be expected. In a tribute to him after news of his death reached Canada he was described as "the liturgist, the philosopher and historian, the social activist, the leader."



**Oberholzer (Fred).** Oberholzer was born on 26 June, 1914 in Philadelphia, PA. To Frederick and Rose Dorscht. He began his elementary education in Our Lady Help of Christian Schools in Philadelphia and completed it in St. Louis School in Waterloo, Ont. after the family had moved there in 1924 when he was nine years old. He completed two years of High School at K-W Collegiate in Kitchener before transferring to St. Jerome's College in 1930, graduating from that school in 1931 in which year he entered the Congregation. He professed vows on 15 August, 1932 and was sent to London where he studied philosophy and theology and was ordained on 18 May, 1940. In September, 1940 he arrived at St. Mary's College in Kentucky where he was destined to spend the next 37 years. Upon his arrival he was asked to teach Latin, Algebra, and Geometry and put in charge of Gregorian Chant and immediately also found his place in the athletic program of the college becoming Athletic Director in 1941, a position he held until 1955. However, he had fallen ill in 1952 and spent several months in Canada convalescing and in 1955 he relinquished his position as Athletic Director. By 1971 he was teaching only Latin and taking care of the community needs purchasing the necessary food etc. But he was becoming more and more quiet and reclusive, although he did serve as registrar of the college for one year from 1973-74.

When St. Mary's College closed in 1976 Fr. Fred remained in Kentucky as a member of St. Paul's House until 1977 when he was transferred to North Bay College where he essentially went into semi-retirement. Full retirement came in 1979 when he transferred to Resurrection Manor for health reasons although he apparently remained a member of the Scollard Hall House. At Resurrection Manor Oberholzer lived a quiet life assisting Bro. John Traynor as much as possible and with the Bolivian Missions.

But health and his natural disposition made retirement a time of quiet and solitude for the most part. On 5 September, 1995, at the age of 81 Oberholzer died and was buried in the C.R. plot at Mount Hope Cemetery.



**Oberle, Leonard.** One of nine children, Leonard was the son of Alexander and Caroline Schwan. Born in Owen Sound, Ontario, on 28 April, 1928. His elementary education was received at St. Mary's School in Formosa where he also took one year of high school before transferring to St. Jerome's College in 1923.

Following graduation in 1927 he entered the Congregation on 31 August, 1927, and professed vows on 1 March, 1929. He began his philosophical studies at St. Louis but when the new scholasticate opened in London, Ont., he was sent there in 1930, a member of the first class, and in London he completed his philosophy and theology and was ordained on 7 June, 1936.

His first assignment was to St. Joseph's parish in Hamilton in September, 1937, but a year later, in September, 1938, he was transferred to St. Cecilia's parish in Louisville. He would spend ten years at St. Cecilia's but other than celebrating Mass when asked he seemed not to be involved in parish life in any other way. In 1948 he was transferred to St. Mary's College where he taught Religion, Civics and History but it became quickly apparent that teaching was not his strong point and he was withdrawn from the classroom and on 1 February, 1949 he was transferred to North Bay College. But by now it was apparent that he could not be put in the classroom. Unable to find any useful occupation for him Leonard was transferred to St. Louis parish but here again he did little and was soon transferred to St. Jerome's High School in 1952 where he was assigned supervisory duties in the gym, halls and dining room. But he was essentially retired and his health began to fail requiring hospitalization in 1959. In 1967 he was transferred to Resurrection College in Kingsdale where he died three years later, on 24 February, 1970.

In the eyes of many community members he had enjoyed ill health and used it for most of his life to avoid whatever he found difficult. But as a colleague of his in the seminary recalled, "Leonard was his own man. . . . he was different."



**Opperman, Henry (Harry).** Harry was born in Formosa, Ontario, on 10 July, 1908, the son of Anthony and Rosina Borho. He completed his elementary education in Formosa before going to Walkerton, Ontario where he took three years of high school, prior to going to St. Jerome's College where he completed high school. His post-secondary education was pursued at St. Louis University.

He entered the community in 1925 and professed vows on 15 August, 1926. He returned to St. Louis for philosophy and in 1930 he became a member of the first class of C.R.'s to live at St. Thomas Scholasticate while pursuing theology at St. Peter's Seminary. Ordained in London on 10 June, 1933, his first appointment was to St. Louis parish as an associate to Fr. Aeymans in his final year as pastor and Fr. Fischer who succeed Aeymans. In 1940 he was transferred to St. Cecilia's parish in Louisville where he would remain for seventeen years. From 1950 to 1957 he was the pastor and won the hearts of the parishioners, particularly for his concern for the sick. In 1957 he became the first and founding pastor of the newly erected Resurrection parish in Louisville. Returning to Canada in 1967, in failing health, Harry was appointed pastor of Blessed Sacrament but ill health forced a semi-retirement taking up residence at St. Louis parish in Waterloo in 1971. A year later he returned St. Cecilia's and active ministry and in 1974 he was transferred to Resurrection parish but his health continued to decline until 29 November, 1975, when he died in Louisville following a stroke. After a funeral Mass celebrated by Archbishop McDonough of Louisville at Resurrection church on 2 December, his body was brought to St Louis church in Waterloo where a second Mass was celebrated and he was buried in the C.R. plot in Mount Hope cemetery.



**Perius, Ignatius.** Ignatius was born in Bruce County near Deemerton, Ont. on 5 February, 1872, the son of Nicholas and Anna Schmidt. His mother, however, died three days after his birth and Ignatius was placed in the orphanage at St. Agatha. During his time in St. Agatha he bonded with the pastor, Fr. Eugene Funcken whom he described as “a very learned and pious man [who] took me under his special care, and encouraged in me the desire to become a priest. . . . I served [the] pastor’s mass every day, from the age of six, and used to accompany him on his missions to serve mass.” Perius was present at Fr. Eugene’s death: “I have never forgotten that day. When already speechless on his death bed (he died in a chair as he could not lie down) he beckoned me to come near him; he gave me a most sympathetic look, and died holding my hand in his. . . . His influence on me determined my life, and I think I follow his good example by similarly impressing young minds.” In 1885 Fr. Eugene sent Perius to St. Jerome’s College after he graduated from separate school in St. Agatha where, by his own admission, he learned nothing with great success.” He spent six years at St. Jerome’s again displaying a disinclination for serious study but he came to admire his professors especially Fr. Theobald Spetz who taught him “all the Latin I [n]ever learned,.” Fr. William Kloepfer his rhetoric teacher, Fr. Anthony Weiler who taught philosophy, and “the saintly Fr. John Steffan” his spiritual adviser.

Determined to pursue the priesthood in accord with Fr. Eugene’s wishes, Perius entered the Congregation in Rome on 1 November, 1891, and professed vows on 1 November, 1892. He pursued studies in philosophy and theology at the Gregorian University where he finally hit his academic stride; in his short autobiography he wrote: “The years spent in the Gregorian were the happiest of my life. I enjoyed all my studies especially philosophy and theology.” Ordained in Rome on 30 May, 1896 he returned to Canada in the summer of 1897 and joined the faculty of St. Jerome’s College and assisted Fr. Theobald Spetz at St. Louis church where by his own admission he was very successful and began making converts. But in 1899 he was transferred to St. Mary’s College in Kentucky and was appointed disciplinarian; he fell ill in September and after a six-week stay in St. Joseph’s Infirmary in Louisville, “the most lonely of lonely places” he returned to St. Mary’s to begin his duties which included teaching Latin, Greek, Italian, German, French, and Catechism in addition to being disciplinarian. Although he eventually looked back on this appointment as a success it was not always so. In a letter to Fr. Theobald Spetz in April, 1900 he wrote, “Just a few minutes ago I had to interrupt this letter, when Fr. John [Fehrenbach] came to my room to give me a going over for my simplicity in giving the boys a certain permission. It seems I’m not the man to be disciplinarian over Southern boys. I do wish someone else could or would take the office from me. It seems I cannot mistrust enough to be severe & at times abrupt and rough enough, apparently necessary requisites here.” But twenty years later he wrote of his “success as disciplinarian. I held absolutely to the honor system, and it worked admirably.” In 1901 his lifelong friend Fr. Michael Jaglowicz became President and in 1902 Perius was relieved of his office as disciplinarian to become Vice-president of the College. Working with Fr. Michael, Perius, described as “a gentleman of sound business tact, and of remarkable energy” saw St. Mary’s enjoy its first period of growth. In 1909 he resigned the vice-presidency to become superior of the house. When the Special Latin Program was introduced Perius became its first Director and until 1918 he occupied himself with Latin.



But in 1918 he became a chaplain to the 16th Regiment at the United States Naval Training Center in Great Lakes Illinois. He arrived there as the war was coming to an end so most of his time, in addition to pastoral duties, was occupied with assisting men with their discharge and visiting the sick including those suffering from influenza. On 21 February, 1919, Perius received word that the 16th Regiment was to be disbanded and on 3 March he received his new appointment as rector of the House of Studies in St. Louis. As superior and rector Perius found himself in the midst of a nationalist controversy but in 1919 he was able to have his book, *The Promise (Salvational Sermons)* published.

When the Seminary became totally dedicated to U. S. Students Perius was recalled to St. Mary's College to assume the position of superior. But, in 1923, in response to a request from Bishop Floersch, Perius, who was looking for a good English speaking priest, agreed to take charge of St. Cecilia's parish in Louisville to begin the long association with the Congregation and that parish. Unable to step in immediately because he had fallen seriously ill with gallstones Perius did assume the pastorate on 5 January, 1926.

An excellent preacher and possessing a talent for youth work, Perius had for years challenged the interpretation of the Constitutions which forbade the overt recruitment of candidates. But the promise of an energetic ministry was cut short when, at the age of 54, Perius died on 23 December, 1926, attended in his last moments by his lifelong friend Fr. Michael Jaglowicz. At his request made during his last trip to St. Agatha he was buried next to Fr. Eugene just outside the shrine of Our Lady of Sorrows in St. Agatha. Shortly thereafter, the shrine was extended and graves outside were enclosed in the crypt which was formed. Perius; is the last of the five to be interred in the crypt: Frs. Eugene Funcken, Francis Breitkopf, Charles Wey (a secular priest), and Bro. John Schmieder.

His successor at St. Cecilia's said simply of him, "His memory is sacred."



**Pieczarek, Theodore (Ted) Bro.** The son of Peter and Elizabeth Blaszcak, Bro. Ted was born in Upper Silesia on 9 November, 1850. Entering the Congregation in Rome on 7 August, 1876, he professed vows on 12 May, 1878 and remained in Rome until 1889 when he was sent to Canada. Assigned to St. Mary's parish Bro. Ted acted as the general factotum, in charge of maintaining the house and grounds; one of his major responsibilities was to ring the bells for the Angelus, which he did until 1912. Writing of him in 1911 Fr. Spetz reported that "Bro. Theodore continues to work at the parish house and does so lovingly although he complains sometimes that the work is too much for one brother so advanced in age [60]. He is a good and faithful servant and a good religious and as regular as he can be." Transferred to St. Mary's College in 1912, Pieczarek assisted in the laundry and in ground maintenance until 1915 when he was transferred to Chicago. From 1916-23 he lived at St. Joseph's Novitiate in semi-retirement until his death on 6 February, 1923, at the age of 72.



**Reitzel, Alexander.** Alexander was born on 13 November, 1890, in St. Clement's Ontario, one of eight children of Joseph and Margaret Strauss. He completed his elementary education at St. Clement's school and then proceeded to St. Jerome's College in 1906 for his high school education. Graduating in 1910 he entered the Congregation on 10 September, 1910, and, as a postulant and novice remained at St. Jerome's studying philosophy from 1910 until he professed vows on 16 April, 1912. He was then sent to Rome where he completed his philosophy and theology earning a PhD in the former and a D.D. in theology specializing in canon law. Ordained in Rome on 28 October, 1916, his first assignment was to St. Jerome's College joining the faculty to teach philosophy. He remained at St. Jerome's until 1923 but from 1921-23 he was seriously ill and unable to teach. In 1923 he was appointed assistant rector in the seminary in St. Louis. Although intended perhaps to allow him to recover fully from his illness, the appointment proved to be a difficult time. Not only did Reitzel find himself at odds with the students for his attempts to enforce rules and forbid smoking, a rift which led even to an attempt to have him removed, but he was also accused of being anti-Polish.

In 1924 his stress level was reduced when he was transferred to St. Jerome's College but his teaching career again was short when, in 1926 he was appointed an associate at St. Cecilia's parish in Louisville, in response to the request of Bishop Floersh that at least two assistants be provided for the new pastor. After six years of exemplary service as an associate he was appointed pastor in 1932. Described as "scholarly and erudite," Reitzel became somewhat of a civic leader, offering support and assistance during and after the devastating flood of 1937, and was able to reclaim ownership of the Mackin Center for the Diocese with the pastor of St. Cecilia's in charge of its administration. Reitzel also became well known as a "convert maker" averaging 57 converts a year from 1926-36.

These years, arguably his happiest, came to an end when Fr. William Benninger, the Delegate General, was elected Secretary-General and Reitzel was asked to assume his position as Delegate General. He served as Delegate General from 1937 to 1939 residing at St. Thomas Scholasticate.

When the Congregation accepted the invitation to assume administration of Bermuda Reitzel, who had resigned for health reasons, asked that he be allowed to join Fr. Dehler as a member of the first group of C.R.'s to go there. In July, 1939 he was appointed pastor of St. Joseph's parish but he soon found the climate unsuitable and for health reasons he left Bermuda on 25 October, to take up residence at Cecilia's parish until his health would permit him to take on another assignment. By September, 1940, his health had improved to the extent that he was assigned to St. Joseph's parish in Hamilton where he served as an associate until September, 1944, when he returned to St. Jerome's College but once again his health did not allow him to engage actively and so in July, 1945, he was transferred to St. Louis parish. Already considered an old man Reitzel served an associate to Frs. Freiburger and Gehl until his death on 23 August, 1951.



**Renner, William, cleric.** Renner, who was born on October 4, 1863 in Preston, Ontario, to Charles and Victoria, never advanced beyond the status of a cleric but when he died he was a member of the Congregation and so deserves mention. In 1879 he entered St. Jerome's College where he met Fr. Louis Funcken who encouraged him to study for the priesthood. On 25 November, 1884, he entered the Congregation and was sent to Rome where he professed vows on 26 April, 1886. He was advanced to all minor orders by 17 March, 1888, but by the end of that year, his health already somewhat weakened by a bout with typhus began to deteriorate. Some time spent at Mentorella did not help and so he was ordered to return to Berlin to recuperate. He left for Berlin but stopped in Granheim to visit relatives and rest. But his health continued to deteriorate. On 25 May he wrote Fr. Theobald Spetz informing him that he was still in Granheim and would be unable to travel before the end of June, 1890. But it was not meant to be; the pulmonary infection he was suffering grew worse and on 17 October, 1890, he dictated his final letter to the general informing him that he had been vomiting blood for three days and had received the last rites. Shortly thereafter he died; news of his passing was received in Berlin where expenses for his funeral were already being gathered on 12 November, 1890.



**Rogalski, Stanislaus (Stanley).** The son of Joseph and Catherine Domek

Stanley was born in Jaszkowo, Diocese of Poznań, Prussian-Poland on 19 March, 1871. He immigrated with his family to Chicago in 1880 and after finishing his elementary education there he went to St. Jerome's College in Berlin in 1885. Upon graduation in 1889 he entered the Congregation on 1 November, 1889. He made his novitiate at Kraków where he professed vows on 29 March, 1891 and was then sent to Rome for philosophy and theology and was ordained there on 25 July, 1895.

His first assignment was to St. Jerome's College in Berlin but he soon discovered that he disliked the classroom and asked to be sent to a parish in Chicago. His request was denied and he remained at "this tedious task" as he himself described it. He found an outlet, however, assisting Fr. Breitkopf at St. Mary's parish ministering to the Polish community there in the St. Joseph's Society of Fraternal Assistance and organizing the Rosary Sodality for Polish women in 1899. When he left for Chicago in 1900 the Poles had two powerful societies which would eventually give rise to Sacred Heart parish.

From 1900-12 he worked in Chicago serving as pastor of St. John Cantius parish from 1902-09 and then pastor of St. Stanislaus Kostka parish from 1909-12. He then spent two years in Vienna at Holy Cross church but in 1914 he was asked to return to Berlin to become pastor of the newly established Sacred Heart parish, in response to an urgent plea from Fr. Theobald Spetz for "a Polish priest without delay." Upon his assuming the position as pastor Rogalski immediately began to plan for the building of a church which was completed and dedicated on 29 September, 1918. He would spend eighteen years as pastor of Sacred Heart, earning the praise and respect of the Polish community it served. Although not the first pastor of the parish, it is Rogalski's name that is most closely associated with the beginning of Sacred Heart parish which, to this day, is administered by the Congregation. On 23 August, 1933 he went to Chicago for a vacation and to visit relatives. He was residing at St. Hedwig's rectory where he was seen at the noon recreation on the 24th. But he was not seen again until he was discovered dead at 11:50 A.M. on the 25th. Evidently the heart ailment from which he suffered was more serious than was thought. The immediate plan was to have a funeral at St. Hedwig's and then transfer the body to Kitchener for another service and burial in the C.R. plot at Mount Hope Cemetery. But given the circumstances the family requested that he be buried immediately in the C.R. plot at Niles and just three hours before the Saturday funeral Fr. William Benninger, the Delegate General gave permission for this although he himself said that Rogalski was one of "ours" and should have been buried in Mt. Hope cemetery which was actually adjacent to Sacred Heart parish.

Although Rogalski is buried in the U.S., and is claimed as a member of the U.S. Province, he spent 23 of his 38 years of priestly ministry in Canada and 18 of these as pastor of Sacred Heart parish and so is included in this book.



**Ruetz, Albert.** Born in Carlsruhe, Ontario on 5 June, 1903, Albert was the youngest of nine children of John and Mary Hoffarth. After completing his elementary education at Carlsruhe parish school and Walkerton Convent school Ruetz went on to one year at Walkerton High School and completed his high school education at St. Jerome's College from 1920-23. He entered the Congregation on 11 August, 1923, and professed vows on 8 March, 1925. From 1925 to 1928 he studied philosophy at St. Louis where he also received an M.A. in English. He was then sent to Rome where he studied theology and was ordained on 12 July, 1931.

His first assignment was as an associate at St. Cecilia's parish but in 1933 he was transferred to St. Mary's College with which he would be associated for the next thirty-one years. He began his educational apostolate teaching English and Algebra but by 1936 he was teaching English and philosophy. He also served as pastor of St. Joseph's church in Raywick from 1936-43.

He gave up the pastorate when he became superior of the house and, more importantly, rector of St. Mary's in 1943. During his time as rector from 1943-64 Ruetz saw St. Mary's grow to the extent that in the mid-1950s enrollment exceeded 300 and a major expansion was undertaken. At the same time Ruetz felt that St. Mary's was being somewhat neglected by the Provincial and complained about the lack of manpower. He himself maintained a fair share of the teaching load while he was rector and, an indefatigable worker, "Big A," as he was called by the students, dedicated himself to the wellbeing of St. Mary's. A firm, no nonsense man, Ruetz grew more and more uncomfortable with a changing church and so in 1964 he retired as rector to become resident chaplain for the Sisters of Loretto in their mother-house some 10 miles from St. Mary's. In 1974 ill health forced him into retirement at St. Mary's College.

When St. Mary's closed in 1977, Ruetz relocated to Resurrection Manor but almost immediately after his arrival he suffered a serious health problem when a blood vessel in his leg ruptured requiring a week in the hospital followed by a period of recuperation. But arthritis and a general decline in health made it impossible for Fr. Ruetz to provide any pastoral assistance. Although he suffered from continuing blood vessel problems in his legs and it was probably a rupture during the night which caused his death at Resurrection Manor his passing on 20 February, 1980, was described as sudden.

A great story teller and an exuberant and dynamic teacher Ruetz continued his love of poetry into retirement. His last poem appeared in the pages of The Resurrection Bulletin in December, 1977 and was included in a book of his poetry published posthumously in 1980.



**Ruth, Jerome.** One of ten children of Anthony and Josephine Beninger, Jerome was born in Amabel Township, Bruce County, Ontario near Hepworth on 27 November, 1903. After completing his elementary education at Hepworth he went to Hepworth High for one year from 1921-22 and then went to St. Jerome's College to complete his high school which he did, graduating in 1924. On 14 February of that year he entered the Congregation and professed vows on 15 August, 1925. Ruth was then sent to St. Louis where he obtained a degree in philosophy in 1928 and spent one year in theology before going to Rome where he completed his theology from 1929-32 and was ordained on 12 July 1931.

In 1932 he joined the faculty of St. Jerome's College teaching French, History and English, and eventually becoming Master of Studies until 1935 when he was transferred to St. Cecilia's parish in Louisville as an associate. During his tenure at St. Jerome's Ruth became known as an ardent lover of the outdoors and often took long hiking trips with groups of students. He spent but one year at St. Cecilia's before going to St. Mary's parish in Kitchener as an assistant to Fr. Charles Mayer and then Robert Dehler until 1946. In that year Ruth became pastor of St. Louis parish, leading the parish in difficult times following the war. Described as a "people's priest" who should get to know his parishioners, Ruth also made major improvements in the church, convent, and school, although not all were happy with his efforts, especially removing the chandeliers in favour of a new lighting system and covering the wood flooring with linoleum and rubber tile. But it was also during his pastorate that the St. Louis Credit Union was formed in 1947. Again, early critics were proved wrong as the Credit Union thrived and eventually became the Waterloo Credit Union.

In 1948 Ruth was transferred to St. Joseph's parish in Hamilton to become pastor there until 1954 when he returned to St. Louis parish as an assistant to three pastors, Frs. Gehl, Weiss, and Belych. As associate he was actively involved in study groups and continued instructing converts.

But in 1970 he was transferred to St. Pius X parish in Brantford and in 1973 to St. Joseph's Villa in Dundas where he acted as chaplain but was also semi-retired. In 1975 he retired to Resurrection Manor and became the first superior there in 1975, and was reappointed to that position in 1978. But on 24 June, 1984, after a short illness, Ruth died.

In an article written in November, 1980, in *The Resurrection Bulletin*, a colleague wrote of him: "It was in parish life that Fr. Jerry found himself at home and his gift as a 'people-priest' blossomed and bore much fruit. Between St. Mary's and St. Louis parishes alone he witnessed over a thousand marriages. But he describes his most fulfilling work as having instructed hundreds of people in the Catholic faith. . . . He was well sought after as a faith instructor."



**Scafuro, Aloysius.** Born in Casola, Italy to Lorenzo and Lucia Casciella on 21 June, 1821, Aloysius entered the Congregation in Rome on 3 November, 1898 where he professed vows on 19 March, 1900 and was ordained on 22 April, 1905. He was immediately sent to St. Mary's College "to master English" and to avoid being drafted into the Italian army. After a year and a half at St. Mary's Scafuro joined the faculty of St. Jerome's College in 1908 where he remained until 1917. In addition to teaching he also served as librarian and was responsible, in 1913, for replacing the out-moded school cataloguing system with new Dewey system. However Scafuro longed for ministry with Italians and began to feel that Italians were being pushed aside. Eventually this conflict soured relations with his superior Fr. Zinger and, to remove this conflict, he was transferred to Toronto in 1917 to take charge of St. Clement's parish which had a large Italian component, and he was made a member of St. Mary's house with Fr. Theobald Spetz as his superior. The decision to transfer Scafuro seemed to have been correct. In 1919 Spetz reported favourable on Aloysius' work among the Italians but voiced a concern that there were few Italian vocation who could replace him. Alone, Scafuro began to complain about lacking community life and was openly speaking about leaving the Congregation. Fearful of losing Scafuro Spetz advised the Superior General to recall him to Rome which he did in 1920. Fearful of being declared a deserter under Italian law but wishing to remain in the Congregation and accede to the General's request Scafuro requested time to have the matter cleared up; eventually it was and in 1923 he relinquished St. Clement's and returned to Rome.

With his departure the Resurrectionist parish ministry in Toronto came to an end but more importantly so did Scafuro's ministry in Canada which had occupied some fifteen years of his active ministry.

On 11 December, 1948, Scafuro died in Pescara, Italy.





**Scharfenberger, Joseph.** Fr. Joe was born on 8 February, 1915, in Louisville, Ky., the son of John and Margaret Rottman. After graduating from St. Therese School in Louisville he went to St. Xavier High and then, in 1932, to St. Mary's College to complete his high school education. He entered the Congregation in June, 1933 and professed vows on 15 August, 1934. Philosophy and theology were taken at St. Peter's Seminary in London and he was ordained in London on 7 June, 1941. In July, 1942, he was assigned to St. Mary's College becoming, along with Frs. Ernest Schumacher and Carl Fritz, "the first native Kentuckians of the Congregation of the Resurrection to become members of the faculty of St. Mary's College." During the 31 years he was at St. Mary's he taught Latin, Philosophy as well as other courses but Latin was his preferred subject and in 1951-52 he served as President of the Kentucky Classical Association. He also served as disciplinarian Dean of Men, Vice Rector, and pastor of St. Joseph's parish in Raywick; but in 1973 his health required him to spend a year on leave living at Resurrection parish in Louisville. In 1974 he was temporarily assigned to St. Cecilia's to continue his recovery. In December, 1978, his recovery seemed sufficient enough to appoint him to Resurrection parish as an associate pastor. Known as a brilliant educator and a kind and gentle man with a constant smile, his return to St. Mary's had been hoped for, but the college closed in 1976.

Joe's health continued to decline as he suffered more and more from dementia and after eleven years of living in that state he died on 17 November, 1994.



**Schmidt, Henry.** One of fourteen children of Andrew and Catherine Kloepfer, Henry was born in Mildmay, Ont., on 15 February, 1903. After completing his elementary education in Garrick Township, Bruce County, he entered St. Jerome's College in 1918, graduated in 1922 and entered the Congregation on 7 March, 1922. He studied philosophy and theology in St. Louis, Mo. where he was ordained on 26 June, 1929. After a half year in London, residing at St. Thomas Scholasticate, while studying science at the University of Western Ontario, it became apparent that he was not destined for the classroom and Schmidt was appointed to St. Cecilia's parish in Louisville in 1930. There then followed a series of no less than fifteen moves to every house of the community except St. Mary's College. His longest assignment was at St. Mary's parish in Kitchener from 1953-57 where he was content to do secretarial work.

Content to do such work when asked, Schmidt never accepted positions of responsibility. He tended to scrupulosity and found the post Vatican church difficult. He is credited with saying "moved again," a comment which reflected his career in the Congregation. On 1 July, 1968 he was transferred to St. Thomas Scholasticate where he died on 17 December, 1968.

Schmieder, John, Bro. John came to Canada in the summer of 1861 with Francis Breitkopf with the purpose of taking over the kitchen duties at St. Agatha but he fell ill immediately and at the beginning of 1862 was confined to bed and, as Fr. Eugene, notes in his Diary, prepared for death which came on 22 June, 1862. According to Fr. Eugene he was buried under the shrine of the Sorrowful Mother; strangely, however, there is no record of his funeral in the St. Agatha records nor is there an obituary in the *Berliner Journal*.



**Schumacher, Ernest (Ernie).** The son of Edward and Clara Bretz, Ernest was born on 25 July, 1915, in St. Marks's Indiana. After attending St. Cecilia's parish school he entered St. Mary's College and in 1933, together with Carl Fritz and Joe Scharfenberger, left St. Mary's to enter the Congregation in Kitchener, Ontario. Upon completion of novitiate and profession of vows on 15 August, 1934, he studied philosophy and theology in London Ontario where he was ordained on 1 June, 1941. He was sent to St. Mary's College in 1942 where he remained until 1973 except for three years from 1945 when he went to St. Louis where he obtained a Master of Science Degree in 1945. Science was his primary teaching apostolate but from 1957-62 he oversaw, and was involved with, a major building project which included a new residence and a chapel dedicated in 1962.

Schumacher left St. Mary's in 1973 to become pastor of St. Joseph's church in Raywick and a year later he was appointed pastor of St. Cecilia's, a position he held until 1982 when he returned as pastor of St. Joseph's in Raywick and served as sacramental moderator, saying one Mass on Sundays and providing whatever sacramental needs which arose. After the closure of St. Joseph's he continued to help keep St. Francis going and becoming associate at St. Charles parish. Retiring partially in 1999, Schumacher continued in a new ministry as chaplain of St. Martin de Porres Lay Dominican community in New Hope Ky. In 2001 he finally retired fully to Christopher East nursing home in Louisville but his stay there was short for he died on 1 October, 2001. Following the funeral Mass held at St. Francis parish, Fr. Ernie was buried in St. Joseph's cemetery.



**Szwaba [Schwaba] Adam Bro.** Born in Mesham Danzig, to John and Marianna Zaworska on 30 June, 1859, he emigrated to Chicago as a young man and decided to enter the Congregation. He was sent to Rome where he entered on 4 September, 1888, and professed vows on 6 April 1890. He remained in Rome until 1899 when he was sent to St. Jerome's College where he worked as a gardener, laundryman and general housekeeper; as early as 1901 he demonstrated his versatility: "He has converted one of the old music rooms into a neat, little store, and there you will find him on Wednesday, Saturday, and Sunday afternoons selling candies, cookies, peanuts and in fact all sorts of sweet meats." As this notice in the Bee of November, 1901, indicates, he was well liked among the students. In 1924 he was transferred to St. Mary's parish where he continued to work as a general housekeeper and grounds man.

At the age of 79 he fell ill and, after an illness of four months, died on 23 February, 1939. Of Brother Adam, as with most, if not all, of the early brothers little is known and even less written.



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**Schwan, Leander.** Born in Karlsruhe, Ont., on 5 March, 1897, Leander was the son of David and Veronica Meyer. His education was interrupted when, at the age of twelve, he quit school when his father died and went to work in his brewery for 8 years. In 1917, now some twenty years of age he entered St. Jerome's but again his education was interrupted when he was called into the military serving for ten months until the war ended. In 1918 he returned to St. Jerome's and graduated in 1921 in which year he entered the Congregation. After professing vows in 1922 he went to St. Louis where he studied philosophy and theology and was ordained in July, 1928.

Schwan's first appointment was to St. Jerome's College teaching in the high school department but he was not attracted to the classroom and in 1931 he was transferred to St. Mary's parish. He would spend the next forty-nine years there living what was essentially a life of semi-retirement, filling out baptismal forms and saying Mass but nothing more. It was suspected that he suffered from some kind of mental defect although some also suspected him of just doing what he wanted.

After a brief illness he died on 27 February, 1980. In the homily at his funeral Fr. David Doran, then the pastor of St. Mary's recalled Schwan's "exemplary fidelity to daily Mass and the meticulous care he exercised in his capacity as parish secretary through decades of service."



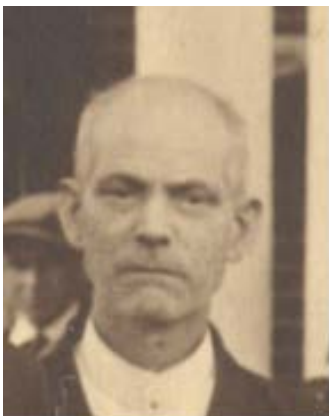
**Schweitzer, Joseph..** Born near St. Agatha on 13 October, 1855, Joseph was the son of Philip and Barbara Bieth. After completing his elementary education at the Josephsburg school, some three miles north of the church at St. Agatha, Schweitzer entered St. Jerome's College in 1869 and after graduation entered the Congregation on 19 September, 1874 and professed vows in Rome on 19 March, 1876 and was ordained there on 18 December, 1880.

Schweitzer's first appointment was to St. Mary's College in 1881 where Fr. Fennessy asked him to teach philosophy. He did not like St. Mary's as he complained in a letter to Fr. Eugene in 1883 but "obedience keeps me here" and he taught philosophy until January, 1885, when he had to be moved because he contracted malaria. He was transferred to St. Jerome's College on a temporary basis and when, in 1887 he heard that he was being returned to St. Mary's to act as bursar he objected: "I don't like the idea of being a bursar; I am not severe enough; Fr. Louis needs me here [at St. Jerome's]. He remained at the College but it would be ten years before he was totally recovered as a result of which he was nervous and sometimes impatient. In 1894 Fr. Theobald Spetz, then President of St. Jerome's, expressed some misgivings about Schweitzer: "Fr. Schweitzer is not cut out to be a teacher. He gives some lessons but they don't go too well. We have lost several students as a result of his impatience." Nevertheless, Schweitzer remained on the faculty until 1911 although his teaching load was reduced because he assisted at parishes on a regular basis.

He replaced Fr. Funcken as pastor of St. Agatha from 1888-90, having regularly assisted him from the College from 1885 until Eugene's death in 1888. He also attended [New] Hamburg regularly from 1884 to 1891 and was responsible for securing a beautiful main altar, two large bells, and new richly decorated church vestments. As acting pastor of St. Agatha he was responsible for enlarging the cemetery and getting the financial records of the parish in better shape. In 1903 he was asked to become pastor pro-tem of St. Clement's parish which he did for several weeks. Although parish work seemed to be his preference he was appointed assistant superior of the mission in 1905 as well as local superior of the St. Jerome's College religious house. In 1911 Schweitzer appeared to get his chance at full-time parish ministry when he was appointed pastor of St. Louis parish succeeding Fr. Theobald Spetz, whom he had assisted regularly from 1903, but he "barely had time to find his way around the church" when, in August of that year, he was summoned to Rome to become a member of the general curia and serving as secretary general.

He returned to Canada in 1920 and became an associate at St. Mary's parish until in 1924 when he was transferred to St. Louis parish to become the first full time assistant to the new pastor, Fr. Wilbert Mayer. It was at St. Louis on 18 December, 1930, that he celebrated his Golden Jubilee at the age of 75. Considered one of the grand old men although Spetz was five years older, Schweitzer was described as "an old country boy," who it appears was the first St. Agatha youth to enter the priesthood. Fr. Clarence Hauser who moved into the parish in 1927 remembered him as "the oldest priest I ever knew." Eventually age caught up with him and he died on 16 June, 1933. In a short obituary published in the Alma Mater volume 7 # 5 Schweitzer's death was described as sudden: "Father Schweitzer died Friday evening, June 16. He was in his usual good health until a day previous to his death, when he suffered a weak spell from which he did not rally."





**Segatori, Angelo, Bro.** Born in Subiaco, Italy on 9 November, 1851, Angelo was the son of Joseph and Theresa Rapone. At the age of 17 he left Subiaco for Rome where, on 27 April, 1869 he entered the Congregation. His stay in Rome was short lived for, in 1870, as the Republican forces under Victor Emmanuel and Garibaldi, were besieging Rome, Angelo and others fled to Malta to avoid being conscripted into the Republican army which they believed had insulted the church and the Pope, Pius IX. In Malta Angelo professed first vows on 7 June, 1872 and was immediately sent to St. Mary's College in Kentucky. Upon his arrival he was told by Fr. David Fennessey, the President, that he was to be the College baker. A bake shop was set up and for the next 49 years he plied his trade as a baker which made him famous. Two decades after his death he was still remembered in the pages of the St. Mary's Sentinel: "We know that many a prayer has "floated up" to heaven for . . . Brother Angelo who probably more than any other person at St. Mary's during the first fifty years that the Resurrectionist Fathers were in charge of the school helped to gladden the hearts of thousands of boys and lighten their burdens through the joys that his pies and cakes and "Floating Island" and other delicacies have brought." Although Angelo was praised for his baking - a recipe for his famous "Floating Island" even appeared in the pages of the Sentinel in 1944 - he was involved in many other activities. In 1912 he was part of the renovation of the Shamrock Lodge, painting and wood graining and doing any other job that was required. In June, 1907, at the annual alumni meeting he was toasted by a former student, Charles McCarthy, who recalled Angelo's other contributions: "Yes, he was our cook and baker, tailor and haberdasher, and, I might add, our doctor."

By the end of his life it was estimated that he had baked 1,040,000 loaves of bread and 320,000 pies. But he won the respect of all and it is reported that on the occasion centennial celebrations held in June, 1921, hundreds of alumni lined up to see him and shake his hand. But his health was already in decline and immediately after the centennial Fr. Jaglowicz sent him to St. Louis where he was diagnosed with cancer of the liver. The strain of meeting so many people at the reunion was too much and three weeks later, on 20 July, 1921 he died. His funeral was held on 22 July which would have been the 40th anniversary of his arrival at St. Mary's.

No one ever had unkind word to say about him and he and Alexander Heimburger were considered the two great stalwarts of the early years. In fact, in the Memorare, published in 1971, Brother Angelo, follows immediately after Fr. David Fennessey as one of the distinguished men of the 1871-1929 period. Ordinarily a modest, even shy person, Angelo was not above criticizing the American sleeping-car and saying some rather negative things about the service and other passengers on his way to Rome in 1900. In Rome he was critical about the lack of etiquette among the brothers, singling out Bro. John Jani, his travelling companion on his return to St. Mary's as "a man who knows nothing of etiquette especially at table." Nonetheless, Fr. David Fennessey, who valued discipline and obedience, said of Angelo, "if we had a dozen priests and brothers like him I would have no fear for the future."



**Sheridan, Patrick.** The son of Patrick and Mary Millar, Fr. Pat was born in Hamilton Ont., on 25 May, 1920. After attending Cathedral Boys' High in Hamilton and St. Jerome's College in Kitchener, he entered the Congregation in July, 1938 and professed vows on 8 September, 1939. He studied philosophy and theology in London where he was ordained on 10 February, 1946.

After ordination he went on for post graduate studies until 1952, earning an M.A. in 1948 and then a Doctorate in Canon Law in Rome from the Gregorian University in 1952. In that year he was assigned to St. Jerome's College where he taught philosophy and then in 1955 he was assigned to St. Jerome's High School where he taught primarily Latin and History. In 1960 he returned to St. Jerome's College teaching philosophy until 1964 when he was transferred to St. Mary's College again teaching philosophy and some Latin. In 1968 he left St. Mary's and for the next nineteen years he would study and work outside of Canada in Taipei, Africa, and Australia. He returned to Canada to work at St. Mary's Basilica in Halifax and then went on to parish work in Newfoundland and Labrador before returning as pastor of St. Augustine's church, a mission of Kingsbridge in September, 1994.

In 1964 Fr. Huber Gehl, the Provincial was asked his opinion of Fr. Sheridan by the Principal of Louvain University where Fr. Pat would pursue a Ph.L. in philosophy. Gehl provided the following analysis with which other C.R.s would agree: "My opinion about Father Sheridan is that he is an odd-religious (sic). . . . He has given his Community poor returns for the high hopes it had in him, by allowing him to take ten years of post-graduate work abroad. . . . He is a very independent man. Team-work is almost impossible for him. . . . As a professor, he has abundant knowledge, but he is not successful in communicating it to others. His students, including scholastics and nuns, resent the sarcasms and humiliations he inflicts on them. . . . In all fairness to Father Sheridan, I must say he is a well-educated priest. He is clever, and he knows his material. He has never caused scandal to the priesthood. . . . He is faithful to religious duty. He has never been insolent or openly disrespectful to his superiors."

As pastor of St. Augustine's from 1994-2001 Fr. Pat maintained his independent, solitary life style, seldom participating in any community gatherings even at the local level. Finally, in 2001, he was retired to Resurrection Manor until his death on 14 June, 2003.



**Siegfried, Cornelius (Cork).** Born on 7 September, 1916, in Formosa, Ont., Cork was the son of Anthony and Margaret Ditner. After graduating from St. Mary's High in Walkerton in 1933, Siegfried entered St. Jerome's College to prepare to enter the Congregation which he did in 1934 and professed vows on 15 August, 1935. On 7 June, 1941 he was ordained in London where he had completed his philosophy and theology. He was assigned to St. Jerome's College in 1942 and taught Religion, Latin, and Chemistry. During this time he also organized the Glee Club and became the basketball coach, although he had never before coached, and was elected president of the Central Ontario District of the Ontario Basketball Association.. In 1947 he was granted a leave of absence to pursue a Master of Science degree at the University of Michigan.

On his return to St. Jerome's he was named President, a position he held from 1948-53. In that year he was transferred to North Bay College as its President succeeding Fr. Dominic Kirwan whose term had expired. But only two years later he was recalled to become President of St. Jerome's College in Kingsdale. It was during his time as President that he was approached in 1956 about the possibility of establishing St. Jerome's as a University. He immediately began to envision a federated union of St. Jerome's with Waterloo [Lutheran] College and a third non-denominational college, all sharing an independent university charter. Supported by the Provincial, Fr. Eicheldinger, who regarded him as a man who knew "education in Ontario on all levels as no one else does," it was Siegfried who signed the agreement by which St. Jerome's entered into federation with the University of Waterloo on 1 July, 1960. He oversaw the move of St. Jerome's to the Waterloo campus where he continued as president until 1965 except for one year when he suffered a heart attack and turned the office over to Fr. Norbert Lavigne. In 1965 he was elected Provincial Superior, an office he held until 1971 and during which he received an Honorary Doctor of Law Degree from the University of Waterloo, in 1965. When he left that position Siegfried returned to St. Jerome's to teach Mathematics from 1971-72. In 1972 he became President of St. Jerome's for the third time.

However, in the fall of 1979, his heart condition and diabetes forced him to retire from the presidency but he remained active in community affairs. Despite his fragile health he decided to take a trip to the Holy Land but in Israel he suffered from dehydration and his heart condition grew worse. His health deteriorated rapidly and after several hospitalizations he retired to Pine Haven Nursing Home where he died on 26 July, 1986.



**Siess, Leo.** The son of Frank and Catherine Mattlern in New Hamburg on 22 September, 1888. After beginning elementary education there he moved to Berlin finishing at St. Mary's School before entering St. Jerome's College for high school. Upon graduation he entered the Congregation professing vows on 11 April, 1910. Ordained to the priesthood on 19 December, 1914, in Rome where he had studied philosophy and theology since 1910 and remained a highlight of his life he returned to North America in 1916 and was assigned to St. Stanislaus College in Chicago where he taught Latin and American History until 1920, spending one year 1917-18 as assistant chaplain to the Great Lakes Naval Station. He returned to Kitchener in 1920 to join the faculty of St. Jerome's College and also Dean of Residence, Dean of Arts, and, in 1924, President, a position he held until 1929 when he was transferred to St. Mary's parish. Two years later he went to St. Cecilia's parish, again for two years, when he returned to St. Mary's.

From 1933-42 he served as assistant to Fr. Charles Mayer and was superior of the house from 1933-42. In 1942 he became pastor of St. Agatha parish and superior of the house. In 1950 his health was beginning to fail and he spent three months of that year, from June to August at St. Thomas Scholasticate, as Spiritual Director. August of that year found him back at St. Mary's where each Sunday he was responsible for preaching the German sermon. But his health was getting no better and in April, 1964, he was transferred to Resurrection College but in the letter informing him of this move he was told, "We are in no hurry to have you leave St. Mary's, so we made the date effective in September. . . . At any rate, Fr. Leo, at Resurrection you can live in retirement, or semi-retirement. . . ."

He apparently left in June and September found him at Resurrection as Spiritual Director and Professor of Religious Knowledge. In December, 1964 he celebrated his 50th anniversary of ordination at Resurrection. Failing health forced his retirement to St. Joseph's Villa in March, 1971. There he lived in retirement saying Mass daily until his death on 9 February, 1977.



**Skornog, Joseph Bro.** Joseph was born to Nicholas and Rosalia Skorznik on 28 January, 1863, in Jastew-Debno in the Tarnów District of Galicia, Poland. He entered the Congregation in Kraków, Poland and professed vows there on 21 October, 1904. He was immediately assigned to St. Jerome's College in Berlin, Ont., the second group of brothers promised by Fr. Valerian in 1890. There he worked until 1909, responsible for general maintenance, laundry, and some cooking. In 1900 he was transferred to St. Mary's College in Kentucky and there he served for the next thirty-four years, in maintenance, laundry and in the kitchen.

In 1934 he was transferred to St. Joseph's Novitiate in Chicago, where he was essentially retired and died there on 1 November, 1942. He was buried in the C.R. mausoleum in Chicago. For this reason he is considered a member of what would be the Chicago Province but all of his apostolic ministry was served in Berlin and St. Mary's Ky.



**Slomski, Joseph Bro.** Joseph was born in Czarny Las, in Starogard ( Pomorze) county, Poland, on 7 August, 1870. The son of Michael and Francisca Gniewkorska, Joseph left home at the age of 18 and went to Germany where he found work in a quarry then on a farm near Berlin. Emigrating to the U.S.A. in 1890 he worked in Brooklyn N.Y. until 1894 when he came to Chicago and met the Resurrectionists. He entered the Congregation and made his novitiate in Berlin, Ont. professing vows there on 8 December, 1896. For the next fourteen years he worked as a cook at St. Jerome's. By 1911, however, he was complaining of weakness and was unable to do anything. Growing discouraged he asked permission to go to St. Mary's Ky. where he believed the climate would be better for him. His request was granted and was transferred to St. Mary's in 1911, according to Fr. Theobald Spetz. There he continued to work in the kitchen and as the college postman, collecting and distributing the mail.

In 1931 he left St. Mary's for St. Joseph's Novitiate in Chicago. His departure was noted in the February, 1932, edition of the student newspaper: "[Bro. Joe] who spent the past twenty years at St. Mary's College. Has been transferred to St. Stanislaus (sic) Novitiate, Chicago, Ill. Brother Joe's life at this place has been one of the greatest fidelity and piety." But a life of semi-retirement did not sit well with Bro. Joe and as his health seemed to steady, he was transferred to Weber High School in 1950; there he worked again in the kitchen until his death on 24 August, 1959. Although he spent the last twenty-eight years of his life in Chicago and was buried there, the majority of his active ministry (1896-1931) was spent in what would become the Ontario-Kentucky Province, and, so, he is included in this book.



**Sobisch, Theodore (Ted).** One of six children, was born on 19 May, 1916, in Waterloo Ontario, to Simon and Agatha Bracey. He attended St. Jerome's College from 1929-36 where, the Alma Mater of March, 1936, the year of his graduation, described him as "'Doc'[who] earned for himself a marked place in sports as well as in literary and educational pursuits.'" On 13 February, 1936 he entered the Congregation of the Resurrection and after professing vows on 15 August, 1937, he proceeded to London for his philosophical and theological studies and was ordained there on 12 June, 1943.

His first assignment was to North Bay College in 1945 but only a year later he was transferred to St. Jerome's College assuming the office of disciplinarian and teaching commercial subjects. In 1949 he returned to North Bay College and was appointed bursar as well as a teacher in the commercial area. After only two years which he found somewhat difficult he returned to St. Jerome's. There he was known as the typing teacher and a teacher of mathematics and social studies; he also became vice principal and then, from 1955-59, principal. When his term as principal ended in 1959 he returned to North Bay where he spent the remainder of his active ministry. In addition to teaching Fr. Ted was also asked to assist Fr. Norm Weaver in establishing first year courses for Northeastern University and, after Weaver's sudden death he took over the task of establishing a university to be called Northeastern University. Unfortunately the university was never approved but he continued to be interested in post-secondary education in the north becoming a member of the Board of Governors of Nipissing University College, now Nipissing University, until he retired in December, 1978. Back at North Bay College he retired from active teaching to take a full-time position in the Guidance Department in 1970. On the occasion of his 40th anniversary as a Resurrectionist, in 1977, he was described as "a master teacher, head of guidance, career counsellor, and a typing teacher," and was awarded the Queen's Silver Jubilee Medal in recognition of his contributions to education.

In 1981 he retired to Resurrection Manor, becoming its superior and praised as one who "brightened the atmosphere with his gift of being a wonderful conversationalist." In 1985 he received another honour when Laurentian University awarded him a honorary Doctor of Laws (LLD) so his title as Doc Sobisch became official. Unfortunately his health was already in decline, an injured leg, suffered in December, 1981, did not heal as expected and required surgery during which cancer was discovered. After a prolonged hospital stay he returned to the Manor only died on 27 March, 1987. to suffer a heart attack on 11 February, 1983. He recovered sufficiently enough to return to the Manor where he eventually suffered a second heart attack and died on 29 March, 1987.



**Spetz, Theobald.** The first of Fr. Louis Funcken's 'boys' to return to St. Jerome's, Theobald was born on 13 May, 1850 to Joseph and Mary Ann Herres, in St. Agatha parish. After elementary education at St. Mary's in Berlin where his family had moved in 1856, Theobald attended St. Jerome's College which he attended from 1866-70. He entered the Congregation on September 15, 1870 and made a novitiate in St. Agatha with Fr. Eugene Funcken; in 1871 was sent to St. Mary's College where he taught. Being informed that his novitiate was not valid he went to Rome for a proper novitiate in 1872 and professed vows there on 7 November, 1873 and was ordained there on 21 September, 1877.

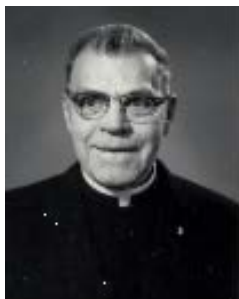
He returned to Canada and St. Jerome's College, in 1878, the first of the graduates to do so. He would remain at St. Jerome's as a teacher, disciplinarian, vice-president and president, until 1911. As disciplinarian he was described as 'kindhearted' but "considered the perfection of sternness." Dubbed the quiet man by his students he remained quiet and unassuming and described in 1975 in the Record as "so absolutely unconscious of self, so unassuming, and so absorbed in his thoughts that he would pass his relatives and friends on the street without noticing them."

It is possible that his "absorption" was the result of the many duties he undertook outside the college. From 1878-84 he took charge of the mission at New Hamburg and built the new church there. In 1890 he succeeded Fr. Louis, becoming the second president of St. Jerome's and in the same year he established St. Louis parish in Waterloo and remained pastor there until 1910. He resigned the presidency in 1901 to devote himself to the parish but in 1911 he was asked to take charge of St. Mary's parish and during his four years there decorated the church with the paintings along the gothic vault ceiling and had a new lighting system installed. In 1915 he resigned as pastor and was content to assist at various parishes.

He continued his ministry outside the church, becoming a founding member and vice-president of the Waterloo Historical Society, and served as an executive of the Children's Aid Society. In 1916 he completed his History of the Catholic Church in Waterloo County, still regarded as a classic. But his work for the Congregation was not done. In 1918 he served as the general's delegate for the formal visitation, a task he carried out with his usual dedication.

But his health was failing and he asked to be relieved of his one remaining position, that of superior of St. Mary's. By his own admission he was given to being morose and even melancholy at times and his health was never the best. In mid-September, 1921, he suffered a paralytic stroke and was eventually transferred to St. Joseph's Hospital in Guelph; his health declined rapidly and on 1 December, 1921, Theobald Spetz died. Fr. Kloepfer wrote the General, "We buried good Fr. Spetz. He is gone to his reward which will not be wanting as he was a humble priest, mortified, zealous, self-sacrificing, and virtuous. We hear only good of him."





**Spielmacher, John.** John was born on a farm near Carlsruhe, Ontario, one of ten children born to William and Agatha Druar on 24 May, 1909. After his elementary education at Carlsruhe parish school he remained at home for four years before entering St. Jerome's College in 1926. He graduated in 1930 winning the Motz medal for English Literature and the Day medal for Mathematics. He entered the Congregation on 14 February, 1930 and, after professing vows on 15 August, 1931 he proceeded to London where he studied philosophy and theology and was ordained on 11 June, 1938. He spent two years at the University of Western Ontario in post graduate studies earning an M.A. in English before being posted to St. Jerome's College in 1941 where, in addition to teaching English, History and Latin he also served as disciplinarian and assistant Director of Student Activities. From 1943-44 he took one year off to attend the College of Education in Toronto and completed the year earning two diplomas and the Pakenham Memorial Prize for achieving the highest standing. He returned to St. Jerome's where he remained until 1947 when he was transferred to North Bay College for five years when he was sent to St. Mary's College, in 1952. In 1955 he returned to St. Jerome's on Duke Street until 1960 when, once again he was assigned to North Bay College but only a year later he was sent to St. Jerome's College in Kingsdale to lecture in classics. When the college left its Kingsdale site and Resurrection as it was now called focussed on seminarians Spielmacher ended his educational ministry and was appointed to St. Cecilia's parish where he remained until 1969 serving as pastor from 1965-69. As pastor and a moving force in the Portland Area Council he was described as "a very community minded person [extending] his very deep interest beyond his own congregation and pastoral duties to reach out and help the poor of the entire community."

Although ill health forced him to resign his pastorate, he returned to St. Pius X parish in Brantford as an associate in November, 1969 but left in August 1970 to take up residence at Resurrection College and helping out at various parishes including a short stay at St. Joseph's in Hamilton. In 1972 he was asked to go to St. Francis of Assisi parish as an associate and he remained there until September. In July of 1974 he had suffered a stroke and underwent an operation but his health continued to deteriorate. In September, 1974, he went into semi-retirement at St. Jerome's High School until Resurrection Manor was opened and, in 1975, he became one of its first residents. His health continued to decline to the extent that, by 1978, he was no longer able to assist outside the Manor. He died of a heart attack on 11 June, 1979.



**Steffan, John.** Steffan, the second of eleven children, was born to Michael and Frances Kloefer in Buffalo, New York, on 19 February, 1854. His high school training was at the Christian Brothers College in Buffalo where, it is said the “first signs of his vocation to learning and piety became known.” He attended St. Jerome’s College from 1870-1875 and entered the Congregation on 29 October, 1875. After professing vows on 9 May, 1876, in Rome where he made his novitiate. He studied philosophy and theology, acquiring a PhD. and a D.D. on the way, and was ordained in Rome on 24 March, 1883.

Scheduled to return to Canada he fell ill on the way and was forced to remain in Europe, during which time he was posted to the Polish College and used the time as well to become more proficient in languages he already knew: French, Polish and Italian, becoming proficient as well in German and English, no doubt in preparation for his ministry in Canada.

When he finally returned to Berlin, Ontario, in 1886, he was assigned to St. Jerome’s College where he taught languages, math, physics, geometry and music and assisted Fr. Louis at St. Mary’s parish as his associate in 1886. He was particularly involved in ministry to the Poles, being fluent in their language assisting in the founding of the St. Joseph’s Society which was open only to Poles and organized liturgies and meetings for the Polish community; in 1891 Steffan, himself, was made a member of the society. He also proved to be an excellent preacher in German, Polish and English.

Despite his invaluable service in Berlin he was transferred to St. Mary’s College in 1892 to replace Fr. Halter who wanted out. Although sent to take up the position of president he did not do so until 1893 but he did assume the position of disciplinarian in which he apparently was not reluctant to use “an instrument of flagellation” and he actually thought St. Mary’s was more a place where parents sent their children for discipline than as a college. At the same time he was acutely aware of St. Mary’s difficulties observing that the lack of water was more pressing than the lack of beer or cider.

In 1893 he took over the presidency when Fr. Fennessy left and for two years he acted as president but as the *Sentinel* in its lengthy obituary (15:3, 1896), “His good nature was such that he could not mistrust or suspect anyone, and for that reason was occasionally imposed upon whilst he acted as president of St. Mary’s College from 1893 to 1895. When Fennessy returned in 1895 Steffan ‘gladly’ returned to his position as professor. Unfortunately, what might have been a most successful career ended abruptly.

Returning from New Hope where he had assisted in Sunday Mass his horse was frightened by a train and bolted, throwing Steffan from the carriage. His injuries were serious but he seemed to be recovering; but on 18 October, some ten days after the accident he suffered a stroke which left him paralysed and unable to speak, and after days of suffering, Steffan died on 6 November, 1896, at the age of 42 and was buried in Buffalo New York in the family vault.



**Strauss, Claude.** Claude was born to Simon and Agatha Huber on 6 March, 1918, in Bamberg, Ontario. After elementary education in Bamberg he attended Wellesley Public High School and St. Jerome's College from 1934-37. He entered the Congregation on 6 March, 1939 and professed vows on 8 September, 1940. Ordained in London on 31 May, 1947, where he studied philosophy and theology, Strauss was appointed to St. Mary's parish in May, 1948. He remained at St. Mary's as an associate until 1954 when he was transferred to Bermuda. For five years he laboured in Bermuda, as pastor of St. Joseph's parish and chaplain to the Naval Base. In May, 1959, he returned to St. Mary's parish, this time as superior and pastor. Ill health forced him to relinquish these positions and he was appointed as chaplain to St. Mary's Hospital but only a year later he was assigned to St. Joseph's parish in Hamilton as an associate. Again declining health forced his retirement to St. Thomas Scholasticate in London where he sought medical attention but on his release he was struck by a car and, as a result of this accident. Fr. Claude died on 16 October, 1970, at the age of 53.



**Strub, Walter.** Although baptised George Walter he always went by the name, Walter, after his father. Born to Walter and Caroline Lang, in Kitchener on 2 February, 1930, Walter was educated at St. Mary's School in Kitchener before attending St. Jerome's College from 1947-51. Entering the Congregation on 3 February, 1951, he professed vows on 8 September, 1952, and was sent to London to study philosophy and theology and was ordained in London on 30 May, 1959.

His first assignment was to St. Jerome's High School in 1960 but only one year later he was transferred to North Bay College. However, he found the classroom and the discipline required in Canada not to his liking and he was happy to be transferred to Bolivia. There he spent two years teaching in St. Andrew's College but in 1964 he became the pastor of San Miguel parish in Bolivia. For five years he contributed to the life of the church there, among other things he encouraged and took part in the "Getting to Know You" campaign which meant visiting remote villages in less than comfortable circumstances and, along with Fr. Jim O'Connor, established a dispensary which grew into a medical clinic. The dispensary was renamed in his honour as was another school. His ministry was interrupted for a time when, in 1966, he underwent two operations for cancer. He spent his recovery in Bermuda and then in St. Thomas Scholasticate before returning to Bolivia although he was appointed to St. Mary's parish in July of 1967. As it turned out Strub returned to Bolivia and the parish of San Miguel but only two years later he died when the plane he and Fr. Jim O'Connor were on, crashed. Only ten years ordained and 39 years old his loss was deeply felt by the community and his family. In a tribute it was said his "memory will not fade quickly. His qualities were rare, solidly [infused with a strength of character that bespoke confidence, self-assurance and a holy impatience to do the will of God. . . . Fr. Walter appeared destined for greatness.

His remains along with Fr. O'Connor's were interred in Bolivia and are now just inside the main entrance to San Miguel church marked with an appropriate plaque.



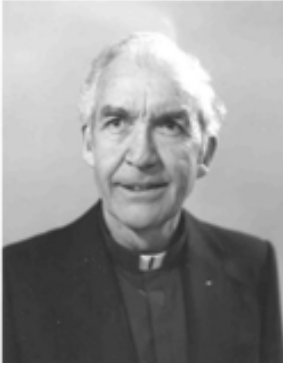
**Szwaba (Schwaba), August Bro.** Born some 2½ years after his brother, Adam, August, too, entered the Congregation in Rome on 4 September, 1888. Professing vows on 6 April, 1890, he was sent to Canada but, after a year at St. Jerome's he was transferred to St. Mary's working in the kitchen and eventually taking "charge of the culinary department." And as the Sentinel of September, 1899 went on to say, "It is apparent that he is no novice in his art." August worked quietly at his craft until he fell ill in the latter part of April, 1906. His health declined rapidly and he died on 2 May, 1906 and was buried in the St. Mary's College cemetery until his remains were transferred to the little cemetery in St. Charles.



**Taylor, Donald Bro.** One of eight children born to Charles and Sarah Johnson in Sault Ste. Marie on 20 September, 1938. After graduating from high school and taking a one-year commercial course Donald entered the Congregation in 1960 and after professing vows on 15 February, 1961, he was assigned to St. Jerome's where he began his accounting career. After serving briefly at St. Jerome's he was transferred to North Bay College where he spent sixteen years as treasurer, until 1977 when he was transferred to St. Jerome's College in Waterloo to work in the accounting office there. In 1981 he became the Provincial Bursar (Treasurer) an office he held until his retirement in March of 2005.

Despite suffering from Multiple Sclerosis, Bro. Don was known for his sense of humour and his readiness to tell a joke. Generous and thoughtful, besides cooking for, and entertaining, his many friends, he volunteered for many years with the MS Society and was noted for his willingness to help others, even strangers.

He died suddenly, of an apparent heart attack at the Provincial House where he was living, on Wednesday, 30 November, 2005, at the age of 68. Don was one of the brothers who moved beyond gardening and maintenance to assume a position of some leadership in the Province.



**Traynor, John Bro.** The son of William and Rose Ellen Whyte, John was born in Ottawa, Ont. on 14 July, 1914. After two years of High School at North Bay College he entered the Congregation in 1935 and professed vows on 15 February, 1937. He also took special studies in technical training (2 years) and a year in commercial training. Assigned to St. Jerome's College in 1937 he became actively involved in the hockey program coaching juvenile and midget hockey as well as acting as registrar, disciplinarian, and dormitory supervisor. Despite a speech impediment which, no doubt, limited him, he was fun-loving and willing to reach out to anyone in need.

Transferred to North Bay College in July, 1958, John became the school secretary and continued to coach the school hockey team until 1974 when he returned to St. Jerome's High School, although, in 1975 he received the Honoured Citizen Award from the city of North Bay "in recognition of his promotion of sports, youth and elderly groups and his community service." While at St. Jerome's from 1974-75 he cared for retired religious, especially and took courses on aging and the aged.

In 1975 he became a member of the first group of C.R.s to take up residence in Resurrection Manor becoming its Administrator and "a pro in chauffeuring to get the priests to the right place." He gave up hockey for figure skating and joined the Kitchener-Waterloo Figure Skating Club. But he never forgot his primary obligation to the Resurrectionists living at the Manor and set the example for those who would follow him as administrators or superiors.

John died on 24 July, 1992, and was remembered as a charitable man who was devoted to his community.



**Turalski, Marian Bro.** Born on 30 January, 1891, in Sierpc, Poland, Marian was the son of Theophil and Mary Grorodziki. Emigrating to the U.S. at the age of 12 he worked in Cleveland for 5 years before entering the novitiate, which had been established in 1914 by Archbishop Weber, on 27 July, 1917. He took vows there on 17 August, 1919, and was sent to St. Jerome's College in Berlin.

In 1920 an attempt was made to return him to Chicago but he was turned back when his answer to the question of why he was going to Chicago was to do the will of God and it was thought "there was something wrong with his head." A second attempt was made in 1921 when he accompanied Fr. Seiss as a valet; this time he was turned back because he lacked the passport or visa required for all non U.S. citizens.

He returned to St. Jerome's where he remained for the rest of his active life serving in the refectory, sacristy and laundry, primarily of the priests and brothers and he had little interaction with the students. Known for his constant greetings "Do the will of God," or "Give praise, glory and thanksgiving to the heavenly father," he remained somewhat of an enigma.

In July, 1981, he retired to St. Joseph's Hospital in Brantford where he died on 8 February, 1988, at the age of 97.





**Tyson, Eugene.** An American, Eugene was born in Staten Island N.Y. on 11 July, 1927, the son of Harry and Florence Haggerty. There he attended Sacred Heart Grade School and Curtis High School. After leaving the army which he had joined in 1943, he took a job at Esso and got engaged but the idea of priesthood never faded and so, with the help of his pastor, he went to St. Mary's College in Kentucky where he met the Resurrectionists and decided to join the Congregation. From St. Mary's he went to St. Jerome's College in Kingsdale to study Latin and in 1958 he entered the Congregation. Following vows on 8 September, 1959, he went to London to study theology and was ordained there on 1 June, 1963.

His first assignment was to St. Aloysius parish as associate pastor until 1966 when he was sent to St. Cecilia's parish where his interest in catechetics led him to work closely with the sisters and teachers during what was described as "probably the most beautiful, yet difficult times. . . ." He remained at St. Cecilia's until 1974 but in 1976 he began special studies in pastoral ministry in California until 1980 when he was appointed associate pastor at St. Francis parish and, in addition to his duties at St. Francis, Fr. Gene was also responsible for the organization and operation of the newly created St. Mark's community, celebrating Mass in the school gym until 1984 when he became pastor of St. Agatha parish, a position he held until his semi-retirement to Resurrection Manor in 1993.

Despite heart problems he continued to assist at various parishes and it was at one of these, Mary Immaculate, in Chepstow, that he suffered a heart attack and died suddenly on 9 November, 2003.



**Vallimont, Lawrence.** Born in Frenchville, Penn. on 17 September, 1918, he was the son of Felix and Mary Kohlbecker. After elementary and high school education in public schools and some education in engineering he was drafted into the American army in 1941. Following his discharge from the army he decided to study for the priesthood and he entered St. Mary's College in Kentucky. Upon completion of his college degree there he entered the Congregation in 1949 and professed vows on 8 September, 1950. He spent one year in London beginning his theological studies and was then sent to Rome where he completed his theology at the Gregorian University and was ordained on 14 February, 1954.

His first assignment was to St. Joseph's parish in Hamilton where he also served as chaplain to the T.B. Sanitorium which was part of the parish. One year later, in 1955, he was sent to Bermuda where he would spend the next 13½ years. In addition to serving as administrator of Stella Maris parish, including missions at Castle Harbour and Shelly Bay he also served as chaplain responsible for organizing the Martin de Pores Guild which had as its special mandate, to reach out the needy blacks of the island. While his pastoral and liturgical skills were often called into question, his concern for the poor and marginalized was never in doubt.

He returned from Bermuda in 1968 and was appointed as associate pastor of St. Cecilia's parish where he also served as chaplain at Memorial Hospital.

In 1972 he was on the move, going to Brazil, joining the mission of the Congregation here and administering many different parishes. Returning to the U.S. in 1984 he was given permission to aid ailing relatives in Pennsylvania and continued to help out at various parishes until 1992 when he returned to Louisville as associate at Resurrection parish.

A desire to serve in the missions led him to seek a transfer to the new mission at Stony Hill, in Kingston, Jamaica. But in 1999 his presence was required to care for ailing relatives and returning to the U.S. he became a member of St. Cecilia's house but was allowed to live in Frenchville, Penn. As his own health grew worse he was forced to move to Clearfield, Penn. where he died on 20 October, 2003.



**Voll. Carl Bro.** Born in Berlin (Kitchener) Ont. on 14 May, 1911 to George and Anna Forwell Carl was educated in Berlin, Macton and Linwood and after high school he entered the Congregation in 1938, professing vows on 8 September, 1939.

He was assigned to North Bay College but a year later, on 8 December, 1940, he was assigned to St. Thomas Scholasticate where he began his career as a cook, remaining there until 1963 when he was transferred briefly to Brantford. By 1965 he was in Dundas, cooking for the novices until he was transferred to Kingsbridge in 1972 where he was pastoral assistant for twenty years and in addition served as cook, gardener, housekeeper, and Eucharistic Minister. Although he spent fifty-two years as a cook, it was never his first love. It was not until he went to Kingsbridge that he could spend time in the garden, and gardening was his first love.

A cheerful man, who loved playing cards, and claimed to be related to most people, Carl was known, and often introduced himself as, "fixity-foxy." After his death the origins of this nickname was made known. During his years at St. Thomas Scholasticate Carl had to make food stretch for a large number of young men, while working with a tight budget and he got the name foxy for his ability to make food stretch by hiding leftovers in new recipes. The rest of the nickname "fixity" was his own invention when he had to work to "fix" any disasters he had prepared.

His last years at Kingsbridge were among his happiest, spending much time in his garden and getting to know the people of a small country parish. But it was here that he suffered a stroke and found it more and more difficult to work in his garden and elsewhere. When he was advised that the council wanted him to retire to the Manor he did so without reservation in October, 1992. While there he celebrated his 50th anniversary of vows. He was eventually forced to go to Central Park Lodge where he died on 25 March, 2000, at the age of 88.



**Waechter, Edward.** The son of John and Mary Fischer and one of eleven children, Edward was born in Formosa, Ont., on 17 August, 1891.

He entered the Congregation on 15 March, 1911, professed vows on 8 September, 1912, and was sent to Rome where he studied philosophy and theology and was ordained on 28 October, 1916.

After receiving his S.T.L he was sent to St. Mary's College where he taught English, Latin, and arithmetic from 1918-24. After one year at St. Jerome's College he was sent to St. Cecilia's parish serving as assistant to Fr. Wm. Benninger but in 1930 he returned to Canada succeeding Fr. Arnold at St. Mary's parish and conducting the Annual Retreat in October of that year. According to the Alma Mater he was "widely known as a friend and director of young men," and "his talks were put (sic) in an interesting manner. They were not in the least dry. . . ."

In 1936 he returned to St. Cecilia's where, according to The Resurrection Bulletin he "remained pastor of St. Cecilia's until 1947, during which time he endeared himself to his people by his understanding, his wit, and his kindness." He remained pastor until he was succeeded by Fr. Harry Opperman. After two years in Florida he returned to Canada, in 1950, taking up residence at St. Joseph's parish in response to Bishop McNally's wish that C.R.'s continue their work at Cathedral Boy's High. But in 1951 he was transferred to St. Mary's parish where he remained until 1953, when he joined the first band of C.R.'s to go to Bermuda and took charge of St. Anthony's parish but only until August, 1953, when a severe asthmatic condition forced him to leave and return to St. Cecilia's. In 1957, at the age of 66, he became chaplain to the Sisters of Loretto until 29 June, 1964. On that day, having been given permission to return to Canada to visit family and friends, he evidently parked his car in a school lot in Erlanger, Ky., and feeling unwell sat on a log. He suffered a heart attack and died suddenly. When his body was found it was determined that he had died some eighteen hours earlier and \$100.00 was missing. He was buried in the College cemetery until his remains were removed to St. Charles.



**Weaver, Norman.** Born on 26 December, 1916, in Kitchener, Ontario, Norman was the son of Titus and Philomena Ellert. After elementary education at Sacred Heart grade school he entered St. Jerome's in 1929, graduating in 1934 in which year he also entered the Congregation of the Resurrection, to study for the priesthood, thus fulfilling his parents' desire who, it is said, had dedicated him to the priesthood before his birth. After professing vows on 15 August, 1935, he went to London where he studied philosophy and theology and was ordained on 17 June, 1941. After completing theology and OCE he was assigned to St. Jerome's, teaching History, Latin, and French, and involving himself in the various sports activities of the College until 1944 when he was transferred to North Bay College where he taught until 1947 when he was assigned to the Mission Band to which he belonged until it was disbanded in 1955, and Weaver was returned to North Bay College, this time as its president/principal.

It was during his relatively short sojourn at North Bay that Weaver made the greatest impact. When the possibility of establishing a university in the area of North Bay was proposed Weaver and North Bay College were approached to assist in the project. Encouraged by his provincial Weaver began to develop a Junior College program but it soon became apparent that his duties and schedule would hamper his ability to shepherd the project and he was forced to ask for help. By March, 1959, it was obvious that “. . . Fr. Weaver, who teaches a full day, is principal, and now is taking the lead with the Jr. College and University promotion, and has to go to Rome for the Chapter, cannot stand it all. . . .”

His dream of a federation never materialized but Weaver was not there to see its demise because on 21 May, 1960, he died suddenly at the age of 43.

Tributes poured in. The Rector of the Cathedral in North Bay, Monsignor Devine, who had known Fr. Weaver in London wrote of him, “He was a man who was in a hurry . . . to accomplish his objectives. . . . He was also a man who understood the Christian sense of community. All . . . were his brethren. Those of his community, the Congregation of the Resurrection, knew this well.”



**Weiler, Anthony.** Commonly known 'Daddy' because of his age, Weiler was the last link with Fr. Peter Semenenko and the Funckens. He was born in New Germany (Maryhill) to Anthony and Regina Roemer on 5 June, 1855. After elementary education in New Germany he attended St. Jerome's College from 1871 to 1877 when he entered the Congregation on 24 March. Sent to Rome for novitiate he pronounced vows there on 12 March, 1879 and after studying Philosophy and Theology there was ordained on 20 December, 1884. He was assigned to St. Jerome's College where he remained until 1904 teaching Latin, Greek and philosophy, primarily metaphysics, and was known to be a staunch supporter of the Thomistic school. From 1902-04 he served as superior and also was in charge of Preston (1887-97) and [New] Hamburg (1897-1903). However, throughout his entire career at St. Jerome's Weiler was not in the best of health and for this reason, and because of his recognized intellectual ability, he was sent to Rome in 1904 to become rector of students, a position he held until 1915. But for most of the years he was in Rome he served on the general curia (council) (1905-26).

He returned to St. Jerome's in 1926, already 71 years old, living in semi-retirement. In 1931 he was named socius to the Novice Master and lived in retirement at the novitiate. On the occasion of his 90th birthday (5 June, 1945) he was described as keeping "fairly well despite his years. He is still interested in the life about the college; he keeps himself informed about current events; in his routine he continues to be the time-piece of the community - all in all, he is our grand old man, a man's man, a priest's priest.

He died on 20 May, 1949. He is credited with establishing the generally held theory that the Congregation was, in fact, founded on Easter Sunday, 27 March, 1842 and that Fr. Peter Semenenko was the founder. Not until the General chapter of 1981 was the traditional date of 17 February, 1836, confirmed as the founding date and Bogdan Janski as the founder. This was supported by Fr. John Iwicki in his book, Resurrectionist Charism.



**Weiler, Michael.** Born in New Germany (Maryhill) on 16 June, 1906, Michael was one of six children of Jacob and Catherine Brohman. After elementary and high school education in Guelph, he attended a two-year course at the University of Detroit from 1925-27, in engineering. After this he entered the Congregation on 14 February, 1927 and professed vows on 15 August, 1928. He studied philosophy in St. Louis from 1928 to 1930 and then went to St. Thomas Scholasticate where, as a member of the first class there studied theology and was ordained in London on 10 June 1933.

He was assigned to St. Jerome's College in 1934 during which time he procured his high school certificate and first class public school certificate. In 1935 he was sent to North Bay College where he taught mathematics, was disciplinarian for two years and served as director of athletics where he seemed to have made the greatest impression. When he left Scollard to go to St. Jerome's in 1941 the North Bay Nugget devoted a two-column article to him: "St. Jerome's College will gain by North Bay's loss. . . . Fr. Weiler was not just a sports executive he was a builder of sports and athletes. . . . During his regime at Scollard Hall the green and gold really went places in sport. Fr. Weiler went about putting his school on the map athletically. Testimony to his success was Scollard Hall's winning of the Canadian interscholastic championship . . . bringing this title to North Bay for the first time. The Bears captured the Northern Ontario interscholastic rugby championship, the junior city hockey league title, and numerous titles in juvenile, bantam and midget hockey during the past five years. . . . He was the Knute Rockne of Scollard Hall . . . wherever he goes sport will benefit and sportsmen will greet a true friend."

Upon his return to St. Jerome's he continued his involvement in sports but found himself quickly involved in administration becoming president in 1941 and superior of the College House in 1942. In 1943 the Separate School Board appointed him as one of its representatives on the Kitchener Public Library Board. During his presidency he succeeded in having St. Jerome's resume its college programme, affiliating with the University of Ottawa. He retired from the presidency in 1948 and joined the Mission Band from 1948-56 preaching retreats, missions and Cana Conferences and gaining an international reputation in the Cana Conference Movement and Family Life work. When the Mission Band was disbanded he became pastor of St. Joseph's parish in Hamilton until 1963 when he was transferred to St. Mary's parish and appointed Director of the Bolivian Missions and Vocation Director.

He held these positions until his retirement from that in March 1970 as his health declined. He died suddenly during the night of an apparent heart attack while visiting friends in Detroit on 27 March, 1970.



**Weiss, Clarence.** Clarence was born on 30 May, 1914 in Teeswater, Ontario, one of eight children of Joseph and Josephina Kraemer. Although the family was poor he was educated in the Teeswater public school (1921-23) and the Teeswater Separate School (1923-28) before entering high school at Teeswater High in 1928. He entered St. Jerome's College in 1932 spending his final high school year there before entering the Congregation on 14 February, 1933. After professing vows on 15 August, 1934, he followed the usual programme of studies in philosophy and theology in London, living at St. Thomas Scholasticate, and being ordained in London on 7 June, 1941.

His first assignment was to St. Louis parish as an associate. In 1953 he became the founding pastor of St. Jerome's parish (now St. Aloysius) celebrating Mass at St. Jerome's College chapel and working hard to organize the parishioners in the surrounding area which was largely countryside.

On 1 July, 1960, he became pastor and superior of St. Louis parish. His first task was to build an addition to the church and then to remodel the church in preparation for the liturgical changes mandated by the Second Vatican council, which became effective on 1 January, 1961. During his seven years as pastor Weiss saw the gradual changes in the liturgy which were often met with criticism and sometimes hostility. Active as late as 1965 continuing to modernize the church with the addition of a new pipe organ and two stained glass windows, his health was beginning to fail.

Diagnosed with cancer he entered the hospital in 1967 and on 4 April of that year Fr. Siegfried, who was Provincial, wrote: "I am afraid Fr. Clarence will not leave the hospital alive." He was correct as Weiss died on 10 April, 1967. Known as a a hard worker, he had been on the Provincial Council from 1959-65 and is still remembered in St. Louis parish.





**Winter, Simon.** Simon was born on 13 February, 1886, in Walkerton, Ont., the son of Wolfgang and Mary Kuckler. After elementary and high school education at St. Mary's and St. Jerome's he was admitted to St. Jerome's College in 1900, graduating in 1906. He entered the Congregation on 4 September, 1906 and was sent to Chicago where he made his novitiate and professed vows on 31 March, 1907. Sent to Rome he studied philosophy and theology at the Gregorian University earning a PhD in philosophy and a D.D. in theology as well and was ordained in Rome on 25 June, 1913.

His return to Canada was delayed when he was interned for some months in Germany at the outbreak of the First World War and it was not until December 1914 that he returned to St. Jerome's College to join the faculty and become disciplinarian. His stay at St. Jerome's was short as he was transferred to St. Mary's College in 1916. At St. Mary's he taught religion, philosophy among other subjects, including being head of the Special Latin Department from 1916-28 and also held the positions of disciplinarian and vice-president but he was not happy at St. Mary's and even considered joining the diocese of Louisville. He abandoned this plan when he was transferred back to St. Jerome's in 1928 occupying the chair of philosophy and teaching philosophy, (eventually taking over Fr. Zinger's philosophy class), religion, German, and Greek.

From 1930-55 he also administered [New] Hamburg parish not only endearing himself to the parishioners there but becoming a regular sight at St. Jerome's driving his Model A Ford. He became provincial treasurer in 1947, holding that position until 1965 although he retired from active teaching in 1955 and was honored by the bestowal of the Papal Cross "pro ecclesia et pontifice" by Pope Pius XII.

After his retirement he continued to supervise study halls and became the favorite father confessor of the students. In the Resurrection Bulletin of November, 1965 his presence was noted, "Fr. Simon Winter, who has seen almost 80 winters come and go, still supervises Study Halls, hears countless confessions and loves to walk the long halls . . . or ramble across the city when weather and health allows it." In 1966 he celebrated his 80th birthday and although the frailty of old age was slowing him down his death on 26 May, 1967, was unexpected. In his obituary in the Resurrection Bulletin of July, 1967, tribute was paid to him and his work: "Having lived more than sixty years in Kitchener, Father Winter was familiar with its history and growth, particularly with the history and growth of the Catholic institutions. As a boy he had worshipped and served as altar boy in the old St. Mary's Church, saw it replaced by the present St. Mary's . . . He had been a school-boy at old St. Mary's School now replaced by a new St. Mary's. He attended High School classes and College at St. Jerome's in the old buildings on College Street, destroyed by fire and replaced by the present gymnasium building, and in the old rectory, later Louis Hall, demolished only a few years ago to add space to the campus. He watched with interest the building of the new wing on College Street, and finally the demolition of the classroom and residence building, erected by Father Louis Funcken, C.R., and replaced by the modern classrooms of the senior school. . . .He is remembered by generations of students as confessor, as teacher, as priest. . . ."



**Zettel, Wilfrid (Wilf).** Born in Wellesley on 11 June, 1924, Wilf was the youngest in a family of seven, born to Henry and Caroline Zinger. After elementary education at Wellesley Public School and High School at Wellesley Continuation School (1938-41) and St. Jerome's College (1941-43) he returned home to work until 1946. In that year he returned to St. Jerome's to prepare for entrance into the Congregation which he joined on 7 July, 1947. A member of the first novitiate class in Dundas he professed vows there and then proceeded to London for studies in philosophy and theology. Ordained on 4 June, 1955, Fr. Zettel's first assignment was to St. Jerome's High School in 1956 until he was transferred to North Bay College in 1962 teaching social studies, geography and theology and becoming the infirmarian where he remained until 1974 when he went to Villanova University obtaining a Master's Degree in Theology after which he was assigned to Resurrection College as assistant rector and spiritual counsellor to the seminarians. By 1979, feeling his usefulness had ended he asked for a transfer and was assigned to Resurrection parish in Louisville but, by 1982, he was feeling that the pastor did not trust him and was even manipulating him. He requested a transfer and was transferred to St. Aloysius parish but only a year later, in 1983 he was again transferred, this time to St. Joseph's parish in Hamilton. His health, however, was not the best; he had long suffered from high blood pressure. He suffered a heart attack and was taken to the hospital. Upon leaving the hospital he continued to minister to the people but on a reduced schedule, living on borrowed time. It was, however, too much and on 30 December, 1984, he suffered a second massive heart attack and died in the arms of a colleague.

Laconic and somewhat "uptight," Zettel was nevertheless regarded as a kindly, thoughtful, gentle, and committed man by the parishioners.



**Zinger, Albert.** The builder, as he came to be known, was born in Teeswater, Ont. on 11 January, 1874, to William and Pauline Batte. After elementary education in Ambleside and Teeswater, his high school education was at Teeswater Continuation School, Collegiate Institute in London, Ont., and a final year at St. Jerome's College. He entered the College division in 1892, graduating in 1896, and, in September of that year he entered the Congregation. Sent to Rome for his novitiate he pronounced vows there on 4 November, 1897 and began his theological studies, but, in 1899, he returned to St. Jerome's to complete his theology and teach. These were not the happiest times for the young seminarian who, although preparing for ordination, was required to eat with the students. He complained of this and even requested a return to Rome. This was denied and on 6 October, 1901, he was ordained in Berlin. He continued to be unhappy and even thought of leaving the Congregation but as time went on he became more settled.

He remained at St. Jerome's from 1901-1919. As reported in *The Schoolman*, "During his first two years at St. Jerome's he held the position of assistant-disciplinarian, after which he was appointed disciplinarian, the duties of which office . . . he fulfilled until he became Rector." He assumed this office when there was no money in the treasury other than the \$15,000.00 bequeathed, by the late Fr. George Brohman, but Zinger undertook to build the massive red-brick building which became a landmark of downtown Berlin and Kitchener.

In addition to his administrative duties Zinger taught political economy and was pastor of St. Theresa's church in Elmira from 1915-1919. In 1919 he left St. Jerome's to become pastor of St. Mary's parish in Kitchener, a position he held until 1928. During his tenure as pastor he had the parish Hall and new gymnasium built and was involved in the construction of St. Mary's Hospital for which he was awarded, posthumously, the St. Mary's Mission Legacy Award in June 2007, although John Molloy's letter does not seem to be aware that the recipient was long dead: "As the Member of Provincial Parliament for Kitchener Centre, I would like to take this opportunity to congratulate you on receiving the Mission Legacy Award. . . . Your commitment is inspiring, and serves as a shining example of motivation for others."

After spending a brief four-month period at St. Stanislaus College in Chicago Zinger returned to St. Jerome's College, taking up the position of superior and teacher of philosophy and religion but as early as February, 1930, the *Alma Mater* (4:4) was announcing his plans for another school: "Our present Superior and former President, Father A. L Zinger has recently made public the plans for the construction of a new institution at North Bay. it is anticipated that the college will be ready for occupancy in September of 1931. Fr Zinger will personally direct the building operations this spring. . . . We understand that Father Zinger will be in residence at North Bay during the greater part of the period in which the school is under construction." He did oversee the construction of North Bay College which began in June, 1930, but at some cost to his own health; in October, after spending some time in the cold, damp, and not too cheerful accommodations, he fell ill with erysipelas, an acute inflammation of the skin, and was confined to St. Mary's Hospital for two weeks and then spent several weeks recuperating at St. Jerome's College before returning to North Bay College where he accepted, reluctantly, the position of superior and rector in 1931. He held these positions until 1934 when he retired as president.

A year later he underwent a serious goitre operation and, although he was expected to return to North Bay and his position, his health made it imperative that he ask to be sent to St. Rita's parish which he had been administered by the Congregation since 1931.

In 1937 he was sent to St. Joseph's parish in Hamilton and for the next two years he remained there recovering his health and serving as an associate. But in 1939 he was appointed Delegate General for Canada, Kentucky and Bermuda and, in 1941, President of the Commiserate but Zinger was content to leave all the decisions to the Superior General, Michael Jaglowicz, until the latter's death in 1943. But Jaglowicz was suffering from arthritis and was eventually diagnosed with cancer; as a result, it was Zinger who presided over the 100th anniversary of the founding of the Congregation in 1942, as it was then celebrated.

Zinger died on 18 January, 1948, and was accorded the honour of a pontifical funeral Mass celebrated by Archbishop O'Sullivan of Kingston. But during his life Zinger experienced some difficulties within his own community even though he was also described as a man of "pleasant good humour." He was described by Fr. Kloepfer as a man who was "rather hard to work under ... He is abrupt, impulsive and sometimes inconsiderate," and when he embarked on the building of North Bay College, Robert Dehler, then President of St. Jerome's, was openly critical or at least nervous about the project. Zinger himself, was aware of his perceived faults as he wrote in a letter describing the not entirely friendly reception he received at St. Jerome's during his period of recuperation in 1930. He attributed the aloofness and indifference he encountered to the fact that when he was superior and president of St. Jerome's in the early 1900's, he had not treated the young men under his charge as kindly as he should have, and they were now repaying him in kind. But Zinger was a man of his time and, in the end, he enjoyed the reputation of "the builder" and one who earned the respect of many.