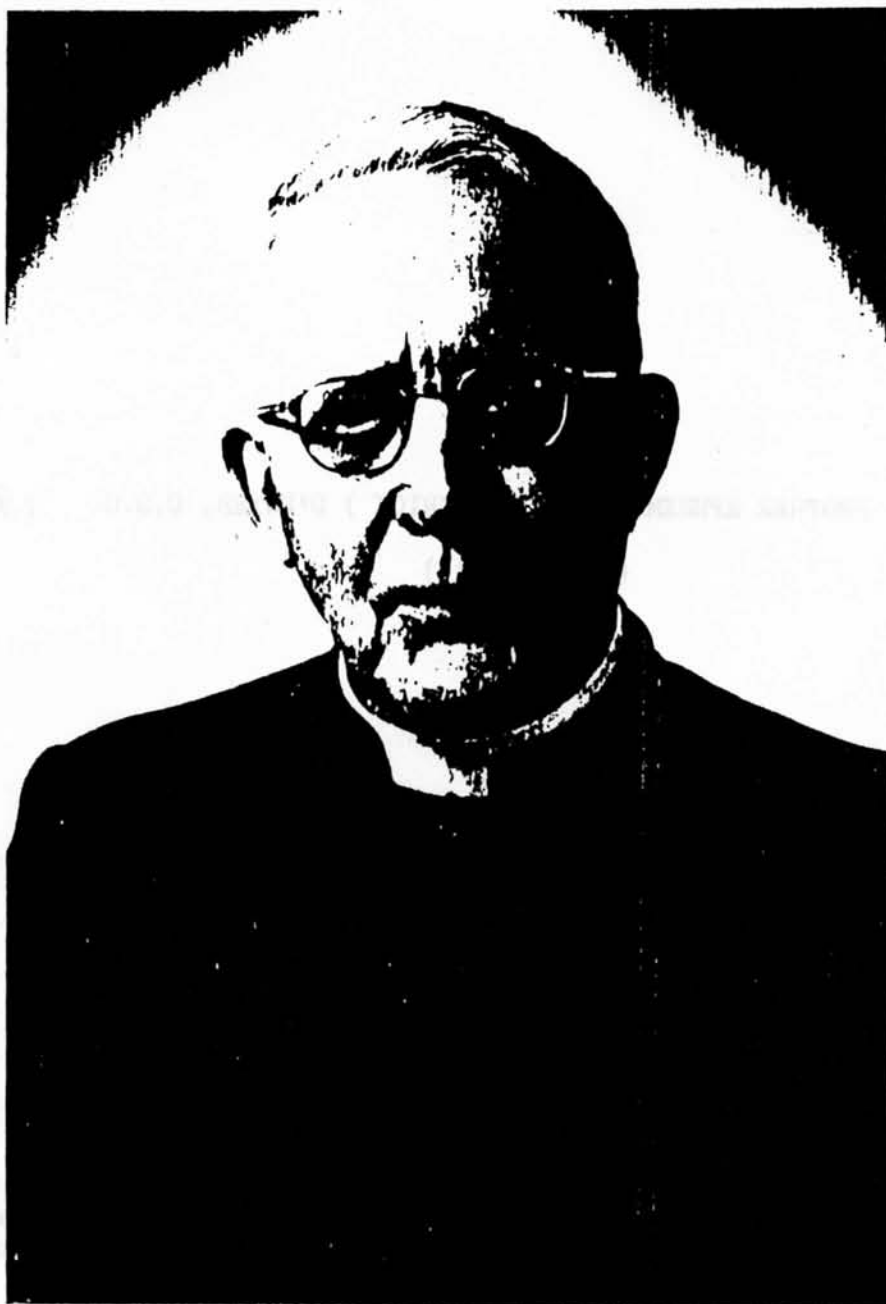


BROTHER EPHREM ( DENNIS PATRICK ) O'DWYER, C.S.C. 1987-8  
( 1888-1978 )

Presented by: Brother Maurus O'Malley, c.s.c.  
Notre Dame College  
Manchester, New Hampshire  
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For the Sixth Annual History Conference of the  
Congregations of Holy Cross, June 21, 1987



Brother Ephrem (Dennis Patrick) O'Dwyer, C.S.C.

(1888-1978)

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THE PORTRAIT OF A BUILDER- Part I

Brother Maurus O'Malley, c.s.c.

## THE PORTRAIT OF A BUILDER

BROTHER EPHREM O'DWYER, C.S.C.,

Jerry Farnsworth is one of the world's great portrait painters. He is considered great because his portraits, including - My Friend Stephen, could be hung next to or between Master's paintings and be taken for a Master's - the resemblance in technique is so great.

Farnsworth tells us that I can get into much trouble putting into this portrait more features in the face than in any other part of the head. I must be careful not to paint a head around a collection of features, but, instead, to paint the head in proper colors, including the red hair of my subject, depending of course on what age in his life I wish to accent. I do want to put my subject on canvas in a word picture - and, I have come to realize immediately on limited research that my subject is far too large a subject to be confined to just one canvas and that it would take the work of a master biographer to sift through and confine his life to just one paper.

I am presently of the mind that this portrait that I am doing will need a series of cameos set around it that will show some of the many talents, assignments, and accomplishments of the first Brother Provincial in the Congregation of Holy Cross in the United States. Also, I think about his accomplishments as a teacher, principal, member of the Board of the University of Notre Dame, vocation recruiter, Provincial and senior citizen.

He had much natural talent and acumen but perhaps through osmosis he picked up

additional talent because of his association with other intellectual giants in the Brother's Society - men such as Brother Marcellinus, Daniel Schott, Aidan O'Reilly and others.

Another important cameo would be his work as a developer of the vocation of a Brother and how important he felt it was to create an image of that vocation, a positive image. He had little patience with individuals who looked upon the vocation as second-class citizenship. His study of the monastic system all the way back to Antony and Benedict showed that there was always a decided place for the Brother, and that it was in service to the Church. It was no secret in history that many monks, when they did acquire a great education and became known for their virtue in living, left the monastery and went out into the desert to live alone, for in their humility they did not want to become priests or Bishops and yet the Bishops pursued them for the purpose of ordaining them and bringing them back into their Dioceses for service. Some acquiesced and - others refused.

Then too, no portrait of Brother Ephrem would be complete, as no history of the Brothers of Holy Cross in the United States would be complete, without extensive reference being made to the General Chapter of 1945, and the work done by Brother Ephrem prior to the Chapter. Father Steiner referred to this Chapter as being an "epochal" one. It was at this Chapter that the decision was made to establish homogeneous provinces for Priests and Brothers.

It was during the term of the Very Rev. Albert Cousineau, as Superior General, when his Circular Letter promulgated the Decrees of the Chapter of 1945 that the Congregation saw the new operations begun on the Provincial level. Brother Ephrem was appointed Provincial of the United States Brothers' Province after a consultative vote had been taken according to Father General's instructions. The position of Provincial was held by Brother Ephrem until the summer of 1962

In doing this portrait of a builder for our Holy Cross History Conference, I find my desire for bright colors to be expressing itself. But, I realize that others might want to use colors of different hues and that depends on how well the subject is known to the person. Whatever the evaluation given him there is no argument but that he was a builder.

The building that Brother did was not only with brick and mortar. He did a great deal with personal grace in winnint support of priests, Bishops and the Hierarchy in general and even Pope Pius XII. All seemed to come to a deep appreciation of Holy Cross and the ministries carried on by the three Societies of the Congregation. I will not deny but that brick and mortar was used in great supply during his years of administration when he was doing his building from coast to coast. It is worthy of note to state that he opened a school and a half for every year that he was Provincial in two different provinces.

We have right to glory in Holy Cross, that the good Lord has seen fit to afford it excellent leadership. In 1946, when Brother Ephrem O'Dwyer took over as Provincial Superior, the Province felt blest in having one of his leadership qualities, personality and background in this position. It was to ne one's surprise that he was able to lead the brothers to new heights during the term of his office.

Brother Ephrem's coming to America from Gurth, Hollyford, Co. Tipperary, to America was a matter that did not take long planning. It so happened that he, after serving a short stint as a postulant with the Irish Christian Brothers, had gone to the Belfast area to work and while up there met Brother Aidan O'Reilly and Father Patrick Carroll, who had gone to Ireland on a recruiting mission for Holy Cross. After making his decision to follow the two visitors he returned home to Tipperary to bid farewell to his parents and brothers and sister, 11 in number totally. (1) His departure must have made a great impression on his younger sister, Marianne, who had plans of becoming a teacher in



the National School System in Ireland, seeing her brother, Dennis, leave Ireland to become a teacher and Religious in America. It was not too many years later that Marianne followed her brother and joined the Sisters of the Holy Cross at St. Mary's, Notre Dame, Indiana. She took the religious name of Sr. Columbanus.

It was the spring of 1907 when Dennis O'Dwyer met the two American visitors to Ireland and it was March when he accompanied them to Indiana, entering the novitiate at Notre Dame that same summer. After completing the novitiate, he finished some academic work at the Notre Dame Prep School during 1908 and 1909, and then at the University from 1909 until 1911. By attending summer sessions between 1911 and 1923, he was able to secure a Bachelor of Philosophy in Education degree from the University in 1923. Because he was granted a sabbatical year during 1923-24, he was able to earn a Master of Arts degree.

While a goodly portion of time seems to be given to pursuing degrees, we must not think that this young man was not following other pursuits. In 1911, he was assigned to Central Catholic High School in Fort Wayne, Indiana, where he remained as a teacher until 1919. When the United States entered World War I in 1917 some changes took place in Brother Ephrem's life. On February 5th, 1918, he and three other Brothers were naturalized as citizens of the United States, and he was drafted for military service. The action by the Draft Board came because of a protest by the Lutherans in the city who could not understand these young men at Central Catholic not having to serve their country. So, immediately after graduation exercises in June of 1918, three brothers reported to Camp Zachary Taylor in Louisville, Kentucky. Brother Ephrem's ability must have been recognized by other than Community members because in August he was promoted to Sergeant, Co. A, 411th Reserve Labor Battalion. (2.)



Through the lack of understanding of the life and status of religious brothers, the Draft Board was unable to grant them an exemption. It took formal appeals and argumentation to get a release and finally the motion was sent to Washington, D.C. and it was the Brief prepared by Colonel William Hoynes of the Law School at the University of Notre Dame that was sent to Draft Boards that secured the release or discharge of the brothers from military service. On September 7, 1918, Brother Ephrem was honorably discharged from military service " by reason of being a Divinity student. "

On reading through a chronicle of events in Brother Ephrem's life, one could never say that he was not able to meet situations head-on. He had occasion in 1920, soon after his release from the military, to show people that he was aware of what was going on in the Community because of his response to an article that appeared in the Notre Dame Scholastic magazine issue of October 30, 1920. The article caused a chain reaction of consternation and surprise on the part of the Brothers of Holy Cross and wholesale denials by those whose names were connected with the article.

The Scholastic reported that at the " instance " of the Rev. James Burns, President of the University of Notre Dame, the Xaverian Brothers would establish a new " Notre Dame Prep School " at Interlaken, Rolling Prairie, Indiana.<sup>(3)</sup> The protests and denials came in large numbers and caused a correction in a following issue of the Scholastic.

Brother Ephrem was not the type of person to let a slight get by and so he did take positive action in this regard. He wrote a letter to Rev. Charles O'Donnell the Provincial at that time, inquiring about the project, and asking why our Brothers were passed over, and informing him of the opinion of the clergy in Evansville, Indiana, who wondered about the qualification of the Brothers in their local Catholic High when they were not chosen by their own Community to

conduct such a prep school. Father O'Donnell answered in a very kind manner, explaining carefully this misunderstanding about the entire affair. The matter seemed to die at this point.

Another great favor performed by Brother Ephrem for the Brothers' Society was the work that he did in bringing up to date the records of the credits earned by brothers at the University. The University generously allowed Brother to assist in straightening out the academic records of the Brothers who attended summer sessions for a period of years, working in one field or another. Consequently with Brother Ephrem working on their files it was found that during the summer of 1924, a large number of brothers received their degrees. The timing for this was perfect because licensing of teachers was now required by the States and the brothers were prepared because of this work by Brother Ephrem.

Following the awarding of a Master's degree to Brother in the summer of 1924, Brother Ephrem returned to Evansville, Indiana, to complete his term there. It proved to be a memorable occasion for him because with the brand new building finished and dedicated on January 2, 1925, an entirely new spirit with a cocurricular program and enlarged faculty was installed. The Sisters of Providence from St. Mary of the Woods, Indiana, were in charge of the Girls' Department and great promise was held for this school. The faculties did not let the local people down. Evidently all of the favorable press publicity and promise held out because of the development of this new high school on the old Reitz farm at the east end of town aroused the envy and anger of the " Little Red Schoolhouse Organization, " a Klan-like group, which one day in Spring attempted an uninvited visit to the school. Fortunately, the police were made aware of their plans and reported it to Brother Ephrem at the school, and while the parade was held it did not interfere with the school's operation.

For the next twenty-year period we find a very active Religious in the person of

Brother Ephrem. During the 1925 school term he became Principal of Cathedral High in Indianapolis, Indiana. Then the next year, at the General Chapter of 1926, there was one of the early discussions of autonomy for the Societies and Brother Ephrem presented an impressive view of the Brothers' position on the subject. Religious of both Societies realized then the fairness and the stature of Brother Ephrem and esteem for him grew in the Community.

From 1928-1931, Brother took over the principalship of Holy Cross School in New Orleans, Louisiana, following it after with a short stay at Holy Trinity High School in Chicago for two months before being moved to South Bend, Indiana, to become treasurer of the University of Notre Dame for the next two years.

The years 1933-1938 found Brother Ephrem as a member of the Provincial Council but he lived in Dujarie Hall and then later in the Community House (Columba Hall). As well as being a member of the Provincial Council, he taught education courses at the University and mathematics at Holy Cross Seminary. It was during this latter stint that he developed a fine relationship with Edward Heston, who would later serve the Community admirably in Rome as Press Leader at Vatican II and latter when he became Archbishop.

In December, 1933, Brother Ephrem learned of the exclusion of Brother Scholastics from the program supported by the Board of Trustees of the University of Notre Dame for the training of young Religious of Holy Cross. A magnificent letter was written and mailed to Father John O'Hara, the acting President, registering his protest and dismay at the exclusion of the Brothers from this aid program and the slight afforded them after their years of sacrifice for the school. <sup>(P.)</sup> He sent a copy of the letter to Father James Burns, the Provincial, who wrote a magnificent letter for the next Chapter, praising the Brothers' contribution to the University of Notre Dame since its founding days.

1938, saw Brother Ephrem elected as a member of the General Council with Father

Albert Cousineau as Superior General. The official residence was set up in Washington, D.C. because the planned Generalate for Rome was not built as yet. Brother's term on the Council lasted until 1945, and it saw him moving around quite a bit. He spent two years living at Notre Dame, two years in Washington, D.C. and then New York City for the last three years. During his time in New York City the Generalate work did not keep him sufficiently occupied and so he often went up to Valatie, New York, near Albany, to help out in the programs there, often for extended periods. He was not an individual who spent long periods of time meditating. He preferred action, and the action was due to come.

Brother Ephrem was appointed a member of the Chapter Committee commissioned to present a plan for equitable division of assets between the two Societies of Priests and Brothers. On the strength of the knowledge that he had of the 100 years of work contributed by Brothers of Holy Cross at Notre Dame and of the statistics the Rev. James Burns presented to the General Chapter of 1938, he felt sure that Notre Dame would be very generous in affording the Brothers sufficient assistance in setting up their Provinces and getting a start on their own. He was painfully disappointed with the share given the Brothers in the Chapter. But he was not defeated, as the record of new foundations and general development would later indicate. The financial settlement as listed was taken from the Brothers' Archives in New Rochelle, New York. (5)

The Brothers received full title to the following:

St. Joseph of Holy Cross, Valatie, N.Y. ....	\$ 39, 603.38
DuJarrie Institute, Notre Dame, Indiana ....	135, 503.12
St. Joseph Farm .....	210, 144.35
Sacred Heart College, Watertown, Wisconsin .....	229, 608. 00
Holy Cross High School, New Orleans, La. ....	379, 205. 00
Bankson Lake, Lawton, Michigan .....	21, 790.33

St. Joseph Novitiate, Rolling Prairie, Ind.	.....	\$ 533, 623. 37
St. Edward University, Austin, Texas	.....	695, 406. 75
Land at Notre Dame	.....	10, 000. 00*-
San Fernando Valley Property, California	.....	45, 000. 00
		<hr/>
		\$ 2, 299, 385. 35
Cash		1, 375, 000. 00 **

\* The Brothers took the land on which the Junior College, etc. are now located.

\*\* Much of this cash was used to start Sherman Oaks, Gates Mills, West Haven and other property schools.

Since cash was in short supply, Brother Ephrem immediately took the necessary steps to secure loans, and also the assistance that was needed from Bishops for whom he was establishing new institutions. The list of new foundations that he began is long and very impressive:

- 1946 Notre Dame High School, West Haven, Ct.
- 1947 St. Francis of Assisi School, Brooklyn, New York  
Notre Dame High School, Sherman Oaks, California
- 1948 Boyssville of Michigan, Clinton, Michigan
- 1949 O.L. of Mt. Carmel School, Bronx, New York  
St. Edward High School, Lakewood, Cleveland, Ohio  
Vincent Hall Scholasticate, St. Edward U. Austin, Texas
- 1951 Ginasio Dom Amando, Santarem, Para, Brazil
- 1952 Notre Dame International School, Rome, Italy
- 1953 Archbishop Hoban High School, Akron, Ohio  
Rancho San Antonio, Chatsworth, California
- 1955 Holy Cross High School, Flushing, New York  
St. Francis High School, Mt. View, California  
Sacred Heart Military Academy, Watertown, Wisconsin
- 1956 Boys' Ranch, Bedford, Texas



During the General Chapter of 1956, an Eastern Vice-Province was established, of which Brother Ephrem became the Vice-Provincial. The installation took place in Holy Cross High School in Flushing, New York, where he also set up his residence and offices on November 1, 1956. And, from this office openings and apostolates continued to grow.

1958	Pius XII School and Services, Chester, New York St. Joseph Novitiate, Valatie, New York St. Joseph Retreat House Valatie, New York
1959	St. Augustine School, Butiti, Uganda, East Africa Bishop Hendricken High Warwick, Rhode Island St. Edmond's Academy Wilmington, Delaware
1961	St. Leo College, Fort Portal, Uganda, East Africa St. John Baptist School Hillsdale, New Jersey
1962	Moreau Hall Scholasticate North Easton, Mass.

In 1958 the Eastern Vice-Province became a full province and Brother Ephrem O'Dwyer became the Provincial, remaining so until the summer of 1962.

The years were now beginning to take their toll and I must use more somber tones -allowing them to take over on this portrait. I begin to see the new lines that are appearing in the features. These lines are those of an elder statesman that come through for all to see and experience. I note here at this juncture in Brother Ephrem's life that all of Holy Cross begin to make notation of this senior statesman in their midst and the first to honor him officially for his position in the Community was St. Edward University, Austin, Texas, bestowing an Honorary degree through its President, Brother Elmo Bransby, c.s.c. (4)

"...all of the Brothers on the councils here feel that your coming to the commencement Day Exercises and accepting this honorary degree will add prestige to the Community as a whole and to St. Edward's in particular. And too, you certainly deserve to be recognized publicly for your fine direction and guidance of the Brothers of Holy Cross at the time of the inauguration of the autonomous provinces and during all your administration as Provincial. Rest assured that we, your confreres consider it an honor that you have accepted this invitation."

During the summer of 1959 ( July 6 ), the Golden Jubilee of Brother Ephrem's religious profession was noted at Holy Cross High School in Flushing, and his Diamond Jubilee was held on June 13, 1969.

In the meantime another honor had come to him. On May 30, 1960, Brother Ephrem received another honorary degree, this time from Stonehill College, North Easton, Massachusetts. Father Richard Sullivan, c.s.c., President, gave this citation:

" Born in Ireland, the son of Margaret Ryan and Dennis O'Dwyer, ... ( Brother Ephrem O'Dwyer ) came to the United States at the age of nineteen; and on March 21, 1907, entered the Juniorate of the Brothers of Holy Cross at the old Mission House at Notre Dame.

Early recognized for outstanding abilities, for largeness of mind and goodness of heart, having served successfully as the Principal of three high schools, in 1931 Brother Ephrem was appointed Treasurer of the University of Notre Dame, and thereafter a member of the Provincial Council. At the General Chapter of 1945 he was selected to be the first Provincial Superior of the Brothers of Holy Cross in the United States.

Under his direction, the Brothers and their schools flourished with such phenomenal success that in 1956, the Congregation instituted the Eastern Vice-Province, and appointed Brother Ephrem to be Vice-Provincial of the Brothers of the new Vice-Province. In 1958, in recognition of its growth in numbers and good works, the eastern area was raised to the status of a Province, and Brother Ephrem became Provincial of the Eastern Province of the Brothers of Holy Cross.

A great servant of God, a great leader of men, through the vision and labors of Brother Ephrem, God has blest American education and us all." (7)

In November of 1972, the Midwest Province Forum sent Brother Ephrem a citation of appreciation for his work in Holy Cross. It stated:

In Brother Ephrem O'Dwyer, the Brothers of Holy Cross recognized a strong leader and a lover of men who, in his time and to this very day, serves Holy Cross with clarity of vision and with fidelity, undaunted courage and strength of purpose.

As an extremely human person, he knows men through that particular gift of insight that comes from living and working with others. He has a sense of humor and a depth of understanding that sees both limitations and possibilities in a perspective that only a loving man possesses.

His spirituality, not dependent on the exterior, manifests firm religious conviction, a love of Holy Cross, and a knowledge of the gospels that has always been so well reflected in his concerns and his decisions as an administrator.

Brother Ephrem has always been a religious endowed with wisdom and insight which springs from a living faith. The Brothers of Holy Cross thank God for Brother Ephrem in our midst. (8)



At the Commencement of May 16, 1976 , the University of Notre Dame through the inspiration of Father Theodore Hesburgh conferred a third Doctoral degree on Brother Ephrem. The citation went as follows:

University of Notre Dame du Lac, May 16, 1976. At the 131st Commencement the May Exercises, the University of Notre Dame confers the degree of Doctor of Laws, honoris causa on a Brother of the Congregation of Holy Cross who has served as a teacher, scholar, administrator, and religious superior. Because he is a man of vision, as well as of Irish wit, he has acted with clarity, undaunted courage, and strength of purpose throughout his religious life. Despite the fact that he shouldered responsibility for many of his active years, and because of his deep trust and belief in God, he always remained profoundly human, and his solicitude for others has never wavered in his sixty-seven years of religious profession. With special affection, the University confers its accolade upon a former Treasurer of Notre Dame whose dedicated life, as those of so many other Holy Cross Brothers has enriched this place. On Brother Ephrem O'Dwyer, C.S.C., Notre Dame, Indiana. (9)

A rather unusual honor came to Brother Ephrem from Cardinal Mooney High School in Rochester, New York, one of the schools founded during his administration. In a letter from the moderator of the National Honor Society at this school, Brother was informed that their Chapter of the Society had been named in his honor. Sr. Mary Ruth Gilligan, R.S.M., wrote as follows on August 25, 1976:

The Brother Ephrem Chapter of the National Honor Society is named in honor of Brother Ephrem O'Dwyer, a religious of the Congregation of Holy Cross who lives in retirement at Dujarie House, Notre Dame, Indiana. Brother Ephrem was the first Brother Provincial of Holy Cross in the United States. An Irishman with a temperament bent on determination, Brother Ephrem saw to the growth and development of his religious brothers. As Provincial of the Eastern Province of the Brothers of Holy Cross, Brother was responsible for initiating the negotiations with the Diocese of Rochester which led, eventually, to the Brothers of Holy Cross assuming responsibility for Cardinal Mooney High School. Brother Ephrem is a man who has served his fellow men, his Church, and his religious Congregation with a leadership that allows all of us to enjoy the fruits of his efforts today. We are indeed proud to call to mind the man for whom this chapter of the National Honor Society is named.

Sister Mary Ruth Gilligan, R.S.M. (10)  
Moderator of National Honor Society

The time in the Provincial Office had ended and he retired to Moreau Hall at North Easton, Massachusetts but moved around during 1963 and 1964 teaching in Wilmington, Delaware and then back in Flushing, New York and finally in 1971 the wear and tear

began to tell and Brother Ephrem retired from all activity that might be open to him but he continued to reside in the high school in Flushing, New York. But, in 1972, poor health increased and he found it necessary to go to Dujarie House, at Notre Dame, Indiana. He was ill and worn out. Pacemakers were inserted but - they were not the total answer.

During these final years at Dujarie House, his interest never lagged in anything being done by Holy Cross. Community affairs always held top interest for him and he appreciated visitors dropping in to reminisce with him but - current events and affairs held even greater interest for him.

A letter that meant much to him following the Honorary Degree received from Notre Dame University came from the former Superior General, Christopher J. O'Toole. It was a letter that summed up his life in Holy Cross in great part. <sup>(11)</sup> It read:

June 9, 1976

Brother Ephrem O'Dwyer, c.s.c.  
Dujarie House  
Notre Dame, Indiana 46556

Dear Brother Ephrem:

I am a bit late in sending on a note of felicitations upon the Honorary Degree you received from the University of Notre Dame. Certainly the University could not have selected a more appropriate candidate than yourself, especially in view of your long, intelligent and zealous labors for the community on behalf of both Brothers and priests in the Congregation at large.

All along you have been one of the pillars of the Congregation particularly in the States and when the Autonomous Provinces were formed in 1945, I really don't know what C.S.C. could have done without the help of your experience and organizational ability. It is really a marvel, despite some passing difficulties and problems, how smoothly this reorganization took place. And ninety percent of this at least is due to you.

I understand that your health is better than ever now that you have a heart-pacer. This is good news indeed and I am sure that, although you were not involved directly in the administration, there are hundreds of things that you have to do and with your mind alert and active you are still playing a large part not only in the Midwest Province but also by your example and advice in the Congregation throughout the States and even throughout the world.

I will always remember with great pleasure my association with you and your extremely generous cooperation. Be sure, Brother Ephrem that you are not forgotten in my poor prayers and I ask a remembrance in yours.

Devotedly yours in Holy Cross

Christopher J. O'Toole, c.s.c.

On the morning of August 21, 1978, Brother Ephrem O'Dwyer died at 6:05 a.m., exhausted from the years of hard work and from fighting his several physical problems. The immediate cause of death was given as congestive heart failure; Brother was 90 years of age.

There was a letter written by Brother Francis Englert, c.s.c., who was Assistant Provincial in the Midwest Province and sent to all of the houses announcing the death. (12)

August 22, 1978

Dear Brothers,

Brother Ephrem O'Dwyer died peacefully at Dujarie House on August 21. He observed his ninetieth birthday on May 25 and his heart had been weakened for several months.

A wake and Mass are being held today at the Brothers Center. A homily prepared by Brother Elmo Bransby, Assistant General, will be delivered at the service. A wake service is planned in Valatie, New York, on Friday, August 25, with the funeral Mass at 2:00 p.m. the next day. Celebrant will be Father William Ribando, provincial of the Eastern Province of Priests. Burial will be in the Eastern Province Brothers' cemetery.

Our entire Congregation was shaped in a large measure by the vision of Holy Cross which Brother Ephrem helped to bring in to being in the mid-years of this century. For the Brothers he has been called our second founder. To Brother Ephrem we owe a sharpened sense of our vocation in the Congregation and in the Church.

All of us have our own memories of him. We certainly will miss Brother Ephrem the man. He never lost that Irish accent and wit which he brought to the United States in 1907. Through the years he served vigorously and well as principal in Evansville, Indianapolis and New Orleans, as a member of the General Council, and as the first provincial of both the Midwest ( United States ) and Eastern provinces.

With love, respect and gratitude we commend him to the Lord.

Sincerely in Holy Cross,

Brother Francis Englert, c.s.c.  
Assistant Provincial

To finish this portrait, it probably would be good to have an evaluation of this leader from the men who had to follow in his office. The first was Brother John Donoghue and he said: (12)

" Brother Ephrem was an Irishman that I respected, feared and loved. When, as Provincial, he was to make a visit, any kind of a visit, to the faculty house of Brothers, there was a feeling of excitement, introspection and wonder among us. Brother Ephrem never failed to leave us with conversational topics of different categories after he left.

Three words come to me when I look back with gratitude to the memory of Brother Ephrem. 1) telephone 2) stairs 3) elbow.

Any phone call made to him was always interrupted with " O.K., o.k. go ahead." He wanted only the bare facts. He had the answer for you when you finished stating your case.

2) Stairs. It is an example of how he could keep you off balance. I clearly remember going to him when he lived with us as Provincial. I began: " Brother, when I was coming up the stairs. " Abruptly he cut me off saying: " What do you mean coming up the stairs? " All I could do was look at him and I forgot what I intended saying. How can you explain ' coming up the stairs? '

3) As an old man of 72 I realized how easy and often it is to be impatient with others and how quickly unkind words can jump out of an Irish mouth.

Several times I had serious disagreements with him over events or Brothers - and, left his presence feeling and thinking he was wrong. Brother Ephrem was never a person to apologize verbally but, the next time you met up with him, without fail, he would quickly put you at ease. His Irish heart had taken care of the worry for he would make some general observation of no import as he moved closer and put his hand on your elbow. It said to you. ' Everything's all right between the two of us.'

Brother John Donoghue, c.s.c.



The second man to follow in the Provincial Office was Brother Elmo Bransby, c.s.c. (14)

" The government of the earth is in the hand of God who raises up the right man at the time time..."

Whenever I come across this passage from Sirach, I cannot help thinking about Brother Ephrem O'Dwyer and his role as provincial. For me, this verse has a special meaning and application to him.

Those of us who knew him well are much aware of his generous and almost stubborn determination to do what he considered his responsibility as provincial. He was direct, strong in his convictions, a planner, and very objective and unwavering in his relationship with others-- with individuals as well as with groups, including his council; yet, no one was better able to show understanding and compassion, especially to the wayward, the misunderstood, and the burdened. This side of him was like the best of wines, hidden in the cellar and saved for those special occasions.

We, the religious of Holy Cross, certainly owe Ephrem a great debt of gratitude, despite the " rough times " he may have engendered. He saw obedience and fulfillment of responsibility and accountability as the best expression of God's will -- and nothing or no one would attempt or could sway him to think otherwise. He placed a high premium on reasoning and intelligence -- and not on blind obedience. His oft-quoted response to one's statement " What do you mean.. etc. " was a trademark of his. It was either a challenge for one to be more explicit with his remarks, or else the pause in one's reply gave him more time to re-think quietly what he wanted to say.

At times, he was a puzzle, quite enigmatic, difficult to understand and frustrating to relate to. At other times, he was humorous and just good to be around. I know I had my difficult times with him,, but now I see him somewhat as a catalyzer, trying to draw out the best in one, despite the anguish involved.

I know that much with me is there because I knew, lived and worked with Ephrem when I was assistant provincial. He was truly a father, a blend of tough love and compassion... and above all strong in honesty. And although his philosophy and approach to religious government would be fruitless in today's circumstances; nonetheless, his life, his efforts, and his leadership brought us the means, strength and identity to cooperate better with the right man the Lord chooses in many aspects of our life. That surely is a challenge to our faith-- but then faith wilts if it is not challenged.

Brother Elmo Bransby, c.s.c.

The third Brother to follow Brother Ephrem in the Provincial Office was Brother Renatus Foldenauer, c.s.c. and he offered the following reflection on Brother Ephrem O'Dwyer, c.s.c. (15)

In Brother Ephrem, the Congregation of Holy Cross experienced a strong leader, a religious who served Holy Cross with a clarity of vision and strength of purpose. His courage to deal with problems as an administrator, and his loyalty to the Society of Brothers strike me as being outstanding. Though he often portrayed a stern external appearance of being impersonal, I found that in relating a problem or difficulty to him he would respond with genuine kindness, deep understanding, and with a certain gentleness. And, he had a sense of humor and depth of understanding that viewed both limitations and possibilities in a perspective that only a zealous and loving man possesses.

In my own provincial visits to Brother Ephrem during his last days in the infirmary at Notre Dame, he would always advise me to "spend my time and energy" serving the province and to give that an absolute priority. He always appeared interested in the growth and development of the membership, and particularly interested in our efforts at furthering and encouraging vocations to Holy Cross. Indeed, Brother Ephrem manifested a firm religious conviction, a love of Holy Cross, a knowledge of the gospel, which was always respected in his decisions as an administrator in the Congregation. He wanted to be honest and just because the Lord as reason demanded it.

--- Brother Renatus Foldenauer, c.s.c.

We have mentioned some outstanding letters that give us an overview of the character of the man about whom we are writing- Brother Ephrem. But, his own letter, that gives the story of his years as Provincial from 1956-1962 is beautiful in that it credits the many in Holy Cross who assisted him. The portrait of the man cannot be one who constantly fought because that was not the case. He found assistance from the Superior Generals and from Priest Provincials who saw in his plan what he had in mind...the good of Holy Cross. The following letter is quoted in full and was written at the Provincial Residence at 24 Ricardo Street in West Haven, Conn., on June 8, 1962 :

June 8, 1962.

My dear Brothers in Christ:

My term as Provincial of the Eastern Brothers Province is all but completed. A single page must reflect my thoughts and feelings at this time. My uppermost thought is one of sincere gratitude to God for granting me the necessary health to carry out the obedience given me; and my deepest feeling is one of relief that my term of office is ending.

The last six years have not been without trials and burdens, but they have also been years of consolations and gratitude. I owe heartfelt thanks to many in the Congregation, but to none more than to our Very Reverend Superior General for his great kindness to me, his confidence in the Province, his encouragement and approval of the many projects undertaken.

The Eastern Province is indebted to the South-West and Midwest Provinces for many favors; to the former for training our Scholastics, to the latter for procuring the very large loan required to initiate the material development of the Brothers Eastern Province.

The cordiality, friendship and cooperation of the Priests' Eastern Province are appreciated more than words can express. All the Eastern Brothers owe a debt of gratitude to Father DePrizio, Father Richard Sullivan and their respective Councils for donating a very convenient site for the Scholasticate now being erected on the campus of Stonehill College.

Though often felt, compliments and thanks to those we daily live with are seldom expressed. This page, however, would be lacking in justice if I did not at this time give well-deserved thanks to the members of my Council for their patience, their prudent advice, their whole-hearted cooperation, and their approval of the many things that had to be done.

To the Local Superiors and all members of the Province I need only say that they have manifested the greatest loyalty, devotion and cooperation in all undertakings.

Our Society has been blessed with numerous and worthy candidates. For this we thank the Lord of the Harvest and our Province and Local Recruiters for the excellent work they have done by word and example.

Many things were lacking when the Eastern Province was set up. It was apparent from the beginning that we needed a Provincial House, a Novitiate and a Scholasticate. To procure these establishments it was necessary to vision means of providing funds both for their erection and maintenance. Emphasis has to be



placed on acquiring property schools that would, with God's help, produce the annual income needed to pay off loans and to support and educate desired quotas of Novices and Scholastics.

A profitable entirely new plant has been built for the International School in Rome. Under various financial arrangements other property schools have been acquired at Warwick, Rhode Island; Wilmington, Delaware; Rochester, New York; and a contract is now being drawn up for a property high school in Washington, D.C.

Besides this expansion in property schools, the Province has been able to staff a Home for underprivileged boys at Chester, New York, and a grammar school at Hillsdale, New Jersey. Ten Brothers have been sent to Uganda and are now conducting two schools, and the Province quota for East Pakistan has been raised from six to eight.

Though material progress is necessary it is but a means to an end--the salvation of our members and the spread of Christ's kingdom by our apostolate of education. The material things are but of time; their proper use is to purchase eternal values. A thorough intellectual and religious formation of our members is the best guarantee that we are fulfilling the purpose for which we were founded by Fathers Dujarie and Moreau.

Prayer, work and sacrifice on the part of each member will keep our Community strong, virile, efficient and holy.

Humbly and gratefully yours in Holy Cross,

Brother Ephrem O'Dwyer, c.s.c.  
Provincial

IMPORTANT LETTERS ON COMMUNITY AFFAIRS

A-1 Brother Ephrem to Father John O'Hara, c.s.c.

B-1 Father James Burns to General Chapter

2.

a step-mother. In general, they have been neglected in the University publications; they have been humiliated in the dining halls; they have been made aware that they should regard Notre Dame as for the priests and consider themselves as boarders. Mission brothers, especially, who have experienced the cordiality of the secular clergy and the clergy of other religious societies, are all the more conscious of the unwelcome atmosphere of Notre Dame.

Though influenced by these things, my object in speaking of Notre Dame is to touch on conditions rather than to place blame. Doubtless many of the priests at Notre Dame see other causes for the Notre Dame atmosphere I have referred to. Causes and conditions were discussed at the General Chapter. Things having been decided according to decrees that have been announced, the business ahead is to face the future with a view of eliminating the conditions that are causing or could cause friction.

This is now the second year since the General Chapter. The objective of that Chapter, after reviewing the past, was to plan for the future. Certain principles, based on the will of the Founder, the Constitutions, and experience, were held to be necessary for the welfare of our composite Congregation. It was hoped that the Community's troublesome problems would disappear under the leadership of higher superiors who in theory and in practice have accepted the 50-50 plan of our Constitutions. Among the things admitted which the brothers have a right to consider basic are: (a) equal facilities for priests and brothers in secular education; (b) equality of rights in considering the non-sacerdotal problems of the Community; (c) treatment of the brothers in public and in private in accordance with their status as religious co-workers, not as laymen, much less as servants; (d) admission of the brother's viewpoint that he should not be regarded as an inferior human being because he is a brother.

The brothers have placed full confidence in the General and Provincial Administrations, on whom in particular rest the obligations of the Constitutions and Decrees made to direct the Community. These Administrations are by virtue of the Chapter committed to the task of carrying out the "new deal" we all hope is at hand. The next factor in importance in the rebirth of the Congregation will be the attitude of the local superiors selected to carry out the determinations of the General Chapter.

The final factor in determining the future success of our Community must be the unselfish efforts of priests and brothers, everywhere, to establish and to recognize common bases for cooperation and harmony. Neither element can get anywhere by ignoring the rights or prerogatives of the other. In the nature of things the priests must always excel the brothers; and from this it follows that the higher the level of the brothers the greater the excellence of the priests. Since Holy Cross Brothers share in the prestige of Holy Cross priests, the brothers cannot but desire to see great leaders and great scholars among the priests. The Congregation is composed of "monks" rather than of priests and brothers, and it is with the

viewpoint of "monks", or Religious of Holy Cross, that we are to vision the objectives of the Congregation.

Having expressed my conception of the new and better Holy Cross which I look for, I shall now take the liberty of making a few remarks about Section XXV of the "Report of the President" (Notre Dame University) read at the meeting of the Board of Lay Trustees, November 24, 1933.

XXV

"In accordance with the decree of the last General Chapter of the Congregation of Holy Cross, one-third of the annual surplus of the University was given to the Provincial Administration to defray the expenses of training future members of the religious faculty. Only one-seventh of the cost of faculty salaries is met by the present endowment.

The Provincial reports that there are at present in training the following numbers of young men: in the Novitiate, 55 seminarians; in Moreau Seminary, 79; in Holy Cross College, 69,--a total of 203. In addition, sixteen young priests are doing advanced work in various universities. When these young men are available for work at Notre Dame, the salary-burden, which is so very heavy at present, will be lightened very materially. Further it is hoped that a notable enlargement of the now endowment, will be made possible by the present policy of teacher-training."

The composition and scope of our Congregation, as conceived and comprehended by this Report, struck me on hearing it as being narrow and unfair towards the brothers of the Congregation, who by right and by number are a constituent half of that same Congregation. I did not believe the Report reflected your viewpoint. Therefore, I somewhat tensely asked the question that opened the following dialog, which was carried on between us as we sat together at the meeting table, conversing in low tones:

"Who wrote this Report, you or the President?

"I wrote it."

"Why did you ignore the brothers?"

"I had to put it that way, for the members of the Board would go up in arms if they knew that their money was being used to educate high school teachers."

"I do not think you have authority to determine the status of the brothers. That is a Community problem."

"Yes, it is a Community problem. We need not talk about it here."

My feelings in regard to this Report, and my disappointment in learning that you had written it, undoubtedly gave a curt tone to my questions. If my manner, rather than my purpose, was at fault or gave offense, though you have not so indicated, I hereby



4.  
express my regrets. After hearing such a Report I felt like an intruder at the meeting, and I left immediately upon adjournment.

Some time has elapsed since this meeting, and I feel more than ever the lack of recognition evinced towards the brothers of the Congregation. I must of necessity place the problem before the higher superiors; and I think it only fair that you should know why and how I present it, why and how I regret the presence of Section XXV, at least as worded, in the Report. It is not for me to determine either Community or University policies, but I think it is admitted that in a matter which concerns the brothers at least, I may with respectful freedom and frankness place my views before those priests whose office as higher superiors necessitates a broader view of the position and mission of the brothers.

Knowing you as I do, I feel certain you had no intention of slighting the brothers. You merely acted in harmony with the accepted Notre Dame treatment of brothers. The harshest thing I could say is that you have been unconsciously influenced by association, by environment, and by modern tradition in regard to the position of the brothers in our Congregation. The Report shows that you have looked at the Congregation through Notre-Dame eyes; that you regard the Congregation as composed of priests and seminarians; that the Congregation exists for Notre Dame. Your omission of reference to the brothers in the composition of the Congregation forces this choice upon the public: There are no brothers in Holy Cross; or, if there are brothers, they don't count. I, a brother, the secretary of the meeting, sat there thinking--- thinking of the forgotten dead whose holy crosses on "Seminary Hill" in goodly numbers mutely testify to the part played by brothers in Holy Cross and---Notre Dame. Their endowment of Notre Dame was not restricted to half the Congregation. They went up in sacrifice---not in arms, as you said would go the Board of Lay Trustees if they heard they were aiding brothers whose status, fixed by what authority I know not, they were supposed to know by some form of intuition.

For the first time, brothers are not included among the Province's young men in training; for the first time, brothers are excluded from the young men training to teach at the University of Notre Dame; for the first time, the Province share of a school's surplus is totally assigned for the education of the priests. Such declarations and implications are not considerate towards the fifteen brothers now aiding the University, nor to the quota of brothers that since the founding have been on the University staff. I have always been of the opinion that the disposition of Province money, and the selection of a religious faculty for a house, are the business of higher superiors.

Elsewhere I have referred to a certain traditional Notre Dame spirit towards the brothers. I might call it a Notre Dame attitude, one of those intangible things whose presence is evinced by looks, frowns, aloofness, etc. Sometimes it is manifested in a more positive manner. I shall give an example. For years the Notre Dame catalog as a matter of history made mention of Father Sorin

and five brothers in the founding of Notre Dame. A few years ago Notre Dame, or more correctly some officials though I know not who (and I don't want to), omitted mention of the brothers in order to give prestige to the University and the Sorinists. Not all Holy Cross priests, not all Notre Dame priests, have the attitude of which I speak. Still it is present at Notre Dame, and it even finds a reflex in the hired help.

I shall not weary myself or trouble you further by dwelling on these traditional and contagious things. It will be more in order to make a few remarks about the "high school status" of the brothers.

In the early years of this century, a policy, aimed at the extinction of the teaching brothers in this Community, was put into operation. This is what started the modern priest-brother problem. Some priests have suffered unjustly on account of the blundering policy which they actually, though not openly, opposed. And since that time many brothers have suffered unjustly because they have, in good conscience, labored constitutionally to restore the homestead of their vows. What I am writing may be news to you, and I write it because I believe you can judge a problem without bias when you know the facts. When you came to Notre Dame the brothers did not have a single high school, and not for many years after was there a graduate brother in Holy Cross. In order to preserve the brotherhood, the Holy See, familiar with the whole situation, urged or ordered that the brothers, according to the limited education the few remaining teachers had, be given control of separate schools, such as commercial schools and high schools. The Holy See did not limit the scope of the brothers' teaching. Neither is it limited by any Constitution, Rule, or any Decree.

There is an admission on the part of higher superiors and of Chapters, as well as a universal belief among the brothers, that high schools are necessary for the brothers in order to further recruiting, organization, and leadership. There is also the fact, recognized in Catholic education and supported by the bishops of the country, that the high school is more necessary than the college. Even with the high schools, the Holy Cross Brothers are not in the same advantageous position as the brothers of other teaching institutes from the viewpoint of public appeal. Without doubt we have many compensating privileges and conveniences which they do not possess, but the appeal of the Congregation must of necessity be the appeal of a clerical institute, and the problems of the brothers must be decided by clerical superiors, who must be familiar with the brothers' viewpoint in order to decide judiciously.

So much for the high school status and the substantial conformity with the objective of the Holy See. Today practically all the brothers are college graduates, thanks to the cooperation of higher superiors. Many brothers have the Master's degree. As a group, they lack neither talent nor energy nor zeal nor devotion in the objectives of the religious life God has called them to. Many of them could, with little or no additional preparation, do some mighty fine teaching at the University of Notre Dame or at

any other college of the Community. With the high school ideal not neglected, there is no unwillingness on the part of the brothers--as you officially know--to cooperate with the priests in college work. It is for the higher superiors to make such assignments; and I do not think they would wish to cast a reflection on the character and intelligence of the brothers as a group by excluding them from the faculty of Notre Dame University while considering them qualified for the other colleges.

There may be problems in mixed houses, but there are also problems in houses that are not mixed. As far as the teaching goes there should be no problem. Teachers are usually considered according to their qualifications. The badge of excellence is not peculiar to the sacerdotal dignity in the classroom or in the recreation room. Agreeableness, character, ability, aptitude, judgment, scholarship, and a host of other virtues and accomplishments, may reside either in priests or brothers. Common interests provided by an educational level, and coupled with religious charity, form the basis of companionship and recreation in community life. This ideal also embraces the coadjutor brother, for, because of universal and higher education standards in the world, the new coadjutor is well fitted not only to be a sincere religious, like the older type, but to take an active interest in Community affairs. They are coadjutors by choice; and many of them have a practical acumen exceeding that of the cloister-trained.

As a matter of fact, outside Notre Dame there appears to be no real problem due to association of priests and brothers. In most of these houses there is the family struggle for existence that there was at Notre Dame years ago before sacrifices brought prosperity, before prosperity brought pride. Notre Dame as a family enjoyed the benefits of the savings and the labors of the Province--and other provinces. There was no question about who was supporting the brothers or if they paid their dining hall bills. The brothers closed their schools to come to the help of Notre Dame; and now Notre Dame, wealthy Notre Dame, is ashamed of the brothers. We are far from the day when "Our Lady's Name" would not be sold for a million dollars.

It is just as well to recognize the fact that the brotherhood, reestablished in 1906 and reconsecrated in 1932, is an integral part of Notre Dame and of the Community, pledged to cooperation and to Community spirit on the only possible basis--the Constitutions and Rules approved for our guidance by the Holy See.

You may reasonably wonder why all this writing to express a displeasure I already expressed immediately after the presentation of the Report. Well, I did not intend to write; I did not expect it would be necessary for me to write. I had hoped that though you might not have my viewpoint of the problem, you would nevertheless not consider it to be "infra dig." for you or the University to defer towards the brothers of the Community by instructing me to return the Report for further consideration.



Address of the Reverend James A. Burns on the Floor of  
the General Chapter at Notre Dame, July 7, 1932

The line of argument to which we have been listening on this question of union suggests a discussion of equal franchise. There is no solid argument against equal franchise. It is in accord with the common interests of the members of this Community, in accord with common justice. This is not a question of priestly dignity. It is, rather, a question of legal qualifications affecting joint interests.

Civil jurisdiction exempts priests and brothers from military service. In the recent World War brothers were exempted from the draft, and exemption was claimed on canonical grounds. There is the positive approval of the Church on equal franchise. I question the religious propriety of raising the question of the rightness of what the Church has done. To say that equal franchise is in itself wrong is to cast a reflection on the Holy See.

Ours is not the only Community so constituted. The Constitutions of the Society of Mary, likewise composed of priests and brothers, provide for equal representation of priests and brothers in the council of the Society. In this instance, too, the Church has approved their Constitution. Again I wish to say that I question the religious propriety of saying that this is an evil in itself.

Practically, I don't see how equal franchise has worked to the detriment of the interests of the priests. In my own experience as a member of various councils, there was never any conflict in those councils in matters pertaining to the priests. The foundation at Washington is the basis of modern Notre Dame. The President of Notre Dame at the time fought it. What was the attitude of the Brothers? I remember it well; it was expressed in these words by one of the Brothers on the Council. "Our Father Provincial wants it; he knows what is for the best interests of the priests. I am going to vote for it." I cannot recollect a single instance in which the brothers blocked a move in which the priests were concerned. There was never any objection from the Brothers to the establishment of Moreau or Holy Cross Seminaries, or to the expansion of the University. The last Chapter imposed the obligation upon the Provincial to build a school at Interlaken. Did the brothers clamor for this to be built with University money? They did not.

I want to hear the positive side of this case. We have dealt with the negative side. We could find just as solid arguments for division between the priests and brothers in the Jesuits as have been advanced here.

Father Schumacher raised the question as to whether we actually know what we were about at the time of our profession. I knew what I was about when I made my vows in this Congregation, nor can I say that there has been a substantial change in the Congregation since then. The founder of the Congregation was a holy man. The trouble has been that Father Moreau has not been well known; it is only recently that he is becoming better known. He was a man of God, a man of tremendous zeal for God's glory. He had the specific gift of spiritual intuition.

What about the good that has been done by the priests and brothers working together, much of which would not otherwise have been done? Notre Dame is the fruit of the union of priests and brothers. Were it not for that union there would be no Notre Dame today; it would never have been founded. Father Sorin came here with one priest and five brothers. Notre Dame University was founded, continued and

# University of Notre Dame Ind. U.S.A.

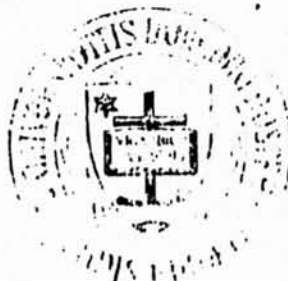
May 16, 1976

At the 131st Commencement  
the May Exercises  
The University of Notre Dame  
confers the degree of  
Doctor of Laws, honoris causa  
on

a Brother of the Congregation of Holy Cross who has served as a teacher, scholar, administrator, and religious superior. Because he is a man of vision, as well as of Irish wit, he has acted with clarity, undaunted courage, and strength of purpose throughout his religious life. Despite the fact that he shouldered responsibility for many of his active years, and because of his deep trust and belief in God, he always remained profoundly human, and his solicitude for others has never wavered in his sixty-seven years of religious profession. With special affection, the University confers its accolade upon a former Treasurer of Notre Dame whose dedicated life, as those of so many other Holy Cross Brothers, has enriched this place. On

Brother Ephrem O'Dwyer, C.S.C.

Notre Dame, Indiana



## FOOTNOTES

1. Of these eleven children, seven came to the United States, Matthew, Patrick, Nora and Bridget remaining in Ireland. Josie married Peter Quinn; James married Josephine Ryan; Marianne became Sister Columbanus of the Sisters of the Holy Cross at Notre Dame, Indiana; John married Elizabeth O'Meara; and Bridget married Michael Corcoran ( Archives of the Eastern Province of Brothers of Holy Cross, Box 7, Item 11. This material was obtained through family interviews. )
2. Papers issued for naturalization, promotion to sergeant, and honorable discharge will be found in the archives of the Eastern Province of Brothers of Holy Cross, Box 7, Item 7.1 and 7.5 and 7.6; the brief in Box 8, Item 11.2
3. The Congregation of Holy Cross purchased the Interlaken property on February 21, 1925, had it incorporated as San Jose College in September 1925 after Bishop Noll had approved establishing a prep school there, August 20, 1925. All materials pertaining to the Interlaken property will be found in the Midwest Archives, File No 18/2-45.1
4. Letter of Brother Ephrem O'Dwyer, c.s.c. to Rev. John F. O'Hara, c.s.c., dated December 3, 1933 ( File 12-1, No. 255.193, Archives of the Eastern Province of Brothers ).
5. Financial settlement between Brothers of Holy Cross and General Chapter of 1945 taken from Archives of Brothers of Holy Cross, New Rochelle, New York.
6. Brother Elmo ( Richard ) Bransby, C.S.C., Citation at time of LL.D. award from St. Edward University, Austin, Texas ( Archives of Brothers of Holy Cross, New Rochelle, New York Box 8, Item 1 )
7. Rev. Richard Sullivan, C.S.C. Citation at time of LL.D. award, June 5, 1960 Archives of the Eastern Province of Brothers, Box 3, Item 1 ).
8. Citation of appreciation from Midwest Province Forum, November 23, 1972 ( Eastern Province of Brothers Archives, Box 8, Item 3 ).
9. Rev. Theodore Martin Hesburgh, C.S.C., Citation at time of LL.D. award, May 16, 1976 ( Archives of the Eastern Province of Brothers, Box 8, Item 3 ).
10. Sister Mary Ruth Gilligan, R.S.M., Citation when notified of the making of chapter of the National Honor Society for him, August 25, 1976, ( Archives of the Eastern Province of Brothers, Box 7, Item 7.8 ).
11. Rev. Christopher J. O'Toole, c.s.c., Letter of Appreciation of Brother Ephrem, Archives of the Eastern Province of Brothers.
12. Brother Francis Englert, c.s.c., Assistant Provincial, Midwest Province. The Letter Announcing Brother Ephrem O'Dwyer's death., August 22, 1973, Archives Eastern Brothers Province.
13. Brother John Donoghue, c.s.c., Provincial of Eastern Province of Brothers, Letter of Evaluation of Brother Ephrem O'Dwyer, c.s.c., Archives of Eastern Brothers Province.

Footnotes ( continued )

14. Brother Elmo Bransby, c.s.c., Provincial of Eastern Province of Brothers, Letter of Evaluation of Brother Ephrem O'Dwyer, c.s.c. Archives of Eastern Brothers' Province.
15. Brother Renatus Foldenauer, c.s.c., Provincial of Eastern Province of Brothers, Letter of Evaluation of Brother Ephrem O'Dwyer, c.s.c., Archives of Eastern Brothers' Province.