



Today's MARISTS

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Mary and the Marist Founders

By Albert DiIanni, S.M.

There were three Marist Founders: Fr. John Claude Colin, Fr. Marcellin Champagnat (canonized in 1999), and Sister Jeanne Chavoin. Originally, they imagined a Society of Mary with several branches under one Superior General. This Marist congregation would include not only priests but sisters and brothers, and, yes, lay people, in what was called The Third Order of Mary and today is often called The Marist Way. The most illustrious member of the Third Order of Mary still remains the Cure of Ars, St. John Vianney, a fellow seminarian and close friend of some of the early Marists.

The multi-branched Society envisioned by the founders never took shape. Such a creative concept was not within the purview of the 19th century Roman authorities. Instead, Rome approved separate Marist congregations: one for priests and co-adjutor brothers; one for sisters; and one for teaching brothers. Historically these Marist congregations - along with the Marist Missionary Sisters (founded later) - have worked closely together and to this day consider themselves as cousins in a greater Marist Family.

How did the three original founders of the Marist family think of Mary and how did they reflect their image of Mary in their own lives? The Marist founders were all convinced that Mary had chosen them to do special work through the religious congregation that would bear her name. For each of them, Mary was the real founder. They all referred to the Society of Mary as "the work of the Blessed Virgin," and named her their "first and Perpetual Superior." For the founders,

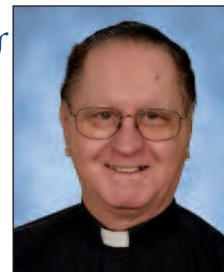
Mary was not reducible to an abstract set of virtues to be imitated.

She was a person, an active presence in the world, a dynamic force leading, coaxing, gracing people to the Father. She wanted to be a support of the Church in the difficult modern times as she was a support to the Apostles as the Church was being born.

One of these founders, Fr. John-Claude Colin, developed a certain image of Mary. As a Marist historian aptly put it: "Fr. Colin discovered Mary in the act of disappearing into the Church." According to Fr. Colin, Mary of the gospels did not want to draw attention to herself and distract from the message of her Son. Modeling themselves on this Mary, said Fr. Colin, Marists should be "hidden and unknown in the world." The phrase "in the world" is very important here because the Marists - priests, brothers, sisters - are not a monastic group. They are an active apostolic group. Marists are not to hide in the sacristy or in a monk's cell. Their hiddenness is different. They are to be hidden within their preaching, within their teaching, in the act of ministering, in the way that they conduct themselves while engaged in active apostolic works.

For Fr. Colin, being "hidden and unknown in the world" was an important apostolic tool, a road to effective ministry among the freedom-loving and skeptical people of our modern times. Marists attain this Marian hiddenness by a kind of asceticism, saying "no" to

Reflections continued on page 3 . . .



Fr. Jean Claude Colin



St. Marcellin Champagnat



Sr. Jeanne Chavoin



Father Ted Keating, S.M.,
Provincial

Provincial's LETTER

MARISTS AND THE 50TH ANNIVERSARY OF THE CIVIL RIGHTS ERA

Dear Friends,

In Father DiIanni's excellent reflection on what Mary meant to the Founders of the various Marist Families, you will find a curious irony that pours over into the approaches of Marists to political

issues as they have arisen over the history of the Society. "Like Mary, Marists become a soft touch for anyone in trouble, for those involved in divorce proceedings or who have a special needs child, for all who are old or young or naïve or boring, for those who are made outsiders because of nationality or color of skin, or who are outcasts due to addiction or public sin."

Yet our Founder abhorred involvement in politics and ideology. His life was dominated from earliest childhood by the divisive if not violent impact of ideologies and politics gone astray in post-Revolution France. He wisely insisted that Marists have a different role that concentrates on people and on what Mary was calling us to do in the fractured societies of that world, and of our world. There was to be no left or right, "us and them" among us and around us in our ministries.

These thoughts came to me as the beginnings of the 50th anniversary of the Civil Rights Movement in the United States began this spring with the remembrance of the Freedom Riders. The Marists arrived in the United States in 1863 in the midst of Civil War and were on their way to Convent, Louisiana, some 100 miles up the river. Over their earliest years in Convent, there was a small school associated with the parish they took on (St. Michael's) that taught both black and white children together. It could not and did not survive in the midst of the intense segregation going on in the South at that time.

The Marists lived in an uneasy peace with the segregation of the races around them throughout the South. Given that many of these earlier men were foreigners themselves (usually from France), perhaps this social phenomenon was rather strange to them, but clearly part of the whole social fabric of the South. To have challenged it, however, in those pre-Civil Rights eras, would have made it impossible to remain there and continue their ministries.

One of the most striking province assemblies of the Marists in my memory was in the late 1990's in Washington, D.C., in the midst of the Church burnings that were going on around the country. There was discussion whether we should take a public position on the burnings. It led to one of the most meaningful public discussions that we had ever had on the experience of being there through that history. Elderly men were

present who had lived through those years before the Civil Rights era, some recounting how difficult it was to live in the midst of segregation, others urging us to take responsibility for not having been sensitive enough, and others with anguish in their voices over whether we could not escape some responsibility for being complicit in it all. There may have been little that we could have done. But it was a genuine moment of group examination of conscience and refusal to escape into easy generalities to excuse ourselves.

Marists would not naturally be the first out on the barricades in moments of great social conflict and political division, whatever the issue of injustice involved. There is a sense in which we know that others do that well. There is something about our Charism, origins, and Founder that leads us to be more concerned about the needs of reconciliation and restoration of relationships, with a firm belief that such conflicts are resolved best between people whose sensitivities have been awakened to the humanity even of those who seem to be our opponents. That does not mean that we are not sensitive to injustice when it occurs but that we tend to analyze it in the context of human beings and their need for mutuality in relationship. Our origins occurred in times when trying to solve conflicts by creating more conflicts, and seeking justice by might and power, often led to worse injustice; when trying to quell violence by more violence often led to human outrages.

I cannot leave this topic without fond remembrance of Fr. Joe Costello, S.M., a Marist Seminary professor at Notre Dame in New Orleans, who helped Archbishop Rummel of that city write his famous pastoral letter in the 1950's that forbade further segregation in all of the Catholic institutions of the Archdiocese. It brought a multi-year lightning storm down upon his head. Fr. Vince O'Connell, S.M., was one of the principal founders of the Catholic Committee of the South energizing and resourcing the Catholic South at that same time. It was later over-shadowed by the Southern Christian Leadership Conference. I pastored St. Julian Eymard in New Orleans that had its own living history of when Fr. Charles Duke led that school to be among the first to integrate, leading to weeks of demonstrations and parish fall-out. Fr. Francis Hannigan, S.M., professor of moral theology, organized us as students in the major seminary in Washington to demonstrate in favor of the Civil Rights Bill directly across the street from the American Nazi Party in 1963. We have our own heroes of that time. But each of these men was Marist to the core in the way they approached the issues.

Fr. Ted Keating, S.M.

Reflections . . . from page 1

greed, “no” to the desire for attention, and “no” to ambition or social-climbing. Thus they point away from themselves and get lost in pursuing mercy and compassion, the values of Jesus and Mary. Like Mary, Marists want to tell today’s people - no matter how indifferent or skeptical - that God loves them and understands their doubts and fears and their desire for liberation. Like Mary, Marists become a soft touch for anyone in trouble, for those involved in divorce proceedings or who have a special needs child, for all who are old or young or naïve or boring, for those who are made outsiders because of nationality or color of skin, or who are outcasts due to addiction or public sin. Marists love the proud, the gluttonous, the lustful, the avaricious, the lazy, the angry, and the envious. They hate the seven deadly sins but love the seven deadly sinners. Marists are so locked into their mission that they have little time to think about themselves. It is in this way that they seem hidden and unknown in the world.

St. Marcellin Champagnat, the founder of the Marist Teaching Brothers, was the evident saint among the early founders. He never wrote of Marists as being hidden and unknown in the world and probably never spoke to his novices in such terms. However, among the early Marists, no one more than Champagnat lived out the “hidden and unknown.” Humble to the core, he never sought praise or position or power. Whatever he asked the young brothers to do - cook meals or lay bricks - he himself would also do. If St. Marcellin never spoke or wrote about being hidden and unknown in the world, he did not have to. He was so busy living it.

Sister Jeanne Chavoin, foundress of the Marist Sisters, often gave Fr. Colin encouragement as he dealt with the Roman authorities. She was a strong woman of great faith and courage. As this Marist foundress was about to die she expressed a wish. She asked “to be buried without fanfare, like the least of the sisters.” She, too, desired to be hidden and unknown, in death as well as in life. Like all the Marist founders, Jeanne Chavoin wanted to follow the example of Mary and like her, be discovered “in the act of disappearing into the Church.”

MEET 2011 GRADUATES TURNING MARIST EDUCATIONS INTO PROMISING FUTURES

By Paul Carr, Director of Development

There are Marist schools across the globe, where young people are formed in the image of Christ, following the way of Mary. Each Marist student shares an educational tradition that reaches back to the 1800s, to the founder of the Society of Mary, Fr. Jean Claude Colin.

Marist schools maintain high standards in teaching and creating learning environments. Hundreds of students took their diplomas this year at our two Marist high schools: **Marist School** in Atlanta, Ga., and **Notre Dame Preparatory School** in Pontiac, Mich. Meet two such graduates whose Marist education has been a transformative experience.



ATTAINING EXCELLENCE

While a 12-year-old student at an Atlanta middle school, **Amanda Glover Bradley** completed an application to a Marist School-based, tuition-free program titled *Reach for Excellence* by writing: “In 10 years I see myself graduating from Harvard University.”

She was accepted to the *Reach* program, which is designed to help academically- talented, educationally underserved youngsters use three consecutive summer vacations (grades six to eight) for intense classroom learning. After completing the program, Amanda chose Marist School as her high school.

Amanda’s mother passed away as she began her freshman year, and six of her eight siblings moved in with their grandmother. Despite transportation obstacles that required her to take two trains and two busses to get to and from school each day, Amanda inspired all around her by maintaining a 4.0+ GPA and taking on a variety of leadership positions, including: president of student government, basketball cheerleading captain, student ambassador for the Future Business Leaders of America, and a retreat leader for three years. She was also a member of the National Honor Society and French Honor Society.

Amanda’s experience in the *Reach for Excellence* program gave her the tools to reach for and attain the degree of excellence that is insisted upon by America’s top colleges. Amanda’s college acceptances included: Brown, Dartmouth, Georgetown, Howard, University of Notre Dame, Stanford, University of Georgia, UNC-Chapel Hill, Wake Forest — and Harvard University.

TO GROW AS CHRISTIAN PEOPLE

Like Amanda Bradley, Class Valedictorian **Alexandra Genord** of Notre Dame Preparatory School Class of 2011, completed her high school career with a 4.0+ GPA. She was accepted to Georgetown, the University of Michigan, and the



2011 Graduates continued on page 7 . . .

“It was the best of times, it was the worst of times..”: Vocations in the 21st Century



(PART II)

Ed.'s Note: This is a continuation of Jack Ridout's reflection on the state of vocations today, begun in the last edition of Today's Marists.

What does the delayed transition to adulthood have to do with young adults and vocations? As these issues continue to prevail, there are “religious milestones” that have not been faced as well. Some “milestones” were Catholic families who continually fostered a vocational call as something to be desired rather than something to be avoided; a culture of vocations which surrounded young adults e.g. an all embracing Catholic school environment. This “culture of vocations” is just about gone as there are few, if any, visible religious in our schools or institutions, and a marked decline in knowledge of their own Catholic faith. While not a milestone, there is an issue that continues to confront young adults, i.e. those parents who understandably want grandkids instead of a priest or religious in the family.

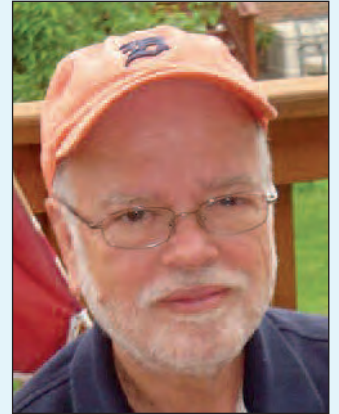
Those applying to a religious order today tend to be older at application than in the past. They are on their own, accumulating consumer and educational debt as well as being influenced by an ever increasing secular society. These conditions of potential candidates present religious congregations with situations that simply did not exist 30 to 40 years ago. Candidates often present themselves to a religious congregation, with some college, usually 2 years; and, if they do have a college degree, they are often burdened with educational debt in the tens of thousands of dollars. They may often have considerable consumer debt, in addition to celibacy or addictive issues. “Perfect” candidates are rare, and are sought after competitively by more than one religious group.

I hope this gives you an idea of the “candidate” of today, their real issues, their sincerity and their willingness to adapt to the needs of the Church in the 21st Century. Whether these are the best of times or the worst of times for vocations, we still need to encourage young people, realistically accept their differences from ourselves, help them in their difficulties, and welcome their desire to labor for the Kingdom of God as consecrated persons.

— Jack Ridout, Director of Vocations

WHY I SUPPORT THE MARISTS

By Jon Groulx
Livonia, MI



The first Marists I ever met were teachers at my urban high school — Cathedral Central High School in Detroit, Mich. — back in the early-to-mid 1950s. I found these men to be effective, disciplined leaders who were committed deeply to high-quality education within the context of the Gospel messages.

It wasn't long before the Marist vocation director identified some of us as likely candidates for the priesthood. There were about seven of us who took that call from our Michigan school and followed the Marist vocation path to Bedford, MA, where they had a minor seminary. Four years at Marist College in Framingham followed, during which we were formed in the Marist way. The Marist methods of understanding the spiritual truths of my Catholic faith and the practical realities of the world in which I live were imprinted on me and would serve me well later in life.

Eventually, I came to recognize that a Marist vocation would not be the path that I would follow forever. Instead, I found my vocation within the context of a marriage and family.

Marists have always welcomed me and I know that many of them had a hand in making me who and what I am today. I support the Marists financially because I know the expense that was spent on me by these men who wanted nothing from me, but only that I should know and serve God with the help of Mary. I want to help ensure that the aging Marists are comfortable in their final years.

It is a difficult period in our Church. I know that the Marists are working aggressively to help the right men come into the Church as priests. This costs a great deal of money, and so I hope that some of what I am able to give will go to help recruit and train the Marists of tomorrow, so that the Marist way can continue to bless and strengthen other lives in years to come.

OVER THE DECADES, MARIST HOUSE REFLECTED THE LIVES AND NEEDS OF THE PRIESTS, BROTHERS AND FRIENDS SHELTERED THERE

*The Marist Development Office
has moved from Marist House in
Framingham to Boston.*

*Paul Carr, Director of Development and
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27 Isabella Street
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The Marist House — Framingham, Massachusetts

By Paul Carr, Director of Development

Marist House in Framingham, MA, which closed its doors on June 30, 2011, was one of those places that symbolized many things to many people. Hundreds of married couples recall it as the place where they experienced their pre-cana marriage preparation courses. Some remember it as the site of spiritual retreats, lectures, and uplifting entertainment. Thousands of Catholics no doubt remember moving across the back lawn, enjoying the unbridled spirit of “Proud to Be Catholic” youth rallies.

For others, Marist House memories of sitting in its front parlor, receiving one-on-one spiritual guidance from one or another retired Marist who lived upstairs, are paramount. The occasional Framingham postman or police officer must remember the house as a peaceful haven where they stopped briefly before resuming duties in their respective hurried disciplines.

In recent years, local high school football and college soccer players practiced and played their sports on the back lawn at the house as young seminarians did, many decades earlier, in a time when their lives were also fresh and tender and full of promise.

Seventy-two years ago, Marist College was filled with students who were inspired to come from New England parishes and Marist schools in Michigan and New York to learn the Marist Way. Others hailed from the former Washington province and some from Canada and Mexico. The Xaverians and Sons of Mary also took their education at Marist College.

To some of these seminarians, who grew to become senior Marists and moved recently from Framingham to Waltham, Marist House would become and remain an intricate and reflective backdrop to the broad sweep of their priestly lives — from seminary to retirement — from studies and sturdy sports to sanctuary and fragile reflection. In recent years, these men continued their ministries as senior priests through intercessory prayer, and gathered in the Marist House chapel to bid adieu to many of their confreres whose final days were spent in or near Marist House.

After Marist College became Marist House, its identity shifted from college to retirement residence with retreat center. Many of the priests who resided there helped out in local parishes doing weekend ministry in Framingham, Ashland, Southboro, and Marlboro, or as chaplains for St. Joseph Bethany Convent and celebrated Mass as needed at Framingham’s St. Patrick’s Manor and at the residence of the Sisters of St. Chretienne in Marlboro. The Province’s Development Office began there and, for a while, the Vocation and Formation office was there.

Today the halls that rang with the busy shuffling and chatter of men stand empty, awaiting sale to others whose uses will fit better the scale of the rambling, aging facility. Like the refracted light through a series of crystals, the memories of Marist House will linger differently for each person whose life was touched there, in individual hues and shades and degrees of splendor.

IMPACTS OF CLIMATE CHANGE IN THE PACIFIC

By Paul Frechette, S.M.



Atoll nearing Guadalcanal, Solomons



Coast line of Markira island, one hour from Honiara (Solomon Islands)



Coastline of New Zealand's south island: process of taking the salt out of the ocean water.

Developing nations of the Pacific are at the frontline of global climate change. With many Pacific islands lying just a few meters above sea level, they are particularly vulnerable to even the smallest changes to global climatic patterns. For countries like Kiribati, Tuvalu, the Marshall Islands, Fiji, Vanuatu, and Papua New Guinea, climate change is not something that could happen in the future, but something they experience now. Their residents are among the world's most vulnerable to changes in rainfall and extreme weather events like storm surges or king tides, despite being among those least responsible for causing climate change. The threat to major sea-level rise in coming years means countries like Tuvalu and Kiribati could become uninhabitable.

With undeveloped economies, limited resources and widespread poverty, Pacific island countries are ill equipped to meet this climatic challenge alone. This means that without a significant effort to reduce greenhouse gases, industrialized nations like Australia and New Zealand will face increasing economic and social costs in the region. These will include the high costs of coping with disasters and extreme weather events that devastate neighboring developing countries and the possibility of absorbing significant numbers of the Pacific islands' 8 million inhabitants who will be displaced as a result of rising sea levels and the impact of climate change on food, water and livelihoods.

Among several Pacifican Marists addressing this ecological and spiritual issue are New Zealander Peter Healy S.M., and Australian Fr. Gerry Hall. Popes Benedict and John Paul II see this ecological crisis primarily as a spiritual or moral crisis. John Paul II stated that we are called to an "Ecological Conversion," in his General Audience Address, January 17, 2001. Benedict XVI is just as eloquent on this topic in his message for World Day of Peace, 1 January 2010: If You Want to Cultivate Peace, Protect Creation, when he asks us, "Can we disregard the growing phenomenon of 'environmental refugees,' people who are forced by the degradation of their natural habitat to forsake it—in order to face the dangers and uncertainties of forced displacement?"

Our faith and our Marist tradition have much to offer the world at this time, including the importance of simplicity, and of learning to give up some things that we want, so others may have what they need. Our understanding that we are stewards of God's creation, our solidarity with the poor, and our respect for the common good make the issue of environmental justice the responsibility of every person.

2011 GRADUATES

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University of Notre Dame; she will attend the latter. In the first term of her senior year, she was asked to address the school's St. Peter Chanel Society annual dinner with the student perspective on the Marists, her school, its mission and life in general. She remarked:

"To grow as Christian people, we look to the leadership and example set by the Marist clergy. We participate in religion classes daily for four years and go to Mass. . . . We learn life lessons that shape us into upright citizens through our involvement on various teams or clubs . . . On a daily basis we are pushed to be academic scholars, no matter what subject or class level. In every department, teachers, counselors, and other faculty are willing to help us grow as students in every way.

"The mission itself is a dynamic goal, one that is not marked by a single good grade on a test or act of community service. By the time we graduate we can hopefully say that we have grown and matured in both our knowledge of ourselves and in our faith, but also recognize that the mission that we started working toward is not complete when we are handed our diplomas.

"(This school) helped us lay a foundation to build on. Starting with 'Christian people, upright citizens and academic scholars,' we added our own personalities, talents and uniqueness, creating diversity that is as rich and valuable as the international, ethnic or religious diversity that is touted by universities. . . . I believe that many of us will go on to be leaders of our generation. No matter where our lives take us, however, we are bound by the fact that we all started in the same place with a common goal."

Marist Priest Ordained Bishop for Cook Islands



Bishop Stuart O'Connell, S.M., ordains his successor, Fr Paul Donoghue, S.M., as Bishop of Rarotonga, the Cook Islands.

By Paul Carr, Director of Development

Marist priest, Rev. Paul Donoghue, S.M., was ordained as the sixth Bishop of Rarotonga on July 16, 2011, succeeding Bishop Stuart O'Connell, S.M., another Marist priest, who has retired. Pope Benedict XVI appointed Fr. Donoghue four months prior to the ordination, while he was still serving as Provincial Superior of the Marist Oceania province. Prior to leading the Oceania province, Fr. Donoghue, a New Zealand native, taught at Chanel College, Samoa, and was also Marist novice master at the Marist Training Center in Fiji.



Bishop Paul Donoghue, S.M.

The Rarotonga diocese comprises a relatively small population of 2,500 Roman Catholics, which represents 17% of the population of the diocesan area. The geographical area of the Cook Islands covers an area roughly equal to that occupied by Europe. In addition to having St. Joseph's Cathedral in Rarotonga, the diocese ministers in two parishes, two primary, and one secondary school.

Bishop Donoghue was born in Auckland, New Zealand, in 1949 and ordained a priest in 1975. He worked in many parts of the Oceania province, including Samoa, Vanuatu and Tutu, Fiji. In 2005, he left his work in the novitiate to become Provincial.

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Correction

The profile on Notre Dame des Victories parish in San Francisco, Calif., in the last edition of Today's Marists, should have said that the parish was founded in 1856, not 1865, and that the parish school, Ecole Notre Dame des Victories, was declared a historic landmark by the City of San Francisco in 2007, not 1984. We regret these errors.



Farewell Mass in Wheeling, WV

L to R: Fr. William Seli S.M., Fr. James Lacrosse S.M., Fr. Ted Keating S.M., Fr. James McGoldrick S.M., Fr. Edwin Keel S.M., Fr. John Beckley S.M. Not pictured but a concelebrant at the Mass: Fr. Joseph Wilhelm S.M.



Reception following Farewell Mass

L to R standing:
Fr. James Lacrosse S.M.,
Fr. Edwin Keel, S.M.,
Fr. Ted Keating S.M.,
Fr. John Beckley S.M.
Seated L to R
Fr. William Seli S.M.,
Fr. James McGoldrick S.M.,
Fr. Joseph Wilhelm S.M.

A BITTERSWEET MARIST FAREWELL IN WEST VIRGINIA

After 107 years of ministry at St. Vincent de Paul Parish in Elm Grove (Wheeling), WV, the Marists celebrated a final Eucharist there July 24, 2011, followed by a reception attended by hundreds of parishioners. Pastor Fr. Jim McGoldrick, S.M., presided at the Mass, with a number of Marists concelebrating, including Marist Provincial Fr. Ted Keating, S.M.

In his homily, Fr. Keating reflected on the Marists' ministry in the area, noting West Virginia, Georgia, and Maine were some of the earliest expansions of the work of the early United States Marists in the late 19th and early 20th century. "It was often difficult work in non-Catholic and undeveloped terrain and where dioceses were barely forming," noted Fr. Keating. He spoke of pioneering Marists such as Fr. Nicolas Hengers, S.M., who labored from 1899 to 1939 in forming parishes and building churches, schools and hospitals throughout Southwestern West Virginia in the earliest missionary days of the Diocese. "We Marists of our own time marvel at the dedication, sacrifice, and significant challenges that these earliest Marists faced in our country."

In recalling the event, Fr. Keating observed, "It was a painful moment of separation for the Marists and parishioners, with so many men having served there over the past 107 years. Generations in the parish had only known the Marists over their long history there." The Marists retain their long commitment to the diocese by their presence in Richwood, Buckhannon, Paden City, Rosaryville, and in work in Wheeling itself.