



Today's MARISTS

Published by the Society of Mary US Province

May 2013

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Marists in Ministry Today: Building a Marian Church

The Society (of Mary) must begin a new Church over again. I do not mean that in a literal sense, that would be blasphemy. But still, in a certain sense, yes, we must begin a new Church . . .

Jean-Claude Colin (A Founder Speaks, 120.1)

By Fr. Ted Keating, S.M.

Still celebrating the richness of our 150th anniversary of our Marist arrival here in the United States, our minds are drawn again to our Founder to help us reflectively review our faithfulness to his vision and mission over these many years in the United States.

It is also our international celebration of the year of Jean Claude Colin in the global Society of Mary. It is ironic that he never believed that he was founding the Society of Mary—a remarkable fact about a Founder whose inspiration drew hundreds and hundreds of new members to the congregation in his own time. His profound faith in his own call consistently showed itself in speech, and action as on fire with a vision that was not his own, but that of Mary, the Mother of Jesus. He always spoke of Mary as our First Superior Founder. Not surprisingly, then, an image of Mary is to be found in every Marist superior's office throughout the Marist world.

doing this, we will then be helping to bring about a Marian Church along with Mary in all that the Church thinks, feels, judges, and acts. This is also the core principle of Colin's spirituality and pastoral vision set out in our original Constitutions.

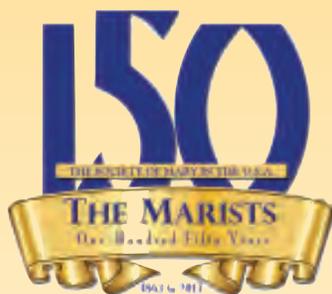


We do not find a crystal clear focus on essential and specific ministries (all of them seemed important in his directions to us). We do not find a clear plan of action or even a particular form of devotion. As a Founder, however, he took on education, the missions of Oceania and rural France, the building up of local Churches in places around the world, home missions, and more. By 1863, our second General, Father Favre, sent Marists to the US as missionaries to be part

of the massive enterprise of establishing the Church here alongside many other religious congregations—the anniversary we celebrate this year.

Colin was captivated by a sense that Mary was calling for the foundation of a Society in her name for the first time in history. He perceived that she was profoundly concerned about the Church of “these days” and wanted to be with the Church now as she had been at its beginnings. He never wavered from that life-changing insight of his earliest years and he saw himself as merely an instrument of Mary's desires as his followers were to be. That insight, and that way of being with

Anyone who attempts to understand Colin in his decision-making finds a puzzle that only gets clearer when Colin is seen as a man who perceived that he was an agent of a Force not his own, often carried “as a feather on the Breath of God,” to use a mystical metaphor of Hildegard of Bingen. As Marists, Colin calls us to root our lives in the Church as would Mary so that we can become like her in all that we “think, feel, judge, and act.” In



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Please visit us online at:

www.societyofmaryusa.org

Provincial's Reflection continued on page 3

OUR RICH
150 YEAR
TRADITION
LIVES ON
TODAY!



Fr. Ted Keating, S.M.,
Provincial

I think you will find in this edition of *Today's Marist* descriptions of how our rich 150 year tradition lives on today in our US Province. Some key dispositions and directions emerge that we hope reflect a Church that is more like Mary; that concretely recognize Mary as the Church's Mother; that try to fashion Church communities that manifest a belief that at its heart beats the heart of a Mother. Dreams, aspirations, visions, hopes cannot always be put into neat, practical categories or closely fashioned plans and directives. Mary is a presence before all else, a relationship, an outreach of motherly concern for the "one at the edge," for the one suffering and lost. She befriends the rest of us to call us into this concern for the wounded, the ones who feel unforgiven, lost in the anonymous chaos of modern culture and its pragmatism.

So you will see outreach to marginalized and alienated immigrants of our time so close to our founding mission in the US; to those who feel unwelcomed; to the hearing impaired; to those on the street; to those seeking the mercy of the Sacraments; to those in a noisy world seeking the consolation of sacred music in a local Church; to those on the southern border in the economically poorest corner of the country and institutional Church in the US; to those often ignored and neglected in Appalachia; to university students who encounter the Word with difficulty in a secularist world; to youth in our society who are in need of a counter-cultural education in core Christian values; and in the quiet internal servant ministry of prayer and service to other Marists in the Province. In all of it, the Word is being brought everywhere but with a maternal face in a maternal Church.

A recent Marist event in Atlanta demonstrated to me again the grace of Providence breaking through our smallest acts as Marists. It also showed me how alive and well our US founding mission is in our Province today. President Obama, by executive order, passed the *Dream Act*, permitting children born in this country of parents

who did not have proper documents, to move toward getting an education and eventually residency in the United States. Our school in Atlanta, in what appeared to be a small effort to reach out to the hundreds of thousands of Hispanic immigrants in the area, opened up the school in the evening to a GED program that would help these young adult immigrants attain the high school equivalency that they would need to take advantage of the *Dream Act*. Expecting about 50 to 100 students, upwards of 200 young Hispanics showed up on opening night. By two weeks ago, the numbers had swollen to 500, and will likely continue to grow. In speaking to these young people, I was told that the name "Marist" in Atlanta has become quickly associated on the immigrant grape vine with welcome, help, safety, refuge for young Hispanics who often find it nowhere else. The school has set up a Hispanic Center to sponsor this program.

Our Marist parish close by (Our Lady of the Assumption) already has a large Hispanic community of Guatemalans and another large community of Indonesians in the midst of a larger historically English speaking parish. Our Marists minister to this Hispanic community in their own language, and recently sponsored, under the auspices of that community, a multi-parish national formation program for ministry to the young Hispanic adults by young Hispanic adults, using the facilities of Marist School. Upwards of 150 young adult Hispanics showed up, and finally discovered in the course of the day, that the word "Marist" comes from a congregation called the Society of Mary. It was there that I heard the heart-warming revelation of the meaning of the Marist name to these young immigrants who struggle each day to find themselves in our complicated and often inhospitable society. They explained that the name now means concern, friendship, safety, hospitality for them. To a large extent, these burgeoning young Hispanic immigrants of our time will be the future of our Church in the US. Will we all be up to the challenge?

... continued on page 3

PROVINCIAL'S REFLECTION (FROM PAGE 1)

Mary in prayer and contemplation was the legacy he left us Marists in all that we do and, in a sense, in whatever we do with respect to the Church and its needs. It is the constant source of our own spirituality and sense of vision.

It is for that reason that we take so seriously Colin's words that we were to "build a new Church," a Church with, through, in, and reflecting Mary. "What kind of Church would Mary want?" is our constant discernment and meditation. And, for us, there is no answer to that question that does not come from prayer and listening to God through Mary in the power of the Spirit—prayer that is to be engaged both privately and in the communion of the Society. Even Colin's words to the missionaries sent to islands throughout the uncharted west Pacific Ocean emphasized this need for life in fraternal community, living out our common calling in making Mary the center of a "new Church." When so many had been seduced by 19th century European secularism and false notions of freedom and liberty not always rooted in fraternity, his brilliance as a Founder was recognized by those around him within and outside the Society as being "on to something uniquely attuned to this age" and its struggles with triumphalism in



the Church. His call to living out Mary's Gospel spirit of humility and "being hidden and unknown in the world" is a charism that better befits a Church trying to reach out to this continuing age of secularism, liberty, and revolution. Then and now, our spirituality and our mission was to be one and the same. They were to be indivisible in a witness even in our life together to be that new Church to one another.

Sometimes we wish, as Marists, that Colin would have left us better "marching orders." But we hear him say back to us, "Do you hear the music playing within you of that dream for the Church? Is your prayer life profound enough to hear it? Is your communion strong enough to receive the inspirations of Mary in discernment about what to do and be in these early years of the 21st century?" His call and Mary's call is not always for overly pragmatic and practical ears. It makes it more challenging to evaluate and analyze our fidelity to mission as we look back on our 150 years in the United States and how that rich history is evident and vibrant in our present Marist life. It comes more from looking within and listening than turning quickly to pragmatism and analysis alone. In a sense, we pray ourselves into our mission together.

Fr. Ted Keating, S.M.

PROVINCIAL'S LETTER FROM PAGE 2 . . .



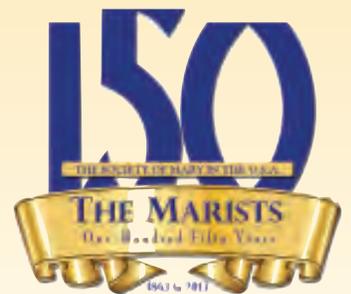
So we still "hear the music" of Mary's hope for a maternal face to our Church, one that excludes no one as being too lost, too far off, too broken, too wounded, too cynical, too far from the embrace of a Mother's love by Mother Church. Our most serious challenge as Marists: seeing this great mission not as something to be clung to by us as Marists. We were constantly challenged by our Founder to share this charism widely with the laity, clergy, and the whole Church until "the whole world is Marist" in this sense. That was the true vision of Mary's call with which our Founder was enthralled. That was the music he heard. Will you co-labor with us to face that challenge for our next 150 years?

Fr. Ted Keating, S.M.

You are cordially invited to join with the Marists as they celebrate their 150th Anniversary year at events scheduled across the U.S. For a listing of upcoming events in your area, please go to

www.societyofmaryusa.org/about/celebrations.html

Use your smart phone to view these events by scanning this QR code.



“LIVING MARY’S LIFE”: MARIST MINISTRY IN THE US TODAY

By Paul Carr, Director of Development

Marist founder, Fr. Jean-Claude Colin, S.M., envisaged a world where people from all walks of life would “live Mary’s life” in their time and make present in the world the Holy Spirit as modeled in Mary’s life of grace. Fr. Colin saw this as a means of bringing about a Church and human society rooted in the power of God’s love and mercy. The way Mary lived her life and went about her work inspires Marists to do the same. At the heart of Mary’s work is an openness to all people, excluding no one and enabling men and women to grow and develop according to their truest call.

Today’s Marists in the U.S. continue the work begun by their founder in the 19th century; knowing that the qualities they share — humility, self-denial, intimate union with God and love of neighbor in the spirit of Mary — help them provide answers to the problems they find in the world today. Their work brings them into schools, parishes, colleges, hospitals, missions, administrative areas and much more. Here, we will touch upon a few of these current ministries that are representative of the larger body of Marist work being done across the U.S. Province in this 150th year of ministries on and from U.S. soil.

PARISHES

Marists around the U.S. are currently readying for celebrations reflecting on their Order’s 150th anniversary in this country. At the same time, they engage in various expressions of their shared Colinian vision of mission in their Marist vocations. In addition to being the 150th anniversary of the Marist’s arrival in the U.S., the year 2013 has been declared by the wider, global Society of Mary as “The Colin Year,” during which Marists around the world, and others who have been helped by the example and instruction of Fr. Colin, are focusing on the path for his canonization. In San Francisco’s historic *Notre Dame des Victoires* parish and its attached school, *Ecole Notre Dame*



Fr. René Iturbe, S.M., pastor, with children from Notre Dame des Victoires Parish, San Francisco, CA.



Giving Tree—Ecole Notre Dame des Victoires students choose a gift star tag from the tree. Gift Star tags enable students to purchase gifts for underprivileged children living in the Tenderloin section of San Francisco.



A Marist celebration: Fr. Étienne Siffert, S.M. is the main celebrant at his 50th anniversary of ordination Mass in 2008 at Notre Dame des Victoires, San Francisco, CA. His concelebrants are (L to R) Fr. Dennis Steik, S.M. and Fr. René Iturbe, S.M.

des Victoires, Fr. René Iturbe, S.M., pastor, describes the qualities in Fr. Colin that have made a difference in people’s lives since the beginning of the Society: “Colin’s difference-making influence is not focused on what we do but how we do it. The consciousness of the uniqueness of the individual and the value and worth of each person in the eyes of God is how we are called to walk with each other and, in this walk, how we witness God’s way of loving and truth as manifested in Jesus Christ. Mary’s life always pointed to Jesus. This is the driving force for many of the community-building dynamics and ministries in this faith community.”

Fr. René oversees a ministry through which NDV parishioners make a monthly pilgrimage to the city’s Tenderloin section where they cook and share breakfast with many of the neighborhood’s homeless. He explains: “This is not giving food to people who need but sharing a meal with those

who are hungry. Children from our school also make up a bag lunch which an individual can take after breakfast.” The fact that participation in this program cycles through the parish membership is indicative of the vibrant and committed Marist faith community there.

In the middle of the country, at the **Church of Saint Louis, King of France** in St. Paul, MN, a Franco-American Marist ministry since 1886, pastor Fr. Paul F. Morrissey, S.M. describes how the priests of that parish have been following the way of Mary through Fr. Colin’s eyes: “The Marists here continue happily the vision of Fr. Colin in imitation of Mary, Mother of Mercy. The Sacrament of Reconciliation, which draws people from the greater Twin Cities area, is celebrated 15 times every week, and even more often during Lent. Perhaps that is one small reason why the parish has merited the moniker “*The French Laundry.*”



Midnight Mass at the Church of Saint Louis, King of France, St. Paul, MN.

“In furthering Fr. Colin’s ideals of education, Fr. Joe Hurtuk, S.M., a member of the Marist community in the parish, teaches Theology at the University of Saint Thomas here in Saint Paul. Fr. Paul Cabrita, S.M., who is also part of our community, works at Our Lady of Mount Carmel in Minneapolis, a community of over 200 families, including those of Italian heritage, the Catholic Deaf Community, families living in or near northeast Minneapolis and people who just love being there. New ventures are in the works that will bring us together with the Christian Brothers, a number of whom are living nearby. Our music ministry reaches people of many faiths and is well-respected within and beyond the Twin Cities artistic community. We have

been delighted to hear selections from our programs highlighted and aired on Minnesota Public Radio and National Public Radio. Nationally- and internationally-renowned organists have held recitals here, and that outreach ministry will hopefully continue and thrive once a new light rail train can bring more people to our parish once it is operational next year.”

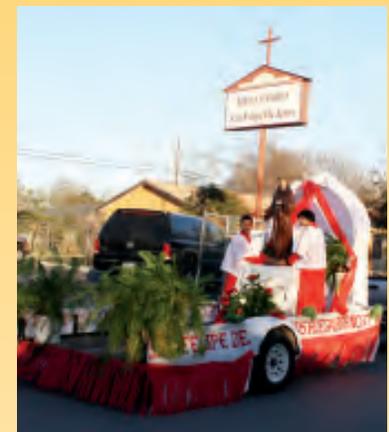
In another part of the country, Marists have served the parish of **Our Lady of Perpetual Help** in Tampa, FL, since 1986. Its current pastor, Fr. Roland Lajoie, S.M. tells how his parish has been inspired by the spirituality of Fr. Colin to create new ministries that reach out to the underserved members of the area. “We are creating a home-away-from-home for Mexican and Filipino immigrants who have come to the area for new opportunities,” he says. “We hold multicultural devotional and social events associated with various Marian devotions. Every Sunday we hold religious education classes in Spanish and English and a teen center after the Spanish Mass. We conduct well-attended faith formation groups for adults every week, and are busy serving meals to the materially poor of the area. We assist many of these people at the rectory front door, as well, with basic necessities such as food and means to visit a local laundry or overnight shelters.”

The Marists at Our Lady of Perpetual Help are available for confessions before each weekend Mass. Fr. Roland reports: “It is encouraging to find people returning to the Sacrament of Reconciliation in significantly greater numbers.”

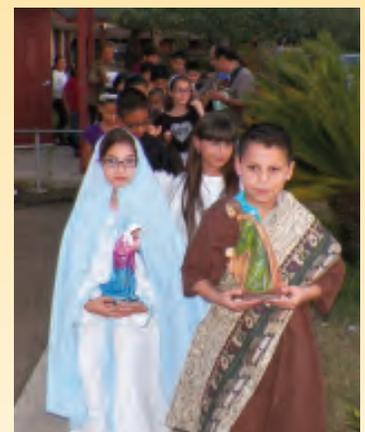
At the U.S. border with Mexico, in Brownsville, TX, Fr. Héctor Cruz, S.M., pastor of **San Felipe de Jesús Parish**, oversees a ministry that reaches deeply into Fr. Colin’s way of drawing all things into Christ, in the loving embrace of Mary, to become instruments of mercy. Fr. Héctor explains: “We had a parish assembly last November and came out with a new Mission Statement; it reads: ‘*We are a Eucharistic community that spreads the Gospel and is open to all kinds of people, integrated by true disciples of Christ, who . . . are ready to serve other people with their gifts.*’”



Fr. Roland Lajoie, S.M. holds a multimedia Mass at Our Lady of Perpetual Help, Tampa, FL.



Patron Saint Day Procession, San Felipe de Jesús Parish, Brownsville, TX.



San Felipe de Jesús Parish, Christmas preparation with children (Posada).

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(Seated l to r) Fr. Alejandro Flores, Fr. Ted Keating, S.M., Fr. Héctor Cruz, S.M., Fr. Joel Grissom, S.M. with San Felipe de Jesús catechists.



Learning Center After School Program at San Felipe de Jesús Parish.



Fr. Ron Nikodem, S.M. right, with Deacon Rue Thompson at Holy Rosary Church, Buckhannon, WV.

When the Marists first came to this parish in 1996, the surrounding neighborhood, Cameron Park, was one of the poorest in the nation. In the 2000 census, it was declared the poorest community of its size or larger in the United States. It didn't appear on a map, nor did its denizens benefit from any of the most commonly expected municipal infrastructure features. Today, the area has been designated an unincorporated division of Brownsville where all of the public services generally considered to be indispensable are finally available. Fr. Héctor relates: "San Felipe is one of the poorest parishes in one of the poorest dioceses in America. We are struggling to survive financially, though it has been a vibrant community all these years. Our parish is comprised of nearly 100% Mexicans or Mexican descendants. We have 500 families registered and five Masses on Sundays: one in English and four in Spanish."

The Marist Province Charity Fund pays an assistant's stipend for their tutorial program. "Claudia has come full circle," he remarks happily. "She has become an excellent role model for our other students going through the program." She was one of the first children to enroll in the program years ago and she recently graduated from college.

Fr. Héctor reflects on his work and that of Fr. Joel Grissom, S.M. in Brownsville during this celebratory year: "I think Fr. Colin would feel very happy with us taking care of the faith community in this border town. The gospel of the Good News of Jesus' liberation is preached and in-fleshed, and the work of Mary is done in the most discreet ways possible."

On the east coast, in the foothills of the Allegheny Mountains, Fr. Ron Nikodem, S.M. and Br. Roy Madigan, S.M. carry on Marist pastoral care that started in West Virginia more than 100 years ago. At **Holy Rosary Parish**, in Buckhannon, many of the church's active families include former coal miners or lumber workers. This is an area of the country where the local economy does not always benefit from peaks in the surrounding regional or national economies. The Sago Mine collapse occurred here in January 2006, killing 12 of the 13 miners trapped. Despite its small size and financial challenges, Holy Rosary is a

hearty and dynamic parish where faith and selfless giving come together in service to the wider community. The parish serves the poor and middle class in a region where Catholics are in the minority. “We do some ministry with the local soup kitchen and with other churches to help spread ecumenism,” says Fr. Ron. “We emphasize heavily the Marist spirit and charism at meetings, prayer services, gatherings and all that we do. We are trying to be the ‘hidden and unknown’ leaders of the area.” Fr. Ron also tends to the needs of a small 20-member mission church an hour’s drive away in Pickens, WV.

Fr. Ron shares that the parish is recognizing this year’s special Marist celebrations by declaring “Marist Family 150” as the parish’s theme for the year. Marist Family greeting cards have been printed and a book club discussion on a book centering on Fr. Colin is scheduled. Br. Roy is writing articles for the church bulletin about the 150th anniversary, and the parish scheduled a Mass and pot luck dinner on the anniversary of the day the first Marists landed in the U.S.

EDUCATION

Several Marists bring the Colnian tradition into education ministries around the country. Fr. Joe Fenton, S.M. currently serves as Chaplain Administrator at the distinguished *The Claremont Colleges* in CA, a consortium of five undergraduate liberal arts colleges and two graduate institutes similar to the Oxford-Cambridge model in Britain. The similarity with the British model ends with the fact that these colleges are secular in nature. The chaplains minister to all the schools, and Fr. Joe comments: “We are chaplains to everyone, like the military. And like the military we spend a portion of our time with our own faith and the rest of the time with everyone else.”

Fr. Joe says that his ministry brings him into the multiple dimensions of college administration: “We go to many administrative meetings, serve on search committees and have a lot of interaction with the faculty and staff in addition to the students.” He explains that while a traditional campus ministry would be more singularly focused on students, the chaplains at Claremont are employees of the



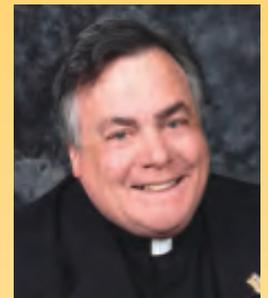
Fr. Joe and Students at the 2010 Malibu Retreat.

colleges so are called into a broader set of administrative duties in contrast to campus ministers who may work for a diocese and tend only to the spiritual needs of the Catholic student body. The other two Claremont chaplains are a woman rabbi and Baptist minister. Fr. Joe mentors a Catholic Student Pastoral Council and works closely with the other chaplains in the multifaith chaplaincy.

Fr. Joe draws a clear line from his Marist vocation to his all-inclusive work as Claremont chaplain. “Marists will go into places and represent the faith where others might not go,” he says. “One of the things that is attractive to me as a Marist about this ministry is that it takes great sensitivity and respect for where people are. We have a diversity of students, the majority of whom are not Catholic. What we do as Marists is to reach out to people and meet them where they are. We talk about reaching out to the disenfranchised, but sometimes the reality of who is disenfranchised, marginalized or forgotten is not always clear. It is quite possible that if I were not here right now, many of our Catholic students who go through these colleges would not have any contact with the Church.”

In Pontiac, MI, Fr. Joseph Hindelang, S.M., principal of *Notre Dame Preparatory School*, a Catholic secondary school began by the Marists in 1994, says: “Education was one of the first ministries that Fr. Colin stressed as important for Marists. The mission statement of this school, which the staff and students know by heart, comes from Fr. Colin: ‘*With God we become and form Christian people, upright citizens and academic scholars.*’”

The school, which also includes Marist Academy (Jr. Kindergarten to 8), has seen



Fr. Joe Fenton, S.M.,
Chaplain Administrator
at The Claremont
Colleges in California.

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Fr. Joseph Hindelang, S.M., principal of Notre Dame Prep/Marist Academy with Jon Shepherd, Valedictorian, Class of 2010.



Students between classes at Notre Dame Prep/Marist Academy.

enrollment swell to 1,086 with a staff of 142. “While the strong Catholic mission of the school comes from the beginning of the Society of Mary, the education here is on the cutting edge,” says Fr. Joe. “Notre Dame Prep/Marist Academy is the only Junior Kindergarten to 12 Catholic school in the United States with the International Baccalaureate Programme. This challenging style of education encourages students to think critically and to relate all branches of knowledge, making connections as they move from class to class. The school is moving toward the use of laptop computers with electronic textbooks in every subject area.”

Fr. Joe discusses the deeply-felt student relationships the Marist school has engendered with its students. “Students feel at home here and are challenged to grow and develop as people. As one of our 2012 graduates said recently, ‘I was very well prepared for college and feel committed to my faith as a Catholic. The only bad part was that I not only moved away from my parents, but also from my second home at Notre Dame Prep and Marist Academy.’”

INTERNAL MINISTRIES

As Vicar Provincial of the Society of Mary in the United States, Fr. Joe Hindelang, S.M. also holds responsibilities in the realm of internal ministries, which is shared by Br. Randy Hoover, S.M., who serves as administrator at Marist College, Provincial House and the Provincial Offices in Washington, D.C. He is also a member of the Provincial Council of the Province.

Br. Randy describes internal ministry as “the ministry that supports the rest of the Province members in their lives and work.” In his particular role at the Provincial House, as personnel assistant, he helps members in periods of transition at key moments in their lives. “Transition and change can be very stressful and may affect our health in a variety of

ways,” says Br. Randy. “For many whom I assist, I do believe that their ability to journey through a particular transition is helped by their own Marist spirituality. It is their reliance on God, as some have related to me, that has helped them through their transitions.”

As stated in the website on Fr. Colin (www.jeanclaudecolin.org); “While saints, mystics and spiritual writers have described the experience of encountering God in many ways, Jean-Claude Colin is one of the very few who spoke of ‘tasting God’ — a rich image and uniquely appropriate for the Marist experience: *‘If I were in charge of the novices I would try simply to unite them to God, to bring them to a spirit of prayer. When the good Lord dwells in the heart, it is he who sets everything in motion. Having once tasted God, a novice will turn to him again and again.’*”

Br. Randy summarizes his thoughts on the celebration of 150 years of Marist Ministry in the United States: “As we continue to celebrate this milestone, may the words of our founder Fr. Colin, who embraced Mary as the true founder of the Marists, continue to speak to us and to the people to whom we minister.”

It was she who called you; it was she who sent you out, she who promises and gives you her spirit. She is saying to us: ‘My children, it is not you who chose yourselves; it was I who chose you.’

‘I know your weakness, your troubles. The enemies you have to overcome are no less numerous, no less to be feared than those the apostles encountered. They are perhaps even more fearsome, for this age has misused many graces and nothing withers the heart so much as misuse of graces. But I am with you.’

(A Founder Speaks 176.3)



Br. Randy Hoover, S.M.

CURRENT MARIST MINISTRIES



Photo Key

1			4
5	2	3	8
6	7		

PARISHES (with year of Marist service since)

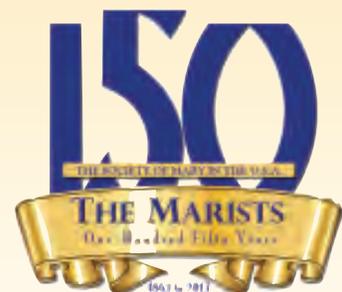
- Our Lady of Victories Parish, Boston, Massachusetts, 1884 (photo 1)
- Notre Dame des Victoires, San Francisco, California, 1885
- Saint Louis Church, Saint Paul, Minnesota, 1886
- Holy Rosary Parish, Buckhannon, West Virginia, 1902
- Our Lady of the Assumption Church, Atlanta, Georgia, 1965 (photo 2)
- St. Francis-St. Blaise Church, Brooklyn, New York, 1984 (photo 3)
- Our Lady of Perpetual Help Parish, Tampa, Florida, 1986
- San Felipe de Jesús Church, Brownsville, Texas, 1996
- Immaculate Conception Parish, Revere, Massachusetts, 2005 (photo 4)
- Mater Dolorosa Church, Paden City, West Virginia, 2007

OTHER MINISTRIES ASSOCIATED WITH MARISTS IN THE U.S.

- Marist School, Atlanta, Georgia, 1901 (photo 6, Marist School Team Logo)
- Our Lady of Lourdes Center, Boston, Massachusetts, 1953 (photo 5)
- Austin Preparatory School, Reading, Massachusetts, 1980
- Madonna University, Livonia, Michigan, 1985
- Notre Dame Preparatory School, Pontiac, Michigan, 1994
- Marist Academy, Pontiac, Michigan, 2003
- Marist Academy, Waterford, Michigan, 2003
- The Claremont Colleges, Claremont, California, 2005
- Kings County Hospital Center, Brooklyn, New York, 2009 (photo 7)
- Boston Medical Center, 2005
- United States Army, Fort Irwin, California, 2011
- Seattle University, Seattle, Washington, 2011
- Marian Manor Nursing Home & Rehabilitation Center, 2012 (photo 8)

U.S. MARISTS IN MINISTRY OUTSIDE THE U.S.

- Catholic Institute of Sydney, Strathfield, NSW, Australia, 2005
- Catholic Church, Makira Province, Solomon Islands, South Pacific, 1975
- Catholic Church, New Caledonia, South Pacific, 1994
- Holy Family Parish, Kukum, Guadalcanal, Solomon Islands, South Pacific, 1972



THE U.S. PROVINCE, AN INTERNATIONAL COMMUNION

A Memoir by

Fr. John Bolduc, S.M.



Baptism in Jamaica — Fr. John Bolduc, S.M.

Ed.'s Notes: *As with other US Province missionaries over the past 150 years, Marist Father John Bolduc responded to his congregational call to serve anywhere in the world. He offers here a very personal reflection on his experience of international ministry as a Marist missionary.*

Only with an attitude of adventure and openness to surprises can we leave everything we know, and dare to venture to a land somewhere unknown. That attitude to mission is grace—to see the whole world as a gift, a surprise—and that grace can be experienced walking down the corridor in a school in Pontiac, MI, entering an assisted living facility in New Orleans, LA harmonizing the activities between the Hispanic and Haitian community in Brooklyn, NY. Grace is the surprise we do not deserve.

When I was professed in 1963, the furthest thought from my mind was to go to the missions. I found missionaries' slide shows (God forgive me) boring. I was assured that I would never be assigned to the missions, as one had to volunteer and then might be called. Then Fr. DiIanni, my Provincial, asked if I would be interested in going to Suva, Fiji? I asked, "Where is Suva?"

Leaving a wonderful experience of campus ministry in Alfred, ME, Fr. Jim McEnrue drove me home before going to the airport for Fiji. I asked, "Do missionaries really love the people they are with?" Jim said, "Of course!" (How'd he know?) I landed in Fiji and was knocked off my feet. In the peoples' presence I was already in community—drinking *yaqona* with the same rites they shared with their ancestors. I gave a gift of a shirt to "Peceli" and the next morning his cousin was wearing it. What belonged to one was for everyone. Life was bigger than the individual. There was a union and a bonding with society, with Jesus Christ. They really believed in Jesus.

Later, as a formation director in Africa, I told candidates to prepare themselves to serve anywhere in the Marist world, as a ministry in their own homeland was not guaranteed. I felt badly for them because they so loved their home countries. But a missionary can find a new homeland where called to serve. When I returned to the US after Fiji, I was in a dark place, I was so deeply homesick. Fr. DiIanni said my time in Fiji was expired but he would see if I could go to Senegal. If I had returned to Fiji, my fervent prayer at the time, the whole next chapter of my life would be missing.

Who deserves to live with such beautiful people as the Senegalese? Their dress, their ethnic background, their language, their extended families, their food, their music, their faith touched me so. In a world that is more than

90% Muslim, Catholics still had a church, as Islam is a religion of peace. Muslims would come for ashes on Ash Wednesday in the spirit of *Wolof, Jam rekk*, meaning "peace".

It is humbling to be invited by people to share the sacredness of their lives with them. Who deserves this? Surely, teaching in the seminary was a wonderfully broadening experience in Suva—bright young minds interested in wondering. Only young minds can dare to wander and learn to wonder.

I returned from Africa for a seven-year pastorate of St. Francis/St. Blaise in Brooklyn, a rich, beautiful, warm community of Haitians, Dominicanos, Latinos—now the majority in a long-standing Anglo community made up of two previous Irish and Italian parishes. In a way that demonstrates how our nation and its culture is so rooted internationally, I was home but still in other parts of the world.

Of my next experience of seven years in Jamaica—what can I say? I felt truly like a missionary in that beautiful land of wonderful, passionate, enthusiastic people. The parish church had been abandoned and the folks saw little value in the Eucharist and no value in Mary. Yet, after three years with them, it was after a funeral in Donnington, late one Saturday afternoon, I suggested that maybe we might skip Mass for the Sunday. They said, "No, Father, we want our Mass!" I knew something had happened.

Every time we experience the otherness of other cultures, we are enriched beyond anything we deserve. The love of other *as other* opens the window to The Other, the Holy in friendship, in society, in enriched ways of doing prayer. It is only in reverence and respect for the other can we all grow—this is what permits the oak tree to grow alongside the other stately trees. I have learned that cultural assimilation is a form of genocide—our diversity is what makes the world alive and exciting.

The x-ray technician came from behind the screen to look at me in person now that I am returned to the States. "It says here you are 70 years old. It is impossible!" I am 70 and would not give up any of those years for anything! Thank God for a life of adventures in grace around the globe. I am back in the US Province but have had the grace of living its internationality. Now I minister to people from Guatemala. I hope they are adventurous!

2013 MARIST JUBILARIANS

2013 marks important anniversaries of profession and ordination to the Society of Mary and service of the Church of the following Marists. We give thanks to God for their ministry, and to Our Lady for her guidance and intercession. As brother Marists, may they continue to bless us with their presence and example for many years to come.



75TH ANNIVERSARY OF PROFESSION
Rev. Patrick Coyle



50TH ANNIVERSARY OF ORDINATION
Rev. Ronald DesRosiers



50TH ANNIVERSARY OF ORDINATION
Rev. John David Galvin



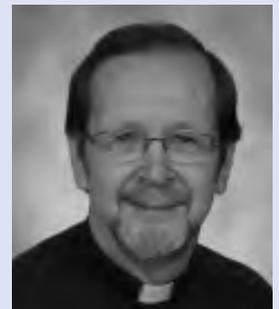
50TH ANNIVERSARY OF ORDINATION
Rev. Thomas Stokes



25TH ANNIVERSARY OF ORDINATION
Rev. Faustino Cruz



25TH ANNIVERSARY OF PROFESSION
Bro. Roy Madigan



25TH ANNIVERSARY OF PROFESSION
Rev. Ronald Nikodem

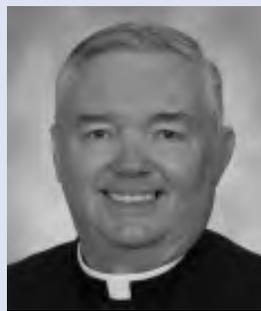
THE FOLLOWING MARISTS ARE CELEBRATING THEIR 50TH ANNIVERSARY OF PROFESSION



Rev. Peter Blanchard



Rev. John Bolduc



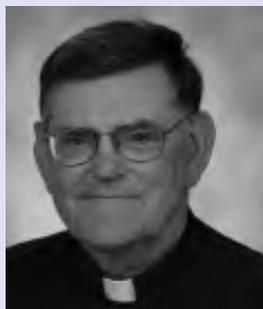
Rev. Philip Gage



Bro. Joseph Grima



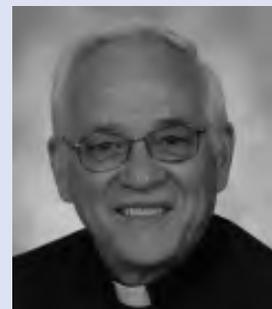
Rev. Kenneth Healey



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Today's MARISTS

Published by:
The Society of Mary US Province



VOCATIONS AND THE MARIAN CHURCH

By Jack Ridout,
Director of Vocations



Within the writings, sayings and actions of the founders of the Marist Fathers and Brothers, Marist Sisters, Marist Teaching Brothers and the Marist Missionary Sisters there are *common threads* of thinking about the Marian Church that echo in today's world the unique call from God.

There are many attributes to be adopted by anyone thinking about a vocation to religious life, especially religious life as lived by Marists: *a Mary-like spirit*, which concerns oneself with the idea of bringing out the “good in everyone, to foster confidence rather than the opposite, encouragement and refusal to despair;” *a certain family spirit and a spirit of openness*, where one “feels favorably recognized by others, trusted in advance with the possibility of unlimited forgiveness, gratitude for talents, the development and success of others.” This example of openness was found throughout the early Marist communities for it is “not some wonderful miracle; it is the pure and simple wonder of *charitable love*,” that is found in Marist communities throughout the world today.

The underlying reality of charitable love pervades those one meets and remains with them

as they move on in life. As one advances in a Marist vocation and spirituality, charitable love is the basis for one's daily interactions with others.

During the founder's life time, the idea of *simplicity* as a virtue was something new, and dealt primarily with manual work and menial tasks. For example, in those years, there were certain tasks that only women would do, namely housework and cooking. “Simplicity gets rid of these barriers, since Jesus washed the feet of the apostles, there is no useless work and no servile work;” as a result, early Marists did their own cooking, housework and cleaned their rooms. It seems strange to us, but to these early Marists it was a source of virtue and laid the groundwork for how Marists interact with all those they come in contact with, either in their ministry or simple daily tasks.

These common threads weave a lasting legacy for one aspiring to become a Marist, and opens to them a realistic guide to follow Mary's desire to see the Gospel of her Son born anew in the Church. It is a lifelong journey to take on the mind and heart of Mary and make her attributes visible in and through us, and in doing so, will see beyond us to the source of her faith, Jesus Christ.