

MARIANIST CULTURE, FAITH AND COMMUNITY

ALIVE

SUMMER 2012 • VOL. 9, NO. 2



The Marianists use education as a powerful tool to break the cycle of poverty in India, page 4.

A MESSAGE

from the Provincial

Feast of the Visitation

Dear Friends of the Marianists,

I write this on a day when the Church celebrates the visit of the mother of Jesus to Elizabeth, the mother of John the Baptist. As recorded in the Gospel of Luke, “Mary went in haste to the hill country of Judah” to bring human comfort and support to her old and

newly-pregnant cousin and to be the first person in history to “bear the Good News of Jesus.” As the Fathers of the Church recognized, Mary was the first evangelist, the first to announce the Gospel of Jesus.

Both of these themes, human care and the proclamation of the Gospel, are woven throughout the Marianist history in India.

I visited our brothers in India in 2010 and again in 2011. I saw firsthand the immense undertakings they have embraced. I have seen poverty in the United States and I have seen great poverty in both West Africa and East Africa, but what I saw in India was the most overwhelming. People living in hovels that can scarcely be described as “homes,” open sewers, children playing

in the midst of this. It was the worst human living situation I have ever seen. Yet this is the place where the Marianists bring the love and care of Jesus, and the witness of religious life, in the midst of human need. That’s exactly what Mary did.

As you will read in this issue of *ALIVE*, the Marianists have been working in India since 1980. After more

than 30 years, there are over 100 Indian Marianists serving in the north and south of this great and fascinating country that is home to 1.22 billion people. I know you will be impressed by the immense good our Indian brothers are doing to help the poorest and the neediest. They are the human face of Jesus in a country that is overwhelmingly Hindu but whose Catholic population of one to two percent makes it among the largest Catholic populations in the world.

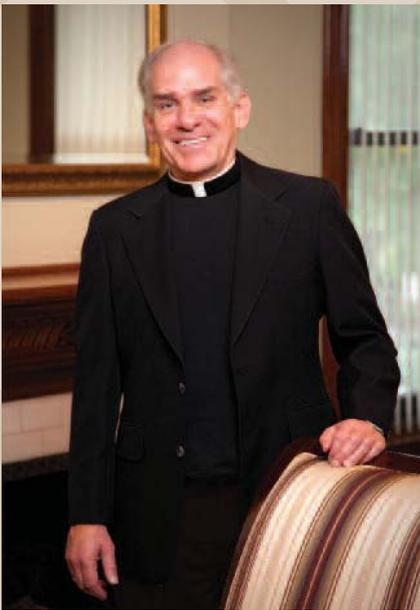
To continue as we have in India and Africa, in Mexico and the Philippines, and here in the United States, we rely upon the support and encouragement of many people. Like Mary, we can be “God-bearers” to those who need to hear the Good News of Jesus: that God loves us more than we can know and that the Lord Jesus has a special concern for the poor and needy. We are able to do this because of the generous good hearts of many friends — like you!

I want to thank you for all you do and promise you a remembrance in our daily prayers. I hope you enjoy this issue of *ALIVE*.

In Christ,



Father Martin A. Solma, SM
Provincial



Father Martin Solma, SM

Father Martin Solma, SM
Provincial

Brother Joseph Kamis, SM
Assistant Provincial

Diane Guerra
National Communications
Director

Jan D. Dixon
Editor

Michael Bittner
Interactive Marketing Coordinator

Ann Mueller
Administrative Assistant

Contributing writers
Michael Bittner
Mary Harvan Gorgette
Shelly Reese
Jean Schildz
John Schroeder

Photography
Rich Davis, cover, page 4 - 9
Skip Peterson, pages 15, 16 - 18
Jerry Vizcarra, pages 12 - 14
Jim Wisecaver, SM, pages 10 - 11

Graphic design
Jean Lopez, Lopez Needleman Graphic Design, Inc.

Front cover
School girls enjoy a safe place to study after school, tutoring and a hot meal at a Marianist ministry in Ranchi, India. See story, page 4.

ALIVE
Vol. 9, No. 2 - Summer 2012

ALIVE is published three times a year (Spring, Summer, Fall/Winter) by the Marianists, Province of the United States. Comments welcomed. Direct to the editor: Jan D. Dixon, The Marianists, Province of the United States, 4425 West Pine Blvd., St. Louis, MO 63108 or jdixon@sm-usa.org. Changes to the mailing list, email amueller@sm-usa.org

POSTMASTER: Send corrections to *ALIVE*, The Marianists, Province of the United States, 4425 West Pine Blvd., St. Louis, MO 63108-2301, USA

The Society of Mary (Marianists) is an international Roman Catholic religious congregation of priests and brothers, with almost 500 serving in the Province of the United States, which includes India, Ireland, Mexico, Nepal and the Philippines. In the United States, the Marianists sponsor three universities: University of Dayton in Ohio, St. Mary's University in San Antonio and Chaminade University of Honolulu, as well as 19 high schools, seven parishes and several retreat centers. The order has had a presence in the United States since 1849, when the Marianists came to Cincinnati. Blessed William Joseph Chaminade founded the Society of Mary in France in 1817.

INSIDE ...

4 **BREAKING THE CYCLE OF POVERTY: THE MARIANISTS IN INDIA**
For more than 30 years, the Marianists have been helping some of the world's most vulnerable people create a better life through education.



6 **IT TAKES A VILLAGE: LESSONS IN RURAL EMPOWERMENT**
Through the Chaminade Rural Development Project, the Marianists are helping a tribal group in rural India create a healthy future.

10 **ROLLING OUT THE WELCOME MAT**
Marianists share their spirit of hospitality and an invitation to Marianist life at one of the largest gatherings of Catholics in the United States.



12 **THE HAWAI'I MOST PEOPLE NEVER SEE**
Through a service learning program, students from Chaminade University of Honolulu experience authentic Hawaiian culture and the realities of life on the Big Island.

15 **YOU ARE PART OF CHAMINADE'S FUTURE**
A new statue of the Marianist founder, Blessed William Joseph Chaminade, invites you to explore its symbolism and possibilities.



16 **OUTSIDE THE BUBBLE**
A leadership program at the University of Dayton challenges students to step outside their comfort zone where the world and Marianist values come alive.

DEPARTMENTS

Provincial Letter.....	2
Unsung Marianist Heroes	19
Slice of Life.....	20
Devotional	22

Subscribe Now!

For a free subscription to *ALIVE* magazine, email marianist@marianist.com and write "ALIVE subscription" in the subject line. Provide your name, address, phone number and email address.

www.marianist.com





Breaking

the Cycle of Poverty: The Marianists in India

For more than 30 years, the Marianists have been helping some of the world's most vulnerable people create a better life through education.

BY JAN D. DIXON

“Christ had a special love for the poor, the weak, the suffering. So any person who loves Christ will follow the path of helping those whom he loves — and India has hundreds of millions of them.”

— Marianist Father Jack McGrath

Left and right: Millions of families in India, caught in extreme poverty, resort to “ragpicking” — going through trash looking for anything they can sell for income.

In March 1979, after hours of agonizing discussions, a group of Marianists gathered for prayer in a chapel in St. Louis. The question that brought them to their knees: Was God calling them to serve in India?

Mission work in other parts of the world also begged for attention, and if the answer to go to India was “yes,” it would mean an enormous financial and personal commitment. It also would require a leap of faith.

There were many reasons to say “no.” But one fact stood above the rest: India is home to one-third of the poorest people on the planet.

“Nearly half a billion people in India live in utter poverty,” says Marianist Father Jack McGrath, assistant district superior for the District of India.

“Christ had a special love for the poor, the weak, the suffering. So any person who loves Christ will follow the path of helping those whom he loves — and India has hundreds of millions of them.”

On that fateful day in 1979, the Marianists made a decision: In the spirit of Mary, they would go to India as ministers to the poorest of the poor.

The tenacity of the human spirit

When the first Marianists set foot on Indian soil in 1980, they began laying the groundwork for formation programs and ministries. More than 100 native Marianist brothers and priests now serve in India, an outgrowth of those early efforts, and a variety of programs, schools and outreach ministries to assist the neediest segments of society — especially women and children — have taken hold.

The Marianists sponsor seven primary and vocational schools that mainly serve the needs of tribal groups, some of the most disenfranchised people in India. They also sponsor a parish, two skills training centers to help unemployed youth learn job skills, day care and afterschool programs for children living in the slums and self-help groups and empowerment



programs for women. Three years ago, they launched a rural development project in north central India that is becoming a model for addressing issues of rural poverty (*see story on page 6*).

The goal of these ministries is to uplift people’s lives through education. While the Marianists have gifted India in many ways, says Marianist Brother Augustus Surin, district superior for the District of India, “the biggest gift is a quality Marianist education, one that emphasizes the dignity of the whole person and helps young people grow in self-knowledge and self-esteem.”

According to the 2011 census, India has grown to a staggering 1.2 billion people. While a surge of economic prosperity has created a growing middle class, a third of the population — 410 million people (more than the entire population of the United States) — still live on \$1.25 a day or less.

Though the numbers seem overwhelming, Father Jack isn’t discouraged. “We think the Indians are capable of breaking out of this cycle of poverty with education, job skills, new competencies and a sense of their own goodness. We have witnessed this already. There is tremendous vitality in the Indian people. Though the misery is huge, the discrimination relentless, the corruption unbelievable, we are confident they can break through.” ■

Your donations make a difference!

There are many ways you can help the Marianists and their work among the poor in India. To send a donation now, please use the enclosed envelope or go to our website at www.marianist.com/india. For more information, contact Father David Paul, SM, at 314.533.1207 or dpaul@sm-usa.org.



It Takes a Village: Lessons in Rural Empowerment

Through the Chaminade Rural Development Project, the Marianists are helping a tribal group in rural India create a healthy future.

BY JAN D. DIXON

Every weekday morning, Jyoti Soy, a third-grade teacher, catches a ride from her home on the outskirts of Ranchi — a city in north central India — to the village of Binda. It is a jarring commute along narrow country roads that takes more than an hour. While most people leave their village in India for work in the city, Jyoti is willing to make the trek back to her home village for two

reasons: She loves teaching and since the Marianists took charge of the Roro Binda Upper Primary School where she works, she has witnessed an enormous change.

“Since the Marianists arrived, we have more teachers, many more students, better equipment and a brand-new school,” she says. When Jyoti started teaching in 1992, there were 20 students. By the time the Marianists took over in 2007, the student body had dwindled to seven. Today, the school boasts an enrollment of 350 children in grades one through five and will add a middle school next year. In 2010, the Marianists completed construction of a new school and a residence hall for students who live too far to commute.

But it’s more than the building and facilities that have impressed Jyoti. “It’s the way the brothers work with the local people, the way they listen and open people’s minds.

For the first time, many parents are thinking about the future of their children,” she says. She believes it is a future brimming with hope.

An integrated view

While the school has drawn the admiration of many, it is the cornerstone on which the Marianists are building a larger vision: Chaminade Rural Development Project — an integrated program of education, adult training, microfinancing and job creation initiatives to address the issues of rural poverty and provide the community much needed life support.

“The school is a key component of this project because a quality education is the most important thing we can do to help people rise out of poverty,” says Marianist Brother Augustus Surin, district superior of the District of India. “But education alone isn’t enough.”



“It’s the way the brothers work with the local people, the way they listen and open people’s minds. For the first time, many parents are thinking about the future of their children.”

— Jyoti Soy (shown above), third grade teacher, Roro Binda Upper Primary School



With only five computers, the Marianists opened a computer training lab at the school.



Binda and the surrounding 84 villages it serves are comprised of tribal people who speak only their native language. Many are illiterate, have no job skills and no way to earn a living. “Most work as subsistence farmers, but there is never enough. It is a difficult life. I know because I grew up there,” says Brother Augustus. “As a child, I didn’t get many of my needs met.”

The Marianists in Binda knew that any successful rural development strategy must address the needs of the whole family.

“This project and school are an enormous investment of our resources,” says Brother Augustus, noting that four Marianists work and live on the campus where the school is housed. Most of them grew up in rural areas and understand what it means to be poor. “We are committed to doing everything we can to help people stay in their villages. Once they leave for the cities, they usually end up in slums where life becomes even more difficult — and a lot more dangerous.”

From the grassroots up

In 1997, the Marianists were encouraged by the Catholic diocese in the region to conduct a survey to assess the needs of tribal people. Binda and surrounding areas have been home to Roman Catholicism since the mid-1800s. The brothers went door-to-door interviewing people, listening and gathering ideas. By 2002, Marianist Brothers Augustus and Peter Samad — having grown up in the area — began teaching at the school. Brother Peter is now headmaster. With other Marianists, they began outlining plans for the rural development initiative, a project 10 years in the making.

Listening to people and translating their needs into grass-root programs that provide immediate relief and support have been important to the success of the project. “Looking back, we can show them these were their ideas. It’s their project,” says Brother Augustus.

Today the Marianists are seeing whole families

*School children from Roro
Binda Upper Primary School*



One of 84 self-help groups established with the support of the Marianists, this group pooled its finances and applied for a loan to buy a tractor to start an agribusiness.

involved: the father taking computer classes, the mother in training, the children in school and the family attending the local parish. "This is the model we want to build on," he says.

But in the beginning, the Marianists needed to help people with their most pressing issue: how to generate income, especially for women.

The ugly face of human trafficking

Roughly 300 million young people ages 13 to 35 live in rural India. Most will be forced to leave their villages to find work in the cities. For young people from Binda who have no job skills, the prospects are dim.

They are even worse for young women. "The playing field for women in India is so uneven," says Father Jack McGrath, assistant district superior, District of India. "Women are not seen as equals with men, and they are ill-prepared for a world that is dangerous for them."

The dangers come in many forms. A fairly common one occurs when "agents come here promising girls jobs in the big cities," says Noel Purty, a tailoring instructor for the development project. "They get caught in human trafficking and end up working as prostitutes in Mumbai or Delhi."

This happens in many parts of rural India where "families see girls as a financial burden and so these young women go to the cities looking for work," says Marianist Father Joseph Barla, who recently took charge of the rural development project. The girls are easy targets for thugs who entrap them and sell them as sex slaves. "They are treated so badly," says Father Joseph.



One self-help group started a successful grocery store with its loan money.

Adds Brother Augustus: “The people are aware of it, the Church is concerned about it and we as a society must find a way to stop it. The most important thing we can do is provide these girls job opportunities in their villages.”

Lack of job opportunities is one cause of rural poverty. Another is early marriage. A girl who doesn’t attend school or marries young is at far greater risk of dying in childbirth, bearing more children than she wants, being beaten and abandoned by her husband and remaining in poverty — along with her family.

Studies show that educating girls and women improves the quality of life for an entire village and is a solid financial investment. “When a mother is trained and gets a job, she has a steady source of income,” says Brother Augustus. “That income becomes working capital to save or invest. For the first time, she is empowered and has money to invest in her family or community. It is changing how women view themselves.”

Streams of income

From the early surveys, the Marianists learned that people wanted programs that would help their children learn a trade. The project was launched three years

ago and now sponsors a tailoring center to teach sewing skills and will soon add carpentry. They also built a computer lab that has graduated two groups of students.

“We have only five computers,” says Father Joseph, who teaches software applications and Internet basics. “We have a long waiting list of students who want to take this class. Young people know they must learn to use a computer. It’s a ticket to a much larger world.”

The goal of the training is to equip students for jobs. But because there are so few job opportunities locally, the Marianists opened a tailoring shop in Binda where graduates from the program can earn money sewing piecework, such as school uniforms.

Other income generating projects have been spawned by the 84 self-help groups started by the development project. There are about 15 members in each group. Each member contributes a small amount of money to a collective account. The Marianists then help each group set up a bank account and apply for loans.

The money from the loans has been used by the groups to start a chicken farm, a grocery store, a honey business and other enterprises. Besides new businesses and income, this form of microfinancing has sparked something more powerful: ingenuity, self-esteem, hope.

A vibrant future

Jyoti Soy is excited about the new enterprises in Binda and the way they are improving people’s lives. But it is the change in her own life that amazes her most.

“For the first time, I feel like a real teacher,” she says, reflecting on the quality of the school.

Brother Augustus is hopeful that other projects will be launched, including legal aid services, environmental awareness workshops, a high school — even a college. He predicts this is just the beginning: “In the coming days, we believe these young people and their communities will flourish. We have already seen changes in behavior and an excitement that tells us this work is alive.” ■



“The school is a key component of this project because a quality education is the most important thing we can do to help people rise out of poverty.”

- Marianist Brother Augustus Surin, district superior of the District of India



Left: A tailoring class at a new Marianist training center in Binda.

Rolling Out the Welcome Mat

Marianists share their spirit of hospitality and an invitation to Marianist life at one of the largest gatherings of Catholics in the United States.

BY MICHAEL BITTNER



Marianist Brother Tom Wendorf engages students in conversation.

Some of the most important moments in life happen when a person least expects them. Two years ago, Andrew Giles visited the Los Angeles Religious Education Congress, where he met Marianist brothers and priests. Later this year, he'll enter the Marianists' formation program for men interested in joining the order.

Each March, 40,000 Catholics attend the L.A. Congress for liturgical celebrations, networking, workshops and talks given by leading Catholic educators, writers and activists. It's easy to get lost in a crowd that large, but Andrew says he felt at home after meeting the Marianists. "What drew me to the Marianists is their booth," Giles said. "It's an inviting place, a place to take a load off and have a real conversation."

To meet young people interested in religious life like Andrew, Marianist Brothers Dennis Schmitz and

Christ," Sister Gretchen Trautman, FMI, says, "but they are seeking something more. They are people we like to meet."

Brother Tom Wendorf, national vocation director for the Marianists, wants to pique the interest of young men looking into religious life. "We try to give them a taste of life as a brother," says Brother Tom. "We invite them to come and see."

Marianist Brother Brian Halderman called the Congress a unique experience. "Rarely do we have a chance to gather with other Catholics and celebrate our faith," he says. "That's what draws young people here."

This year for the first time, the Marianist Mission, the Marianists' prayer and Mass card ministry in Dayton, Ohio, and the Association of Marianist Universities (AMU) staffed booths at the Congress. Allison Hewitt, Marianist executive director of development,

Marianist Fathers John Thompson, Ted Cassidy and Ken Templin spark conversations with L.A. Congress attendees.



Jim Wisecaver began staffing a booth at the L.A. Congress over a decade ago. They wondered how their booth could stand out in a way that would reflect the Marianist mission and values.

"Someone said to me, 'Hey, you guys are known for hospitality. Bring your living room furniture,'" Brother Jim recalls.

This year, the Marianist booth featured four chairs, a coffee table, a television and even a small electric fireplace. The unique setting does not go unnoticed by Congress attendees. "This is a cozy, welcoming place," said Judas Ochoa, a young man in his early 20s. Like dozens of other young men and women at the Congress, Judas filled out a contact card so the Marianists could stay in touch. Giles says this approach was unique.

"They were the only order that took my contact information and reached out to me," Giles said, adding that other orders asked him to make the contact.

Seeking something more

The Marianist Sisters also attend the Congress to meet young women interested in religious life. "Folks who come to the Congress are already followers of

says the Mission will return next year. "This was a great opportunity to meet with donors and to engage with hundreds of people who didn't know about the Marianist Mission."

Marianist Brother Tom Giardino, executive director of the AMU, said a seed has been planted with a large number of high school students who had never heard of or considered attending one of the Marianists' three universities.

Some young people like Giles want to connect in deeper ways. The comfortable feeling he experienced the first time he met the Marianists two years ago has not faded. "I still haven't seen anything that pushes me away," Giles says. "I finally said to myself, 'If you don't see any reason to say no, why not just say yes and see where it goes?'" ■

Help our vocation ministry.

Vocation ministry is crucial to the Marianists' mission of bringing Jesus into the world by following the example of Mary. One thing you can do to assist this vital ministry is provide financial support through monthly giving clubs. To send a donation now, please use the enclosed envelope or go to our website at www.marianist.com/supportvocations. For more information, contact Allison Hewitt at 314.533.1207 or email ahewitt@sm-usa.org.



The Hawai'i

MOST PEOPLE NEVER SEE

Through a service learning program, students from Chaminade University of Honolulu experience authentic Hawaiian culture and the realities of life on the Big Island.

BY SHELLY REESE

“Many people come to Hawai'i as tourists or members of the military and never really see Hawai'i. I thought our students should meet Hawaiians in their neighborhoods and understand their lives.”

– Marianist Brother Jerry Bommer, university rector emeritus, Chaminade University of Honolulu

“Aloha.” While most people may think of aloha as a poetic Hawaiian greeting, a group of 13 students from Chaminade University of Honolulu, a Marianist university on the island of Oahu, now have a deeper understanding of the “aloha spirit” and their own faith and values, thanks to a weeklong immersion learning experience on Hawai'i's Big Island.

Experiencing the other Hawai'i

The university reintroduced the immersion program four years ago with a simple premise: Expose students to native Hawaiian culture and give them the opportunity to serve local people.

Many people come to Hawai'i as tourists or members of the military and never really see Hawai'i,” explains Marianist Brother Jerry Bommer, university rector emeritus, who pushed for the program's creation. They see Honolulu's Waikiki Beach with its high-end hotels, boutiques, restaurants and T-shirt shops. But their exposure to Hawaiian culture is skin deep, limited to an airport lei, grass skirts and ukulele music.

“I thought our students should meet Hawaiians in their neighborhoods and understand their lives,” says Brother Jerry.

Coordinators from the university's campus ministry department created a spring break program for students to perform service work on the Big Island, the largest of the Hawaiian islands which is approximately 200 miles southeast of Oahu. During their stay on the island, the group lives at Hale Lokahi, an ecumenical retreat center in the tiny village of Volcano.

The Big Island, which has the highest number of native Hawaiians in the state, differs markedly from Oahu. Because it lacks major metro areas, there are

fewer business and professional jobs. Tourism isn't a major industry on most parts of the island and the exodus of sugar cane and pineapple growers in recent years has hurt the island's agricultural economy.

The poverty level on the Big Island is about 15 percent,

approximately a third higher than elsewhere in the state. Almost a quarter of the island's children live in poverty.



Kay Stone, campus minister, Chaminade University of Honolulu

Students dig in

To better understand and help the Big Islanders, students perform a variety of service projects. Some have helped residents tend their taro patches and maile

farms. (Taro is a starchy tuber and a staple of the Hawaiian diet. Maile is a valuable vine used to make leis.) This year's students helped clear land for a nature trail at a local community center and worked in the island's only food pantry, filling bags of food. The bags are placed in low-income students' backpacks to sustain them through the weekend when they don't have access to school-supplied meals.

The experience underscores the realities of poverty in a way a newspaper or classroom lecture never could. “You can read about the plight of the poor and the homeless, but to bag food for the children drives the message home,” says Kay Stone, campus minister at Chaminade.

In addition to the service work, students spend time with native Hawaiians absorbing their culture and heritage. They learn how to prepare food in an



Michael Pono Pennock, Kay Meheu Billimon and Alaina Turse, students from Chaminade University of Honolulu, learn how native Hawaiians use an imū, an underground stone oven, to cook a meal.

imu (an underground oven), tour a banana farm and explore the Kilauea volcano and the rain forest to learn about the identity and uses of native plants. Each day the group spends time in reflection and celebrates with traditional Hawaiian music. A highlight of the trip is the naming ceremony in which a kumu (the Hawaiian word for teacher) gives each student a Hawaiian name based on the student's traditions and values.

But above all, the group learns through experience and service what the "spirit of aloha" means.

We are family

More than a greeting, Hawaiians feel that "aloha" is a recognition of the life force that unites all things.

"To say aloha means 'we're sharing the same breath,'" says Querida Dydasco, who went on the immersion trip last year as a sophomore. "The Big Island experience showed me how close the Hawaiians are to the land, the water and each other. Now whenever I say 'aloha' to someone I think about what it really means."

At its deepest level, the "aloha spirit" is about love and everything it encompasses, such as compassion, humility and gratitude. Beyond a greeting or a welcome, it is a spiritual embrace: an invitation to community, not as a guest, but as family, says Mike Pennock, 21.

"I've been to friends' houses and their parents are welcoming and they treat me as a guest," says Mike. "On the Big Island we were treated as guests the first day and family the second." The difference, he notes, is enormous.

"As a guest you are given everything and then you go home," he says. In polite society there's an unspoken understanding that one day, you will reciprocate. "As family you are given the food and the place to sleep and all the good things, but you give back immediately," he says.

Students helped clear land for a nature trail.



By way of example, he notes that a door handle broke while the group was at Hale Lokahi, so the students borrowed tools, fixed it and checked all the other knobs in the house.

"We weren't asked to do this," Mike says. "We were considered family. We saw that the house's door knobs were starting to fall off, so we said, 'We'd better fix the door handles.' It was natural and nobody said, 'You don't have to do that, you're a guest.'"



Ke Akua: The essence of Hawaiian hospitality

Life at Hale Lokahi is about simplicity, community and living close to nature. Volcano residents rely on rain catchment systems for their water and many tend backyard gardens. Stripped of electronics and urban distractions, students spend the week discovering the joys of community, sometimes working together to weed a garden or make music.

"The Hawaiian word for God is *Ke Akua*," says Chardonay Pao, 20, a junior from Oahu. "We learned to see God in the people we were surrounded by," she says. "We understood that it wasn't just the love of these people we were experiencing, but the love of *Ke Akua* as well."

Even as they immerse themselves in Hawaiian culture, students participating in the Big Island trip are experiencing the Marianist call to community and service. The hope, says Maimoa Fineisaloi, campus minister, is that they internalize the experience, take it with them, and incorporate it into their daily lives when they return to campus.

"I want them to get a sense of community and understand that community can happen anywhere with anyone," she says. "That feeling of unity and togetherness doesn't have to stay within the group. They can share it with their roommates and friends and classmates. Community can have a domino effect."

Participants say that's happening in small and unexpected ways. Mike says the experience underscored for him how much he wants to include service into his daily living. Chardonay says it inspired her and several other students to join the school choir and participate more actively in the Mass. Querida says it changed her understanding of family.

"It taught me to be more open to people," she says. "I learned that I can make new friends and that my family isn't limited to my biological family." ■

Shelly Reese is a freelance writer from Cincinnati.

You

Are Part of Chaminade's Future

A new statue of the Marianist founder, Blessed William Joseph Chaminade, invites you to explore its symbolism and possibilities.

BY JOHN SCHROEDER

Standing beneath the new 11-foot bronze statue of Blessed William Joseph Chaminade, installed this spring on the campus of the University of Dayton, a visitor is invited to pause and witness the Marianist founder about to step into a world of possibilities. It is an invitation to enter into collaboration with this Marianist visionary — making the piece well suited for its prominent place on campus, says Joe Aspell, the sculptor commissioned to create the statue.

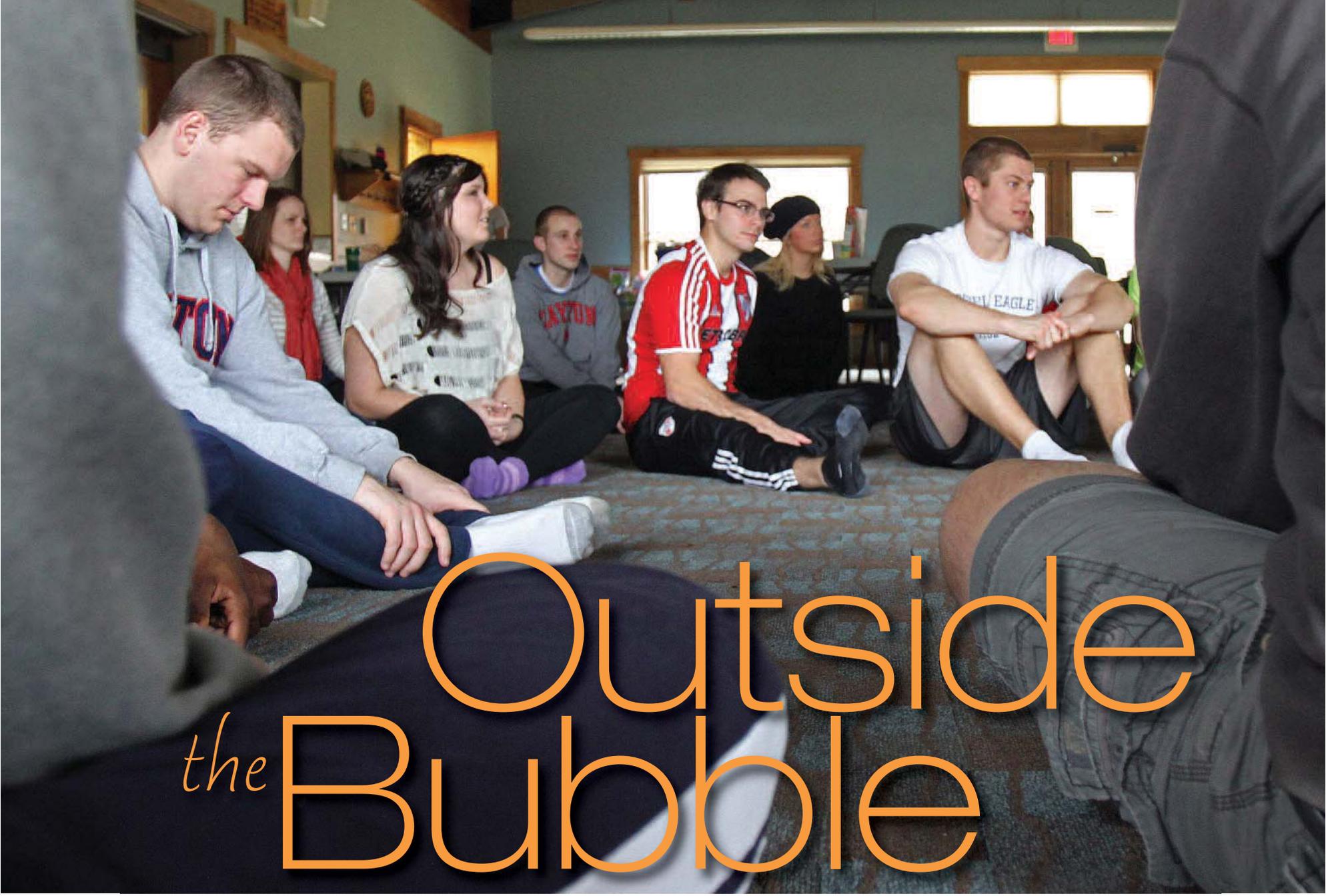
“The statue is a concrete way to remind us of our mission and identity,” says Marianist Father Jim Fitz, vice president for mission and rector at UD. “It’s an apt image for students who want to make an impact on the world.”

The statue was designed to capture an episode in the founder’s life, says Aspell, a UD grad and former Marianist brother. “It was a pivotal moment as Chaminade returned to France from Saragossa. He had nothing to lean on except his vision — and he didn’t know how to make it happen. But it started to take shape as he collaborated with people he met along the way.” The statue reflects the energy and symbolism of that moment.

In April, about 150 students, faculty and staff attended dedication ceremonies for the statue, which was a gift from UD President Daniel Curran and his wife, Claire Renzetti, honoring the contributions of vowed Marianists throughout the university’s 162-year history. Smaller versions of the statue have been installed at St. Mary’s University in San Antonio and at the Marianist Provincial office in St. Louis. A fourth bronze rendition will be dedicated at Chaminade University of Honolulu later this year. ■

John Schroeder is a freelance writer from St. Louis.





Outside the Bubble

A leadership program at the University of Dayton challenges students to step outside their comfort zone where the world and Marianist values come alive.

A senior executive at Nordstrom, a retailer known for excellent customer service, was once asked, “How do you train your employees?” He replied: “We don’t. Their parents do.”

The same might be said for the exceptional students participating in the Marianist Leadership Scholars Program at the University of Dayton. By the time they graduate from high school, many people — parents, grandparents, teachers, campus ministers, neighbors and friends — have influenced the character and values of these young adults.

As college students, part of their task is to deepen their understanding of who they are and what they have to contribute to the world. They also are beginning to articulate their faith and values from an adult perspective. This is the perfect time, say the Marianists and staff at UD, to engage these students in a leadership development program — to harness their faith, passion and intelligence on behalf of the larger community.

Above: Marianist Leadership Scholars take time for retreat and reflection.

“Our hope is to spark something in them that makes Marianist values come alive,” says Marianist Father James Fitz, vice president for mission and rector at UD, whose office supports the program. “We want their faith to become so enlivened and informed by Marianist and Catholic traditions that they become a new generation of Marianist leaders on campus and in the world. Some are already doing that.”

A community of support

Seth Richardson, a student from Daniel Gross High School, a Marianist school in Omaha, Neb., was ready to venture far from home when he graduated in 2008. “I told my parents I wanted to travel and learn and couple that with my passion to help others,” he says.

According to Maureen O’Rourke, MLS program coordinator and an ‘05 UD alum, Seth is typical of many MLS students who come from middle class families, have a strong academic record, demonstrated leadership abilities at their high school and a spirited curiosity about the world.

But the hallmark of an MLS student isn’t how much they are alike. It’s the diversity that each student brings to the table. “We aim to be an inclusive program, welcoming students from different socioeconomic backgrounds, ethnicities and cultures. We are intentional about building a community of students who come from diverse life experiences, but share common values and our charism,” says O’Rourke.

MLS was started in 2005 as a scholarship program with a leadership development component (St. Mary’s University, a Marianist school in San Antonio, offers a similar program). Each year MLS accepts 15 first-year students. “We have a maximum of 60 people — 15 in each grade level — who can participate,” says O’Rourke. So far, 35 have graduated from the program.

To qualify, applicants must be seniors graduating from Marianist high schools in the United States Province or have participated in the Marianist LIFE (Living in Faith Experience) program. Students from international Marianist schools also are eligible.

Each academic year participants receive a \$4,000

scholarship. But the heart of the program is much more than financial support. The students are required to give something back.

“It’s a big commitment,” say O’Rourke. Students must attend monthly meetings, a yearly retreat, take part in one MLS-sponsored service project, maintain a 3.0 average and complete a minimum of 10 service hours each semester. “They also are asked to take on a leadership position at the university and participate in community-building activities,” says O’Rourke.

Getting any college student to keep this kind of commitment might seem daunting, but the MLS



program is designed from the start to help students build a strong support system with each other — starting with the first-year student retreat.

Jasmine Roberts, who graduated from the program this spring with a degree in education, says MLS became her main support system on campus. The retreats cemented those relationships. “Every time I walked away from a retreat, I felt affirmed and loved.”

Seth Richardson, a Marianist Leadership Scholar and 2012 UD grad



Maureen O'Rourke, MLS program coordinator, and Marianist Father Jim Fitz, vice president for mission and rector at UD

Out of the bubble

The MLS program challenges students to examine their assumptions about the world. Requiring students to participate in service projects among inner city kids in Dayton pushes them further into unfamiliar territory.

"When you get people outside their bubble, they begin to see what is going on, what it's like to live in the inner city and the challenges these children face," says Father Jim. "Exposing people to experiences beyond their lifestyle and comfort zone changes them. That's when they start asking: 'What are the needs of these people?' Service projects make people aware of human needs and some of our students get very involved."

Those experiences have propelled Seth Richardson to help people in his career. After graduating from UD this spring with a degree in psychology, he signed up to serve in the Peace Corp. One lesson he learned from his university experiences: "Serving others is when I am happiest. Community service provided some of the best moments in my college career."

Respecting another's point of view

MLS participants are trained in building community, a definite need in society today. Says Father Jim: "We're not very civil with each other. We don't have the ability to talk about issues anymore."

UD hopes MLS graduates take their community-building skills wherever they go in the world. "That would be a great gift, if everyone who graduated would build community rather than tear it down, to look at a problem and say, 'How can we do something about this together?'"

Underlying this thinking about civil discourse is a fundamental belief that each of us "is a child of God and that every person has value," says Father Jim. "This is the heart of all Catholic social teaching and provides us a framework to talk about problems, even when we disagree."

As Father Jim looks at this year's graduating MLS class, it gives him hope. "I see a number of students who are serious about integrating their spiritual beliefs and values into their lives and want to find ways to celebrate faith. When people do that, then community building, caring for others and service are bound to follow."

For more information about the Marianist Leadership Scholars Program, go to: www.udayton.edu/rector/marianist_leaders/mls_info.php. ■

Jean M. Schildz, a freelance writer from St. Louis, contributed to this article.

GOD LIVES THERE

A leadership coach and members of her parish in Kansas find meaning in supporting Marianist ministries in India — ones that provide much-needed services to those living in extreme poverty.

BY JOHN SCHROEDER

As a leadership development coach, Marceta Reilly pours her professional skill and energy into helping people reach their full potential. That same passion for nurturing the human spirit may be one reason she was drawn to REDS (Ragpickers Education & Development Scheme), a Marianist ministry in India that serves the country's neediest families. It's a program that the Marianists have been running for the past 20 years, and one that her brother, Marianist Father David Fleming, has long championed.

"I love REDS' holistic approach of involving the whole family," says Reilly. "The country has no official support system to help people rise above the crushing poverty. REDS changes that dynamic by teaching preschoolers the language skills they need to succeed in school, by helping mothers learn about nutrition and home economics, and by training young men in construction, tailoring and other trades. It's a powerful model."

Even before Reilly learned about REDS, she and her husband, Larry, had supported the Marianists' ministries in India for more than a decade. But something stirred in her when they visited the country for the first time in 1989.

"It was wonderful getting to know the young men who were studying to become Marianists," she recalls. "It's illegal to try to convert anyone in India — and I think that's why Marianist spirituality works so well there. They lead by example, and they're accepting of the religious traditions they find among their students."

Eight years later, Reilly teamed with her brother to create an even deeper immersion experience. "I asked David if I could do a mission trip, thinking I'd work in a soup kitchen," she recalls. "He said he had a better idea. He invited me to present leadership workshops for the staff and students at several Marianist communities."

That discussion led to a three-week trip during which she and



Marceta Reilly with her brother, Marianist Father David Fleming

two colleagues conducted training sessions in Bangalore, Ranchi and Deepahalli.

"The idea was to provide enrichment experiences for them, but it also became an enriching experience for me," she says. "It was moving to meet people living in such extreme poverty and yet witness their resilience, joy and tenacity."

After returning from that 2009 trip, Reilly decided to share the good news of REDS with her worship community at St. Dominic Parish in Holton, Kan. The 300-family parish agreed to make REDS an official mission — and now contributes at least \$1,200 annually to support Marianist ministries in India.

"It's humbling to play a part — even a small one — in supporting such a wonderful program, because the people you meet in India simply exude holiness," she says. "You get a real sense that God lives there." ■

To learn more about how you can support Marianist ministries in India, see story on page 4.

John Schroeder is a freelance writer from St. Louis.

To Learn More

about how you can support the Marianists, visit www.marianist.com/support or call 1.800.348.4732

SLICE *of Life*

Four Brothers Profess First Vows at a Celebration in Dayton

In June, Brothers Hugo Bastida, Norman Capinpin, Michael Chiuri and Brandon Paluch professed first vows with the Society of Mary at a ceremony at Queen of Apostles Chapel in Dayton. Provincial Father Martin Solma presided, Assistant Provincial Brother Joseph Kamis received the vows and Father Patrick Tonry gave the homily. A reception followed at the University of Dayton. Brother Hugo will join the ministry team at Colegio San José in Puerto Rico. Brother Norman will work in ministry at Saint Louis School in Honolulu. Brother Brandon will work at the Fitz Center for Leadership in Community at the University of Dayton. Brother Michael will minister at Mother Seton Academy in Baltimore.



Provincial Father Martin Solma, Assistant Provincial Brother Joseph Kamis, Brothers Norman Capinpin, Brandon Paluch, Michael Chiuri and Hugo Bastida, Assistant Novice Director Brother Charles Johnson and Novice Director Father Christopher Wittmann

Marianists celebrate vows in India and Mexico

Indian Brothers Profess First Vows

Brothers Albert Xalxo, Anup Khoya, Bineet Turkey, Nabin Lugun, Pitrus Ekka, Shashi Turkey and Showraiah Ravulapalli professed their first vows in the Society of Mary at the Marianist Novitiate in Nirmal Deep, Ranchi, India in May. Superior General Father Manuel Cortés presided at the Mass.

Fathers Joseph Barla and Xavier Raj Ordained in India

Earlier this year, Fathers Joseph Barla and Father Xavier Raj were ordained by Cardinal Telesphore P. Toppo at the Marianist Novitiate in Ranchi, India. Fathers Joseph and Xavier professed first vows on April 29,

2000, and perpetual vows on Jan. 5, 2006. Father Joseph is executive director of the Chaminade Rural Development Project in Binda. Father Xavier serves at the Jakob Gapp School in Andhra Pradesh.

Brother José Luis González Molina Professes First Vows in Mexico

Brother José Luis González Molina professed first vows this year at the Chapel of Nuestra Señora de Guadalupe in Querétaro, Mexico. Father Quentin Hakenewerth served as the main celebrant and homilist, and Brother Ed Longbottom received the vows. A reception followed in the chapel's Adela Center.



Marianist Brother José Luis González Molina with his parents



Marianist Mission Blesses Recognition Pathway

This spring, Provincial Marty Solma blessed the Recognition Pathway at the grotto of the Immaculate Conception at Mount Saint John in Dayton. Composed of over 1,500 inscribed bricks, the pathway honors Chaminade Society donors who give generously to the Marianists. A Eucharist of Thanksgiving was held at the Bergamo Center followed by an afternoon reception.

In Remembrance

For the complete obituaries of these Marianists, visit www.marianist.com/obits.

Brother William Deanhofer, SM, 77, died February 20, 2012, in Huntsville, Ohio. Between 1957 and 1978, Brother Bill served as a biology teacher at Marianist high schools in Pennsylvania, New York and Kentucky. In 1979, he



Brother William Deanhofer, SM

started working in general maintenance at a high school in Michigan. He moved to Cincinnati and continued doing maintenance work at a high school in Ohio and later a parish in Michigan. Brother Bill moved to Governor's Island in Ohio in 1999 and served the remaining years of his ministry as a groundskeeper and oversaw the kitchen at the retreat center.

Brother Bill moved to Governor's Island in Ohio in 1999 and served the remaining years of his ministry as a groundskeeper and oversaw the kitchen at the retreat center.

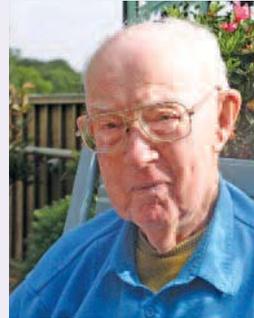
Brother Gregory DeMoor, SM, 84, died February 1, 2012, in San Antonio. Brother Greg began his long career as a Marianist educator at his alma mater, St. Mary's High School in St. Louis, where he taught physics, math and science. He earned a master's degree in physical sciences from the University of Notre Dame and a diploma in spiritual theology from Regis College in Canada. From 1948 to 1974, Brother Greg taught at high schools in Missouri, Texas and Wisconsin. Starting in 1974, he worked in parish ministry in Fort Worth before taking another teaching assignment in Nebraska. He served his last years in active ministry in Texas working in campus ministry at St. Mary's University in San Antonio.



Brother Gregory DeMoor, SM

He served his last years in active ministry in Texas working in campus ministry at St. Mary's University in San Antonio.

Brother Charles Ehrenfeld, SM, 96, died February 8, 2012, in Cupertino, Calif. Brother Charles served for years as a Marianist educator in schools in Ohio, Puerto Rico and New York. He moved to Hawai'i in 1946 and served at Marianist high schools there. He was an outstanding biology teacher and received numerous grants from the National Sciences Foundation to attend summer programs at Rutgers University, Yale University and other schools. After 43 years in the classroom, Brother Charles continued to serve in maintenance, security and other capacities in Santa Cruz, Calif., and Hawai'i before retiring from full-time ministry.



Brother Charles Ehrenfeld, SM

Before he retired from full-time teaching, he served as a professor at St. Mary's University in San Antonio. Brother Herb authored several books on mathematics and taught thousands of students during more than six decades as a Marianist educator.

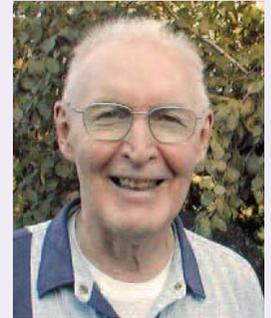


Brother Herbert Janson, SM

Brother Herbert Janson, SM, 88, died March 31, 2012, in San Antonio. Brother Herb was a longtime mathematics teacher at Central Catholic High School in San Antonio. He also taught at Marianist schools in Missouri. Before he retired from full-time teaching, he served as a professor at St. Mary's University in San Antonio. Brother Herb authored several books on mathematics and taught thousands of students during more than six decades as a Marianist educator.

Father John McEnhill, SM, 83, died March 22, 2012, in Cupertino, Calif. Father John enjoyed a diverse career as a Marianist high school teacher, counselor, principal, psychologist, seminary rector, retreat house staff member and aspirancy

director. Father John studied at the seminary in Fribourg, Switzerland, and was ordained in 1956. He earned master's degrees in counseling and educational psychology and a Ph.D. in psychology while teaching and serving as chaplain in Marianist high schools in California. In the early 1990s, he joined the Serra Associates, a group of mental health professionals who served religious in the Los Angeles area. He retired to the Cupertino Marianist Community in 2005.



Father John McEnhill, SM



Brother Donald Winfree, SM

Brother Donald Winfree, SM, 68, died January 25, 2012, in Dayton, Ohio. Brother Don began his career as a Marianist educator in 1965 where he taught at Cardinal Gibbons High School in Baltimore for eight years. He earned a master's degree in religious education at Loyola University in Chicago in 1974. From 1975 to 1981, he served as principal of Chaminade-Madonna College Preparatory in Hollywood, Fla. In 1982, Brother Don was diagnosed with multiple sclerosis. He returned to work at Chaminade-Madonna until 1994 when his health forced him to retire from full-time ministry. Brother Don loved computers and started an email newsletter called the "Bordeaux Chronicle" that was distributed to the Marianist Family.

He earned a master's degree in religious education at Loyola University in Chicago in 1974. From 1975 to 1981, he served as principal of Chaminade-Madonna College Preparatory in Hollywood, Fla. In 1982, Brother Don was diagnosed with multiple sclerosis. He returned to work at Chaminade-Madonna until 1994 when his health forced him to retire from full-time ministry. Brother Don loved computers and started an email newsletter called the "Bordeaux Chronicle" that was distributed to the Marianist Family.

For more Marianist news, visit www.marianist.com/familyonline.

UNDERSTANDING THE IMMIGRANT EXPERIENCE

Jesus has much to teach us about being a stranger in a strange land.

BY MARY HARVAN GORGETTE

“For I was ... a stranger and you welcomed me.”

— Matthew 25:35

I never imagined being an immigrant, until I woke up one day having to navigate that journey myself.

I learned some things about immigrant life from my family. I grew up hearing my Mom’s parents speak in Slovak and my Dad’s mother sing Slovenian hymns in her Cleveland parish. My great-grandparents had sailed from Eastern Europe in the late 19th century. Newly arrived in the United States, they worked on farms and in coal mines. They raised American children. They talked little with younger generations about the homes they left behind.

About 100 years later, I flew across the Atlantic toward Paris, newly married to Frédéric, my French husband. Technology has transformed the immigrant experience. We use a webcam to Skype with our family in the United States. Cell phones allow instant contact across continents. Unlike my ancestors, I left without fully cutting ties.

As immigrants, my great-grandparents suffered because they lacked material wealth. They landed in a country of strangers,



Mary Harvan Gorgette and her husband, Frédéric

weathered ethnic discrimination and struggled to rise out of poverty. My husband and his family smoothed my arrival in France. I had a marketable skill that soon contributed to our comfortable lifestyle.

Today my heart and my history unite in my job as a lay minister working with immigrants in France. Most

have pressing material concerns: finding housing, getting healthcare, feeding and educating their children. Some have fled persecution or dire economic conditions in their home countries.

Even though I have better financial resources, I have had to make similar cultural and psychological adjustments as my migrant friends. Coping in a foreign language, learning new codes of behavior and struggling to integrate them into our identity create a fraternity among immigrants.

Another tie binds us, too, no matter our origins and our reasons for moving: Immigrants inhabit an in-between space, the closest thing we have to “home.” In France, I’m *l’américaine*. In America, I’m the Frenchie. I don’t fully belong anywhere. African immigrants are called “European” when they go back to visit and are expected



Mary, right, with immigrant friends Annick Voisin and Janina Manea in Paris

to support family in their home countries. They are perceived as rich, living in France — where they often face discrimination and struggle as my great-grandparents did.

It’s enriching to move between two cultures. It’s also lonely. Other migrants understand that.

So, I think, must Jesus. Fully human, fully divine, he had an unrivaled experience of duality. Mary and Joseph fled with him to Egypt. Did they tell him stories about becoming refugees to save his life? When Jesus came back to Nazareth after starting his ministry, the people who had watched him grow up famously rejected him. Jesus knew what it was to be a stranger in his native land.

Matthew 25 counts those who welcomed strangers among the saved. I’ve met so many heralds of the “reign of God.” Véronique, who helped me translate documents for job applications. Odile, who invited us for Thanksgiving, which the French don’t typically celebrate. Eilath, who first included me in a migrants’ group.

Jesus names immigrants among “the least of my brothers.” He says serving them is serving him. I try to embrace the lonely part of immigrant life as a way of humility, as a path to union with Christ. I also try to welcome immigrants as I have been welcomed. ■

Mary Harvan Gorgette lives near Paris with her husband, Frédéric, and their three sons. She is a member of Our Lady of the Round Table, a Marianist small faith community that meets regularly via the Internet.



BECAUSE OF HER GENEROUS GIFT, LORETTA WHISTON RECEIVES LIFETIME PAYMENTS WHILE SUPPORTING THE MARIANIST MISSION.

A Gift that Gives... to You

**Want to know more?
Call 1.800.348.4732**

If you are interested in learning more about Single Life Gift Annuity, Two Life Gift Annuity or Deferred Payment Gift Annuity, please use the envelope enclosed to contact us or call Brother Jim Brown, SM, legacy giving director, at 1.800.348.4732, Monday through Friday, 9 a.m. to 3 p.m. ET. Marianist Mission Gift Annuities are not available in all states.

It's a simple story. So simple that many friends of the Marianists do not realize the possibilities. It's as easy as 1 – 2 – 3.

One: You give the Marianist Mission a sum of money (\$1,000.00 or more, about one-half of which is a charitable deduction).

Two: The Marianist Mission invests this money and makes payments to you for the rest of your life. The rate depends on your age when you acquire the annuity.

Three: Finally, the Marianist Mission uses your Gift Annuity when the Lord calls you home.

During your lifetime, the Marianist Mission keeps your Gift Annuity fully invested. Afterwards, it becomes available for the ministry of Marianist priests, brothers and sisters.

MARIANIST MISSION GIFT ANNUITY
– a fixed rate annuity that shelters you from economic downturns

Single life annuity rates		Two lives annuity rates	
Age	Rate (%)	Age	Rate (%)
60	4.4	62/65	4.1
70	5.1	72/75	4.9
80	6.8	82/85	6.4
90+	9.0	85/88	7.1



The Marianists
PROVINCE OF THE UNITED STATES
www.marianist.com

The Marianists
Province of the United States
4425 West Pine Blvd.
St. Louis, MO 63108-2301

ADDRESS SERVICE REQUESTED

Non-Profit Org.
U.S. Postage
PAID
Permit No. 1018
St. Louis, Missouri



Education:

The Only Way Out of the Slums

Join **the Marianists** in Partnering with the Poor at **Our Lady of Nazareth Primary School** — located in one of Nairobi's worst slums — and help a child create a better future.

Your sponsorship of a child for \$125 a year (less than \$11 a month) provides a year's tuition and breakfast and lunch each day.

www.marianist.com/oln
1.800.348.4732

