



Today's MARISTS

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May 2009



Who is "Our" Mary

-Mary Ann Adkins

*Mary is the Mother of All—yesterday, today
and tomorrow—Mary is the Mother of All.*

Mary's many maternal tasks are profound and mysterious. Paul VI during Vatican II proclaimed, "Mary is the Mother of the Church." John Paul II, in "Mother of the Redeemer," writes of Mary's "motherhood in the Spirit" with these words, "Mary embraces each and every one in the church, and embraces each and every one *through* the Church."

John Paul II describes still another of Mary's maternal tasks: "[The Church] sees Mary maternally present and sharing in the many complicated problems which *today* beset the lives of individuals, families and nations."

It is comforting to accept Mary as maternally present in our everyday lives. Our Founder, Father Jean-Claude Colin, was told at age four by his own dying mother that Mary was now his mother. As a child, he took these words to heart. I can identify with his experience to some extent. My own mother grew up in

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Father Ted Keating, S.M.,
Provincial

Dear Friends,

The great Jesuit poet, Gerard Manley Hopkins, wrote a poem entitled *Comparing the Blessed Virgin to the Air We Breathe*. This remarkable poem is filled with metaphors and images of Mary that are readily transferable to the Holy Spirit. Hopkins was noted for his devotion to Mary in his spiritual life and in his preaching. This great Catholic poet and mystic had a fundamental grasp of the Mary that the Church at and after Vatican II has presented to us—the model of Christian life rooted in being overshadowed by the Spirit in her Immaculate Conception and at the moment of her yes to the angel at the Annunciation. The Angel Gabriel explains to Mary that the great mystery of the Incarnation and the redemption of all humankind would occur as the Spirit overshadows her.

We Marists are equally proud of the profound insight that our founder, Jean Claude Colin, had into Mary as the model for our Marist life and, indeed, as the model of all Christian living. Significant studies of the Gospel of Luke since Vatican II have seen anew the role of Mary in every important scene – as a model for the ideal Christian life and how to discern the will of God. Luke’s Gospel also connects her closely with the role of the Holy Spirit in fashioning her and each Christian as we live out the ideals she exemplifies – from the Annunciation to the Nativity, from the Passion to the Resurrection and Pentecost. Central to this life is prayer, contemplation, discernment of the will of God, and faith-filled obedience to God’s will so discerned.

Provincial LETTER

Our founder was not a Scripture scholar, but he, too, put forward the key virtues with which she lived her life in the most precious numbers of our Marist Constitutions, 49-50. These lines are the cornerstone of the Marist charism, our special gift to the Church. Colin said that Mary was our actual founder and perpetual superior. I think he meant by that what these new studies of the Gospel of Luke say to us: Spend more time imitating Mary, our model for Christian living, and her gift to us will become clearer to each and every one of us as our life in the Spirit becomes clearer.

Often in the past, the glories of Mary in her heavenly life have been the center of reflection and meditation, but these reflections are for other charisms. The mysteries of the Rosary, like the Gospel of Luke, tell us to reflect on *how Mary lived* in a world in so many ways like our own. Paul VI went so far as to say that it is helpful to see Mary as our “Sister in Faith,” walking alongside us in our “day laboring out life’s journey” in the Spirit as we struggle with our challenges in living. That, too, is a phrase from another poem of Gerard Manley Hopkins.

An important ecumenical document of three years ago between the Catholic Church and the Anglicans retraced this view of Mary in light of a new emphasis on the theology of the Holy Spirit since Vatican II. With these great gifts from the Church, exemplified also in the traditional gift of the Rosary to Catholicism, Mary’s greatest glory as in her own Magnificat comes from the gift of the Spirit to her in her lived virtues and in the image she has left with us as a model for living the Christian life.

As the Society of Mary in the United States comes together as a new Province, we hearken back to this image of Mary for our life and mission as a new beginning. May our journey into the future reflect the gift of the Marist charism to the Church and may we truly be worthy of Mary, our model for living the fullness of the Spirit. After all, we are the Society of Mary committed to live “under Mary’s Name” as our recent Chapter set as the cornerstone of our renewal.

Fraternally *Ted Keating, SM*

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an orphanage after the death of her mother, and the sisters told her that Mary was now her mother. Mary became “my Mary” to her on a deep and personal level for the rest of her life. Yes, Mary will mother all her wounded children. If we assume the comforting role of being Mary’s child, we will naturally hold her close.

Father Colin certainly had a close, personal relationship with Mary, but he also understood that Mary is the Mother of all humankind. His understanding is the reason we have branches for everyone, including the laity, within the Marist spirituality.

We may learn much by considering the many images of Mary holding the Child Jesus. Mary, who loved her child more than any other mother could possibly love a child, is often shown holding Jesus facing the world. Mary does not hold Jesus to herself.

The statue of Our Mother of Africa and the Christ Child, in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., is the most striking of such images of Mary and Jesus that I have seen. Jesus is not just facing the world, he is eagerly reaching out to the world. His posture is such that I can easily imagine his leaping out of Mary’s arms and into mine. Let us take to heart what the artist is trying to teach us. So eager to reach us is Jesus. So eager to place Jesus in our arms and hearts is Mary. Her generosity in sharing God’s most precious gift to her is beyond us. Mary’s sharing of Jesus with all humankind is a core reality of Mary’s motherhood that we Marists may do well to ponder.

Perhaps we should ponder anew the Marist ideal of “thinking, judging (discerning), feeling and acting as Mary in all things” by asking ourselves this question, “Who is ‘our’ Mary?”

If we relate to Mary only as her children, we may find ourselves holding the Marist spirituality close to ourselves. How is such a posture revealed in our practices?

An example is a Marist group that believes the only way to share “things Marist” is with “members” of the group. I see lay groups functioning this way. They do not understand that the purpose of having a group is to share things Marist beyond the group.

But if we relate to Mary as the Mother of All, and if we try to understand her generosity in giving, giving, giving to us everything that God gave her, then we “think, judge, feel and act” as a most generous and giving Mary in all things.

If we are to “make the whole world Marist,” then we truly must know the Mary who is the Mother of All.

-Mary Ann Adkins

Mary Ann Adkins has three children and seven grandchildren. She has degrees in Journalism and Economics from Ohio University but works in Accounting and Management. She first heard about the Society of Mary and Marists in 1994 through a flyer someone left in a church pew. She became a member of the Marist Laity Service Committee in 1997, when it was first formed. She has served as Secretary and Chair of the committee since 2004. Mary Ann says, “Marist spirituality helps me walk through life with Mary as my companion. She is always there to ask, ‘Mother, how do I respond to this situation?’ As Marists we have the most perfect disciple of Jesus right beside us every step of our journey”.

Mother to All **MARY**

The Marist Way

By Fr. Edwin L. Keel, S.M.

After Jesus' death and rising, Mary and the apostles were sent by the Spirit on *their* way into the world to proclaim Jesus and to lead people to the Kingdom of God. Christians are always **on the way**. In fact, before the Christian movement was called a church, it was called **The Way**! In the Acts of the Apostles, chapter 9, verse 2, Saul, who will later become St. Paul, is making preparations to persecute men and women who "belong to the Way."



Why was the Christian movement called The Way? I think there are many reasons. The early Christians certainly had a sense that, in virtue of their Baptism into Christ, they are on a spiritual journey on the way to the Kingdom of God. Secondly, they had a sense that this spiritual journey involved a whole new way of *life, the way of the Gospel*, that involved a new set of moral and ethical principles they were to live by, and a new set of ascetical and ritual practices they were to engage in. Thirdly, there was Jesus' commandment to teach and baptize all the nations of the world; thus many early Christians became itinerant preachers, moving from place to place, on the way, carrying the Good News to people who had not yet heard the message. There was a consciousness that the Christian faith is not a club one belongs to but a dynamic way of *living*, a journey, a **way**, that one sets out on.

When the Second Vatican Council reaffirmed that the Catholic life of lay people living in the world is a genuine way, in its own right, of living the Christian life and seeking holiness, some aspects of the Marist third order model did not seem to fit. Third orders developed out of a mentality whereby Religious Life was considered the real Christian life, and that the best way for lay people to live a good Christian life was to join a third order and live a way of life that imitated as much as possible the Religious way of life. Third Order also seemed to imply that lay people are "third class citizens" of the Church. So, since Vatican II, most third orders have sought new names like Secular Franciscans" or "Dominican Laity". We too have used the term "Marist Laity."

However, there are some drawbacks to the name "Marist Laity." For one, there have always been diocesan priests who have been members of the Third Order of Mary. They are clergy, not laity, and so the term "Marist Laity" did not include them. Secondly, the term "Marist Laity" seemed to emphasize the difference and even a separation between Marist Religious and Marist Laity, whereas there has always been a sense that we all belong to the same family, and that we all are trying, in a sense, to live the one Marist way of life. Our name ought to indicate our unity in Mary's family rather than our separateness. This is why we are in the process of changing the name of our lay movement to **The Marist Way**. Marists in England already use the name "The Marist Way" to include lay people and Religious in the one Marist family and to indicate that all are trying to live the one Marist way of life. Marist School in Atlanta has also adopted the name "The Marist Way" for the effort they are making to invite faculty, students, parents, and alumni to learn about and to live the Marist way of life.

So, while the Marist Religious have been given official approval as the Society of Mary (Marist Fathers and Brothers), or the Marist Sisters, or the Marist Brothers of the Schools, or the Missionary Sisters of the Society of Mary, and the Marist lay or secular branch has been approved as the Third Order of Mary, we will begin using the name "The Marist Way" to indicate the one

The Marist Way continued on page 7 . . .

OBITUARY

Rev. Ellis L. DePriest, S.M.



*Father Ellis Louis DePriest, S.M.
died on Friday, February 6, 2009,
in New Orleans. He was
82 years old.*

Father DePriest was born in Jackson, Mississippi on October 23, 1926, the son of Ellis L. DePriest, Sr. and Julia Underwood DePriest. He attended grammar school in Natchez and Alexandria, Louisiana. He felt called to priesthood and began his studies with the priests and brothers of the Society of Mary, entering their high school, called St. Mary's Manor near Philadelphia, PA. He finished high school and completed the first two years of college in 1946 and then went to the Marist novitiate at Our Lady of the Elms in Staten Island, New York. He professed his first vows in the Society of Mary on September 8, 1947.

After religious profession, Fr. DePriest embarked upon the theological studies for the priesthood at Marist College in Washington, D.C., where he was ordained a priest on February 1, 1953. Because of his great love for liturgy, music and singing, he continued his studies after ordination, at The Catholic University of America in Washington and taught liturgy and directed the seminarians' choir at Marist College for the next nine years. He earned a Masters degree in Liturgical Music in 1956. In 1971, he was awarded a Masters degree in Liturgical Studies from Catholic University. During those years, the NBC television network used to broadcast the Christmas Eve Midnight Mass from the National Shrine of the Immaculate Conception in Washington, celebrated frequently by Bishop Fulton Sheen. The music for the Mass was provided each year by the Choir of Seminarians from Marist College, prepared and conducted by Fr. DePriest.

His first assignment was as Associate pastor at St. Pius X Parish in Bedford, Ohio. He was there from 1962 to 1964, and as the Second Vatican Council had just started, he was able to begin the renewal of the parish, especially in the area of church music. He was then assigned as pastor of St. Joseph's Church in Marietta, Georgia, near Atlanta. From 1964 to 1967 he proved to be equally effective in renewing the parish community according to the principles of Vatican II. Fr. DePriest's memory and influence are still treasured by many parishioners in those parishes.

Fr. DePriest remembered continued on page 6 . . .

Prayer for the Chapter

God our Father,
we thank you that you have called us
to follow your Son Jesus Christ
and to serve your people
according to Mary's way.

As we prepare for the General Chapter
and our Society takes a new turning
on its pilgrim way,
pour out upon us
the light of your Spirit.

May he teach us your ways,
and show us your paths,
so that we walk in your truth,
our God and Savior.

May he convict, convert and consecrate
our hearts and lives
for your greater glory
and the good of our Society.

We ask this
through Christ our Lord,
confident in the support of Mary,
our first and perpetual Superior
and our guiding star.

Amen.

He was named rector and superior of Marist College in Washington in 1967, where he had earlier been a seminarian and a professor. He remained there for seven years, until 1974. In 1974 he became a professor of liturgical studies at Notre Dame Seminary in New Orleans. From 1976 to 1981 he was the rector of that seminary. Scores of priests from Louisiana and the Southeast will remember him for his warm, welcoming manner, his engaging smile and Southern charm, and his insistence on the devout execution of liturgical worship. Liturgy was not simply an academic discipline for him but the very center of the Church's life of prayer.

Father DePriest served as assistant at Holy Name of Mary Parish in Algiers for the year 1981-1982, and then became the superior of the Marist Community of college seminarians in New Orleans from 1982 to 1985. He then returned as pastor of Holy Name of Mary, where he ministered tirelessly and with great effect until 1996. He was extremely active in the liturgical affairs of the Archdiocese of New Orleans, especially in seminars and other forms of education, including the training of permanent deacons. For several years he was the Director of the Archdiocesan Office of Worship. Father DePriest was the principal liturgical coordinator for the pastoral visit of Pope John Paul II to New Orleans in September 1987.

Father DePriest always showed a keen and kind interest in the Third Order of Mary and the lay Marists throughout the USA.

Complementing his keen interest in the Eastern branches of the Church, in 1978 Fr. DePriest was granted bi-ritual faculties in the Byzantine-Ruthenian rite. In 1996 he took up residence at the Marist community house on Jackson Avenue, New Orleans. Even though this time was supposed to be in retirement, Fr. DePriest remained active in many ways, especially with his weekend ministry in various parishes, particularly with his involvement as the pastor of the Byzantine Ruthenian parish of St. Nicholas of Myra in New Orleans with the weekly celebration of the Divine Liturgy.

Fr. DePriest celebrated 50 years as a priest in 2003. That summer at the annual assembly of all Marists, one of the Marists was asked: If you were asked to speak on his behalf tonight, what kind of a toast would you make? What would YOU say about Ellis? His response was simply this: "There are a lot of people in this room who wouldn't be priests today, if it were not for Ellis."

In 2007 Fr. DePriest moved into Our Lady of Wisdom Health Care facility, intended primarily for priests and religious. Father DePriest was preceded in death by his parents and is survived by his brother Clifford and a niece and nephew. Memorial donations may be made to: The Marist Society, 4408 8th Street, NE, Washington, DC, 20017-2298.

way of life that lay people and permanent deacons and diocesan priests, as well as Marist Religious, are called to live.

So what does the name Marist Way signify? What are the advantages of using this name? First of all, it emphasizes that becoming Marist as a lay person, as a Religious, or as a diocesan priest or deacon, means not so much joining an organization as engaging in a way of living the Gospel after the manner of Mary. Secondly it emphasizes the unity among all Marists, Religious or Lay, or Diocesan Clergy, and that we are all partners in carrying out the Marist mission which is the work of Mary in the Church and the world. Thirdly, it helps bring out an aspect of our Founders' thinking, namely that the Marists are not just another Religious Order in the Church, but that we are a spiritual movement of lay men and women and Religious and secular clergy who are all working to renew the Church in the image of Mary. As you make your way through the Easter season this year, and as you continue to live faithfully the Marist way of life, I wish you all the blessings, peace and joy that Jesus our Risen Lord came to bring us.

Fr. Edwin L. Keel, S.M.

Fr. Edwin Keel is Associate pastor of St. Vincent de Paul parish in Wheeling, West Virginia.

ANSWERING GOD'S CALL WITH MATURITY, HONESTY AND COMMITMENT

By Jack Ridout, Director of Vocations



Jack Ridout

The single life always seems to be the one state in life that others either run from or are simply resigned to. How often do we hear "old maid" used in a positive sense? The question often is, "So when are we getting grandkids"? These and many other quaint sayings are often heard by single men and women.

Somehow one needs to be either married or a priest/religious Brother or Sister to be a fully functioning member of society. But there are several ways of living a life of holiness through our call of Baptism – single, married or consecrated. The Church considers also bishops, priests and deacons as having a spiritual way of life.

Married life has the full backing of the church, civil society and is regulated by social customs and laws going back centuries. This is often seen as the desired state in life for most, but can be a difficult one to live well. The joys of companionship, sharing of life's duties and obligations and children are sometimes balanced by sorrows as well. So the choice of being married is not one to be taken lightly, for it requires maturity, honesty and commitment for a lifetime.

Today, almost one half of adult Americans are single. Whether through divorce, death of a spouse, or simply never married, we can find ourselves ... single. It is time to look at being single as a state in life to be cherished and celebrated. This does not mean that it is better than other states, but is as viable as being married or as living as a consecrated person. So the choice of being single is not one to be taken lightly, for it requires maturity, honesty and commitment for a lifetime.

Like the single state, being a consecrated person involves living a life of celibacy and like the married state, can involve a public commitment such as vows or promises. Consecrated persons are not born to this life; they commit themselves as either a priest or as a religious but come from the most basic unit of the Church ... the laity. In many ways consecrated life is not dissimilar to married life. Consecrated persons live their Baptismal call to holiness in a public way, so the consecrated life is not one to be taken lightly, for it requires maturity, honesty and commitment for a lifetime.

Every adult member of the Church must realize that part of their Baptismal commitment is the obligation to help, as best they can, young Christians to discern, choose and commit to the Christian way of life for which they are best suited and to which Jesus Christ calls them.

STUDENTS EXCEL — WHEN GIVEN A CHANCE



*Daniel Chandra
Reach Program Attendee
Yale Class of 2012*

Their graduates go to Emory, Brown and Yale Universities along with Georgia Tech. Their program is tuition free. Their master teachers come back year after year.

In a time when the quality of education is often questioned, the Marist's **Reach for Excellence** program has consistently helped children of limited income and resources succeed in challenging high school and college preparatory programs.

Begun by the Marist Fathers and Brothers on the occasion of their 100th anniversary in 2001, the late President of Marist School, Father Richmond Egan, and Principal Father Joel Konzen wished to develop a program for academically talented sixth graders from the underserved areas of metro Atlanta. In the intervening years, **Reach for Excellence** has served more than 300 children.

Reach for Excellence PROGRAM

Through three six week summer sessions and two years of alternating Saturday classes during the school year, the program develops the academic, social, and leadership skills each student needs to succeed in high school, college and beyond. Math, science, language arts and social studies are supplemented with physical fitness, computer studies, fine arts, business, and leadership classes.

Graduate Kourtlynn Johnson said of the program, "Reach taught me that the only person who can hinder my progress and restrain my talents is me."

Reach for Excellence recruits and hires master teachers from public and independent high schools, and special consideration is given to hiring teachers whose background and experience enable them to serve as both faculty and role models for Reach students.

The cost of the program is \$4,000 per year, per student, or \$12,000 for the full three years that a child is enrolled and the program relies completely on support from donors. Marist School provides facilities as a gift in kind.

Among the 2008 graduates, 18 percent entered area independent schools, 45 percent entered public magnet programs, 18 percent entered charter schools, and 9% entered local high school honors programs.

Daniel Chandra, who attended **Reach for Excellence** and graduated in 2008 from Marist School, just completed his first year at Yale University. He said he would tell potential students, "to envision a place of education, acceptance, and most of all opportunity."

A Child-Size Chapel Inspires Students

Notre Dame Des Victoires elementary school in San Francisco, has a new chapel, so intimate in size that it is welcoming for even the kindergarteners. Points of light from the mosaic glass window celebrate God's grandeur and murals of the Blessed Mother and St. Peter Chanel enliven the walls. It is a place of wonder, a sanctuary where little ones can meet God in the middle of a busy school day. The St. Peter Chanel Chapel was donated in a very Marist way – quietly, without plaques highlighting the donor. The anonymous donors only come forward now at the request of the Marists to inspire and serve as a model for others.

Sharing time, talent and treasure is a priority for Catherine and Jerry Mutz of San Francisco. From the beginning, they were drawn to the parish because of the “Marist imprint,” the emphasis on community and relationships, especially with its parish school. Observed Jerry, “We were very taken by the rich relationship the school has with Notre Dame Des Victories – very commingled in a supportive way.”

The chapel was just a further Mutz collaboration in ministry with the Marists, and was rooted in Catherine's experience. As a teacher at the Notre Dame Academy for Girls, Catherine saw the importance of a school chapel. “It was so important to the students ... a perfect little space filled with joy.” Catherine and Jerry wished the same for the children at their parish school. “We gave the donation for the chapel, hoping it would enrich the spiritual experience of the children,” said Catherine, who worked closely with liturgical artist Katie Wolf and Pastor René Iturbe, SM, on the design.

Donating the chapel has also been an unexpected blessing to the Mutzes. Quietly donating the chapel in the memory of Catherine's parents, Catherine has felt “a tremendous joy... a sense of satisfaction that the values that my parents gave me I am still witnessing to.” Jerry is pleased St. Peter Chanel Chapel will serve many future generations of students. “I have a hunch students will remember that chapel all of their lives,” said Jerry. But it is the remembrance of a chance observation of kindergarten children coming into the chapel, blessing themselves and praying, that gives most satisfaction to Catherine. “This is what it is all about.”



Catherine and Jerry Mutz

A WILL IS A WAY TO SPREAD THE GOOD NEWS

Who will decide where
everything you've worked for
your entire life, will go?
You, or a Stranger?

About 65% of Americans die without a Will
telling the state and their heirs how they want
to dispose of their estate.

And about 65% of their estate goes to the
IRS and the State.

If you don't want this to happen, write a will
leaving your estate to people and causes you
care about most, and save expensive probate
and legal fees.

Consider leaving a legacy that is in conformity
with your values, that will continue God's work.

Please consider including the
Marists Fathers and Brothers in your will.
Our legal name is: The Marist Society Inc.

Questions: Write to Derek Coelho
dcoelho@maristsociety.org or
c/o Marist Fathers and Brothers
Marist Center
4408, 8th St. N.E.
Washington, DC 20017
202-529-4800

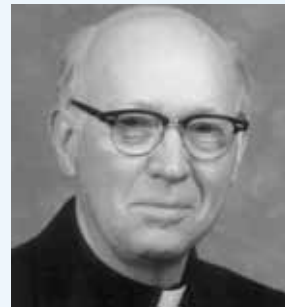
Milestones Reached



Fr. Mariano Rizzuto was ordained on February 7th 1959. He celebrated the 50th anniversary of his priestly ordination with many of his former parishoners, friends and family members on the River Road in Convent, Louisiana. He resides in New Orleans.

60 years

The following Marists of the Society of Mary, USA Province, Boston Sector, also celebrated major anniversaries this year.



Fr. Ray Fournier

50 years



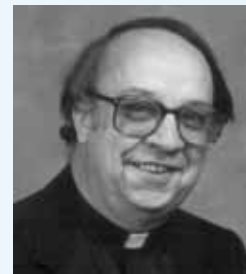
Fr. Roger Bourgea



Fr. Gerry Demers



Fr. Don Gagne



Fr. Norm Martin

Please tell us what you think

The Society of Mary is trying to improve our newsletter, *Today's Marists*. Please take a few moments to answer these few questions:

1. What part of *Today's Marists* is most important to you? Please rank the following in order of importance with 1 being most important.
 - Seasonal spiritual reflection
 - Letter from the Provincial
 - Domestic mission story
 - International mission story
 - News about Marists (anniversaries, obituaries, etc.)
 - Donor profile
 - Vocation/Discernment article
 - Other (please specify below)

2. Can you remember any recent stories you enjoyed reading?

3. How often do you read *Today's Marists*?
 - Every time it comes
 - Sometimes
 - Rarely

4. What other stories would you most like to see in *Today's Marists*?
 - Parish life stories
 - Missionary stories
 - Updates about the fathers and brothers
 - More spiritual reflections
 - The importance of Mary in our world today
 - Marist Laity efforts in mission
 - Stories about Marists around the world
 - Other (please specify)

5. Is there anything else you would like to tell us that would improve the newsletter, make it a more valuable resource and something you'd enjoy reading?

6. Are you?
 - A regular donor
 - An occasional donor
 - Marist laity
 - A parishioner
 - An alum
 - A parent/relative of an alum
 - A student
 - A Marist priest/brother
 - Other (please specify)

Thank you for sharing your views.

Please return this survey in the enclosed envelope. If the envelope is missing, please send to:
Marist Center, 4408 8th St., NE, Washington, DC 20017-2298

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www.maristsociety.org



Marist Provincial Fr. Ted Keating with members of the Provincial Council of the new Society of Mary, USA Province, after a meeting of the new Provincial Council, held this past April in Washington, D.C. Front Row: Fr. Joe Hindelang-Vicar Provincial and Fr. Ted Keating, Provincial. Second Row: Fr. John Bolduc, Fr. René Iturbe. Third Row: Bro. Randy Hoover, Fr. Leon Olszamowski.