

Alive

MARIANIST CULTURE, FAITH AND COMMUNITY

VOL. 5, NO. 2 ■ SUMMER 2008



In celebration of life: The art of Marianist Brother Mel Meyer

A MESSAGE FROM THE PROVINCIAL

My Dear Friends,

Greetings and blessings to you from St. Louis! Thank you for your support for our Marianist work in this country and around the world. I am happy to report that the Province of the United States has assumed responsibility for the Marianist mission in the Philippines, a new adventure in evangelization for us. Our work in the Philippines will be joined to our efforts in

Eastern Africa, India and Mexico.

When I was a boy, there was a television game show in which winning contestants had to choose prizes that stood behind Door No. 1, Door No. 2 or Door No. 3. The audience shouted its support for which door the contestant should choose. But choices in life are seldom that clear. We live in a culture that provides us with a wealth of options. Notice the breakfast cereal aisle at your grocery store or the dilemma of choosing among varieties of toothpaste.

Whether large life choices or small daily choices, choosing can be difficult. We know well the complex ethical dilemmas involved in choosing candidates for our upcoming national elections or navigating the unsettled seas of our national and international economies.

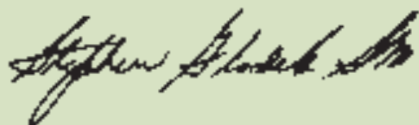
Jesus had something to say about choices. He told us that He was “the way, the truth and the life.” The choice for relationship with Jesus does not take away the

need for making life choices, nor does it make our choices simpler or clearer. The choice for Jesus engages us as Christians in a relationship in which we know we are forgiven and loved, no matter what choices we make. Life would be easier without free will and the choices that accompany that momentous gift from our God. Jesus does not remove the necessity for choosing, but stands with us in the muck and lack of clarity involved in those choices. And Jesus knows something about choices and what they cost!

May God continue to bless you and your families as you choose to make Jesus central to your lives. During this season, we celebrate our brothers who make and have made large choices based on their relationship with Jesus. We welcome young men who have professed first vows in the Society, and we honor our brothers who are celebrating jubilee milestones of 25, 50, 60, 70 and sometimes 80 years of service in relationship with Jesus.

We count on your friendship and support. It is in that friendship and support that Jesus influences our world through little instruments like us.

Affectionately yours,



Stephen Glodek, SM
Provincial



Brother Stephen Glodek

ALIVE

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Marianist Brother Mel Meyer celebrates a lifetime of artistic expression. See story, page 12.

Back cover
Brother Al Gillis relaxes on retreat at TECABOCA, a Marianist spiritual renewal center. See story, page 2.

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The Society of Mary (Marianists) is an international Roman Catholic religious congregation of priests and brothers, with almost 600 serving in the Province of the United States, which includes India, Eastern Africa, Mexico and Ireland. 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 18 high schools, eight 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.

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Pilgrimage to TECABOCA

*For many in the Marianist Family, time spent at
TECABOCA, a Marianist spiritual renewal center,
reaffirms their faith and sense of belonging.*

BY SHELLY REESE

FIRST THERE'S THE RIVER. To get from one side to the other, you must drive across the narrow base of a dam. It means driving into the water to reach the other shore.

On one side of the dam, there's a world that never shuts down: traffic, cell phones, BlackBerries, soccer practices, grocery stores, dry cleaning, dentist appointments.

On the other side, there's TECABOCA. Scrub oaks, a rocky bluff, a chapel, a grassy knoll, a safe haven.

People who love TECABOCA, a Marianist spiritual renewal center in the Texas hill country, love it for many reasons. But there's one thing that stands out: the experience of crossing the river. "There's something about driving into the water to cross the dam," says Denis Link, executive director of the retreat center. "Most people have never done anything like that before. It's almost like going into the waters of baptism. It's a rebirth."

Rebirth, renewal, restoration. These are spiritual experiences that many over-worked adults yearn for and why the Marianists have worked diligently for the last 10 years to transform a boys' camp into an all-purpose retreat facility. "We felt that more people could enjoy this special place if we made it a year-round center for families, adults and young people, including the boys," says Link.

BUILDING ON A LEGACY

TECABOCA derives its name from its history as a camp for boys. The Marianists founded the Texas Catholic Boys Camp on rented property near the town of



Left: A view of Johnson Creek, a tributary of the Guadalupe River

Comfort, Texas, in the 1930s. In 1951, the Society of Mary purchased 100 acres along Johnson Creek and the camp was moved to its present location just outside Mountain Home, Texas. The story goes that one day shortly after the move, one of the brothers was painting the camp's name



on a kayak. Unable to squeeze the long name on the boat's narrow stern, he shortened it to "TECABOCA." The name stuck.

Although its mission has been expanded, TECABOCA continues to operate as a summer camp for boys from mid-June until mid-July. While the camp offers traditional activities such as fishing, horseback riding and wood-working, its Marianist roots give TECABOCA a distinctly different feel, says former camper Joe Barber.

"The fact that every day starts with a prayer and communion service is different from most camps," says Barber, who spent 15 summers at TECABOCA and now serves on the center's board.

While in his 20s, Barber worked as a camp counselor, forging deeper bonds. "We'd stay up until midnight or 1 a.m. talking," he says. "When you're in college, it's easy to drift away from your spirituality. Working at TECABOCA every summer helped keep me in touch with my faith and connected with the Marianist community."

Marianist Brother Jim Jaeckle enjoys a moment of quiet at TECABOCA.



Denis Link, executive director of TECABOCA, and his wife Mary Ann

That attachment drew Barber back to TECABOCA as an adult. Long before the camp became a retreat center, he'd borrow the keys from one of the brothers on a Friday night and drive to TECABOCA for a personal weekend retreat.

Barber wasn't alone. The campus ministry program at St. Mary's University in San Antonio used the camp for quarterly retreats, and many members of that organization began making personal retreats to TECABOCA. So did various church groups in nearby towns.

But because TECABOCA was largely vacant for 10 months a year, maintenance was an ongoing battle, says Marianist Brother Jim Burkholder, a physics teacher at Central Catholic High School in San Antonio, who has served as assistant camp director since 1979. Without a manager on the property year-round, the facilities fell into disrepair. A decision had to be made.

By the late 1990s, the Marianists made an important commitment: to transform TECABOCA from a summer camp to a nearly year-round renewal center. It estab-

lished a board of ministry to oversee the project and hired Link, a deacon and 20-year veteran of the Texas Parks and Wildlife Department, to revitalize the property.

A FACE LIFT

Facilities that were suitable for rough-and-tumble boys were too rustic for adults. So upgrading the campus became an imperative: renovating bathroom facilities, air-conditioning many buildings, making walkways wheelchair accessible and constructing a pavilion with cooking facilities.

Today, TECABOCA can accommodate about 150 people, and hosts about 50 retreats throughout the year, mostly on weekends, with the help of a five-person staff. The campus includes 26 buildings, including a main house with meeting rooms, a game room, an infirmary and private bedrooms, a dining hall, a pavilion with commercial-grade kitchen facilities, bunkhouses, six cabins and bathhouses. A newly renovated chapel and outdoor amphitheatre offer visitors quiet places to worship and reflect.

As more people discovered TECABOCA, a growing number made contributions to reflect their spiritual connection with the center. One counselor carved a cross in memory of a TECABOCA counselor who

Women from Holy Rosary parish, a Marianist parish in San Antonio, on retreat at TECABOCA



was killed in an automobile accident. The cross was erected at the base of a limestone bluff overlooking the river. A concentration camp survivor designed and financed construction of the concrete amphitheater at the edge of Johnson Creek. Still others contributed to the renovation of the chapel.

A "HEART HOME"

The facilities have changed so much in recent years that Marianist Sister Nicole Trahan admits when she went to TECABOCA in 2001, she didn't recognize it as the same facility where she had made a retreat just four years earlier.

What she found familiar, she says, was the sense of peace and feeling of connection. "I think of TECABOCA as one of my heart homes," says Sister Nicole, who as a novice would pack a sandwich and slip off to TECABOCA for the day whenever she could.

"It's as if I have an internal compass that takes me there," says Sister Nicole. "I feel a certain connection to the elements." Although hard to describe, she says, the grounds have a "sacramental quality."

Marianist Brother Jim Jaeckle, assistant director of skilled care and assisted living at the Marianist Residence in San Antonio, also senses the spiritual dimension of the place. Having spent many hours working at TECABOCA pouring concrete, building picnic tables and working with the plumbing system, he knows how hard everyone has worked to keep TECABOCA pristine and peaceful. But the effort is worth every minute. "This is holy ground," he says.

David Kauffman, who as a St. Mary's student made many retreats at TECABOCA, agrees there's something special about the place.

"I came from the Midwest and the stark beauty of the hill country had to grow on me. For years TECABOCA was a touchstone in my life. It's a place that helped me go within and explore my relationship with God."

Marianist Father Don Cowie, who has served as TECABOCA's chaplain since 1976, has traveled all over the Texas hill country saying Mass at camps through-



To schedule your next retreat

TECABOCA is situated on more than 100 acres in the Texas hill country, along Johnson Creek, a tributary of the Guadalupe River. In addition to the Texas Catholic Boys Camp,

TECABOCA sponsors several programs for individuals and families. If you would like more information about the center's programs and retreats, visit www.TECABOCA.com or call 830.866.3425.



Marianist Sister Nicole Trahan

out the area, but none is like TECABOCA, he says. "Whether it's being used as a summer camp or as a retreat center, there's a quality of simple goodness and family spirit."

For retreatants who hold TECABOCA dear, all those elements come together to make TECABOCA a place where they can open up spiritually. "I have a relationship with the place," says Missy Kauffman. Like her husband, David, Missy has made scores of retreats at TECABOCA over the years, including a family retreat a few years ago. "Every time I go back, I feel like I belong."

CROSSING OVER

As you enter the property at TECABOCA, you must drive over a single-lane road. To your left is a three-foot high wall with water flowing over the top. To your right is a pool. In front of you is the dam.

"The water rushing over the road is only about two inches deep but it scares some people," Link says. "We tell them after they drive over, 'you've made your first leap of faith.'"

Missy Kauffman says she still remembers the sense of awe she felt driving over the dam for the first time. "You get the sense that, 'I am here and the world is over there.' I think that driving across the river is one of the most attractive things about TECABOCA. It not only gives you a sense of separation, but when you arrive, you feel like you've reached a safe haven." ■

Shelly Reese is a freelance writer from Cincinnati.

Passing the Torch to a New Generation

The Adèle Social Justice Project equips young adults to carry forward Marianist ministries and values.

BY SUSAN VOGT

STEVE HEMPHILL FIRST MET Mama Cosey, a social justice activist from East St. Louis, Ill., as he helped her clean her yard.

Hemphill was in the poor neighborhood as part of an immersion weekend with the Adèle Social Justice Project (ASJP), a

Marianist program designed to engage young adults in social justice issues. Mama Cosey has served many people in East St. Louis, a city known for its poverty, crime and urban decay.

“As I talked with her, I learned a lot about what contributes to urban blight,” says Hemphill.

Hemphill’s experience and observations lie at the heart of why the Marianist Social Justice Collaborative (MSJC) initiated the Adèle Project three years ago. “The purpose of the program is to give young adults exposure to both the victims of social injustice and the advocates who work to eradicate it,” says Jim Vogt, director of the MSJC.

But there’s more. Marianist brothers, priests and sisters have long been involved

in ministries of education and social service. Marianist lay men and women have added their own unique contributions. But many Marianists are finding that no matter how committed they are to bringing Christ to the world, defending the poor and taking a stand for justice, the fact remains: They are getting older. So while sharing the wisdom of their experience, they must find ways to enlist the vitality of young adults and pass the torch to the next generation.

THE INSPIRATION OF SISTER ADELE

Adèle de Batz de Trenquelléon, founder of the Marianist Sisters, known as the Daughters of Mary Immaculate (FMI), was the perfect model for this endeavor. Adèle did most of her ministry as a young adult. At age 15 she started The Association, a prayer alliance. By age 25 it had grown to 200 members. An avid letter writer, Adèle used the written word to inspire her protégés. She also was committed to directly serving the poor.

Today, ASJP reaches out to young adults from the ages of 22 to 40 to engage in an immersion weekend in poor neighborhoods and, in the spirit of Adèle, uses e-mail — a modern day equivalent

“... a weekend immersion ... can move participants from being afraid of people in a low income neighborhood to being a friend.”

— Marianist Brother Bob Donovan

to letter writing — to stay connected and motivated.

A typical weekend immersion experience involves 15-18 young adults who gather to read excerpts from Adèle's inspirational letters and from letters written by contemporary Marianists. In addition to sharing these letters, they discuss insights from Catholic Social Teaching and spend time actively engaged in an urban neighborhood. They take their turn at soup kitchens, environmental clean ups and drop-in centers, but most of all they talk to the neighbors and community leaders.

LAUNCHING THE ASJP

The ASJP piloted the first program in 2005 in Cincinnati because the Marianists had a history of doing "urban plunges" — a weekend immersion experience — with high school and college students in Cincinnati. Marianist Brother Bob Donovan, a physician who serves the medically needy in Over-the-Rhine, an urban neighborhood in Cincinnati, was on the first ASJP team. "I've been serving the poor through my medical profession for a long time," says Brother Bob. "As I get older, it is inspiring to see the energy and desire of these young people."

The second ASJP was held in Washington, D.C., two years ago. Because of the location, participants had a firsthand experience of national advocacy for the poor. "We talked to leaders in NETWORK, the Catholic social justice lobbying group in D.C.," recalls participant Beth Jamieson. "It was neat to see how excited other people were about the need for advocacy."

Jamieson got involved in the ASJP because she was looking for a faith community and figured it would be a good way to meet other young adults with similar values. She is now co-chair of the group with Steve Hemphill.

Marianist Sister Leanne Jablonski has enjoyed seeing the leadership of the group evolve. "One of the most satisfying parts of my involvement with ASJP has been watching young adults step into leadership. We have developed intergenerational respect in which old and young



Leadership team and participants in the Washington, D.C., Adèle Social Justice Project: front, Lynette Bernot, Beth Jamieson, Clare Savage, Sarah Rickter, Cara Capizzi; second row, Dan Stout, Ray Harter, Marianist Sister Leanne Jablonski, Katie Fitzgerald, Laura Libertore, Jim Vogt; third row, Addi Velasquez, Greg Bauman, Beth Bauman, Diane DeGroat, Mike Bronson, Alison Mendoza; back row, Brian Vogt, Laura Brown, Jennifer Taylor, Dave Bentzley, Joey McMonagle

complement each other, but the young adults have to own this project."

Jamieson agrees. "The core team has now changed from older to mostly young adult leaders," she says.

FROM AWARENESS TO INSPIRED ACTION

Some of the young adults participating in an ASJP weekend are already doing social justice in their day jobs or as volunteers. For some, however, it's a transition from reading and hearing about the needs of the poor to direct contact with them.

"Even though a weekend immersion is short, it can move participants from being afraid of people in a low income neighborhood to being a friend," says Brother Bob.

But it doesn't stop there. Some participants in the immersion weekends that have occurred in Cincinnati, Washington, D.C., East St. Louis and San Antonio have formed ongoing communities to support

their faith, their works of justice and commitment to a simple lifestyle. Future weekends are being considered in New York or New Jersey, Cleveland and California.

A critical component of the weekend experiences is that they motivate participants to move beyond thinking about social injustice into the realm of action: Doing the right things to create change, one small step at a time.

"Because the immersion was well planned," adds Hemphill, "it made me think, and then respond." There's no doubt that this formula — educated awareness infused with youthful energy — is something Sister Adèle would have enthusiastically embraced. ■

Susan Vogt is a freelance speaker and writer from Covington, Ky. She has been a lay Marianist for more than 40 years and is a member of the Marianist Anawim Community.





Taking a Stand for Peace

*Members of the Marianist Family
share their reflections on the subject of peace
and what it means to take a stand for
nonviolent solutions to human conflict.*

BY JAN D. DIXON

"If you want peace, work for justice."

Pope Paul VI

BLESSED WILLIAM JOSEPH CHAMINADE, FOUNDER of the Marianists, lived during one of the bloodiest and most turbulent periods of history — the French Revolution. As an eyewitness to these events, he unceasingly worked to restore peace, create communities of faith and rebuild a nation. Since then, the Marianists have repeatedly taken a stand for peace in countries where they operate ministries, schools and communities.

With the United States in its sixth year at war, the subject of peace weighs heavily on the hearts and minds of many people. *ALIVE* magazine wanted to know what members of the Marianist Family have learned about war, human conflict and the conditions necessary to make peace a reality. The following are reflections from these conversations.

PEACE STARTS WITH AN INNER AWARENESS OF OUR OWN SELFISHNESS AND LATENT BIASES.

Marianist Father Marty Solma, District of Eastern Africa, Nairobi, Kenya

“The human heart is hard to understand,” says Father Marty Solma, reflecting on political unrest in Kenya after national elections in late December 2007 ignited pent-up hostility. More than 1,100 people were killed in riots and local skirmishes. “People who had been neighbors and friends for one or two generations began killing one another and burning each other’s houses.”

To address these painful issues, Marianist scholastics from Eastern Africa met at the scholastic community in Nairobi in January to share their intense feelings of sadness and the need for understanding regardless of ethnicity, politics or religion. “What impressed me most that day is that these young men understood that baptism and brotherhood call us beyond racial and ethnic divisions.”

Peace must become a daily practice, says Father Marty. It involves an introspective look at our own heart: its selfishness, greed and latent biases. “Our world has a long way to go, as does each of us.”

PEACE IS NOT AN ABSENCE OF CONFLICT; RATHER, IT REQUIRES THE ABILITY TO RESOLVE TENSIONS WITHOUT RESORTING TO VIOLENCE.

Marianist Brother Steve O’Neil, Marianist NGO, United Nations, New York City

Brother Steve O’Neil’s work at the United Nations has given him a front-row seat in witnessing the dynamics of peace and the underlying causes of global tensions. Peace is closely related to justice, he says. If you address injustice, which is part of the mission of the United Nations, then you must work to eradicate poverty, ensure gender equality and seek ways to empower people.

Peace, he says, is not an absence of conflict. Nor is it the attitude of “I’m okay, you’re okay.” It’s about owning our differences and working through them.

“Peace requires that you stay with the tension, using dialogue as a way to resolve conflicts, without resorting to violence, whether it’s verbal, physical or emotional abuse of any kind,” says Brother Steve.

Peace also requires a dose of humility. “As Americans, we have sometimes misused our power to force our opinions on the world. Arrogance and entitlement will rob us of the peace we long for.”

DIPLOMACY IS THE HIGH ROAD TO PEACE.

Sue Terbay, administrative assistant, University of Dayton’s Center for Social Concern, Dayton, Ohio

Sue Terbay’s heart sank when she learned last year that her second youngest child, Jimmy, was being sent on his third tour of duty, this time to Afghanistan. When the war with Iraq began in 2003, she cried, protested and spoke up. It cost her some friends and a lot of sleepless nights. “I wasn’t against the soldiers, not as mother with a son right in the middle of the war zone. But I’ve always been a peace advocate. I’ve always been the mom who encouraged nonviolence.”

Terbay is mindful that her views may seem naïve to some. “I know that war happens, but it should be the very last resort after all diplomatic avenues have failed.

“Peace takes courage, though it is easier at times to wield power through the use of a gun. Peace also requires dialogue,” she says. “I’m disappointed that we didn’t take the high road and become an example to the world of how to handle conflict. Whatever happened to diplomacy and the art of dialogue?”

TO BECOME AGENTS OF PEACE, WE MUST LEARN TO APPRECIATE OTHERS — OUR SIMILARITIES AND OUR DIFFERENCES.

Marianist Father Paul Fitzpatrick, Professor of Scripture, Blessed John XXIII National Seminary, Weston, Mass.

One year after the attack on the World Trade Center on 9/11, Father Paul Fitzpatrick found himself participating in an inter-faith prayer service at a mosque in Boston. Anti-Islamic fervor in the United States following the attack compelled him to get involved in Christian-Muslim dialogue for the Archdiocese of Boston. “Though there are fundamental disagreements in our faith, I see a relationship of trust growing between me and several of my Muslim friends.”

To take a stand for peace means to live as a peaceful person, says Father Paul. After much soul-searching, he acknowledges: “I am both Cain and Abel. I have the capacity to be both the victim and the oppressor. When I believe this, I can have compassion for others because we are as much alike as we are different.”

PEACE MEANS WORKING TO ELIMINATE POVERTY AND ILLITERACY.

Felicitas Samtelben-Spleiß, Marianist Affiliate, Stadtbergen, Germany

Felicitas Samtelben-Spleiß has witnessed her share of pain and the consequences of war as a child growing up in the 1940s in post-war Germany. She has served as a lay person in missions around the world, including a leper colony in Tanzania, the slums of Nairobi, and among the street children of India. Her work in Darfur, however, blazed a deep and lasting impression.

“I remember being terrified as I looked out of the plane upon thousands and thousands of white tents, a makeshift city in Darfur, where people had only the possibility of survival. They were raising their children in an atmosphere of such fragility.”

In addition to medical help and some basic education, the aid workers brought the people of Darfur the possibility of hope. “The presence of peace-promoting people is important for those directly suffering from war, terrorism and expulsion. To keep peace alive, we must fight against poverty and illiteracy. Poverty along with injustice is the breeding ground for aggression.”

PEACE IS THE BYPRODUCT OF BEING IN RIGHT RELATIONSHIP WITH OTHERS AND OUR ENVIRONMENT.

Myles McCabe, director of peace and justice for the Marianist Province of the United States, St. Louis

“**T**he question of peace is important and has broad implications. It’s easy to create a comfortable world for yourself where you never touch the victims of injustice. Once you get to know people who have been hurt by violence, you appreciate the importance of nonviolence and the need for peaceful alternatives.”

McCabe’s definition of peace is the ability to be in right relationship. “When a company is just toward its employees, there is peace. When a country is just with another country, there is peace. So justice comes before peace and is the result of acting justly in all your relationships. I think it is manifested in several ways. I like the notion of stewardship and that we must care for the environment and other people as much as we care for ourselves.”

ANY PEACE INITIATIVE MUST ADDRESS THE PROBLEM OF GLOBAL WARMING.

Marianist Brother Del Jorn, Bangalore, India

Brother Del Jorn has spent more than 40 years of his life as a Marianist serving in Nepal and India. His models as peacemakers include Gandhi and Mother Teresa. “Sadly, many Indians no longer believe in Gandhi’s non-violent movement,” he says.

Brother Del points to Jesus’ admonition to “love our enemies and do good to those who hate us” as a guidepost to handling conflict and laying the foundation for peace.

He believes the world can no longer afford war. “With the problems of global warming, we must put all of our resources to saving the planet, resources that are now being diverted to wage wars. No one today can afford to be inactive in waging peace as the planet Earth is too fragile to survive further violent conflicts.”

THERE ARE NO SHORTCUTS TO PEACE.

Marianist Brother Jim Contadino, Loughlinstown, Ireland

Even though Brother Jim Contadino and the Marianists who run St. Laurence College in Dublin have lived far from the conflicts that shook Northern Ireland this past century, he is well aware of the pain and aftermath of violence.

“We put much effort into teaching students how to get along with each other, to respect one another and play well together. While daily praying for peace in Northern Ireland, our plaint was often: ‘If we can’t get along with each other in Loughlinstown, what chance is there for the people of Northern Ireland?’”

Though Ireland has made great progress in healing the wounds of violence and making peace with the past, it has been a long, arduous path. One thing the Irish have learned: There are no shortcuts to peace.

Says Brother Jim: “Peace only comes when we relentlessly meet, talk and listen to each other. It will come when we stop supporting people of violence and give them the tools to make their way in a peaceful society.” ■



The Inspired World of Brother Mel Meyer

*Friends, family and religious join in
a year of celebration, honoring the art and inspiration
of Marianist Brother Mel Meyer*

BY LINDA BRIGGS-HARTY

INSIDE AND OUTSIDE ST. JOHN VIANNEY HIGH SCHOOL in Kirkwood, Mo., in chapels, banks, schools, hotels, offices and homes throughout St. Louis and in other cities, you'll find the work of Marianist Brother Mel Meyer, a testimony to his imaginative spirit and the ability to explore a range of subjects and styles.

Take the three-tiered, metal sculpture recently erected in suburban Kirkwood: blue, red and green chairs of varied sizes perch precariously and playfully on top of each other. Then there's the Korean War Memorial near the Jewel Box Conservatory in St. Louis's Forest Park. The memorial's sweeping steel lines cleanly capture a conflict with a not-so-clean ending. The inclusion inside the sculpture of the names of all American soldiers involved in the war adds weight to the work's significance.

In Kansas City, three colorful Brother Mel sculptures surround a standard shopping mall — a painter wearing a smock, a woman holding an umbrella walking down a stairwell and a boy balancing on a skateboard. No rhyme or reason to the themes: They simply reflect Mel's mission of mirroring people, places and things in an extraordinary way.

This gift for juxtaposing the usual with the unexpected — elevating and sometimes tweaking our visual sensibilities — has resulted in more than the 8,000 works of art to date, no small feat by any measure. Yet looking back on it all, Brother Mel expresses both a sense of humility and amazement.



Marianist Brother Mel Meyer

*Left: Outside Brother Mel's studio
on the campus of St. John Vianney
High School*



Brother Mel burnishing a metal sculpture in his studio

“My life’s been heaven on earth,” says this Marianist artist, designer and creative mentor, who is celebrating several milestones this year: On June 5, Brother Mel turned 80; in August, he’ll celebrate his 60th jubilee as a Marianist brother; and 2008 marks the 40th year he has operated the Marianist Galleries, his studio and gallery on the campus of Vianney High School in Kirkwood.

“I’ve often wished all the brothers could have experienced what I have,” he says.

A CLOSE-KNIT FAMILY

While friends and family members gather this year to appreciate Brother Mel’s creative gifts, his sister, Elsie Pondrom, his junior by 10 years, remembers looking up to her older brother, then a student at McBride in St. Louis, a former Marianist high school.

He was the only one of seven children (three boys and four girls) who entered religious life, says Pondrom. “The family was close and supportive of Mel’s decision

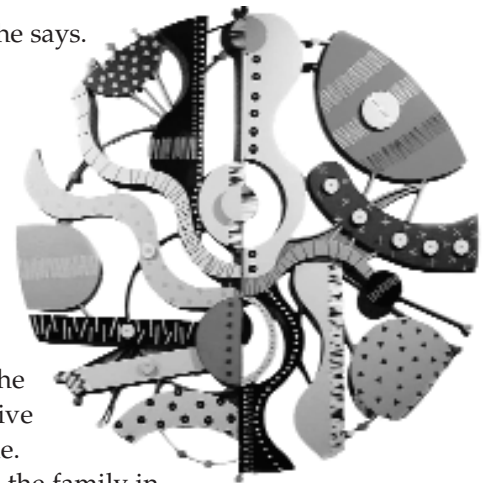
to become a Marianist,” she says.

Living in Old Town Florissant, a suburb of St. Louis, Mel’s parents, Harry and Margaret Meyer, were faithful Catholics, leading the family in regular rosaries. “Each year, they dedicated our home to the Sacred Heart,” Pondrom says. She and several siblings still live near their childhood home.

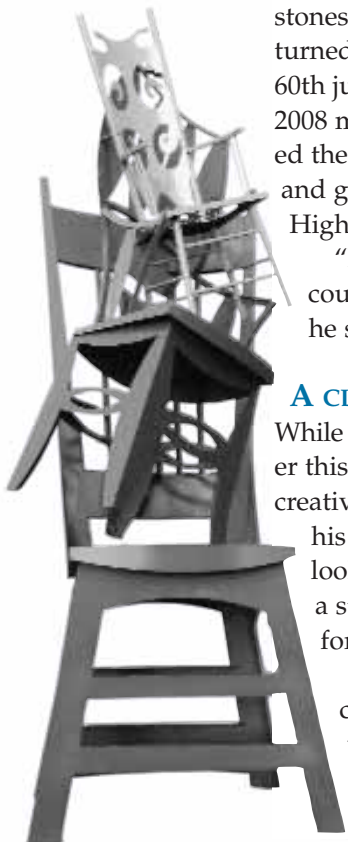
If you asked anyone in the family in those early years if they thought Mel would become an artist, they would have laughed. Pondrom does remember his lively spirit: “Mel was great at jitterbugging and playing the accordion,” she says.

AN ARTIST’S SOJOURN

During scholasticate and his undergraduate years at the University of Dayton in Ohio, Brother Mel helped two friends — both students at The Dayton Art Institute — design stage sets for Shakespearean productions. Working



Metal wall hanging



with paints, crafting backdrops and designing scenery was all it took: Mel was hooked on art. It became his passion.

Though he taught religion and social studies at Central Catholic High School in San Antonio in the early 1950s and McBride midway into that decade, by 1954 he enrolled in a summer program at Notre Dame in Indiana, and completed his master's degree in art in 1960.

windows he designed for the Notre Dame Cathedral. In Switzerland he enjoyed the tutelage of another esteemed stained glass artist, "Yoki" Aebischer.

Returning home, he served as prefect of novices during the late 1950s and early 1960s, working on a variety of projects with novices and experimenting with art. As a novice under Brother Mel, Marianist Brother Tom Suda, an artist, master rehab-

"My life's been heaven on earth. I've often wished all the brothers could have experienced what I have."

— Marianist
Brother Mel Meyer

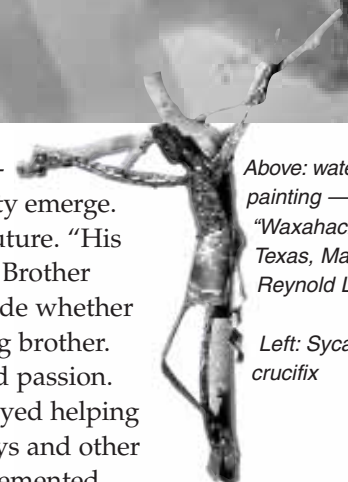


A European sojourn in 1957-1958 solidified his artistic vision. Traveling 14,000 miles throughout Europe on a scooter, Brother Mel saw modern interpretations of Old World themes that would influence his art for a lifetime. "They knew how to use materials to good effect," he says.

During his yearlong travels, he studied with an art community in Paris led by renowned stained glass artist, designer and lighting specialist Jacques Le Chevallier, famous for the clerestory

ber and wood craftsman, witnessed Brother Mel's creativity emerge. The experience shaped his future. "His influence directed me," says Brother Tom, who was trying to decide whether to teach or become a working brother. "He had so much energy and passion. All of us at the novitiate enjoyed helping him build pieces for feast days and other occasions." The experience cemented Brother Tom's decision to dedicate his energies to the life of a working artist.

Brother Mel finished his master's



Above: watercolor painting —
"Waxahachie,
Texas, Main &
Reynold Lane"

Left: Sycamore
crucifix

degree and taught for a time at Chaminade College Preparatory in St. Louis. He was shaped by two other renowned artists during this period: fresco master Jean Charlot and sculptor Ivan Meštrović.

By 1968, the Marianists gave Brother Mel the green light to convert an old farmhouse on the property of Vianney High School into a gallery. It was a turning point: He could now pursue his art full time. Since then, he has traveled many summers throughout the United States and in Europe with fellow artist Marianist Brother Joe Barrish for intensive painting and sketching.



The Korean War Memorial is an eight-foot stainless steel upright sundial.

A HIT IN NASHVILLE

Recently, Brother Mel completed a metal piece comprised of 25 abstract squares painted with eye-popping enamel colors and welded with guitar shapes in the center for placement in the Arts Company Gallery, owned by Arts Patroness Anne Brown. Brown, who met Brother Mel at his gallery in 1997 while visiting friends in St. Louis, is writing a book about Brother Mel called *An Artistic Pilgrimage*.

"His artwork is phenomenal," she says. Convinced of his brilliance, she and fellow arts supporter Bonnie Bueckner have fueled a "Brother Mel art craze" in Nashville. A retrospective in his honor this summer featured his works at her gallery and at sites throughout the city. She says his artworks are popular requests at her gallery.

"Brother Mel doesn't want promotion, but the world needs to understand his contribution," says Brown. "The power

of his work stems from the fact that he is focused on spiritual and artistic commitments, which to him are the same."

THE DAILY COMMITMENTS

Brother Mel can be a strong self-critic. In his case, the self-examination calls him to more fully cultivate his faith and artistic vision. "I strive to be a better man and a better religious daily," he says.

His daily routine reflects the equal pulls of religious life and modern art. Up at 5 a.m. for the Divine Office and Mass, he is immersed in private prayer from 6 a.m. to 7 a.m., and then has a quick breakfast before starting work around 7:30 a.m. Work stops at 5 p.m. and he reads a bit after supper. He's in bed by 8 p.m. Brother Mel is an active member of the Curé of Ars Marianist community located on the Vianney campus.

His two-story gallery is full of his art, while two shops in back are set up for creating, welding and storing works in progress, along with a scrap yard bursting with promising parts. It is here, with the help of other artists and staff, that Brother Mel sets up his daily shop.

Marianist Brother Brian Zampier works with Brother Mel on commissioned pieces: painting metal parts, making and dyeing paper, cutting forms to act as art mounts, among other duties. Also an artist, Brother Brian has an eye for harmonizing color, says Brother Mel.



Brother Mel with Greg Williams and Marianist Brother Brian Zampier

Celebrate with Brother Mel: A retrospective of his art and ministry

In honor of Brother Mel's prolific talent and artistic expression, the Marianists are celebrating his gifts through a retrospective he is hosting at his gallery Aug. 22 – Sept. 13. An opening reception will be held Aug. 22 from 6 p.m. – 9 p.m. (visit www.melsmart.com). In June and July, The Arts Company in Nashville, Tenn., featured a collection of his works. Two other shows honoring his lifetime achievements include one at the St. Louis Artists' Guild Gallery from Sept. 14 to Nov. 15 and another at the Foundry Art Centre in St. Charles, Mo., from Oct. 10 to Nov. 21.

Another assistant, Greg Williams, lets sparks fly as he cuts metal shapes with a plasma cutter for use on metal bases. Brother Mel trusts the seasoned welder to bring to life his abstract inclinations. Bending metal shapes on an anvil or vise and then texturing works with an angle grinder, Williams is an expert at making metal come alive.

Brother Mel also appreciates the contributions of assistant Lynda Lucas whose years of secretarial experience bring order to Mel's otherwise chaotic office.

Brother Mel works in many different mediums: fresco, handmade paper, acrylic, sculpture, functional furniture, glass and his currently preferred method, metal.

The king of collecting, he uses castaway objects — old iron, steel, driftwood — either sought out or accepted from others. One feature epitomizes his style: color. Bold, brilliant tones are his trademark.

About his art, he says he can't express its meaning. "It speaks for itself," he says. He doesn't stop much to reflect. "I continue looking ahead."

ON FAITH AND ART

Marianist Brother Al Kuntemeier, counselor, coach and teacher at Nolan Catholic High School in Fort Worth, Texas, met

Brother Mel when the two were novices and scholastics together. He remembers his artist friend as good natured and fun. "He got into trouble with the novice master because he liked to laugh a bit too loudly at times," says Brother Al.

Surrounded by friends, family and his Marianist community, Brother Mel is both loved and admired for his playful artistry, laid-back demeanor and faithfulness. Against this backdrop of support, he continues his artistic output with kinetic energy.

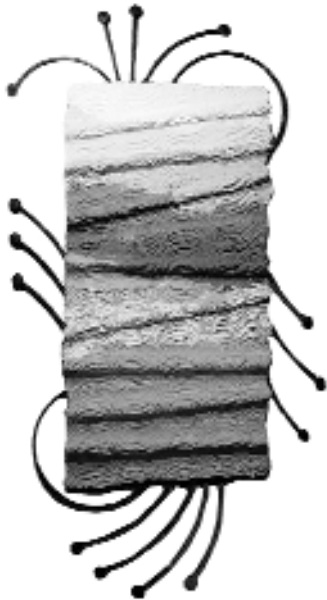
"If I were not a religious, sustained by my religious community, I don't know if I could create," he says.

"People ask if what I do is religious. Everything I create is religious — because of the inspiration behind it, the motivation for doing it and the impact it has on the people looking at it. My faith and art are inseparable." ■

If you are an artist and would like to explore the possibility of religious life, contact Brother Charles Johnson, SM, Province vocation director, at cjohnson@sm-usa.org or 314.533.1207.



"Mother and Child," fresco



Above, "Rainbow," handmade paper with metal rods.

Right: gallery interior

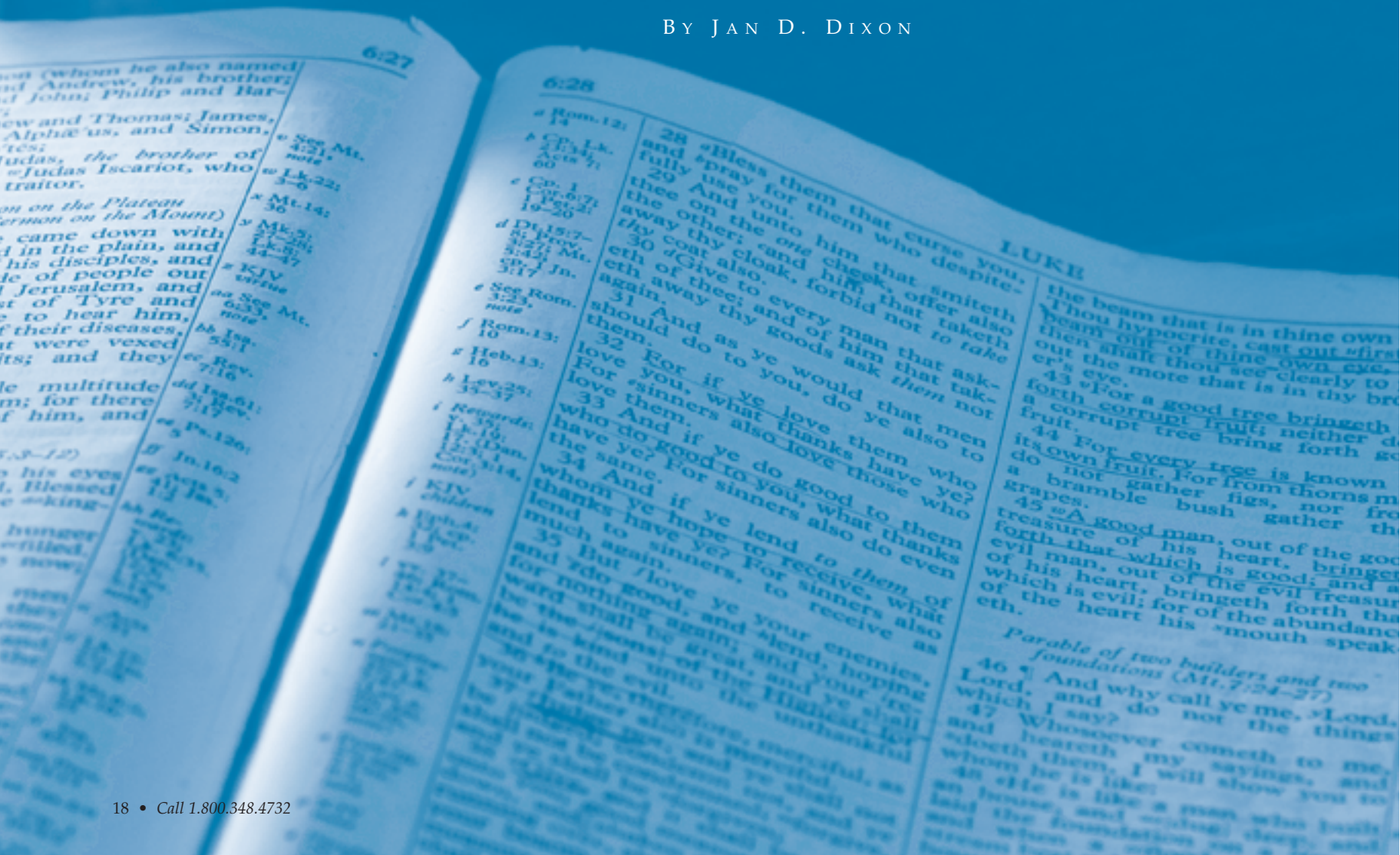


Linda Briggs-Harty is a freelance writer living in St. Louis.

Illuminated Word: The Practice of *Lectio Divina*

Marianist Brother Jim Eppy shares his experience of teaching Lectio Divina, a sacred form of prayer, to high school students.

BY JAN D. DIXON



RYAN NIKODEM IS COUNTING the days. Twenty-one to be exact, before he and his parents load up the family car and head west to Creighton University in Omaha, Neb. Like most college freshman, this graduate of Chaminade College Preparatory School in St. Louis will pack the usual staples: an iPod, a cell phone, suitcases of clothes and the all-essential laptop computer.

One item that Nikodem also plans to bring isn't visible, but it may be the one he carries with him the rest of his life. It's something he learned during the past two years at Chaminade: a form of prayer called *Lectio Divina*, a practice he was taught by Marianist Brother Jim Eppy.

"I definitely intend to keep practicing it," says Nikodem, who says he has gotten closer to God through this spiritual discipline. "It's helped me reflect on Scripture and how it relates to my life, how to deal with problems."

That's no surprise to Brother Jim. "I think a lot of people are yearning for a richer, adult form of spirituality. *Lectio* engages a person in an experience of prayer that requires some maturity, as well as some patience. It's a way of looking at one's life through the light of Scripture. It's a wonderful thing to teach our students."

MOVING BEYOND CHILDHOOD

Not all teenagers or young adults are ready for this type of prayer. Still, Brother Jim knew that a few students were interested in moving beyond their childhood experiences and ready to explore a more serious dimension of their faith. So he invited a small group to the first gathering, yet opened it up for anyone to attend. "A small group of five to seven people is the best size," he says.

This year a group of four to five students met with him once a week after school to practice and learn this ancient form of prayer.

Lectio Divina is Latin for "divine reading" and is something that can be practiced alone, which is the traditional method. But it also works well with a group. Brother Jim recommends following the four-step approach to *Lectio* (see sidebar on page 21 for more information).

"We start with a prayer, an invocation of the Holy Spirit. Then we read a passage from Scripture and sit for about three minutes in silence. After that we reread the passage, this time pausing at natural breaks in the text. During the pauses everyone is invited to say something, or not say anything at all. It isn't a discussion, but simply a window into another person's prayer before God.

"One person's ruminating on a portion of Scripture and what it says about his or her life in the present moment can become an experience of God for everyone participating in the *Lectio*. We end each session with a prayer or a hymn. It usually takes between 30 and 45 minutes," says Brother Jim.

Steven Schuering, another senior at Chaminade who participated in *Lectio* this year, recommends practicing the prayer with a group or a friend. "I liked *Lectio*, not only because I enjoyed reading the Scriptures and reflecting on them, but it was helpful to hear what other people experienced, how it spoke to them. Each person reads the Scripture and receives something different."

Witnessing another's experience of Scripture is an important lesson. "Students learn from *Lectio* that people experience prayer differently, that others have a different relationship with God. I see them become more accepting of those differences," says Brother Jim.

—
"Your word is
a lamp for my
feet, a light for
my path."
—

Psalms 119:105

TROLLING THE WATERS OF SCRIPTURE

A math teacher at Chaminade since 1984, Brother Jim has been practicing *Lectio* since he was introduced to this form of prayer as a novice at Mount St. John in Dayton, Ohio. He remembers starting with the Psalms and the Gospels before he felt ready to move on to more challenging portions of Scripture.

After more than 25 years of faithful practice, he's noticed several benefits: the gift of paying attention to details and subtleties; the gift of slowing down and finding treasures in unexpected places; and the gift of silence. "It's like trolling the waters of Scripture looking

for that one treasure in the waves or at the bottom. It requires patience and being open to receiving things from places I wouldn't have expected," says Brother Jim.

"I believe the word of God is alive and true, a vibrant and living reality. Father Chaminade taught us to reflect on events in our lives, to discern how God is showing up and how we are responding. *Lectio* provides a structured way to do that."

A LIFETIME OF PRACTICE

Brother Jim and others who have practiced *Lectio* for many years are quick to point out that *Lectio* is not Bible study.

Marianist Brother Jim
Eppy sharing *Lectio*
Divina with students
Steven Schuering, left,
and Ryan Nikodem



Practicing *Lectio Divina*

An ancient form of prayer invites participants to experience Scripture.

Lectio Divina, known as “divine reading” or “holy reading,” is an ancient form of prayer practiced by early Christians and adopted by ancient monastic orders. Today both religious and lay people are turning to *Lectio* as a way to grow and deepen their faith.

Lectio Divina provides a structured process for participants, encouraging them to listen to portions of Scripture as if they were having a conversation with God. Entering into a dialogue with God’s word in this way enables people to discover different ways of being in relationship with the living Christ. This is not Bible study. Rather, it is a form of prayer in which the participant openly experiences the word. To fully engage in this prayer requires an open and listening heart: a willingness to suspend judgment and previous notions and simply receive what the Holy Spirit will reveal.

There are two forms of *Lectio* — the monastic form which is less structured, and the scholastic form. Guidelines for practicing the scholastic form of *Lectio* in a group are outlined here. This form of prayer can be practiced individually or as a group.

For more background on *Lectio Divina*, there are several publications and books available through

the Internet. For those with some experience with *Lectio*, Brother Jim recommends the book *Sacred Reading* by Michael Casey, O.C.S.O.

Steps for practicing *Lectio Divina*

Step One – Read: Read a passage from Scripture, encouraging everyone to listen with the “ear of the heart.” Consider what phrase, sentence or word stands out. Allow a minute or two of silence.

Step Two – Reflect: Read the passage again and reflect on the word of God. Encourage everyone to be aware of what touches them: a thought, idea or emotion. Allow a minute or two of silence.

Step Three – Respond: Read the passage again and respond spontaneously to the word of God. Be aware of any prayer that rises up that expresses

the experience. Allow a minute or two for silence. **Step Four – Rest:** Read the passage a final time and rest in the word, reflect or pray and allow God to speak in silence. Allow several minutes of silence.

Extending the practice: After resting, take the phrase, sentence or word into your daily activities and listen to it, reflect on it, pray over it and rest in it again as time allows during the day. Allow it to become a part of you.



Instead, it is a personal experience of Scripture. Having never experienced *Lectio*, Nikodem recalls feeling nervous at first. “But the more we practiced, the more comfortable I felt. I never got bored or lost interest, although some of the Old Testament readings are complicated. But the primary sense of *Lectio* is hearing, listening to the word and then receiving what it has to tell you.”

To fully appreciate *Lectio*, a regular practice is important, say all who have found value in this form of prayer. “A sure way to make it natural is to commit yourself to practicing it at least two or three times a week. The transcendent

value is that it will lead to a richer experience of God and will provide the necessary silence and solitude for spiritual maturation,” says Brother Jim.

These are the values Brother Jim would like to pass along to students who are ready to grow in their faith. So while many seniors hang up their football jerseys, put away their soccer shoes and close their locker doors one last time, Brother Jim remains hopeful that a handful of students will carry the teachings of *Lectio* out the school door and into their adult world. “It is something I hope they practice for the rest of their lives.” ■



Two Novices Profess First Vows At Mount St. John in Dayton

Novices Thomas O'Neill Farnsworth and Luis Gamboa professed first vows in the Society of Mary on May 17 during a Eucharist in Dayton. Provincial Stephen Glodek received the vows at Queen of Apostles Chapel at Mount Saint John. Brother Tom teaches undergraduate psychology courses at the University of Dayton, works in the counseling center as a psychology resident, and serves as a consultant/facilitator on the campus Alcohol and Drug Prevention Team. He will continue his teaching and counseling ministry at UD. Brother Luis recently taught Spanish at Chaminade University of Honolulu. Starting this fall, Luis will teach and serve in campus ministry at the university.



Assistant Provincial Father Jim Fitz, newly professed Brothers Tom Farnsworth and Luis Gamboa and Provincial Stephen Glodek at the first vow celebration



Sullivan Family Library Dedicated at Chaminade University of Honolulu

In April, Chaminade University of Honolulu dedicated its Sullivan Family Library, the largest academic building constructed on its campus since the school's founding in 1955. The \$14.8 million, 30,000-square foot facility will function as a library and information services resource center. Students will have access to approximately 34,000 electronic books, 70,000 print books, 240 journals and 19,000 online journals. The facility also contains multimedia rooms, a 40-station computer lab and rooms for studying and meetings. Funding for the library was part of the school's "Transformations" campaign to raise money to support the university's academic initiatives.



Celebrating their first profession in India are Brothers Sanjay Rathor, Ismail Sindur, George Hans, Fredric Kujur and Peter Paul K

Five Profess Vows in Ranchi, India

On May 4, Marianist family members, relatives and friends gathered in Ranchi, India, to witness five men make their first profession into the Society of Mary. Father D’Cruz Nicholas, novice director, was the main celebrant at the Eucharist. Father Pragasam T., district superior, received the vows. Brother Ed Violet, assistant general for temporalities, gave the brothers the *Rule of Life*. The regional superiors of Japan and Korea, Fathers Kazuo Louis-Ibaragi Shimizu and Pascal Lee, along with Brothers Beda Ahn, Korea, and Dave Herbold, Japan, also were in attendance..

Chaminade University Receives Presidential Award for Service



Banners of the Marianist Founders adorn Henry Hall on the Chaminade University campus.

Chaminade University of Honolulu is one of only three colleges and universities nationwide to receive the Presidential Award for Service to Youth from Disadvantaged Circumstances from the Corporation for National and Community Service. The award is the highest recognition a school can achieve for service learning and civic engagement.

Chaminade’s achievements include 62,000 hours of service performed by the university community with 85 percent of the student body participating in service to disadvantaged youth. The organization also named St. Mary’s University in San Antonio to its community service honor roll.

Six Ordained as Deacons in Rome

Six Marianists were ordained as deacons at the Marianist parish of S.S. Nome di Maria in Rome earlier this year. The new deacons are Brothers Rich Villa and Patrick McDaid of the U.S. Province, Francisco Sales of Zaragoza, Juan Manuel Rueda of Madrid, Noël Dominique Kouao of the Ivory Coast and Mauricio Martínez of Colombia. His Eminence Cardinal Jean-Louis Pierre Tauran, president of the Pontifical Council for Interreligious Dialogue, presided. Also attending were Father George Cerniglia, representing the Provincial Council, and Brother Tim Phillips, vice rector of Seminario Internazionale Chaminade in Rome.



At the diaconate ceremony, Brothers Rich Villa, Francisco Sales, Juan Manuel Rueda, Noël Dominique Kouao, Mauricio Martínez and Patrick McDaid

U.S. Province Welcomes New Foundation in Philippines

Earlier this year, the Province of the U.S. agreed to take over jurisdiction of the Marianist foundation in the Philippines. The request came from the General Council and was approved by the Province in early March. The Philippines is an established foundation consisting of four religious who have been living in Davao City and ministering to the street children in this growing metropolis of more than a million people. Davao City is located in the southeastern part of Mindanao and is home to the Marianist novitiate that opened in June 2008.

IN REMEMBRANCE



Brother Maurice (Max) Beyer, 93, died Feb. 23, 2008, in Dayton. Brother Max earned his bachelor's degree in education from the University of Dayton in 1940 and a master's degree in business education in 1947 from the University of Pittsburgh. He started his career as a teacher, serving in schools in

New York, Pennsylvania and Puerto Rico. For the next 35 years, he was a secretary serving under provincials in the former Provinces of Cincinnati and New York and at a high school in Puerto Rico. For a time, Brother Max worked as a nurse's aide for the Marianist Health Center in Baltimore before assuming the position at the Marianist Press as secretary and editor of *Family*, the newsletter of the former Province of Cincinnati.

Brother Art Dofing, 74, died Feb. 10, 2008, in San Antonio. Brother Art earned a bachelor's degree in sociology from St. Mary's University in 1954 and began his ministry as a teacher.

He taught English, religion and theatre arts at high schools in Texas, Missouri, Illinois and Wisconsin. In 1964, he earned his master's degree in speech and drama at Saint Louis University and was known for his theatrical productions at St. Mary's High School in St. Louis. Brother Art completed a master's degree in family therapy at St. Mary's University in the late 1970s and began a counseling practice with Sister Mary Ann Pechacek, providing counseling to individuals, groups, families and parishes in San Antonio. Brother Art's last assignment was at St. John Vianney High School in St. Louis where he continued his counseling ministry and mentored lay Marianist groups at St. Mary's High School.



Brother Robert Kelly, 84, died Feb. 1, 2008, in Dayton. Brother Bob served in the Navy during World War II and worked for the Veteran's Administration for a short time before joining the Society of Mary. In 1951 he earned a bachelor's degree in education from the University of Dayton. He taught business,

religion and English at schools in Ohio and Tennessee while earning a master's degree in education from the University of Ohio. In 1967, Brother Bob was sent to Dublin, Ireland, where he and two other Marianists established the first Marianist community and founded St. Laurence College, a Marianist high school. Brother Bob was in charge of the school's finances and taught religion and business courses. In the early 1980s, Brother Bob accepted an assignment at St. Joseph College, a school in Yokohama, Japan, where he taught and served as principal and a member of the board of directors. He retired from active ministry in 1996.

Brother Stanley Mathews, 85, died May 18, 2008, in Dayton. Brother Stan ministered in Cleveland and Dayton for 65 years. He received a bachelor's degree from the University of Dayton in 1943 and earned two master's degrees, one in education in 1949 and another in library science in 1952, both from Case Western Reserve. Throughout his lifetime, he used his education to serve in a number of ministries: as an English teacher, principal, librarian, the first rector of the University of Dayton and a member of the school's board of trustees. In the former Province of Cincinnati, he served as assistant provincial, director of education, vocation director and councilor. Brother Stan also was a member of the Provincial Chapter and General Chapter. Toward the end of his working life, he returned to Cleveland to teach adult education and tutor students. He is fondly remembered for his love of baseball, especially the Cincinnati Reds, and his ability to model the qualities of servant leadership.



Father Raymond Middendorf, 79, died April 8, 2008, in Hollywood, Fla. Father Ray earned a bachelor's degree in education from the University of Dayton in 1949 and a master's degree in religious education from Catholic University of America in 1969. In the intervening years, he attended seminary in Fribourg, Switzerland, and was ordained in 1956. In 1958, Father Ray began more than 40 years of missionary service in Puerto Rico. He served as chaplain at Marianist high schools in Puerto Rico, and later worked in parish ministries throughout the island. In addition to his priestly duties, Father Ray was a talented photographer and was the unofficial photographer at many wedding ceremonies. He was affectionately known as the "cruise ship chaplain" because of his love of cruise ships and ministering to the passengers aboard them.

Brother Joseph (Wasy) Wasielewski, 90, died May 31, 2008, in Cupertino, Calif. Brother Joe graduated with a bachelor's degree in education from the University of Dayton in 1947. He served the Marianists throughout his nearly 60-year career as an educator. He worked as an elementary teacher during his early years, and later he taught English, history and religion at the high school level. Brother Joe taught in schools in New York, California and Hawaii. In 1959, he began his favorite assignment as a Marianist missionary in Japan where he served as an elementary school teacher and assistant principal and assistant high school principal at St. Joseph College in Yokohama, Japan. Brother Joe retired from his education ministry in 1996.



Empower a Child

to Reach for a Better Life

Our Lady of Nazareth Primary School
A Marianist Ministry in Eastern Africa

OUR LADY OF NAZARETH, A WAY OUT OF THE POVERTY OF THE SLUMS

Our Lady of Nazareth Primary School is located in the middle of Mukuru kwa Njenga slum, one of Nairobi's largest and worst. Here, more than 200,000 people live in cardboard and tin shanties without running water, sanitation or electricity. The narrow roads through this terrible place are unpaved and littered with waste. The only way out of this poverty and despair is education. Thus, the tremendous importance of Our Lady of Nazareth primary school where 1,700 children are enrolled. For these children, it is the only means of breaking the cycle of poverty into which they were born.



the entire cost of education for a year, plus provide a hot meal daily. For many of the children at OLN, it will be the only food they will get each day. Once we receive your tax deductible gift, you will receive your child's name and photo. Two letters from him/her will be sent to you during each school year.

For the Marianists, empowering the youngest and the poorest is the best way to heed Jesus' words that "Whatever you do for one of these least brothers and sisters of mine, you do for me." — Matthew 25:40

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For only \$125, you can bring hope to a child! Your gift will cover

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Mail this form to: The Marianists, ATTN: Rev. David Paul, SM, Marianist Province of the United States, 4425 West Pine Blvd., St. Louis, MO 63108-2301

For further information, contact Father David Paul at 314.533.1207 or dpaul@sm-usa.org



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