

Marianist Soundings

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Martin Solma, SM

The Story of Creation, the Christ Story, and Our Marianist Story
Anthony Garascia

Marianist Soundings

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Editor's Note



Many retreats for high school and college-age students contain the concept of the "fourth day," the day after the retreat when participants return home and begin to live a deeper sense of faith away from the comfy environs of the retreat setting. The "fourth day" could last just one day or permeate deeper for a life-changing transformation. The choice is up to each student.

The image of the "fourth day" came to the fore as I was preparing Father Martin Solma's article—"Marianist Theme: Mission"—for this issue of *Marianist Soundings*. Father Solma presented the material at a summer retreat for members of the Society of Mary. While he did not speak in terms of days, I was struck by many of the same images related to owning faith as one's own. Rather, he talked of the superabundance of God's love and its significance found in seven water jars: the six jars of the wedding feast of Cana and the jar of the physical vessel of Christ's body on the cross, where water and blood again mix and love is poured out through the ultimate sacrifice: a humiliating death on wooden beams.

Perhaps we as Marianists can start using the imagery of being the "eighth jar": the continuing Eucharistic embodiment of Jesus, where through our acts of apostolic service, our listening to our Blessed Mother, and following the life-outpouring example of her son, our physical and emotional sweat from our labor provides a wine of plenty for humanity. (The image of water is powerful, as hydration is essential for existence.)

In many ways, members of our Marianist Family—educators, social justice advocates, parish ministers, etc.—live out the concept of being the "eighth jar" through their apostolic service. I see the "eighth jar" as a way to ensure a Marian call, devoid of pet projects and special interest. For more on this, read Father Solma's article.

He begins his reflection with the pondering of a question. Does the world set the agenda for the Church or the Church set the agenda for the world? This same question is addressed in a very practical way in Anthony Garascia's "The Story of Creation, the Christ Story, and Our Marianist Story," which examines climate change and a response from a Marian dimension of Church, where feast days and Scripture passages remind us of our call to protect creation.

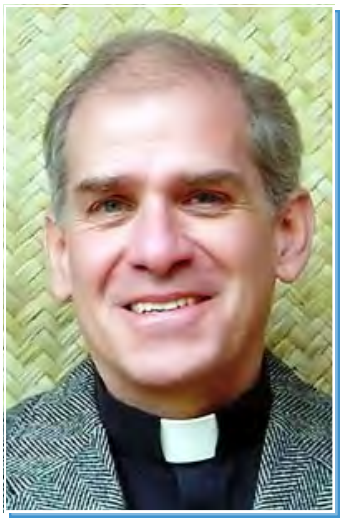
God's deepest blessing in your life and ministry. May you be filled to the brim with the living waters of Christ—the "eighth jar"—and with clean water for daily living.

Dan

Daniel M. Jordan
Editor

Marianist Theme Mission

by Martin Solma, SM



Father Martin Solma is the Provincial of the Society of Mary's Province of the United States. His educational background includes teaching religion and English at Marianist schools in Michigan and Ohio, as well as spending thirteen years working with Our Lady of Nazareth Primary School in Nairobi, Kenya. In addition, he has ministered as novice master and regional and district superior in East Africa.

Recently, in the community in which I live, there was a discussion about whether the Church sets the agenda for the world or the world sets the agenda for the Church. The person who asked the question was clear about his position: it is the world that sets the agenda, and the Church is there to respond. Actually, I think the reality is a bit more involved.

In the Gospel of John, it is clear that the Word became flesh (the great mystery of the Incarnation) in order to reveal the "love that washes out every other love," as St. John says in his prologue. There is a message, a revelation, a mission that the enfleshed Word has when entering human history: to reveal the Face of God that no one has ever seen. The word that St. John uses is our word for "exegesis," meaning to interpret or unfold, to enflesh and express in the most bold and concrete human terms the mystery of the One that Jesus calls his "Father." That is quite a mission, and it is one Jesus is sent to accomplish—most explicitly and in an unvarnished manner, at the "hour" of exaltation on Calvary.

It is clear the mission is God's mission; anything we do, any of our talk about mission, must make it clear that we are participating in what the Father has sent Jesus to do. As a South African missiologist put it: "It is not the Church that undertakes mission; it is the *missio Jesu* which constitutes the Church." Empowered by the Spirit of Pentecost, we, like Jesus, are sent. "God so loved the world," St. John says, "that he sent his only son . . . not to condemn the world but to save it" (Jn 3:16-17). In the end, it is God's agenda that is most important for people of faith, but it is the world of human beings, with all of its issues and preoccupations, needs and desires, that must somehow receive what is being offered. For this to happen, we need to understand the world's agenda, meet it on its own terms, and love it in the way that Jesus did. Our brother's initial question presents a false dichotomy.

Throughout the Gospel of John, the theme of "sending" is prominent. The primary focus of the fourth Gospel is the mission of Jesus:

- He is the one who comes into the world, accomplishes his work, and returns to the Father.
- He is the one who descended from heaven and ascends again, taking all of creation with him because of his enfleshment.
- He is the Sent One who, in complete dependence and perfect obedience, fulfills the purpose for which the Father sent him.

The entire Gospel is about sending and being sent. Therefore, it is not surprising that John's Gospel is laden with the vocabulary of sending—the term and its derivatives appear almost sixty times. When Jesus declares at the moment of his death that "it is finished," he is referring to the mission he was given and which is brought to completion and fullest expression as he expires and "hands over his Spirit." As I mentioned in a previous presentation (click to read Father Solma's past presentation on Mary), the blood and water testify to the completion of the mission as the new family, and we might say that the "Family of Mary" is formed, and this little "Church" is washed with the gift of the Spirit.

If this were not enough, Jesus makes it more explicit when, on the evening of the first day of the week, he comes through the locked doors, and he offers his Easter gift of "peace," which fills the disciples with "joy." Then he says, "As the Father has sent me, so I send you" (Jn 20:21). He breathes on them and says, "Receive the Holy Spirit, whose sins you forgive, they are forgiven; whose sins you retain, they are retained" (Jn 20:22-23). Filled with the Spirit, Jesus' disciples extend his reconciling and empowering mission. And we are part of it.

Etched in the deep memory of Marianists is the story, also from the Gospel of John, about the wedding feast at Cana in Galilee. It puts a Marianist twist on this theme of mission and forms a central part of our religious patrimony. In the dining room of the regional house in Nairobi, Kenya, there was a large banner, made by Brother Fred Silbereis. It had a silhouette of Father Chaminade and another symbol or two. Across the center of the banner were the words, "You are all Missionaries." Now, the words were written in a rather stylized cursive script. Once, during a come and see program, a young Kenyan misread the script and said, "You are all millionaires." Needless to say, he was one of the first to submit his application. "You are all missionaries," "do whatever he tells you," "the director who never dies"—all phrases that are deep in our collective memory and express what it is we are about as Marianists with a mission.

The Cana story is told simply enough. You will not only notice there is a time reference to "the third day" (possibly part of the week-structure of the first chapters of John, as a new creation is being prepared) but also a clear reference to the third day of the resurrection. Surprisingly, it is Mary who is first introduced and, in some ways, is the center of the story. She is the one who has been invited and, in a parenthetical way, Jesus and his disciples also are included. It is a wedding feast. For those familiar with the deep symbolism of the Hebrew



Artist unknown, *Wedding at Cana Illustration*, digital image, accessed October 30, 2026, https://rogerfarnworth.com/2024/01/21/water-into-wine-john-21-11/.

Scriptures, the wedding feast is the preeminent symbol for God's relationship with the People of Israel. Now, "there is no wine"; the feast is in jeopardy; the great banquet of God's relationship with God's People is nearly bankrupt. Something new is needed! For me, what is significant is that it is Mary who realizes this, the woman who senses that something is needed. And it is she who knows where to turn. Despite Jesus' seemingly off-putting remark, as he refers for the first time to "my hour," she confidently tells the servants to "do whatever he tells you."

Six stone water jars, each holding 25 to 30 gallons. That is a lot of water, but it is even more wine, and these are filled to the brim. This will yield at least 900 bottles of wine for a little wedding party of maybe 50 people in a small outpost of a town like Cana. We are not talking here about "just enough" or "cheapy-cheapy" provisions. We are talking SUPERABUNDANCE, more than could possibly be used, enough to slake everyone's thirst and to fill their joyous hearts to overflowing. It is like the bread that Jesus later provides to the hungry crowd . . . more than enough; like the gift of abundant water that he promises to the Samaritan woman at the well; like the gift of life in abundance the Good Shepherd says is his mission; like the gift of the Spirit he breathes into them on the night of Easter. This wedding feast is the first great sign Jesus does in the Gospel, and his disciples begin to believe in him. The last sign, where the Mother of Jesus also is present and where "water and wine"/"water and blood" are also indicated, is the superabundant life of the Spirit that Jesus gives on Calvary. It becomes the seventh jar, if you will, that brings God's entire plan and Jesus' mission to completion.

In both scenes, Mary is referred to as "Woman," a reference to the first Woman of Genesis who became the "mother of all the living." This role and this title are now conferred upon the Mother of Jesus, who becomes our Mother and the Mother of all beloved disciples (the Church) on Calvary. What is important in this story is that Jesus' great mission of bringing God's love to the world, a superabundant love that brings Easter peace and joy, is initiated by Mary. She is the one who bridges the depleted feast with the New Wedding Feast in which the very best wine is saved until last. It is little wonder that Father Chaminade saw such apostolic dynamism and missionary potential in this beautiful story which is so much part of our Marianist heritage.

"Do whatever he tells you." I remember hearing a Sister of Notre Dame remark after a Mass in which this Gospel story was read, and about which a very fine homily was given, "So, how do I know what he is telling me to do?" This touches on our Marianist way of doing discernment. How do we know what Jesus is telling us to do today? The following elements suggest themselves.

● Mary is observant; she realizes something is wrong. This is certainly a reference to her sensitivity, but it also says something about reading events on a deeper level. It is not just that the party was about to come to an end, embarrassing enough as that would be, but that something essential was missing. People were "thirsty," and that which brings joy to the human heart was about to be finished. We need to be people who are attentive to the world in which we live, its hopes and dreams and pains and sorrows, as Pope John XXIII said before the Second Vatican Council. We need to be "plugged in" and to be able to engage the people of our time with the questions they have, the hopes and fears they harbor, and the deficiencies and poverty they endure. What we propose must also match the need, for the world in which we live is the arena for our discernment.

● Mary knows where to turn. Even before Jesus manifested anything about himself or his mission, she knew. This intimate knowledge came from years and years of living with him, speaking with him, trusting him, and knowing him in the most intimate way possible. If we hope to carry out our mission and to discern what it is Jesus is telling us, we have to know him and spend time with him. The *Rule of Life* says we spend a generous amount of time each day, about an hour, in personal prayer. As I look back over so many years of my religious life, I am ashamed to say that too often the press of the immediate trumped my personal prayer time. Without prayer, our mission can become *MY* project, and *MY* project can become the all-consuming focus of my life.

● Mary does not try to do it all herself: she turns to others for assistance. She goes to the servants who know a lot about water and about lifting heavy jars. She says what she says simply and trustingly. She is not a micromanager, and she also trusts that others have good ideas on what to do and how to do it. As you know, we have embarked on a significant project with our Vision 2020 strategic plan. A large part of this plan calls for developing a different vision of how we do ministry: not "staffing," "owning," and "running," as good and fruitful as these have been for much of our past. But, given the realities of our life today, we need to develop an understanding of "sponsorship": what it means to partner with others and what it implies to put the name "Marianist" on a building, on a project, on an educational institution, on a retreat center, or on a parish. Moreover, what does it mean for us to partner with members of the wider Marianist Family in building a network of sponsored apostolic works? We cannot do it all alone. Doing it with others, partnering with others, is messier, more time-consuming, and more demanding. But, it also is enormously fruitful and empowering, extending our charism and our influence far beyond what we can possibly do by ourselves. This is a very new vision and a very different way of doing business for the mission.

● Mary uses a very interesting word in directing the servants: "whatever." When you are running out of wine, it is not logical to fills jars with water. Normally, you go to a store, an outlet, or a winery to do the usual thing: you buy more. What Jesus tells them, though, is unexpected and unusual. And none of them object. "Fill these jars to the brim." Take something close at hand, do something very ordinary, and expect the unexpected. Too often, in thinking about our apostolic lives, we think in usual categories, our usual frames of reference, and this is perfectly natural and understandable. But, sometimes, we need a "big project," something "new," something that goes beyond what we have known in the past. Sometimes, it is not so complicated but needs a shift of attitude, a different optic, a change in coordinates. The development of the Marianist Educational Associates (MEAs) on university

campuses, the fostering of lay communities of young people, the empowerment of the laity with whom we minister . . . all of these are simple enough but can fall into the category of "whatever." In other words, be open to the new and the unexpected. Blessed Chaminade reminds us of this: "*nova bella elegit Dominus.*"

There also are two groups of people in this story: the waiters who do the work and the disciples of Jesus who are alerted to this manifestation of Jesus' glory and begin to believe in him. There are no solo performers. Even at the end of the story, we are told that the disciples accompany Jesus, with his mother, back to Capernaum. A little community is being formed around Jesus and Mary. Too often, perhaps, we live and work as though my time, my interests, my career plans, my aspirations were of preeminent value. "After much prayer and discernment, I have decided. . . ." Sadly this often has no reference to my director, my community, or my fellow brothers in the Province. And, often enough, big decisions and big choices are made on one's own, and the rest are presented with a conclusion, not a question seeking assistance and insight. If there is one reality about our life as Marianists, a nonnegotiable about our way of doing discernment, it is that we do it together. The excellent work done during the process of developing Vision 2020 is testimony to this Marianist way of doing discernment and mission. We do it together. I have found, in my life in Africa and in my service to the Province, that when I can listen to the views of others, especially when they are contrary to something I think is right, the process is inevitably longer and more difficult, but the end result is better and more fruitful. That is the way we work. That is the way we seek together to know what it is that Jesus is calling us to today.

When Father Chaminade returned to France after his exile, he requested the title *missionary apostolic*. He understood his mission of meeting the religious indifference and problems of his day with a missionary zeal and a network of Marian apostolic communities. Perhaps, we can spend time with him, reflecting upon our own missionary zeal, our Province mission, and our willingness to do "whatever he tells us."

Pray With Us

Desiderata

by Max Ehrmann



EmPheMalia Vintage Flickr. "Earth from Space." Image. In Thomas Tamblyn, "Scientists Discover Massive Hidden Ocean Under The United States." HuffPost UK, June 13, 2014. Updated June 16, 2014. Accessed October 30, 2026. https://huffingtonpost.co.uk.

Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and the ignorant; they too have their story.

Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans.

Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass.

Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself.

You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should.

Therefore be at peace with God . . . and whatever your labors and aspirations, in the noisy confusion of life keep peace with your soul.

With all its sham, drudgery, and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy.

The Story of Creation, the Christ Story, and Our Marianist Story

by Anthony Garascia



Anthony Garascia is the past president of the International Organization of Marianist Lay Communities and the Marianist Lay Network of North America. He is also a member of the Marianist Visitation State Community.

Tony is a therapist at a counseling center in South Bend, Indiana. He holds a master's in counseling from Indiana University (South Bend) and a master's in liturgical studies from the Catholic University of America. His published works includes *Before "I Do"*—a popular marriage preparation program.

Since the Apollo Program in the 1960s and early 1970s we have gotten a unique perspective of our planet we call Earth.

Never before have we been able to look back at ourselves and see our planet as a living, interconnected organism. Since the early space program, and through the launch of satellites like the Hubble Space Telescope, we have been able to better appreciate the depth, complexity, and wonder of our universe.

At the same time, and roughly corresponding with the space program, there has been an ever-growing environmental movement to protect life on "the big blue marble" we call home. A year following the first landing on the moon, we celebrated the first Earth Day (1970).

The field of climate change emerged in this fifty-year period as scientists began to discover that the burning of fossil fuels was causing Earth's temperature to rise.

While some may dispute the fact of global warming due to the burning of fossil fuels, global warming is accepted as a proven fact by the majority of scientists worldwide.



Ketan Patel (ketank85), *Earth with Sunrise over Europe*, digital illustration, accessed October 30, 2026, https://www.flickr.com/photos/ketank85/4661346930/.

A May 2010 United Nations Environment Programme (UNEP) report warned there will be "a severe reduction of many essential services to human societies as several 'tipping points' are approached in which the ecosystems shift to alternative, less productive states from which it may be difficult or impossible to recover."[1]

The Church also has accepted the reality of climate change caused by unsustainable use of resources that cause ecosystems to be stressed to their breaking point. Pope Benedict XVI, in his 2010 World Day of Peace message, which focused on cultivating peace by protecting creation, asked the following:

> Can we remain indifferent before the problems associated with such realities as climate change, desertification, the deterioration and loss of productivity in vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase of natural catastrophes, and the deforestation of equatorial and tropical regions? Can we disregard the growing phenomenon of "environmental refugees," people who are forced by the degradation of their natural habitat to forsake it—and often their possessions as well—in order to face the dangers and uncertainties of forced displacement? Can we remain impassive in the face of actual and potential conflicts involving access to natural resources? All these are issues with a profound impact on the exercise of human rights, such as the right to life, food, health, and development.[2]

These developments during the past fifty years, along with an Earth population of 6.8 billion people (rising to 9 billion by 2050) have caused many to ask serious questions:

- How long can we live out of balance with Earth, taking from it more than we give back?
- Can we live in an unsustainable manner for long without causing irreversible damage to our Earth and to the human communities that inhabit it?
- Do we need a new story that gives a new "mythos" and "ethos" which motivates us to conversion and changes in behavior for sustainable living? Or, do we need to tell our own deep story in a new way?

This is why some have turned to what is called the "new cosmology," the story of the universe, as the new mythos and ethos that will enable all of us to change. In this new story there is a unity to the created world, where humanity is called to live in harmony with, not above and over, the created world.



In this story all species are valued alike—with equality—and the human community needs to find its proper place in a balanced, sustainable way. In this new story we are called to rediscover our need to be in balance with Earth and with all who inhabit Earth. This story also has emerged in the past fifty years as scientists and theologians have given a "voice" to how the universe and the Earth came into existence.

Some wonder if there is any need for the Christian story, or whether the Christian story is at odds with the story of the universe. Others wonder if it is at all still relevant to address the

[1] Convention on Biological Diversity, *Global Biodiversity Outlook* (GBO-3), United Nations Environmental Programme, 2010.

[2] Pope Benedict XVI, *Message for the World Day of Peace*, Jan. 1, 2010. (To read the Pope's message visit, Peace Message.)

complex problems of climate change, environmental degradation, and the like.

Retelling and Reclaiming the Christian Story of Creation

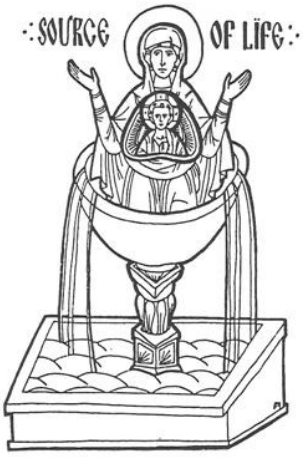
The Christian story needs to be told anew . . . told in a deeper, more integrated way. There has been a misconception among some that the Christian story has given rise to a feeling and belief that domination over nature is the desire and the will of God. This only leads to an unsustainable use of resources and an imbalance in living. Yet, this is not what the Christian story says.

The reality of the Christian story is that it is centered in the creative act of the Trinity and that all created matter is good and beautiful. Further, the reality of the Christian story is that humans are called to be stewards of creation, not dominators of it.

Here then are some essential elements to the Christian story of creation:

- Centered in the Logos. In the Gospel of John we read, "In the beginning was the word" (Jn 1:1). Creation is of God and the result of God's love found in the mystery and community of the Trinity.
- Christ, the Second Person of the Trinity, is the Alpha and the Omega, the beginning and the end point of creation.
- The universe itself is a reflection of the Christ event, and the Big Bang—the beginning moment of creation—is a direct consequence of God's creative power that gives birth to the universe in freedom and love.
- The universe participates in God's creative play by becoming a co-creating entity, giving birth to complex systems, stars, black holes, the laws of physics, and at least one planet that itself gives life to a multiplicity of diverse creatures.
- The universe itself cries out for transcendence and awareness, it cries out to find its own voice and sing its own song in praise of the Creator.
- In the creation of humans, the voice and song of the universe finds its incarnation. The urge for a self-transcendent, self-reflecting universe finds its end point in the creative act of God who creates men and women as unique children of God.
- Humanity is created by God in freedom and love and called by God to continue to sing the song of the universe.
- In God's great desire for freedom and love we read that our first parents existed in harmony as if living in a garden of plenty. Harmony and peace lived in that garden, and our first parents were meant to be caretakers or stewards of the garden. They were given great freedom to organize and name their reality; thus they named the fruits and animals they encountered. They watched over God's good creation.
- But there is a note of discordance introduced in the cry of the universe and in the song of our first parents.
- The cry for transcendence comes about in part because the laws of physics predict the ultimate demise of the song, the ultimate death of everything. The second law of thermal dynamics predicts that complex and organized systems will eventually devolve into disorganized and dispersed simple systems. This is known as entropy. Thus, the final note of the song of the universe appears to be the note of death.
- This crisis of the universe, the death and dissolution of all matter, is given voice in the Book of Genesis. Our first parents also experienced the crisis of moral entropy, of dissolution, and the reality of death.
- Sin, rebellion, dissolution, and death enter the world, we read, through an original decision of our first parents. Because of this decision, domination, exploitation of nature and of others, injustice, fratricide, and chaos enter the human community.
- Paradoxically, the cry of the universe is

the same cry of our first parents, and of us. "Are we, is the universe, destined to die once and for all and to pass into oblivion? Is this all there is? Is there no transcendence from death and dissolution?"



Unknown Artist, *Source of Life Icon*, illustration, "Service of the Small Paraklesis: Supplicatory Canon to the Theotokos," accessed October 30, 2026, https://newbyz.weebly.com/uploads/1/4/7/1/147110798/paraklesis_service_w_music.pdf.

This is Not the End of the Story: God Enters Human History

Our Christian Scriptures give an inkling of the cry and song for transcendence that all created matter and humans feel. In reflecting on the mystery of the resurrection and on creation St. Paul writes:

> I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies (Rom 8:19-23).

The Christian tradition (the Christian hope) is that God will eventually complete what is incomplete . . . restore our broken nature and lead us into a new creation.

The mystery of the Christian God is that God enters into human history and into created matter. Our history matters, and even the created world matters to God. Matter and creation are good and were created good by God.

God's entry into human history is sung in the great kenotic hymn to God's Incarnation in Christ.

> [T]hough he was in the form of God, (he) did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross" (Phil 2:3-5).

We believe God has chosen to enter our history, enter our created reality, in order to bring our material world and ourselves to completion.

The self-emptying of God into the human form becomes the pattern of creation, of life, and of Jesus' journey on Earth that brings him to the cross and finally to the resurrection. God self-empties and does not cling to the nature and reality of God, so all of creation can transcend death and be brought to a new reality. This is the pattern of the cross and resurrection.

All of us are called to a life of self-emptying—from greed, from domination, from clinging to self—so that others may experience new life. The created world itself partakes in the kenotic pattern of Christ. In the Big Bang, creation bursts forth and gives birth to matter. As matter coalesces and creates the first stars, some stars eventually go super nova, not clinging to their original form, but emptying themselves in a sacrificial explosion to give birth to the heavier

Universe, planets and lots of stars (Getty Images)



elements. These heavier elements eventually gather into planets, and we know that one planet, our Earth, benefited from the kenotic process of the universe.

Earth continues to mirror the action of God by continually engaging in self-emptying. It does not cling to one way of life, but continually empties itself of one form so that many other forms can evolve. We call Earth "Our Mother," and rightly so, for any mother knows well the intrinsic pattern of self-emptying, from the process of conception, to life in the womb, to eventual birth where the womb itself self-empties so a new life can live. And the process continues from the suckling of nursing to the sacrifice of sleepless nights and countless hours of education and formation of the new child. And communities of parents continue the process of self-emptying, giving of themselves so children are nurtured in culture and are hopefully brought to their full potential.

We call Christ the Alpha and the Omega because Christ teaches us how to self-empty so we can be born anew. The early Church sees this pattern in the primary sacrament of Baptism. Baptism mirrors the self-emptying of the birthing process, whereby the community gives birth to the new person. The baptismal font is the new womb of the Church and is meant to bring forth a new person, bathed in water and the Spirit. But that is not all.

The resurrection of Christ does not do away with matter. It brings us into a new relationship with matter. The first disciples of Christ encountered a physical-yet-transformed, risen Christ. Somehow we believe that the kenotic act of God becoming human answers the cries of both the universe and of humans that death is not be the final answer, which is an aspect of faith. Do we dare believe that matter itself will not be destroyed or die but be transformed in God's resurrection?

Manifestation of Christ: God is Present in Community and Creation
The early Church saw the Epiphany as a primary feast that celebrated the mystery of the Incarnation. In order to fully reflect on the mystery of the Epiphany, the Church turned to three scripture stories to speak to the completeness of the mystery of the Incarnation: the visit of the Magi, the Baptism of the Lord, and the wedding of Cana. All three stories speak to the mystery of the Incarnation; all three stories also speak to the unity between heaven and earth and of our role in protecting our Earth home.

Visit of the Magi: In this story we find the Magi on a journey, using the science of their day to discern the deeper realities of their lives. They witness a new star in the heavens, and their journey takes them to the dwelling of Mary, Joseph, and the baby Jesus. Mary and Joseph are in exile; they have crossed borders to flee oppression and to protect their child. We do not have the transcript of what was discussed, but we can muse that God's presence was made manifest in the journey of the Magi to the dwelling place of the baby Jesus. Present in this story is a unity between science and spirituality. The Magi represent the best scientists of the day, yet their science leads them to a deeper mystery: the star guiding them in the heavens suggests a unity between God's desire and the Earth we call home. Earth is the original dwelling place of the baby, and the Magi give assent to this unity. Thus, the first message of

the Epiphany is a unity between God's reign and Earth—the stuff of the universe points toward the presence of God, and Earth itself is a dwelling for all regardless of status, wealth, or poverty. The earth is the first dwelling of the baby Jesus.

Baptism of the Lord. This is a central text in our Christian scriptures, and it speaks again to the unity between God's reign and Earth. Jesus is baptized with water, a primary Earth symbol, and we find God affirming his mission. Jesus is the human face of God's love for Earth and its inhabitants. The Baptism of the Lord manifests God's desire to bring all things to completion in Christ, not to annihilation. This story calls us to reverence the human face of God and to enter into the baptismal reality by becoming adopted sons and daughters of God, through Christ. This story calls us also to understand God's desire for unity between "heaven and earth." Earth exists itself as a primary symbol of Baptism. We are called to further the unity between heaven and Earth by caring for and bringing Earth and its inhabitants to their full potential.

Wedding of Cana. Here we find the miracle of plenty emerging from the crisis of poor planning and overconsumption. The wine ran out, and the bridal couple was about to be shamed and ridiculed. Mary steps forward and calls on her son, saying to the servants, "do whatever he tells you." Jesus commands the servants do the heavy lifting of filling six large stone containers full of water. The wine flows. God's presence is made manifest in the human occurrence of a wedding. We get a glimpse of how God transforms our feeble efforts that often go awry and cause us shame and embarrassment. God's desire for us is that all share in the resource of the new wine. The best is saved for last, but this is not without work on our part, as we are called to stand ready to "do whatever he tells you." The symbol of wine suggests that God wants all to have access to sustaining resources. Yet, because of humanity's poor planning, greed, and quest for dominance, we often squander and misuse the resources that Earth has given us. We are called to a conversion of heart so that we are ready to do the work of the miracle of restoration which God has planned for us.

Symbol of Mary

Marianists have seen in the person of Mary a mother, a teacher, a disciple and believer in Christ, a mentor, and a contemplative. We believe Mary is the first receiver of the Spirit and at Pentecost her contemplative spirit allows the Church to receive in full the Holy Spirit.

The Church has seen in Mary a symbol of its own life. This is why the Church teaches that there is a Marian dimension to the Church that precedes the Petrine dimension. The Marian dimension has to do with the continual journey toward holiness, begun at Baptism, and continuing all throughout the life of the disciple.

But there is another aspect to the Marian dimension of being Church. It has to do with an organic, life-giving tendency to be directed to the good, to the holy. This is what happens in pregnancy, where the womb follows its own natural, life-giving pathway to nurture and prepare the new life for birth. The early Church saw the baptismal font as the womb that birthed the new person in Christ.

The Marian dimension speaks to a grace-filled and complexly organized way of giving life, forming Christians, and taking care of the Earth and the communities of people that inhabit it. God's good grace grows in us according to God's desire. In pregnancy the natural processes of life take over as the fetus grows in the womb. In Spirit-filled faith communities there is a natural tendency toward a contagion of virtue that seeks the development of people and cultures.

A pregnant mother faces a choice to participate in this life-giving process by maintaining an environment of good nutrition, safety, and nurturing relationships. This same process appears in the Church and in the world. Our task is to facilitate and be midwives to the organic life-giving impetus of the Spirit. We do that by creating a sustainable environment, building communities of respect and love, and attending to those cultural institutions that help form and sustain the human person and community.

The Marian dimension of the Church calls us to take responsibility for organizing and ordering community life so all can achieve the potential they deserve. The Marian dimension calls us to be active stewards, to organize and care for the garden we call Earth, to anticipate needs, to plan wisely, and to ensure that all the peoples of Earth have access to basic human needs.

The person of Mary also has become a symbol for those who have been oppressed and deprived of basic needs. The first peoples of the Americas lived in harmony with Earth. The first people in many of the lands that became Latin America worshipped Mother Earth, or "Pachamama." In the colonial conquests these practices were replaced by the Christian tradition, sometimes forcibly.

But it is interesting to note that soon after much of Mexico was colonized by the Spanish, there was an appearance by the Virgin to a member of the "first people" of the Americas. Our Lady of Guadalupe bore some resemblance to images of Pachamama, but the apparition was clearly within the scope and bounds of the Christian tradition. The appearance of the Virgin transformed the people of Mexico. Today, Our Lady of Guadalupe is considered to be the patroness of the Americas.

The mystery of Our Lady of Guadalupe seems to suggest that God has not forgotten the poor and disposed. Mary did not appear to those in charge, to the powerful, but to the powerless. The pregnant virgin of Guadalupe signals to all of us that if we want peace we need to work for both justice and for the integrity of creation.

Perhaps we are called to integrate the insights of the first peoples of the Americas with the deepest, most central aspects of the Christian faith. Certainly, we are called to reflect on the fact that Mary stands with the dispossessed, those who do not have necessary resources, and those who long for a better life. And she stands with Earth in its own quest for transcendence.

Marian Christo-Ecclesiological Mysteries of the Immaculate Conception and Assumption

Many Catholics today do not think too long and hard about the significance of the Feasts of the Immaculate Conception and the Assumption. But if reinterpreted and reclaimed they can become powerful symbols of the need for both community and creation. We need to keep in mind that whenever we talk of a Marian feast it becomes a symbol first of Christ's action in our world and second, the mission of the Church in furthering the mission of Christ. This has been true ever since the Dogmatic Constitution placed the person and mystery of Mary in its fifth and final chapter. Thus, the mystery of Mary, her role as mother of Jesus and mother of the faithful, was directly linked to the mission of Christ and the mission of the Church. That is why we can speak of her as a symbol of the ecclesial community. And each mystery that we pray and celebrate says something about both Christ's mission and the mission of the Church.



Neal, Leon. *The moon appears behind a statue of the Virgin Mary on the roof of the Church of the Nativity in the city of Bethlehem.* 2024. Photograph. AFP via Getty Images. In Cynthia Dickison, "What is the meaning of 'Ave Maria'?" YourClassical, November 20, 2024. Accessed October 30, 2026, https://www.yourclassical.org/story/2024/11/20/what-is-the-meaning-of-ave-maria.

Immaculate Conception

The Immaculate Conception is both a dogma of the Catholic Church and a feast that celebrates Mary's conception without original sin. While the teaching of the Church on this doctrine is clear, many Catholics instinctively think of the conception of Jesus when they hear the phrase "immaculate conception." In reality this feast celebrates that Mary, through the actions of her own parents and community, and through the grace of God, was free from the harmful and accumulative effects and consequences of both personal and social sin. Utilizing the Thomistic principle that "grace builds on nature" we can surmise that Mary's local Jewish community was a community of the remnant faithful, a community that through God's good grace rose above the entropy of sin that tends to bring all of us to the moral cliff of self-serving harm. This mystery anticipates the emergence of the Church, those who are freed from sin through Baptism so they, in Chaminade's words, can catch the "contagion of virtue."

In this mystery we see in a sense a hyper link that when clicked on expands to show us what a loving community looks like. This is a community where people lived in right and just relationships, where the sin of exploitation and dominance did not prevail, and where the love and freedom of God was bright and evident, what the Hebrew Scriptures referred to as the *Shekinah*, the indwelling of God with God's people. The Immaculate Conception also provides us an ideal look at the human family and the possibility of human love, for this is one of the few Christian mysteries where an act of human sexual intercourse is celebrated as a mutual, free act of love made perfect by God's good grace. For in saying the "Immaculate Conception" we are reminded of the parents of Mary who did the conceiving, Anna and Joachim.

According to Marie Joëlle Bec, past Superior General of the Daughters of Mary, Chaminade was devoted to this feast, and he had the early sodalists renew both their baptismal promises and their Marian consecration on the Feast of the Immaculate Conception. Thus, Chaminade united the sacrament of Baptism with this feast, seeing in Mary's conception an anticipation of a new community formed first in Baptism, Confirmed in the Spirit, and validated and sustained at the Table.

Chaminade and our Founders also knew that in order to overcome personal and social sin there needs to be a new corporate social community of persons who are made new in Baptism and who commit to a new virtue. This reality was celebrated on the Feast of the Immaculate Conception by the renewal of both baptismal promises and consecration to Mary.

Assumption

This is another feast that many Catholics often ignore, coming in the Northern Hemisphere in the midst of summer. What is the meaning of this feast? Again, it mirrors the mission and mystery of both Christ and the Church. In this feast we believe Mary did not undergo the entropy and corruption of death but became one with God in what we term "the afterlife" or

God's Reign. This is a hard feast to really understand.

N.T. Wright, a British scripture scholar, writes eloquently about the mystery of the Ascension of Christ. He challenges our understanding of the resurrection by saying many of us believe in an afterlife but have difficulty believing our bodies will actually be resurrected. He maintains the Ascension of Christ is meant not only to suggest that matter is not annihilated, as if we become mini spirits devoid of bodies, but also that matter is transformed. He is critical of the fundamentalists who talk about being "raptured"—leave behind a corrupt people and failing Earth. In his scheme, Christ means to complete creation, not destroy it. The Ascension reminds us that "matter really matters." In Christ nothing is lost: it is transformed.

The Assumption appears to Catholics as an amplification—a focusing of this central mystery—that nothing is lost and that "matter really matters." This feast comes to us on August 15, right after the dates for the human-inflicted events of Hiroshima (August 6) and Nagasaki (August 9). Never before has humanity witnessed the total and mass destruction brought about by a single weapon. Hopefully, humanity will never again witness the same type of destruction.

Matter matters, people matter, weapons of mass destruction should not be used against anyone, yet we live in an era of uncertainty where both nations and terrorists think about the use of such weapons. But there is more—global poverty, climate change, water shortages, and the destruction of species all affect us today. The Assumption, if we let it, can become a feast where our communities proclaim a different way . . . that creation and people matter and that building up, not destroying the stuff of life, is what God calls all of us to.

We live now in what many scientists are calling the Anthropocene Era, a new geological era where the impact of human activity is the principal cause of ecological and climate change. This is the first such ecological era where ecosystems, extinctions, and climate change are affected not by nature, but by human activity. The Vatican has taken notice of this new era and crisis.

The last two centuries have seen an unprecedented expansion of human population and exploitation of Earth's resources. This exploitation has caused increasingly negative impacts on many components of the Earth System—on the air we breathe, the water we drink, and the land we inhabit. Humanity is changing the climate system through its emissions of greenhouse gases and heat-absorbing particulate pollution. Today's atmospheric concentration of carbon dioxide, the principal greenhouse gas, exceeds all other maxima observed over the last 800,000 years. Vast transformations of the land surface, including loss of forests, grasslands, wetlands, and other ecosystems, are also causing climate change. In recognition of the fact that human activities are profoundly altering these components of the

Earth System, Nobel Laureate Paul Crutzen has given the name **anthropocene** to the new geological epoch we have created for ourselves.[3]

The Feast of the Assumption, if we let it, can become for us a call to see the stuff of our existence as a sacred gift to us by God. It can become for us a feast of building the human

[3] Working Group Commissioned by the Pontifical Academy of Sciences, *Fate of Mountain Glaciers in the Anthropocene,* May 2011, p. 6.

community in such a way that all have access to the necessary resources to sustain human life, it can become a feast which celebrates the protection of the earth and a feast of human peacemaking, where we pray and call people away from weapons and other systems that tear down community and destroy life.

Marianist Contribution to the Environmental Movement
We believe that the original charism of our Founders is alive and relevant for today's Church and world. Father Chaminade fled France during the French Revolution. He would not sign the declaration of loyalty to the new government. Thus, he became an exile and fled to Saragossa, Spain. In Spain he had a mystical experience whereby he saw the original unity of the Church gathered at the critical moment of Pentecost, the disciples and Mary in prayer in the upper room.

This original vision of Mary gathered with the Church became his deep image which later inspired him to gather people in small communities so the Church could be remade. He worked with others in the Marianist Family, notably with Adèle and with Marie Thérèse, to imitate Mary gathered with the disciples and to present Christ to all, using the inspiration of Mary giving Christ to the world.

Chaminade and our original Founders lived in a world in upheaval. The institutions of government, Church, and education were in chaos following the French Revolution. Chaminade imitated the early Church by forming community in a way that did not cling to old forms. His basic instinct was to embrace the mystery of the Incarnation and the mystery of kenotic love by self-emptying so new forms of community, outreach to the poor and dispossessed, and education could be birthed.

Today, we live in a world constantly in threat of descending into chaos. Chaminade lived in a culture that was thrown into chaos by the French Revolution. We live in a world that is beset by constant and seemingly never-ending crises: the imbalance between rich and poor, the continuing arms race, the disparity between the global North and the global South, the negative effects of globalization. Last but not least, there is the threat to every culture and country of climate change produced by a rapid heating of the planet.

In his day Chaminade felt the despair and desperation of many people and offered them hope. We Marianists are called to be people of hope for all who are tempted to despair and inaction. Like our Founders, we are called to organize people into communities and work with people of good will to find solutions to the difficulties that beset us.

Call of Marianists to Protect and Build the Earth

1. Show Christ made manifest to all. Embody the mystery of the Epiphany. Live out the mystery of the visit of the Magi, the Baptism of the Lord, and the wedding of Cana.

2. Read the signs of the times. At Cana, she noticed the wine had run out. We are called to read the environmental signs of the times and act on behalf of Earth and its people.

3. Reach out to and respect those in the scientific community who are often the first eyes and ears to problems and solutions.

4. Listen to and respect the voices of all, especially the poor, dispossessed, and members of ancient faiths, so all may have a voice when it comes to environmental restoration and the sharing of resources.

5. Proclaim boldly that matter matters! The resurrection of the body means that the material stuff of who we are will not be lost in God's plan and desire. God will not rescue Earth from our careless and unsustainable consumption. God cares about matter and seeks to bring it to completion. Overconsumption that leads to the destruction of species and depriving a billion people of what they need to be nourished on a daily basis is a violation of the *Our Father* and implicates all of us in social sin.

6. Using the Baptism of the Lord, proclaim that we are called to a conversion of heart and behavior concerning Earth.

7. Apply the Marian dimension of the Church, with its call to holiness, to our environmental crisis. Specifically, reclaim and celebrate the Immaculate Conception and the Assumption as feasts that build community and that are related to Earth.

8. Echo the call to stewardship found in contemporary Church documents on the environment. Stewardship calls for a holy reordering of our world in a way that brings life to the full, in a way that restores creation and allows all people to have access to what they need. This is the mystery of Cana: to "do whatever he tells you," to do the heavy lifting if necessary. God has called us to name and order our created world (not for domination and exploitation) so it may be brought to completion in Christ.

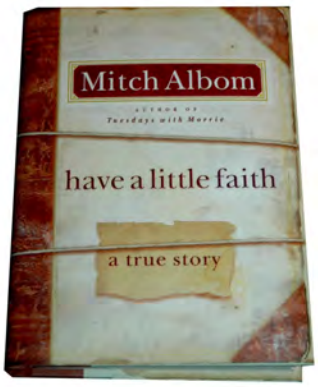
9. Apply the concept of mixed composition to address environmental restoration. Mixed composition itself is rooted in the call to holiness, where men and women from different estates and positions can live in Gospel harmony. Today, the world needs to maintain its own "mixed composition" in the face of another mass extinction caused by overconsumption.

10. Call people to do the heavy lifting of the work of conversion of heart, of change of behaviors, and of self-emptying from unsustainable behaviors.

Book Review

Have A Little Faith

Reviewed by Daniel M. Jordan



In the beginning, there was a question. "Will you do my eulogy?"

I don't understand, I said.

"My eulogy?" the old man asked again. "When I'm gone." His eyes blinked from behind his glasses. His neatly trimmed beard was gray, and he stood slightly stooped.

Are you dying? I asked.

"Not yet," he said grinning.

Then why—

"Because I think you would be a good choice. And I think, when the time comes, you will know what to say."

Thus begins Mitch Albom's *Have a Little Faith: A True Story.* The author of *Tuesdays with Morrie* and *The Five People You Meet in Heaven* has done it again: another spiritually-rich story that pulls at the heart and illumines the soul to the quest for God and one's true purpose in life. The hidden blessing for me in Albom's look at mortality through the eyes of Albert Lewis, age 82, Albom's boyhood rabbi, is the connection to Marianist life.

The question "Will you do my eulogy?" is no small matter for those who have consecrated their lives to the service of God and Mary through the profession of religious vows in the Society of Mary or Marianist Sisters. The stories from Lewis' years of ministry and his preparing his congregation for his eventual death provides flashbacks to Marianist friends who received their eternal rewards and those who eulogized and presided at funeral Masses.

For this holy interconnect of words on written page, musing of one's own mortality, and remembrance of those who shaped the Marianist charism through consecration and service, *Have a Little Faith* is a worthy read, but this is Mitch Albom—a man whose own faith journey, and at times lapse of faith, is as documented as the professional athletes he has covered as a reporter.

He speaks of not a falling away from God, but a gradual "drifting." While worthy of prose, his struggle with faith and formal religion wears a bit thin in this text—new ground is not broken and his basic questions of faith seem . . . well, a bit too basic. It is the rest of Albom's writing and storytelling that makes *Have A Little Faith* a profound and holy read.

(Continued on page 22)

(Continued from page 21)

The sports-oriented Albom weaves an additional narrative into *Have a Little Faith*: the story of Henry Covington, a drug addict, drug dealer, and convict who is seeking redemption and a new start through the power of the Holy Spirit and a calling to Christian preaching.

In a literary world where often adding an additional character detracts from the meaning of the written narrative, and overreach for artistic purposes, the inclusion of Covington is anything but. The juxtaposition of rabbi, a man of God, and convict, a man seeking God, illumines the best qualities of soulfulness. Albom sees his rabbi in a new light, a human being devoid of the trappings of higher calling, and a recovering drug addict as *Imago Dei*, the embodiment of the Christ-life.

As we know from Mary's interaction with the angel of the Lord, the response to a question can be transforming. And so it seems for Albom, who struggled with the query, "Will you do my eulogy?"

His Have a Little Faith is a good read for all of us who struggle with questions of life and death. May this small, 254-page story—published by Hyperion in 2009—provide literary food for your journey.

Things Marianist: How Do People Make Commitments to Living Marianist Life?

> Hospitable, inviting, prayerful, and thoughtful are words often used to describe the warmth of welcome when one first meets a Marianist. But just what is the source of these qualities . . . that something deeper that inspires the soul and keeps one focused on doing the work of Mary and Jesus day after day, year after year, in good times and in bad?

"How Do People Make Commitments to Living Marianist Life?"—the newest offering in our popular *Things Marianist* series—examines the "keep on keeping on" aspect to Marianist life that is known as *stability*.



This four-page publication is excellent for those newer to the Marianist Family or for those who wish to reexamine Blessed William Joseph Chaminade's understanding of stability and its Benedictine roots.

Coauthored by Alison Cawley Archer and Lawrence J. Cada, SM, "How Do People Make Commitments to Living Marianist Life?" provides an inclusive look at Marianist stability and incorporates personal reflections from members of the Marianist Family.

Here's a sample from Mary Andrews, a lay Marianist.

> Stability centers me within the mystery of life, linking me with others with whom I share a creed, a worldview, a faith, a charism. For reasons beyond my understanding, I hunger for a community of faith; a community that seeks to follow the life that Jesus of Nazareth lived, who questioned the status quo, who paved paths in justice, who challenged individuals and institutions, who broke down walls between enemies and neighbors, who called others to a deep love of life, who healed the sick, who welcomed the disenfranchised, and who triumphed over evil in every imaginable way.

Volume discounts apply when ordering. Prices range from .55¢ for a single copy to .15¢ per copy when ordering 1,000 or more. Call NACMS (937/429-2521) for prices or visit our website for details and to order Things Marianist Commitments.

New and Recent NACMS Publications

Talking Points

Talking Points—a great resource for community meetings, programs, and retreats—contains prayer, scripture, and reflection questions related to the following issues of Things Marianist.

- How do People Make Commitments to Living Marianist Life?
- What Do You Mean, "I'm a Missionary"?
- What is the Marianist Tradition of Prayer?
- Who Are the Marianist Saints?
- Who Makes Up the Marianist Family?
- Who Started All This, Anyhow?
- Whose Wine Is It?
- Why Mary?
- Can You Explain What You Mean When You Say . . .?
- How Do Marianists Do Social Justice?
- Setting a Marianist Table
- What Are Chaminade's Principles for Community Building?
- What Do You Mean, "Community is a Gift and Task"?

Note: *Talking Points* is to be used in conjunction with *Things Marianist* to help foster discussion.

As each issue of *Talking Points*, which sells for $1.50, is an electronic document, it will be emailed to you by NACMS staff. Please order via the NACMS website. No shipping and handling apply to your order of *Talking Points*.

Click Here to Visit the NACMS Bookstore

Marianist Praxis
Building Marianist Educational Culture

> "If I had to name the culture a Marianist milieu of family spirit denotes, it is a culture of *home.* Our educational ministries are meant to be safe homes where lessons are learned, discipline imparted, faith nurtured, and the whole person educated—in body, mind, and spirit." —Stephen Glodek, SM



True to the book's title, *Marianist Praxis: Building Marianist Educational Culture,* Brother Stephen Glodek, SM, looks at building a culture within education that promotes the vision of Blessed William Joseph Chaminade, but that does it in a way for our times.

In addition to the imagery of building a culture of "*home,*" Brother Stephen examines the holistic need for formation—from teachers, administrators and staff to students, alumni, and parents—and he develops a profile of the Marianist-educated person. He addresses both formal and informal educational settings around the globe.

When totaled, more than 118,000 people are involved internationally in Marianist education each year. Education truly is a core element to our Marianist charism, and Brother Stephen provides deep insight to help illumine the hearts of Marianist educators, both vowed religious and lay.

Brother Stephen joined the Society of Mary in 1967. He served in Marianist secondary schools in New York as teacher, counselor, and administrator. He is the former Provincial of the Society of Mary's Province of the United States and currently ministers as Director of the Province's Office of Formation for Mission.

Marianist Praxis can be purchased from NACMS for $8.00 per copy, plus shipping. Copies can be ordered by calling our office in Dayton, Ohio, 937/429-2521, or by visiting the NACMS online bookstore: Marianist Praxis Online Order.

(*Marianist Praxis* is one part of a collection of international publications by the General Office of Education of the Society of Mary, tentatively titled *Marianist Education: Tradition and Venture.*)

New and Recent NACMS Publications

The Chaminade Legacy, Volume 5

Monograph Series, Document no. 53
Volume 5 - Development of the Religious Institutes. The Beginning, 683 pp.



As the title indicates, volume five moves to the development of the Daughters of Mary, the Society of Mary, and the Miséricorde. The collection of various texts presented in this volume witnesses to the beginnings of Marianist religious life; they cover the period from 1814 to 1820.

For the Daughters of Mary, the documents include the Statutes of the Daughters of Mary (1814), then the *Petit Institute*, the *Grand Institute*, and the General Regulations.

For the Society of Mary, notes taken by Jean Lalanne and Jean-Baptiste Collineau are given from the foundational retreat of 1818; the retreats of 1819 and 1820 are also documented. The text of the *Institute de Marie*, the first Rule of the Society of Mary presented to Archbishop d'Aviau in 1818, is given in full.

As the Miséricorde moved toward religious life and the profession of vows, Father Chaminade gave a series of conferences there in 1819 and 1820; the notes from these conferences are traditionally attributed to Marie-Thérèse de Lamourous.

The Chaminade Legacy, volume 5, can be ordered via the NACMS online bookstore (Order Legacy Volume 5) or via the telephone (937/429-2521). Each copy of volume 5 is $24.00, plus the cost of postage. Visit the NACMS bookstore to examine descriptions, view tables of content, and read samples: Legacy Volumes.

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