



marists all

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Marists All ... whither?

Guest Editor's Note: For the past few summers, Dave and Judy Kammer have stopped off in Poughkeepsie on their way to summer in Maine. On those occasions Gus and Liz Nolan have hosted a dinner to which local G.M.C. couples were invited, including yours truly. Conversation always ranged the full gamut and inevitably ended up with a serious discussion centered on Marists All, and the concerns of the co-publishers and co-editors, Dave Kammer and Gus Nolan. This year it seemed to this writer that their questions about the future of the publication were sufficiently acute to warrant being shared with the readership, and that it would be easier on them for a third party to undertake the project. The undersigned volunteered to do so. J.R.L.

Guest J. RICHARD LA PIETRA ('50): If you are a regular reader of Marists All you are probably at sixes and sevens to understand what the cause of the editors' worries about it, its directions, and its future might be. Virtually all testimony we read in its regular issues testify to the satisfaction it brings to its readership. There have been only two requests to discontinue sending the publication. And it's been running for eleven years now. Perhaps it would not be a bad idea to bring you up to date on some of the statistics.

The newsletter was proposed in Gus' 1986 Christmas greetings to the Greater Marist,Community. The first issue of four pages, in which various names for the newsletter were suggested, was mailed in May, 1987. "Marists All" headlined the second issue in August, 1987. There have been forty issues in all, usually of ten pages, which makes for a one-ounce mailing provided stapling is avoided and a thin envelope is used! Currently Marists All is mailed to 31 states and 14 countries and is received by 418 "non-canonicals," 42 Marist communities, and 34 individual monks. The cost of publication has risen from about \$250 to \$375, which comes to about 75 cents per copy including postage. Costs are kept low thanks to the volunteer efforts of Liz Nolan and Judy Kammer, Br. Richard Rancourt, and Adrian and Betty Perresult. Of the 418 "non-canonicals" there are 196 (47%) who have written an article, contributed financially, or both. Sixty-eight monks have written, and 23 have sent financial help, mostly in the name of their communities. Gratitude to all!

The seeds of the concerns of Dave and Gus are contained in the previous paragraph. The question of financial predictability is the one that is easier to state, and most likely easier to solve, so let's look at it first. Put simply, they have a feeling of insecurity about whether, at any given moment, there will be sufficient funding for the next issue. Although at times the coffers are flush that is not always the case, and they are reluctant to bring up the question of money. We have suggested to them the possibility of putting the enterprise on a subscription basis, but they are unwilling to deny participation on financial grounds.

Their second concern is more complex. I think it arises from their anxiety that there will not be sufficient contributing writers for "the next issue." I know that Dave and Gus go about beating the bushes from time to time to flush out fledgling contributors, and when you think of it they have been quite successful. Without a staff of paid writers they have succeeded in maintaining a fairly steady production schedule for eleven years. Nonetheless, there is substance to their concerns. If you think of the style of the contributions over the last eleven years, all of which have been well received, will the time come when we simply run out of them? In any event, at our last "editorial board meeting" this summer, these questions led to a more general set, and it was agreed to share these with the readership. Our hope is that in the next few issues of Marists All all of you Marists out there will take pen in hand and let Dave and Gus in on your best thinking for the future.

Thus the title "Marists All ... whither?" One thing Dave and Gus brought up in our last discussion was, after them, whither? It's not that they are anticipating an untimely passing, but they have been asking themselves what they should do about sharing responsibility for the publication. Should the publication have an editorial board? Who out there would be willing to serve? Such a move would provide for eventual succession. Speaking of succession what happens as this generation of Marists passes on? We know that there is a younger generation of Marists who have not had the same training and community experiences that we more senior members had. What is their reaction to Marists All, and what role will they eventually play in its life?

Also, what about editorial policy? Should the co-editors be taking a more active role in recruiting contributors to write to meet other needs of the readership? And what are those needs? Up to the present, most contributions have been autobiographical; these have been well received, they are the main reason for the success and popularity of Marists All, and they will always be welcome contributions. We have also had news about the Marist Brothers, their apostolic activities, personnel changes, anniversaries, and the like. No doubt that there is genuine interest in all of this. But what else would you like to read about? Would Marists All be a place to talk about our current experience of church, what we are doing to further the reforms of Vatican II, what our hopes and aspirations are? If those who have retired have found forms of ministry to enrich their days, would this be a place to share these experiences? Surely there is a collective creativity among us that can come up with innumerable excellent suggestions for the further development of this publication.

So there you have it. What do we need to do to put the publication on a sound, or at least more predictable, financial base? What directions does Marists All need to take to continue to meet the needs of the readers? What needs to be done to provide for expanded participation in the responsibility for the publication, and future leadership? Let's hear from you in the coming issues, and let the volume of your response be a measure of your concern for the continuing health of Marists All. (12 Wilmot Terrace, Poughkeepsie, N. Y. 12603)

GMC PICNIC
MOUNT ST.MICHAEL
S E P T E M B E R 13 t h
NOON TO 5- SATURDAY

GMC PICNIC: Looking forward to seeing many of you at the annual Greater Marist Community picnic at Mt. St. Michael in the Bronx, Nereid and Murdock Avenues, near the Mt. Vernon border. Bring your own beverage and a pbt-luck dish for a shared meal. All Brothers are most welcome. Thanks to the director and the community of the Mount for welcoming us.

FROM STEVE (Hugh Ephrem) SHERIDAN ('42): A year or so ago you tracked down my phone number and were good. enough to call me. Oh, how good it was to hear your long ago voice. At the time I didn't know what a floodgate of feelings and memories that call and the follow up mailing of Marists All would open. There has been much thought after reading all of the past issues, each at least twice. How do I reply? My Marist roots have come through, again, in the words of our beloved Brother Adolph Armand (novitiate '42) "Oh, you kid you, the only way to do a thing is to do it." So here I am. I want to thank you, to encourage you, to touch base with all, and to add some of my own remembrances to Marists All.

It was 25 years since my last real touch with Marist. Soon after my marriage to Edy, Roy Mooney visited with us here in Branford. It was a great get together and my last with a real live Brother. Oh, I received Terry Jones' Molloy Alumni Notes (Deo Gratias), but never more than that. Earlier I had experienced the happy/unhappy occurrence of John O'Shea's first Mass. He had sent me a personal invitation soon after my "separation" from the Brothers (I prefer that term to "leaving."). John was my first boss in Lawrence after my Scholasticate. He was also my Provincial. The man was A-1 in my book, so naturally I accepted his invitation. But I came to regret my decision because that day was one of the saddest days of my life. I had just recently separated from my Marist roots (a long-debated choice, with nothing but a teaching post in Japan as option) and there I was feeling, very deeply, like a stranger among confreres. Needless to say, after the Mass, John's blessing, and the reception that followed, I ate fast and left early. I don't know why, but I felt unwelcome, not as far as John was concerned, but by most of my other confreres.

I was confused. I had made my choice and I still feel that it was the right one, all things being considered. But there I was, celebrating John's choice to become a Marist Father, and I was feeling guilty and outcast for leaving to enter lay life. I'm sure that John was holier than I and had fewer faults, but something didn't add up. Both of us had separated from F-M-S, but what different reactions to our two decisions. That did it for me! Steve Sheridan and F-M-S were truly separated for over 25 years, and then came your phone call with the reaction I described above.

I hope you can understand why I say thank you, Dave. The work you began in 1987 had to be inspired by Christ and our Blessed Mother. You, Gus, and Marists all have put me in touch again. You have assisted the miracle of reunion, the outs with the ins, the well with the ill, the living with the dead. (I still can't get over issue #33 with its listing of my 173 faithful departed friends, co-workers, Brothers.) So joyously I say to all my confreres, those inside and those outside the formal lines of our Institute: "Laudetur Jesus Christus" and "Ever Forever." I hope and trust that you are listening, that you hear me, one and all, be you at home, in retirement, or in Marist fields near or far.

Well, I haven't gotten very far into my memories of the good old days. God willing, future missives will lead us further. Gotta talk about Conan (the most common sense, practical person I have ever met, a super guy, and a great boss),

Nicholas Mary (a saint of a man), Mike Shurkus (the big guy, in so many ways), Leo Hy (at Scholasticate and St. Ann's), Godfrey Robertson (basketball leagues in CCHS), the Philippine mission bingo at St. Ann's. Unfortunately many of those who know what I'm talking about are deceased and buried in our family plot in Esopus. Our Marist family has changed considerably, what with assistant provincials, presidents of schools, slaughter in our missions, new fields of endeavor. I see progress and I see reunion. It's a two-way street, but Marists All is helping it to happen. (Ed: we'll be pleased to include more of Steve's letter in our next issue.) (20A Harbour Village, Branford, Connecticut, 06405)

FROM SISTER VIRGINIA CONNORS, S.S.S. Your Marists All was being received by my brother Thomas Connors ('64) in Middletown, Connecticut. When he passed away July 19, 1996, mail was forwarded to Cape Elizabeth, Maine. I have always enjoyed reading the newsletter, recognising names from the past. Tom was a Stanner at St. Ann's Academy and then was in the first graduating group at Molloy. If possible, I would appreciate receiving Marists All. God bless your great efforts to help everyone to stay in touch, (Servants of the Blessed Sacrament, 101 Silver St., Waterville, Me. 04901)

NEW LOURDES DEDICATED

Poughkeepsie Journal May 11, 1997

Nearly 100 people attended the dedication of the new Our Lady of Lourdes High School on Saturday, May 10th. John Cardinal O'Connor dedicated the building. Last September the high school moved from North Hamilton Street in the City of Poughkeepsie to Boardman Road in the Town of Poughkeepsie. The former IBM building was named the John and Catherine Gartland Education Center, after the James McCann Foundation president and his wife. The McCann Foundation donated \$3.7 million for the renovation.

Mr. Gartland has close ties to Lourdes and to the Marist Brothers who run the school. He is an affiliate of the congregation, and seven of his eight children attended Lourdes. Gartland's work for Lourdes was his way of keeping a promise he made to the late James McCann, whose home was just yards from the high school in the city.

Enrollment at the school jumped from 425 to 670 after the move. It is expected to reach 825 next year. Ten new classrooms are being built and the school is raising money to build a gymnasium that will seat 1100 students.

FROM REV. FRANCIS X. GALLOGLY ('52): Seeing in the last issue the list of Marist Brothers celebrating their 45th anniversary, I was touched with feelings of gratitude, I am honored to consider myself part of that class. I have a picture of Msgr. Bill Sears and me at the celebration of our 40th anniversary of graduation from Marist College. The picture is proudly displayed in my office. I wish I had other pictures of those wonderful men who made my puberty anything but bleak.

I receive e-mail from some of my Marist friends. Roy Mooney contacted me from Rome and Hugh Turley from Chicago. My e-mail address is my nickname from Marist College days, at least a variation of it: WAZ@aol.com. How I ever got the name "Wazelchuck," or "Wazy," I will never know. Roy has always used it to address me. (My other name is: galloglyfx@aol.com) Those of you whom I have known in those bygone days are frequently part of my fantasy world which is all the richer for having known you. I have a new job, the rector of St. Patrick

Cathedral asked if he could have an Augustinian on the staff there on Madison Avenue in New York City. I applied and went for an interview. I start August 1st, with another Augustinian. Living in the heart of Manhattan will have its advantages. I will wander up to 76th and Lexington to recall my days as a Stanner at old St. Ann's Academy. (460 Madison Avenue, New York, N. Y. 10022 212-753-2261; fax 212-755-4128)

FROM BR. NORBBRT RODRIQUE ('40): Thanks for mailing Marists All to me during my past two years at Instituto Mexico in Tificana. There I enjoyed tutoring 5th and 6th grade boys in English. I am returning to the Brothers' retirement residence at 8230 S.W. 336th Street, Miami, Florida, 83156.

GMC retreat:

"MARIST FAMILY INSTITUTE OF SPIRITUALITY"

from BETTY PERREAULT:

Adrian and I have just completed our third annual Greater Marist retreat at Marist College. Those who attended want to share with the readers of Marists All some of the flavor of our time together to encourage more people to think about joining us next year.

Check-in time was at 4 p.m. Thursday, July 3rd. Friday and Saturday morning and afternoon sessions, each with coffee/snack break, consisted in presentations and discussions. There were unscheduled times for personal reflection. Many took the opportunity to go to visit the Marist cemetery in Esopus. There was Mass at 5:15. Evening prayer, led by Jack Duggan, was followed by a social hour. The closing was after lunch on Sunday, July 6th.

Thursday evening Larry Keogh gave a presentation entitled, "Where We are Now - Acceptance of Self." Friday morning Barney Sheridan led a spiritual review, "Considerations on Past to Present." That same afternoon Leonard Voegtle spoke on "Historical Perspective and Champagnat Spirituality." Leonard brought us up to date on the status of Blessed Marcellin's canonization cause. Hugh Turley reported on "The Champagnat Movement of the Marist Family." And Pat Hogan told us of his ministry, an adjunct of the Marist Family Movement, through which he corresponds with graduates and friends about the Christian spiritual life.

Saturday morning while the men had their open discussion, we women met separately, forming a brand new category, "Marist Wives," I can report only on the latter group. Two women were attending for the first time; they had planned to stay in their rooms reading or doing crossword puzzles, while their husbands fraternized with old friends. Instead, they were amazed to be considered an integral part of the groups. In talking among ourselves, we realized that our husbands were all exceptional men. We felt rather special to have been chosen by them and were honored to be considered part of the Greater Marist Community. We also realized that some of our men carried certain unresolved hurts resulting from their having left the monastic life, and we tried to explore ways by which we might help heal the wounds. We found the time together to be very valuable and would like to continue the networking.

Sunday morning we gathered to make plans for next year. To interest a wider spectrum of people in our annual get together, we will stop using the term "retreat," which is forbidding to many. We want to emphasize that we do stress learning and growth in spirituality, and that we want Marist wives to know that

they are an important part of our group. Thus, we will now call ourselves, "The Marist Family Institute of Spirituality." The 1998 Institute will be planned by a committee consisting of Larry Keogh, Hugh Turley, Vince Poisella, Barney Sheridan, Ray Landry, and Judy Kammer. We want to thank the 1997 committee of Larry Keogh, Hugh Turley, Barney Sheridan, and Jack Duggan ... and of course, Jan Keogh, the lady behind the scenes who made everything work.

The rooms were air-conditioned, the meals could not have been better, the social hours were most enjoyable (real family get togethers), the priest-celebrant was a Marist College graduate who fit right into the family atmosphere, and all 22 of us (8 couples, 4 singles, and 2 fms) thoroughly enjoyed being together. We do hope many more of you will consider joining us next years (12 High Ridge Road, Poughkeepsie, N. Y. 12603-4605)

QUOTE: "The coming together of the Marist family in July 1998 will be a time of sharing, sociability, and lots of God's love shining through. I urge wives of former brothers to accompany their mates and to leave books and crossword puzzles at home; we have a fruitful agenda," Rose Ann O'Brien

FROM MIKE (Michael Vincent) KELLY ('50): It seems that I am giving you a new address every time I write. It is no different this time. Shortly after moving to California we discovered that our many visitors could not be accommodated in our new home. We did not realize how much we appreciated the large house we had in Atlanta. So in mid-May we called the movers again.

I continue to enjoy my teaching at CSLA. I have been trying to get them to adopt a curriculum that will require a minor in information technology for every major, and I am trying to get them to graduate students in three years. When faculty tell me "that's impossible," I tell them about our experience in Poughkeepsie.

At Marist College, it was three years and out! And we got our studies done while engaged in the construction of new buildings. Of course, there were a few who went out teaching before completing their degrees, and that was for a number of reasons, including addiction to cigarettes. Knowing what we now know, the rules against smoking were certainly in our best interest. I do recall, however, those happy days when the reward for killing pigs was a quiet corner of the barn where the odors totally hid the smell of tobacco. (McNamara, you were the holy one, never smoking; just thought PA should know). Imagine how the world has changed! How many students today can say they worked their way through college cooking, raising and killing pigs! ... that is, when not pouring cement. So why do we need four years to finish college?

It was great reading the May issue of Marists All -the newsletter is the glue that keeps us tied together. I appreciate hearing from and about everyone. (12722 Albers Street, Valley Village, Ca. 91607)

FROM PAT (Patrick Stephen) GALLAGHER ('53): Another great issue of Marists All. I echo the other voices that say how much they enjoy and even treasure the time every few months when they have the chance to roll back the years and think of those good times and speak so lovingly of the fraternity that we had and which obviously endures in such diverse ways today.

Last Friday, we had the local Chamber of Commerce over for a social evening to see our Wild Geese Inn and to socialize for a few hours. I asked one guest who had a distinct New York accent where he grew up, Yes, it was New York City

where he attended Iona College. What high school did he go to? Why, St. Ann's! Both of us were at St. Ann's in the mid 40s, he in high school where this Hal McGrath graduated in 194?, and I in grammar school, graduating from the eighth grade in 1949. With a great deal of excitement we got out my old Blue and White, and he talked about the teachers he had had. I was able to fill him in on a number of the monks, some long dead now. We shared memories of the German physical education instructor who preceded Jack Zeitler, and reminisced about the noisy fire escapes and the crowded school yard. We intend to get together again, and share other memories.

In reading about the monks I have been repeatedly surprised when someone will say, "I'm retiring from teaching," or something to that effect. I have said to myself, "Why, he can't be, he was two groups behind me, or one ahead." But it's becoming more of a reality to me as I approach 62. I'm still touring the country and hustling home for the weekend; I'm not tired of the work but of the road. So I think that on my 62nd birthday next April I will make the transition.

Our best to all Marists out there; you are most welcome to stop as you go up and down 1-81; get off near Christiansburg or exit 114. (Box 60, Indian Valley, Virginia, 24105)

FROM FRANCIS X. "Barney" SHERIDAN ('55): This letter is the product of discussions with both "canonicals" and with "formers" both of whom I address below, when possible, as "Marists." It is written with a hope of evoking responses to Marists All.

Intro: In the discussions with Marists we talked about the changes in the 60s. Someone entitled the issue, "What happened?" There was a destruction of what many people thought of as elements that made us secure. For many there was great stress and even some internal chaos. Now the question may be: Do some of us still harbor negative feelings from 25+ years ago? Some Marists do feel that enough time has passed, and "what happened" can emotionally be re-examined.

Aside: Apparently the young guys don't identify. They are culturally free of all the chaos, and don't feel the need to revisit it. On one hand, I envy them an unencumbered development. On the other hand, the "old order" does impress me as a great place to be from. Many Marists cherish the growing up, the spiritual development, the bonds created, and there is a recognised debt to the influence of those who went before.

The Issue: The formers, on one hand, may have felt: "I prayed ... to observe them faithfully unto death .. but I didn't; I'm leaving; what's wrong with me?" There had to be some feelings of guilt. After all, I had made a permanent commitment. Was I unfaithful? To whom? To what? Did I have the right to leave? Were the canonicals mad at me? Do they think my leaving was a put down of their staying? Worse, will God get me? Is there such a thing as a temporary vocation?

I do remember thinking: If Christ, speaking in the Church of Rome, dispensed me from my vows and blessed my matrimony, will not the Brothers? Unfortunately some guys left in the middle of the night. Why? We still don't really know. Could we have lived so close and not known each other's pain? Some men (I, too!) had a hard time telling new colleagues, "I used to be a Brother," because I didn't trust the other person's reaction. I simply said, "I

taught in the Catholic high schools," I'm embarrassed now that I didn't proclaim my true feelings of pride in being a Marist. Now I do.

The canonicals, on the other hand, may have felt: "It looks like the thing to do is to leave, but I'm staying; what's wrong with me?" Or, why are they abandoning us? Are they rejecting what I hold dear? They left us flat, holding the bag. Isn't anyone generous anymore?" Or perhaps better still "If so-and-so wants to leave, that's OK; everyone can do his own thing!" However, that latter response, in some cases, may have been a coping mechanism to control the chaos, for there truly was pain and a feeling of loss. It may have been easier not to talk about formers as a protection from the hurt.

Marist College: There was always a special case with Marist College. From afar, it seemed that the guys there left the order but stayed in the Marist apostolate and continued to relate to the canonicals, forming the Greater Marist Community. They seemed to have their cake and eat it. "You mean you can leave the order and still stay a Brother?" Were we jealous? Others did not feel so kindly: "They waited until they got their degrees, then took off!" Or, "The best left; there go the leaders!" From a distance, it seemed that the GMC did manage apparently to work out some feelings, to relate, and even to pray together.

But the resolution of feelings was not worked out by many of the rest of us. There was no set fellowship to work out feelings, unless we kept in touch with some personal friends. Guys left and didn't come back. The break was sharp; so many formers found themselves truly cut off. A Marist said, "I was told, 'Now you can go, don't come back.'" Some admit to very hard feelings. It sounds cruel now, but maybe there was a defensive protectiveness in process, an institutional distrust. In fact, some may still feel: "Now that they're gone, why do they want to come back? Why do they want to be included in the thinking of the day? Do they think they have insights that could be positive and helpful?"

What Happened? One Marist states: "We just became too secular too fast." Others see the universal theme of re-evaluation as having set the tone of the 60s and 70s. The Ecumenical Council "opened up the windows" to look at religion, spirituality, prayer, ritual, religious practices, cultural encumbrances. Society questioned racism; poverty, then militarism, feminism, ageism, and a bunch of other -isms. We lost the cliché definitions that supported our self identity. One Marist worries that we still haven't found enough answers. What is a Catholic? What is a Brother? What is a Catholic school?... and more. Maybe the need to look at mission statements and pastoral plans will organically and eternally be in flux.

In discussing this topic with canonicals, it struck me that one of the matters formers would be thrilled about (as I am) is the way canonicals have redefined themselves, and are continuing to do so. One Marist keeps using the expression: "When I became a Marist Brother the second time ..." There has been a struggle to formulate both a MISSION STATEMENT and a PASTORAL PLAN by consensus among the Brothers. Apparently this process has put flesh on a spirituality of coming together to share fellowship, prayer, goals, ideals, and traditions .. to be mutually supportive in apostolates and to be open to the Spirit.

That sounds like community!! It seems quite different from the old spirituality in which externals dominated- a packaged recipe meant to produce a product by the toolwork of scripted practices, customs, habit ... The canonicals seem to be committed to a process of "re-weaving."

History: I too had to re-process. I had to discover my mission statement and my pastoral plan in the context of my relationships and my faith community. When I first left, I stayed friends with a network of Marists, in and out, people with whom I felt close. I thank God for them. But that was all I had. Unknown to me, the CMC guys had open social and prayer events in Esopus, Cold Springs, and Fahnestock Park, but I didn't know about them. Apparently they were great.

Then It was the GMC picnic moved to the Mount. What a joy! It broke the ice for me. personal and real, although purely social and sometimes rather nostalgic. Nonetheless, it has been very important for me, and I thank God for it, too. Then Marists All appeared. It revealed a common hunger to stay in touch, and a realization that many formers had done so on an informal level. The editors have been told over and over that the newsletter is a profound experience for many, sometimes cathartic, sometimes reminiscent, often updating, always able to connect many from afar. At times Marists shared their spiritual side, too. Deo Gratias and Ad Multos Annos.

The most recent significant event for me has been the Marist "retreats" (should read Marist "advances") of the past three Fourth of July weekends. Marists and Marist wives dared to come together to discuss maturing spirituality and Marist charism, to pray together, and to share the Eucharist. (We still have to explore the spiritual gifts and resources of Marist wives!) People shared Marian values of humility, simplicity, and modesty. These gatherings have been healing events for me. We have defined those positive elements that we share, that bind us. It is an extraordinary "happening" to talk openly of a common spiritual tradition that still permeates disparate life styles. The Holy Spirit is there. My self-perception has changed from "a past Marist" to a present and future Marist. We have decided to identify this annual gathering as "The Marist Family Institute of Spirituality." It is not a finished product, but a process that has begun. Much is yet to be explored together!

A week earlier there was also a Marist Family Day organized by the Poughkeepsie Province at the conclusion of their province convocation at Marist College. There is a global movement to identify and celebrate a common Marist spirit among Brothers, priests, nuns, lay teachers, colleagues in other disciplines, and former students. You'll have to read about that elsewhere, but it seems to me that we'll never enjoy that spirituality and fellowship unless we heal what some still perceive to be a dysfunctional family of formers and canonicals.

Conclusion: Are there residual feelings that need to be addressed? Does the dysfunctional family need reconciliation and spiritual healing? If so, just as a biological family sometimes experiences hard times and separations, we have to work out our negative feelings, be humble in the Spirit, and reach out to each other with the balm of fraternal love. It would be worth it, because there does seem to be an underlying love for each other that is still there. We still have to be there for each other. And if we do feel a separation, it would be scandalous not to address it head on. (For further meditation on this issue, AN AMERICAN REQUIEM by James Carroll offers food for thought) Peace!(626 East 20th Street, #9A, New York, N. Y. 10009; fxsheridan@man.com

QUOTE : "This year's retreat was refreshing. Barney Sheridan's presentations were striking, original, and provocative. Definitely 4 rabats! "Br. H. Turley.

FROM ED (Martin Jude) CASTINE ('50): Maureen and I would like to attend the next GMC picnic, but that will have to wait for another year as we just

returned from a trip to the northeast, We left Florida on June 18th with our Chevy Van and travel trailer and camped out three nights on our way to New Jersey and New York. It's a great way to travel; the KOA campgrounds provide good campsites at reasonable cost. We visited family and friends in New Jersey for a few days, and then traveled to New Paltz where there is an exceptional KOA. From there we visited Marist College and Esopus and took a day trip into Connecticut.

The highlight of our trip was the Marist Family Day when I met several of my former teachers and renewed old friendships among the Brothers and the Marist family. Maureen finally got to meet people about whom she had heard me speak over the years. We both felt that the day at Marist, particularly the evening liturgy, was the high point of our trip. Hats off and special thanks to Br. Patrick and his leadership team for providing this memorable and uplifting day of camaraderie and prayerful reflection.

It seems that there are many of the Marist family living in Florida or planning to relocate, at least part time, in Florida. If you find yourself in the area of West Palm Beach, do look us up and give us a call. Lantana is about eight miles south of the airport, and I-95 runs right through the area. (2856 Cambridge Road, Lantana, Florida, 33462; 561-642-0335)

G M C P I C N I C

at the Mount,
Saturday, SEPTEMBER 13. noon to 5 p.m.

FROM TOM REITHMANN ('59): After departing from Molloy and the Marists, I headed west and settled in Phoenix, an ideal locale to commence a new life, since everyone has moved here from somewhere else. I stayed in education, teaching math and computers at the local community college and at the Jesuit high school where I also coached basketball and directed summer school. My good friend and I co-authored a book, "An Introduction to Wordperfect."

Several years after my arrival here, I met Lynda at the Catholic Alumni Club where volleyball was one of our favorite activities. We became best friends and were married two years later. Time goes by so fast: Doug is entering fifth grade, Tracie will be graduating from high school, and Jennie is already in college. Lynda was the successful campaign coordinator at the last election for the Secretary of State candidate; she is now director of the Business Services Division of the Secretary of State's office.

Our first home was a handyman special, and we used our sweat equity for a larger residence in the Phoenix desert and a vacation/retirement home up north amid the Ponderosa pines. The extensive forest surprises most visitors, but there are probably more pine trees in Arizona than saguaro cacti! In the winter it is a real treat to enjoy the snow in the high country, knowing that the mild desert temperatures are only a few hours drive away.

Jim and Corine Kinsella are enjoying their desert retirement and live close to us, by western distance reckoning, so we can socialize. We have also enjoyed the visits of eastern friends over the years, including Richard Van Houten, Pat Kearney, Ben LoBalbo, and Carmel Rausso. Thank you for the newsletter; already 40 issues; yes, time does go by so fast. (New address: 15437 N 13th Ave., Phoenix, Az. 85023; 602-866-3779)

DECEASED:

After teaching several years at the Marist Asian Conference in Manila, BR. LUKE PEARSON ('56) joined the Marist High community in Chicago only to be diagnosed with lung cancer. He died Sunday, July 6th, after dealing with the illness for over a year,

BR. RENATO CRUZ (Tyngsboro '58) died in the province of the Philippines May 9th. He had leukemia. Renato had been Provincial of his province and a Councilor with the General Administration in Rome.

Only recently have we learned of the deaths over the last several years of people who have been on our mailing list. We regret that we have been unable to announce these names earlier: Robert Bissaillon (Timothy Paul '52), Thomas Connors ('64), William Gilligan (Felix Eugene '39), Henry Goetze (Robert Baptist '46), and Rev. Thomas Scanlon ('51).

EDITORS' NOTE: Believe it or not, in spite of the enthusiasm we and you have had in publishing this newsletter, we have been projecting year by year, even issue by issue, not having any expectation of long term endurance. As a result we have not taken the trouble to set up a formal checking account under the name of "Marists All." Thus, we need checks made out to one of the persons below. You can be sure that we have kept scrupulous and meticulous (and selfless) account of our finances, and will continue to do so; and we retain a record of our status issue by issue. We look forward to hearing from you. Send your mail to:

Gus Nolan, % Marist College, Poughkeepsie, N. Y. 12601

David Kammer (August) R.R. 1 - Box 3300, Smithfield. Me. 04978; 207-362-5495) (post Sept, 12th) 476 LaPlaya, Edgewater, Fl. 32141; 904-426-6349)