



#143

S.M. 3 OFFICES

MARIANISTI – AMMINISTRAZIONE GENERALE – Via Latina, 22 – 00179 Roma – Italia

THE COMMON LIFE AND OUR VOW OF POVERTY

Religious community, in its structure, motivations, distinguishing values, makes publicly visible and continually perceptible the gift of fraternity given by Christ to the whole Church. For this very reason, it has as its commitment and mission, which cannot be renounced, both to be and to be seen to be a living organism of intense fraternal communion, a sign and stimulus for all the baptized.

Fraternal Life in Community (CIVCSVA-1994)

Dear Brothers,

This quotation boldly captures the role of our precious gift of **community life** in the Church: “*it has as its commitment and mission, which cannot be renounced, both **to be and to be seen to be a living organism of intense fraternal communion, a sign and stimulus for all the baptized.***” In other words, our fraternal life in community has a two-fold purpose: to be the setting in which we look to deepen our personal holiness and to be a witness to Christ’s fraternity with the all the faithful. Both holiness and witness are critical to the fulfillment of our call as religious. Both constantly call us to authentic humility, hopeful perseverance and ongoing renewal. But both also lead us (and others) to experience the joy of the presence of God here on Earth, a delectable foretaste of the promise of even greater glory in the next life.

As Marianist religious, we recall that our tradition is deeply rooted in this duality of mission: personal holiness and witness.

The Marianist community aims to be an image
of the first community of Jesus’ disciples,
united with Mary and filled with the Holy Spirit.
We give ourselves to community life
in order to bear witness to God’s love,
to attain holiness, and to fulfill our apostolic mission. (RL 34)

In the person of Mary, we find a fitting model for our ongoing formation in this mission, as well as a companion along the way. We share in the Church’s long tradition of building communities of faith that provide the environment in which believers grow along this journey, and provide much of the energy for that growth. So, paying attention to the elements that characterize our community life becomes not only an exercise for the period of initial formation, but even more importantly, a concern for our whole life. If our community life is alive, you can probably bet that our personal and spiritual lives are too.

“But what I regard as a really distinctive trait of our two orders, and what seems to me to be what without precedent in all the other religious orders, is the fact, to recall it again, that we embrace the religious life in the name and for the glory of the Blessed Virgin Mary and for the sake of devoting ourselves to her, that is to say, our bodies and all we possess, in order to

make her known, loved, and served. For we are thoroughly convinced that we shall never bring people back to Jesus except through his most holy Mother, since we believe with the saintly Doctors of the Church, that she is the only source of hope for us, *Tota ratio spei nostrae*, our Mother, our refuge, our help, our strength, and our life.”¹

If our community life is to have “witness value,” we will need to be aware that all aspects of our life—the way we live and act—have importance. In a phrase: “everything speaks.” The *unity* in “community” is achieved only when its members realize that, more than words, attitudes and actions give testimony to who we are, to whom and what we belong, and what is important in our lives. For this reason, there is a difference between *living* in community, and *being present* in community; between praying *in* a community, and praying *as* a community; between being seen as an *individual* and seen as a *member* of a community.

PURPOSE OF THIS CIRCULAR

Living in community calls us to awareness, discernment, prudence, intentionality and authenticity – both as individuals and as a community. Living this way brings us to an even greater experience of community, the *common life*. I write this reflection for our consideration both as individuals and as communities. If “everything speaks,” then periodic self-examination of our way of doing things can be an important endeavor in the attempt to assure that what is being said is truly what we intend, and fits with what we profess. This paper is a reflection, therefore, that presumes we value the common life dimension of our religious identity, and want to live it ever more deeply. I hope that these words serve as an invitation to greater joy through participation in “*the gift of fraternity given by Christ to the whole Church.*”

As a General Council, we are required to review Unit *Directories* and other structural documents. In our visitations, we observe many aspects of the daily functioning of the Units and the communities which comprise them. Among the issues which have concerned us over the last few years are the various policies that Units have with regard to the personal use of money, and the way these policies are actually lived in the practical order. Needless to say, this is an area that is intimately connected to the health of community life, while at the same time offers a glimpse into the common life that is sought.

So, in light of this concern, the General Council has asked me to share these reflections with you. They come from our discussions as a Council, and are offered with several motivations in mind:

1. If the common life requires continuous attention, then periodic consideration of how we live in community is a necessary part of that effort.
2. As a “religious” community, our life together should be very different than the ways in which the secular world lives. If it is not different, we offer no witness. How different are we?

Why share these thoughts now? Well, as one Marianist religious with whom I lived for many years was fond of pointing out: “It goes without saying, but bears repetition!” We all know

¹ Chaminade, “Letter of August 24, 1839” in *Marianist Origins* (Rome, 1990), Doc. 7, p. 49

that the more habitual the activities in our life become, the less we reflect upon them. They become “second nature,” and merely routine. They are “unremarkable;” they indeed “went away without saying.” But, as we try to be mindful of the elements that create and sustain our common life, and knowing that “everything speaks,” we need to review even those elements that have become routine.

In fact, the General Council has become concerned about this topic because of some practices in some of our Units, which already have become routine, but do not strengthen our communitarian identity, and dilute our witness. Of course, we have pointed these problems out individually, as necessary. Yet, the frequency of these examples, and the fact that we are all called to continuous vigilance in this regard, have led us to this call to all members of the Society to reflect on these issues and, in all honesty, examine their practices as individuals and as communities.

Along the same lines, we ask that Unit administrations and chapters review and revise policies, both written and lived, if necessary, so as to remain in conformity with the spirit of our common identity and traditions. In summary, then, with this circular, we hope to stimulate personal reflection, community discussion, and, if necessary, adjustment to practice.

EMBRACING A TRUE COMMON LIFE

Our religious commitment, a free and willing surrender, calls us to poverty, on several levels. Living in simplicity, with a practical respect for goods, as gifts from God to be shared by all, we give testimony to economic poverty as a community and as an individual. In addition, we personally exercise a certain detachment from the excessive need to possess and control things of this world. We willingly subject ourselves to a will beyond our own. These are the attitudes and practices which become the tools for creating vibrant religious community. They are also communitarian ways in which we live all our religious vows. In short, this is how we live the *common life*. Community life places us together, usually under one roof and sharing the common tables of the Eucharist and of the dining room, but the *common life* adds a fraternal unity of attitude and service, a surrender of one’s own will for the common will.

Surrender is a difficult thing. We are wired to seek control and protect against threatening forces. Yet, when we profess our commitment to live the religious life it is much more about surrender than about conquering. By the Grace of God, we find that in surrendering to religious poverty, we are enriched in so many ways; by surrendering to religious chastity, we are freed to share love and devotion more broadly, without exclusivity; and by surrendering in religious obedience, we gain the power of pooled resources directed toward a common good. Our vows bring us to religious *life* - we are brought to deeper life in Christ and in turn, give life in a very special way. The “dwelling” of this religious *life* is the religious community. It is there that we learn how to give and receive this life, re-charge when it is spent, and from there we pass it on to others. In other words, the religious community is the dwelling through which our life in Christ is born, is nurtured and matures. It is our common home.

I have always found the model of a good family to reflect some important elements for living the common life. In particular, the marital relationship can serve as a fine example for us, as many of the elements that make such a relationship work well, are also true for the common

life. Both states require intentional effort to make the relationship work. For the spouses, the demands of raising a family and keeping a household make these elements very organically pressing. For us religious, though we are also called to respond to similar demands such as those involving building community and the mission, these may be more easily avoided, and thus require intentional commitment on an ongoing basis. From the marital model I would like to highlight three particular aspects (among others):

1. *Union on all levels.* The strength of any bond is directly proportional to the degree to which individual parts come together and connect. The more connection points, points of unity, if you will, the greater the bond. Such is also the case with spouses and with communities. So, the more married couples share together (their interests, their selves, their feelings, their concerns, their intimacy,...) the stronger their marital bond will be. Similarly, the community that shares its apostolic, spiritual, recreational, affective, economic and personal life together in a real and organic way, may not achieve full agreement on everything, but will have strength of unity that endures.
2. *A fundamental preference for “the other.”* Ask any partner in a solid marriage and you will find that one common element is that they regard their partner’s happiness as more important than their own. This “selflessness” begins with each other, and extends to their children and beyond. In community life, it is not just “an” other, but all others. We are called to the same other-centered attitude, not only to be polite and cordial, but because we fundamentally wish to achieve unity of mind and heart.
3. *Apart or together, fundamentally they are one.* With their union as part of their identity, married couples are never “flying solo.” Even when they are apart, there is a consciousness of the other, an understanding that they are not acting alone and even a longing to be back in one another’s presence. So too, with community life where “there is no *me* without *you*.”

All of this could also be derived from an examination of more particularly “religious” models of Christian living such as the *first Christian community* and St. Paul’s call for us to *be one in the Body of Christ*. So, from many different angles, we find that similar principles enable the union to be formed and maintained.²

Of course, spouses choose each other; we do not. We are sent to communities and assigned apostolic works. But both spouses and community members know that none of this unity happens automatically. The intensity of the honeymoon or the novitiate eventually wanes. Without a sincere and lasting desire to share, not just goods, but *all* that we are, the relationship cannot last – in marriage, in community or in prayer. And it is the responsibility of all players. No one can be silent in this dialogue. All must share in building the synergy. In fact, we all know examples, both in marriage and in community life, where the failure to share on any one of these levels has eroded the relationship. It can then deteriorate to the point where instead of a strong relationship there is simply cohabitation without community, or even full separation.

To avoid this, we first acknowledge mutual *accountability*: I am accountable to the community, and the community is accountable to me. One without the other is not enough.

² See *General Finance Directory of the Society of Mary* #'s 6 and 7, as well as *Rule of Life* 28; 2.8

It must be mutual. And, it must be unbounded. It flows from a desire to share, not only goods, but all that we are. It is not a loss of freedom, but an exercise of our true freedom. As Christ made himself accountable before the Father, even for the sins he did not commit, the result was an everlasting freedom, beyond measure, for us all. For those who have shared this accountability in relationship, there is reserved a special joy. It is the joy that comes with being of mutual service; it is the joy of living our fraternal bonds; and it is the joy of walking together on our collective journey through life, never alone, but rather, challenged, supported and accompanied through good times and bad. This is what we strive for, and what we have committed ourselves to live, as brothers. This is what we hope our communities reflect; this is what we have received from Christ, His Mother, and the earliest disciples: “Father, that they may be one, as You and I are one...” “They lived as of one heart and one mind.”

PROTECTING OUR FRATERNAL UNION

While all of what I have described above fulfills our human nature, and leads us to God, it does not happen “naturally!” In fact, building and sustaining unity, be it in community or in any other human relationship, requires attention and much vigilance. If left “unattended,” it naturally weakens and may even die. I would like to offer several ways of life-giving attention, which in my experience are pivotal for building community. Perhaps in your own reflection, you can identify others as well. Those mentioned here are essential, to one degree or another, if we are to arrive at true fraternity in the common life. Leaving any one of these out would be like building a house on pillars, but failing to install one of the pillars. The house may stand for a short time, but gradually, it will become precarious and inclined to fall.

1. *Attitude.* Building community is a mission in itself. We need to achieve a unity of purpose, methodology and alimentionation. But, it first begins in the *heart*. It begins with the heart’s desire to be in relationship. The life of the community is born in the hearts of each individual. This life is subsequently sustained by the *will*. The will to give ourselves over to this mission opens our heart, so that it may be united with others in that mission. Our heart and will, together, make up our *attitude*. An attitude inclined toward the common life becomes the leaven that makes the combined hearts grow and sustain the common mission. *Do I cultivate an overall attitude that supports and maintains the common life?*
2. *Transparency.* In acknowledging another’s right to my time, attention and affection, transparency is essential. The ability to share feelings and common motivations is something experts in building relationships all agree are essential. In the common life, these are no less essential. Unless there is honest, open, and regular dialogue on a personal level, and a unity of purpose in the community as a whole, we cannot move from “peaceful coexistence” to true community. This is clear.

What is not always clear is the importance of financial transparency as well. Yet, just as one of the most evident signs of common life is the community kitchen, chapel and dining room, so too, is the *common purse*. Just as we would view a community as dysfunctional where individual members regularly pray alone, prepare their own food, and eat alone, we must also consider a community as dysfunctional whose members regularly maintain personal financial affairs, apart from the community. I wish to emphasize the obligation toward transparency as a direct result of our commitment to live the common life and our vow of poverty. When we profess evangelical poverty,

in addition to embracing a “simple, even austere” (*RL 26*) lifestyle, we also renounce private ownership and control of the goods of this world. Submitting to the discipline of the common purse, with its transparency and accountability, is how we best express this profession. Why is this? I think it is because, in doing so, we have a practical way of acknowledging our union with something beyond ourselves – with the community. Indeed, it is a necessary function of an honest relationship. And finally, it is because total commitment cannot work effectively, any other way.

3. *Generosity.* Flowing directly from the need for transparency, the glue that holds the common life together is not proximity or even common interests. It is, rather, the generosity of each and every individual, with the understanding that our life is poured out, like Jesus, for the salvation of the world, starting with our brothers. It is not only common prayer or meals, however important all of these things are. Hoarding, coveting, selfishness, laziness—any one of these can destroy a relationship. In the common life, these are a cancer. Rather, by our profession as religious, we willingly surrender our lives to the call we have received from the Lord. In a real way, our life is no longer ours, but it belongs fully to God, manifested through a daily gift of ourselves on all levels: prayer, ministry, fraternity..., in communion with our brothers. “No longer I who live, but Christ lives in me.” (Gal 2:20). Through our meditation and personal prayer, we continue to receive this call, are better able to discern it, and respond to it with generous faithfulness.
4. *Equal does not mean “the same.”* We are not all the same. The goal of common life is not to produce clones. To be “united,” thank God, does not mean to be “identical!” We all have different needs, strengths, weaknesses, gifts, etc. The common life respects these differences, and rejoices in what each person brings to the community. But, within that context, we never lose sight of the life that we share and the common bonds that make living together in community a life-giving/life-sharing experience. Fundamentally, we commit ourselves to the ongoing work to fortify those bonds, and contribute in any way we can. Understanding this, leads us to a greater compassion, as we accept each other, with all our gifts and limitations, not calculating in terms of quantity of needs, but rather by being more attentive to the quality of our collective commitment.
5. *Preferential inclination toward the community.* The common life is 24 hours per day, 7 days per week. It is not a club we join, participating every so often. The community is the center of my affective world, in addition to my spiritual and ministerial life. Thus, my first inclination is to the community. All others to whom I relate beyond the community, I do so as a member of the community. Most of us were taught this in our initial formation. Along the way, though, for many reasons, we can sometimes “fall out of love” with the community which we embraced on the day of our first profession. Then, we seek our fundamental affective relationships outside of the community. The community no longer is the center of our affective life. People rarely leave religious life from the center of the community; instead, they leave from its periphery.

This is not to say relationships outside the community are bad or harmful to the common life. Absolutely not! In fact, we must all be able to relate both within and outside of the community. What it does mean, however, is that we relate *as a member*

of the community with family, friends, and with our lay coworkers. What we do, how we do it, and with whom, is always in light of our pertaining to the community.

6. *Community inclination toward simplicity and the poor.* Our focus on the common life would not be complete without consideration of how that life is lived in witness to our solidarity with all of humanity, including a “special love for the poor.” (RL 27). None of us would deny the important role that this solidarity with the poor must play in our lives and ministries, as religious. But, how is this related to the common life? I believe that the same elements which allow us to build healthy communities also predispose us to solidarity. Much of what I have already discussed: generosity, unity, service, respect, compassion, etc., if cultivated in community, naturally flow from there outward. Such energy, necessary to sustain the common life, cannot be contained within it. And this is good. The purpose of community life, as we saw in the very beginning of this reflection, is for the sanctification of its members, **and** as a witness to the loving compassion of God and the salvation given us through God’s Son. Jesus, himself, spoke of his love for the poor.

When we live in community, we are fundamentally *other-centered*, and our disposition to material goods is not possessive, but *generous*. We and the community are called to be less interested in accumulating than in giving. In the end, as we have learned from the earliest times, the more we give, the more we receive.

PRACTICAL IMPLICATIONS WITH REGARD TO THE USE OF MONEY IN THE COMMON LIFE

What follows are some comments about practical issues that relate directly to our common life. If you, your community or your Unit are operating contrary to these recommended practices, you would be well-advised to enter into discernment, either personally or collectively, as to how your current practice fits in, and supports, the common life we profess to share. Even those who are living alone, outside of a Marianist community³ are not exempt from these considerations. While some accommodations might need to be made in some circumstances, as religious, we remain committed to the common life as part of our identity. As long as we are Marianists, we remain in fraternal communion with each other and we are called to act like it.

1. “*Pocket Money.*” The question of pocket money (The Latin term is *peculium*) is one that has troubled Religious Institutes for the past 1500 years. It has always been considered, ultimately, as an abuse which leads to individual bank accounts, saving up one’s allotment for private trips, etc. Its main problem is that it is subject to accounting only to oneself with little or no accountability to the community.

The *peculium* developed for some practical and spiritual reasons. It is also derivative from apostolic ministries carried on outside the community. In monastic life, there was little need for it. However, some forms of the monastic life and then with the mendicants, not to mention the apostolic orders like the Jesuits, which often required that religious work in a secular society. The need for monetary transactions outside the Community became very real.

³ Admittedly, such situations are not the most desirable, yet for exceptional circumstances, they do exist.

Further, the complexity of asking for small amounts of money, e.g., to buy a pencil, was time consuming, humiliating, and often impractical, for the superior, the treasurer, and the individual religious. Some arrangements had to be made. Sometimes, vendors would accept purchases by known religious, and then bill the community periodically. For example, those who experienced the Seminary in Switzerland will remember the use of the “*bon jaune*,” which was a yellow slip of paper. It was understood by all the vendors in the City of Fribourg that this was a permission slip for a member of a Marianist Community who wanted to purchase something. They would accept it and later charge the Community.

What did occur was that the amount, given in the *peculium*, was simply recorded generally in the community accounting, and there was the sense that it was money no longer belonging to the community, but to the individual. Often, vendors added personal gifts to the religious. It came even to pass that some would save up their monthly allotment for a trip someplace with little more justification than “I will pay for it out of my own money.”⁴

Nowadays, there should be relatively less need for us to carry much money. In many cultures, people often do not use much cash, and credit cards are the most efficient way for business transactions.⁵ I think a credit card that is issued through the community or Unit is an excellent way to address this issue. The use of a credit card makes it very easy for the individual religious to purchase what he needs for his work in life, and the record of purchases makes it very simple for the superior to review what and where this money has been spent. Of course, this does not alleviate our responsibility to use the credit card with prudence, mindful of our vow of poverty and budgetary limits set by the community and Unit. It makes the *peculium* irrelevant and even more dangerous to the conception of common life.

Where credit cards are not common, money should not be received on a schedule, like an allowance or salary, whether it is needed or not, but rather as needed and always by request. The common life demands a practical acknowledgement of our dependence upon the community, as well as our accountability to the same. Whenever we need to go through the process of asking for money from the community, even if it is routine or minor, it is not a humiliation, but rather, a witness to our bonds within the common life. Similarly, we make an honest accounting of our financial dealings to the community, as a sign that acknowledges our respect for the common purse as a pillar of our common life.⁶

2. *Personal Bank Accounts.* It is only by great exception that individual religious maintain private, personal bank accounts. Because of the serious threat to common life that such accounts could pose, not to mention many other practical and ethical issues, such accounts should only be opened with the full knowledge and consent of

⁴ Do we dare bring up the subject of “frequent flyer miles?”

⁵ What the credit card has done has simplified the process of religious purchasing. Instead of getting a superior’s permission beforehand, a religious, with his credit card, will purchase something and every purchased item will come back to the superior for review. It’s a record, more complete, than the *bon jaune*. Every transaction is there for the superior to see. Also, there are no bank accounts involved for stashing of cash for particular needs.

⁶ See *General Finance Directory of the Society of Mary* #12

the major superior. In such cases, diligent accountability on a regular basis would be made to that superior, or his delegate.

3. *Personal Vehicles.* Obviously, the possession and use of vehicles may offer very practical benefits for both the community and the mission. Nevertheless, often, and in any culture, vehicles can have much more meaning than their simple practical benefits. They may provide a certain independence, status and privilege. All of these have their dangers with regard to the common life. As religious, our possessions, all of them, are held in common, including our vehicles. All too often we hear talk of “my car.” Is that a simple statement indicating a community car of which I have the use, or is it indicative of my real attitude regarding the car? Do brothers with their “own” cars also pay for their repair and insurance? No, communities own cars, not individual brothers. All of this could also be said about other items in our lives, such as computers, telephones, etc. It is not necessarily a bad thing if we have to “negotiate” with others the sharing of these.

4. *Gifts and favors.* We are often privileged to receive gifts and favors from outside the community. In the novitiate, we learned to accept all such gifts graciously “in the name of the community.” It may have been easier to assent to that as a novice, because we did not have a lot of contact with people outside of the community and did not receive many gifts. But, later, as we begin to work in mission, and have more contact, we often receive more gifts and even remuneration for services rendered. What happens to these? Do we still receive them in the name of the community and place them at the community’s disposal? Furthermore, do we cultivate our identity as a member of a religious community when we deal with our family or friends? Or, do we cultivate a personal relationship, independent of the community – a sort of “cult of the person?” Ordained members of the SM have shared with me their particular experience with these issues as they are often in the position to receive remuneration and gifts for clerical services. While we all are called to the same standard, these members tend to have more occasions which challenge them to respect the structures common life. These are all questions that we have heard before, but in light of our ongoing commitment the common life, and this present reflection, I invite you to continuously ponder them.⁷

Article 2.7 of our *Rule of Life* states:

“Whatever the work in which he is engaged, the mission to which he is sent, or the place where he lives, the religious should never lose sight of his condition as a poor man; he should use opportunities for direct contact with the needy; and he should keep informed about the situations and problems of his times. In a world of limited resources and in which a large part of the people lack the necessities of life, the religious should give a striking witness by his concern to avoid negligence and waste.”

“*The religious should never lose sight of his condition as a poor man.*” Fundamentally, a poor person is one who is dependent on others. By surrendering our independence and

⁷ See *General Finance Directory of the Society of Mary* #'s 71-73.

becoming dependent upon the community, we give witness to our identification with the poor. This is wonderfully expressed in Article 23:

“Trusting in God alone, we respond
to the call of Jesus
to leave everything and follow him.
The life of poverty frees us
so that Christ can take full possession
of our lives, and through us
reach out to others.
Thus, we hope to bear witness
to dependence on the Lord,
the primacy of his kingdom,
and the redemptive character of gospel poverty.”

We are called to this poverty not only as individuals, but also as communities. For this reason, we avoid holding excessive reserves, we choose simplicity in food and drink, we care for our living and worship space as it is a precious gift, we care for the environment and do our part to contribute to its sustenance. In fact, “deprivation” is not always a bad thing. “Going without,” even fasting, can even make our consciousness of our identification with the poor more real.

As members of a community, we share with our brothers a concern for the community’s financial wellbeing. So, we are attentive to saving the community money, by conserving where possible and not wasting food or other resources. Those who are able to work do so, and any money that is earned is placed at the disposal of the community (or Unit). We all are called to contribute, to the best of our abilities, in a spirit of generosity and fraternity.⁸

Our ultimate dependence is our “*dependence on the Lord.*” Conscious of the poverty of our human condition, we surrender to a loving God who promises to love and care for us. This dependence on the Lord is incarnated in the world through our dependence upon the community. Thus, to accept our dependent state is an act of Faith, put in practice through fraternal common life. For any Christian, and especially for a religious, to deny this dependence is to live in the illusion of self-sufficiency.⁹

CONCLUSION

This reflection, in both its practical and spiritual dimensions, raises fundamental elements of our Marianist religious life for our consideration and renewal. We have all received a call to live this life and have vowed to do so, to the best of our ability, with the Grace of God. We are currently celebrating a *Year of Consecrated Life* and, in a short while, will also begin to celebrate the 200th Anniversary of the foundation of the Society of Mary. Both of these celebrations offer the opportunity for us to redouble our efforts to live our vows with ever-deepening commitment and resolve. Of course we will have our challenges. But, the Psalmist assures us that our shared life will be a source of unbounded joy: “*Behold how good*

⁸ See *General Finance Directory of the Society of Mary* #'s 8-11.

⁹ As a meditation, I recommend a re-reading of Articles 23-28 of our *Rule of Life*.

and how pleasant it is for brothers to dwell together in unity.” (Ps. 133). In Fr. Chaminade’s own words:

“I shall never have more satisfaction than when I can see you all as one of heart and soul. Oh! What a beautiful Society, in which all the members, and especially all the heads, have but one heart, one soul, and among whom everything is held in common! Such will be, I fondly hope, the Society of Mary.”¹⁰

May the Father, the Son, and the Holy Spirit, be glorified in all places, through the Immaculate Virgin Mary!

Fraternally,



Michael John McAward, SM
Assistant General for Temporalities

February 2, 2015
Feast of the Presentation

¹⁰ Chaminade, *Letters no.295* – to Brother Clouzet, St. Remy, June 6, 1824”