

The Marianite

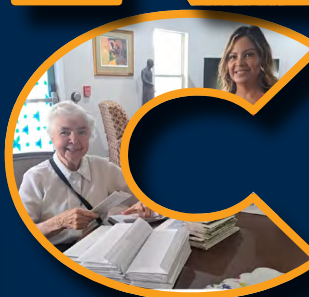
Fall 2025

A publication from
The Marianites of Holy Cross

PRO- SPEC- TIVE PRO- SPEC- TIVE

Navigating
Faith in

a Complex
World



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PROSPECTIVE is looking
forward to what might be.
PERSPECTIVE is seeing
with wisdom what is.
*Both are needed — one to
inspire, the other to understand.*

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a message from our Congregational Leader



Dear Ones,

*"Many are the plans in a person's heart,
but it is the Lord's purpose that prevails".*

– Proverbs 19:21

The Solitude of the Savior is for many the heart of our Holy Cross Congregations. It has long been in the hearts of the Marianites that a plan would unfold that the Solitude live on when we, the Marianites, are no longer able to care for the grounds and the buildings. Today, we are living a dream come true that involves the four Holy Cross Congregations. Renovations on the buildings will continue to move forward with completion targeted for June 2026. Groups have already begun to use the facility. To-

day, nine Marianites live at the Solitude and lay collaborators assist in caring for those who visit as well as those who call the Solitude home.

Fr. Basile Moreau's dream of this site being a training ground for priests has changed over the years. What has not changed is the deep respect that the women and men of Holy Cross have for this sacred space. One must spend time on the grounds to know that this is holy space that continues to nurture the ever-growing Family of Holy Cross.

The women and men who carry on the legacy of our founder are coming to know the values that are key to Holy Cross.

CONFORMITY TO CHRIST

In whatever interior dispositions you may be and in whatever life situation you may find yourself, look at your Model and apply yourself to imitating him; be assured that in doing so you will be perfect and you will have a sure guarantee of your salvation; because, says the Apostle, our movement toward glory depends on our resemblance to Jesus Christ.

TRUSTING IN PROVIDENCE

I am convinced that Providence, which has in the past done everything necessary for the development and perfection of its work, will continue to bestow on us the most abundant blessings. To ensure this, we must be constantly animated by the spirit of zeal and generosity which so holy an undertaking requires. We must place all our confidence in the Lord. (CL9)

BEING UNITED

Let us stand in closely united ranks and, far from separating and scattering, let us live in such a manner that, as it sees the members of our family, the world may say of us as it was said of the first Christians: "See how they love one another!" This is the most ardent desire of my heart. (CL 70)

THE CROSS – OUR HOPE

In following Jesus, we are sure of reaching heaven. To follow him, however, it is necessary to deny ourselves and carry the cross. If we carry our cross after Jesus, we will live. Life is in the cross and no place else. But we must not only take up the cross, we must carry it with courage. If we drag it after us, if we abandon it after having taken it up, if we trample it under foot, it will not save us. Human life is the way of the cross. It is not necessary to enter the chapel or the church to run over the various stations! The way of the cross is everywhere, and we walk along it every day in spite of ourselves and often unknown to us. After all, what else should we desire since there is no other way to reach heaven? If we try a road other than that of the cross, we will be lost and, in addition, we will meet with still heavier crosses. If we avoid one cross, we will certainly meet with another, ordinarily much heavier than the one we avoided. This second cross may have no merit at all since we have preferred our own will to that of God.

These are the values that make us strong in Christ as Holy Cross. The Solitude of the Savior is that family home that calls us to know and to believe that Jesus lives in each of us.

United in Holy Cross,

Sr. Ann Lacour, MSC
Congregational Leader



TRADITION or *Legacy*?



By Terry McGaha

In the tradition of the Marianites and the Family of Holy Cross, there are two significant feasts: *The Triumph of the Cross* and *Our Lady of Seven Dolors*. They are important celebrations in our history that take us back to the roots of our Holy Cross purpose and existence. These feasts are a strong tradition. However, are they a tradition or part of our legacy?

Tradition exists on some level in every one of our lives: personal, family, workplace, institutional. For me, tradition might be a “big picture” – for others a mere snapshot. For example, in my first year as a principal, the newly elected high school leaders asked me to add an activity to the calendar. They explained that the event was successful in its first year and so it would be a tradition if they repeated it. Trying to restrain my amusement, I explained to them that just because an event is repeated a second time doesn’t translate into being a school tradition, especially in a school that is more than 100 years old. My next comment almost traumatized the young men when I told them that in

Don’t get lost in the shadow of tradition. Be a part of the light causing the shadow to be cast!

the big scheme of things, tradition isn’t really important! For me LEGACY is what’s important.

A tradition is something we “take off the shelf” once a year, dust it off, look at it, appreciate it, and then return it to the display shelf until next year. When we choose the concept of legacy, we take a worthy tradition and add value to it. In effect we add our “fingerprints” to it before passing it on to others. It becomes a living thing and not just a display object. This is especially important relative to mission and ministry. It’s not about the symbol, but the meaning it represents. For example, the *Cross and Anchor* and the *Seven Dolors* can be traced back to the founder Blessed Basile Moreau and Mother Mary of the Seven Dolors.

Adding fingerprints, of course, is symbolic. I used to love to use it as a tool in working with high school students to emphasize their role in adding their value to mission. During the 90’s we began a leadership conference each summer for newly elected student leaders to help them become “Holy Cross Leaders.” For 15 years, I facilitated the conference for the Holy Cross South-West Province hosted at St. Edward’s University, Austin, Texas. In the tenth year, the leadership conference was then appropriately sponsored by the Holy Cross Institute and we added a second session hosted at Holy Cross College, Indiana, which enabled participation by the Eastern and Midwestern high schools. At evening prayer, a process was included for all the participants, students and moderators, to share how the day’s activities enabled them to deepen their learning about Holy Cross Mission and personally “make it their own”.

We always used a *Mission Candle* for silent, focused sharing. The only person who spoke during the sharing was the person holding the mission candle (in the spirit of the conch in *The Lord of the Flies*).

The Mission Candle was a white candle with the cross and anchor logo enclosed in a large clear glass vase. I would comment about how hard I worked to make sure the glass was pristine from any smudges or wax. The final sharing session and prayer were the only time I would handle the candle again. I would point out how despite its pristine appearance at the beginning, it was then full of smudges and fingerprints and splashed wax. My comment: “Look how beautiful it is now that your fingerprints are on the symbol of our Holy Cross Mission! Now that your fingerprints are on it, you OWN IT; it becomes a part of you. Take Holy Cross values with you: Respect, Inclusion, Compassion, Service, etc. and make our shared mission the centerpiece of all that you do as student leaders... “Go make a difference.”

So, in reflection, dear readers, are YOU making a difference because of your connection to the Family of Holy Cross? What values and meaning have your “fingerprints” added to making your legacy? YOU CAN MAKE A DIFFERENCE!

SEPTEMBER 14

*Feast of the
Exaltation of the
Holy Cross*

SEPTEMBER 15

*Feast of Our Lady
of Sorrows*
(Turn to page five
to read more.)



AN AUTHOR'S REFLECTION

Praying with Our Feet: Encountering God in the Margins

By Dr. Ansel Augustine

Dr. Ansel Augustine is the Assistant Director for African American Affairs at the United States Conference of Catholic Bishops in Washington, DC. He has over 25 years of ministry experience, mostly in his hometown of New Orleans, LA. You can learn more about his extensive background at www.holyhotboy.info.

Living in Washington, DC the past year has been a unique experience. The East Coast offers new opportunities, a new health kick (I've lost 70 lbs. since moving from New Orleans), and four actual different seasons (unlike New Orleans where we have hot and less hot) I do miss home, but I know I am where God wants me at this point in my life working at the United States Conference of Catholic Bishops.

Living away makes the times I can come home much more significant. Several months ago, I came home to lead a tour for the University of California – Santa Barbara. I woke up early that morning and decided to walk from my hotel in the French Quarter to my home parish of St. Peter Claver to meet the group. As I was walking by Congo Square, I heard someone say, "Is that Dr. Augustine?" An elderly man on a bike pulled up next to me and greeted me with the biggest smile and hug. He looked familiar, but I could not recall where I knew him from. I invited him to grab some breakfast with me at the Treme' Coffee House down the street.

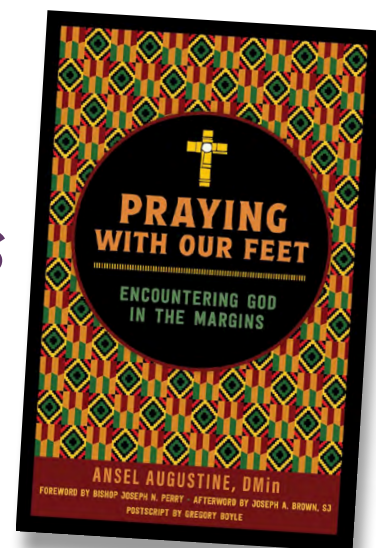
As we talked, he mentioned that he had just returned home from the Rayburn Correctional Facility. That's when I realized he had been one of the inmates who participated in the prison retreats that Sr. Judy Gomila, MSC, and I had facilitated over the years. What were the odds that God would have

us cross paths then in that location?

This is the overall premise of my new book, *Praying with Our Feet: Encountering God in the Margins* published by Loyola Press. Using Jesuit Spirituality as the foundation, I use my own ministry experience to encourage people to step out of their comfort zones and encounter Christ in the margins of society. I have done this for years, beginning as the youth minister at my home parish. Through it all, I know, despite my education and experience, I am not bringing Jesus to anyone. Rather, I am encountering the Christ that is already there.

This is why the prison retreats mean so much to me. Not only do I have a great time with my "sister from another mister," but I leave enriched by the faith that these incarcerated men have despite their circumstances. Knowing that many of them have been forgotten by family, friends, and society in general, yet still have a song and a shout of praise to sing to God, is humbling to me. Who am I to complain about the work or drama that I have when I see God showing up and showing out through these gentlemen?

It is this invitation that I extend to my readers: go beyond our Church walls and encounter God in new ways, and connect with someone who may show up on a bike and become a lifelong partner in faith. Let us all have the courage to pray with our feet.



Our Lady of Sorrows is celebrated on September 15th



Sr. Gayle Williams is a native of Morgan City, Louisiana. She has been a Marianite in service of the Church for more than sixty years and is known for her crafting abilities and love of animals.

Poetry can express feelings, thoughts, and ideas in a powerful and creative way. Rhythm, sound, and vivid language help people to see the world differently, feel deeply, or connect with others. Sr. Gayle Williams shares a couple of her prayer poems on the Seven Sorrows (Dolors) written during her retreat in the summer of 1981.

3rd Dolor:

JESUS LOST IN THE TEMPLE

(Luke 2:41-52)

Have you seen him? Would you know him?
He's quite handsome to the eye.
My heart is breaking. I fear I've lost him.
Perhaps you've seen Him as he passed by.

I've tried so hard to care for him,
In every way I knew.
He's such an easy child to love.
My God, if he's lost what shall I do?

Maybe he met some boys he knew.
If I check this house, he might be there.

But no one answers, there's no one here!
O Father, please listen to my prayer.

Have I failed you in some way,
In something that I've said or done?
Did I in anyway mistreat him?
Have I caused my child to run?

I've searched the streets and alleys;
I've looked in every place!
He's got to be near somewhere;
Someone certainly has seen his face.

Why, O Lord, is it I just can't see?
The place, O yes, the temple he loves most dear!
Here in the temple he's got to be...
O thank God! Look he's here.

REFLECTION:

- What distractions or misplaced priorities draw my focus away from seeking Jesus?
- What's my desire in prayer, scripture, and community in seeking a deeper relationship with Jesus?
- How am I willing to create intentional space for God in my daily life?

5th Dolor:

JESUS DIES ON THE CROSS

(Matthew 27:45-54)

This day of tragedy has really come.
The day you've dreaded most.
The stage is set for horror;
And you, Jesus, are the host.

The most precious part of you, Mary,
Hangs nailed to the cross,
The greatest source of happiness
In this earthly life is lost!

How could these people be so blind,
As to hang him on a tree?
Had they only listened to his Word
The truth to all questions they would see.

It's too late now, for the end is near
All plans for the future have ceased.
His body weakens beyond belief;
The source of life is now deceased.

How can you bear to let him go?
The pain is tearing at your heart.
If only there was something you could do;
If only you could take away this final part!

REFLECTION:

- How does my faith formation inform my prayer? Ask for the grace "to be WITH Jesus" in his suffering NOT immobilized.
- How does facing my human limits and sorrows — letting myself feel powerless — open me to God's call to embrace total dependence on Him?
- What feelings does the image of Jesus dying on the cross evoke in me? How do I stand with Mary, our Mother?

Journaling, dabbling with art, or poetry might enrich your own prayer experiences.





New Orleans Will Always Be *Home*



by Leslie Smith Everage

It is hard to believe we just celebrated the 20th Anniversary of Hurricane Katrina. There are many young people that only know of its existence through the documentaries, narratives, and articles that have been created over the past 20 years. The worth of New Orleans was a well-kept secret from the outside world until she came to visit. Many lifelong citizens realized how blessed we were to be able to call this city home. Most folks kept close to home. It was as though everyone knew each other or at least knew a relative of the person in question. If you did not know that person before meeting for the first time, the second time you were friends. We embrace our southern hospitality, culture, and cuisine and take great pride in showing it. A love/hate relationship is common among the locals, but we don't take kindly with others talking about our shortcomings. It is reserved for the people that call this city home. New Orleanians are known to love hard and play harder. Boredom is not a part of our vocabulary. On any given day of the week, it is not difficult to find a party, second line, or social gathering. If someone passes that had a connection to the city, you could be honored with a second line parade thrown in your honor. We do not preserve our merriment for the weekend. That's just what this city is about.

There is a code for this disastrous time in history. Events are mentally and verbally coded "before Katrina," or "after Katrina." There are some that opt out preferring

not to speak of it at all because of the sad memories. And then there are others that find speaking out loud is therapeutic. Many desired to come back, but had no home to return to. Life was tough in New Orleans after Hurricane Katrina. Living was not easy for the ill, old, fragile, and those families that needed education for their children. It was not so easy living in the Big Easy, but most trusted God and lived by resilience. Once a city of quaint and picturesque homes, the city of New Orleans became a place of FEMA trailers and piles of personal belongings and refrigerators placed on curbside awaiting removal. The sounds of children playing were replaced by the sounds of hammers.

I consider myself a product of two communities of New Orleans. As a lifelong resident, my childhood years were spent in "A Place Called Desire"* and my adult years, from 21 to the present in New Orleans East. They both took powerful hits by the hurricane, and I do not believe the rebirth of either is around the corner. My childhood home, although no longer owned by my family, still had a place in our hearts. We often did pilgrimages

just to check on it and wave at those that still resided in the community. Our church home (St. Philip the Apostle), built by the labor of its male parishioners, was dedicated appropriately on Thanksgiving Day, November 23, 1967. It would also become a fatality of the storm. New Orleans is known as a Catholic city, but membership declined and many churches and their schools were demolished or sold because many had relocated to other areas unaffected by the storm. St. Philip the Apostle School was shuttered years before the wrath of Hurricane Katrina. The happy memories of my childhood home and church are no longer brick and mortar, but it is forever



etched in my memory and heart by the friendship I retain and the photos that remain.

Water lilies thrive in muddy conditions and symbolize rebirth as did the people of New Orleans. Although New Orleans took an awesome punch, through the mud and tough times, it survived. There have been many natural disasters that have occurred in the past twenty years around the country and the world. I hope that people will use New Orleans as a template in their rebuilding efforts. Tomorrow can bring another storm into the Gulf. No one knows what the outcome would be. Storms have increased in size and strength, so has our faith. I know, as many others, that an evacuation can quickly turn into a relocation. But for now, just as many others, I'm still here. Down in New Orleans, standing on resilience and my faith, because there is no place like home.

*Writings from The Heart,
Lagniappe Les*

**Would you like to know more about the Desire Community located in New Orleans?
Visit "A Place Called Desire" produced by Leonard Smith III online at vimeo.com.*



PROSPECTIVE VS. PERSPECTIVE:

Navigating Faith in a Complex World

The difference between PROSPECTIVE and PERSPECTIVE is all in how you look at it. In general, prospective is looking ahead to what might happen in the future; perspective

is used in the context of an angle, attitude, or the position from which something is viewed. Please consider this ancient fable.

The Owl and the Caterpillar

*In a quiet forest clearing, a young **caterpillar** munched on leaves and dreamed of the day she would have wings. "I'll fly past the trees, dance on the wind, and see the world," she said with wonder. "That is my prospective future." Above her, an old **owl** perched on a branch, watching the forest with calm, wise eyes. "Little one," the owl said, "you dream beautifully. But do not forget the beauty already around you." "But I'm just crawling," the caterpillar sighed. "Everything looks big and far. I want to be more." The owl chuckled softly. "When I was young, I, too, longed to soar higher. And now I do. But with time, I've learned to change my perspective — to see value not just in where I might go, but in where I am." Just then, a storm began to roll in. The wind howled. The*

caterpillar clung tightly to her leaf, while the owl took flight, steady and strong. Days passed, and the storm cleared. The caterpillar, now safely cocooned, reflected on the owl's words. She realized her dreams (her prospective life) gave her hope — but the owl's wisdom (his perspective) gave her balance. When she finally emerged as a butterfly, she flew — but not just to escape. She flew to appreciate what she had once only crawled through.

Moral:

Prospective is looking forward to what might be.

Perspective is seeing with wisdom what is.

Both are needed — one to inspire, the other to understand.

In our day-to-day journey of faith, subtle distinctions in language can unlock profound spiritual insights. One such nuance lies in the difference between prospective and perspective—two words often confused, yet each carrying unique weight in how we approach the world through the open eyes and open heart of faith.

Prospective speaks to what lies ahead. It is about vision, hope, and expectation. Our FAITH, at its core, is *prospective*: "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). It calls us to look forward, to trust in a future not yet realized, and to engage with life as "Pilgrims of Hope" on a path toward something greater.

On the other hand, *perspective* is how we interpret what we see right now. It's the lens through which we view the present—shaped by experience, belief, and humility. Perspective governs our

reactions, tempers our judgments, and forms the basis of compassion. A Christ-centered perspective reframes suffering as opportunity, enemies as neighbors, and the unknown as sacred ground.

Together, prospective and perspective can create a dynamic tension that keeps faith both grounded and visionary. The prospective outlook keeps us moving, hopeful, and open to God's unfolding plan. The right perspective ensures we see others—and ourselves—with grace, patience, and clarity.

In a fractured world filled with cynicism and fear, balancing these two concepts helps us live wisely and love boldly. **Without prospective, we lose hope; without perspective, we lose compassion.** But together, they guide us to engage with the world not only as it is, but as it could be—through the GIFT OF FAITH.



Born from the Same Root

The work of the Holy Spirit through the person of Basile Moreau

Sitting on the top of a hill of eight acres in LeMans, France is the Solitude of the Savior. Just about three blocks down the hill are Holy Cross Cemetery and about a half a mile more as you get closer to the town is Holy Cross Church. These sites and the men and women of Holy Cross have since 1937 looked at this property as sacred ground. Over these years the property has belonged to a variety of people and institutes. Today we are moving forward in fulfilling Blessed Basile Moreau's dream of these sites belonging to the Family of Holy Cross.

Major renovation has been taking place at the Solitude for over two years, and the project is projected to be completed by July 2026.

The Pilgrimage Center – Solitude of the Savior will include:

A Welcoming House

Four Holy Cross sisters will live on the grounds and welcome guests

A small Boutique hotel

Nine private rooms with en-suite accommodations

Chapel – seats 200

Large meeting room – accommodates 200

Holy Cross Heritage Center

Sharing the story of Holy Cross from 1937 until today

Small Meeting Rooms

Tailored to meet the needs of the group

Dining Room

Serviced by a professional staff

Additional rooms for overnight guests in the convent

14 large rooms overlooking the grounds with en-suite accommodation

Park-like grounds offer you the opportunity to walk and to pray. We believe that in one area called the Little Woods, Fr. Moreau wrote the Rule of Life.

It is a short walk to the Holy Cross Cemetery where



there are on-going stories of those who have gone before us. A small chapel where Mother Mary of the Seven Dolours is buried also holds some of the original stained glass designed by Fr. Moreau and manufactured by the Holy Cross Brothers.

Continuing down the hill you will come to Holy Cross Church and the Shrine to Blessed Basile Moreau. The church built by Fr. Moreau is a living testament to the mission of Holy Cross. The Congregation of Holy Cross services both the parish and the Shrine.

Women and men from around the globe – vowed religious and collaborators who treasure – ***The Cross***

our Only Hope... are invited to come and live the beginnings of the Congregations. More especially, we believe that these offer an opportunity to tap into the root. One of Fr. Moreau's favorite scripture passages – John 16. He sees that image as full of lessons for us. He says, "Since we form with Jesus but one body and draw life from the same Spirit, he urges us to remain united in him, like the vine and branches, borne by the same root and nourished by the same sap, and forming together but one plant" (CL14).

We invite you to pray that this project which fulfills Moreau's dream will be an opportunity for generations to draw life and HOPE from these sacred places.



THE SYNOD AND WOMEN DEACONS:

Through the eyes of one delegate, Dr. Cynthia Bailey Manns



Cynthia Bailey Manns, DMin, was appointed by the late Pope Francis as a lay voting delegate to the Synod on Synodality, becoming one of the history-making women who voted for the first time at a synod. Dr. Bailey Manns is the Director of Adult Learning at Saint Joan of Arc Catholic Community in Minneapolis.

Cynthia is articulate, forthcoming, and engaging as she reports on the ups and downs, twists and turns of the Synod. On a recent online YouTube presentation, she gives an excellent overview of the Synod from its beginnings to the present implementation phase. Give yourself a gift, take a look: <https://mary.org/dr-cynthia-bailey-manns/>

The role of women, and women deacons in particular, in the Catholic Church is often addressed by Cynthia. She usually cites paragraphs 60 and 73 of the *Final Document*. For our purposes, we will quote only #60.

*60. By virtue of Baptism, women and men have equal dignity as members of the People of God. However, women continue to encounter obstacles in obtaining a fuller recognition of their charisms, vocation and place in all the various areas of the Church's life. This is to the detriment of serving the Church's shared mission. Scripture attests to the prominent role of many women in the history of salvation. One woman, Mary Magdalene, was entrusted with the first proclamation of the Resurrection. On the day of Pentecost, Mary, the Mother of God, was present, accompanied by many other women who had followed the Lord. It is important that the Scripture passages that relate these stories find adequate space inside liturgical lectionaries. Crucial turning points in Church history confirm the essential contribution of women moved by the Spirit. Women make up the majority of churchgoers and are often the first witnesses to the faith in families. They are active in the life of small Christian communities and parishes. They run schools, hospitals and shelters. They lead initiatives for reconciliation and promoting human dignity and social justice. Women contribute to theological research and are present in positions of responsibility in Church institutions, in diocesan curia and the Roman Curia. There are women who hold positions of authority and are leaders of their communities. This Assembly asks for full implementation of all the opportunities already provided for in Canon Law with regard to the role of women, particularly in those places where they remain underutilized. There is no reason or impediment that should prevent women from carrying out leadership roles in the Church: what comes from the Holy Spirit cannot be stopped. Additionally, **the question of women's access to diaconal ministry remains open.***

In a July webinar with Future Church <https://futurechurch.org/habemus-papam-what-now/>,

Cynthia quotes several sentences from #60 and then directly addresses the question of women deacons, near the end of the webinar: *"The first year we had lots of conversation around women deacons, women priests....[Difficult conversations re: women deacons led to questions] When we started talking about what is the purpose of the ministry of the diaconate, a door opened and they wanted to have that conversation. And they wanted to have that conversation because they believe that ministry is broken....[Further questions followed] What is that ministry? What should it look like? How did it break? What needs to be fixed?... The conversation shifted to: we need to fix the ministry of the diaconate and as we do that where is the place for women in it? My concern... is that if we are put in a place that is broken that will do more harm to us than to anybody else. [Discussed how deacons already do more administration than service. It's not working for them so why do we want to place women in that?]*

As you can see from Cynthia's remarks, the ministry of deacon needs clarification and mending. And at the same time there is much to do to enhance the role of women right now, as listed in #60. Consider reading and quoting women theologians, form a book club to read their books; create prayer services on the women in Scripture; study the women mystics and Doctors of the Church; assume leadership roles in parish ministries and committees; mentor younger women into leadership roles; highlight the servant leadership of women in parish bulletins, newsletters, articles. It's time to follow Miriam and make a loud, joyful noise for all to hear: *"Then the prophetess Miriam...took a tambourine in her hand, and all the women came out following her with tambourines and dancing. Miriam sang to them: 'Sing to the Lord, for he is highly exalted; he has thrown the horse and its rider into the sea.'" Exodus 15:20-21*

Final Document of the Synod: [ENG---Documento-finale.pdf](#)



msc|associates looking ahead



As the Marianites continue to acknowledge completion, our Leadership Team, in collaboration with our MSC Associate Steering Committee, is beginning to consider other programming options for Associates who are inspired and encouraged by our Holy Cross Spirituality. A particular devotion is to our Blessed Mother Mary, under her title, Mother of Sorrows, and praying the Seven Dolors.

The current **benefits of the MSC Associate Relationship include:**

- 1.) "On the Grow," regular mailed publication for inspiration and education;
- 2.) Advent and Lenten retreats with seasonal prayer and reflection materials and, where possible, involvement in Marianite ministries;
- 3.) Participation in community celebrations with the Marianites;
- 4.) Opportunity for spiritual growth — seeking the path to Christ through the Cross;
- 5.) Cross emblem (pin) noting publicly the associate relationship.

Our Marianite Associate pin is rich in symbolism. The cross is a reminder both of our salvation in the cross of Christ and of our Holy Cross heritage. The tree, rooted in Divine Providence, has three branches representing the sisters, brothers, and priests of the Holy Cross family. Intermingled and variegated leaves recall both the vowed religious and lay associate relationships. This is placed over a yellow circle to portray the congregational charism of unity in the Son, Jesus Christ.

One consideration at this time is to begin looking at other Associate Relationships in the Family of Holy Cross with the future possibility of current MSC Associates joining another association within the branches of the Holy Cross Family, as founded by Blessed Basile Moreau in LeMans, France.

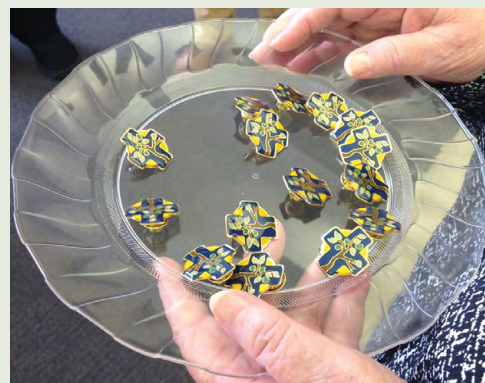
For example, SPES UNICA ASSOCIATES can provide a significant step for those seeking to deepen their spiritual life. It is a blend of personal spiritual growth and active participation in the Church's mission while committing to the values and charism of the

Congregation of Holy Cross. Through various means, they offer formation, resources, and community from many different venues to pursue holiness and integrate faith into our daily lives.

Visit – SpesUnicaAssociates.org

The Marianites come with a deep appreciation of Mother Mary of the Seven Dolors, our first Superior General. Her gifts and collaborative work with Fr. Moreau and our first Brothers are a dimension that we offer. This would broaden the understanding and appreciation of the first years of Holy Cross.

Our Marianite Associate pin is rich in symbolism.



Dialogue with the broader family of Holy Cross is just beginning. Where might our Marianite Associates best fit and comfortably continue their faith journey in Holy Cross' Legacy, aware that the cross is ever our compass? Through, with, and in the spirit of our Founder, who welcomed lay women and men associates from the earliest foundation. The four Holy Cross Congregations share the deep and sacred belief that ***the CROSS is our ONLY HOPE.***



UPCOMING RETREATS

WOMEN DOCTORS OF THE CHURCH

Saint Teresa of Avila • Saint Catherine of Siena • Saint Thérèse of Lisieux • Saint Hildegard of Bingen

The Advent and Lenten Associate Retreats on the Women Doctors of the Church will continue in 2025-2026 at HOLY FAMILY in Port Allen, LA and OUR LADY QUEEN OF ANGELS, Opelousas, LA.

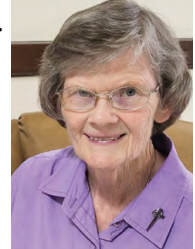
Marianites, **Sr. Kathleen Stakelum** and **Sr. Sue Pablovich**, will serve as our facilitators.

Holy Family Parish will host the Advent Retreat on Saturday, December 13th in Marian Hall.

MSC Associates, Sisters, families, and friends are welcome.



Sr. Kathleen Stakelum, MSC



Sr. Sue Pablovich, MSC

— DATES WITH JUDY —



Back to School Memories



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*“For where two or three gather in my name,
there am I with them.”* – Matt. 18:20

ALL CLASS REUNION BRUNCH

(plated)



November 8, 2025

11:00 a.m. - 2:00 p.m. (doors open at 10:30)

Chateau Golf and Country Club

REGISTRATION IS ON-LINE. No paper forms only electronic. Individual seats are \$50.00.

Tables of 10 are \$500; names and money are needed together. These are the only RESERVED tables.

For less than 10 registering, OPEN SEATING is available.

For details and more information, please check the link:

<https://marianites.app.neoncrm.com/eventReg.jsp?event=11&>

OTHER ITEMS OF INTEREST:

*The ever-popular Memorial Service,
Prayer Basket, 50/50, Cash Bar, and
Door Prizes will all be available.*

— THE BRUNCH MENU —

(includes Freshly Baked Rolls, Butter, Iced Tea, Coffee, & Water)

360 Salad

Chicken Florentine

Sautéed Chicken, Spinach & Artichoke Dressing, Hollandaise

Seasoned Green Beans

Parsley New Potatoes

Bananas Foster Cheesecake