August 4, 2008

Dear Colleagues in Marianist Education,

In the summer of 2005, a group of five Marianist educators from five different schools (the two of us with Greg Evans, North Catholic; Kristin Firestone, Chaminade, West Hills; and Arnel Bulaoro, formerly of Nolan Catholic, Ft. Worth) came together at the request of Provincial leaders to create a Marianist curriculum to be infused into each of the Province sponsored high schools. This set of themes and learning objectives was presented to Religion department chairpersons in the summer of 2006 by members of the writing team. Schools received grant monies for resources to aid in the implementation of the objectives. The goal of integrating all learning objectives into already existing curricula by the 2007-2008 school year was set.

In the two years that schools have been working to implement these objectives, it became clear that a manual to provide teachers with background information was needed. Information gathered from the schools indicated that background material to help ground those teaching the material in the subject matter and materials like handouts or worksheets that could be used with students would be most helpful. It became clear that a teacher “manual” of sorts would be useful in helping schools implement the objectives.

The Province Office of Education asked us, as two members of the original writing team, to work on this manual. Our intention in creating this manual is that it be a living document of Marianist education. We took the more challenging objectives and identified key background information on these objectives to be used by teachers for jump-starting lesson planning. Some of the objectives provide lesson ideas.

Our hope is that the format of this manual will encourage all Marianist educators to contribute information and ideas for the various objectives so that this information may be shared and used by all. We hope that minimally, you will add information and lesson plans to the binder for use by your colleagues. Ideally, we hope the materials produced by teachers will eventually be shared with other schools on the Internet through the Marianist Web site. More information on that will be forthcoming from the Province Office of Education as we work to find a process for reviewing, formatting and organizing submissions for online sharing.

We are hopeful that you will find this material beneficial to your ministry of education.

Yours in Marianist Education,

Lisa Colbert
Chaminade Julienne Catholic High School

Bill Raddell
Villa Angela-St. Joseph High School
Seven themes emerged as essential for this curriculum. Each theme has age-appropriate student-centered learning objectives. These themes and objectives have been considered against the USCCB Committee on Catechesis’ Guidelines for High School Religion Curriculum and meet the criteria for the Bishops’ guidelines. A notation in parenthesis identifies compliance with the Bishops’ guidelines. For example, (9-2) means that the objective fits into the Bishops’ expectations for the second semester of the ninth grade.

The learning objectives are associated with at least one of the CME and those are noted next to the objective.

**Marianist-centered themes:**

- Marianist History
- Community
- Mariology
- Marianist Spirituality
- Vocation
- Service/Mission
- Women of Faith

The Characteristics of Marianist Education were a foundation for these objectives and themes. Each objective below is identified with the Characteristic(s) that it represents:

- Formation in Faith (FF); Integral Quality Education (QE); Family Spirit (FS); Service, Justice and Peace (SJP); Adaptation and Change (AC)

**9th GRADE**

The student will be able to:

- Marianist History (USCCB 10-2)

*These objectives have detailed lessons in this binder.*
1. list the Characteristics of Marianist Education (all CME)
2. illustrate each CME with an example from their school experience (all CME)
3. define the meaning of the term ‘charism’ (all CME)
4. be familiar with the two basic Marianist prayers, the Three O’Clock Prayer and the Marianist Doxology and their significance in regard to Marianist Spirituality (FF)
5. identify key formative influences in the lives of the Marianist founders* (FF, AC)
6. describe the relationship between Adele, Chaminade and Marie-Therese* (FF, AC)
7. name the Marianist martyrs* (FF, AC)
8. summarize the events that led to their martyrdom* (FF, AC)

Service/Mission

9. articulate the primary areas of ministry for the SM today* (FF, AC, FS)
10. distinguish between FMI, SM, LIFE and sodality* (FF, AC, FS)
11. describe what Chaminade meant by “family of Mary” (FF, AC, FS)

Community

12. define what is meant by ‘the common good’ (SJP)
13. interpret the key symbols of the Marianist ‘table’* (AC, FS)
14. detail ways in which he/she accepts the invitation to join the Marianist table (FS, AC)
15. describe what is meant by inclusivity in the SM tradition (SJP, FS)

Vocation

16. define the nature of religious life (FF, FS)
17. articulate the meaning of baptism as the invitation into the Christian way of life (FF)
18. explain why service is an essential element of the Christian faith (FF, SJP)
19. explain why community is an essential element of the Christian experience (FS)
20. assess the importance of family spirit in the SM charism (FS)

Mariology

21. summarize the role of Mary in Church tradition (FF, QE)
   -Catholic doctrines, Intercessor and Model of Discipleship

10th GRADE

The student will be able to:

*These objectives have detailed lessons in this binder.
Community

1. describe the SM charism of hospitality (FS)
   - focus on welcoming 9th graders

Service/Mission

2. to compare the concept of servant leadership with the secular understanding of leadership (SJP, AC, FS)

Mariology

3. trace the role of Mary in the Scriptures (FF)
4. list the three stages of Salvation History (the Promise, time of Jesus, era of the Church) * (FF)
5. identify the role of Mary in the three stages of salvation history * (FF, QE)
6. analyze the implications of God becoming Man (FF, QE)

Marianist Spirituality

7. outline the steps of the Lectio Divina (FF)
8. discover which style of prayer matches the students’ temperament* (FF)

11th Grade

The student will be able to:

Marianist Spirituality

1. list and define Chaminade’s three levels of virtue (preparation, purification and consummation)* (FF)
2. explain what Chaminade meant by the silences * (FF)
3. describe what Chaminade meant by “mental prayer”* (FF)
   - Chaminade’s Trinitarian theology

Women of Faith

4. explain the influence of Mary on Jesus’ formation* (SJP, AC)
5. analyze the role of Adele and Marie-Therese as founders of the family of Mary* (SJP, AC)
6. identify the contributions of women of faith to the Christian tradition (ie. Catherine of Siena, Teresa of Avila, Therese de Lisieux)* (SJP, AC)

Service/Mission

*These objectives have detailed lessons in this binder.
7. explain the significance to Chaminade of Mary’s words “Do whatever He tells you” (SJP)
8. differentiate between service and justice (SJP)
9. explain what Chaminade meant by reading the signs of the times* (SJP, AC)
   -problematic questions
10. present Chaminade’s strategy to re-Christianize France * (SJP, FF)
11. brainstorm ways to re-Christianize the contemporary world/culture (SJP, AC, FF)

*These objectives have detailed lessons in this binder.
GLOSSARY OF TERMS

Charism:

Greek word meaning “gift,” it is used to describe gifts given to an individual or group by the Holy Spirit for the building up of the Christian community. In regard to religious communities, it refers to the gift(s) the founder was inspired to offer the Church and the spirit which characterizes the living out of the vision of the founder.

“Marianists have been given a gift by the Spirit through our founders—a charism—that endows us with a distinct sense of community, spirit of faith, mission, inclusivity and Mary. These gifts are not just for us and our own goodness and fulfillment. Marianists are to give witness to and to teach about these gospel traits to the world and the entire Church.”


Common Good:

Living in an interdependent world, the common good includes all the conditions that allow people to reach their full human potential. This is a theme or principle of Catholic Social Teaching. Marianists emphasize that living a life of simplicity and working to provide for the needs of individuals and groups in our global society is essential to the mission of the Church, the Family of Mary and our call as baptized persons of faith.

Family of Mary:

The Family of Mary, also known as the Marianist Family, is a term used to identify the four distinct groups that live and work through the Marianist charism that defines their mission. The four branches or groups are the Daughters of Mary Immaculate, The Society of Mary, Marianist Lay Communities and the Alliance Mariale.

Additional background reading for teachers can easily be found in “Who Makes Up the Marianist Family?” - Things Marianist, Jan. 2005.

Family Spirit:

For Fr. Chaminade, the concept of family was important and had great meaning for all Christians. Chaminade saw each person as a son or daughter of Mary and brother or sister of Jesus and used these relationships to create community in the form of a family. He challenged each person to value in individuals the variety of gifts that are brought
together when they gathered as community or family. Chaminade would use this concept of creating community in the form of family as a way to bring back into post-revolutionary France, the faith that had been torn apart during the French Revolution.


**Hospitality:**

Webster’s Third New International Dictionary defines hospitality as the cordial and generous reception and entertaining of guests or strangers. The spirit of hospitality that is essential to family spirit is much deeper than that definition. Marianists are known for their hospitality in their communities, schools or work places. There is a feeling of warmth and welcoming that is created and shared with all who visit and interact in Marianist settings. The goal in creating this welcoming atmosphere is to promote community. Marianist hospitality is about providing time and places where people come together to share themselves with others and to be accepted wholly for whom and what they are.

One great activity to illustrate this spirit of Marianist hospitality is the Setting a Marianist Table. This can be found in “Setting a Marianist Table.” Things Marianist, Dec. 1995.

**Inclusivity:**

Flowing from the spirit of hospitality comes inclusivity. This characteristic of the Marianist charism reflects a welcoming heart and openness of mind to all people and experiences. Men and women, lay and religious, work side by side as partners on a faith journey. Marianists believe that true inclusivity creates community with strong bonds as it reflects the variety of gifts, talents and experiences existent within the body of the community.

**Intercessor:**

“One who intercedes” (Webster’s Third New International Dictionary). Catholic Tradition teaches that there are saints who intercede or mediate between people and God. Marianists believe that Mary is one who also intercedes for us. We can go to Mary in prayer and ask that she intercede for us in our needs. At the wedding at Cana, Mary quietly understood the needs of the moment and assured the servants that they need only do what Jesus directed them to do. Marianists emphasize and live this “Do whatever He tells you” statement from Mary and trust in Mary to be the model of how to be the best disciple of Jesus.
**Lectio Divina:**

This is a historically monastic style of prayer going back to the time of St. Benedict and Monte Cassino. It is used regularly today by religious communities as one form of individual devotion or prayer.

**“Little Missionaries”:**

Fr. Chaminade believed that the only way to reintroduce Christ and the Gospel to post-Revolutionary France was to preach and teach the message of salvation to all, going wherever he was needed. He believed that by living with others of the same zeal, together they could bring more and more of the faithful back to the Church. He charged each member of these communities to go out, teach and preach, live by example and bring others in to join them, forming more communities.

Chaminade believed that the permanent missions (the small communities and their works together) would eventually be the means by which the message of salvation could be shared and the Church could be rebuilt. Today, all Marianists, lay and religious, are called to be missionaries of this nature—being active members of faith communities, living the virtues of Christ and making Christ and His message known to others by word and example. Today, this may mean acting in ways that are currently countercultural: taking stands against evil and misguided attitudes in our culture.

**Mediatrix:**

This title, given to Mary, Mother of God, centers on her role as mediator. According to the *New Catholic Encyclopedia*, the origin of the title of Mediatrix for Mary is “obscure.” It has some history in the Eastern Church c. 750 CE but eventually became part of Western writing around the 9th century CE. The title was widely accepted for use describing Mary’s mediator role by the 17th century.

Marianists have a special perspective on Mary as Mediatrix, as Chaminade cultivated in the members of the Society a desire to seek Mary’s most intimate union with Christ. It is Mary, as the one human closer to Jesus than any other human, who offers Jesus back to God the Father for our salvation. Mary, then, is seen as both the ideal model of faith and the Mediatrix—the one who helps bring us to the Father through the Son.

**Mental Prayer:**

A form of prayer deemed essential by Fr. Chaminade that centers on recognizing when one is in God’s presence, bringing one’s heart and mind toward God for worship, praise, and thanks, as well as offering our needs to God with an openness to listen for God’s response. Meditation is synonymous for this type of prayer, however, there are steps that make Chaminade’s mental prayer a unique style of meditation.
Mixed Composition:

The Marianist Family is a diverse group and has historically been that way. Fr. Chaminade expected inclusivity, hospitality and a spirit of acceptance in all spiritual, social and work interactions. This resulted in people from all backgrounds being welcomed into and coming active members of the sodalities (small faith communities). All members were, and today are, equal to one another. In these sodalities people could gather naturally with those with whom they shared many things in common and with those with whom they simply shared a common faith.

During Chaminade’s time, mixed composition referred to priest and brothers living as equals in community. Within the communities there is leadership and authority, but no privilege or rank come from the role or responsibility. This was an unusual perspective and tradition for the time. This idea advanced as time went on and as the Marianist Family grew. “Discipleship of equals” is the phrase used today to represent the collaborative nature of the Marianist mission and its roots in the concept of mixed composition. Today, the phrase could be adapted in such a way that priests, brothers, sisters and lay people all may work and interact together as equals.


Normal Schools:

Fr. Chaminade believed that education was the method by which his goal to re-Christianize France could be achieved. He felt good, well educated and prepared teachers would be necessary to that end. Normal Schools were known in France as institutes for teacher formation and training. Chaminade founded Normal Schools and provided the formation to the teachers necessary for them to become the missionaries and educators they were called to be to the people of France.

The “Silences”:

The “silences” are exercises or disciplines practiced in order to come to understand and know ourselves and God better. These exercises can be transformational if part of one’s prayer and reflective life.

Silence of words—awareness of the power of our words and deliberate use of words to communicate authentically, inspirationally and lovingly.
Silence of signs—awareness of our non-verbal means of communication. Eye contact, facial expressions, etc. can say more than words. How do these non-verbals speak in a Christ-like manner to others?

Silence of the mind—take on the mind of Christ in such a way as to reflect Christ's love and life in vocation.

Silence of the passions—giving up our feelings toward self-indulgence and replacing those feelings or “passions” with Christ and all that is good.

Silence of the imagination—we are challenged to use our imagination to create images in our mind centered on Christ's mission and our individual role in that mission. Our imagination that encourages us to act in ways contrary to our life in Christ should be silenced.


Sodality:

This term was used prior to and during Fr. Chaminade’s time to describe small groups of committed Christians who struggled to keep the faith alive amidst a time of turmoil and sustained each other through faith sharing and prayer support. Today these groups would be recognized more familiarly as small faith-sharing communities. Chaminade called these groups sodalities. His sodalities were different from most of his time. They gathered then and today regularly to pray, celebrate the sacraments, do community service and share their faith journey together. These small groups most often are a microcosm of the larger Family of Mary, with diversity in number, gender, age, vocation and states in life.

Stability:

The vow of stability is a life long dedication to Mary and her mission in the Church. This is an additional vow that vowed Marianists take in addition to those of poverty, chastity and obedience.
Marianist History (Lesson 7)

CME—Formation in Faith; Adaptation and Change

Objectives:
• Name the Marianist martyrs.
• Summarize the events that led to their martyrdom.

Background for Teachers

There are Marianist martyrs from two countries: Spain and Austria. There are seven Spanish martyrs and one Austrian martyr.

The Spanish Marianist martyrs are: Carlos Erana, Fidel Fuidio, Jesus Hita, Miguel Leibar, Florencio Arnaiz, Joaquin Ochoa, and Sabino Ayastuy.

All these Marianist vowed religious were martyred during the Spanish Civil War in 1936. Beginning in April 1931, the political situation in Spain changed as the new Spanish Republican government took control. The hierarchy of the Church began to aligned itself more closely with the wealthy citizens. This resulted in violence against the Church as the poor became victims of abuse and neglect during this time. Spain was in uproar as propaganda proclaimed “Religion is the opiate of the people” and “Catholics are evil and dangerous enemies of the People.” The Communist leadership disbanded all religious orders and schools and directed that there was one category of Spaniard who cannot work in industry, commerce or education—the religious. The government began confiscating property owned by religious orders and sent their members into exile.

The Marianists feared that they, too, would be exiled, but the political issues settled a bit and they relaxed somewhat. In 1936, the Popular Front party won control and renewed the purging of the monasteries, convents, schools and churches that still remained.

The Marianists continued to meet to pray, to teach when and where they could and to gather as community, even though those activities were forbidden and could mean death. Eventually, they were arrested while in hiding and were taken out to a roadside and executed by firing squad. Carlos, Fidel and Jesus were martyred in Cuidad Real and the others were martyred outside Madrid.

The Spanish Marianist Martyrs died for simply being religious. They were not politically active. They went to their deaths with serenity and forgiveness.
Jakob Gapp was an Austrian Marianist martyr who lived and worked among the Catholic faithful during the Nazi regime. He taught that Nazism and Christianity were incompatible. He directed the faithful to read Catholic literature instead of Nazi propaganda. Gapp reminded people that “God is God, not Adolph Hitler.” He publicly supported the anti-Nazi efforts of Pope Pius XI. Gapp challenged the political climate and injustices of his time by remaining faithful to the Church and his mission as a Catholic Marianist priest. He provided protection to the most vulnerable and lived life knowing his life was in danger. His communities believed that his words and actions brought him and them great danger. He was exiled at one point to Bordeaux as a means of protecting him from the Gestapo. Ultimately, he was arrested and beheaded by the Nazi government in Berlin on Aug. 13, 1943.

Additional information can be found by reading:


Or visiting the following Web site:

http://marianist.org/english/site.php?use=home

(click on “Family” and then “Marianist Saints”)
Handout: A Formative Influence

During his time of exile in Saragossa, Spain Blessed Chaminade spent a great deal of time praying and meditating before the statue of Our Lady of the Pillar. It is believed that it was in one of these times of prayer that Chaminade received the inspiration to found the Society of Mary. The story of the origins of this shrine is fascinating.

Jesus told his disciples to “go, therefore, and make disciples of all the nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you.” (Matthew 28:19-20) After Jesus Ascension the disciples set out as missionaries. St. James, the son of Zebedee, set out for Spain. As he traveled throughout the country with little success, he became discouraged. He was in Saragossa with eight men whom he had converted to the faith. He had preached with little response, and at the end of the day gathered with the eight converts in an isolate area for prayer.

As they slept James was awakened by the sound of angels singing. He knelt in awe and saw Mary, Jesus’ mother, surrounded by angels sitting on a marble pillar descending from the clouds. At this time Mary was living with John the Apostle in Jerusalem. She spoke to him saying, “Behold here, James my son, the spot assigned and dedicated to my honor, upon which is to be constructed by your industry a church in my memory. Note well this pillar on which I am seated, which my Son and your Master sent down to me from on high by the hands of angels and around which you shall set up the altar of my chapel. On this spot the Most High will work miracles through my intercession, for those who in their need will implore my protection; and this pillar will remain in this place until the end of the world, and true Christians will never be lacking in this city.” Mary told James that he was to be a pillar of strength.

After Mary was taken back to Jerusalem by the angels, the pillar remained. James and the converts with him constructed a chapel with the pillar and the altar at one end. Centuries later a much larger church was built on that site. The Church of Our Lady of the Pillar has withstood pagan uprisings, wars and revolutions, periods of persecutions, Muslim invasions and occupation. It is a site where many pilgrims come to pray, and it was a place where Fr. Chaminade frequently came to pray during his period of exile.

Answer the following questions:

1. As you consider the history of the shrine of Our Lady of the Pillar, what are some of the things in that history that may have been a source of comfort and inspiration?

2. Who are people that have been a pillar of strength for you in your faith journey?
Marianist History (Lesson 5, 6)

CME: Educate for Formation in Faith, Educate for Adaptation and Change
Lesson Title: Formative Influences

Objective:
- To identify key formative influences in the lives of the Marianist founders

Scripture References: Matthew 28: 18-20

Background for Teachers:

William Joseph Chaminade, Marie Thérèse de Lamourous, and Adèle de Batz de Trenquelléon all lived in France during the tumultuous period of the French Revolution. The American Revolution, supported by France, had repercussions in the mindset of the French people. Tired of the vast disparity between the rich and the poor, the autocratic rule the monarchy, and of paying high taxes that went to support the lifestyles of the French nobility, there was a growing dissatisfaction with the monarchy and the established order. This sentiment also extended to the Church where the upper clergy was seen to be a part of this system of privilege. There was a growing anti-clerical feeling spreading through France. The slogan of liberty, equality, and fraternity characterized the new mentality that swept the land.

When the French Revolution broke out in 1789, the Church became one of the targets in the anti-establishment fervor that characterized the desire for far-reaching social change. Anti-Church legislation closed and confiscated churches and Church run schools, including the college-seminare (minor seminary) at Mussidan which Chaminade had attended and later helped to run along with two of his brothers. Clergy were required to sign a Civil Oath requiring allegiance to the government. Those members of the clergy, like Chaminade, who refused to sign the oath risked imprisonment and the guillotine. Some were executed and others chose to go into exile, and another segment chose to go into hiding.

Chaminade, recognizing the needs of faithful Catholics for the ministry of the Church, chose, at great personal risk, to remain in France. He went into hiding and traveled about in disguise to serve the underground Church. The conditions were very similar to those experienced by the early Church during the time of the Roman persecutions. He went about celebrating the sacraments, giving retreats, comforting the sick, the dying, and those who lived in fear for their lives. He helped establish and maintained contact with lay groups meeting to help one another live out their faith in this repressive atmosphere.

In addition he helped provide financial support for other members of the underground clergy. It was during this period that he came into contact with Marie Thérèse de
Lamourous with whom he developed a friendship and collaboration that would continue for the next forty years.

During a lull in the violent persecutions Chaminade came out of hiding and resumed his former pursuits. In 1797, when a new regime took control of the government, since he could not prove that he had not emigrated and returned without permission, he was forced into exile. He spent three years in Saragossa, Spain, ministering to the French exile community. It was here that his understanding of his call to re-Christianize France grew in clarity. The time spent praying and meditating at the statue of Our Lady of the Pillar deepened in him his commitment to serve Mary and to aid her in bringing her son to the world.

In 1800, he returned to France during Napoleon’s reign. He returned to a France that had been traumatized by the brutality of the revolution. People were suspicious and reluctant to trust. The atheistic and anti-Christian sentiment continued to permeate society. The traditional structures were gone. A good part of a generation had grown up with little exposure to religious concepts and practices and with no involvement with religious institutions. It was in the context of this secularized society that Chaminade and the other Marianist founders began their efforts to re-Christianize France.

For Chaminade, his religious upbringing was a significant influence on his life and ministry. Even as a boy he was a deeply spiritual individual. He developed a deep devotion to the Mother of Jesus. He took private vows of poverty, chastity and obedience. His oldest brother, Jean Baptiste, a member of the Society of Jesus before its suppression in France, was one of the primary influences in his life. He had attended the collège-séminaire at Mussidan. He was ordained and he served as both a teacher and a chaplain at the school, enrolling students in religious associations, a pattern that would characterize his efforts to multiply Christians.

In his studies for the priesthood Chaminade was exposed to the French School of spirituality that was to be a great influence on his theology and spirituality. This model of spirituality was emphatically incarnational (Jesus as Son of Mary shows us the path to salvation, theocentric (God is everything and everything is for God), christocentric (Our lives are to be conformed to the life of Christ), and with a firm Marian foundation (In reflecting on the relationship between Mother and Son we learn to develop the virtues of Jesus). It believed that the priest was called to holiness and to imitate the life of Christ; therefore one’s response should lead to transformation into Christ.

Marie Thérèse de Lamourous was educated by her mother who had lived and been educated in an Ursuline convent. The Ursuline order was one of the first to educate women. Ursulines believed that when the mother was educated she in turn would educate her children. In addition to her academic training she was given a solid religious education. The Ursuline model of spirituality was very compatible with the model that
would evolve in the Marianist tradition. As her parents aged and died, she supervised her family property. Later she would become Chaminade’s financial advisor. She developed skills that enabled her to become and effective organizer, administrator, and leader.

She exhibited these skills as a member of the underground Church. In the absence of a priest she gathered people for Sunday worship. She taught catechism classes, provided sacramental preparation, offered spiritual counseling and ministered to people’s physical and spiritual needs during this difficult period. After the death of her confessor who was executed during the persecutions during the revolution, she asked Fr. Chaminade to become her spiritual director and became his friend and chief collaborator for the next forty years.

Adèle de Batz de Trenquelléon was born into a wealthy aristocratic family. Her father, a baron, was forced into exile because of his support of the monarchy. She remained in France with her mother who taught her the Christian life. Like Marie Thérèse, she was educated and given instruction in her faith by her mother. She accompanied her mother when she ministered to the poor and the sick. She shared what she had with them and even sold her jewels to aid those in need. Her mother refused to have anything to do with priests who had signed the civil oath, so her mother led the family and servants in daily prayer and religious instruction. On Sundays, if an underground priest was not available for Mass, her mother would lead worship. In 1797, the remainder of the family was forced to go into exile. Escaping first to Spain and later to Portugal, the family was eventually reunited. It was during this time in exile that Adèle first experienced the open practice of her faith.

After the family’s eventual return to France after the revolutionary period, Adèle gave serious consideration to entering religious life, but she was discouraged from doing so due to her young age. Several years later, with the guidance of her spiritual director, she and a friend formed an association of young women who came together for prayer and spiritual support. She greatly desired to aid the work of re-Christianizing France. She chose to reject a marriage proposal and to devote her life to God. Her next spiritual director was a member of the Sodality of Bordeaux which had been founded by Chaminade.

Through a series of events she was put in contact with Chaminade. As a result of their correspondence her association of women was eventually integrated into the Bordeaux sodality. William Joseph Chaminade, Marie Thérèse de Lamourous and Adèle de Batz de Trenquelléon, influenced by the events of the period in which they lived, their common desire to serve God, and their passion to see Christianity restored in France, eventually entered into a collaboration that gave birth to the Family of Mary.

**Instructional Steps**
1. Ask students what they know about the French Revolution.
2. Fill in gaps in their knowledge, and using material from Background for Teachers, help them to understand how this event influenced the Marianist Founders.
3. Ask students to give examples for their lives on ways family members helped them to grow in their faith. Using material from Background for Teachers help them to see how the families of the Marianist founders helped them to grow in their faith.
4. Have students read the story of Our Lady of the Pillar in Handout -- A Formative Influence.
5. Give students time to answer the questions. When they have completed this task, discuss their answers.

Optional Activities:

- Do a cross-curricular lesson on the French Revolution with a member of the social studies department or invite a member of that department to address students on the history of the revolution to help contextualize the setting in which the Marianist founders ministered.
- Find a picture of Our Lady of the Pillar and display this to students as they read about its history and its place in Chaminade’s life.

For Further Study

- *Chaminade: Pragmatist with a Vision* by Joseph Stefanelli, SM
- *Marie Thérèse de Lamourous: Firm of Hand, Loving of Heart* by Joseph Stefanelli, SM
- *Adèle, Aristocrat for the Poor* by Joseph Stefanelli, SM
Christian tradition holds that Jesus died at three o’clock in the afternoon. The **Three O’ Clock Prayer** is a prayer based on that belief and focuses on the final moments of Jesus’ life when he entrusted the care of his mother Mary to his beloved disciple. Fr. Chaminade believed that when he proclaimed to John that from this time forward Mary would be his mother, Jesus entrusted the Church into the care of his mother. The Marianists adopted that prayer as a means of uniting the Marianists around the world in an act of prayer and solidarity. Students in Marianist schools pray this prayer at the end of the school day as a way to join in this tradition. Below are two variations of the Three O’ Clock Prayer.

**Three O’ Clock Prayer (Traditional)**

Lord Jesus,
We gather in spirit at the foot of the Cross
With your Mother
And the disciple whom you loved.
We ask your pardon for our sins
Which are the cause of your death.
We thank you for remembering us
In that hour of salvation
And for giving us Mary as our Mother.
Holy Virgin, take us under your protection
And open us to the action of the Holy Spirit.

St. John, obtain for us the grace
Of Taking Mary into our lives as you did,
And of assisting her in her mission.

May the Father and the Son and the Holy
Spirit be glorified in all places through
The Immaculate Virgin Mary. Amen.

**Three O’ Clock Prayer**
**(Updated by Robert Bouffier, SM)**

Lord Jesus,
you were lifted up on the wood of the cross
to draw all people to yourself;
you shed your life’s blood
so that sin might be forgiven
and we might have life to the full.
By embracing this holy mystery of our salvation,
may we become your disciples,
accepting from your outstretched arms
your gift of Mary as our Mother.
May we learn from her
to treasure and to ponder your Cross and Resurrection
so that one day, with you as our Lord and God,
with John our patron and model,
and with Mary, our joy and our hope,
we may be gathered together
around the Tree of Eternal Life.

May the Most Holy Trinity be glorified
In every heart, in every age, in every place
Through the ever blessed Virgin Mary.
Amen.

Directions: Answer the following questions.

1. What similarities do you see between the two versions of the Three O’ Clock Prayer?

2. What differences you see?

3. The beloved disciple, according to the thought of Fr. Chaminade, represents each one of us. As you put yourself in the place of the Beloved Disciple, what do Jesus’ words mean to you?

4. Which version of the prayer do you prefer? Why?
**Marianist Theme:** Marianist History (Lesson 4)

**Applicable CME:** Educate for Formation in Faith

**Lesson Title:** Marianist Prayers

**Objectives:**
- To become familiar with the two basic Marianist Prayers, the Three O’ Clock
- Prayer and the Marianist Doxology and their significance in regard to Marianist Spirituality.

**Scripture References:** John 19: 25-27

**Background for Teachers:**

The Doxology - *May the Father and the Son and the Holy Spirit be glorified in all places through the Immaculate Virgin Mary. Amen.* – is attributed to Fr. Chaminade. It reflects Chaminade’s faith and the influence to the French school of spirituality that is Theocentric, Christocentric, and Trinitarian. If he himself did not create it, then it may have come from one of his close followers. It developed in the context of the Marian Sodality in Bordeaux which was under the auspices of the Immaculate Conception. The prayer, said as an ejaculation or at the conclusion of prayers, is an expression of faith. It gives glory to God and recognizes the unique role of Mary in revealing to the world the mystery of the Triune God.

The Three O’ Clock Prayer is deeply rooted in the Marianist tradition. It focuses on the primary event of the Christian tradition: Jesus’ death on the cross for the salvation of souls. It serves as an inspiration for those in the Family of Mary as it reflects on Jesus’ passion, the centrality of Mary in that event, and the ongoing mission of the Church to continue to bring the message of God’s love to the world.

The Marianist tradition developed in turbulent times. Members of the sodality were dispersed and at times imprisoned. The Bordeaux association, under the direction of William Joseph Chaminade, developed a practice of stopping at five o’ clock in the afternoon to pray to find strength and solidarity with one another. Marie Thérèse de Lamourous, seeking to balance work and prayer, began with her association to stop in the morning and again in the afternoon to take time out of the busyness of the day to pray. The morning time centered on a prayer to the Holy Spirit and the afternoon time focused on the adoration of the cross. It became known as the Three O’ Clock Adoration. Likewise, Adèle de Batz de Trenquelléon and members of her sodality would take time at three o’ clock to reflect on the event of Calvary. Eventually Chaminade, especially in light of the suppression of the Sodality by Napoleon, promoted this time of prayer and
reflection as a means fraternal union and a reminder of their consecration to Mary. This practice came to be adopted by all three branches of the Family of Mary.

The Three O’Clock Prayer became a spiritual reunion for all of the branches of the Family of Mary. The prayer could be recited collectively or reflected upon as it was read. The form of the prayer used today was written by Fr. Simler, SM, and was published in 1885 in that edition of the Marianist Prayer Book. In the 2001 edition of The Marianist Family Prayer Book another version was written by Robert Bouffier, SM. Eventually this devotion was introduced to students in Marianist schools. This practice continues in Marianist sponsored schools today and it encourages us to live in the Marianist spirit.

**Instructional Steps**

1. Ask a student to recite the Marianist Doxology. Use information from the Background for Teachers to explain why we use this prayer in Marianist schools.
3. Point out significant details of the passage: the fidelity of those who stood by Jesus during his Passion, Jesus entrusting the care of his mother to his beloved disciple, designating Mary as John’s mother and therefore Mother to the Church, the message of redemption, and the image of discipleship that emerges from the passage.
4. Pass out copies of Handout - Marianist Prayers. Have volunteers read the introduction and the two versions of the Three O’Clock Prayer.
5. Give students time to analyze the two prayers and write their responses to the questions.
6. Discuss their answers.

**Optional Activities:**
Show students an image of Jesus on the cross with Mary and John standing at the foot of the cross. (A distinctly Marianist image is of the sculpture located in the General Administration of the Society of Mary in Rome. This sculpture was inspired by the Three O’Clock Prayer.) Give students time to reflect on the image. Have them brainstorm ideas or feelings that occurred to them as they contemplated the image.

**For Further Study:**
- *Deep Memories: A Marianist Icon* by Johann G. Roten, SM
SOCIETY OF MARY: MARIANISTS

JOHN HABJAN, S.M.

Marianist Province of the United States

The Society of Mary (Marianists) originated in France. This article traces the development of the religious community by looking at the lives of three founding members, the cultural and political influences that accompanied them, and their eventual focus on educational ministry.

INTRODUCTION

“We are missionaries. Ours is a great work, a magnificent work; if it is universal, it is because we are missionaries of Mary, who has said to us, ‘Do whatever He tells you!’ Yes, we are all missionaries” (W. Chaminade, personal communication, August 24, 1839).

The Society of Mary’s ministry in education needs to be placed in the context of the Marianist family. The Marianist family is comprised of men and women who are religious brothers, sisters, and priests and vowed and non-vowed members of Marianist lay communities. The implementation of the Marianist mission is the result of the collaboration among all members of the Marianist family. To understand why members of the Society of Mary (male vowed religious) are involved in education, it is helpful to know the founding story and the vision of William Joseph Chaminade, Marie Therese de Lamourous, and Adele de Batz de Trenquelleon.

William Joseph Chaminade knew there was great diversity among members of the Catholic Church. Members of the Catholic Church who chose to serve God and His Church in a variety of ways came from many walks of life and many socioeconomic levels. It was this diversity of people who were to be founders and members of the Marianist family. In developing the Marianist family, Chaminade did not work alone. He maintained an ongoing collaboration with Adele de Batz de Trenquelleon and Marie Therese de Lamourous to carry out the mission he knew he had to accomplish. Chaminade firmly believed and taught that the Blessed Virgin Mary was the model for all he did, and the woman who influenced all that he would accomplish. It is the inspiration and enthusiasm of the three founders that have motivated and inspired members of the Marianist family from its foundation in the early 19th century to the present time.

THE THREE FOUNDERS

Marie Therese de Lamourous was born in Barsac, France, on November 1, 1754. It was in Bordeaux, during the French Revolution, that she came into contact with Chaminade who became her spiritual director and collaborator for 40 years. She worked with Chaminade during the French Revolution to meet the spiritual needs of Catholics by coordinating secret prayer group meetings and celebrations of the Eucharist.

In 1800, Marie Therese helped Chaminade form the sodality for men at the Madeleine Chapel in Bordeaux, and she was instrumental in founding the women’s Sodality of the Immaculate Conception the following year. It was Chaminade who introduced her to Adele de Batz de Trenquelleon. Marie Therese assisted Adele as she worked to found the Daughters of Mary Immaculate, a religious order of women dedicated to implementing the Marianist charism.

During the 1790s, in discernment with Chaminade, Marie Therese determined that her ministry would be working with women who desired to leave the life of prostitution and create a new life for themselves. She founded the Maison de la Misericorde (House of Mercy) for this purpose. At one time, over 300 women lived at the Maison. It was at the Maison that women could rekindle their spiritual life and develop the necessary skills to live independently and make positive contributions to the Catholic Church and to society (Stefanelli, 1998).

While still involved in ministry, the last 10 years of Marie Therese’s life were spent suffering from various illnesses. She died on September 14, 1836. Her biographer has described her as an efficient organizer and administrator who worked with a firm hand. Yet, it was commonly known that a loving heart complemented her organizational skills. The Catholic Church recognized her practice of heroic virtue and declared her Venerable on December 21, 1989 (Stefanelli, 1998).

A woman who worked closely with Marie Therese and Chaminade was Adele de Batz de Trenquelleon. Adele was born on June 10, 1789. She, like Chaminade and Marie Therese, suffered through the negative developments of the French Revolution. In 1804, Adele and a friend founded an association of women committed to deepening their Catholic faith and servicing the needs of the people with whom they came into contact. Chaminade and Adele crossed paths for the first time in 1808 and began an ongoing dialogue that continued until Adele’s death in 1828.

Through conversations with Chaminade, Adele determined that her association of women would become part of the women’s Sodality of the Immaculate Conception that had been founded by Chaminade and Marie Therese in 1801. In 1816, Adele and a number of women from the associa-
tion she initiated, founded a religious order of women, the Daughters of Mary Immaculate, the Marianist Sisters. Chaminade, Adele, and the local bishop determined the community life and ministry of this new religious order of women (Stefanelli, 1999).

Adele was never in good health and the last years of her life were physically difficult for her. She died on January 10, 1828. Adele was declared Venerable by the Catholic Church in 1986.

Adele’s legacy to the Marianist family lives on in the Daughters of Mary Immaculate. The sisters carry on Adele’s dream of blending community and ministry with the Blessed Virgin Mary as their model. Currently, the Daughters of Mary Immaculate minister in Europe, Asia, Africa, North America, and Latin America.

The Daughters of Mary Immaculate began their ministry in the United States in 1949 at a school in Somerset, Texas. Currently in the United States, the sisters are active in university teaching, campus ministry, catechetical ministry, parish ministry, and the Marianist Environmental and Education Center program in Dayton, Ohio.

The third founder of the Marianist family is William Joseph Chaminade. He was born on April 8, 1760, in Perigueux, France, the second youngest of Blaise and Catherine’s 15 children.

As a teenager, Chaminade went to the seminary in Mussidan, France, to study for the priesthood. While at the seminary, he not only studied but at the age of 15 he began to teach his fellow seminarians. After his ordination in 1785, Chaminade remained at the seminary with his two brothers who were also priests. While at the seminary, he led a quiet life as teacher and business manager. Through prayer and discussion, Chaminade determined that his life would be lived assisting Mary in her mission of bringing Jesus to the world. In 1789, Chaminade’s life took a dramatic turn and he began a life which he never envisioned (Stefanelli, 2000).

Chaminade did not leave France during the French Revolution. He decided to stay in France to be of service to members of the Catholic community. While involved in a necessarily clandestine ministry, many of his days were fraught with anxiety as he narrowly escaped capture by the authorities.

Though fearful, he never let his fear inhibit his ministry. He spent many hours a day serving his brothers and sisters—presiding at the Eucharist, administering the sacraments, and giving spiritual direction. His determination, the support of others, and remembering the commitment he made as a teenager to the Blessed Virgin Mary to promulgate her mission gave him the courage to continue his ministry during some of the bloodiest days of the French Revolution.
After the worst of the French Revolution was over, Chaminade was able to conduct his ministry openly. Yet, the times were not stable and his life was to again change. In 1797, Chaminade was forced into exile. He chose to join with other French exiles in Saragossa, Spain, settling near the shrine dedicated to Our Lady of the Pillar. It was during his 3 years in Saragossa that he was inspired by the Blessed Virgin Mary to found the Society of Mary. In 1800, Chaminade was able to return to France, settle in Bordeaux, and begin to actualize the dream he experienced in Saragossa (Gizard, 2000).

On December 8, 1800, shortly after beginning his ministry in Bordeaux, a group of men came to Chaminade expressing their desire to dedicate their lives to prayer and the re-Christianization of France. This group of men, the nucleus for Chaminade’s first sodality, made their public act of consecration on February 2, 1801. Within a year, 100 men were members of the sodality having their meetings at the Chapel of the Madeleine. On March 25, 1801, Marie Therese and Chaminade founded the woman’s sodality. By 1809, over 1,000 men and women were active members of the sodalities (Stefanelli, 2000).

THE SODALITIES

The sodalities Chaminade founded were unique for their time in that men and women, people of various ages, people from all social classes, and people involved in a variety of occupations were invited to become members. It was through the universality of membership in the sodalities that Chaminade’s dream of re-Christianizing France would be accomplished. Chaminade believed for Christianity to be revitalized, people from various backgrounds were needed to accomplish the mission of bringing Christ to the world. The Gospel message had to be delivered and accepted by all classes, by men and women, and by people of various occupations. Chaminade saw that limiting ministry to one group of people would never accomplish the mission given to him at Saragossa.

The sodalities founded by Chaminade would not continue their growth without difficulty. In 1809, the sodality was suppressed by the government because sodalities were determined to be subversive organizations to the status quo. Chaminade’s sodalities did not die; they conducted their activities in secret until 1814.

For members of the Society of Mary, October 2, 1817 is a day of celebration. It was on this day that Jean Baptiste Lalanne and several other men met with Chaminade to discuss the possibility of forming a group of vowed men who through prayer and living in community would be actively involved in the ministry of the Church. After the initial meeting, several additional men—clerics, manual workers, and merchants—joined with Lalanne and
Chaminade to found the Society of Mary (Marianists). On December 8, 1817, several men made private vows and on September 5, 1818, seven men made public vows as members of the Society of Mary.

October 2, Foundation Day for the Society of Mary, is the feast of the Guardian Angels. Remembering the Guardian Angels has been important to members of the Society of Mary. Guardian Angels were seen as guardians of the students in Marianist schools. To help students behave appropriately, members of the Society of Mary were encouraged to “invoke the Guardian Angels of their pupils at the beginning of class and surveillance periods” (Lebon, 1946, p. 174). Hopefully, the angels would guarantee that students behaved in a proper manner so as to be receptive to the classroom instruction of the brothers and priests.

The Daughters of Mary Immaculate and the Society of Mary were not founded for a specific ministry within the Church. Chaminade was open to the possibilities that would come before him and his disciples. It soon became evident that education would become the primary ministry of the Society of Mary. Chaminade wanted each of the members of the Society of Mary and the Daughters of Mary Immaculate to show by their good example, that Christianity is not an obsolete institution and that the Gospel is as practicable today as it was 1800 years ago. [The men and women religious] would wage battle against a thousand and one forms of propaganda, precisely in the field of schools, by opening classes at every level and of every kind, and particularly classes for the common people, who are the most numerous and the most abandoned. (W. Chaminade, personal communication, 1838)

Chaminade was filled with joy in 1839, when he received a Decree of Praise for the Society of Mary from Pope Gregory XVI. In his letter to the Marianist retreat masters dated May 24, 1839, Chaminade wrote,

What I regard as a really distinctive trait of our two orders...[is that] we embrace the religious life in the name and for the glory of the Blessed Virgin Mary...in order to make her known, loved and served. We have been called by Mary herself [to accomplish her mission]. (W. Chaminade, personal communication, May 24, 1839)

Members of the Society of Mary always proclaim, “We are missionaries of Mary!”

The last years of Chaminade’s life were personally difficult for him. He and a small number of members of the Society of Mary did not agree on the development of the order. Through dialogue and the intervention of the
Vatican, Chaminade was replaced as Superior General in 1845 by Father George Cailllet, S.M.

Chaminade died on January 22, 1850. By the time of Chaminade’s death there were 500 members of the Society of Mary; almost all were involved in the ministry of education in 62 schools.

In 1973, the Congregation for the Causes of Sainthood determined that Chaminade had lived a life of heroic virtue. Pope John Paul II beatified William Joseph Chaminade on September 3, 2000.

Today the Marianist family is comprised of the Daughters of Mary Immaculate (http://www.marianistsisters.org), the Society of Mary (http://www.marianists.com), Marianist Lay Communities (http://www.mlnna.com and http://www.clm-mlc.org) and the Alliance Mariale. Members of the Marianist family live and minister in 30 countries on five continents.

MARIANIST CHARISMS

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. (I Cor. 12:4-6)

Since the foundation of the Marianists, the goal has been to share our charism with the people with whom we come into contact as we work together to build communities of faith.

Each religious congregation takes pride in developing and sharing its charism. For the members of the Society of Mary, the shared charism is comprised of five components.

INCARNATION

Mary responded “Yes” in faith to the promptings of the Angel Gabriel and gave birth to Jesus. So, too, Marianists are involved in the mission of making Jesus come to life for every age and in every place where they minister.

BLESSED VIRGIN MARY

Members of the Society of Mary follow Mary, the mother of Jesus. Since the foundation of the Society of Mary, members of the order were not only to be father but mother; kind, nurturing, and caring for the people with whom they came into contact. While not abandoning the qualities of Mary as mother, beginning in the 1970s, members of the Society of Mary began to share their developing vision of Mary as the first disciple of Jesus. She is the faith-filled disciple who is the model for all Christians. Mary’s strength, determination,
and vigor exemplify the often repeated Marianist phrase *Fortes in Fide* (strong in faith). Marianists and their collaborators minister to bringing the message of Jesus to life in the current age.

Faith development is a lifelong process. Chaminade believed that members of the Society of Mary minister to and for others from the “cradle to the grave” always deepening, always enlivening faith in Jesus. When talking of education, Chaminade meant

> all the means by which religion may be inculcated in the mind and heart of men are included, thereby to train him, from the tender years of childhood to the most advanced age, in the fervent and faithful practice of a true Christian life. (Chaminade, 1839/1967, §251)

A person’s faith development begins in the home, is nurtured in educational institutions of the Society of Mary, and is deepened and enlivened throughout life by membership as either a vowed religious or member of a Marianist lay community or as an active member of the person’s church community.

Emil Neubert, S.M., (1954) stated

> Education is a participation in the work of Mary. She is the great teacher of mankind. Her mission has been, and still is, to give birth to Jesus Christ and to rear Him….In calling us to the work of education, Mary has constituted us Her collaborators in this mission. Our pupils are Her children more than ours…and it is Her name that we ought to try to form Jesus in them. (pp. 20-21)

To educate as many people as possible about the Blessed Virgin Mary, the Marianists founded the Marian Library located at the University of Dayton in 1943. The Marian Library is the largest collection in the world concentrating on its specialty. In 1975, the International Marian Research Institute (IMRI) was created and offers academic programs for the Licentiate of Sacred Theology (STL) and Doctorate of Sacred Theology (STD; http://campus.udayton.edu/mary).

**COMMUNITY**

A person’s faith in God does not grow and develop in isolation. Vowed Marianists and other members of the Family of Mary need the support and interaction with other people to deepen and enrich the living out of faith. The same is true in education. Learning does not take place in a vacuum. Knowledge and understanding matures through the interaction that takes place among students and between teachers and students.
A person’s religious faith is not lived only within the Church community. A person’s faith is brought into the culture in which the person lives. It is the ongoing dialogue between faith and culture that will guarantee a deepening of faith and the enriching of culture.

From its foundation, Marianist community has been inclusive; members of the Marianist family invite all to become members. The Society of Mary has always believed in the equality of brothers and priests within the order. The equality of brothers and priests was a radical concept when first presented to the Vatican in the 19th century. This equality of professed members of the Society of Mary is a unique witness to the larger Church community.

MISSION

Marianists are always involved in the mission of the Church of forming persons and communities of faith so as to proclaim the Gospel and proactively create a just society.

At the time of perpetual profession, members of the Society of Mary take a fourth vow, the vow of stability. Through proclaiming this vow, members of the Society of Mary witness a lifelong commitment to Mary and her mission.

NOVA BELLA ELEGIT DOMINUS (THE LORD HAS CHOSEN NEW WARS)

Members of the Society of Mary need to always be open to new ways of living out their charism. In using the word *bellum*, Chaminade uses a militaristic interpretation of this phrase. In classical and Late Latin the word *bellum* means a challenge, not in the sense of defiance but in that of a difficult undertaking which has in it elements of struggle.

The France in which the Marianists originated was a country that seemed to continually experience new governments, new societal structures, and new involvements on the international scene. It was because of the times that Chaminade wrote that “a new fulcrum must be found for the modern world” (W. Chaminade, personal communication, 1839). It was the members of the Society of Mary who were to be this new fulcrum.

THE MINISTRY OF EDUCATION (1822-1850)

Through commitment to the charism, ongoing dialogue, and reading the signs of the times, members of the Society of Mary were soon involved in the ministry of education. The decision to move into education was clearly stated by Chaminade in 1822. To the pastor of a parish, Chaminade wrote,
Christian schools directed according to the method adopted by the Institute of Mary and conducted by its religious destined for this good work are a powerful means of reforming people. The children there generally make such rapid progress and become so docile and Christian that they carry the good odor of virtue and religion into their respective families. The children become, as it were, apostles to their parents, and their apostolate always produces such happy fruit. That is what makes me call the schools a means of reforming people. (Chaminade, 1976, p. 397)

It was through primary education to the numerous members of the lower socioeconomic class that a rapid multiplication of Christians would take place. Though initially beginning with the lower socioeconomic class, members of the Society of Mary did not ignore the education of students from other socioeconomic strata. Through the ministry of education, members of the order were to be missionaries to their students; students were to be missionaries to their family members and friends; and family members and friends were to be missionaries to all the people with whom they would come into contact.

Just as Chaminade encouraged his followers to be the fulcrum for the new world that they were to help create, the students in schools conducted by the Society of Mary were to be prepared to be leaders in the Church and in society.

It is the student body that determines the character of an establishment. In other words an establishment must respond to the needs and conditions of its students, since every educational institution is established for the students it admits. It assumes the tasks of training these students, not in an aimless manner, but with a view to their future career and to the situations in which circumstances place them. (Marianists, 1899, p. 68)

Members of the Society became involved in their first school in 1818. A year later, members of the Society of Mary opened their first boarding school in Bordeaux. By 1845, members of the Society of Mary ministered in 32 primary schools, four secondary schools, and two trade schools.

Education for members of the Society of Mary is to form students spiritually, intellectually, emotionally, and physically, in other words, formation of the whole person. From their earliest history, members of the Society of Mary have proclaimed that “We teach in order to educate.” The Manual of Christian Pedagogy for the Use of the Brothers of Mary clearly stated that, “Education, in a general sense, is the art of cultivating, developing, strengthening, and perfecting the physical, intellectual, and moral faculties, which, in the child, constitute human dignity” (Marianists, 1899, p. 7).
The Kingdom of God is made for the whole man, and man is intellectual as well as moral and should be instructed and refined in mind as well as be virtuous of heart. We are full men...developing the intellect indeed, but not forgetting the heart. (T.F.E., 1908, p. 80)

In teaching the young, members of the Society of Mary were to use a multi-faceted methodology. Professed members were encouraged to “make your instruction interesting, teach with a will and with pleasure, teach so you are well understood, do not be fussy, keep cool! Do not do the thinking for the pupils; do not overtax your pupils” (Marianists, 1899, pp. 29-30). To encourage students, Marianist educators were to consistently and publicly honor their students for their accomplishments.

The definition of teaching for Marianist educators is all encompassing. Every word, action, and gesture are considered to be components of teaching. Brother Schmitt (1951) wrote that

it is not necessary for the teacher to moralize continually. This only leads to boredom and defeats the purpose of teaching. On the other hand, it should not be omitted entirely. All branches of study have something in them that point to God. (p. 45)

In 1823, in addition to primary schools, members of the Society of Mary opened a normal school (a school to educate teachers) in St. Remy, France. By 1830, members of the order were involved in three normal schools in France. What a great ministry to fulfill the order’s mission by training future teachers in Marianist pedagogy so they would be instrumental in accomplishing the mission of multiplying Christians. However, because of the political instability in France, the members of the Society of Mary were forced to close their normal schools in 1830.

On February 7, 1834, Chaminade wrote to Father Jean Joseph Cheveaux, S.M., reminding him that schools were “to introduce and to spread everywhere the spirit of faith and religion, and thereby to multiply Christians.” This can be done by remembering that

(1) real missionaries never rely solely on themselves but place their confidence in the Blessed Virgin Mary, (2) the salvation of the souls of our pupils should be the ends we propose to ourselves in our actions and prayers, and (3) a teacher cannot succeed with a pupil whose esteem and friendship he has not gained. (W. Chaminade, personal communication, February 7, 1834)
The ministry of the brothers and priests was well received by the students and their parents. Members of the Society of Mary continued to open schools in France and in neighboring countries. The success in ministry began to reach Church ministers from the United States who came to Europe in search of religious orders to serve in their educational institutions.

In 1839, Father Charles Richard-Bole from Jefferson County, Arkansas, wrote the General Council of the Society of Mary asking for members of the order to come to minister in his state. Chaminade and his council did not think the time was right for such a move. In 1848, members of the General Council discussed the possibility of going to Harrisburg, Pennsylvania. The answer was no. In early 1849, a letter from Bishop Timon of Buffalo, New York, asked for members of the Society of Mary to serve in his diocese. Once again, it was determined that the time was not yet right to begin ministry in the United States.

In 1848, while members of the General Council were discussing expanding the ministry of the Society of Mary beyond Europe, Father Leo Meyer, S.M., was contacted about the possibility of ministry in Cincinnati, Ohio, at Holy Trinity Parish School. Father Meyer indicated to his superiors that he was eager to embark on this new venture. The General Council agreed with Father Meyer. Father George Caillet, S.M., the superior general, wrote to Father Meyer on April 28, 1849,

> the time designated by Divine Providence seems to have arrived, my dear son. Everything leads us to believe that the Lord is calling the Society of Mary to spread through the new world the benefits of Christian education and the knowledge and love of Mary. (G. Caillet, personal communication, April 28, 1849)

Father Leo Meyer, S.M., and Brother Charles Schultz, S.M., set sail for the United States on May 28, 1849. Their boat landed in New York on July 4, 1849, and on July 16 they arrived in Cincinnati, Ohio. Because of the cholera epidemic then taking its toll on the inhabitants of Cincinnati, Meyer and Schultz traveled to Dayton, Ohio, where they worked at Emmanuel Parish and cared for people suffering the effects of the epidemic. (Members of the Society of Mary still serve the needs of the parish community today).

At the end of July 1849, Father Meyer met John Stuart who owned 125 acres of land close to Emmanuel Parish. Stuart was eager to sell his property and return to France. He informed Father Meyer that he would sell him the property for $12,000. Though he had no money, Father Meyer agreed to buy the property. His first payment was a medal of Saint Joseph which was accepted by Stuart. Father Meyer was able to pay off the debt in 1861. The newly acquired property was called Nazareth.
On August 10, 1849, Father Meyer wrote to Father Cheveaux, “I can hardly describe the vast field that stretches before the Society of Mary, first of all in Cincinnati” (L. Meyer, personal communication, August 10, 1849). Based upon the comments and enthusiasm of Meyer, additional members of the order were eager to serve in the United States. Marianist Brothers John Edel, John Stinzi, Maximin Zehler, and Damien Litz were soon journeying to Dayton. On July 1, 1850, Saint Mary’s School opened its doors for 15 day students. Through the years, the small foundation of Saint Mary’s would evolve into the University of Dayton.

The course offerings of Saint Mary’s included, “reading, writing, English, French, German, grammar, arithmetic, practical geometry, bookkeeping, history, geography, drawing, vocal music, botany, agriculture, and horticulture” (Graves, 1997, p. 52). The inclusion of drawing and vocal music is reflective of the Marianist belief that students be offered a comprehensive, integrated curriculum.

Music has always been an important component of the curriculum of schools administered by the Society of Mary. Chaminade wrote to Father Lalanne, “I have a great liking for music and I desire that vocal and instrumental music be taught to those pupils who have the required talent” (Chaminade, 1976, p. 168).

Members of the Society of Mary and their collaborators in education have always looked for new methods to adapt curricular and co-curricular offerings to meet the needs of students. The Marianist Constitutions of 1937 stated,

The great principles of education and teaching do not vary; but the application of these principles and the methods must necessarily be adapted to the needs and requirements of human society. To admit absolute invariability in the form and matter of instruction would be to limit to a very short time the services and even the existence of an Institute, which devotes itself to education.

(Marianists, 1937, §277)

**MINISTRY IN THE U.S. (1852-1950)**

In early 1852, Marianist brothers Nicholas Koenig, Jean-Baptiste Laignaux, and Xavier Mauclerc left France and sailed for the United States. Their destination was San Antonio, Texas. Upon their arrival in Texas, Mauclerc would spend time in Galveston studying for his ordination. Laignaux and Koenig were joined in San Antonio by Brother John Edel, S.M., from Dayton, Ohio. The three brothers, with Edel as principal, opened a school in San Antonio on March 25, 1852.
From this humble beginning, a new school named Saint Mary’s Institute was opened on August 26, 1853. The student population of the school reflected the makeup of the city of San Antonio. The students attending St. Mary’s Institute were French, German, Anglo, and Mexican American. St. Mary’s Institute changed its name to Central Catholic High School in 1932. The high school is still located in the heart of San Antonio.

For members of the Society of Mary and their collaborators, faith development and intellectual development occur within community. Tammy Schrader, a teacher at Central Catholic, has stated,

> What I see boys get from being here is a sense of brotherhood. By that, I mean a sense of caring. I watch how they treat each other, how much they love each other and stay connected through the alumni network long after they graduate. If they didn’t have a quality experience, this deep sense of family spirit, I don’t think they’d continue to seek each other out. (T. Schrader, personal communication, n.d.)

In 1894, 25 acres at Woodlawn Hills in San Antonio was purchased so as to expand the student population of Saint Mary’s Institute. The new establishment opened its doors on September 4, 1894, and was named Saint Louis College. In 1895, the state gave approval for Saint Louis College to give degrees.

In 1923, Saint Louis College had its name changed to Saint Mary’s College. Saint Mary’s College developed into Saint Mary’s University and issued its first Bachelor’s degree in 1927. Saint Mary’s University is the largest and oldest Catholic university in San Antonio, Texas.

In 1855, the General Council of the Society of Mary decided that the United States would become its own province, the American province, and Father Meyer would be the first provincial. Father Meyer served as provincial until his return to France in 1862.

In 1856, Brother John Baptist Stinzi, S.M., and a small contingent of Marianists traveled to Cleveland, Ohio, to oversee the boys’ department of Saint Patrick’s Grade School. Saint Patrick’s was the first English-speaking school served by the Society of Mary in the United States and the beginning of the order’s ongoing ministry in Cleveland.

Membership in the Society of Mary continued to increase, resulting in the ongoing expansion of the congregation’s educational ministry in the United States. By 1862, there were 65 vowed members of the Society of Mary in the United States in ministry in 12 educational establishments. By 1875, members of the order were in ministry in Baltimore, Cincinnati, Chicago, Columbus in Ohio, New Orleans, New York City, Pittsburgh, and
Rochester in New York. By 1940, Puerto Rico, China, and Peru had vowed Marianists from the United States involved in schools.

Marianists in the United States received a call to minister in Hawaii. In 1883, five members of the order traveled to Saint Louis School in Honolulu and three Marianists journeyed to Saint Anthony’s Parish on the island of Maui. Marianist presence continues in these school communities.

To continue Catholic and Marianist education beyond high school in Honolulu, Hawaii, the Marianists opened Saint Louis Junior College in 1955. The success of Saint Louis College enabled the college to become Chaminade University in 1977. Chaminade University is the only Catholic university on the island of Oahu.

In 1884, Marianists journeyed to Saint Mary’s College in Stockton, California. The following year, members of the order began ministry at the grade school of Saint Joseph Parish. The 1880s in Stockton were a time of racial tension in the city. It was not uncommon that Chinese students from Saint Joseph’s would be taunted on their way home from school. To help their Chinese students, brothers would walk their students home so as to protect them from taunts and harassment.

The Society of Mary envisioned an ongoing and expanding influence on Catholic education in the United States. As one of the brothers wrote,

I hope to see the day when the Brothers of Mary will be the most prominent figures in the Educational Association of America, and I believe our Blessed Protectress, Mary Immaculate, has destined the Little Society of Mary to be the “Big Noise” when education is in question in our beloved country. (T.G.S., 1910, p. 211)

Members of the Society of Mary joined the festivities at the Columbian Exposition in Chicago in 1893. Brother John Kim, S.M., and other Marianists aided in the development of the five exhibits at the Catholic Education Exhibit at the fair. The exhibits stressed the ethnic diversity and cosmopolitan nature of Catholic schools (Kauffman, 1999).

Committed to the educational mission of the Catholic Church, Marianists needed to reach an audience larger than a particular school or a particular diocese. Brother John Waldron, S.M., born in Cleveland, Ohio, was instrumental in the founding of the Catholic Education Association in St. Louis, Missouri, in 1904. Waldron was on the Executive Board and was the only non-ordained member of the association’s advisory council. Later, he and Bishop Francis Howard were instrumental in the creation of the National Catholic Educational Association (NCEA). Brother Eugene Poulin, S.M., would become the president of the secondary school division section and vice president of the NCEA board in the 1940s (Kauffman, 1999).
Members of the Society of Mary remain involved in the National Catholic Educational Association to the present day. Marianist schools are part of the network of schools belonging to the NCEA. At the present time, Brother William Campbell, S.M., is the associate executive director of the Department of Elementary Education and Brother Bernard Stratman, S.M., is the executive director of the Seminary Department.

During the first years of the 20th century, the number of vowed members in the United States continued to increase allowing for the expansion of the order’s educational ministry in the United States. In 1905, there were 42 Marianist communities comprised of over 400 religious with ministry in the United States, Japan, Mexico, Hawaii, and Tripoli.

Members of the Society of Mary in the United States were committed to the educational needs of their students. At the beginning of the 20th century, an increasing number of students were attending high school after completing their primary education. So as to adapt to the times and serve more students, members of the Society of Mary concentrated on getting their college degrees to better serve students on the high school level. As the needs of the Catholic Church changed, Marianists continued to follow the dictum of Blessed Chaminade to “follow the signs of the times.”

In 1910, Chaminade College Preparatory School was founded in St. Louis, Missouri. This was the first school named to honor the founder of the Marianists. By 1920, the Society of Mary served in 17 high schools throughout the United States in addition to numerous grade schools. By 1940, 29 high schools were sponsored by the Society of Mary (Kauffman, 1999).

The work of the Society of Mary in secondary education did not go unnoticed. Burns (1912) stated, “the Brothers engaged in elementary teaching have, nevertheless, felt the strong tide of popular sentiment for the establishment of Catholic secondary schools. The Community has been a leading part in the high school movement” (pp. 116-117).

One of the first high schools staffed by the Society of Mary was Cathedral Latin School in Cleveland, Ohio, founded in 1916 by Bishop John Farrelly. The school was originally staffed by diocesan priests and Marianists. In 1922, because of some difficulties at the school, the bishop of Cleveland established a review of the school to be done by two visiting bishops.

One of the findings of the visiting bishops, presented in their “Record of the Consulters,” indicated that “it took thirteen priests to do the work of six Brothers” (as cited in Kauffman, 1999, p. 184). After the report, the Marianists became responsible for administering the diocesan school. Bishop Anthony Pilla, a student at Cathedral Latin School and retired bishop of Cleveland, remarked of his experience at Cathedral Latin, “There were
quality people at Latin who pushed you to your best, built character and encouraged teamwork” (as cited in Kauffman, 1999, p. 184).

Saint Joseph School in Cleveland, Ohio, opened its doors in 1950 with 125 freshmen. By the early 1970s, the school had over 2,000 male students. In 1990, the school merged with a neighboring women’s school and became Villa Angela-Saint Joseph’s High School. Jim Sukys, the president of the school is a graduate of Saint Joseph’s High School. He says of his experience at Saint Joseph’s, “I could go to any of the Brothers or priests without hesitation. I never felt embarrassed or uncertain, no matter what the subject was. As a teenager, to have that kind of person to talk to is important. It is huge” (J. Sukys, personal communication, n.d.).

1970s—TODAY

The sodality, begun by Chaminade in 1800, was an important student organization in Marianist schools in the United States. The brothers and priests always provided opportunities for students to join the sodality established at their school. It was during the activities of the sodality that students were encouraged to deepen their love for Mary, develop their faith life with other young men, and serve the larger community.

Beginning in the 1970s, schools administered by Marianists began offering a program based on the sodality named Living in the Faith Experience (LIFE; http://www.marianists.com/ministeries). Each summer, young men and women attend programs in California, Ohio, or Texas to develop their faith life and build community. Returning to their schools, the students have regular times for faith sharing and community building. LIFE students are always inviting other students from their school communities to join them for this ongoing renewal. In 2007, the National LIFE Office in Philadelphia began publication of a newsletter appropriately entitled The Fulcrum.

Community in a Marianist sponsored school is not to be limited to life within the school community. Members of Marianist school communities are very much concerned with social outreach and creating a just society. Marianists were actively involved in Catholic Action during the 1930s. Father William Kieffer, S.M., wrote in his 1939 circular that Marianist educators are concerned with “awakening in their [pupils] a certain sense of social responsibility. They must be taught that each one owes his neighbor aid in becoming better” (W. Kieffer, personal communication, 1939). This continues today with students and adults involved in community service, social justice seminars, and mission trips to countries outside the United States.

Members of the Society of Mary always desired to spread the order’s charism to as large an audience as possible within the United States. The

Articles in the above mentioned publications dealt with developing one’s faith life with Mary as our model, presenting ideas on adapting a school’s curriculum to best meet the needs of the students, and preparing students for life after high school. Articles in the publications are reflective of the order’s desire to continually update the curricular and co-curricular offerings at its schools. The following articles are reflective of the content of the publications: “Modern Theories for Physics and Chemistry”; “Musical Tastes”; “Organizing a Variety Show”; “High School Math in the Age of Sputnik”; and “Suggestions on Commercial Education.” Each is informative, challenging, and, at times, amusing.

The journals published by the Marianist presses ceased publication in the mid-1960s, a time of change and transition in the Catholic Church and within the Society of Mary. The commitment to spreading the Gospel and the Marianist charism beyond the order’s educational foundations did not stop with the closing of the order’s publishing houses. Today, the work continues in new ways through the work of the North American Center for Marianist Studies (NACMS; http://www.nacms.org). NACMS not only shares through the printed word and audio visuals but through courses offered on-line through the website sponsored by the Virtual Learning Center for Faith Formation (http://www.vlc.udayton.edu).

During the 1950s and early 1960s, membership in the Society grew to a level never dreamed of in the order’s early history. This increase in numbers was not to continue, and by the late 1960s and early 1970s, membership in the Society of Mary began to decrease and the age of members to increase.

When there were a large number of brothers and priests involved at a school, members of the order did not always consciously develop the order’s charism with the lay men and women who ministered with them. As Paul Kelley, S.M., wrote, “I think this is another one of those areas where we have let things ride in hope of a type of osmosis, if nothing else” (1966, p. 17). Marianists thought that somehow non-Marianists in ministry at the schools would grasp the Marianist educational charism.

Marianists were administrators of the school, and members of the order had regular meetings at the community residence that resulted in decisions that were made with little outside collaboration. As one of the teachers in a Marianist school once remarked, “What did the Brothers decide last night?”
(as cited in Kelley, 1966, p. 17).

Slowly, members of the order realized that osmosis was not going to work in the 1990s and beyond, if it had worked in earlier times. Marianists needed to define for themselves and for their co-workers, “What is a Marianist school?” Members of the order admitted that this could not be done by Marianists alone, but had to be done collaboratively with their lay colleagues.

During the General Chapter of 1991, delegates asked that an articulation of the elements of the Marianist educational charism be undertaken. An international committee was established to follow through on the request of the General Chapter. After much prayer and discussion, the members of the committee determined the core elements of a Marianist learning community.

In 1996, the *Characteristics of Marianist Education* was published. The hope is that these core elements “will serve as a source of energy and grace for all of us involved in Marianist education, as we seize the task of faithfully living out our common identity for the sake of the reign of God” (Marianists, 1996, p. 4). The *Characteristics of Marianist Education* indicate the five components of a distinctively Marianist education. The characteristics that follow are true to the ideals of the founders and the lived experience of the members of the Society of Mary. A school in the Marianist tradition strives to

- Educate for formation in faith: (a) Bear witness with a personal and committed faith that touches the heart and (b) Mary is presented as the faithful disciple
- Educate in family spirit: Cultivate interpersonal relationships characterized by openness, respect, integrity, and dialogue
- Provide an integral, quality education: A curricular and co-curricular program that promotes the education of the whole person
- Educate for service, justice, and peace: Educate for solidarity, justice, and peace
- Educate for adaptation and change: Prepare students to become positive agents in shaping the future

It is the characteristics of Marianist education that are the framework for the spiritual, curricular, and co-curricular programs in a Marianist school. After determining the characteristics, the next question Marianists asked each other was, “How are the *Characteristics of Marianist Education* going to be implemented in our schools?”
The Society of Mary joined with other religious congregations in discussing how to best carry on and enrich a congregation’s charism in their ministries. Members of the Society of Mary and school administrators determined that a program of sponsorship would be the best way to create programs to develop faith communities, educate students, and achieve their shared mission.

Sponsorship is an ongoing and developing relationship that requires the trust and commitment of the Society of Mary and members of each school community. The Society of Mary and the school community each have responsibilities to guarantee the achievement of the goals of sponsorship to the benefit of all of the school’s constituents. Fundamental to Marianist sponsorship are the formation programs for administrators and teachers through the Marianist Education Consortium.

The Marianist Education Consortium consists of the secondary schools sponsored by the Society of Mary throughout the United States, Puerto Rico, and Ireland. A collaborative relationship has been established among the school communities with the Society of Mary. The Society of Mary provides yearly workshops, speakers, and programs for members of the school communities.

So as to provide for the needs of a particular school, each school community has a local Marianist Mission Effectiveness Team comprised of administrators, teachers, and staff. Members of this team are in close communication with members of the Marianist provincial administration. A number of sponsored schools have created an administrative position that works with school personnel to integrate the school’s mission into all aspects of school life.

As part of the Mission Effectiveness program, each sponsored school is visited once a year by either a member of the Province Office of Education or a Mission Effectiveness Visiting Team. Visiting teams are comprised of administrators and teachers from sponsored schools who visit a school to discuss how it is developing the *Characteristics of Marianist Education* (Marianists, 1996). The dialogue among school personnel has helped both the school being visited and the visitors. The visitors are able to take ideas to their school communities.

In 2006, the board of trustees of each sponsored school developed a Mission Integration Committee. The purpose of the committee is to help each board continually understand the mission of the school and the mission’s influence on board decisions.

A board of trustees program entitled “Sharing Our Mission” was begun through dialogue among members of the Society of Mary, school administrators, and school board members. In February 2007, presidents/principals, board presidents, and chairpersons of the board’s Mission Integration com-
mittee were invited to come to Dallas, Texas, for discussion and planning (http://www.marianists.com/boards).

The sponsorship program has created a deepening and ongoing discussion between members of the Society of Mary and their collaborators. It is through ongoing dialogue in the sponsorship program that the Marianist charism of education will continue to influence the lives of future generations.

The development of sponsorship, the growth of Marianist lay communities at sponsored schools, and ongoing collaboration with their colleagues take Marianists back to their beginnings in the United States. The words of Leo Meyer, S.M., in July 1850 to his brothers inspire the Society of Mary today, “We form the nucleus of our dear society in America. Who knows what God has in view for this humble beginning, provided we correspond to His designs for us” (L. Meyer, personal communication, 1850).

REFERENCES


Chaminade, W. J. (1967). *Constitutions of the Society of Mary* (H. Kramer, Trans.). Honolulu, HI: Marianist Province of the Pacific. (Original work published 1839)


*John R. Habjan, S.M., is the Assistant Director of Education for the Marianist Province of the United States. Correspondence concerning this article should be sent to Brother John R. Habjan, S.M., Marianist Province of the United States, 4425 West Pine Blvd, Saint Louis, MO 63108.*
Service and Mission (Lesson 16)

CME—Service, Justice and Peace; Adaptation and Change

Objective:
- Explain what Chaminade meant by "reading the signs of the times"
  - problematic questions

Background for Teachers

Fr. Chaminade had a motto—*Nova bella elligit Dominus*, which means "new times, new methods." This motto provided direction for the Marianist way of life during his time, and it is a challenge to all Marianists today. Chaminade wrote "Boldly redefining ways and forms of life, which are not all set in stone, we must adapt to the differences in place, time and customs." It seems that for Chaminade, if we are willing to take risks, we must recognize we may make some mistakes. However, if we do not adapt how we do things in our current times and take some risks, we will more likely make more mistakes than if we tried new things.


Fr. Joseph Stefanelli writes about Chaminade's directive to pay attention and respond to the signs of the times. He suggests two signs that are universally important to consider: the needs of the people and gifts of the members. He speaks of God's Providence being communicated to us through the needs of humankind. It is then up to us to recognize the signs of Providence and to then respond to them.

"What are the needs of people today? What are the needs of the Church? We must discover them and then evaluate what we are currently doing in terms of this knowledge. If we did this, we might find out, seriously, that we are doing the best possible thing. For some of us, it would be wonderful to discover this. We might also discover that we are using a lot of energy in areas that perhaps are not as important as the ones we are not touching." (99)

God's Providence exists too, the members of the community, the Church, the world. Stefanelli offers his perspective when he writes "I believe God indicates what is wanted of us, the social body, to a great extent by the personal talents, aptitudes, and preferences of the people who constitute the social body...I believe the social body has to ask itself what God is trying to tell us through those people and those talents."(100)

One great example of "new times, new methods" in Chaminade's life is his form of the sodality—small faith communities of his time. Instead of following tradition and having the sodalities consist of members of similar social, economic and religious background, he opened the sodality to anyone who desired to be a part. The sodality became a diverse body of the faithful striving to bring Christ back into the lives and hearts of the people of France.

The significance of Chaminade asking people of his time, and now our time, to read the signs of the times, is to challenge individuals and groups to not be afraid of change, if the change is directly related to the mission. If changing our attitudes and methods support the mission of bringing Christ evermore present in the world, then the change is perhaps warranted. If it is change, for change sake, but not mission driven, then it is misguided.

In planning lessons for this objective, teacher would be wise to direct student thought to current issues and events locally, globally and within the Church (the problematic questions) and reflect on the above ideas.
**Service and Mission** (Lesson 14)

**CME**—Service, Justice and Peace

**Objective:**
- Explain the significance to Chaminade of Mary’s words “Do whatever He tells you.”

**Background for Teachers**

Begin by reading the story of the Wedding at Cana in John’s Gospel (2:1-11).

Marianists emphasize that Mary is the first disciple of Jesus. There is an effectiveness to her presence as that role model of faith for us. Marianists believe they are called to bring Mary’s influence everywhere, especially in the people and areas most in need of support and transformation. They believe that the power of her presence proves that the Holy Spirit is here and active in their lives.

As that first disciple of Jesus, she knew his mission and her words “do whatever he tells you” were directing people of Jesus’ time and people today to be subordinate to God. Let him take over control of our lives—give ourselves truly to the will of God, not our own.

Chaminade’s view of Mary’s words states that as God’s people, Marianists and all Christians, we should be about listening for and following God’s will by what He says, what He offers us, and to act on what He is telling us to do.

Marianist Internet Scavenger Hunt

1. Go to http://www.marianist.com

   a. Who makes up the Marianist Family?

   b. In how many educational institutions do Marianists minister?
      - Catholic Higher Education?
      - Secondary Education?
      - Elementary Education?

   c. Visit the Web sites for the various Marianist high schools -
      What are the mascots for the following schools:
      - Chaminade College Prep, California
      - Chaminade College Prep, St. Louis
      - Chaminade-Madonna, Florida
      - North Catholic, Pittsburgh
      - St. John Vianney, St. Louis
      - Saint Louis School, Honolulu

   d. Find Marianist Links and look for the following:
      - What is MEEC?
      - What is NACMS?
      - What is LIFE? What does it stand for? Where is the program held?

2. Read the July 15 issue of Family Online.

3. Go to www.marianistsisters.org

   What did some of the sisters in San Antonio do after Hurricane Katrina?

4. Go to www.buildingcommunity.org

   Name the brothers on the Brothers Blog:

5. Compare and Contrast, with 3 similarities and 3 differences, the marianist.com website and buildingcommunity.org website.
**Service and Mission**  (Lessons 10, 11, 12)

**CME**—Formation in Faith; Adaptation and Change; Family Spirit

**Objectives:**
- Articulate the primary areas of ministry for the Marianists today
- Distinguish between FMI, SM, LIFE and sodality

**Background for Teachers**

Read the following:


Visit the following Marianist Websites:

www.marianist.com

www.buildingcommunity.org

**Instructional Steps:**

Copy the “Internet Scavenger Hunt” handout for each student.

Have students complete, in class or at home, the items on the handout, being sure to describe the elements requested completely.

Process with the students what they learned about the Marianists, our mission and ministries.
Service and Mission  (Lesson 17)

CME—Service, Justice and Peace; Formation in Faith

Objective:
• Present Chaminade’s strategy to re-Christianize France.

Background for Teachers

During the French Revolution, the Church was torn apart by war and anti-Church legislation. When the revolution ended, the people of France, especially the young, were living in a state of religious indifference and at times, anti-Christian and atheistic perspectives. This was the social order that Chaminade returned to after his exile in Spain.

The religious atmosphere of the time was not necessarily a welcoming one, but there were people who believed that the Church could be brought back and new members brought into the fold.

Sodalities were small faith communities, that for the most part consisted of economically and socially equal individuals. Chaminade believed it was important to allow anyone who wished to belong to a sodality to do so. His sodality brought together men and women, old and young, wealthy and poor, lay and religious/ordained, etc. His vision was to regroup committed Christians in a way that represented the Church as a whole, that replaced the non-existent parishes and to provide them support as they tried to live out their Christian life.

Additional information can be found by reading Chaminade: Pragmatist with a Vision by Joseph Stefanelli, SM.
Community (Lesson 22)

CME—Family Spirit; Adaptation and Change

Objectives:
- Interpret the key symbols of the Marianist 'table'
- Detail ways in which one accepts the invitation to join the Marianist table

Background for Teachers

Essential to the Marianist charism is the concept and experience of family. Families vary greatly in size, structure and the giftedness of their members. Each member of a family has a specific role and importance in the group. Chaminade wanted to use the image of a family as a means of providing some structure to the Society and as a way of demonstrating the great need for diversity within the group.

A strong analogy illustrative of what Chaminade truly meant by family is the “Marianist Table.” There is an exercise that represents the founders’ understanding of mission and the role that each member of the Marianist family plays in that mission. The exercise is titled “Setting a Marianist Table.” It can be done in large or small groups situations with reflection time at the end.

Doing this exercise is strongly suggested and can be prepared and followed after having read the material below.

Lesson Plan

Read the outline contained in:


By prayerfully carrying out the actions of setting the Marianist family table, students should be able to identify the symbols and their significance with some reflection time.

Reflection and discussion time afterwards also will allow students to identify ways in which each can personally accept this invitation to sit at the table.
Objective:

- Differentiate and explain the differences between the three offices—temporalities, religious life/zeal, and education.

Background for Teachers

The Three Offices reflect an administrative structure/organization, begun by Fr. Chaminade for the Daughters of Mary Immaculate and the Bordeaux Sodality, to make sure all the needs and concerns of Marianist Family members are addressed. Each office has a specific focus; however, each is also concerned with formation, motivation and the direction of Marianists and anyone who is involved with the Marianists. These offices do not work in isolation—they work together, interacting in ways that bring the best interests of the Society, the Daughters of Mary Immaculate and the Sodalities to the forefront.

Office of Religious Life

This office has the primary responsibility for spiritual and faith formation in the Marianist Family. From identifying women and men thinking about becoming a Marianist, retired brothers/sisters and priests to lay people committed to the Marianist charism, this office assists the members of the orders throughout their lives in their personal faith journeys. Retreats, spiritual direction, Christian Life Communities, vocation ministry, collaborating with ecclesial authorities and developing and directing relationships with other groups in the Marianist Family are other examples of work in the Office of Religious Life.

Office of Temporalities

This office is primarily concerned with the physical and material welfare of the members of the Society and the Daughters. The spirit of poverty and simplicity is the foundation for the work of this office as it addresses the variety of needs present within its membership. Some examples of areas of life addressed by this office are economic planning and budgeting, stewardship of material goods, education of the members in the social doctrine of the Church, especially as it applies to economic justice and
contemporary issues, and communication to its members of the financial and economic status of the Society of Mary and Daughters of Mary Immaculate.

**Office of Education**

This office is charged with overseeing the professional, intellectual and moral formation of the members of the Family of Mary. Obvious examples of concern for this office are the direction of programs of study for members of the Society as well as oversight of sponsored and owned educational institutions, such as high schools and universities. Less obvious, but equally important, concerns center on publications, mass media and working in the formation of apostles, evangelizers and catechists among the individuals with whom members of the Marianist Family work and associate.

Sample Theology Lesson Plan – Marianist High Schools

Religious Life Unit – Day One

Appropriate for grades 9-12

Time: One 50-minute class period

Purpose: To allow students the opportunity to consider the universal call to build the Reign of God through the gifts given to us by God and the particular call of the Marianist Family.

Objectives: Students will be able to:

1. Consider the mission of Jesus’ earthly ministry.
2. Demonstrate how one’s baptism connects him or her to the mission of Jesus.
3. Articulate the Marianist understanding of mission.
4. Discover the gifts they have been given to build the Reign of God.
5. Reflect on how their gifts could be utilized.

Activities:

1. Opening Activity – 5 minutes
   Ask students to brainstorm people they know who they think have a mission. What do they believe these people’s missions are?

2. Discussion – 20-25 minutes
   Discuss as a class the following points:
   - Jesus’ mission was to Build the Reign of God
   - He described it in many different ways, but especially through the proclamation in Luke’s Gospel (Luke 4:18-19)
   - Before Jesus could make this proclamation he prayed in the desert (discernment) and was baptized in the Jordan (affirmed as the beloved of God)
   - We, through of our baptism, are affirmed as “beloved of God” and called to participate in Jesus’ mission
   - Each person has different gifts for participating in Jesus’ mission
   - It is not by accident that some people are good public speakers, others are good organizers, or artists, great at math or science, good listeners… those are gifts from God to be used for building the Reign of God (Note: It is important that students understand that “building the Reign of God” does not necessarily mean working for the Church, but bringing Jesus into all we do in whatever career we choose.)
   - That is the mission of all baptized people – the overall, broad mission of the Church.
When the Marianists speak of mission, typically they will call it “Mary’s Mission” – making Christ, his message, and his works present – as Mary made them present; to bring Christ to birth, so to speak.

What’s interesting about this Marianist mission is that the mission is carried out through community and in the building of community.¹

3. Prayer service – 10-15 minutes
Begin by creating a prayerful atmosphere. Ask students to quiet themselves. You may wish to use soft instrumental music and a breathing exercise to help students focus. If your classroom allows, asking students to move to a different location or posture is recommended. Students will need a journal or a sheet of paper and a pen/pencil.
Once students are settled, guide them through the following:

- Read I Corinthians 12: 4-11 – allow a few moments of silence and repeat (either in its entirety or just particular sentences).
- In these, or similar words, slowly reflect on the following:
  - To each of us is given different gifts by the Spirit for a bigger purpose than ourselves.
  - What are the gifts that I have been given?
  - How am I using my gifts?
  - How can I use my gifts to continue Jesus’ mission at this point in my life?
  - How might I use my gifts to continue Jesus’ mission in the future?
- Ask students to write a reflection, prayer, poem or words that come to them related to the use of their gifts.
- Play or sing live (depending on the students) one of these songs or something similar:
  - “Find Us Ready, Lord” – Tom Booth, OCP Publications
  - “Here I Am, Lord” – Dan Schutte, New Dawn Music
  - “Voices That Challenge” – David Haas, GIA Publications
  - “We Are Called” – David Haas, GIA Publications
  - “You Are Mine” – David Haas, GIA Publications
  - “You Have Anointed Me” – Mike Balhoff, Damean Music
- Close with a spontaneous prayer of thanksgiving for gifts.

4. Closing Activity/homework assignment/announcements – 5-10 minutes
   - As a homework assignment ask students to write a paragraph or two about their own gifts and how they are currently using them. (Or something similar) Also, assign pages 51-55 of *A Manual of Marianist Spirituality* by Fr. Quentin Hakenewerth, SM, in preparation for tomorrow.
Sample Theology Lesson Plan – Marianist High Schools

Religious Life Unit – Day Two

Appropriate for grades 9-12

Time: One 50-minute class period

Purpose: To increase the students’ familiarity with religious life enabling them to distinguish religious life from other vocations to ministry in the Church and to broaden their understanding of Marianist religious life.

Objectives: Students will be able to:
1. Distinguish vocational call from job/career choice.
2. Describe the three main states in life: single, married, religious or ordained.
3. Compare and contrast ordained ministry and the religious life.
4. Define charism and relate to individual gifts from day 1 of unit.
5. Convey an understanding of the Marianist charism.

Activities:
1. Recap main points from day 1 – 5 minutes
   You may choose to review the following points in an oral quiz format or a brief discussion. Points to recap:
   - Jesus’ mission was to build God’s Reign
   - We participate in that mission because of our baptism
   - God has given us gifts through the Holy Spirit in order to participate in the mission in a particular way
   - The Marianists are in permanent mission –Mary’s mission

2. Discussion – 25 – 30 minutes
   Discuss as a class the following points:
   - When a person uses his or her gifts to intentionally build God’s Reign he/she are following their vocation.
   - People may choose to do something for other reasons – to make money, to grow more powerful, to have flexibility. If this is the case, they are choosing a job or a career, not a vocation.
   - Typically, people feel called to a certain vocation. A vocation can be described as “something one can’t not do.” It is felt deep within a person.
   - A vocation does not have to be overtly religious. A person can be called to practice law as a vocation, for example, using their gifts as a lawyer to bring the message of Christ into that realm. However, some are called specifically to serve the Church.
There are different ways a person can continue Jesus’ mission through the Church in each of three states of life: single, married, ordained/religious.

Most of you are familiar with how people can continue Jesus’ mission as a single or married person. People who are single or married are lay people or the laity. Avenues have opened since the mid-20th century for the laity to serve in the Church. (It would be helpful to name a few lay leaders from your community at this point.)

There are also those called to serve the Church in a different way.

Those who serve as ordained ministers, priests and deacons, are those who follow the apostolic succession of the Church and serve the Church in its sacramental needs. Priests and deacons promise obedience to bishops and remain unmarried.

There are those who also remain unmarried and are not lay people or priests. These are those who live the state of religious life.

Religious life is often referred to as the vowed life or consecrated life. There are religious brothers, priests, nuns and sisters. The state in life is often called the vowed life because these people profess the vows of poverty, chastity, and obedience.

Some examples of religious congregations include the Marianist brothers, priests and sisters; Franciscan priests and sisters; Jesuit priests and many others.

There are thousands of religious congregations. Each of them live in accordance with a charism. A charism is a particular way that a group of people lives the Gospel and continues the mission of Jesus. A charism is a gift of the spirit given to a person who founds a religious congregation and is shared in by those who join the congregation.

Yesterday each of you considered the gifts that you’ve been given by the spirit. A charism is much the same, but shared in by others in the congregation.

In recent years the Marianist charism has been articulated in many different ways. Some have said that there are 5 pillars to the Marianist charism: faith, community, Mary, inclusivity and mission.

3. Group assignment explanation 10 minutes

- Have the students form 5 groups.
- Give to each group a different aspect of the Marianist charism (one of the 5 pillars).
- Each group is to research the following:
  - Why is this characteristic considered to be a pillar for the Marianist charism?
  - In what way do Marianists live out this pillar?
o How do we, as a Marianist school, currently make this pillar a part of our community?
 o In way(s) can we do better as a school community in making this pillar more evident?

- Each group will present their findings in a 3-5 minute presentation on day 5 of the unit.
Sample Theology Lesson Plan – Marianist High Schools

Religious Life Unit – Day Three

Appropriate for grades 9-12

Time: One 50-minute class period

Purpose: To familiarize students with the evangelical counsels and allow them to examine how they are lived in the lives of vowed Marianists.

Objectives: Students will be able to:
1. Recognize the role of religious to make visible the person and mission of Jesus.
2. Analyze poverty, chastity and obedience as lived in consecrated life in general.
3. Compare and contrast monastic and apostolic religious life.
4. Examine how vowed Marianists live the evangelical counsels and the vow of stability.

Activities:
1. Reflection/Discussion – 5 minutes
   Either on the board, overhead, or LCD projector, display the following quote:
   - “The Consecrated Life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit. By the profession of the evangelical counsels, the characteristic features of Jesus – the chaste, poor and obedient one – are made constantly ‘visible’ in the midst of the world, and the eyes of the faithful are directed toward the mystery of the Kingdom of God already at work in history, even as it awaits its full realization in heaven.”
   - Allow the class a few moments to read and reflect on the statement.
   - Use this sentence as the starting point of the lecture.

2. Lecture/Discussion – 30 – 35 minutes
   Discuss as a class the following points:
   - God calls each of us to help build God’s Kingdom. Some people are called to do this as vowed religious – consecrated persons.
   - To consecrate means “to make or to declare something holy.”
   - Those who enter religious life make a public vow – a sort of covenant with God and with a group – to make visible the Jesus’ life and mission.
   - They are witnesses that living for the Kingdom of God is possible.

---

As was mentioned yesterday, they profess vows of poverty, chastity and obedience.

The vow of poverty does not mean that religious do not have what they need.

The vow of poverty means many things:
- Individual religious own nothing personally. The group owns all things in common. Resources are shared so that each has what he or she needs, but not necessarily everything that’s wanted.
- Their focus is on the proper use of resources – not being wasteful, sharing what they have with those in need, serving the needs of people around them.
- With the support and challenge of their communities, religious resist materialism and consumerism choosing to live a simpler lifestyle.

The vow of chastity is also multi-faceted:
- On the most superficial level, it means that religious do not marry or raise a family and are not sexually active.
- On a deeper level, this means that a religious is free to love all people non-exclusively. Instead of dedicating themselves to one person and to their personal family, they are free to embrace all people and are somewhat unencumbered by the demands of family life.
- For many religious, like the Marianists, the community in which they live becomes like a family – with responsibilities to those with whom they live. However, it is different because they are a community of adults with equal standing.

Which leads to our last vow, obedience:
- The word obedience comes from the Latin word for listening – this is the crux of the vow. It means listening to the many ways God “speaks” to an individual and to a community and then following that call.
- The vow of obedience calls religious to discern in community before decisions are made ensuring that together they are moving in the direction that is best for bringing about God’s Reign.

There are two main ways that religious can live and serve in building the Kingdom:
- Monastic Life – women who live this life are called nuns and men who live this life are often called monks. These women and men devote their lives of ministry to praying for the needs of the world. They also make a commitment to live in the community they enter (the monastery, typically) for their
entire life as a religious. They also typically have a ministry they do from home (for example, many Trappist monks make and sell cheese, jams, and caskets).

- Apostolic Life – these sisters, brothers, or priests have ministries outside their homes – as teachers, doctors, nurses, lawyers, administrators, parish administrators, missionaries, and other ministries. Unlike the monastic congregations, apostolic religious do not make a commitment to live in the same place they entered the congregation. Therefore, they could move anywhere the ministry calls them.

- The vowed Marianists sisters, brothers, and priests are apostolic religious. They work outside the home in high schools, parishes, hospitals, homeless shelters, universities, retreat centers and many other ministries.

- In addition to the 3 evangelical counsels, though, vowed Marianists also profess a 4th vow – the vow of stability. This vow, according to Fr. Chaminade, “... this is really the distinguishing mark and family trait of our two orders. We are in a particular manner the auxiliaries and the missionaries of the Blessed Virgin in the great work of the reform of morals, and in the preservation and propagation of the faith... The Blessed Virgin makes us the depositaries of her ingenuity in working out the designs of her almost infinite charity, and we profess to serve her faithfully to the end of our life, and to carry out punctually all that she asks of us.”

3. Closing prayer 3-5 minutes
Begin by creating a prayerful atmosphere. Ask students to quiet themselves. Once students are settled, guide them through the following (or something similar):

“Lord we thank you for the many ways you have given us to help bring about your Reign. We especially thank you for the ways you have blessed the Church and our world through the prayer and work of dedicated religious. Please open the hearts and minds of those who may be called to live this life. May they have the courage to say ‘yes’ to the journey of serving you as religious sisters, brothers or priests. We pray this asking for Mary’s intercession and through Jesus – the poor, chaste and obedient one. Amen.”

4. Closing Activity/homework assignment/announcements – 3-5 minutes
If you are able, provide your students with a copy of Fr. Chaminade’s Letter to the Retreat Masters of 1839.

Note:

- For more information on the vows, Monastic or Apostolic Religious Life, please see the attached list of resources.
- For the next day’s lesson, the students will need to bring with them the group research they have been working on since day 2 of the unit.
Sample Theology Lesson Plan – Marianist High Schools

Religious Life Unit – Day Four

Appropriate for grades 9-12

Time: One 50-minute class period

Purpose: To expose students to the many ways Marianist Religious serve our Church and our world.

Objectives: Students will be able to:
1. Illustrate that “Religious life is more about who a person is than what the person does.”
2. Discuss examples of the ways Religious, especially Marianists, minister.

Activities:
1. Slideshow Presentation/DVD – 10 minutes
   - Begin class with a brief discussion on their perceptions of people in religious life.
   - Then show the enclosed DVD – a slideshow presentation set to music depicting the various ways religious serve. This DVD plays best in a computer drive.

2. Discussion – 20 minutes
   - Ask the students what they saw – What surprised them? What excited them? What questions did it raise?
   - For the most part, religious are not involved in any ministries in which the laity are not involved. However, it is more about who they are than what they do:
     o They are a “force of prayer” for our world and our church.
     o They serve as a witness that being faithful to God and putting God first is possible. They show us that life is not just about making more money and getting ahead.
     o They serve as a prophetic voice in the Church. Religious help the Church “see” the needs of the world and hold the larger Church accountable to serve the deep needs of the world.
     o Because of their vows, they are free to serve and to love in any way that God calls them.
     o Marianists often state that the quality of their presence is more important than their work.  

- A brief question and answer period may be helpful at this point.

3. Group work – if time allows (up to 15 minutes)
   - Allow students the opportunity to meet with their small groups to bring closure to the presentations for the following day.
Sample Theology Lesson Plan – Marianist High Schools

Religious Life Unit – Day Five

Appropriate for grades 9-12

Time: One 50-minute class period

Purpose: To allow students the opportunity to learn from one another about the Marianist charism and to introduce the students to the larger Marianist family.

Objectives: Students will be able to:
1. Present findings on an aspect of the Marianist charism.
2. Identify and describe the branches of the Marianist family.

Activities:
1. Group presentations – 3-5 minutes each
   - Each group will present the following about the congregation they were given:
     o Why is this characteristic considered to be a pillar for the Marianist charism?
     o In what way do Marianists live out this pillar?
     o How do we, as a Marianist school, currently make this pillar a part of our community?
     o In way(s) can we do better as a school community in making this pillar more evident?

2. Discussion – 15-20 minutes
   - Explain to the class that not all people who are attracted to the Marianist charism are necessarily called to the vowed life of a brother, priest or sister.
   - The Marianist family has three main branches: The Society of Mary (Marianist Brothers and Priests), the Daughters of Mary Immaculate (Marianist Sisters), and the Marianist Lay Communities (MLCs).
   - Give copies of the brochure “The Marianist Family” (available through the Society of Mary Vocations Office in St. Louis). Go through the brochure together.
   - Note: It would be helpful, if possible, to have a Lay Marianist, Marianist Brother/Priest and/or Sister visit your classroom on this day.

3. Wrap-up – 5 minutes
Explain to the students that religious life is a viable option for them and that if religious life is something they could see themselves doing in the future, encourage them to explore their options:

- Explore the websites of various congregations.
- There are currently 100s of blogs maintained by people in religious life on which they write about their experiences, joys and struggles with the life. One example is by Marianist Sister, Nicole Trahan, [www.sisternicole.blogspot.com](http://www.sisternicole.blogspot.com). Another is by Marianist Brother, Brian Halderman, [http://www.brianhalderman.net/](http://www.brianhalderman.net/).
- Seek advice from a trusted adult – priest, brother, sister, deacon, campus minister, theology teacher etc.
- Provide copies of the brochures of the Marianists Sisters, Brothers & Priests.

4. Closing Prayer – if time allows (up to 5 minutes)

- Close with the following, or similar, prayer for vocations.

  "Creator God, life is your gift to me. Through Baptism, you invite me to share the gift of my life in service to others. Be with me as I choose each day to show Your presence in our world. Give me the courage and generosity to respond to Your love, to Your call. I pray especially for those who serve You as priests, brothers, sisters, deacons and lay ministers. Keep them close to You. Open the minds and hearts of many other men and women that they may accept Your challenge to build the Kingdom. Amen."

  (National Catholic Vocation Council)
The Role of Mary

The Litany of Loreto

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the World.
God the Holy Spirit.
Holy Trinity, one God.

Holy Mary, pray for us.
Holy Mother of God.
Holy Virgin of Virgins.

Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Savior,

Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,

Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,

Lamb of God who takes away the sins of the world, spare us, O Lord.
Lamb of God who takes away the sins of the world, graciously hear us, O Lord.
Lamb of God who takes away the sins of the world, have mercy on us O Lord.

Blessed be the name of the Virgin Mary, now and forever.

Let us pray.

God we beseech you, almighty God, that we, your faithful, who rejoice in the name and under the protection of the most holy Virgin Mary may, by her loving intercession, be delivered from all evils here on earth and be made worthy to reach eternal glory in the life to come.

Through Christ our Lord. Amen.
**Marianist Themes:** Mariology, Women of Faith (Lesson 37)

**Applicable CME:** Educate of Formation in Faith, Provide an Integral, Quality Education

**Lesson Title:** Mary in Church Tradition

**Objectives:**
- To summarize the role of Mary in Church tradition
- To trace the role of Mary in the Scriptures
- Explain the influence of Mary on Jesus’ formation


**Background for Teachers**

Our primary knowledge of Mary comes from the descriptions of her found in the Scriptures. In Genesis reference is made to the woman whose offspring would crush the head of the serpent. The offspring is understood to be Jesus and therefore the woman is taken as a reference to the Blessed Mother who is seen as the New Eve. From her comes life, the eternal life that comes for her Son who defeats evil. In the accounts of the wedding feast at Cana and with Mary at the foot of the cross, Jesus addresses his Mother as “Woman,” which is taken to refer to the prediction in Genesis. The prophet Isaiah writes of how God says to King Ahaz, "Therefore the Lord himself will give you this sign: the virgin shall be with child and bear a son, and shall name him Immanuel." (Isaiah 7:14) While the writers of these passages were not directly making reference to Mary, the Church sees in Mary the realization of these promises.

In Luke’s Gospel we see a portrait of Mary that gives us a clearer understanding of Jesus’ Mother. As a young woman, she puts her trust in God and says yes to become the Mother of the Messiah. Her special role in God’s plan is affirmed in her visit to her cousin Elizabeth. At the presentation she is told that her heart will be pierced by a sword, an indication that she will share in her Son’s suffering. We are told that she ponders all of these things in her heart. In her Magnificat she rejoices in seeing the age of salvation and justice coming into being. In John’s Gospel she is the one whose request results in Jesus’ first miracle. At the foot of the cross she holds vigil with her Son in the events leading to his death. She is entrusted to the care of the beloved disciple and the disciple is told that she will be his Mother. This passage is often seeing as Jesus entrusting the Church to his Mother and her dedication to seeing her Son’s mission fulfilled. She is seen to be associated with the woman clothed with the sun in the Book of Revelation whose son is the focus of attacks by the dragon who seeks the child’s destruction. It is from these passages in Scripture that we can discern the role of Mary in the Church.
Mary is the model disciple. She unconditionally says yes to God. She dedicates her life to the will of God. She faithfully remains with him in all circumstances, even through his death on the cross. She puts her total trust in God even though she does not always understand God’s plan. She is present at the birth of the Church on Pentecost when it is empowered to continue Jesus mission. Her Son’s mission is her mission and she invites us to share in and commit ourselves to that mission. She shows us what it means to be a follower of her Son.

The Scriptures also help us to understand Mary’s role as intercessor (mediatrix). She is the one who intercedes on behalf of the couple at the wedding feast of Cana. She is the one who will take our needs to her Son. Every time we pray the Hail Mary we ask her to “pray for us sinners now and at the hour of our death.”

Chaminade’s unique insight into the role of Mary was in regard to her influence on Jesus’ formation. God entrusts the care of his Son to Mary. It is at her feet that Jesus learns to develop the virtues and qualities (See Background for Teachers in the lesson A Feminine Model). She teaches him Judaic customs. She models for him what it means to be totally dedicated to God. She daily shows him the path of faith, love, and compassion. Chaminade believed that we too could go to the Mother of Jesus and ask her to help us to be formed in the virtues of her son. Chaminade’s system of virtues identifies those qualities he perceives in Mary’s Son and seeks to help those under his direction be transformed into the image of her Son.

Church teaching on Mary focuses on four key theological understandings. These dogmas came to be defined over time by the church. The New Testament writers were not concerned about Mary outside of the role that she played in the life of Christ and salvation history. As the Church came to define the doctrines and dogmas regarding Jesus, questions arose regarding the nature of the relationship between Mary and her Son. The Church recognized as well the unique role that Mary plays in God’s plan and the life of the Church. These four dogmas refer to the Church’s teaching on Mary as the Mother of God, Mary’s Perpetual Virginity, the Immaculate Conception, and the Assumption of Mary.

Debate arose in the early centuries of the Church regarding the question of whether Mary was simply the Mother of the Christ, the human nature of Jesus, or if she was also the Mother of God, the divinity of Jesus. At the Council of Ephesus in 431, Mary was given the title Theotokos, literally “the God bearer.” This teaching established that she was indeed the Mother of God as well as the mother of Jesus, the human being.

The Scriptures refer to Jesus’ being born of a virgin. Church teaching affirms that Mary was and remained a virgin at the time of Jesus’ conception and birth; his conception was brought about by the power of the Holy Spirit. “Mary said to the angel, ‘How can this be
since I do not know man? The angel answered her, ‘The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence the holy offspring to be born will be called the Son of God.’” (Luke 1:34-35) The Church teaches as well that Mary remained a virgin throughout her life in order to devote herself fully to her son and his mission. Many who read the Scriptures will maintain that Mary only remained a virgin until after the birth of Jesus, pointing out the biblical references to Jesus’ “brothers.” This understanding is based on a literal interpretation of Scripture and the problem of translating the Scriptures from one language to another language. In Hebrew the term ах is much broader than the English word brother. It can refer to any close male relative such as a half bother or a cousin.

Another Marian dogma is the Immaculate Conception. Not to be confused with Jesus’ virginal conception, it refers to Mary’s having been conceived without original sin. A longstanding belief of the Church, this dogma was defined by Pope Pius IX in 1854. It holds that God preserved the Blessed Mother from sin from the very moment of her conception.

The dogma of the Assumption was defined by Pope Pius XII in 1950. Again a long held belief of the Church, this teaching maintains that after her death the body of the Blessed Mother was assumed into heaven. All of these teachings flow from the basic dogma of Mary being the Mother of God and recognition of the special role Mary had in God’s plan.

Instructional Steps

1. Ask students, “Do Catholics worship Mary?” Discuss students’ answers. Help them to understand that we only worship God. Explain that we honor and revere Mary because of the special role she plays in God’s plan of salvation.
2. Ask students if they have ever asked someone to pray for a special intention. Explain that in the same way we ask members of the Christian community to pray and intercede to God on our behalf, we in the same manner ask Mary and members of the Communion of saints to join us in our prayer and to intercede for our needs.
3. Ask students to define what it means to be a disciple. Discuss their answers. Explain that in Jesus’ time a disciple sought to become a carbon copy of the master, learning not only the master’s teaching but to imitate his action. Discuss in light of that understanding how Mary could be described as the model disciple.
4. Have students read the Scripture passages listed at the top of this lesson and discuss the insights those passages give us into the role of Mary in God’s plan.
5. Using the material in the Background for Teachers section, review the Church’s Marian dogmas and the role of Mary in the Church.

6. Refer students to Handout: The Role of Mary. Have each member of the class read a line as the class prays the litany together.

7. On the board write the following items:
   - S – Scripture reference.
   - MD – Model Disciple
   - I – Intercessor
   - T– Teacher of Jesus
   - MG – Mother of God
   - V – Perpetual Virgin
   - IC – Immaculate Conception
   - Assumption

8. Have students go through the litany and put the letter code you wrote on the board next to those titles of Mary that would be a description of that Marian role/dogma. Some may be used more than once.

9. Have students research the origin and meaning of those titles that do not fit any of the letter codes.

Optional Activities

- View the DVD Picturing Mary. Discuss the ways Mary is portrayed and what insights those images give us into the role of Mary.
- View the films The Nativity and/or The Passion of the Christ. Discuss the ways Mary is depicted in those films.
Mariology  (Lessons 39, 40)

CME—Formation in Faith; Quality Integral Education

Objectives:
- List the three stages of Salvation History
- Identify the role of Mary in the three stages of Salvation History

Background for Teachers

The Catholic Church teaches that there are three stages of salvation history and that Mary is the only person to remain truly faithful to Jesus during all three stages.

1. *The Promise*—the time prior to Jesus, when Israel was awaiting the promised Messiah. It is during this time that Mary responded “Yes” to God and to Jesus to bring Him into the world as a fulfillment of the Promise.

2. *The Time of Jesus*—this is the time of Jesus’ life, ministry, death and resurrection. Mary gave birth to Jesus and cared for him as he grew from infant to adult. She supported him and was present to him, even at the hour of his death.

3. *The Era of the Church*—the final stage centers on the message of Jesus in the Gospels and our response to that message as the Body of Christ, the People of God. Mary was present with the disciples at Pentecost, the beginning of the Church. In John 19: 26-27, prior to his death, Jesus tells Mary, “Woman, there is your son” and he tells John, the Apostle, “there is your mother.”

From that point on Mary is the mother of all who know and love Jesus. She has been with us and intercedes for us. Marianists believe she is active in salvation history as the model of what it means to be a true disciple and follower of Jesus. Stefanelli writes “…that it is Mary’s role to form us and shape us into the image of her son, to make us more and more like Jesus—first of all by her example, then by her intercession, her love and her concern for us. Therefore Fr. Chaminade emphasizes Mary’s role in our formation into the Christian life.”

Handout #

A Feminine Model of Spirituality

The model of spirituality adopted by Fr. Chaminade and the Marianist Family is a feminine model. By this we mean that Fr. Chaminade used Mary as his inspiration and model of how to follow God and serve Jesus’ mission. He reflected on Mary’s influence on Jesus and the manner in which she lived out her own relationship with God. In doing so certain qualities became characteristic of the spirituality embraced by the Marianist tradition.

Since we are created in the image of God we all have elements of the masculine and feminine dimensions of God in us. Depending on our gender, some are more predominant than others, but none are exclusive to one sex or the other. For example, a man can be nurturing and a woman can have excellent mechanical skills. Jesus exhibited traits we would consider both masculine and feminine. Particular spiritualities tend to focus on particular qualities that the founders felt inspired to emphasize as a way to live out the life of Christ.

Directions: Answer the questions below.

1. What are the positive qualities you observed in your father or significant males in your life?

2. What are the positive qualities you observed in your mother or significant women in your life?

3. From either set of qualities, which ones do you think are most important in living out a life modeled on Christ and serving his mission?

4. Which qualities are the ones you tend to exhibit in your own life? How is God calling you to further develop some of these qualities?
Marianist Theme: Marianist Spirituality (Lesson 47)

Applicable CME(s): Educate for Formation in Faith, Provide an Integral, Quality Education

Lesson Title: A Feminine Model

Objective:
- To compare and contrast Chaminade’s feminine model of spirituality with a masculine model.


Background for Teachers:

When we speak of Marianist spirituality being a feminine model of spirituality, it is not to imply that there is anything unmasculine in following this pattern of spirituality. It is not an attempt to feminize those who embrace this model. Rather it is to recognize a pattern or qualities that help to continue Jesus’ mission which were exhibited by Mary in the role she played in furthering God’s plan to draw humanity into his reign and to transform the world in accordance with the divine will. Mary plays a key role in Salvation History. Mary was called by God to bring forth the Son. Fr. Chaminade said, “Is there a single mystery of the life of our Lord to which Mary is a stranger? But if the Mother is to be found wherever the Son is, how could I be so foolish and so senseless as to separate from the Son a Mother who was never separated for him?”

St. Ignatius Loyola, a former soldier, called the religious order he founded the Society of Jesus. Chaminade was educated by his older brother who had been a member of the Society of Jesus before the order was suppressed. He had obviously been exposed to the model of spirituality that was the basis of the Jesuit order. It is a distinctively masculine approach. In a sense a Jesuit is a “man on a mission.” This approach is characterized by going out, taking initiative, battling forces in opposition to the Gospel message. Logic, strategizing, and mental development are qualities that come to mind in relation to that model of spirituality. The mission will make an impact on the world.

Chaminade, on the other hand, chose to call the order that he founded the Society of Mary. In his devotion to Mary Immaculate, his reflection on what Scripture reveals about her, and the role she played in Jesus’ formation, Chaminade came to see Mary as the inspiration and model for the spirituality he lived and promoted in his followers. He recognized that God had entrusted Jesus to Mary to form him in the virtues and qualities that Jesus exhibited in his life and ministry.
The mother of Jesus is one who gives life. She does this first with her son, and subsequently to all who choose to follow in his footsteps and who embrace her son’s mission. Likewise, she is receptive to the life God entrusts to her and to the life her son will bring to others through her.

Mary pondered in her heart the meaning of the events that unfolded in her life and the life of her Son. This action involves patience, a willingness to allow things to unfold, embracing the emotions these events engendered, and above all, and trusting in a loving God who would bring meaning to sometimes illogical and puzzling events. Masculine mentality tends to want to figure things out and solve problems.

Mary’s was much more a focus on presence than on action. She visits her cousin Elizabeth, welcomes the shepherds, acquaints her son to the potentially embarrassing crisis face by a newlywed couple, stands silently at the foot of the cross, and is with the apostles as the Holy Spirit is poured out upon them. She listens and is sensitive to the needs of others. Mary is humble. She does not draw attention to herself. Instead, like most mothers, she is self-effacing. She puts the needs of others before her own.

She is an educator. She educates primarily through her love. She teaches her son life lessons both by her example as well as by what she says. Her silence, simplicity, and spirituality help to lay a foundation for the relationship Jesus exhibits in his relationship with his Father. From her Jesus learns the importance of compassion, of caring for the vulnerable. She teaches him the prayers and traditions of the Jewish faith.

The spiritual model Mary presents and that was adopted by Fr. Chaminade is not the only spiritual model that evolves from the Scriptures or in the Christian tradition. Like St. Paul’s admonition, though, that all parts of the body play a part and are necessary for the good of the whole, so too does the Christian tradition need this feminine model of spirituality to give us insight into the nature of God and to carry on the mission of the Church.

**Instructional Steps**

1. Ask students to define spirituality. Help them to see that spirituality is a pattern one adopts in how one lives out his/her relationship with God.
2. Explain that spirituality is like a face. All faces have common features like two eyes, a nose, a mouth, etc. It is how these are put together and individual characteristics like complexion, eye and hair color, etc. that make each face unique. All spiritualities have common features, but each spirituality is composed of a different combination of elements or has a different emphasis.
3. Ask students to identify different models of spirituality, e.g. Franciscan spirituality and its emphasis on simple living or respect for nature.
4. Have a volunteer(s) read aloud I Corinthians 12: 4-27. Discuss the meaning of the passage. Help them to make the connection between the different parts of the body and different models of spirituality.
5. Have a volunteer read the introductory material in Handout - A Feminine Model of Spirituality. Give students time to fill out the questions.
6. Discuss their answers.
7. Use material from the Background for Teachers section to help them to recognize how Marianist spirituality is based on a feminine model.

Optional Activities:

Gather a variety of images of Mary. Place these where they can be seen by students or create a PowerPoint presentation with a variety of images. Ask students to suggest qualities of Mary that they see in the various portraits.

For Further Study
• “The Marian Church” by Sister Marie-Luce, FMI
Marianist Spirituality  (Lesson 46)

CME — Formation in Faith

Objective:
- Describe what Chaminade meant by “mental prayer,” include connections to Chaminade’s Trinitarian theology

Background for Teachers

Fr. Chaminade defined mental prayer as “an elevation and an application of the mind and of the heart to God to render Him His due, to present our needs, and to become better for His glory.”

Chaminade, “Methode et Practique de L’Oraison Mentale,” Notes Autographes, Cahier GGGG (Rome: Archives of the Society of Mary, Box 20), leaflet e.

Mental prayer is a prayer form of a meditative nature that Chaminade believe to be important for the formation of the spiritual life of members of the Society and Family. He says “to make mental prayer is to raise our mind and heart to God, penetrate ourselves in His presence with reflections, aided by His light, on various truths meant to make us better.” In his writings, he analyzes the above definition:
- “raise our mind and hearts to God”—freeing our minds of all those things that draw our attention away from God and opening our hearts to be touched by God.
- “to penetrate ourselves in His presence”—within God’s presence, allowing God to act with and in us and choosing to act with God in that specific moment.
- “with reflections aided by His light”—with open heart and mind, we challenge our soul to deep reflection involving reason, consideration, judgment, comparisons and allowing the Spirit to guide those reflections. We ask God to be with us always and to influence our reflections through consultation, correction and consolation.
- “on various truths meant to make us better”—Chaminade believed this to be the ultimate goal of mental prayer.

In employing mental prayer, Chaminade’s Trinitarian theology was an essential starting point. Chaminade directed his brothers and sisters to believe and think that God occupies the depths of the soul. His Trinitarian theology focuses on that truth—God above, Jesus in the Sacraments and the Spirit of God beside us: Father, Son and Holy Spirit—filling us, gifting us and guiding us. These truths are used as the foundation of faith and therefore the foundation of all reflection that takes place in mental prayer.

Information gathered from “Writings on Mental Prayer,” structured by Greg Evans, North Catholic High School, Pittsburgh
Blessed William Joseph Chaminade's System of Virtues

Preparation Virtues

The object of the preparation virtues is to gain or increase control over what you think, say and do. It also aims to increase self-knowledge and openness to the word of God. The way these goals are influenced is through the examination of attitudes, through study, prayer and effort.

Silence of Words

- Speak for Christ, speak in Christ
- Speak when we will it and will it only when necessary
- Are my words
  - Factual or exaggerated?
  - Cooperative or uncooperative?
  - Respectful or disrespectful?
  - Sincere or insincere?
  - Objective or prejudiced?
  - Polite or impolite?
  - Helpful or useless?
  - Complimentary or cutting?
  - Encouraging or discouraging?
- Do I break confidences?
- Am I quick to criticize?
- Is my speech vulgar or suggestive?
- Do I complain?
- Do I interrupt when another is speaking?
- Do I fish for compliments?
- Do I correct people tactfully and gently?
- Do I speak for the good of others?

Silence of the Mind

- Being attentive to the duty of the moment so you can act in Christ, with Christ and through Christ
- Are my thoughts
  - Controlled or rebellious?
  - Helpful or harmful?
  - Objective or prejudiced?
  - Constructive or destructive?
  - Directed or undisciplined?
- Do I nourish my mind with wholesome reading?
- Do I strive for objectivity in my thinking?
- Do I think of the welfare of others?
- Am I quick to judge the motives or morals of others?
- Do I avoid thinking about important human or social problems?
- Do I make a positive effort to appreciate Scripture and Mass?
- Am I too negative in my thinking?
- Do I ponder ways to lead others closer to Christ?
- What are the causes of my distractions?
- Am I attentive in class? At Mass? When someone else is speaking to me?
- Do I daydream a lot? About what?

Silence of Signs

- Placing all actions under the control of your will so you can reveal what you want to reveal and hold back all that would be out of place or bad in themselves
- Is my appearance
  - Neat or sloppy?
  - Attractive or unattractive?
  - Appropriate or inappropriate?
- Are my manners mature or immature?
- Are my manners acceptable or repulsive?
- Do I put on a false front when I am with certain people?
- Do I take members of my family too much for granted?
- Am I moody?
- Am I noisy in my actions?
- Do I give good example?

Silence of the Imagination

- Training and using the imagination and memories for work that is realistic and creative
- Do I unite myself to the mystery of Christ crucified and to the mysteries of Christ?
- Do I spend too much time reliving past experiences?
- Do I spend too much time imagining future events?
- Is my daydreaming healthy, as a means of incentive OR unhealthy, as a way of escaping unpleasant reality?
- Do I dwell on my past failings or wrongdoings?
- Do I imagine myself as being misunderstood, persecuted or treated unjustly?
- Do I only see the negative side of things?
- How do I feed my imagination? TV, movies, magazines, books…Are these positive or negative sources?

Silence of the Passions

- Controlling emotions and passions by gearing them toward the most important passion—the love of God
- Do I permit my moods to interfere with the fulfillment of my duties and commitments?
- Do I avoid making decisions when I am under an emotional strain?
- Do I decide or act on impulse?
- Do I face the reality of my need for appreciation and affection?
- Am I honest in my motives or do I rationalize?
Is the love of God the starting point of all my actions?
Am I too motivated by pleasure; self-love; other’s opinion of me?
Do I control my emotions or do my emotions control me?
Am I emotionally mature?
Do I have a sense of responsibility in what I do?
Am I whole-hearted or cold-hearted?
Do I rejoice with the joyful, sorrow with the sorrowful, suffer with the suffering?

Recollection

Concentrating and using all of your abilities to do each action well
Performing each action well, while remembering the presence of God
Do I concentrate while working, studying, consulting, planning, and reading?
Do I take time to pray? Reflect on Scripture? Do acts of love?
Do I give myself completely to the service of my family? Friends?
Am I on time for appointments?
Do I think what Christ would do?
Marianist Spirituality (Lesson 45)

CME—Faith Formation

Objective:
- Explain what Chaminade meant by the “silences.”

Background for Teachers

Fr. Chaminade believed that prayer was an essential in the life of the members of his communities. Prayer was the means by which the mission of the society could remain the focus and the means by which one cultivated a strong bond with God, Mary and other members of the community and Society. Chaminade impressed upon the members the importance of mental prayer, a type of meditation practice. As part of mental prayer, certain exercises or disciplines became part of the process. The “silences” are exercises or disciplines practiced in order to come to understand and know ourselves and God better. These exercises can be transformational if part of one’s prayer and reflective life.

Silence of words—awareness of the power of our words and deliberate use of words to communicate authentically, inspirationally and lovingly.

Silence of signs—awareness of our non-verbal means of communication. Eye contact, facial expressions, etc. can say more than words. How do these non-verbals speak in a Christ-like manner to others?

Silence of the mind—take on the mind of Christ in such a way as to reflect Christ’s love and life in vocation.

Silence of the passions—giving up our feelings toward self-indulgence and replacing those feelings or “passions” with Christ and all that is good.

Silence of the imagination—we are challenged to use our imagination to create images in our mind centered on Christ’s mission and our individual role in that mission. Our imagination that encourages us to act in ways contrary to our life in Christ should be silenced.

Recollection—focusing all our energies on the present task, no matter what it is. By being so focused our work, relationships, prayer, etc. benefit from the direct attention given to them.

**Marianist Spirituality** (Lesson 44)

**CME—Formation in Faith**

**Objective:**
- List and define Chaminade's three levels of virtue (preparation, purification and consummation).

**Background for Teachers**

One of Webster's definitions of virtue is “a habit involving the choice of moral excellence.” Fr. Chaminade developed a system of virtues, what are also considered to be "dispositions" in his time, as a means to guide Marianists in spiritual and moral growth toward conformity with Christ. Chaminade was concerned not only with the spiritual formation of people, but also for how to sustain people in mission. Today, we would call it “prevention” of “burn-out.” These virtues are presently constantly throughout his writings and letters. They are the foundation of the formation process for all vowed Marianists and provide direction to the spiritual formation of Lay Marianists. The development of these virtues is an ongoing, lifetime process. In Chaminade’s writings it is evident that he intended the 3 levels to lead to the prime virtues of faith, hope, and love.

**Virtues of Preparation**

Among Marianists, these virtues are most commonly known as the silences. See Glossary description for each of the silences. For Chaminade, these were positive virtues. He speaks of disciplining our minds, words, actions and thoughts so that they can be used in the best possible way.

*Preparatory obedience* is a virtue of preparation along side the silences. This virtue demands that we train ourselves to follow direction from authority, rules, etc., in an objective manner so that our behaviors are not simply those of our choosing. We are to challenge ourselves to remember that we cannot control every situation and we must submit to someone else’s direction at times.

*Support of mortification* is total acceptance of situations as they happen, whether we like it or not, with an attitude reflective of gratitude and graciousness. This means that we must not try to complain about things we have problems with, but instead adjust and accept the current reality, because that, too, will change.
**Virtues of Purification**

*Confidence in God’s power* is a theology of hope, where we must give ourselves over to God’s will because He does work in us and with us. Therefore, with God, we can overcome any adversity and weakness.

*Distrust of Self* involves not believing we have all the answers and are correct or perfect all of the time. This self-knowledge reminds us that we need God to bring us to perfection.

*Recourse to Counsel* is the virtue that allows us to recognize when we have really no sure direction to go and we are searching for clear direction. Finding someone in whom we can confide and ask for assistance is important for our own moral decision making processes.

The virtue of *resistance to temptation* is clearly acting in ways that demonstrate we know what the most loving action is, what the most moral choice is when presented with options that we might desire.

**Virtues of Consummation** *(Virtues of Jesus and Mary)*

*Humility* and *modesty* are the easiest of these to understand. Humility means to not seek attention for ourselves directly and modesty means to not seek attention for ourselves indirectly. Joseph Stefanelli, in *Our Marianist Heritage*, speaks of these two terms in those ways. The virtues demand that we not be about drawing attention to ourselves either indirectly or directly, intentionally or unintentionally.

*Renunciation* is not seeking the world, and its trappings, for its own sake. *Self-abnegation* means not forming our identity based on the prideful, materialistic values that exist around us.

According to Chaminade, these virtues of consummation were the virtues or habits of living that Jesus and Mary modeled in their time and today. To understand these virtues we need understand and witness to their lives and live our lives in the same way.

Marianist Spirituality (Lesson 42)

CME — Faith Formation

Objective:
• Outline the steps of Lectio Divina

Background for Teachers

Lectio Divina is a traditional form of prayerful reflection practiced at one time by all Christians. It is monastic in nature with its roots in the Benedictine Tradition.

Steps of Lectio Divina

Choose a reading from Scripture.

1. Lectio — Reading

Read slowly, reflectively, gently and preferable out loud. Concentrate on each word and its meaning.

2. Meditatio — Meditation

Reflect on the text: what does the text say specifically at this point in my life? Take word or phrase and meditate on its meaning within one’s own innermost being; let imagination engage the word or phrase.

3. Oratio — Prayer

What is God saying to me in the text, phrase, or word? What do I need to day to God in the light of the text, etc.? Speak to God focusing on thoughts, needs, etc. from the meditation.

4. Contemplatio — Contemplation

Be still, rest in God’s presence for a time. Let go of all words, sounds, images and be free of anything that keeps you from being totally present to God and God totally present to you.

Marianist Spirituality (Lesson 48)

CME—Formation in Faith; Quality Integral Education

Objective:
- Distinguish Chaminade's understanding of the vow of stability with that of St. Benedict

Teacher Background

See term Stability in Glossary.

Fr. Chaminade's view of the vow of stability was that it was a permanent, lifelong dedication to Mary and to her mission in the Church. This vow was in addition to the traditional evangelical counsels of poverty, chastity and obedience.

St. Benedict’s view on the vow of stability was different. The Benedictine vow of stability permanently binds a monk or nun to one monastery for life. This vow, too, was in addition to the traditional three evangelical counsels mentioned above.

Benedict's vow bound a monastic to one physical place for life and therefore direct and specific in nature. Chaminade's vow was not about anything physical, but about an abstract dedication to a specific mission in the Church. How the individual would advance Mary’s mission for the Church would be dependant upon the gifts and talents of that particular person.

http://www.monks.blogspot.com

June 17, 2008
**Women of Faith**  (Lessons 54, 55)

**CME—Service, Justice and Peace; Adaptation and Change**

**Objectives:**
- Analyze the role of Adèle and Marie Thérèse as founders of the Family of Mary
- Describe the relationship between Adèle, Marie Thérèse and Chaminade.

**Background for Teachers**

Adèle de Batz de Trenquelléon and Marie Thérèse de Lamourous were contemporaries of Fr. Chaminade before, during and after his exile in Spain. Both women were born into the noble class, but each had a different economic upbringing. Adèle experienced wealth and Marie Thérèse came from a relatively poor family.

Marie Thérèse took on the practical matters in trying to help the locals practice their faith. Without a priest, she took it upon herself to provide faith formation and education, prayer, family counseling and she arranged for the celebration of secret Masses by priests in hiding or disguise. Her desire was to see her faith and Church survive the tumultuous times. She, with Chaminade’s support, continued to direct and work with the Sodality. Her energies were directed to helping anyone who desired to change their lives and so her work at providing places for prostitutes to live became one of her passions. She had supreme confidence in God that the needs of the women would be met and so they were.

As a young woman, Adèle desired to enter the Carmelites and so began to mentally and spiritually prepare her heart and mind for that vocation. She was not alone as there were many other young women who desired religious life. She gathered some of these women together and they formed a loose organization that would focus on their own spiritual growth as they prepared for a good death. The political times of the revolution and the anti-Catholic sentiment that abounded created a sense that death was a reasonable possibility. After the revolution ended, Adèle sought direction from Fr. Chaminade to formally recognize this group of women as a religious institute or order. Women's orders at the time required life in a cloister. Though prayer and contemplation were important to Adèle, actively working in with the people in mission was essential, too. Church hierarchy would not approve of this arrangement.

Fr. Chaminade brought the group of women under his supervision and direction. The Daughters of Mary was formed. They followed the rules for women religious in terms of a life of prayer and contemplation, but they also left the convent (under obedience to the
Superior) to teach and do good works. Their mission was similar to that of the Sodality, but it provided the contemplative life that Adèle had been attracted to in the Carmelites. The Daughters of Mary provided women with the prayer focus of religious life, at the time, and the missionary focus of the Sodality. Adèle saw the need to be more than contemplative, as the mission of bringing Christ back into France was a struggle for everyone. However, she was able to move the order into new direction where cloister life was no longer required for women due to a change in Church law.

Both these women contributed in ways that met the needs of the segments of society most in need where they were. Marie Thérèse helped practically meet the needs of women searching to change their lives. Adèle helped women, like herself, who were searching for spiritual fulfillment and a way of life that was prayer and mission centered. Both women were supported and guided by Fr. Chaminade and they in turn supported all his efforts to bring Christ into a damaged world as they knew it. Chaminade was the ‘head’ or idea person and planner. These two women were his heart and his hands.

