



Chaminade Julienne

CATHOLIC HIGH SCHOOL

MISSION EFFECTIVENESS Orientation Materials



*Saint Julie Billiart
Foundress of the Sisters of
Notre Dame de Namur*



*Blessed Wm. Joseph Chaminade
Founder of the Society of Mary*



Catholic Faith Excellent Academics Enriched Community



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MISSION EFFECTIVENESS Orientation Materials

MISSION EFFECTIVENESS

The Catholic education heritage and philosophy of the Marianists and Sisters of Notre Dame de Namur is the bedrock foundation of our mission at Chaminade Julienne. The charisms of education defined by our founding orders guide us in all our endeavors as members of the CJ community.

This brief booklet is meant to inform and remind CJ community members about the rich history of our founders, and to inspire all to deeper appreciation and action that effectively animates our mission.

We thank you for your commitment to Chaminade Julienne. May our good God continue to bless you and your families.

Peace to you,

The members of the Mission Effectiveness Advisory Council
Advisory Council to the Board of Trustees

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ESSENTIALS OF CATHOLIC IDENTITY AND MISSION

INTRODUCTION

The Catholic identity and mission of a high school is a complex and many-layered reality which shapes every dimension of the school: its mission and reason for existence, the scope and sequence of courses taught, the co-curricular activities offered, the faculty and staff who are hired, the students who are accepted, the engagement with families of students, the way persons are treated and community is formed, the way finances are handled, the way business is done, the vision of education which guides the school and the manner in which all of these activities are carried out: in light of faith in Jesus Christ. Below are some key themes which are essential to the Catholic identity of Chaminade Julienne Catholic High School.

For us, education is a privileged means of formation in faith. Through this means, we aim to sow, cultivate, and strengthen the Christian spirit and help it flourish in the human race.

SOCIETY OF MARY, *RULE OF LIFE*, ARTICLE 74

We value the focus on education in our congregational tradition and give special attention to the educational dimension of our mission, which we carry out through a diversity of ministries among people at all levels of society.

SISTERS OF NOTRE DAME DE NAMUR, *CONSTITUTIONS*, ARTICLE 18

MISSION ORIENTED

The particular mission of CJ is shaped by the Marianist and Notre Dame de Namur charisms which inspire our work as an enterprise of faith. Participating in the mission of the Church, we are called by God to respond to human needs.

Through our developing understanding of mission, we search anew in each time and place for ways to spread the Gospel and

to take our stand with the poor of the earth. According to our tradition, in all our ministries we value education as fundamental in bringing about the reign of God.

SISTERS OF NOTRE DAME DE NAMUR, *CONSTITUTIONS*, ARTICLE 14

We are all missionaries. To each of us the Blessed Virgin has given a charge to work at the salvation of our brothers [and sisters] in the world.

BLESSED CHAMINADE, CHAMINADE'S LETTER TO THE RETREAT MASTERS OF 1839, AUG. 24, 1839.

EVANGELIZATION

Evangelization may be defined as “the proclamation of Christ by word and the testimony of life.” (*LUMEN GENTIUM*, 35, PARAGRAPH 2) The work of evangelization includes proclaiming the gospel “to the unchurched in our own society or culture;” the “missionary activity” of proclaiming the gospel across cultures; and “nourishing and deepening the gospel among those already committed to it.” (KOMONCHAK, ET AL. “EVANGELIZATION”)

*It is made abundantly clear in an unbroken list of statements, from the documents of the Second Vatican Council to Pope John Paul II's 1999 exhortation *The Church in America (Ecclesia in America)*, that Catholic schools play a vital role in the evangelizing mission of the Church. They are “the privileged environment in which Christian education is carried out... Catholic schools are at once places of evangelization, of complete formation, of inculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds.” (*CATHOLIC SCHOOLS ON THE THRESHOLD OF THE THIRD MILLENNIUM*, NO. 11)*

RENEWING OUR COMMITMENT TO CATHOLIC ELEMENTARY AND SECONDARY SCHOOLS IN THE THIRD MILLENNIUM. PP.2-3.

STRONG, CARING COMMUNITIES OF FAITH

The CJ community is part of the greater Church and civic community. Our commitment to family spirit and creating community is

central and distinctive to our work. We strive to create, support and sustain challenging faith communities.

The special reason for caring that should motivate teachers in Catholic schools is that every child is believed to be a child of God, created in God's image and likeness...The Catholic school is a place of care and challenge because ultimately the members of the community, students, as well as teachers, staff and parents, recognize themselves as part of the body of Christ. This theological foundation and framework should influence all the activities of the school.

HEFT, *CATHOLIC HIGH SCHOOLS: FACING NEW REALITIES*, p. 83

FAITH FORMATION

Catechesis, Prayer, Liturgy, Retreats, Community Service

These faith formation activities are the most identifiably religious dimensions of a Catholic school. It is essential that these are seen as priorities, that they are done well, resourced appropriately and embraced by everyone in the school community.

Show me an education program dedicated to the cultivation of the holiness of its students through moral education and prayer and the sacraments, through the presentation of the Catholic teaching, and through participation in the visible unity of the Church, and I'll show you a Catholic education program. That's how it's identified. Anything less than that isn't quite the real thing.

ARCHBISHOP DANIEL PILARCZYK, *NCEA CACE*, p. 16

Service is a step beyond cooperation, for service places the needs of others first. Ultimately, after the example of Christ, service is the emptying of oneself, laying down one's life for others.

HEFT, *CATHOLIC HIGH SCHOOLS: FACING NEW REALITIES*, p. 88

A SACRAMENTAL APPROACH TO LIFE

Through the graces of Jesus' Incarnation, the ordinary becomes extraordinary. The material world created by God communicates the divine mysteries of life.

A "sacramental consciousness" means being aware of the presence of God as the backdrop and the foreground of life. It is able to "look through" reality to "see" for oneself "beyond in the midst," the Ultimate in the immediate, the Transcendent in the ordinary, the Creator in the created, the Divine in what is very human....in the classic "catholic" phrase of Ignatius of Loyola, a sacramental consciousness is to be able "to see God in all things."

GROOME, *WHAT MAKES A SCHOOL CATHOLIC*, p. 111

CURRICULUM INFORMED BY THE CATHOLIC INTELLECTUAL TRADITION

The history of human learning has been impacted by the Catholic Intellectual tradition in theology, philosophy, history, literature, science and the arts. The entire integrated curriculum is informed by this awareness, is academically rigorous, and is offered through contemporary instructional methods.

A third and final dimension of education within Catholicism is the desire to know whatever is true. Early in the life of the Church, believers found much wisdom in the writings of the pagan authors. In rethinking all of Christianity in his own time, St. Thomas did not hesitate to draw heavily on the thought of the pagan Aristotle and the Jew Maimonides. And in this spirit, Catholic schools do not hesitate to teach all subjects. Catholics are more likely to establish liberal arts colleges than Bible schools; that is, Catholic institutions teach not only the Bible, but also theology, philosophy and literature, mathematics, physics and chemistry — though Catholics still have something to learn from many Protestants about how to read and treasure the Bible. Catholics are interested in understanding the world, not escaping it; living in it thoughtfully, but not swallowed up by it. Salvation for Catholics is not from the world, but in and through it. Thus, once again, Catholicism is comprehensive, seeking not only balance of revealed truths, but also a window into all that can be known.

HEFT, *CATHOLIC HIGH SCHOOLS: FACING NEW REALITIES*, p. 78

INTEGRATED, WHOLE-PERSON EDUCATION

The educational experience of a Catholic school is holistic and integrated. The academic and extracurricular life is integrated with religious truth and Catholic values. This experience is best achieved when the faculty, staff and administrators are models of faith and life for the school.

The Marianist school educates the whole person, developing the individual's physical, psychological, intellectual, moral, social and creative qualities. Students in Marianist schools cultivate their personal talents, nourishing the desire and acquiring the skills that will equip them to be learners all their lives.

CHARACTERISTICS OF MARIANIST EDUCATION, P.18.

If people are moved by the example of others, if the deeds and behaviors of parents and teachers leave lasting impressions... then... Catholic schools must attend not just to a teacher's academic competence, but also to that teacher's total impact upon students. How faculty teach, coach, supervise and walk the halls, may have a greater impact than their best class presentations. Therefore, besides attention to the "whole person" of the student, attention must be given to the "whole person" of the faculty.

HEFT, *CATHOLIC HIGH SCHOOLS: FACING NEW REALITIES*, P. 70

This integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum but, more important, by the presence of teachers who express an integrated approach to learning and living in their own lives.

TO TEACH AS JESUS DID, #104.

STEWARDSHIP AND FINANCES: SHARED RESPONSIBILITY

The challenge of funding Catholic schools is a critical issue of our time. CJ strives to provide comprehensive faith formation and quality education for all students, regardless of their families' economic status. We must provide just wages for teachers, staff, and administrators. We need resources to maintain buildings and grounds as well as to provide essential technology needed for today's learning processes — all while keeping CJ affordable for families.

The American Catholic school system will thrive only if it is seen as such a great, transcendent and transforming instrument of both grace and personal enrichment (and hence a real value) that the church's people will invest in.

MCSHANE, *FORDHAM NEWS*, P. 11

The burden of supporting our Catholic schools can no longer be placed exclusively on the individual parishes that have schools and on parents who pay tuition. This will require all Catholics, including those in parishes without schools, to focus on the spirituality of stewardship. The future of Catholic school education depends on the entire Catholic community embracing wholeheartedly the concept of stewardship of time, talent, and treasure, and translating stewardship into concrete action.

RENEWING OUR COMMITMENT TO CATHOLIC ELEMENTARY AND SECONDARY SCHOOLS IN THE THIRD MILLENNIUM. UNITED STATES CONFERENCE OF CATHOLIC BISHOPS, INC. 2005, P. 10-11

TRANSFORMATIVE EDUCATION

The Gospel, baptism, and life in Christ are all means through which the Lord converts minds, hearts and societies to the love of God and participation in the kingdom of God. Similarly, a Catholic school education has a transformative influence and effect on individuals, families and communities within society.

In the pluralistic and competitive environment in which Catholics live, successful Catholics have a dazzling array of choices for their children. Therefore, Catholic schools—from pre-K to colleges — have to be remarkably successful in the work they do.... Students will come in the door expecting one thing (namely, an entrée to a successful professional life), and they discover something entirely far richer: They will discover the faith, a treasure beyond all telling, a system of meaning that will enable them to make sense of their lives and that will bring them into contact not only with the wisdom of the past but the Author of all wisdom. The brand will bring them in; the success they seek will keep them in their seats; and the wisdom of love will make them whole.

MCSHANE, *FORDHAM NEWS*, P. 11

MISSION, VISION AND CORE VALUES

OUR MISSION

Chaminade Julienne Catholic High School is an educational community of faith. Inspired by the goodness of God, we commit to educating the whole person, working for justice, and developing family spirit. We offer a quality, integral learning experience to a culturally diverse student population.

Grounded in the Gospel message of Jesus Christ as reflected in Catholic Tradition and the charisms of the Sisters of Notre Dame de Namur and the Society of Mary, we prepare young men and women to become life-long learners, contributing members of society and people of compassion, integrity, and service.

OUR VISION

Chaminade Julienne Catholic High School will be a Leader for Excellence in Catholic Education.

CORE VALUES

Academic Growth

- *We promote excellence in all subject areas.*
- *We foster a love of learning that will last a lifetime.*
- *We educate students for adaptation and change.*

Service

- *We serve a wide range of people.*
- *We inspire students to be people of service.*
- *Our students serve the local, national and international communities.*

Catholic Tradition

- *Catholic Tradition forms our worship and informs our classroom instruction.*
- *We foster spiritual growth in all of our students.*
- *Catholic social teaching permeates our understanding of justice and peace.*

Diversity

- *We value people of different socio-economic backgrounds.*
- *We value people of different cultures and various faith traditions.*
- *We value people of various learning styles and ability levels.*

Community

- *We value relationships and collaborative efforts to educate our students.*
- *We build community in the classroom and in extra-curricular activities.*
- *We advance our mission through consensus, collegiality and family spirit.*

Faith

- *The goodness of God inspires all that we do.*
- *St. Julie and Blessed Chaminade serve as models of faith in action.*
- *We make prayer and retreats priorities in our school.*

Respect

- *We respect ourselves as children of God.*
- *We respect the dignity and individuality of other people.*
- *We promote an atmosphere of respect for rules and authority.*

Holistic Education

- *We develop the whole person through a quality integral education.*
- *We integrate faith with all academic, artistic, and athletic activities.*
- *We emphasize a global perspective.*



OUR SPONSORS

SISTERS OF NOTRE DAME DE NAMUR MISSION STATEMENT

Sisters of Notre Dame de Namur making known God's goodness... educating for life.

Sisters of Notre Dame, women with hearts as wide as the world, make known God's goodness and love of the poor through a Gospel way of life, community, and prayer.

Continuing a strong educational tradition, we take our stand with poor people, especially women and children, in the most abandoned places.

Each of us commits her one and only life to work with others to create justice and peace for all.



SOCIETY OF MARY MISSION STATEMENT

Empowered by the Holy Spirit and inspired by the dynamism of Blessed Chaminade's charism, we—brothers and priests—vowed religious in the Marianist Family, live in community as equals. Through lives of prayer and Gospel service, we dedicate ourselves to the following of Jesus Christ, Son of God become Son of Mary.

Wherever we are sent we invite others to share in Mary's Mission of making Christ present in every age and culture by forming persons and communities of apostolic faith that advance justice and reconciliation. Committed to education, we minister with youth and in solidarity with the poor.



HALLMARKS OF A NOTRE DAME DE NAMUR LEARNING COMMUNITY



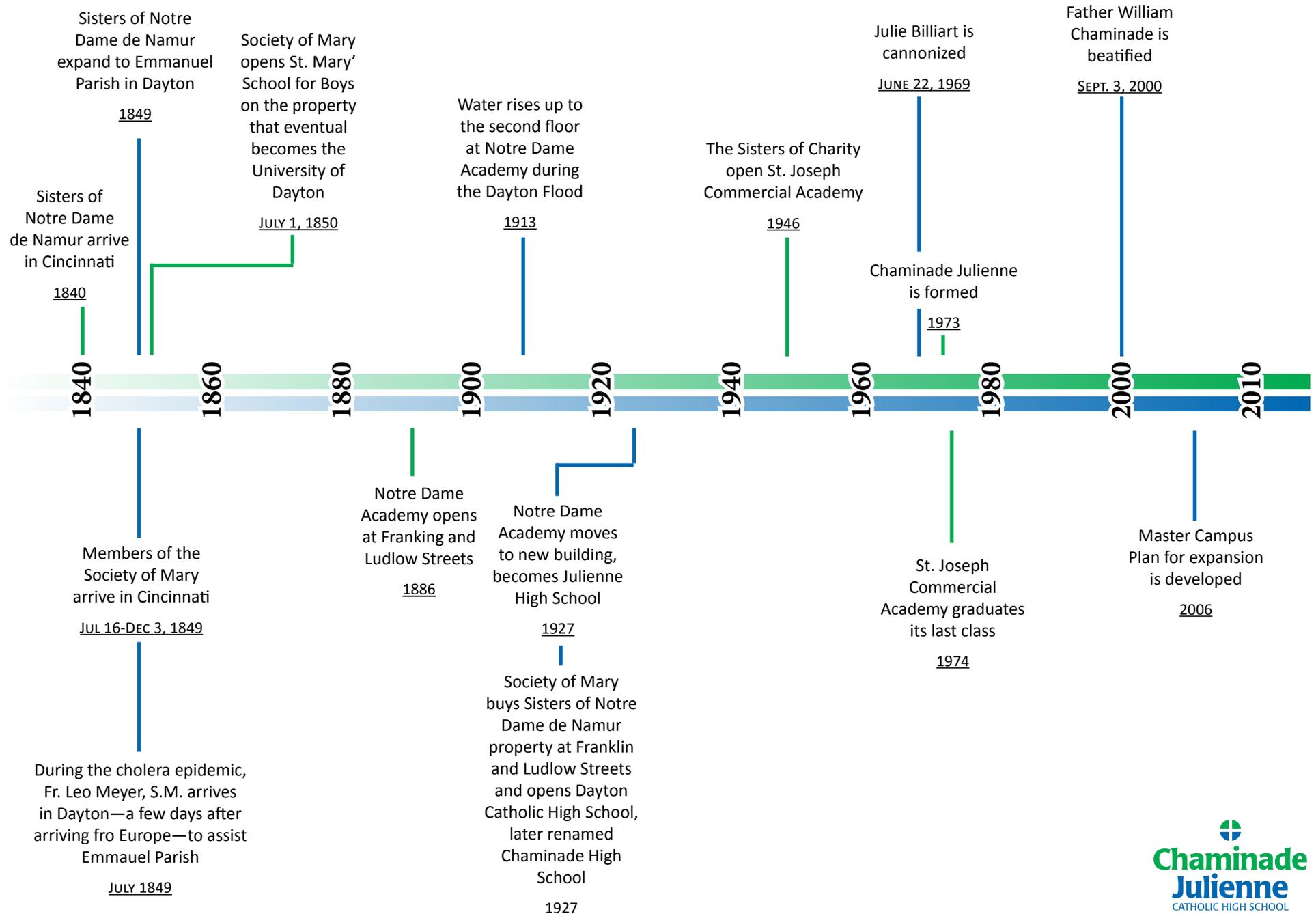
- *We proclaim by our lives even more than our words that God is good.*
- *We honor the dignity and sacredness of each person.*
- *We educate for and act on behalf of justice and peace in the world.*
- *We commit ourselves to community service.*
- *We embrace the gift of diversity.*
- *We create community among those with whom we work and with those we serve.*
- *We develop holistic learning communities which educate for life.*

CHARACTERISTICS OF MARIANIST EDUCATION

- *We educate for formation in faith.*
- *We provide a quality, integral education.*
- *We educate in family spirit.*
- *We educate for service, justice, and peace.*
- *We educate for adaptation and change.*



OUR HISTORY IN BRIEF



OUR FOUNDERS

THEIR STORIES

The lives of St. Julie Billiart and Blessed William Joseph Chaminade are marked by a striking similarity, April 8. Chaminade was born on this day, and St. Julie died on this day. Surprisingly, this date is not the only connection they share. Their lives bear many parallels that seem to foreshadow the partnership between the Sisters of Notre Dame de Namur and the Society of Mary through Chaminade Julianne Catholic High School.

The similarities trace back to their childhood days. Both of the founders were born in small towns in France around the time of the French Revolution. St. Julie was born in Cuvilly in northern France, to Jean François Billiart and Marie-Louise-Antoinette Debraine. She was the sixth of seven children. Chaminade also came from a large family. He was the second youngest of 15 children born to Blaise Chaminade and Catherine Béthon in the southwestern town of Périgueux. Both families belonged to the bourgeoisie middle class. Julie's parents managed a shop that sold manufactured linens and laces along with some fruits and vegetables they grew, while Chaminade's father worked as a glassmaker and cloth merchant.

Julie—Growing Up

From an early age, the two founders displayed great piety. Julie, at age seven, recited the catechism by heart and enjoyed discussing it with friends. Although children customarily made their First Communion at 13, Julie so impressed the local priest with her spiritual life that he allowed her to receive communion when she was only nine. Julie's piety continued in her adolescence. At 14, she took a vow of chastity. She also devoted herself to serving others during this time. She demonstrated her compassion through ministering to the poor and sick, as well as through her willingness to support her family by working in the fields during a



St. Julie Billiart

July 12, 1751 -
April 8, 1816

Feast Day:
May 13

Canonization:
June 22, 1969

time of financial hardship. In addition to these works, she taught catechism to younger children and her fellow workers. Before long, the townspeople affectionately deemed her the “the saint of Cuvilly.”

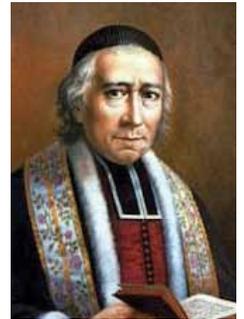
William—Growing Up

People also recognized Chaminade's holiness from a young age. At 10, he went to school in Mussidan. He would later serve at the same school as a teacher, a steward, and after his ordination in 1785, a chaplain. During his youth, Chaminade developed a particular devotion to the Blessed Virgin Mary. He even chose Joseph as his confirmation name, a symbol of his strong relationship with Mary. By age 14, he, like Julie, took private vows. From that point on, Chaminade lived by the vows of poverty, chastity, and obedience.

Miraculous Healings

During his time at Mussidan, an unfortunate injury led to his miraculous healing. While playing in a quarry with friends, a tumbling rock fractured Chaminade's ankle. The injury grew progressively worse and kept him from walking. After six weeks, one of his brothers, Jean Baptiste, suggested they seek a cure through the Virgin Mary. The two promised to make a pilgrimage to the statue of Our Lady of Verdélais in return for her intercession. The healing occurred so quickly that the brothers could attribute it to nothing short of a miracle. They readily walked the 50 miles from Mussidan to the Verdélais shrine in thanksgiving.

Like Chaminade, St. Julie also experienced an unexplained cure—in her case, from paralysis. In her early twenties, she witnessed an attempt on her father's life. Although he survived, the gunshot through the window of their home shocked her nervous system, leaving her unable to walk. She graciously accepted this hardship, spending four to five hours per day in



Blessed William Joseph Chaminade

April 8, 1761 -
January 22, 1850

Feast Day:
January 22

Beatification:
September 3, 2000

contemplation, teaching catechism from her bedside, receiving daily communion, and making altar linens for the Church. Julie remained confined to her bed for approximately 20 years. Then, a missionary priest, Father Enfantin, suggested they pray a novena together, which he secretly offered for her healing. The miraculous cure did occur on June 1, 1804, in the midst of the novena.

The French Revolution

The onset of the French Revolution dramatically changed the lives of both founders. Chaminade refused to sign the Civil Constitution of the Clergy, which would have required him to pledge allegiance to the government over the Church. He relocated to Bordeaux where he could hide more easily. In Bordeaux, he continued ministering as an underground priest, performing sacraments such as baptisms and marriages, visiting the sick and dying, and holding secret Masses. During this time he made contacts with lay men and women who carried on the work of the Church in the absence of priests.

In 1797 Chaminade was mistakenly listed as having emigrated from France during the Revolution and it appeared that he had returned without proper authorization. Thus, he was forced into exile. He escaped to Saragossa, Spain, where he remained for three years. While in Saragossa he spent time in prayer and meditation before the statue of Our Lady of the Pillar. This intense contemplation led him to a clearer understanding of the close relationship between Jesus and Mary and to an awareness of the need for all Christians to participate in Mary's timeless mission to bring Christ into the world. He returned in 1800 inspired with a plan for the rechristianization of France.

Chaminade faced a challenging situation upon his return. The church was in disarray and parishes were virtually non-existent. He gathered the committed lay and religious he had associated with during the Revolution into a community of support called the Sodality of the Immaculate Conception, or the Sodality of Bordeaux. Together they would live as Mary's missionaries, charged with the task of making Christ present in the world.

Like Chaminade, Julie experienced much hardship during the Revolution, but she also felt inspired for her future work. Known for her holiness and devotion to the Church, Julie became a target for the government. Despite this danger, she risked her life to assist priests in hiding. When a revolutionary mob attacked the house where Julie was staying, she escaped in a hay cart to Compiègne with the help of some friends. There, she moved from house to house, dodging authorities. Through this internal exile within France, as well as the emotional exile she faced due to her paralysis, which she referred to as her "novitiate of helplessness," Julie experienced a suffering similar to the isolation and frustration Chaminade must have endured in Saragossa.

Founding of the Two Religious Orders

While in Compiègne, Julie was called to the ministry she would later undertake. She saw a vision of women surrounding the crucifix, and heard a voice explain, "These are the daughters I will give you in an Institute marked by my cross." This vision came to fruition on February 2, 1804, when Julie founded the Sisters of Notre Dame.

Strangely, the foundation of the Chaminade's Bordeaux Sodality occurred on the same date, February 2, the Feast of the Presentation of the Lord. On that date in 1801, the first 12 laymen consecrated themselves to the work of the Sodality. A women's group followed

on March 25 of that year. Later, the Sodality evolved to include professed religious. The Institute of the Daughters of Mary Immaculate was established on May 25, 1816; October 2, 1817, marks the foundation of the Society of Mary. Together these groups make up the branches of the Marianist Family—the Marianist brothers, sisters, and lay communities.



Françoise Blin de Bourdon

To accomplish these works, Chaminade and Julie crossed the social boundaries of their time in collaboration with others. In 1794, Julie moved from Compiègne to Amiens. There she met Françoise Blin de Bourdon. Born to a noble family, and a member of aristocracy, Françoise and her family were imprisoned during the Revolution and narrowly escaped the guillotine. After their release, Françoise sought refuge at her brother's house in Amiens where she met Julie, who became her close friend and spiritual guide. Françoise supported Julie's hope for founding a religious order and became the co-founder of the Sisters of Notre Dame. Her education and strong faith served the congregation well. She even vowed to live in poverty, surrendering her wealth to help establish the Sisters' first communities. Upon Julie's death, the Sisters named Françoise the Mother General.



Marie Thérèse de Lamourouse

Missions Expand

Chaminade also crossed class distinctions in founding the Marianist family. As a priest in hiding during the Revolution, he worked closely with Marie Thérèse de Lamourouse, a member of the nobility in Bordeaux. Her family was forced to leave the city in 1794 and fled to their home in Pian, a few miles outside the city. From there, Marie Thérèse dedicated herself to carrying on the ministry of the church in the absence of priests. She acted as pastor when the parish priest went into exile, gathering people for prayer, preparing them for sacraments, teaching the catechism, and offering spiritual guidance.

In addition to these works, Marie Thérèse organized secret Masses with priests in hiding, visited the sick, dying, and imprisoned in Bordeaux, and assisted with communication among the underground clergy. She kept in touch with Chaminade through letters during his exile and helped him establish the Sodality upon his return. She remained involved with the Sodality even after she became director of a house for repentant prostitutes, La Maison de La Miséricorde (House of Mercy). Chaminade supported her in this work and acted as chaplain of the house. He later drew on Marie Thérèse's experience managing La Miséricorde and asked her to assist with establishing the first convent for the Daughters of Mary Immaculate in Agen.

The Daughters of Mary Immaculate were founded by Adèle de batz de Trenquelléon in collaboration with Chaminade. Like Marie Thérèse, Adèle came from a noble family. Her father, the Baron de Trenquelléon, was an officer in the king's Royal Guard. Even with their social standing, the family was devoutly religious and dedicated to serving the poor and sick. They provided food and clothing, and they sold their own possessions, when necessary, to meet others' needs. The family remained faithful to the church during the Revolution despite the risk involved. While her father sought exile in London, Adèle's mother organized secret Masses and worship services for the community at their château on Sundays. In 1797, Adèle, along with her mother and brother, also was forced into exile. They fled to Spain and later to Portugal, where they were reunited with their father in 1798. They returned to their château in 1801.

From an early age Adèle desired to become a Carmelite nun. By age 13, she requested that her tutor develop a rule of life for her, and she adhered to this document throughout her life. When she was 15, she formed an Association of girls that engaged in works of charity and supported one another's spiritual growth. The



Adèle de batz de Trenquelléon

Association expanded to include women throughout southwestern France. Adèle held the group together and led them to deeper faith through her extensive letter writing. When Adèle became acquainted with Father Chaminade, the Association became a subset of the Bordeaux Sodality. Eventually some of the women expressed a desire to enter religious life, and the Daughters of Mary was born in Agen under the guidance of Chaminade. He devised a way for the women to combine contemplative life with missionary outreach to the city of Agen. Following the establishment of the women religious, Chaminade founded their male counterpart, the Society of Mary.

Overcoming Obstacles

Although both the Sisters of Notre Dame and the Marianists were known for their good works, both Julie and Chaminade faced obstacles in achieving their goals. When a new confessor was assigned to the Sisters in Amiens, he attempted to change the sisters' rule of life to match those of monastic orders. He convinced the bishop of the need for such a change, and Julie was forced to leave the town if she wanted to preserve the mission of the Sisters of Notre Dame. Fortunately, the bishop of Namur welcomed Julie and her congregation to his city, and all but two sisters readily followed her. Today the sisters bear the name Notre Dame de Namur, and the motherhouse of the order remains in that city.

Chaminade also faced various challenges. Throughout his life, the government threatened to suppress his works many times. Yet Chaminade did not allow these impediments to stand in his way. As noted by Joseph Stefanelli, SM, one of Chaminade's primary biographers, "His life could be written as a series of reverses, a progressive victory over all obstacles."

"His life could be written as a series of reverses, a progressive victory over all obstacles."

Joseph Stefanelli, SM

Ministries Prevail

Despite the opposition they faced, Julie and Chaminade's ministries prevailed. In the beginning, the Sisters of Notre Dame dedicated themselves to spreading awareness of God's goodness through education. Their ministry included teaching and training teachers, with specific emphasis on working with the poor. In addition to religious instruction, they provided a well-rounded education designed to equip students with the tools needed to survive in life. Their ministry has expanded today to include a variety of works that meet the needs of impoverished women and children. Making God's goodness known throughout the world continues to be their overarching mission.

The Marianists, on the other hand, were not to be identified by one specific work or ministry. Chaminade wanted the communities to remain open to all the ways God might call them to respond to the needs of the times. They were to assist Mary in her mission of forming others in faith as she had formed her Son. Thus formation in faith, in and through communities of faith, was the consistent objective. However, like the Sisters of Notre Dame, particular emphasis was placed on meeting the needs of youth, and schools became the primary means of achieving this mission of faith formation. As with the schools run by the sisters, Chaminade's schools were open to all classes, with a particular concern for making education available to the poor. Like Julie, Chaminade recognized that forming youth through a balanced education, which included secular subjects and religious instruction, could serve as a means to rechristianize France after the Revolution.

Mary as the Model

Perhaps the most significant similarity between the two religious foundations is the role that Mary plays in their sense of mission. From the beginning, Chaminade's

Chaminade's Sodality was to act with Mary and participate in her mission, always ready to say, "Yes," as she did, to bringing Christ's presence into the world.

Sodality was to act with Mary and participate in her mission, always ready to say, "Yes," as she did, to bringing Christ's presence into the world. Like Chaminade, Julie had a strong relationship with Mary. She named her foundation after Our Lady, to express her love for and devotion to the Blessed Virgin. She encouraged her sisters to grow in Mary's spirit and virtues, to look to her as a model disciple, and to pattern their lives and approach to mission after her. Like Mary, the Sisters of Notre Dame seek to remain open to God's goodness and to respond to the call to make that goodness known in the world.

Before long the Sisters of Notre Dame and the Society of Mary expanded their mission beyond France. Remarkably, both orders ventured to the United States around the same time. Their collaboration in North America began as early as the 1850s in Cincinnati, Ohio. The Sisters of Notre Dame arrived in Cincinnati in 1840—their first foreign mission. Members of the Society of Mary came to the United States shortly after, also bound for Ohio. Father Leo Meyer arrived in 1849, accompanied by Brother Charles Schutlz. They were followed by four other pioneers, brothers Litz, Stintzi, Zehler, and Edel.

By 1847, three of the sisters began teaching at St. Mary's school in Cincinnati, Ohio. Enrollment increased at St. Mary's, making expansion necessary, and the church purchased a separate building for a boys' school. The Society of Mary accepted the task of serving as teachers, and the school opened in 1852. Thus began the partnership between the Sisters of Notre Dame and the Society of Mary that would continue in Dayton.

The superior of the Sisters of Notre Dame, Sister Louise, traveled to Dayton in 1849 and purchased property on Franklin and Ludlow, the current location of Chaminade—Julienne High School.

Five pioneer sisters, Sister Ignatia, Sister Caesarine, Sister Mary Helen, Sister Mary Honorine, and Sister Chantal, established a community on this site.

The Society of Mary soon established roots in Dayton as well. Father Meyer originally traveled to Dayton to assist Emmanuel parish during a cholera epidemic, but by 1850, he permanently moved there, having bought the land that is now the University of Dayton. After the arrival of three more brothers, the Society of Mary opened a school on the property. The Marianist brothers also served as teachers at schools in the surrounding area. This led to their increased collaboration with the Sisters of Notre Dame. In 1870 the Society of Mary began teaching boys at Holy Trinity School in Dayton, Ohio while the Sisters of Notre Dame taught the girls.

In 1886, the Sisters of Notre Dame began a work that would pave the way for partnership between the two orders at Chaminade Julienne. They opened an academy for girls on the site at Franklin and Ludlow. Enrollment grew steadily as their positive reputation spread, making it necessary to move the school to a new site. They opened Julienne High School in 1927. The Society of Mary bought the sisters' property in downtown Dayton and established Dayton Catholic School, which they renamed Chaminade High School a year later.

By 1973 enrollment declined in both schools. The Sisters of Notre Dame and the Society of Mary united their efforts, combining the two schools at the Franklin and Ludlow campus. With their common historical background and similar sense of mission, the two orders readily worked together to provide a quality education that included both a challenging academic program as well as education in faith. Their spirit and legacy continue today in Chaminade Julienne Catholic High School.

Like Mary, the Sisters of Notre Dame seek to remain open to God's goodness and to respond to the call to make that goodness known in the world.

MARTYRS

SR. DOROTHY STANG, SNDDEN, 1931-2005

On February 12, 2005, Dorothy “Dot” Stang was walking through a section of Brazil’s Amazon rain forest when two men approached her. While they reached for their weapons, she reached for her bible. As she recited, “Blessed are the peacemakers for they shall be called children of God,” six shots rang out.



Sr. Dorothy Stang
June 7, 1931 -
February 12, 2005

Dorothy was born on June 7, 1931, in Dayton, Ohio. A member of the Julienne class of 1949, she decided to pursue religious life with the Sisters of Notre Dame. Her missionary spirit was evident from the start. Before working in Brazil, she spent 13 years at Most Holy Trinity School in Phoenix, Arizona, where she taught nearly every grade and even served as principal. In addition to her work at the school, Dorothy provided religious instruction for migrant workers and their families in the evenings and on weekends.

When John XXIII called on religious orders to extend their ministry to Latin America, the Sisters of Notre Dame sent Dorothy and four other sisters to Brazil. There they encountered impoverished farmers, oppressed by the country’s ranchers and landowners.

Sr. Dorothy would open her heart and serve the needs of these farmers for nearly 40 years, joyfully living a simple life with and among the poor. When the Brazilian government offered land in the Amazon region to farmers who promised to develop the land in sustainable ways, Dorothy did not hesitate to relocate with the farmers. She learned about sustainable farming and taught them how to preserve the land and its resources. Rooted in the Gospel, she courageously advocated for just treatment of the poor and worked for peace in the region. Despite hardships and setbacks, she held firm to her belief in God’s goodness and continued her ministry with unwavering hope.

As her reputation for empowering the Brazilian farmers grew, so did the hostility against her. Despite threats against her life, Dorothy vowed to remain in the region, concerned only for the safety of the people.

Although she was murdered that February day in 2005, the spirit of hope and love of justice she instilled in the hearts of people she worked with and served lives on.

Prayer for Healing

Blessed are You, Holy Creator,
source of all that is good,
beautiful and whole.

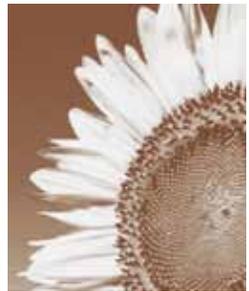
Where wholeness is
splintered or shattered,
goodness damaged or marred,
and beauty bruised or broken,
we ask for healing and deep peace.

Be healing balm for this world:
for all people, creatures,
places, events, and for
the environment.

We welcome the touch of
your Healing Love
and Gentle Presence.

Inspired by Dorothy Stang,
your servant and martyr,
we pray in communion with
all the saints in glory,
through Christ our Lord.

Amen.



*“As the
sunflower
turns toward
the sun so our
heart and mind
should turn
toward God.”*

ST. JULIE BILLIART



BLESSED JAKOB GAPP, SM, 1897-1943

Throughout his life, Jakob Gapp eagerly preached the truth of the Catholic faith, despite the dangers it posed to his life, including martyrdom at the hands of the Nazis. Born in Austria on July 26, 1897, Jakob Gapp was the seventh child of Martin Gapp and Antonia Wach. Having been a prisoner of war during World War I, Jakob spent the rest of his life in a different kind of fight: working for peace and justice for the oppressed.

Jakob was not very religious after the First World War, but God’s grace has a way of infusing the heart and transforming the soul, which is what happened to the self-proclaimed “atheist.” His time at the Marianist novitiate gave him direction and his call to the priesthood strengthened his spiritual resolve. After his ordination, he worked as chaplain and director of religious instruction in Marianist schools throughout Austria. His students recognized his genuine character, for Gapp lived the social justice ideals he taught. In the winter he gave his own coal to the poor. He also collected food and other necessities for those in need, always letting the students distribute the items as a way to teach them service.

In 1938 the Nazis forbade him to teach religion after learning about his belief in the dignity of all people regardless race or creed. He taught his students about Christian love and unabashedly proclaimed that, “God is your God, not Adolf Hitler.” Even when he began working in Marianist parishes, Jakob continued fighting against the Nazi regime with words, not weapons. He preached against Nazism, pronouncing it incompatible with the Catholic faith, and encouraged his parishioners to read Catholic literature rather than Nazi propaganda.

With his anti-Nazi stance, Gapp eventually was forced to flee to Bordeaux, France, and then later to Spain. There, he met the two men who would hand him over to the authorities. His trial in Berlin lasted a brief two hours.

Blessed Jakob Gapp
July 26, 1897 -
August 13, 1943

Beatification
November 24, 1996

Feast Day
August 13

During it, Jakob honestly attested to his condemnation of the Nazi regime. They executed him on August 13, 1943, refusing a proper burial for fear that admirers would hold demonstrations at his grave.

John Paul II recognized Gapp’s selfless determination to preach the faith no matter what the cost and declared him Blessed on November 24, 1996. His example reminds all Catholics to stand firm in faith and courageously witness to the Good News.

Prayer

O God, you gave to Blessed Jakob the grace to fight vigorously for justice and to assert, even unto death, the truth of the faith. Through his intercession and example, help us to remain true to your Son and to the Church. We ask this through our Lord, Jesus Christ.

Amen.

THE SPANISH MARTYRS

Although born in different years and in various locations throughout Spain, these men shared a common call to Marianist life as well as a common fate. All lived their Marianist vocation as educators and were beloved by their students.

These remarkable men remained faithful to their call to educate in faith even at the expense of their lives. In 1936, during the height of the Spanish Civil War,

Jesús Hita
1900-1936

Carlos Eraña
1884-1936

Fidel Fuidio
1880-1936

Beatification
October 1, 1995
Feast Day
September 18



Carlos Eraña



Jesús Hita



Fidel Fuidio

PRAYERS TO OUR SAINTS & BLESSEDS

they were seized and executed due to their devotion to the Gospel. Their service is an example for all teachers, and their tremendous courage serves as an inspiration for everyone who suffers from religious persecution in today's world.

Prayer

Lord our God, in Blesseds Carlos, Fidel and Jesus, true sons of Mary, you gave the grace to suffer for Christ. Grant that through their intercession we may remain firm in the faith to which they bore witness with their own blood. We ask this through Jesus Christ our Lord.

Amen.

Prayer

Lord, our God, who granted to the blessed martyrs Joaquin, Sabino, Florencio, and Miguel the grace of dedicating their lives to education under the guidance of the Blessed Virgin Mary and of courageously professing might give witness to our faith in word and deed.

We ask this through our Lord Jesus Christ. May the Father and the Son and the Holy Spirit Be glorified in all places through the Immaculate Virgin Mary.

Amen.



Florencio Cejudo

Sabino Errasti

Miguel Garay

Joaquin Ochoa

Miguel Léibar Garay
1885 - 1936

**Florencio Arnáiz
Cejudo**
1909 - 1936

**Joaquin Ochoa
Salazar**
1910 - 1936

**Sabino Ayastay
Errasti**
1911 - 1936

Beatification
November 24, 1996

Feast Day
August 13

PRAYER FOR THE CANONIZATION OF BLESSED WILLIAM JOSEPH CHAMINADE

O Lord, You are constantly at work in your Church, and through individuals and communities, You manifest Your Spirit for the good of your people.

In a special way You bestowed your spirit on your Servant, Blessed William Joseph Chaminade, so that he might live according to the Gospel and with love devote himself to your saving work.

You have inspired communities of men and women to follow his example by consecrating themselves to You and to serve the Church under the leadership of Mary.

We now pray to You to give us visible signs of your grace and holiness in his life by granting us the special favors we ask through his intercession. May the Father, the Son, and the Holy Spirit be glorified in all places through the Immaculate Virgin Mary.

Amen.

PRAYER FOR THE MARIANIST FAMILY

Mary, inspired by your readiness
To accept all the wonders God would work in you,
We offer you our desire to conceive in our hearts,
Bear in our lives, and bring forth into our world
Jesus, Son of God, who became your Son
For the Salvation of all.

May the Holy Spirit who came upon you
And overshadowed you be with us today
As we endeavor, members of one Family,
To live the Marianist mission
Of building God's reign.

Amen.

PRAYER FOR THE BEATIFICATION OF VENERABLE ADÈLE

O God, source of life and holiness,
We thank you for filling the heart
Of your servant Adèle de Trenquelléon
With an ardent missionary spirit
And a deep filial love for the Virgin Mary.

We thank you for the enthusiasm
With which she tried,
During her short life, to spread the faith
And love for Christ and his Mother,
Especially among the young and
Those most in need.

Lord help us follow her
In being a sign of your love
For our sisters and brothers.

In order that she may be glorified by Your Church,
Grant us through her intercession
The favors that we ask of you, (in particular...)
Through Jesus Christ, our Lord.

Amen.

PRAYER FOR COURAGE

Dear God, courage is a word usually reserved for
heroic deeds. Some courageous people even sacrifice
their very lives. My sacrifices are such little ones in
comparison.

But it seems, God, that you keep asking them of me mo-
ment by moment, one at a time. It never seems to stop!
I know that you know so well the exact measure of my
strength and will never ask for more than I can give.

Grant me through the intercession of St. Julie Billiart,
the faith and courage which helped her always to walk
in the footsteps of your son, Jesus.

Amen.

TO BE IN MISSION

Good and gracious God, Just as Saint Julie followed your
light and your call for her Sisters to carry your light
wherever they went; You invite us to follow your light on
our journey.

Help us to continue to open our minds and hearts to
your Light that we may truly have hearts as “wide as the
universe.”

We ask this in Jesus’ name.

Amen.

(FROM FEBRUARY 2, 2007 NDVS PRAYER SERVICE)

PRAYER TO SAINT JULIE

Saint Julie,
Just as the sunflower keeps its face turned toward the sun,
You always kept your heart and mind turned toward God.
You showed your deep love for God in prayer and action.

Even in great sufferings and trials you used to repeat,
“How good God is!” And you meant it.
Ask God to give me strong faith, Saint Julie.
Help me to see the goodness in my life.

I want to be like you.
I want to spread the news of God’s goodness
And love for us wherever and however I can.

I look forward to meeting you in heaven,
Where we’ll enjoy this love and God’s presence forever!

Pray for me, Saint Julie.

Amen.

FOR FURTHER STUDY

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