



Things Marianist Talking Points for Boards

A Publication of the North American Center for Marianist Studies

What are Chaminade's Principles for Community Building?

Note: These reflection questions are based on the five different sections of this particular *Things Marianist*. You may go through each section or use this guide as a starting point for a board discussion. Copies of *Things Marianist* can be purchased at www.nacms.org

Opening Scripture

Matthew 25:25-41

'For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you? And king will answer them, 'Truly I tell you, just as you did it to one of the least of those who are members of my family, you did it to me ...''

Reflection Questions

After reading this section, what insights do you have regarding Blessed Chaminade?

How does a sense of community help a board create excitement and zeal for its work?

Are there virtues the board can use as a result of learning about the role Mary plays in Chaminade's?

How does the board "establish and sustain right relationships" and "be a light to the example for the retreat center community?"

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Be an attractive community

"Community is a safe place to be a searcher, while being continually drawn closer and deeper into the life of Christ."

Describe what you find attractive about your board experience.

How do you encourage or challenge your board to be a "safe place to be a searcher"?

What are ways you can be a leader on the path without judgment?

How can you encourage others on the board to continue to be searchers?

Come together regularly

Reread the quote about Sodalities. What word or line sticks out for you? Why?

What tools can be used to maintain a relationship with other Marianist retreat centers at a distance?

How can your board adapt these tools to invite those at distance to share in their community life?

What can you do as a board promote faith sharing at the retreat center?

Is "virtual presence" via social networking sites or e-mail adequate to promote "durable" relationships?

Organize yourselves wisely

*Suggestion: take some time to familiarize your community with the Three Offices and the System of Virtues. Contact NACMS for materials and resources.

As a board, discuss this quote, "We recognize we must be communities both of deep holiness and of serious and effective apostolic action in the world."

How is your community organized? What role can you play in improving or changing the organization of your board?

Where is the presence of God recognized on this board?

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Conclusion

As you look to the future of the Marianist Family, describe how your community/board continues the legacy connected to Father Chaminade's original vision.

Closing Prayer

By Archbishop Oscar Romero

It helps, now and then, to step back and take a long view.

The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.

Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives includes everything.

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's

grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and

the worker.

We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own. Amen

