

Some Thoughts on using the Materials for the Mission Integration Committee

Background Information:

During the 2016-2017 academic year I had the occasion to visit board chairs of many of the Marianist Sponsored schools throughout the country. The purpose of the visit was to consult and to develop ideas about what each board may need to help support the overall school mission and in particular the work of the Mission Integration Committee. One of the charges of this Committee is to provide information and materials to foster the individual school mission along with materials which focus on the Marianist charism as an asset to the mission. The materials provided here are the results of those meetings.

There are several major sections in the materials based on the responses from the meetings with the chairs. They include:

- The Mission and Catholic Identity Section based on the “National Standards and Benchmarks for Catholic Elementary and Secondary Schools” will assist the board in ensuring that they continue to make decisions based on their own school’s mission. The National Standards are an effort to ensure that Catholic schools across the country remain Catholic. (The other Standards are: Governance and Leadership, Academic Excellence, and Operational Vitality. (See: www.catholicschoolstandards.org)
- Also included are the *Characteristics of Marianist Education* which have a specific focus for boards. While it is essential for the administration, faculty and students to practice CMEs on an ongoing basis, it is equally important for the board to apply them to their specific area of expertise.
- Materials specifically focused on Marianist information and formation besides the CMEs.
- Multiple Discussion Questions and Exercises which may assist in becoming a more effective board.

Some material is for background reading and does not have any Reflection Questions after it. However, much of the other material is provided with the hope/intention that the chair or the Mission Integration Committee will engage the board in some discussion.

Suggestions for Use:

As first glance the information in the binder may seem overwhelming. However, the chair of the Mission Integration Committee may choose to use the materials in different ways. At each meeting during the time provided for Marianist Formation (e.g. the Mission/Marianist Moment), the chair could focus on:

1. One aspect of the National Standards (there are questions after each of the Benchmarks).
2. At the next meeting some aspect of the CMEs for Boards could be used.
3. Then at the next meeting choose some Formation topic.
4. Finally, for the next meeting, choose a Discussion Question and Exercise from the Effective Boards Section.

Another possibility, for example, is to stay with the National Standards for the entire year and review and discuss each of the Benchmarks to ensure the board is staying true to the Mission of the School. Or the chair may want to focus on one of the CMEs for Boards for the entire year.

By providing multiple and varied aspects of Board Formation, the hope is to meet the needs suggested at the meetings with the chair of the boards.



Materials Prepared
for the
Mission Integration Committee
of
Marianist School Boards

Office of Formation for Mission

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Preface

In the Catholic Church the term minister enjoys a variety of usages. Lay ecclesial ministry includes a broad category rather than a specific job title. It most commonly refers to the person, whether lay or ordained, who is commissioned to perform some act on behalf of the Church. It is not a particular office or rank of clergy, as is the case in some other churches, but minister may be used as a collective term for vocational or professional pastoral leaders including clergy (bishops, deacons, priests) and non-clergy (theologians and lay ecclesial ministers). It is also used in reference to the canonical and liturgical administration of sacraments, as part of some offices, and with reference to the exercise of the lay apostolate. *Leadership* in a particular area of ministry

Lay Ministers

In a general sense, any Christian exercising a ministry is a minister. Since all the baptized are part of the universal priesthood, whenever they engage in their vocation to evangelize the world and to help those in need, they are ministers.

In addition, the Church calls people to the responsible stewardship of their time and talent in support of the Church. This often takes the form of volunteering for a specific lay ministry, most of which are liturgical, catechetical, or involved in pastoral care and social justice. Other lay ministries include those who work with charitable activities, pastoral care and outreach, or advocacy for social justice.

Those who are called to serve on a Marianist Board are called to the important ministry of social justice and pastoral care along with the responsibility of ensuring the strength of the school lived out through the Marianist Charism. They are truly Lay Ministers.

Mission Integration Committee

A Mission Integration Committee is charged with overseeing the activities of the Board and the efforts of the administration with respect to **mission integration**—from the perspective of the overarching vision for the ministry grounded in the mission of the Marianists, as well as standards by which these efforts can be measured. This committee will lead the development of policies and procedures to foster and evaluate the marks of effective integration of Catholic and Marianist characteristics in all aspects of the ministry's operations.

Specifically, the committee will provide resources and develop formation and educational programs for the Board as well as administrative leadership charged with mission integration (Mission Integration Team). The committee will work to raise understanding of the gift of the Marianist charism and define behavioral indicators that point to the Catholic and Marianist identity of the ministry. When appropriate, the committee will support and participate in formation and educational programs provided by the SM Province of the United States on mission effectiveness.

Mutual Expectations of Board Members and Chief Executiveⁱ

Trustees ask their chief executives to do the following

- Provide data and information that are comprehensive, accurate and useful
- Respect the board's fiduciary and other responsibilities to hold the institution accountable to the general public
- Be an academic leader, adept politician, and elective fund-raiser by consulting as much as practical and appropriate with constituents
- Accept with patience, grace, and style differences of opinion and the occasional disagreement with the board's posture on important issues
- Avoid surprises—at least too many of them
- Use the board's time efficiently, especially in meetings, and
- Work closely with the board chair to educate and lead the board.

The chief executive asks board members to do the following:

- Be open and forthright, fair and even-handed
- Help instill in all board members the important principle that the chief executive works only for the board as a whole
- Avoid surprises, especially in public disclosure
- Think and act on behalf of the best interests of the institution and the board, first and foremost
- Maintain confidentiality
- Set an example in personal philanthropy, and
- Have a sense of humor.

General Areas of Board Responsibility ⁱⁱ

1. Planning - establish a mission statement and a strategic plan.
2. Policy Formation/Enactment - give general direction for administrative action.
3. Finances - develop plans and means to finance ongoing educational programs
4. Including setting tuition, negotiating subsidy, and developing the annual budget.
5. Selection/appointment of the CEO - participating according to its constitution and the policies of the diocese in determining the CEO.
6. Development, including public relations and marketing - includes understanding the school's mission, a commitment to that vision, the involvement of people, the formation of a plan, the development and presentation of the case statement to the public, and finally the acquisition of funds to bring the plan to fruition.

Best Practices and Basic Responsibilities - Marianist Boards

Trustees/Directors – Another element of the “Best Practices” model for Marianist sponsored institutions addresses the individuals who are charged with the responsibility for governance, the Trustees/Directors. Following are sections that focus on the principles of good practice for Trustees/Directors, recruitment of new Trustees/Directors, orientation of new Trustees/Directors, and board retreats on mission and governance.

Principles of Good Practice for Trustees/Directors – The Marianist “Best Practices” model would not be complete without mention of the responsibility of individual members of the governing boards. They include:

1. A Trustee/Director actively **supports and promotes** the institution’s mission, vision, strategic goals and policies. This is an outgrowth of the Mission Integration program, which provides on-going formation for all board members, invites hands-on participation and reduces the “mystique” surrounding the mission.
2. A Trustee/Director is **knowledgeable** about the Marianist Mission as well as the mission and goals of the institution, including its commitment to faith formation, its emphasis on providing an integral, quality education, its commitment to service, justice and peace, its family spirit, and its willingness to embrace adaptation and change. Common behaviors include governing in a collaborative fashion, developing consensus in a hospitable atmosphere.
3. A Trustee/Director strives to stay **fully informed** about current operations and issues by attending meetings of the board and its committees regularly, preparing for meetings in advance, and participating fully to permit the institution to reach a true consensus.
4. While the board collectively sets policy and focuses on long-range and strategic issues, an individual Trustee/Director does not become involved directly in specific management, personnel or curricular issues. Trustees/Directors must resist the temptation to cross over the line from an oversight and policy making role into the realm of the institution’s administration. The CEO and other officers of the institution often may consult with individual Trustees/Directors or committees on specific issues, but in such cases the Trustees/Directors must only provide advice and collaborative support to the administrators.
5. A Trustee/Director must **take care** to separate the interests of the institution from the specific needs of the individuals or constituencies served by the institution. Consensus does not mean that the institution must compromise or distort its mission in a manner in order to satisfy all constituencies on every issue.
6. A Trustee/Director accepts and supports board decisions. Once a decision is made, the Board speaks with **one voice**.
7. A Trustee/Director keeps all board deliberations and discussions **confidential**, including those that occur at the committee level.
8. A Trustee/Director is diligent in avoiding situations that may lead to any **conflict of interest**, whether business or personal.
9. A Trustee/Director has the responsibility to **support** the institution and its CEO, and to demonstrate that support within the community served by the institution.

10. **Authority is vested in the Board** as a whole. A Trustee/Director who learns of any issue of importance to the institution has an obligation to bring that issue to the Board Chair, and must refrain from responding to the situation as an individual Trustee/Director.
11. A Trustee/Director **contributes to the overall development** of the institution in a number of ways: planning for development, financial support, and donor involvement in the annual and capital giving campaigns.
12. Each Trustee/Director, not just the Treasurer and the finance committee of the Board, has **fiduciary responsibility** to the institution for sound financial management.

The Board:

1. Is aware of Marianist spirituality and charism (discipleship of equals – mixed composition; the lives of the Founders (Fr. Chaminade, Mother Adele and Marie Therese); and the Marianist understanding of Mary as first among believers, a model for discipleship and an example for social justice.
2. Determine the school's mission and purpose with the Catholic and Marianist traditions. It is the board's responsibility to create and review a statement of mission and purpose, provide oversight of that mission which articulates the organizations goals, means, and primary constituents served.
3. Exercises its governance role in ensuring that the school supports and upholds the mission statement, core values, statement of faith, vision statement and sponsorship agreements with the Marianist Province and/or Diocese.
4. Enhances the school's public standing. The board should clearly articulate the school's mission, accomplishments, and goals to the public and garner support from the community.
5. Ensures effective strategic planning. Board members actively participate in strategic planning to implement and monitor the school's mission.
6. Ensures effective organizational planning. Board members actively participate in an overall planning process and assist in implementing and monitoring the plan's goals.
7. Is aware of its fiduciary responsibilities to ensure that the budget includes formation in best practices for governance, ongoing Marianist formation and participation in sponsorship requirements,
8. Ensures legal and ethical integrity and maintain accountability. The board is ultimately responsible for ensuring adherence to ethical norms and legal standards.
9. Recruits and orients new board members and assess board performance. All boards have responsibility to articulate prerequisites for candidates, orient new members, and periodically and comprehensively evaluate its own performance.
10. Determines, monitors, and strengthens the organization's programs and services. The board's responsibility is to determine what programs are consistent with the school's mission and to monitor their effectiveness.

11. Selects the chief executive. The board members reach consensus on the chief executive's responsibilities and undertake a careful search to find the most qualified individual for the position.
12. Supports the chief executive and assesses his/her performance. The board should ensure that the chief executive has the moral and professional support he/she needs to further the goals of the school.

National Standards and Benchmarks for Effective Elementary and Secondary Schools ⁱⁱⁱ

Introduction:

Whether your school is using the National Standards and Benchmarks for Effective Elementary and Secondary Schools or not, the section included here can be valuable in assessing the Mission and Identity of the school. As the introduction states:

“The Benchmarks provide observable, measurable descriptors for each standard. Benchmarks provide a solid basis for future development of more detailed self-assessment and diagnostic instruments, data collection and reporting structures, and accreditation tools, as appropriate at the local, diocesan, regional, and national levels.”

After each of the Benchmarks there is a series of Reflection Questions developed by CHESCS Guidelines Task Force 2014 ^{iv} which might be helpful for the Board to review various aspects of school life. Not all questions will apply to every school but they many may be helpful in order to provide for future development around campus life.

This landmark document is the result of two years of broad collaboration among Catholic educators across the nation. Leaders and scholars in Catholic institutions of higher education, superintendents, principals, bishops, congregational sponsors, pastors, National Catholic Educational Association directors and executive committee members, and Catholic school supporters, have all contributed, sharing their collective wisdom, expertise, experience, and passion.

The publication of these effectiveness standards gives the entire Catholic community a common framework of universal characteristics of Catholic identity and agreed upon criteria for Catholic school excellence. With this framework, we can and must hold ourselves accountable for the excellence and rigor, faith and nurturance that have been the hallmark of Catholic education, and which we must now guarantee for future generations.

Introduction to Standards

Catholic Schools in collaboration with parents and guardians as the primary educators, seek to educate the whole child by providing an excellent education rooted in Gospel values. Since the founding of the first Catholic school, the United States Catholic Bishops speaking in conference have supported Catholic schools as foundational to the mission of the Church. As recently as 2008, Pope Benedict XVI, during his visit to the United States, stated that “Catholic schools are an outstanding apostolate of hope addressing the material, intellectual and spiritual needs of three million children.” (Pope Benedict XVI, Address to Catholic Educators, April 17, 2008, Washington DC, par. 5). The bishops of the United States, particularly in the seminal document, *To Teach as Jesus Did* (1971), continuously underscore the threefold mission of our Catholic schools—to proclaim the Gospel, to build community, and to serve our brothers and sisters. In their most recent document, *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium* (2005), the United States Catholic Bishops emphasized that the entire Catholic community is called to evangelize our culture, and stressed that Catholic elementary and secondary schools play a critical and irreplaceable role in this endeavor. In this same document, the bishops committed themselves and called on the entire Catholic community to ensure that Catholic schools continue to provide a Gospel-based education of the highest quality. “Education is integral to the mission of the Church to proclaim the good news. First and foremost, every Catholic institution is a place to encounter the Living God, who in Jesus Christ, reveals His transforming love and truth” (Pope Benedict XVI Address to Catholic Educators, April 17, 2008, Washington DC, par. 2).

While the bishops in their document, *Renewing our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium* (2005), recognized challenges in the areas of the changing face of our Church, personnel, and finances, they expressed strong commitment to the future of Catholic schools. They called on the Catholic community to reach out to the broader community in order to address these challenges. “Our vision is clear: our Catholic schools are a vital part of the teaching mission of the Church. . . . We must respond to challenging times with faith, vision and the will to succeed because the Catholic school’s mission is vital to the future of our young people, our nation, and most especially our Church.” (United States Conference of Catholic Bishops, *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium*, 15)

Recognizing the imperative that Catholic schools must provide an excellent academic program within a faith-filled environment, these National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools have been produced to provide a national articulation of defining characteristics and performance benchmarks that will enable all sponsors of Catholic elementary and secondary schools to assess, strengthen, and sustain their operations. The rich conversation among diocesan personnel, school leaders, Catholic educational networks, the National Catholic Educational Association (NCEA), and Catholic university scholars and leaders at the Catholic Higher Education Collaborative (CHEC) Conference on school leadership held at Loyola University Chicago in October, 2009, surfaced the possibility and

desirability of joining many voices into a single foundational statement that could serve as a basis for developing and validating local standards with the added credibility of a broader national vision. More specifically, conference participants voiced the conviction that collectively endorsed national standards supported and advocated by the Bishops offer the opportunity for the Catholic community to: clarify the “brand” of “Catholic school”; provide a framework to enhance public policy and advocacy efforts on behalf of Catholic schools; provide universal characteristics and criteria that could serve as a basis of Catholic school accreditation; provide a link to Catholic Higher Education professional development and leadership programs in support of Catholic schools; and increase funders’ confidence in school capacity for sustainable improvement. A number of local dioceses, Catholic school networks, and Catholic school accrediting agencies have developed similar documents for their schools. The publication of this document in no way intends to supplant or diminish their work.

The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools is intended to describe how the most mission-driven, program effective, well managed, and responsibly governed Catholic schools operate. They are offered as school effectiveness standards rather than curriculum content standards, although they support curriculum development consistent with national standards and the Common Core State Standards. They provide benchmarks to determine how well a school is fulfilling its obligation to those who benefit from its services (e.g. students, parents/guardians and families, faculty and staff), to donors and contributors, to the Church, and to civil society. Catholic schools and sponsors are encouraged to commit to the defining characteristics and performance benchmarks of the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools and to work toward implementing the principles and practices outlined here within the context of their own culture and community.

This document contains three types of statements grounded in Church teachings, best practice, and proven success of those committed to the future of Catholic elementary and secondary education in the United States.

The Defining Characteristics flow directly from the Holy See’s teaching on Catholic schools as compiled by Archbishop J. Michael Miller, CSB (*The Holy See’s Teaching on Catholic Schools*, 2006), and from statements by Pope Benedict XVI and the American bishops. The characteristics define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest. The defining characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning.

The Standards describe policies, programs, structures, and processes that should be present in mission-driven, program effective, well-managed, and responsibly governed Catholic schools that operate in concert with the defining characteristics. The standards address four domains: Mission and Catholic Identity, Governance and Leadership, Academic Excellence, and Operational Vitality.

The Benchmarks provide observable, measurable descriptors for each standard. Benchmarks provide a solid basis for future development of more detailed self-assessment and diagnostic instruments, data collection and reporting structures, and accreditation tools, as appropriate at the local, diocesan, regional, and national levels.

National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools was drafted by a national task force of Catholic school educators and supporters, in communication with the National Catholic Educational Association (NCEA). The first draft was reviewed by participants at the Chief Administrators of Catholic Education (CACE) annual conference in October 2010. Using the feedback from CACE, the task force crafted the second draft for open review at the NCEA national convention in April 2011. Two sessions were attended by stakeholders representing all levels of leadership. Following revisions to the second draft, the Task Force invited selected domain experts, leaders in Catholic education, Bishops, pastors, and other key stakeholders to provide a final round of feedback on the third draft. A fully vetted and revised document is now offered to the entire community

Defining Characteristics of Catholic Schools

The Defining Characteristics flow directly from the Holy See's teaching on Catholic schools as compiled by Archbishop J. Michael Miller, CSB (*The Holy See's Teaching on Catholic Schools*, 2006), and from statements by Pope Benedict XVI and the American bishops. The characteristics define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest. The defining characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning.

Centered in the Person of Jesus Christ

Catholic education is rooted in the conviction that Jesus Christ provides the most comprehensive and compelling example of the realization of full human potential. (*The Catholic School*, 34, 35) In every aspect of programs, life, and activities, Catholic schools should foster personal relationship with Jesus Christ and communal witness to the Gospel message of love of God and neighbor and service to the world, especially the poor and marginalized. (Miller, 2006, pp. 25–26)

Contributing to the Evangelizing Mission of the Church

By reason of its educational activity, Catholic schools participate directly and in a privileged way in the evangelizing mission of the church (*The Catholic School*, 9; *The Catholic School on the Threshold of the Third Millennium*, 5, 11; *The Religious Dimensions of Education in a Catholic School*, 33).

As an ecclesial entity where faith, culture, and life are brought into harmony, the Catholic school should be a place of real and specified pastoral ministry in communion with the local Bishop. (*The Catholic School*, 44; *The Catholic School on the Threshold of the Third Millennium*, 14; *The Religious Dimension of Education in a Catholic School*, 34;) The environment in Catholic schools should express the signs of Catholic culture, physically, and visibly (*The Religious Dimension of Education in a Catholic School*; Miller, 2006, p. 40).

Distinguished by Excellence

Church documents, history, and practices, supported by Canon Law, establish that first and foremost a Catholic school is characterized by excellence. Consistent with the defining characteristics, Catholic schools should implement on-going processes and structures and gather evidence to ensure excellence in every aspect of its programs, life, and activities (*Gravissimum Educationis* 8 and 9; *Code of Canon Law*, Canon 806 #2).

Committed to Educate the Whole Child

Catholic school education is rooted in the conviction that human beings have a transcendent destiny, and that education for the whole person must form the spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of each child. Catholic schools should develop and implement academic, co-curricular, faith-formation, and service/ministry programs to educate the whole child in all these dimensions (The Catholic School, 29).

Steeped in a Catholic Worldview

Catholic education aims at the integral formation of the human person, which includes “preparation for professional life, formation of ethical and social awareness, developing awareness of the transcendental, and religious education” (The Catholic School, 31). All curriculum and instruction in a Catholic school should foster: the desire to seek wisdom and truth, the preference for social justice, the discipline to become self-learners, the capacity to recognize ethical and moral grounding for behavior, and the responsibility to transform and enrich the world with Gospel values. The Catholic school should avoid the error that its distinctiveness rests solely on its religious education program (Miller, 2006, pp. 43–45, 52).

Sustained by Gospel Witness

Catholic schools pay attention to the vocation of teachers and their participation in the Church’s evangelizing mission. (The Catholic School on the Threshold of the Third Millennium, 19; Lay Catholics in Schools, 37) A Catholic educator is a role model for students and gives testimony by his or her life and commitment to mission (Benedict XVI, June, 2005; Miller, 2006, p. 53). As much as possible, Catholic schools should recruit teachers who are practicing Catholics, who can understand and accept the teachings of the Catholic Church and the moral demands of the Gospel, and who can contribute to the achievement of the school’s Catholic identity and apostolic goals, including participation in the school’s commitment to social justice and evangelization. (United States Conference of Catholic Bishops, National Directory for Catechesis, 231)

Shaped by Communion and Community

Catholic school education places an emphasis on the school as community—an educational community of persons and a genuine community of faith. (Lay Catholics in Schools, 22, 41) Catholic schools should do everything they can to promote genuine trust and collaboration among teachers, with parents as the primary educators of their children, and with governing body members to foster appreciation of different gifts that build up a learning and faith community and strengthen academic excellence (Lay Catholics in Schools, 78). The Catholic school should pay especially close attention to the quality of interpersonal relations between teachers and students, ensuring that the student is seen as a person whose intellectual growth is harmonized with spiritual,

religious, emotional, and social growth (The Catholic School on the Threshold of the Third Millennium, 18).

Accessible to All Students

By reason of their evangelizing mission, Catholic schools should be available to all people who desire a Catholic school education for their children (Gravissimum Educationis, 6; Code of Canon Law, Canons 793 #2; Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium, Introduction). Catholic schools in concert with the Catholic community should do everything in their power to manage available resources and seek innovative options to ensure that Catholic school education is geographically, programmatically, physically, and financially accessible.

Established by the Expressed Authority of the Bishop

Canon Law states, “Pastors of souls have the duty of making all possible arrangements so that all the faithful may avail themselves of a Catholic education” (Code of Canon Law, Canon 794). Bishops need to put forward the mission of Catholic schools, support and enhance the work of Catholic schools, and see that the education in the schools is based on principles of Catholic doctrine (John Paul II , Pastores Gregis, 52). Catholic schools have a formal and defined relationship with the Bishop guided by a spirituality of ecclesial communion, and should work to establish a relationship marked by mutual trust, close cooperation, continuing dialogue, and respect for the Bishop’s legitimate authority (Code of Canon Law, Canon 803 #1 and #3; Miller, 2006, p. 33).

Mission and Catholic Identity Standards

Standard 1:

An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic Identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service.

Standard 2:

An excellent Catholic school adhering to mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life.

Standard 3:

An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

Standard 4:

An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.

Mission and Catholic Identity Benchmarks

The Church's teaching mission includes inviting young people to a relationship with Jesus Christ or deepening an existing relationship with Jesus, inserting young people into the life of the Church, and assisting young people to see and understand the role of faith in one's daily life and in the larger society. "This unique Catholic identity makes our Catholic elementary and secondary schools 'schools for the human person' and allows them to fill a critical role in the future life of our Church, our country and our world" (The Catholic School on the Threshold of the Third Millennium, 1997). The following standards address Catholic identity and culture as vital to the mission of Catholic schools in the United States.

STANDARD 1:

An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic Identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service.

Benchmarks for Standard 1

- 1.1 The governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Does the governing body and school leadership team speak about the mission of the school in terms articulated in the mission statement?
- Is the language of the mission statement aligned with the school's foundational documents?
- Has the school gone through a process where stakeholders have explored the heritage and vision of the school from a mission perspective?
- Is there evidence that the commitment to Catholic identity articulated in the mission statement is present within the school?

- 1.2 The governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Do minutes of school meetings reflect a constructive use of the mission statement as a normative reference?
- Do the orientation materials for families, faculty and staff describe the school's mission in intelligible terms?
- Do announcements for new initiatives tie the initiative to the mission statement?
- Do school budgets reflect adequate resources towards advancing the mission of the school?
- Do financial allocations reflect assistance to serve the populations stated in the mission?

- Does the curriculum and extracurricular activities of the school reflect the values espoused in the mission statement?

1.3 The school leader/leadership team regularly calls together the school's various constituencies (including but not limited to faculty and staff, parents, students, alumni(ae) to clarify, review and renew the school's mission statement.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Are survey documents for the mission statement review process available for review?
- Is there a meeting with constituents scheduled on the school calendar to review the mission statement? Are there minutes for these meetings?
- Is administering the mission review process part of a specific individual's job description?
- Is there a process for processing the data for the review? For tracking the data from year to year?
- Is there a process for communicating the review's results to the governing body and to the school community?
- Can members of the school community describe how they learned the deeper meaning of the mission statement?

1.4 The mission statement is visible in public places and contained in official documents.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Do the school's publications, web pages, and social media interactions reflect verbal as well as symbolic expressions of the mission and the manner in which it infuses all that the school undertakes?
- Do the school's discipline policies and handbooks reflect the mission statement?
- How is the mission statement displayed? Is it a permanent or transitional display?
- How does the mission statement tie together the visible aspects of the school?

1.5 All constituents know and understand the mission.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Can school community members recite the mission statement from memory?
- Is the mission statement used at public gatherings of the student body?
- Is there a shorthand version of the mission statement that people can recite?
- Can people relate the values and vocabulary of the mission statement to instances of their lives in the school?
- What is the difference between the descriptions of the mission between those who are very involved in the school and those who are less involved in the school?

- How comfortable are members of the school community in using the mission statement's Christian and Catholic language in discussing the work of the school?
- Can members of the school community relate aspects of their personal development to the mission statement?
- Can members of the school community describe how they learned the deeper meaning of the mission statement?

STANDARD 2:

An excellent Catholic school adhering to mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life.

Benchmarks for Standard 2

2.1 Religious education curriculum and instruction meets the religious education requirements and standards of the (arch)diocese.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Does the religious studies curriculum reflect a thoughtful use of the (arch)diocesan requirements and standards for religious education?
- If dealing with a high school: Are *The Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* (USCCB) a guiding force in the selection of textbooks, and the content of the curriculum?
- To what extent are school's curriculum framework, the courses of study, the syllabi and the teachers' lesson plans integrated from year to year according to (arch)diocesan requirements?
- Are developmentally appropriate learning resources used at every level to advance curriculum requirements?

2.2 Religion classes are an integral part of the academic program in the assignment of teachers, amount of class time and the selection of texts and other curricular materials.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Do class schedules reflect appropriate time allotments for religion classes?
- Is there evidence of teacher qualifications and preparation via lesson plans, professional development, or catechist certification?
- What are the publication dates of textbooks and other instructional materials?
- Are scope and sequence charts, curriculum maps and other course and topical sequences available?

2.3 Faculty who teach religion meet (arch)diocesan requirements for academic and catechetical preparation and certification to provide effective religion curriculum and instruction.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Is there a listing of the (arch) diocesan requirements for the preparation of faculty who teach religion in the school?
- Is there a list faculty members including both their academic degrees and catechetical certification?
- Is there a statement of professional development requirements in view of catechetical certification?
- Is there a list of faculty members who are progressing toward catechetical certification and their progress in the program?
- Is there a plan to maintaining and advance certification for teachers of religious education?
- Do teachers of religious education participate in professional development to address both pedagogical needs and content areas?

2.4 The school's Catholic identity requires excellence in academic and intellectual formation in all subjects including religious education.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Does the school's mission statement philosophy clearly state that the school is committed to academic excellence?
- Does the curriculum guide indicate the anticipated outcomes for all subjects at all levels? Are these outcomes in line with established norms for academic excellence? Is the religion department held to these norms?
- Do student assessments in various forms demonstrate competency in communication, creativity, collaboration and critical thinking?
- Do grading policies and rubrics indicate the academic rigor of the religious and non-religious academic programs?
- Does the Professional Development Plan for the faculty contain a growth trajectory committed to academic excellence? Is the religion faculty held to these standards?
- Is there evidence that the school actively attempts to integrate faith, culture and life through its academic programs? For example, do teachers share ideas and evaluate attempts to integrate faith, culture, and life on a timely basis?

2.5 Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Do professional development plans for faculty formation include understandings of the Gospel and the Catholic intellectual tradition?
- Are assessments of the faculty's ability to interpret and instruct with these lenses used?
- Do student assessments measure students' ability to think critically and ethically about the world around them?
- Do faculty or professional learning community meeting agendas demonstrate intentional discussions and curriculum planning on the use of Scripture and the Catholic intellectual tradition?
- Do curriculum outcomes reflect an expectation that Scripture is used throughout the school? How are these measured?

2.6 Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Are symbols of the Catholic faith present throughout the building? (e.g. crucifixes, statues, pictures, etc.)
- Do these symbols communicate the essence of the school's mission?
- Does the school's architecture and use of space reflect the larger Catholic culture?
- Are Scripture-based motivational bulletin boards and/or posters present?
- Are samples of artwork created by students and/or faculty displayed in the school and posted on the school's website?
- Do prayer services include music and the arts combining the talents of students and faculty?
- Are there photos of students, faculty, and parents at events reflecting the Catholic faith and culture posted on social networking sites such as Facebook and Twitter and on the school's website?
- Do the art projects, school plays, and band/chorus concerts afford students the opportunity to explore the Catholic faith and culture?
- Are students making the connection between issues of faith and 3-dimensional artwork?

2.7 The theory and practice of the Church's social teachings are essential elements of the curriculum.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Are curriculum outcomes aligned with the Church's social teaching?
- Do specific programs of study at the secondary level focus on Catholic social teaching?
- Do instructional materials and resources contain elements of Catholic social teaching?

- Has the faculty received training on integrating CST (Catholic Social Teaching) into the various disciplines?
- Do lesson plans and learning activities reflect a treatment of CST?
- Are service projects aligned to elements of the Church's social teaching?
- Are reflections geared towards meaningful thought about the impact of CST?
- Can students and faculty articulate how service is integral to being Catholic?

STANDARD 3:

An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

Benchmarks for Standard 3

3.1 Every student is offered timely and regular opportunities to learn about and experience the nature and importance of prayer, the Eucharist, and liturgy.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Are students initiating and leading prayer in multiple forms?
- Do students openly share ways they witness their faith?
- Do all adults explore prayer with students?
- Do students play an active role in the planning of liturgies?
- Do students enjoy the opportunity to be ministers during the liturgy?
- Do students have a joyful understanding of the Eucharist?
- Do the homilies teach and inspire students to be Christ for others?
- Do homilies illustrate how the Gospel and the scriptures relate to the context of students' lives?
- Does the music selected for liturgies enliven students?
- Is there a process in place to gather input and assess the effectiveness of the various opportunities for prayer, Eucharist, and liturgy at the school?

3.2 Every student is offered timely, regular, and age appropriate opportunities to reflect on their life experiences and faith through retreats and other spiritual experiences.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Are the costs associated with student retreats accounted for annually in the school budget?
- Are retreats differentiated by age-level?
- Do retreat leaders meet with students ahead of time to learn about the students' joys, anxieties, and hopes?
- Does the retreat planning process include a meeting between the relevant school stakeholders to discuss the school's mission, charism and retreat outcomes?
- Do students play a role in the planning of the retreat?
- Do retreats provide a genuine departure from a typical school day?

- Is the retreat evaluated? How extensively?
- Do retreats provide students with fresh and innovative ways to recognize God in their lives?

3.3 Every student participates in Christian service programs to promote the lived reality of action in service of social justice.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Do students have an age-appropriate understanding of why they are doing service?
- Do school leaders, teachers and students discuss how the mission of the school informs service program opportunities?
- Do service program leaders (including students) meet with charity leaders to understand the mission of the charity?
- Do students connect the meaning of the Eucharist with their community service?
- Are service projects designed to elevate students' understanding of social justice including an awareness of the systems that oppress others in your wider community?
- Do students collaborate in selecting the charities the school will serve?
- Are students given age-appropriate responsibilities in coordinating service programs?
- Are students given time to reflect before and after a service project, comparing their expectations with realities, worries with joys? Is this reflection structured?
- Are schools documenting their work, finding ways to measure the impact they are making in their service projects?
- Do schools follow up with charities to understand ways to improve on the support they want to offer?

3.4 Every student experiences role models of faith and service for social justice among the administrators, faculty and staff.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- Do all administrators, faculty and staff take time together to pray, especially for students?
- Do administrators communicate this expectation with candidates during the hiring process?
- Are students comfortable asking faith-based questions in each class?
- Do students seek out different adults for sharing and receiving advice?
- Are conversations regarding service projects welcome in all classes or are they relegated to religion class?
- Do students know which charities or causes their teachers are active in?
- Are there public records witnessing the commitments adults have made?
- Do all administrators, faculty and staff have responsibilities in the school service projects?

- Do all administrators, faculty and staff discuss what a faith role model is, and share resources to develop this role continuously?

STANDARD 4:

An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.

Benchmarks for Standard 4

4.1 The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- What is the structure of the faculty/Staff retreat program?
- When are faculty/ staff retreats scheduled?
- What is the frequency of the retreats?
- What kinds of other spiritual experiences are offered to the faculty and staff?
- Is there an ongoing program of individual as well as group discernment to measure the effectiveness of the program?
- Are faculty and staff involved in the planning and execution of the program?

4.2 The leader/leadership team and faculty assist parents/ guardians in their role as the primary educators of their children in faith.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- What kinds of support are offered to assist parents in the faith education of their children?
- How are these supports communicated to parents? (e.g. workshops, parent meetings, blogs, etc.)
- Is there any input from parents to determine what supports they need?
- Is there any assessment of the effectiveness of these supports for future planning?
- How are parental programs tied to the mission of the school?
- Is there a development model utilized so that parents can grow in their stewardship of the school's mission?

4.3 The leader/leadership team collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents/ guardians to grow in the knowledge and practice of the faith.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- With which institutions is the school collaborating?
- What kinds of opportunities are offered for parents to grow in the knowledge and practice of the faith?
- Is there any input from parents to determine what opportunities would best meet their needs?

- Is there any assessment of the effectiveness of these collaborations and opportunities for future planning?
- What is the depth of the collaboration with the selected institutions?

4.4 All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- How does the school define “all adults in the school community”?
- In what Christian service programs is the school involved?
- How do these programs align with Catholic social teachings?
- How are adults invited to participate in these Christian service programs?
- To what extent are the adults in the school community able to recommend and/or design service projects?
- Does the Christian service program include any preparatory opportunities for the adults to understand the teachings of the Church regarding social justice and to recognize the Gospel’s call to action?
- Does the Christian service program provide for Gospel reflection and sharing on the experience following each project?
- Is there any assessment of the effectiveness of these service programs and opportunities for future planning?

4.5 Every administrator, faculty, and staff member visibly supports the faith life of the school community.

Reflection Questions for the Board:

These are some questions which will help to frame this item:

- In what visible ways are the administrators, faculty, and staff visibly supporting the faith life of the school community?
- Do the administrators, faculty, and staff actively participate in school-wide prayer and liturgy?
- Do the administrators, faculty, and staff engage in prayer and para-liturgical celebrations with their students in their classrooms?
- Do the administrators, faculty, and staff pray together regularly?
- Do administrators lead prayer publicly? Are prayers relevant to the times of year and the occasions?
- In their relationships and interactions, do the administrators, faculty, and staff witness the presence of Jesus Christ in their lives?
- Do the administrators, faculty and staff engage in Christian service projects?
- Are the administrators, faculty and staff a faithful presence in the larger community on behalf of the school?
- Can students describe how adults in the community have expressed their faith and support the faith life of the community?
- Can students talk about an adult who serves as a personal role model for their faith development?

Summary of Charism and Culture ^v

Chapter 1

Discovering Charism: What's Charism and How Can My School Get One?

What makes a great Catholic school? Charism is a way to provide the necessary focused religious identity for Catholic schools p.5

Charisms are typically defined as gifts of the Holy Spirit used to build up the church and world and glory to God. P.5

Charism is the sum total of who the religious order has become since its founding to the present. P 6

A community's charism is dynamic. P. 6

Charisms are anything that contributes to the greater good in the church and society for the greater glory of God. 6

Charism and Catholic Education

Certain elements will be characteristic of all Catholic schools. But these can be expressed in a variety of ways, often enough, the concrete expression will correspond to the specific charism of the religious Institute that founded the school and continues to directed. Whatever be its origin-diocesan, religious or lay - each Catholic school can preserve its own specific character, spelled out in an educational philosophy, rationale, or its own pedagogy. P. 6

Defining Characteristics of Catholic Schools 7 (National Standards and Benchmarks)

- Centered in the Person of Jesus Christ
- Contributing to the Evangelizing Mission of the Church
- Distinguished by Excellence
- Committed to Educate the Whole Child
- Steeped in a Catholic Worldview
- Sustained by Gospel Witness
- Shaped by Communion and Community

The charism comprises those things that distinguish Catholic education from other types of education, especially insofar as Catholic schools build up church and society and give glory to God. p. 7

In a world fraught with division and fragmentation, contemporary Catholic schools can make unique contribution to society and church by producing graduates who nurture human, divine, and interdisciplinary relationships.

Catholic schools are called to build relationships with the student in God, self, others, the local and world community, and creation. 7

A school is authentically and distinctly Catholic when it a) fosters relationships that are both human and divine, and b) when it inculcates awareness about how knowledge, culture, and faith of all peoples are interconnected and find their true origin in God. This model presents a special Catholic character and contribution that is relational, global, and sacramental. 7

All Catholic schools share universal charism, one that needs to be explored further. Each Catholic school incarnates its own charism and is encouraged to further clarify its distinctive expression of Catholic identity, fine-tune its unique contribution, and determine its focus. The charism of Catholic education has to do with unity rather than uniformity. There can be unity in diversity. 8

A Working Definition of Charism for Catholic Schools p. 8

Catholic school charism is a school's community's

- Special gifts,
- Particular spirit, and
- Focused identity inspired by the Holy Spirit to distinguish in advance the school's evangelizing an educational mission. 8

Special gifts

A Catholic school is indispensable to the degree that it meets an unmet need. Catholic schools fulfill their destiny when they discover and cultivate their institutional gifts and the distinctive gifts their graduates bring to the world.

Particular spirit

Each school community has its own personality, climate, spirit. Charism signifies the spiritual energy that permeates a school's way of life.

Focused identity

A school's charismatic identity relates to where it is inspired to place its focus. A school might express its identity by which gospel values it emphasizes, population it serves, educational programming features, and/or how it further defines for its own context the characteristics common to all authentic Catholic schools.9

What Charism Offers a School Community

Benefits of School Charism

Charism is...

A spiritual asset that Catholic school community has available to help it be distinctive, achieve its educational goals, and enhance well-being.

Charism provides...

- Sharp focus
- Faith-based vocabulary
- Accent on gifts outward (gifts to be used for others)
- Enlivened, meaningful Catholic school spirit
- An alluring brand p.10

Discerning Charism

What is distinctive about our school within the Catholic school tradition? How is the student experience different? What unique gift does your school provide our families, church, and local community? What gifts to her graduates bring with them wherever they go? What is compelling and irresistible about our charism? These are questions was discerning. Answers will identify a school community's essence, special focus, school spirit, and giftedness. P11

Sources of Charism

Schools founded by religious orders tend to locate their charism in the order's founder or the order itself some schools long staffed by a religious order have discovered their spiritual heritage and some schools are formally renewed their association with other schools of the same lineage. The school's historical tradition that begins with its founding story can still be a motivating force for the school community. 12

One school president created a representative committee to begin a systematic reflection on the school's gifts and strengths of past and present so as to inform the future. The committee studied the life of the school's namesake the school's history and traditions and the charism's and contributions of the various religious orders administered and staff school at various times over the years. The committee examined what the school has become today and where it needs to move amidst a rapidly changing landscape. Information gathering included historical research and surveys of students, parents, and alumni help the committee understand what the school is contributed since its founding and discern what unique role the school can play in the diocese today. As a result of the discernment process, the committee formulated a charism statement to accompany the schools' mission statement. Pp12-13

Chapter 2

Aligning Symbolic Cultures: Icons, Traditions, and the Mythology p 17

Andrew Greeley claims that Catholic imagination is both sacramental and communal. It is sacramental in the sense that we find God in all things, experiences, and people, and its communal nature is based on the fact that the community is at the heart of Catholicism and subsequently at the heart of Catholic school education. Catholics cherish their symbols and rituals because they feed the Catholic imagination. P 17

Symbols

Symbols are identity markers and cultural touchstones. They are physical manifestations and visible signs that represent and communicate what a school values. "Attachment to shared symbols unifies a group and gives it direction and purpose" (Deal & Peterson, 2009, p33). Symbols have an almost mythical power in the way people develop a sentimental attachment to them and therefore they tend to evoke an emotional response. In Catholic schools, symbols or vessels for sacramental encounters with the divine. Effective Catholic schools use cultural as symbolic expressions of their school's Catholic identity specific charism and to feed the Catholic imagination. p17

Other symbols are: (pp 17-25)

- School architecture and campus landmarks
- Crucifixes, statues, and other religious artifacts
- Emblems and logos
- Mascots and nicknames
- Human symbols, e. g., school patron or religious hero
- School website
- Traditions
- School prayer
- Songs and anthems
- Patronal feasts and founder celebrations
- Graduation
- Mythology

Chapter 3 (p 31)

Embedding Normative Culture: Programs, Policies, and Practices

Normative culture is where a school's core values align with school life. Living the charism requires a school to bring its unique Catholic identity to life throughout its campus culture so that it becomes normative. The more that school life is congruent with his values and the more that the students' lived experiences reflect the schools written mission, the more likely it is that students will embrace the schools religious message and make it their own. P 31

Norms/Normative Behavior

Norms are commonly accepted forms of behavior and ways of doing things that include customs, habits, routines, and rules (Peterson and Deal, 2009). In the Catholic school setting, the Congregation for Catholic Education reminds us that "the principles of the gospel... Become the educational norms since the school then has them as its internal motivation and final goal" (1977, page 34) norms both reflect school culture and influence it, and therefore should align with the core values a Catholic school professors. P 31

Customs

Some norms are customs. For example all activity in classrooms and around the school building stopped during the morning prayer that is broadcast daily over the public address system. P32

Code of Conduct

Alongside customs are written statements and codes in which behavioral expectations are spelled out. School norm expectations flow from core values and tell what living out the school value looks like in behavior. Catholic schools are called to connect and communicate school expectations with their religious mission. P 32

School Handbook

Everything in the school handbook should be seen in light of the charism proclaimed daily shifting the perspective from discipline to the personal care of students. P 32

Behavior Management

Behavior management and discipline can provide tremendous opportunities for teachable moments and engagement with the school's mission and charism. Catholic schools are encouraged to align and embed their discipline policies and practices with their core religious values. P 33

Educational Programs

A Catholic school is a school first; however, a Catholic school's academic mission is not separate from its religious mission what and how schools teach is what distinguishes them as Catholic. What follows are examples of what schools are doing to incarnate mission and charism into their educational program. pp 33 and 34

- Leadership
- Self-directed learning
- School wide reading project

Service and Outreach Programs

- Service requirement
- Service-learning
- Domestic and international immersions p 35

Co-curricular Student Activities

- Co-curricular requirement (for example, Archbishop Riordan high school freshman Marianist participation requirement and award)
- Student organizations and clubs
- Special events- 8th grade class trips
- Special events-high school prom (for example, Kellenberg Memorial decided no longer to sponsor a senior prom based on a developing prom culture that was inconsistent with Catholic teaching about the proper use of wealth in the school's mission of "Educating for service, justice, and peace,"
- Athletics. pp 36-39

House System

The house system is an organizational structure that groups students of different age groups and grade levels vertically into houses. The house system flows naturally from the school's Marianist identity, especially, Family Spirit. The houses can be named after Marianist identities and symbols. The House System is designed to increase pastoral care for each student, provide opportunities for each student to build relationships and develop as a leader, raise school spirit, and provide the structure for student government. p. 40

Student admissions and enrollment policies

Decisions about what students and families the school will serve should emanate from the school's mission and charism. pp 40-41

Reflection Questions:

1. How does your school know if it is living its charism? Is there any dimension of school culture that is out of alignment with the school's mission and core values? Have you conducted a culture audit to assess your school culture in this regard
2. Has your school defined its graduate outcomes? Which of these relate to the mission and charism of the school?
3. What structures and processes does the school have in place to promote assessment in the religious domain of school life and student outcomes?
4. What evidence does the school systematically collect, assess, and communicate regarding the school's charism and related graduate outcomes? What are some potential data sources that have not been utilized?
5. How does the school appraise personnel in relation to advancing mission and charism?
6. What are the challenges you experience in assessment in the religious domain? How have these or can these challenges be addressed? What is one priority for moving forward? .

Marianist Materials



The Marianists

PROVINCE OF THE UNITED STATES

CHAMINADE, SCHOOLS, AND MISSION TODAY

“Who does not see that since the Revolution [of 1789], a new fulcrum must be found for the lever that moves the modern world?”

This question of William Joseph Chaminade set the tone for his answer to objections lodged against the Bordeaux sodality [an association of lay and clerical Christians], which he founded in 1800 and which he continued to sponsor until its suppression by civil authorities in France in 1830. This organization was composed of persons of various social classes [artisans, merchants, businessmen, aristocrats], both sexes, of various ages, and of different stations in life. These individuals formed groups with those of like condition—such as the Young Men, the Young Women, the Fathers of Families, the Mothers of Families, and the Priests—but met together in public assemblies for mutual encouragement, education, and discussion of pastoral action.

It was this mixture of persons of different age, rank, and sex that caused many to voice objection. But it was clear to Chaminade that the spirit ushered in by the French Revolution, with its motto “liberty, equality, and fraternity,” made such innovations necessary. A simple revival of the old sodalities, suppressed by the Government in 1791, would not have responded to what he read as the signs of the times.

Two other characteristics that distinguished the sodality of Chaminade from the old one bear mentioning. First, the older one was more individual in nature, focusing upon the person’s own efforts at growth in holiness. Chaminade, on the other hand, envisioned a more communal approach to holiness. By incorporation with others into an active community, individuals would benefit from mutual encouragement in their growth in holiness. In effect, he sought to multiply Christians by multiplying Christian milieu. The creation of these supportive Christian subcultures was essential, he believed, because the spirit of the age, in so many ways contrary to Christian values, rendered the pursuit of a dedicated Christian life more difficult than in previous generations.

Secondly, there was a new focus on apostolic action. Chaminade explained this new dimension of the sodality in the following way:

In the old-time Sodalities there was scarcely any other purpose in view than to sustain pious Christians in the way of salvation by mutual edification. But in this age, an age of revival, Holy Mother the Church demands something more from her children. She wishes the concerted action of all to second the zeal of her ministers and to labor at her restoration. This is the spirit which the new Sodalities inculcate. Each director [of the sodality] is a persistent and active missionary, and each Sodality a perpetual mission.

What he wanted was to present “. . . to the astonished world on all sides, imposing masses of Catholic Christians of every age, sex, and of every condition, who, reunited in special associations, would practice our holy religion with neither vanity nor human respect. . . .” Their mission in these sodalities was to multiply Christians. And they were to achieve this end through a variety of means: lectures on religious and secular topics; the organization of various amusements; the sponsorship of clubs and reading rooms; the preparation of children and young men for First Holy Communion; the foundation of various societies such as The Friends of Wisdom, The Little Chimney Sweeps, and the Society for the Dissemination of Good Books; the placing of apprentices; the visitation of hospitals and prisons; the provision of poor children with clothing; etc.

From this brief description it is obvious that the organization and mission of the sodality was collaborative by design and choice. Each member and his/her contribution was thought essential to the well-being of the whole and each was accorded a fundamental respect. And the Sodality as a whole could only achieve its mission through the cooperation of various small communities—such as the Young Men and the Young Women—that constituted it.

The spirit of collaboration accorded well with the sentiments of the French Revolution. But more foundational was Chaminade’s attachment to two biblical passages. The first was taken from the First Letter to the Corinthians [12:12-27] wherein Paul described the Christian community as a body that could only exist through the gifts of each member and their harmonious working together. The second was Luke’s portrayal of the ideal image of the first Christians, having but one heart and soul. [Acts of the Apostles 4:32]

This same collaboration also characterized the educational establishments that Chaminade would sponsor. Often these schools were founded through the efforts of Sodalists who sought the presence of members of the Society of Mary or Daughters of Mary [Marianists] in their towns. They were always established in collaboration with local and regional civil and ecclesiastical authorities. Some of the teachers in the arts and trade schools attached to the primary schools were laymen as well as were some of the professors who taught in the secondary schools. Laymen also served as part of the staff in large boarding schools. And more than once Chaminade reminded the directors of those establishments that it was their duty to foster a sense of collaboration among all who worked at the schools, to help each see how his role contributed to the overall mission, and to recall to them that no contribution was to be considered more important than any other. Parents were invited to attend student exhibits, and the teachers often acknowledged that their efforts to educate the children built upon and were in collaboration with those of the parents. Students, too, were urged to collaborate with one another. Those who had mastered school work better than others were often selected as monitors for their classmates. And though excellence was encouraged, it was placed within the context of service to others.

Out of the Sodality emerged two religious orders. In 1816 Chaminade, along with Adèle de Batz de Trenquelléon (1789-1829), founded the Institute of the Daughters of

Mary [Immaculate]. In the following year John Baptiste Lalanne, a Sodalist and seminarian, approached Chaminade to found a religious order of men. According to Lalanne, Chaminade told him that he had been awaiting this moment for twenty years. Six others joined with Lalanne to constitute the initial nucleus of the Society of Mary. They were: One seminarian, a teacher, two businessmen, and two coopers.

The original members were representative of the mixture of the social classes of the sodality and of the mixed composition [Brothers and priests—teachers, priests, workers] of the future Society of Mary. At first it was not clear in what works this new society would engage other than the foundation and direction of sodalities. However, within two years [1819] some members were directing a boarding school in Bordeaux, and in the following year [1820] a primary school was accepted in Agen.

Soon, Chaminade, like so many social reformers before and after him, was captured by the notion that schools were key to the reconstruction of society. He was open to a variety of schools: Arts and Trades [vocational classes attached to the primary schools], orphanages, intermediate or secondary schools, and night schools. But the focus of his energy centered on primary and normal [teacher training] schools. His goal with these schools was not to alphabetize the children of the country, but through them to rechristianize France. He singled out primary schools for a variety of reasons. First of all, through these the Society would reach the majority of the population. In this sense his method was not elitist. Secondly, he felt that by dealing with children at this early age he would not be faced with a task of reformation: post-revolutionary society would not have yet made a significant negative impact upon these children, which would then have had to be undone in the educational process. On the contrary, these children were to be missionaries to their parents, who had absorbed the unchristian spirit of the French Revolution. The schools, then, were to make up for what was lacking in the family, providing a milieu in which these children could be formed into practical Christians, who would in turn reform the homes. Interestingly, this dynamic of family, school, and the role of children as change agents at home, in a more secularized version, was shared by educational reformers in nineteenth century United States. Upon completion of schooling, these children would be directed to various Christian associations, like the sodality, so that they would be provided with supportive, apostolic Christian milieu from “cradle to grave.”

Teachers obviously, were key to creating the kind of school that Chaminade envisioned. So a second concentration of energy was placed on the normal schools. Here he sought to multiply his efforts by educating a corps of teachers who would in turn educate hundreds of children throughout France.

For those teachers already in the field who had not attended the normal school, and for those who had graduated, he proposed yearly retreats or institutes. These had a twofold purpose: the formation of the teachers in faith and pedagogical conferences to develop their skills as teachers. Further, he suggested that there be on-going contact [a type of mentoring system] established between the teachers in the field and the professors at the normal school throughout the year.

His goal was to set up a normal school in as many geographic regions of France [known as departments] as he had personnel to staff them. Initially, the future looked promising. But because of the governmental centralization of French education, a situation unlike that in the United States, the plan could only be achieved with the cooperation of civil authorities. The optimism came to an end with the 1830 Revolution and the establishment of the July Monarchy. Still, efforts at normal schools continued, and, in fact, one of the first Marianist establishments outside France was a Normal School at Sion, Switzerland. This setback of 1830 and Chaminade's response to it is an example of his ability to hold on to a vision and yet at the same time to deal with what is.

Though Chaminade saw schools as more than institutions to instill the rudimentary skills necessary for progress in knowledge, still he thought it essential that teachers be knowledgeable in the areas they taught and know how to teach. Only such professionalism would win the respect of the townspeople, draw students to the schools, and earn the necessary approval of the government. And since, as he said, even every peasant thought her/himself a philosopher because of the experience of the French Revolution, it was essential that those who taught religion know how to meet the arguments and questions of the day in a convincing manner.

As part of his effort to develop this professionalism among Marianist teachers and those laymen taught in the normal schools, Chaminade and those members of the Society of Mary recognized as master teachers sought to develop a Marianist Pedagogy or Methodology. Beginning in the early 1820s there were meetings during vacation periods at which current pedagogical theories and the actual practice in the schools were discussed and position papers on method produced. These methods were then tried in the schools, discussed at a subsequent vacation meeting, and a revision of the method, based on the discussion issued. This process continued into the twentieth century.

Though professionalism was necessary, it was not sufficient to achieve the mission of the school as envisioned by Chaminade. Behind such a contention stands a fundamental distinction between instruction and education. The *Constitutions of 1839*, a book of principles or an extended mission statement governing the life and activity of the members of the Society of Mary written by Chaminade, states the matter as follows: "Under this title [education] are included all the means by which religion can be inculcated into the mind and heart of men. . ." "The Society of Mary teaches [instructs] only in order to raise souls in a Christian manner; that is why we have placed all works of teaching [instruction] under the title of Christian education; care should be taken never to change this."

Instruction centers on the development of skills; it involves training; it concentrates on mastering grammar, arithmetic, and the like. Instruction is a means used toward the goal of education. But education's aim is richer. It aims at touching the whole person, mind and heart, the cognitive and affective. John Lalanne, a prolific writer on education, once called the one who "incarnates the Marianist spirit in

education” and “the first to catch the innovative spirit of Father Chaminade,” claimed that education aims at developing the whole person: body, mind, heart, and spirit in such a way that the student flourishes in all dimensions of life as she or he is oriented toward God.

In an 1864 address to parents and students at Stanislas College, a prestigious secondary school in Paris of which he was director, he developed this theme of the difference between instruction and education. The goal of the college is not to produce bachelors of science or of arts, but men. And men, he says, are characterized by three qualities: reason, liberty, and development of love of God that renders the human being the masterpiece of creation and gives direction to and fulfills reason and liberty.

From this perspective then, a teacher does not fulfill her/his vocation only by teaching to add or diagram sentences, but through attention to the student’s full development, fulfilled in a real relationship to God. But, contrary to what might be assumed, to achieve this goal, the *Constitutions* claim, the teacher need not direct his/her attention mainly to the teaching of religion: “Let it not be thought that, for this purpose, the greatest part of the time must be devoted to the teaching or to the practice of religion; the religious [teacher], if he is living according to his state [vocation, calling], gives a Christian lesson by every word, gesture, and look. . . .”

What is at issue here is a ministry of presence; it is through who they are, the way that they are, the kind of presence they create through their persons that teachers educate in the fullest sense, that they form practical, apostolic Christians. In contemporary language they are models of prestige after whom students seek to aspire. The implication of this contention is that these teachers win the students to themselves, that they are attractive examples of the Christian life. In one of his addresses, Lalanne made a similar point centering on the importance of winning the student’s confidence.

Let us not be astonished at the fact . . . that nothing penetrates the heart when it is closed by suspicion and human fear. You waste your breath in exhorting, instructing, reasoning: the child remains enclosed in spitefulness and grins outwardly, like the man who, sheltered in a cozy room, mocks the storm without. But from the moment that Confidence, with a mother’s hand, knocks at the door of his heart, everything else enters with it; and not only is the door ajar, but all avenues leading to it are open and free: your words are listened to, treasured and cherished, and all his faculties are quick to submit to your influence.

Even more, he speaks about how his confidence blossoms into friendship. When the teacher is a friend, the student can even be faced with what is hard and difficult, even the Christian message of the Cross.

As a result of these convictions about the importance of attention to the affective dimension for the success of schools, Chaminade and his early reformers thought that education should be aimed at the culture of the heart. They were convinced that though a person may often resist the light of reason, he or she will seldom resist the

impulse of the heart. Thus, this education of the heart was central to the method of their teaching. They sought to understand how the emotions, feelings worked in the human person and by appeal to this affective dimension of the student to lead her or him to embracing knowledge, values, and good behavior. They had the conviction that there was a distinction between speculative knowledge and existential knowledge, a knowledge that made a difference in the way one lived.

In a similar manner, they spoke of external and internal disciplines. External discipline was obviously necessary for good order: codes of behavior, procedures in the classroom, sanctions for infractions against school policy. But in terms of life, in view of the future beyond the school, external discipline was of no use. What was needed was to develop an internal discipline, an interior sense of duty, an inner directedness, a strength of mind and heart that enabled a person to choose the good because it was good, not for fear of being caught.

Obviously, for teachers to inspire confidence, touch the students' hearts, be a model of prestige, they need to develop certain attitudes, dispositions. To being with, the *Constitutions of 1839* recommend that the teacher engage in imaginative prayer. He is to imagine Jesus and Mary confiding these, their children, too him and saying, "It is not the will of your Father in heaven that any of these little ones should perish." He is also to imitate the patience of God who is not wearied by refusals, who does not expect instance perfection. This disposition of God inclines the teacher to a prudent inclination to leniency. Even more, "He is careful above all not to reject as bad what is not absolutely good; [for] we do not all receive the same measure of graces and the same destination. It suffices for every one to be such as God wills him to be."

Such attitudes, if they are to be sustained over the tenure of one's teaching, require an exercise of faith: to look beyond what is visible, not to stop at the empirical level, to see as God sees. Stated another way, they are intimately involved with the question of teacher expectation, so emphasized in contemporary writing on what makes a school a good, effective school. The teacher actively looks for, expects to find, a goodness in the students, despite their evident imperfections. What stands in the forefront of the teacher's mind and heart are not the students' limitation, but their goodness and strengths, which the teacher seeks to call forth. As attested to in his correspondence, this attitude characterized Chaminade's own mode of dealing with personnel, as he sought to discover situations in which each student's unique strengths could flourish.

Lalanne, in a sense, goes further. He suggests the teacher develop the sentiments that characterize the ideal parent:

"When the time has come for the father to hand over to the educator his most precious treasure, that educator, who is about to take the father's place, becomes in reality a father; and if the father's heart could be handed over to another, that one would give his together with his child. The educator should at the least take over the father's sentiments, since he accepts his [father's] obligations and duties.

This, then is the word expressing the agreement between the two men, one of whom replaces the other, for the same purpose and the same end. I had promised to say a word about our duties: and what word is there more expressive? How desirable indeed, would it not be, for the bliss of Christian and civilized humanity, that all those who have the charge and mission of educating youth, had this word deeply graven in their hearts! For it alone makes the educator understand what to do, and what to omit.

What does one child amount to among so many, and how easily is he not forgotten! Yet, his father does not forget him, nor is he ever out of his mother's eye. No matter how great the multitude of children, the parent will always find and recognize his own child.

It is a remarkable fact, but nonetheless true, that the teacher who considers himself a father will often say to himself: What would I do for such a one if he were my own! All the pent-up feeling of paternal love, compassion, zeal, indulgence, arise in turn in his bosom. By these sweet sentiments, he tempers the severity inherent in most teachers, sentiments which are entirely natural in one that loves order, duty, the good and true, that is pained at the commission of a fault or at the discovery of a defect. Between the two extremes of weakness and rigor, he will choose the wiser mean with unerring sagacity which happily leads to a blending of love with reverence. And it is true as it is admirable that infallible means of directing the human heart, the law that embodies all others, is to love much!"

Though couched in the language of the nineteenth century, Lalanne's sentiments certainly resonate with John Goodlad's research on what makes a school good. He concluded that the caring attitude with which students are educated is a primary factor determining the parents' satisfaction with the school. He writes: "In view of the parents we surveyed, at least, 'Teach my child with tender loving care' might well be posted on the bulletin board side by side with 'Knowledge sets the human spirit free.'"

Lalanne's convictions flowed from an emphasis on the development of a sense of family which had been a characteristic mark of the Society of Mary from its origin and of all Marianist apostolic endeavors. Joseph Simler, often called the second founder of the Society of Mary, claimed that where such spirit is lacking

"... schools and colleges take on the aspect of barracks and prisons, and too often unhappily these epithets are applied to them; instead of being regarded as so many living elements of a family, the children are simply banded together, registered, distributed into classes and sections to undergo a training by instructors."

Teachers, such as Chaminade imagined them, were not simply born but made and it was to that end, as has been seen above, that he established normal schools and

suggested yearly retreats and conferences by the director of the school as occasions for the teachers to re-appropriate the school's mission and their own calling.

He also offered teachers a system of strategies for personal development in order to enhance strengths necessary for the fulfillment of the vocation of teaching. The essential starting point of this personal development was the cultivation of silence. Of course, in this counsel he was not innovative; many religious traditions see the ability to be alone with oneself, to be silent, absolutely crucial to personal growth. Today, CEOs, psychologists, athletes, and a host of others have recognized the ancient wisdom that we need a space away to be quiet. In contemporary educational parlance, what Chaminade wanted was the Reflective Practitioner: someone able to be silent, who would listen to her/himself, to others, to God; who would find time in that silence to discover whether he or she were that kind of presence which created a milieu, an environment in which students were educated, developed as whole persons who found their focus in God.

What made the work of Chaminade necessary, first the sodality and then the schools, was the spirit that pervaded France which he called religious indifference. If Stephen Carter, the African American lawyer from Yale who recently wrote the book, *The Culture of Disbelief* is to be believed, that same spirit pervades the present age. Carter claims that it is acceptable to be religious in a private way, to have God as a hobby but not to make a serious commitment to God, not to allow God to be the focus and direction of one's life, not to allow God room in the public square or to make a difference in one's public acts.

In a sense, it is because he saw the Church faced by this religious indifference that Chaminade gave a Marian character to his mission. He was convinced of an ancient saying that with Mary all heresies are conquered. And in his reading of the Scriptures, how Mary acted made her an apt figure in the present struggle. The Johannine Jesus on Calvary declared, "Woman, behold your Son." [Jn 19:26]. Her eternal call, then, consecrated forever at the cross, was to be for others what she was for Jesus. Her son entrusted that vocation to her for all who would be beloved disciples. Therefore, Chaminade's followers in any ministry, in working to multiply Christians, other Christs, were simply participating in what was Mary's eternal vocation. Their mission was that of hers and therefore Marian in nature. If they were to form, shape, give birth to, multiply Christians, they would have to learn from her, her ways. According to Chaminade and his later interpreters, her ways, which shaped the humanity of the one who could only be human as God could do, were attentiveness to God, total openness to the ministry entrusted to her, humility, poverty of Spirit, simplicity, warmth of welcome, faith, and a spirit of prayer.

In fulfilling her calling, Mary was not simply the private person, hidden away at Nazareth, but the public woman who at Cana had told the stewards, "Do whatever he [Christ] tells you." [Jn 2:5] For Chaminade this text grounded his conviction that all means that are appropriate to the age are to be used to carry out the mission. Adaptability, flexibility, dialogue with the culture and the times for the sake of multiplying Christians were his methods.

Mary was the public woman also on Calvary. She stands there in full view of everyone, the mother of a criminal, perhaps a bold and daring act for her time. She is the strong woman: she stands, not swooning, not breaking; courageous and watchful, believing, despite how senseless at the moment it seems to believe. For Chaminade, these dispositions are also to characterize those who cooperate in her mission. They need the courage of their convictions, unafraid to be wherever the mission takes them. They have to watch, pay attention, again read the signs of the time. And they have to know what they believe in, in whom and in what they have faith, and hold on.

Because the religious challenge is similar today to that of the time of Chaminade, I would suggest that there is a need for schools that embody the characteristics delineated in this essay, whose personnel believe that education is not the same as instruction, and who hold that the goal of education is the development of a complete person, whose life only finds fulfillment in commitment to God manifested in the public and private spheres of life with others. And as the research argues, a school is good and effective because its leadership is good. In a similar manner, if the school is to embody this Marianist character, it will in large part depend upon the school's major administrators (principal and/or president), the school's principal teachers.

In concluding this essay, then, the following are suggestions of some specific actions that such leadership might take. To begin with, the principal needs to articulate in a clear, collaborative fashion the mission of the school. And if the mission draws on Marianist traditions and present Catholic educational philosophy, central to that articulation will be the development of a community, such as described above, in which students will grow in a practical, apostolic (mission/centered) Christian Catholic faith.

The principal, school council, Campus Ministry Team, and other stakeholders in the school need to develop strategies to communicate that mission to faculty and staff and enable them regularly to re-appropriate it and to communicate that mission to students, parents, and other constituencies of the school and also enable them to understand and appropriate it.

The administrator and others involved need a clear policy and process for the hiring and retention of faculty and other school personnel so that those hired understand the mission, realize that they are joining a specific school, not one that is simply trying to duplicate the efforts of the neighboring public school, except perhaps with better discipline and fewer material resources, so that those hired can enter into the contract with integrity, with a readiness to support the mission.

The administration and others need to describe the kinds of behaviors that would manifest the kind of school community described in the mission and develop a process to determine to what degree these behaviors are present and what means can be employed to support and enhance them.

The administrator and others need to determine what kinds of collaborative partnerships within and outside the school can help the school achieve its mission and what strategies can be devised to create these partnerships and make them effective.

I imagine these are more than enough “needs and musts.” I know that, as one of my students who shadowed a major administrator for a day put it, “often just answering mail and the phone is a major accomplishment for a principal without adding other demands.” But you and I and most researchers know that your ministry is crucial, a *sine qua non* today for the success of a school. And so from one who does not want to be an administrator, but who has a lifetime stake in Marianist education, I want to say thank you for accepting an impossible job, for what you have done to shape the school as a faith community, and for what you will do in the future. And as a colleague of Campus Ministers, I say the same to you.

What is Recognizable as “Marianist” from One Institution to Another?

The following features of Marianist “places” were drawn from the Mission Statements of Marianist schools and retreat centers. As many of the same values and instincts were mentioned, we developed the following synthesis. These characteristics are hopefully evident, relevant, and sustained in all of the Marianist institutions and ministries.

Characteristics Shaped by Our Christian Faith

- We aim to encourage all of God’s people to be more open to the Holy Spirit and to become more closely united to Christ and his Gospel.
- We guide individuals to a personal commitment to Jesus Christ, seeking the reign of God by fostering Gospel values.
 - We foster personal traits of integrity, self-discipline, personal responsibility, and accountability.
 - We facilitate the development of the whole person and challenge our clientele to participate in that development.
 - We prepare and strengthen those we serve to face the future with confidence—morally aware and capable of being outstanding contributors to the future.
 - We work with our constituencies, local churches, and neighborhoods in promoting the development of the social values of commitment to life through service, justice, and peace.
- We encourage excellence in the development of gifts, talents, and abilities in the context of a caring community; accepting and celebrating multi-cultural diversity.
- We seek to enable a deepening of faith, a growth in prayer, and a commitment to one’s call or vocation in life, leading to the building of God’s reign on earth.
- We serve the mission of the Church.

Characteristics Shaped by our Marianist Spirituality

- We bring the fullness of Christ to all in our institution or ministry within a family-like community—
 - one that is a caring yet challenging community.
 - one that reflects the faith of Mary, the mother of Jesus.
 - one that follows Christ through the example of Mary, the first disciple of Jesus.
 - one that is marked by a warmth of welcome.
- We develop a style of formation in faith and missionary spirit through integrated programming/curricula that considers the whole person and the community.
- We provide opportunities for spiritual development, leadership training, and skills in community building for both lay and religious, with an emphasis on young people.
- We strive to extend the reign of God to all by sharing the Marianist charism through ongoing formation in our spirituality.
- We embrace life-long learning by fostering dialogue between faith and culture.

Characteristics shaped by quality Christian/Marianist Pedagogy/Hospitality

- We help students understand the branches of human knowledge, educating them to critical thinking and stimulating their desire for truth, in theory and action.
- We maintain a community where all are involved in the student's formation. Grounded in the virtues of Jesus, we educate the whole person, attending to the moral, spiritual, and religious development of students, while emphasizing family spirit in a nurturing, caring environment.
- We promote Christian purpose and dynamism in our institutional pursuits so that people of varied traditions and experiences unite in commitment to an educational venture in a collaborative learning environment, preparing students for life, work, and service.
- We collaborate to create a climate of cooperation, respect, openness, and trust that reflects the intercultural richness that comes from respecting individuals from diverse academic levels, faith traditions, and socioeconomic circumstances.
- Within an environment of academic excellence, we develop the character of students and instill Gospel values.
- We provide a challenging Catholic education in the Marianist tradition

Specific to Marianist Retreat Centers

- We offer to families and to all who come seeking personal and spiritual growth, a wide choice of communal retreat experiences in the Marianist tradition.

What is Marianist Spirituality?

Spirituality is a set of principles, practices and methods used to live the life of commitment to Christ:

- All orders have a particular form or pattern of doing things
 - Like all human being we have all have the same elements (nose, mouth, eyes, ears, etc). But we don't all look the same – we have particular identifiers – it is how we are put together that makes us different
- Charism/spirituality is our personality – Marianist uniqueness – being formed by Mary for the mission of Christ
- Our family traits – charism – we belong to the same family
 - Common method of doing things
 - Our outlook, our attitudes
 - For Marianists we live them in community (we try to be a collective witness of the presence of Christ in the world)
 - Common spirituality gives us the basis for a common experience (how we think, how we judge things, how we act)

Characteristics of Marianist Spirituality: - since all orders are trying to live the life of commitment to Christ what particularizes the Marianists? It is our commitment to:

- Mary
- Community
- Mission
- Inclusivity
- Prayer of Faith

Mary:

- A person who sees how God acts in her life
- A person who consents to God's invitation despite tremendous ambiguity
- A person who forms her Son and will form us by leading us to her Son.
- A person who shows us how to bear her Son into the world

Community:

- Modeled on the gatherings of first disciples of Jesus
- Support/challenge in living our faith with integrity

Mission:

- Moved to act in response to needs of the times (mission)
- "Do whatever he tells you"

Inclusivity:

- Everyone included as equals

Faith

- Regular prayer
- Attention to spiritual well-being
- Guided in life by the Gospel
- have a sense of mission – to carry out the works of Jesus in the world

Characteristics of Marianist Education:

What are the characteristics approaches that flow from the Marianist charism and its elements?

- Educate for formation in faith
- Educate in family spirit
- Provide an integral, quality education
- Educate for service, justice, and peace
- Educate for adaptation and change

Characteristics of a Board of Trustees

What are the Characteristics of a Board of Trustees associated with a Marianist institution?

Members of a Marianist Board:

- Know well the mission of the institution in the Marianist tradition and the board's roles, responsibilities, and performance standards.
- Respond together to the call in mission and ministry to help the institution envision a direction, shape strategies, and promote the Marianist charism/vision as part of the Province of the United States
- Foster inclusivity, leadership, cohesiveness, and collaboration among its members—lay and religious
- Bear witness with a personal and committed faith that touches the heart and embraces a Marian attitude and approach
- Cultivate interpersonal relationships among major constituencies connected with the institution

Behaviors associated with the institution and its ministry:

- Openness
- Respect
- Integrity
- Dialogue
- Hospitality
- Consensus building

Descriptors of Board Members based on the Characteristics of Marianist Education ^{vii}

When a ministry or institution recruits board members, it looks for people who can provide leadership and advice in key areas for the effectiveness of the institution. Institutional leaders, therefore, look for people who can assist in finances, development, facilities, programs, and other key areas of the institution. Recruitment of board members who can support the mission of the ministry is essential. How does one assure that the board will assist a Marianist institution in staying faithful to its mission?

Marianist educational institutions around the world have developed and affirmed a set of characteristics that will assist in keeping the institution faithful to its Marianist history and tradition. A document has been published entitled: *Characteristics of Marianist Education*. Five characteristics have been identified. Although these characteristics are geared to educational institutions, they can be easily adapted to other Marianist ministries.

In order to ensure the faithfulness of an institution to its Marianist tradition and charism, board members need to be recruited who embodied that tradition. Below are descriptors of people who will make good board members for a Marianist institution. Obviously, no one person can embody all of these descriptors. But there should be people on the board who do embody the values embedded in these descriptors.

The five *Characteristics of Marianist Education* are:

- Educate for formation in faith
- Educate in family spirit
- Provide an integral, quality education
- Educate for service, justice, and peace
- Educate for adaptation and change

Education for Formation in Faith requires board members who:

- Live in a manner that reflects commitment to the institution's mission
- Search for truth in discussions and not the development of personal agendas
- Are committed to the role of faith in the institution
- Value a faith-and-culture dialogue which illuminates reality from the perspective of the gospel
- Understand the importance of forming students in the gospel's values and attitudes
- Comprehend that the institution educates in a free and responsible style which elicits a personal response of faith.

Board Descriptors:

The board understands and takes into account the culture and norms of the organization it governs.

The board:

- Adapts to the distinctive characteristics and culture of the (school's) environment
- Relies on the institution's mission, values, and traditions as a guide for decisions
- Acts so as to exemplify and reinforce the organization's core values

Board Practices:

- Provided a detailed explanation for new board members about this organization's mission
- Orient new board members about the organization's history and traditions
- Review the organization's mission on a regular basis
- Confirm members join the board because they believe strongly in the values of this organization
- Talk about what this organization stands for and how that is related to the matter at hand when discussing key issues
- Discuss the history and mission of the organization as key factors in reaching a conclusion to an issue
- Act in ways consistent with the organization's deepest values
- Reference the mission during discussions.

Board Oversight and Policies Ensure That:

- The Marianist charism can be articulated by various board members
- The Marianist charism is part of teacher/staff development
- The Marianist charism is part of the student and faculty retreat programs
- Educate for formation in faith through departmental philosophies, departmental objectives, and individual course syllabus exists
- The institution educates in a free and responsible style which elicits a personal response of faith
- Campus ministry is an important component in the life of members of the school community
- Campus ministry has adequate personnel and receives appropriate funding
- Students, faculty members, and staff of all faiths feel their beliefs enrich the Catholic and Marianist traditions of the institution
- Participation in the LIFE program for students in the summer
- Participation of teachers in TAM

- Ensuring that teachers and administrators participate in programs, in addition to TAM and LIFE, that are sponsored by the Marianists
- The library has materials on the institution's Marianist heritage and the Characteristics of Marianist Education
- Appropriate art work being displayed throughout the building reflecting the Catholic and Marianist traditions of the institution
- Exemplify the example and influence of Mary as an educator in faith.

Board Meetings:

- Have opportunities for prayer and/or Eucharist celebrations
- Included the mission of the institution is on all board agendas
- Have a report from the Mission and Identity Committee

Are There Ways to Improve the Board?

1. Can members identify a recent action or decision where the organization's values and mission were particularly important in coming to a conclusion? What could be learned from that experience to strengthen future work of this group?
2. Can newcomers to this board identify the steps or resources that were the most important to them in understanding the organization's values, mission, purposes, and history?
3. How could these processes and resources be strengthened in order to better reinforce the vital features listed above for all board members?
4. Are there former board members or leaders in the organization who are knowledgeable about its history and mission? Could presentations by these persons help the board better understand its foundations?
5. One of the criteria of a school in the Marianist tradition is the way it forms the faith development of the school community. How does the Board use this as one of the principal criteria in evaluating the performance of the chief school administrator?
6. What resources does the Board provide for faculty retreats, days of recollection and programs for the school community designed to strengthen the climate of faith in the school? How are the resources sufficient and appropriate?
7. Has the Board approved a school policy/procedure for hiring that includes acceptance of educating for formation in faith as part of that policy? If not, should it have such a policy/procedure?

Education in Family Spirit requires board members who:

- Create a favorable environment for meetings
- Cultivate interpersonal relationships characterized by openness, respect, integrity, and dialogue
- Appreciate the importance of community with collaborative structures and processes
- Express their role as a board members as loving and dedicated service
- Influence others by exhibiting the Marian traits of openness, hospitality, graciousness, and faith.

Board Descriptors:

The board nurtures the development of trustees as a group, attends to the board's collective welfare, and fosters a sense of cohesiveness. The board:

- Creates a sense of inclusiveness among trustees
- Develops group goals and recognizes group achievements
- Identifies and cultivates leadership within the board

Board Practices:

- Dialogue among members is as frequent as the dialogue between members and the administration during board meetings
- Attentiveness is paid as to manner the board reaches conclusions as it is to what is decided
- Ensure all members have the same information on important issues
- Attend social events sponsored by this organization
- Recognize special events in the lives of the board members
- Provide biographical information that helps members get to know one another better
- Share issues and concerns in an honest fashion during board meetings
- Surface differences of opinion in board decisions through discussion rather than by vote
- Act in ways consistent with the organization's deepest values.

Board Oversight and Policies Ensure That:

- The traits of openness, hospitality, and graciousness are evident behaviors by members of the institution's community
- The board actively works with personnel to implement the Characteristics of Marianist Education
- Individual gifts and talents are developed in community
- Spiritual and academic growth are not developed in isolation but in a family setting of openness and honesty
- There is a blending of gifts of individuals and the growth and development of community
- Disciplinary actions are used as opportunities to develop responsibility
- The student disciplinary code is flexible enough for forgiveness
- Changes made at the institution are intended to develop a deeper sense of community
- The building of community is clearly stated in the institution's mission statement, departmental philosophies, departmental objectives and individual course syllabi and all school handbooks.

Board Meetings:

- Renew commitment annually to the Characteristics of Marianist Education
- Model faith, love, concern and mutual respect by members
- Provide an environment/climate for acceptance
- Encourage politeness, hospitality, laughter as components of meetings
- Collaborate as the accepted mode of operation among members
- Find a community of support
- Recognize student, faculty, alum, parent achievements as part of the board's program.

Are There Ways to Improve the Board?

1. Can members identify situations where vigorously expressed differences in views led to more creative solutions to problems? Are there ways this board could improve the quality of its interactions in meetings even further?
2. What are the properties of leadership that members recognize when it “naturally emerges?”
3. What steps could this board take to identify and cultivate these skills among its members more intentionally?
4. What resources could be helpful in the board’s efforts to develop members’ leadership skills?
5. What steps should this board take to:
 - a. Set explicit goals for itself
 - b. Communicate them to everyone
 - c. Stay focused on them in its work
 - d. Monitor progress toward those goals
 - e. Learn from reflecting on successes and failures in reaching its goals?
6. What are examples of how Family Spirit is lived out at this school?

Provide an Integral, Quality Education requires board members who:

- Support quality education of the whole person
- Understand the need to provide coherent curricula; a well-formed, professional, administration, faculty, and staff; and adequate facilities and finances
- Respect the dignity of the person as a daughter or son of god, unique and individual
- Develop an interior spirit and self-knowledge
- Develop a concern for global and local issues of culture, ecology, and the use of technology
- Understand the value of a diverse faculty and staff as well as a diverse student body.

Board Descriptors:

The board recognizes complexities and subtleties in the issues it faces and draws upon multiple perspectives to dissect complex problems and to synthesize appropriate responses.

The board:

- Approaches problems from a broad institutional outlook
- Searches widely for concrete information and actively seeks different viewpoints from multiple constituencies
- Consciously creates opportunities for trustee education and development
- Regularly seeks information and feedback on its own performance
- Pauses periodically for self-reflection, to diagnose its strengths and limitations
- Tolerates ambiguity and recognizes that complex matters rarely yield to perfect solutions.

Board Practices:

- The board takes regular steps to keep informed about important trends in the larger environment that might affect the organization
- When issues come before our board, they are often framed in a way that enables members to see the connections between the matter at hand and the organization's overall strategy
- The board seeks information and advice from leaders of other similar organizations
- When faced with an important issue, the board often "brainstorms" and tries to generate a whole list of creative approaches or solutions to the problem
- The board explicitly examines both the "upside" and positive outcomes along with the "downside" or possible pitfalls of any important decision it is about to make
- The board is able to identify the key issues that it faces
- The subtleties of issues are dealt with to assist board members in the decision making
- When a new member joins this board, we make sure that someone serves as a mentor to help this person learn the ropes
- The board discusses the effectiveness of its own performance
- This board has conducted an explicit examination of its roles and responsibilities
- Sometimes the issues that this board deals with seem to be separate tasks, unrelated to one another
- Recommendations from the administration are usually accepted with little questioning in board meetings.

Board Oversight and Policies Ensure That:

- The interconnectedness of the various academic areas, evidence the social teachings of the Catholic Church and the Society of Mary through departmental philosophies, departmental objectives, and individual course syllabi exists
- There is a development of Marianist themes over four years of the religion curriculum
- Moral education is advanced throughout the curriculum
- Religion is required for each year a student attends the school
- The development of the whole person is evident in the educational program of the school.
- The curriculum provides appropriate courses and teaching strategies to assist students with a variety of abilities and learning styles
- The teaching of and discussion about various vocations – vowed religious life, priesthood, and committed lay ministry is presented
- Faculty and staff regularly articulate the conviction that the school forms a community of life-long learners
- Students are taught to appreciate and value the differences of people throughout the world
- The school is an active member of an accreditation organization.

Are There Ways to Improve the Board?

1. Can members identify occasions where the board has sought out and made good use of input from others outside the organization? In what ways were these steps most useful? Are there issues currently before the board where more information from others would enrich the board's deliberations and conclusions?
2. What steps should this board take in order to improve its use of a variety of problem-analysis techniques and enrich its problem-solving abilities?
3. Are there complex problems coming to this board in the future that warrant more rigorous analysis? How should the board prepare itself for handling them effectively?
4. Are there recent situations the board has experienced that could be used as the topic for reflection discussions of the board's own role and contributions to the outcome? In what specific ways did this board contribute to the resolution of the issue? What lessons could be drawn from those experiences that could guide the board's work in the future and help it perform more effectively?
5. What steps could this board take to provide constructive feedback to its members about their work?
6. Are there current issues the board faces that may be handled more effectively if the board were to take time to reflect and learn from its past experiences?
7. In what ways could the mentoring relationship be strengthened in the future?
8. From your perception, does the Board have an integrated approach to the needs of the whole person?

Educate for Service, Justice, and Peace requires board members who:

- Honor the call for justice and peace
- Attend to the poor and marginalized
- Promote the dignity and rights of all people
- Promote programs of service and service groups
- Appreciate the goodness and justice of God and denounce oppression.

Board Descriptors:

The board accepts as one of its priorities the need to develop and maintain healthy relationships among key constituencies. The board

- Respects the integrity of the governance process and the legitimate roles and responsibilities of stakeholders
- Consults often and communicates directly with key constituencies
- Attempts to minimize conflict and win/lose situations.

Board Practices:

- Before reaching a decision on important issues, this board usually requests input from persons likely to be affected by the decision
- The board communicates its decisions to all those who are affected by them
- This board has formed ad hoc committees or task forces that include staff as well as board members
- At board meetings explicit attention is given to the concerns of the community
- The board periodically requests information on the morale of the professional staff
- The board is aware of the impact its decisions will have within our service community
- The administration reports to the board on the concerns of those the organization serves.

Board Oversight and Policies Ensure That:

- The mission statement clearly states the incorporation of a service component for students, faculty, and staff
- Each departmental philosophy, departmental objectives, and course syllabi indicate the incorporation of justice and peace throughout the curriculum
- The teaching of human rights is part of the school's overall curriculum
- Students are taught the social teachings of the church across the curriculum
- Teacher/student/staff interactions demonstrate social justice
- Each person in the community is afforded full dignity
- Members of the school community address any manifestation of prejudice both within and outside of the school community
- Co-curricular activities have a service component
- Community service is part of the school's program
- The entire school community has been involved in a community service project
- Faculty members are provided professional growth time for community service and reflection
- There is time for students to exchange their thoughts, reflections, and feelings from involvement in community service projects.

Are There Ways to Improve the Board?

1. What means does the board use to monitor the impacts of its decisions on others and keep current regarding their concerns?
2. Which of these means works well and which may warrant further attention?
3. Are there issues before the board now that have implications or consequences for others? Are we well-informed about those possible impacts, and are we taking them into sufficient consideration in our deliberations?
4. What steps should this board take to improve communications with staff and its understanding of their issues?
5. How do the policies of this school demonstrate that it is a just institution?

Educate for Adaptation and Change requires board members who:

- Develop critical thinking skills in the search for truth
- Respect an educational milieu which educates to shape the future
- Appreciate the need to accept and respect differences in a pluralistic society
- Are open to enculturation and interdisciplinary education
- Are available and respond to the signs of the times.

Board Descriptors:

The board helps envision and shape institutional direction and helps ensure a strategic approach to the organization's future. The board:

- Cultivates and concentrates on processes that sharpen institutional priorities
- Directs its attention to priorities or decisions of strategic or symbolic magnitude to the institution
- Anticipates potential problems and acts before issues become urgent.

Board Practices:

- The board's time is spent in discussions of issues of importance to the organization's long-range future
- This board makes explicit use of the long range priorities of this organization in dealing with current issues
- The board discusses events and trends in the larger environment that may present specific opportunities for this school
- The board sets clear organizational priorities for the year ahead so as not to delay action until an issue becomes urgent or critical
- At least once a year, this board asks that the executive director articulate his/her vision for the organization's future and strategies to realize that vision
- In board meetings some time is spent in discussions focused on identifying or overcoming the organization's weaknesses.

Board Oversight and Policies Ensure That:

- A strategic plan exists for implementation of the Characteristics of Marianist Education is in place
- Students/teachers/staff discuss how they must respond and shape the signs of the times
- Students are made aware of how the Catholic and Marianist charisms may challenge and complement the culture of the United States
- The students, faculty, staff, board members are prepared and willing to be agents of change (missionaries for the next generation)
- Discussion is carried on regarding various reactions to changes that anticipate the future and reaction to change agents
- Opportunities for interdisciplinary studies are available to students
- Teachers are provided opportunities to learn/discuss/implement the developments in curriculum, learning styles, etc.
- Students/faculty/staff are encouraged to be life-long learners
- There is an ethical use of technology.

Are There Ways to Improve the Board?

1. What are the board's long-range priorities?
2. What recent matters have drawn the board's attention away from its long-range goals and priorities?
3. What steps should the board take to make explicit and consistent use of its goals and priorities in all the board's work?
4. What is this board's understanding of the President's vision for the organization? What goals has the board set for the coming year, and how do they link with the President's long-range strategy? In what specific ways will the board contribute to attaining these goals?
5. How do the goals the board has set for itself lead to attainment of the goals it has for the organization?
6. How does this board monitor and assess its own progress toward attaining its goals? How does it monitor and assess progress of the organization in attaining the overall goals?
7. What steps should this board take to ensure that it does not avoid critical issues facing the organization and that organizational weaknesses are addressed?
8. Is there anything that needs to be changed or adapted by our school in order to serve the mission of the school and the needs of the local Church better?

Lay and Religious Collaboration

1. Collaboration with the Church: Lay and Religious Collaboration

- The *Rule of Life* of the Society of Mary insists on a collaborative attitude in ministry (RL 66)
- We are challenged to integrate what we are doing in our ministries with the thrusts of the local, national, and universal Church.
- This challenges us to think how personnel are deployed, what new ministries are undertaken, and the direction taken in ministries that are already established.

2. Collaboration in a Common Marianist Mission

- The Marianists originated within lay communities of faith.
- An essential part of Marianist life is collaboration with lay persons in a common mission for the Church.
- Together, lay and religious, we understand our mission to be for the Church and to witness Gospel faith lived out in community.
- Our style of Marianist ministry involves the realization that faith is best communicated through personal relationships and is nurtured through lived experiences of community and service.
- Our experience as community is the primary grounding and support for all our ministry; what we do is never quite as important as how we do it.
- Faith formation is a life-long process ("cradle to the grave").
- Schools provide a wonderful opportunity to build communities of faith—many communities surround the school—students, families of students, faculty, board, alumni, benefactors.
- A privileged emphasis of Marianist ministry has been to draw these various communities toward the development of faith communities.
- We also bring faith community development beyond our schools in our other ministries—parishes, retreat centers, family retreat programs, etc.

3. Discipleship of Equals

A. How and With Whom Are We Gathered

- Marianist lay and religious gather in community without hierarchy or status; this equality is a gift that Marianists bring to the Church and to the world.
- This is a visual sign that title and gender alone do not equal authority.
- This sign affirms that leadership and structure develop out of specific needs within the community and for the benefit of the community.
- In the Marianist community, this gift took the form of mixed composition—brothers and priests living community without priests holding special rank.
- In the Church today, this is still unique.

- The Wedding Feast of Cana (John 2:1-11)
 - We know the story—the wine runs out; Mary tells her Son; Jesus responds; Mary says to the servants, "Do whatever He tells you."
 - After working the miracle, whose wine is it?
 - The servants, they do the hard work;
 - The wine steward, he is in charge;
 - The bride and groom—it's their party;
 - The wine gets to the guests, because the actors do not haggle over who owns the new wine;
 - As Marianist communities, lay and religious, we bring the new wine of our common Marianist charism, as we collaborate more deeply and effectively.

B. Common Marianist Mission

- Community according to the evangelical counsels is a call from within our Baptism to create environments that are experienced both within and without as radical examples of the Church at its best.
- The Marianist family should be able to point to the example of Marianist religious community and say "this is how Marianist community should be lived."
- The essential elements of the evangelical counsels are found in all Christian communities; religious and lay struggle with these issues to bear experiential witness to the potentiality of their being lived out.

C. Exploring the Mystery of God in Religious and Lay Communities

- Collaboration of religious and lay involves the following:
 - Each partner gives up some power in the shaping of the project.
 - Ownership of and responsibility for the project is shared.
 - Finances and expertise can control the project; doing with less may make the project greater in the end due to collaboration.
 - Collaboration demands that the way one group operates is second place to the way the groups operate together.
 - Each group must look on leadership as service for the advancement of the common good; new styles of leadership may emerge for the common project.
 - Failure in collaboration is a stimulus to honest dialog about what went wrong, why it went wrong, and how we can do it better.

Resources

Giardino, Thomas, S.M. (*et al*) *Characteristics of Marianist Education*, 1996 General Administration of the Marianists, Rome.

Albano, Ambrogio, S.M., *Commentary on the Rule of Life of the Society of*

Mary. Glodek, Stephen, S.M., "Whose Wine Is It Anyway?"

Reflection Questions:

1. What are the ways that lay and religious members can foster collaboration on this board?
2. How is the leadership style of the Board and of the Administration of the school one of collaboration and dialog?

Formation in Marianist Charism and Spirit

Spirituality

1. Marianists try to shape our attitudes and approach as we carry out our mission in a manner based on how Mary might do it. Some Principles of Marianist spirituality:
 - a. The quality of our presences is equally important as our work – we try to be present to people
 - b. The quality of the presence is determined by the virtues of Jesus – our spiritual focus or energy.
 - c. Change in people is usually gradual and progressive – it is seldom sudden and never violent
 - d. Every effective grace is collaborative – virtues of Jesus and doing his work is a collaboration between God and us
 - e. Developing the spiritual life is a double action, for example:
 - i. Eliminating vices and developing virtues
 - ii. Denying the old self and developing the new self
 - f. A virtue is not complete until it is expressed in service. *

“No act of virtue can be great if it is not followed by advantage for others. So, no matter how much time you spend fasting, no matter how much you sleep on a hard floor...if you do no good to others, you do nothing great” St. John Chrysostom ^{viii}
2. The “practice of the Presence of God” in Marianist life. ^{ix}
 - a. In our daily living to be in touch with God.
 - b. Living in the presence of God does not mean Marianist are always specifically thinking of God. It does mean Marianist become so accustomed to God’s presence and so familiar with God that our conduct and our attitudes are constantly influenced by that presence.
 - c. Chaminade taught us to acquire an *attitude* of living in God’s presence by making acts of faith in that presence. Marianist can:
 - i. Offer ourselves to God in the morning
 - ii. Place ourselves in God’s hands as his instrument as Marianist begin our work
 - iii. Give ourselves over to living the virtues of Jesus
 - iv. Make a deliberate act of trust that grace is at work when Marianist meet difficulties or feel ineffective.
3. What does “Faith of the Heart” mean in Marianist life? . ^x
 - a. For Fr. Chaminade, faith is the basis of everything in our life.
 - b. Faith means to accept with our mind something as true we cannot prove. It means accepting with our mind something we cannot demonstrate by reason but we accept it as true because we place confidence in someone who told us about it.

- c. For Chaminade faith meant not only accepting something as true with our mind but also embracing it with our feelings. This is what is called “faith of the heart.”
- d. Chaminade taught that acts of faith should not only shape our thinking, but also our feelings – faith should include “attitudes of the heart.”

Reflection Questions:

1. What influence can/should Marianist spirituality play in board formation?
2. Give examples of how/where Marianist spirituality:
 - a. Exists at board meetings
 - b. Is the basis for making decisions about policies or practices for the campus community
 - c. In the life of the school.
3. How has God’s presence been evident at the board meeting? On campus?
4. How has faith as “an attitude of the heart” been evident when making decisions?

Promoting and Strengthening the Marianist Charism by Boards -Foundational Aspects of the Marianist Charism -

FAITH OF THE HEART

A deeply rooted and convinced faith, a faith that is thoughtful but not intellectualized, a faith that reaches far beyond a few pious practices and transforms the structures of daily life and the basic insights of the human spirit. This stress corresponds very well to the search for transcendence and the need, felt more and more urgently each day, for a contemplative dimension in our lives and an identity anchored in something that is firm and worthy of stable and lasting commitment. Pp 10-11

Some key ideas:

thoughtful... active... growing...joyful... transformational... life-giving... gospel-based... builds on tradition... engages mind and heart... embraces Mary as a model of courage and strength

MISSION

Mission was the major motivation for Father Chaminade and his first disciples. For them the mission was something new: Nova bella elegit Dominus. The new era needed a response based on new methods and a new style of evangelization. They did not think that some of the traditional structures and methods were appropriate for the needs of their time. As for us today, we are constantly being called, even by the highest authorities in the Church, to a new evangelizations, new in its motivation, new in its means, and especially new in its courage and boldness. We are called in a special way to develop a new synthesis of faith and culture – and this implies an inculturation of the Gospel that is deeper and more far-reaching in all the many cultures of our world, even in those that have traditionally been thought of as “Christian.” We are also called to a consistent and serious option for the poor, reaching out to the poor and marginalized of every kind, of every race and culture. We cannot just get on with what we formerly considered to be the Church’s mission, without thorough-going changes of focus and courageous restructuring. The missionary spirituality of Father Chaminade continues to be the key motivation for our times as well. P 11

Some key ideas:

committed to the poor and marginalized.... a synthesis of faith and culture... works toward the greater good... understands the times... educates for life... proclaims the gospel... develops agents of change

COMMUNITY...

It seems evident that the Founder's stress on community, family spirit, still responds even more than formerly to a deep longing of the modern world. The prologue of the Rule of Life puts it this way: "Inspired by God's Spirit, Father Chaminade understood the rich creative possibilities of a Christian community for apostolic service. Such a community could bear the witness of a people of saints, showing that the gospel could still be lived in all the force of its letter and spirit. A Christian community could attract others by its very way of life and raise up new Christians and new missionaries, thus giving life in turn to other communities. A community could thus become the great means to re-Christianize the world" – what today we call "the new evangelization." A dynamic community life takes us out of our isolation and, at least a little, out of our fearfulness. It gives us an identity and a sense of belonging. But even more, it empowers us to common and bold action against the dynamics of death and the urge to facile conformity that threaten us. Men and women in our time feel increasingly isolated and powerless, fragmented and weak in the face of the all-engulfing waves of consumeristic welfare society. The creative potential of a faith community helps us find the hope and courage we need. Pp 11-12

Some key ideas:

embodies a family spirit... empowers others... builds on strengths, diversity and equality... is permeable... develops a sense of belonging... is prayerful... celebrates...is concerned and caring

INCLUSIVITY

Fr. Fleming used the word "inclusivity" to express the Founder's insight that seeks to reproduce within the Marianist Family all the variety and wealth of experience that exists within the Church as a whole. He included in his foundations from the beginning, women and men, religious and lay people, people coming from all socioeconomic classes. The mixed composition of the Society of Mary is simple one interesting example of this "inclusive" tendency in the Marianist charism. Fleming is convinced this inclusivity offers us a breadth of vision (which means also a generosity and "catholicity" of vision) this is still not very common today. In our times this principle of inclusivity should prompt us to stretch the horizons of our Marianist Family to races and cultures that are marginalized in a world that is so dominated by a North Atlantic mentality – but for how much longer? Today we are particularly invited to solidarity and an inclusive attitude with those who have less voice and less power in society. P 12

Some key ideas:

open environment... welcome to all... a wealth of experience... solidarity with others... respects differences... men, women, lay, religious as partners on the journey...inviting and growing... works toward a common unity

MARY

Finally, our Founder's focus on Mary, his conviction that the Woman Mary is the dynamic driving-force of modern history, seems to respond very well to the spiritual longings of our time. Fleming partly understands the reticence about Mary that some may feel in reaction to an exaggeratedly sentimental style of piety and even more in reaction to a co-opting of the Virgin Mary for the purposes of certain ideologies and reactionary groups. But in spite of all this, Father Chaminade invites us to raise our eyes to this "Woman par excellence," as he called her. Mary as the archetype of an attitude that is holistic, community-centered, welcoming, respectful of the earth and its inhabitants. She is a Mother who throbs with the dynamics of nature received and nourishing life. She is a strong Woman in solidarity with the aspirations of a people this is poor, humiliated, and marginalized. Many of us think that the root of our cultural and spiritual problems is to be found in a masculine sort of aggressiveness, self-centered and self-assertive, thirsting for power. To counterbalance such tendencies, what spirituality could be better than one that is Marian and apostolic? Pp 12-13

Some key ideas:

woman... risk-taker... gentle... mother... confrontational... compassionate... nurturer of life... humble... strong... steadfast... relational... empathizer... care-giver... model of love

Formation in Marianist Charism and Spirit

Mary

1. Introduction

- Scripture Reading: The Wedding at Cana (John 2, 1-11)
- Theme: "Do whatever he tells you."
- Reflection: Mary as guide for us, a teacher and a guide for us to learn from Jesus. She modeled for Jesus, and models now for us, the gentle, open, compassionate qualities of teaching. Marianist apostolic action flows from this model.

2. Characteristics of Marianist Education

A. Mary as Model for Formation in Faith

- She was a woman strong in her faith.
- Her care and concern: visiting her cousin Elizabeth; presence, devotion and courage at the foot of the cross.
- Marianist educators strive to possess the virtues and dispositions of Mary so they are evident as they witness to students.
- As Mary formed her Son, the educator models to students and for the school the faith, love, concern and mutual respect which should characterize a school committed to the Marianist tradition.

B. Mary as Model of Integrity

- Mary's visit to Elizabeth: urges us to be service-oriented and to be present in a qualitative way.
- Mary's fidelity on Calvary: immerses us in solidarity with those who suffer.
- Mary's place with the disciples at Pentecost: calls us to collaborate in the Church's mission.
- Mary's witness to contemplation: challenges each Marianist school to complement its active, scholastic and developmental life with the need for prayer, reflection and service.

C. Mary as Model of Family Spirit

- All communities, religious and lay, associated with education in the Marianist tradition, are called to be models of Marian virtues.
- The daily life of a school in the Marianist tradition must be a hospitable community, friendly and open to all who work, study or visit there.
- The school's environment should signify our care and trust in other people and our faith in God's loving acceptance of us.

D. Mary as Prophetic Witness

- She is the perfect woman, one to whom respect, dignity and all rights are given. Thus, her presence must always infuse our promotion of the full respect, dignity and rights deserved by all women.

- In the prophetic spirit of Mary, all in the educational community read the signs of the times as constructive critics.
- Marianist school communities are called to be agents of change, with a permanent mission to witness to the gospel message.

E. Mary as Model of Hope

- Mary's fiat to be involved intimately in the incarnation: openness to the signs given to her by God.
- Her "yes" to the mystery of the future is a model of hope and courage.
- At Cana: witness of Mary to us today to be equally available to God's call.
- Marianist school, itself a communal learner, discerns what present needs call for, and thus, the school listens and adapts its vision and mission in response.

3. Marian Attitude and Approach

A. School in the Marianist Tradition Promotes:

- Qualities of openness, patience, risk, and firm perseverance in evoking and nurturing life.
- Structures and processes of education that are flexible, hospitable, and which witness to the harmony of brothers and priests, lay and religious, men and women, teachers and students, parents and students, working in mutuality.
- The formation and multiplication of communities of faith wherein hope for a meaningful life can flourish and be sustained.

B. A School in the Marianist Tradition Practices:

- Understanding contemplation to be an intrinsic part of wholistic education and provides
- Opportunities in the curriculum for silence and reflection.
- Providing effective opportunities and support for the development of student apostolic/spiritual groups (eg. Life—Living in Faith Experience) as well as groups among teachers, parents, alumni, etc.
- Supporting attitudes and practices which allow for the appropriate sharing of perceptions, feelings, needs, and knowledge leading to growth in self-esteem, character, and virtue

Reflections Questions

On Formation "The radical change that the Marianist vocation demands is usually gradual and progressive. It is seldom sudden, and never violent. It is Mary's way of forming us." Describe how the role of Mary is an important aspect of the Marianist charism and sets the tone for the work of the board in determining policy and oversight.

On Mary as Modell

Mary's life was full of prayerful activity, whether it was her constant conversation with God discerning what God was calling her to, or caring for and raising Jesus as a child and young adult, teaching him love, kindness, and respect by her example. Can members identify a recent action or decision where the values lived by Mary were particularly important in coming to a conclusion?

A Magnificat for Today

In the Magnificat* Mary sings of God solidarity with the poor, the afflicted, and the marginalized. She is a witness to the transforming power of God that raises the lowly and destroys evil in the world. Following the example of Mary, how has the board been a witness and a prophet of the greatness, power, and mercy of God.

On Mission

As a board in the Marianist tradition, we see our mission to be that of Mary's: to bring forth God into our broken world. How does the board bring God into the school? What challenges have you met in this mission? What joys have you experienced?

*Magnificat

My soul magnifies the Lord

And my spirit rejoices in God my Savior;

Because He has regarded the lowliness of His handmaid;

For behold, henceforth all generations shall call me blessed;

**Because He who is mighty has done great things for me,
and holy is His name;**

**And His mercy is from generation to generation
on those who fear Him.**

He has shown might with His arm,

He has scattered the proud in the conceit of their heart.

**He has put down the mighty from their thrones,
and has exalted the lowly.**

**He has filled the hungry with good things,
and the rich He has sent away empty.**

He has given help to Israel, his servant, mindful of His mercy

Even as he spoke to our fathers, to Abraham and to his posterity forever.

Resources

The Religious Dimension of Education in Catholic School, Vatican Congregation for Catholic Education.

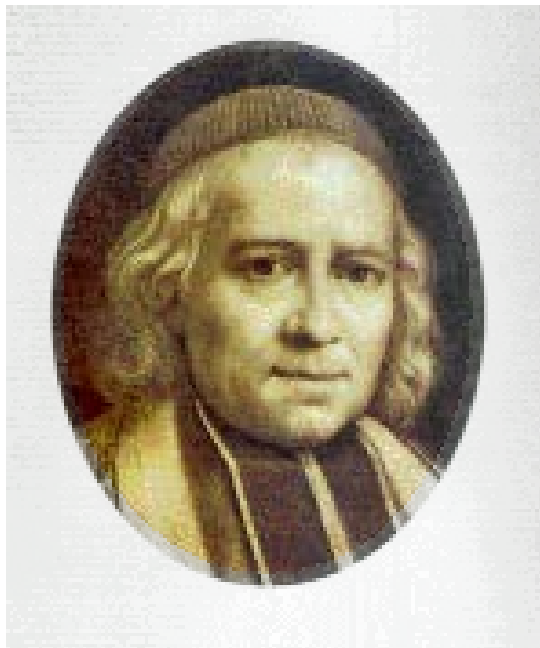
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"Why Mary?" from *Things Marianist*, North American Center for Marianist Studies, October, 1992.

Blessed William Joseph Chaminade

The Marianist Family – History ^{xii}

William Joseph Chaminade



Adèle de Batz de Trenquelléon



Marie Therese de Lamourous



William Joseph Chaminade

- Born April 8, 1761 in Perigueux, France
- Went to seminary college in Mussidan (1 of his brothers was a professor there)
- 1785 ordained – became a chaplain there
- He was devoted to Christian education of young men in France

French Revolution

- 1789 anti-church legislation; schools was confiscated and priests dispersed
- The Chaminade brothers rejected the civil oath
- Chaminade moves to Bordeaux where he continued to minister secretly
- He met with a small group of lay leaders of men and woman included Mlle Marie Therese Charlotte de Lamourous who was his closest collaborator

Exile and Return

- 1797 Chaminade was forced into exile in Saragossa where he remained for 3 years
- At the statue of Our Lady of the Pillar, he began to understand what his mission was to be
- He returned to Bordeaux in 1800 where he re-contacted friends and co-workers from the underground period
- Began the Sodality of the Immaculate Conception

Establishing the Sodality (1800 – 1809)

- Instead of establishing a school, he developed a Christian community which grew rapidly
- On March 25, 1801 under the direction of Marie Therese de Lamourous, the Young Woman's Group was established

Collaboration in the Work of Marie Therese

- Chaminade collaborated with Marie Therese de Lamourous who took over a work begun by her friends. It was a home for repentant prostitutes called the Misericorde
- Father Chaminade asked her to go to Agen to assist Adele de Batz de Trenquelleon, (foundress of the Daughters of Mary branch of the Marianist Family) to work with Sodalities

Collaboration in the Work of Adele

- He was in contact with Adele de Batz de Trenquelleon in 1808 who was working with a wide network of young and adult woman whose work resembled the Sodality.
- Under Chaminade's guidance and with the encouragement of Bishop Jacoupy of Agen, she and her companions in 1816 inaugurated their religious community living: the Daughters of Mary was founded
- Many associations of prayer, ministry and teaching began to spring up. New foundations began as lay groups which met immediate needs of the people.

New Difficulties (1809 – 1815)

- In 1809 Napoleon suppressed the Sodality which then remained underground
- In 1815 the second restoration of the monarchy took place and the Sodality resurfaced
- Some young people were openly opting for some form or reconstitute communitarian religious life

Foundation of the Religious Institute

- Chaminade work with Adele, when she and her followers opened schools in their homes, worked with the sick and elderly and worked in their parishes began the Institute of the Daughters of Mary on May 25, 1816
- A year later on May 1, 1817, Jean Lalanne, a sodalist in Bordeaux offered to join Chaminade in his work. He and several companions agreed to initiate a religious community under Chaminade's direction.
- Neither group had one particular work but were to do as Mary said in the Cana story: "do whatever he tells you"

Mission to the Schools (1817 - 1830)

- Although schools were not the initial work, it was clear to Chaminade that there was a need for religious and secular education and a struggle for the minds and hearts of the rising generations
- With the establishment of St. Remy (1823) he had a foundation of multiple works: It gathered teachers for spiritual retreat and pedagogical updating
- By 1830 Chaminade's communities had established or assumed administration of many works
- The sodality also continued to grow

Challenges to the Dream

- In 1830 the normal school (teachers' college) and the Sodality were suppressed by Louis Philippe
- Adele and Marie died and some members of the Society of Mary left the order causing some to wonder if the Society would perish
- The Daughters of Mary was somewhat monastic until Chaminade started a 3rd Order Regular in 1836 which taught and cared for the sick and orphans.
- Chaminade died on January 22, 1850 after reconciliation with some of the members who forced him to resign as superior general. He was declared Blessed on September 3, 2000.

Family of Mary

- From among the members of the Sodality came also the first nucleus of the Society of Mary, founded in 1817. With the foundation of the Society of Mary, the three branches of the Marianist Family - Sodality, Daughters of Mary, and Society of Mary - were effectively constituted. They found their unity in the person of Chaminade, who was head of all three.
- They found their unity in a common spirit flowing from the personality and insights of three remarkable people. Today these foundations are known as Marianist Lay Communities, the Daughters of Mary Immaculate, and the Society of Mary

Marianist Family

- Gathers, prepares, and sends members to bring about the reign of God
- Consistent with the characteristics manifested by all members of the Marianist Family, there are seven characteristics of lay Marianist life that have been identified and elaborated by the International Organization of Marianist Lay Communities.

Characteristics of Lay Marianists – They:

- Grow in their understanding of the founders and the Marianist charism
- Grow in their understanding of and relationship with Mary.
- Help build and sustain communities of faith and hope
- Embrace the mission of Jesus: "Do whatever He tells you."
- Grow to be a prophetic sign within the Church
- Grow in prayer and faith
- Give time and talent to the Marianist Family and give treasure to support the lay organization

Spirit of Faith

Vision: ***"I am like a brook that makes no effort to overcome obstacles in its way. All the obstacles can do is hold me up for a while, as a brook is held up; but during that time it grows broader and deeper, and after awhile it overflows the obstruction and flows along again. This is how I am going to work."***

Community ^{xiii}

If you could change the world using the resources of the Marianist Charism how would you do it? Chaminade's answer is building communities of faith that serve to bring about the realization of the Reign of God experienced as human dignity, freedom, justice, reconciliation and solidarity. Chaminade worked from these four principles:

- Embody the Word/Good News in a community
- Be an attractive community
- Come together regularly
- Organize yourself wisely

Embody the Word/Good News in a community

- Chaminade understood that communities must be in “permanent mission.” He knows that enduring communities are the result not only of common experience, but of sustained, common understanding and ongoing judgments about the daily realities of life. These judgments lead to common decisions or actions that express the community's conviction. Community is an atmosphere that is formative through a long, slow development process. We need the support and challenge of a community to sustain and maintain that development process.
- Members of the community are formed by Mary which involves being open to the influence of such a community and acting in ways to create such a community.
- So, embodying the WORD, the Good News in a community is all about relationships. The critical need today in our world is to establish and sustain right relationships in family, work and civil society.

Be an attractive community

- Chaminade uses “attractive” in a double sense. Communities must be desirable or well run; they must also be able to attract, to draw in.
- People join in a group because they notice something in the group that is already in them. A group attracts when it helps person to find purpose for their life, to bring some value or justification for their actions, allows them to have an experience of active responsibility in the world and through all of this, develop their self-worth.
- A Marianist community attracts people in some way. It is our way of evangelizing when they can practice virtue in an unselfconscious way.
- For some, the community is a safe place to be a searcher, while continually drawn closer and deeper into the life of Christ. The community is open to persons at varying stages in their life journey, but a growth or developmental dynamic is always built in. Communities offer relationship with people who are perhaps further along the path, and who are witnesses “without moral judgment” of where the path is heading.

Come together regularly

- Marianist communities come together for the sake of mission and teamwork in ministries – they are neither support groups nor service clubs. The whole community engages in discernment of the will of God for the community, for the common mission and for the ministries that enable that mission.
- As Kouzes and Posner put in the *Leadership Challenge* (p. 241): “There is no more effective way to build trust and promote teamwork than making it a practice to get people together regularly face to face. People who expect durable and frequent face-to-face interactions in the future are more likely to cooperative in the present.

Organize yourself wisely

- Marianist communities need serious and systematic formation and to pay attention to the structures and processes of the community as well as becoming saint. We realize we must be communities both of deep holiness and of serious and effective apostolic action in the world.
 - Chaminade developed the Three Offices which touch the entire life of Christ’s ministry and the entire life of the Marianist communities, because Marianist communities tend to be “whole life” communities. They call us to be concerned with our spiritual life, to develop our intellectual abilities as a way to understand ourselves in the world, and to emphasize our relationship to the material world as we seek to help it come one of justice, peace, and integrity of creation.
 - Chaminade recognized the importance of various roles and lifestyle commitments, mutually respected and interdependent.
 - In every Marianist community we aim to live in such a way that the presence of God is felt.
-

Reflection Questions

- What has been a special gift you have been given? Have you shared it with others? How?

We are a community of faith

- What has been your experience of a faith community? Has a Marianist community proven to be more compassionate? Less powerful? “Closer to the troubles of the people?”

We are a community of life

- What gifts have you received in community? Have you experienced community that is insular? Have you experienced community that puts its faith in action? Describe how your community is creating life.

We are a community that builds communities

- “It is to be part of a vision and hope of being Church in the modern world. To work actively in building this community is a task that is both enriching and demanding. It calls us to a state of hopeful tension that holds the promise of ongoing conversion and growth, if we remain faithful to its challenge. It calls us to discernment that is not only personal, but also communal. It calls us to leave our comfort zones and risk the unknown by helping to form new communities so that the gift may be shared by new people, in new places, and

in new times.“ How is your community building community? Share stories about unexpected and challenging places.

We are a community “in permanent mission”

- Take a minute to share your ideas on permanent mission. How does the board work together to bring God into the world?

Formation in Marianist Charism and Spirit

Three Offices

Background

- Christ, the Messiah, was to be prophet, priest, and king. The Church was to exercise the function of prophet, as Jesus did; the function of king; and the function of priest.
 - Father Chaminade wanted the Society of Mary to reflect the Church with regard to its inner constitution, its membership, its organizational structure, and the functions of Christ.
 - The Society of Mary was to group the concerns of Christ in the same way the Church does so that all things which we are concerned can be classified as teaching, governing and sanctifying people. We are participating in the concerns and functions of Christ.
 - The concept of the Three Offices may seem a bit abstract, yet it provides a window how Blessed Chaminade—a man both practical and a visionary—was so successful. Father Chaminade developed the concept of the Three Offices and practical method of collaboration that empowers community to more fully live the call to be Christ in the world.^{xiv}
 - The Three Offices are: **Zeal/Spiritual Life:** (Priest – Spiritual Life – Being Present to God), **Instruction:** (Prophet – Education/Resources – Being Present to the World) and **Temporalities:** (King – Stewardship/Hospitality/Justice – Being Present to the Community)
 - The Office of Spiritual Life concentrates on the role of Christ as priest and attends to the spiritual needs of everyone in the school community. Planning prayer meetings and ongoing formation opportunities creates a way to remind of the unique aspects of Mary spiritual. Those in this office strive to support us in building our relationship with God.
 - As prophet focus of this Office incorporate school forms of education including resources about Marianist life and other sources for civic engagement. Those interested in this Office challenge us to remember that our mission is connected to the world; therefore we need to be informed and involved in life outside of the school community.
 - The Office of Temporalities/Office of Hospitality involves will be truly present to one another within the school community and actively engaged with the world. This Office is charged with caring for the logistics (space, budget, and communication) for the school community. It also encourages members to be conscientious stewards of resources and awareness of social justice issues.^{xv}
 - Each person on the board can be interested in the different aspects or interests but each can be said to have its basis in the work of Christ.
-

Reflection Questions

Review the

- Reflect on the following quote:

“Given the difficulty of finding a good leader due to the fact that the numerous qualifications required are seldom found in one person, this natural human defect is compensated for by giving the Superior three instruments to exercise the three main functions over which she has jurisdiction.” (*Spirit of our Foundation*, vol. 4, p. 320)

- Reflect on the gifts and strengths the board has that prove supportive to each other and to the administration?
- Share areas where your board can be challenged to grow.
- What contributions is the board making right now to nurture the life of the school community?
- Take 5-10 minutes and have each member of the board write a list entitled: “*Ways in which our board is a witness to the Gospel.*” After the allotted time, have the leader create a list combining the ideas shared by board members. In what way are board meetings reflecting the presence of God?

Summary of Marianist Praxis: Building Marianist Educational Culture ^{xvi}

“The multiplication of Christians is brought about less by the use of certain pedagogic procedures than by the presence of a religious atmosphere in the school. Religion is not taught; it is communicated. Religion is instilled more deeply in the spirits and in the hearts of the students through the atmosphere that permeates the school than through teaching.”

Marianist attempt to create an atmosphere in their educational work that allows the gospel to be taught and practiced. This necessarily encompasses all aspects of the educational experience and all the people who interact, both directly and indirectly, with the students in this experience.

A Working Definition of Culture

Defining culture becomes complicated when we begin to speak about “institutional culture”-that is, the culture of a group of people who are bound together because of their work and commitment to a particular institution, for example a school.

The word “culture” throughout this exposition denotes what Father Chaminade understood as *atmosphere* or *milieu*. The riches of this word conjure images of everything that surrounds us in a particular place, and how people relate and respond to this place. Culture can then be understood for our purposes as they learned and shared values beliefs and attitudes which shape and influence both perception and behavior.

Culture finds expression in language, art, thought, storytelling, spirituality, and social activity and interaction. These expressions of culture are largely internalized and take it for granted, but they form the real group structures by which a person enters, interacts, and is formed by the group or institution.

All Marianist Apostolic Activity Is Education

“The Society of Mary teachers [instructs] only in order to raise souls in a Christian manner; that is why we have placed all works of teaching [instruction] under the title of Christian education.

Formal and Non-formal Education

The term “formal education” includes schools which exist without a country’s established education system and are usually institutionally-designated according to the age of the students as primary, secondary, and university. The term “non-formal education” refers to schooling provided by the Society of Mary outside these established systems, often focusing on the urban and rural poor, and the teaching of marketable skills of preparation of street children and the abandoned poor for entrance into a country’s established school systems.

Characteristics of Marianist Education

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

Chapter 2

The International Scope of Marianist Education

Educating Those Who Are Poor Through Non-formal Education

Some members of the Society of Mary “reading the signs of the times,” ventured into what we have termed “non-formal education.” Women, children of the streets, and children often by AIDS are particularly vulnerable. Efforts to teach marketable skills such as sewing, catering, hairdressing, carpentry, agriculture, and the like in countries like Kenya, Malawi, India, Peru, Togo, and other places have been extraordinarily successful

Other areas of international scope include publishing and the nongovernmental office (NGO) at the United Nations in New York. In all Marianist educational efforts, we attempt to promote openness to the gospel message of transformation to prepare and empower others for leadership and service.

Chapter 3

Profile of Marianist-Educated Persons

By developing a Marianist educational culture the implementing of the Characteristics of Marianist Education, we hope students leaving our educational apostolates will be whole persons, steeped in faith, and capable of community and service. But what to these Marianist persons look like? What can we expect of these individuals?

Marianist-educated persons are formed in faith.

They have a basic, critical understanding of the tenants of the Catholic faith. They understand the Marian dimension of this faith and experience Mary as a model of Christian discipleship. Their study has helped them to achieve a correctly form conscience. They pray daily, and the exhibit Christian attitudes and all the relationships and behaviors. There are people of integrity, honesty, fortitude, and justice in their personal and community lives.

Marianist-educated persons exhibit Family Spirit in relationships.

They are capable of developing balanced interpersonal relationships and successfully maintaining those relationships. They understand and have some personal experience of community. Their personal experience of community has taught them the importance of community for ongoing personal development. They have come away from their Marianist educational experience with some basic skills in the formation of community, and whatever circumstances they find themselves. They have

commitment to and have skills in “staying at the table” when relationships or community life are strained by conflict.

Marianist-educated persons have received an integral, quality education.

They leave the Marianist educational environment proficient in academic or technical skills. They understand the interconnectedness of the various academic or technical areas of study which they are pursued. They are capable of critical thinking and are able to apply this critical thinking to the dialogue between faith and culture as it will apply to their lives in the future. It is the expectation that they will have acquired some basic leadership skills which they can successfully apply in their families, church communities, and society. They enthusiastically embrace lifelong learning as a gift for their future.

Marianist-educated persons are committed to service and to the work for justice, peace, and the integrity of creation.

They leave a Marianist educational environment willing to share themselves in the material possessions with others. They have been taught the basics of Catholic social justice doctrines and have promoted justice in their interpersonal and professional relationships. They are capable of identifying both the person suffering injustice and some of the systematic structures that cause injustice. They demonstrate a willingness to work with others to change unjust structures. They are able to resolve personal and professional conflicts in a nonviolent way.

Marianist-educated persons can adapt and change

They leave the Marianist educational environment with the ability to “read the signs of the times” and to critically evaluate the need for and the steps toward positive change they have the basic leadership skills to engage in collaborative efforts for positive change in society and in their personal lives. They can critically evaluate and use technology and understand its cultural impact. They demonstrate the necessary flexibility and disposition to embrace change and to be a positive agent in the community of change.

Chapter 4

Why Marianist Educational Institutions?

The school is the meeting place of culture and faith par excellence. It allows faith to become incarnate in a culture, and it enables culture to give a language to faith. The school provides the stability so necessary to form in the faith.

Marianist understand our charism not is creating a *parallel* Christian system, but rather, as *entering into* secular systems and transforming them. The school as an institution is the incarnational embodiment of the charism and an entry point for Marianist into the secular. Institutions provide stable and enduring frameworks for activity. If the milieu of the school, the culture of the school as we are speaking about it, is infused with Marianist and Catholic values, then the school becomes a stable framework for both understanding and critiquing the secular culture. Today we speak of the dialogue between faith and culture, institution of the school provides the arena for this dialogue to happen-to embrace what is good in the culture and to change what is not.

The value of the institution as a tool for ministry in accomplishing the mission is perhaps no better demonstrated than in the possible impact on people and communities which are poor.

Education is a high way out of poverty. The first responsibility for Marianist Catholic educational institutions is to give some accessibility to their quality education to those who are living in poverty. Boards and administrators, realizing their responsibility in this regard, need to make provisions and school budgets for tuition assistance based on financial need. While understanding that the cost of Catholic education continues to spiral upward in developing countries, budget provisions for tuition assistance must reflect the institution's commitment to educate people for whom these costs are out of reach.

Catholic Marianist schools need to provide quality education that train leaders. In this sense, leaders are those who are conscious of unjust systems which oppress people who are poor; they have the necessary skills to accomplish change in those systems that oppress and marginalize. We are speaking here not only of graduates who are involved in the political, legal, and financial worlds, but rather of all graduates who leave our institutions. All graduates of Marianist schools should leave with adjust heart and a sense of right relationships, no matter what professional direction their lives may take. The stability and structure-the stable and enduring framework mentioned earlier-allows the institution the school to set for itself this goal for each of its graduates and to measure, over the years, the success of the school.

Chapter 5

The Educational Community

The challenge Marianist educators face is how to transform a school, in whatever cultural and political context it exists, into an educational community. To use Blessed Chaminade's word, an educational community is "*milieu*" in which Catholic Marianist values are tangible in all aspects of the life of the school from board formation in decisions to classroom instruction.

Characteristics of Marianist Education and are long-standing educational tradition have used the term "family Spirit" to describe the atmosphere that should pervade an educational community. Once upon a time we could use a for phrase like "family Spirit" and it would revoke very similar images in people's minds. Today, the image of family can look very different to different people. Our schools now have types of healthy families that require new images-single-parent families, stepfamilies, blended families, and young people being raised within lesbian be an and gay partnerships. Therefore, I believe it is more helpful and accurate to speak about a culture of educational community and to speak of a community imbued with Family Spirit. If I had to name the culture of the Marianist milieu of family spirit denotes, it is the culture of *home*. Our educational ministries are meant to be safe homes where lessons are learned, discipline imported, faith nurtured, and the whole person educated, in body, mind, and spirit.

Establishing a culture of home, a place where Marianist family spirit can flourish in the education community, does not mean we take anyone who comes along. Nor does it mean that certain types of behavior or disregard of rules is tolerated indiscriminately. It does not mean we abandon educational standards. Rather, it means those who are welcomed into our educational ministries find their place that they do not have to “deserve.”

People in our educational communities to have to study and learn to the best of their abilities. But individuals who enter and work in our education communities to not have to earn a safe place. They do not have to earn just treatment. They do not have to earn respect and dignity. They do not have to earn kindness. And more importantly, they do not have to deserve an atmosphere that will teach them faith. We have to be able to ensure that they find these attitudes and ways of behaving as hallmarks of our Marianist educational ministries which create a culture of home. They do not need to do anything to achieve these things because they are welcomed into a culture where these attitudes and ways of behaving should be part of any Marianist environment and Marianist works.

Collaborators and Beneficiaries

When collaborators are united in a common vision on the mission of the school, the power and influence of such collaboration is undeniable.

Put the genius of Blessed Chaminade’s approach to the educational community is that all those who collaborate in the educational ministry are also the beneficiaries of that ministry. The gift and the strength of community is that we come to community with individual gifts, and in turn we are recipients of the gifts of all those who gather with us. Blessed Chaminade understood this dynamic was profoundly in terms of faith formation, but it is equally applicable to education. I am stronger and able to do much more because I am part of a community which is sharing its gifts and strengths with me. The consequence of this vision of educational community is at the formation of things Marianist and things Catholic needs to be developed for all those who participate, in whatever way, and the mission of the school.

Marianist community is to choose the culture of their ministry and influence it with Catholic Marianist behaviors and values that in time, they can move on as missionaries to another place and other communities. They can move on, confident they have left behind an institution and education community which would continue to live and exhibit those Catholic Marianist values and teach succeeding generations to do so.

Chapter 6

Formation of Our Partners in Marianist Education

When we speak today about formation within a Marianist educational community, we are speaking about a systematic program of instruction and practice by which a person, or group of people, learns and embraces Catholic Marianist educational values and practices.

Because different people have different responsibilities in the educational community, the content of this formation varies according to the one who is being formed. Consequently, there are different emphases in the formation of boards than in the formation of administrators; there are different emphases in the formation teachers than in the formation of students. However there are common elements in all Marianist formation programs. These are the five key elements.

The Marianist educator is a basic understanding of the Marianist project.

The person understands the historical circumstances which caused Blessed Chaminade and his collaborators, Marie Therese de Lamourous and Adele de Batz de Trenquellon, to initiate the lay and religious communities we know today as the Marianist family. The Marianist educator understands international scope of the Marianist project and the national and international collaboration which is possible for all different forms of Marianist education.

The Marianist educator understands Marianist spirituality as the basis of all efforts in education, community, and social outreach.

The Marianist educator displays a basic understanding of the spirituality which inspired the Marianist Founders. Foundational to all Marianist spirituality and apostolic action. Particularly education. Is the role of Mary, Mother of Jesus Christ and First Disciple. All Marianist education attempts to build the Marian Church community, and the educator is able to understand and participate in this building.

The Marianist educator has a basic understanding of Marianist educational philosophy and pedagogy.

Why Marianist chose education as a primary means for the transmission of faith and how they do this in the classroom and two other educational means are the basic goals of this portion of formation of the Marianist educational novice.

The Marianist educator has an understanding of the Characteristics of Marianist Education.

The Marianist educator has been taught the characteristics and is able to demonstrate how these characteristics are embodied in his or her area of responsibility in the educational community.

The Marianist educator understands that Marianist educational ministry has a transformational role in the families, the local church, and the civil society in which is located.

The Marianist educator has a basic understanding of the social doctrine of the Catholic Church and understands that action for justice, peace, and integrity of creation are constitutive elements of the Catholic faith. He educator understands and is supportive of the integration of all these elements into the life and curriculum of each particular educational site. The person is some experience of networking educational works without the Marianist ministries in the geographical area.

The Formators

The chief administrators of educational works are primary agents of formation. They have accepted this responsibility presumably because they understand and are skilled

in the promotion and formation of Marianist educational culture. By nature of their board membership, the boards of educational works are ultimately responsible to ensure that this formation is happening for all those in the educational community.

Chaminade's Understanding of Teacher Training

The formation of teachers was of paramount importance to Blessed Chaminade. They were for him the primary agents of the school's mission: to mentor young people in the faith. Chaminade's understanding of education is not about a method of teaching, but rather about the attitudes of heart and faith which a teacher needs to have.

- The young person is beloved by God. And because of this, Marianist educators strive to resemble Jesus and Mary in all her interactions with students. Through their own prayer and God's grace, educators strive to adopt the attitudes of Jesus and Mary. They demonstrate these attitudes by their solicitude and kindness toward their students.
- Marianist educators teach in order to educate. This education involves awakening in their students the love that God has for them. This fundamental goal does not mean that most of the teacher's time is spent in teaching religion, or even religious practices. But rather, with untiring zeal and tender charity, the Marianist educator gives a lesson in Christianity with every word, by every gesture, and with every look.
- Like the Good Shepherd, Jesus, Marianist educators open their hearts to their students, attending to their weaknesses and ignorance with kindness. The Marianist educator understands that it is not the teaching of religion or devotional practices that inspire the Christian faith, but rather, the heart of the educator to which the students respond.
- Discipline is a necessary part of any educational effort. Marianist educators, mirroring the patience of God, require of their students study, order, silence, and fidelity to rules. But the educator accomplishes this atmosphere of study in order with great calm and a wise tendency towards indulgence. The Marianist educator is careful not to reject what is bad what is not absolutely good. The educator understands the uniqueness of each individual and the uniqueness of God's action in that individual heart.
- Marianist educators nurture faith in their students. The educator provides willing students the opportunity to gather in small groups, outside the classroom, in order to nurture a deepening of this faith through prayer and community.
- Marianist educators provide excellent instruction and operate excellent schools because it is this atmosphere of excellence that makes the nurturing of faith possible without distraction. This excellent education is always being adapted to the needs of the times and the needs of the society in which the student comes.

This transformation of the world occurs not simply by providing education, but by providing education for leaders who will influence areas of society far beyond what the Marianist educational experience can touch.

Marianist Educational Associates

Marianist Educational Associates is a member of a community intentionally committed to strengthening and developing the Catholic educational mission and identity of

Marianist universities. Marianist Educational Associates support one another in growing in the knowledge and appreciation of the Catholic and Marianist educational traditions. They also work together to incorporate these traditions to the culture of Marianist universities and to adapt and transform these traditions so they are responsive to the challenges facing our Marianist universities. Individuals from all sectors of our Marianist universities are invited to be Marianist education Associates.

Marianist Educational Associates understood their core commitment as Marianist educational Associates included:

- Professional presence on the campus that promotes the Catholic and Marianist mission and identity of our Marianist-sponsored universities;
- Ongoing learning about the Catholic and Marianist traditions as they apply to university education;
- Forming community of challenge and support with other Marianist education Associates that strive to embody and give witness to the Catholic emeritus tradition of education;
- Being part of a community of positive influence on campus that is engaged in reading the signs of the times and learning to utilize the Catholic emeritus traditions in forging responses to the signs;
- A public affirmation to live there commitment as Marianist educational Associates.

This program gives us a core staff, administrators, faculty are both committed to and trained in Catholic Marianist educational tradition and philosophy. This core, in turn, commits itself to form others and to influence the entire culture of the University towards his values.

Formation of Students

Students are instructed in the fundamentals of Marianist history and spirituality; charism taken to instill a deep Marian devotion, and opportunities for services are provided.

But in every age, educators wrestle with the question of what forms the students' minds and hearts; what facilitates the docility of spirit that will open them to the gospel message? This section will address for areas of challenge: fostering a sense of belonging to a faith community, conveying the Catholic intellectual tradition, stressing the importance of art and communicating Marianist values, and embracing the world of technology and social networking.

Fostering our Sense of Belonging to a Faith Community

In a world where family comprises any number of arrangements of individuals, Marianist educational works need to be a safe place where students understand that they belong. Well-formed, skilled teachers can create this kind of atmosphere in individual classrooms, and it is imperative that the entire school embody it. The burden for the school-wide atmosphere of community and belonging often falls to the area of campus ministry of pastoral activity. A young person's experience of liturgy as the celebration of faith and the mythic communication of the gospel is often communicated primarily to the educational

ministry. The importance of beautiful, well-prepared, and participative liturgies for the school community is extremely important and should be a high priority for the adults in the Marianist educational ministry.

Many Marianist education ministries have student retreat programs. They take many forms and give a sense that the faith community, of which the students are members, extends beyond the walls of the classroom. Students get to experience the safety of community expressing belief or lack thereof, personal difficulties, and ideas and experiences which motivate and excite them. The LIFE program helps to give young people the sense that they belong to a faith movement which is much larger than their local experience.

Conveying that Catholic Intellectual Tradition

We can only accept or reject what we understand. The greater the understanding, the more informed the acceptance or rejection. Religious studies should include study of the Scriptures, the rich history of the church open parentheses both grace and shadow), the sacraments, the moral teachings of the church and the current complex problems to which the moral teachings respond, and the social teachings of the church.

The Importance of Art in Creating A Catholic Marianist Culture

The place where faith is witnessed by the community should be beautiful. Beauty and art convey a different level of experience of God than the intellectual study or even faith-sharing within the community do.

Great care should be taken in Marianist educational ministries do have the walls and chapel speak to everyone in the school about what is valuable, about what is beautiful, about what I Marianist and Catholic enterprise is all about. Images and art should always reflect the local culture and the people who are served by the educational ministry.

Embracing the World of Technology and Social Networking

There are critical questions regarding information technology and Catholic Marianist education. How can these Internet tools be used to enhance the teacher-student relationship and provide deeper, meaningful educational interaction? What is the role of the teacher as mediator and interpreter of information in this technological forum? How do we define scholarship, excellence, and ethical standards for the student, and almost everything about everything is available to the Internet server?

The term “social networking” implies that at its best, these are tools that can be used effectively for community building. How do we bring all our skills and values related to community building into this world of instant conversation and instant response?

What do we need to learn from these virtual communities that can expand the Marianist influence and message beyond what we thought possible?

Formation of Boards

Often the board responsibilities for the ministry include the following:

- Maintaining the Catholic and Marianist identity;
- Approving budgets and general financial stewardship;
- Appointing or ratifying the chief administrator(s); developing a relationship between the ministry and the local church and civic communities.

Board members need to be consistently conscious of the need to articulate and we articulate for themselves and for the outside audiences the mission of the educational ministry for which they are responsible. The boards need to apply the information contained in documents by clearly and critically reviewing the implications of decisions which are made within the ministry's administration and community. Budget decisions and other decisions should be made with the overall Catholic emeritus mission in mind.

What are the values involved in the decisions aboard makes? A particularly helpful structure to keep value-based decision-making in the forefront of the board's consciousness is to establish a mission-integration committee. They would provide orientation on the Catholic Marianist mission to new board members and offering ongoing resources to the full board on a regular basis.

A key responsibility of board members is to ensure that the Catholic Marianist culture and the work is nurtured and developed. They must ensure that there are identifiable values and behaviors in the ministry community that gives witness to this culture. Boards should develop "good habits." These good habits must be recognizable in the daily life of the ministry, and conflict management and resolution, and prayer, and a decision-making. It would be a wonderful challenge for board to look at the culture of its deliberations and ask themselves questions. How do we arrive at decisions? How are dissident and marginal voices treated in discerning directions for the future? How diverse are we as a group, or in our decision-making? Is there an intentional Marian component to our prayer and liturgy? Are we identifiably Catholic? The kind of conversation in decisions that would flow from these questions will give an identifiable aura to the culture of our educational ministry. Just asking these and similar questions can become a habit and culture is created from the patterns of our habits.

And the third important responsibility of board members is to seek and embrace new ways of doing things. Boards must create an atmosphere among themselves and in their ministries where the means to conduct what Blessed Chaminade called the new ways of doing things can happen. What is often met missing in board meetings is the listening heart, the heart that hears people within the ministry and in the outside community which the work surface. What is often missing his hearing how the Spirit's leading new ways.

Formation of Parents/Guardians

In orientation meetings and other meetings between administrators, faculty, and parents/guardians, the mission of the school and its Marianist history and values should be carefully explained. Parents/guardians need to be educated themselves in the mission-centered education which extends beyond their cultural expectations.

Second, additional opportunities should be provided for the ongoing education of parents/guardians. These could be adult-oriented lectures on the Catholic faith, moral issues that pertain to parenting, and many other relevant topics which would gather parents/guardians together as a community of faith.

Third, the educational ministry should provide retreat opportunities for parents/guardians.

Formation of Alumni/Alumnae

Opportunities for adult discussion, adult faith formation, liturgy, and retreats, should be a significant part of all alumni outreach from her educational works.

Marianist Works and the Wider Marianist Family

Marianist Universities

Chaminade University
3140 Waiālae Avenue
Honolulu, HI 96816
800-735-3733 (general)

St. Mary's University
One Camino Santa Maria
San Antonio, TX 78228
210-436-3011 (general)

University of Dayton
300 College Park
Dayton, OH 45469
937-229-1000 (general)

Marianist Sponsored Secondary and Middle Schools

California

Archbishop Riordan High School
175 Phelan Avenue
San Francisco, CA 94112
415-586-8200

Chaminade College Preparatory
Administrative Offices
10210 Oakdale Avenue
Chatsworth, CA 91311
818-360-4211

Middle School
19800 Devonshire Avenue
Chatsworth, CA 91311
818-363-8127

High School
7500 Chaminade Avenue
West Hills, CA 91304
818-347-8300

Florida

Chaminade-Madonna College Preparatory
500 East Chaminade Drive
Hollywood, FL 33021
954-989-5150

Hawaii

St. Anthony School
1618 Lower Main Street
Wailuku, Hawaii 96793
808-244-4190

Saint Louis School
3142 Waialae Avenue
Honolulu, HI 96816
808-739-7777

Missouri

Chaminade College Preparatory
425 S. Lindbergh Boulevard
Saint Louis, MO 63131
314-993-4400

St. John Vianney High School
1311 South Kirkwood Road
Saint Louis, MO 63122
314-965-4853

St. Mary's High School
4701 South Grand Boulevard
Saint Louis, MO 63111
314-481-8400

Nebraska

Daniel J. Gross High School
7700 south 43rd Street
Bellevue, NE 68147
402-734-2000

Ohio

Archbishop Moeller High School
9001 Montgomery Road
Cincinnati, OH 45242
513-791-1680

Chaminade Julianne Catholic School
505 S. Ludlow Street
Dayton, OH 45402
937-461-3740

Purcell Marian High School
2935 Hackberry Street
Cincinnati, OH 45206
513-751-1230

Villa Angela-St. Joseph High School
18491 Lakeshore Boulevard
Cleveland, OH 44119
216-481-8414

Pennsylvania

Cardinal Wuerl North Catholic High School
1617 Route 228
Cranberry Township, PA 16066
412-321-4823

Puerto Rico

Colegio San Jose
Apartado 21300
San Juan, PR 00928

Texas

Central Catholic High School
1403 N. St. Mary's Street
San Antonio, TX 78215
210-225-6794

Ireland

St. Laurence College
Loughlinstown
Dublin 18, Ireland
011-353-1-282-6930

Collaborative Sponsorship

Mother Seton Academy
2215 Greenmount Avenue
Baltimore, MD 21218
410-563-2833

Marianist Sponsored Retreat Centers

Missouri

Marianist Retreat and Conference Center
4000 Highway 109
PO Box 718
Eureka, MO 63025
636-938-5390

New Jersey

Marianist Family Retreat Center
417 Yale Avenue
PO Box 488
Cape May Point, NJ 08212
609-884-3829

Ohio

Bergamo Center for Lifelong Learning
Mount Saint John
4400 Shakertown Road
Dayton, OH 45430
937-426-2363

Texas

Tecaboca: A Marianist Center for Spiritual Renewal
5045 Junction Highway
Mountain Home, TX 78058
830-866-3425

Marianist Parishes

Hawaii

St. Anthony Parish
1627-B Mill Street
Wailuku, Maui HI 96793
808-244-4148

Maryland

St. Joseph Catholic Community
915 Liberty Road
Eldersburg, MD 21784
410-795-7838

Missouri

Our Lady of the Pillar
401 S. Lindbergh Boulevard
Saint Louis, MO 63131
314-993-2280

Ohio

Queen of Apostles Parish
Mount Saint John
4400 Shakertown Road
Dayton, OH 45430
937-429-0510

St. Francis de Sales Parish
1600 Madison Road
Cincinnati, OH 45206
513-961-1945

Texas

Holy Rosary
159 Camino Santa Maria
San Antonio, TX 78228
210-433-3241

Structures for Collaboration and Communication for the Marianist Family

Marianist Sisters

Provincial Administration
235 West Ligustrum Drive
San Antonio, TX 78228

World Council of the Marianist Family

The Marianist Family is composed of four branches, the Marianist Lay Communities, the Daughters of Mary Immaculate, the Society of Mary and the Alliance Mariale.

<http://marianist.org/>

Marianist Family Council of North America

Sponsored Projects

Marianist Social Justice Collaborative
523 East Southern Avenue
Covington, KY 41015

Marianist Lay Formation Initiative
1341 N. Delaware Avenue #301
Philadelphia, PA 19125

Lay Marianists

MLNNA (Marianist Lay Network of North America)
Marianist Center
1341 N Delaware Avenue #301
Philadelphia, PA 19125

North American Center for Marianist Studies (NACMS)

NACMS is a valuable resource for materials focused on the many aspects of Marianist charism and Marianist life.

<https://www.nacms.org/>

Office of Justice, Peace and the Integrity of Creation

1341 N. Delaware Avenue #301
Philadelphia, PA 19125

Marianist Mission

Mount Saint John
4425 East Patterson Road
Dayton, OH 45430

LIFE Program (Living in Faith Experience)

1341 N. Delaware Avenue #301
Philadelphia, PA 19125

Where the Marianist are in the World



The Effective Board of Trustees – Discussion Questions and Exercises ^{xvii}

Session 1

DISCUSSION QUESTIONS AND EXERCISES

1. Ask each board member to list three traits that best describe the school's culture or personality and three values that are at the core of the school's belief system. Collate the lists and discuss. Seek ways individually or collectively to discuss or exchange responses with trustees of other schools or nonprofit organizations in order to determine whether your lists are truly distinctive.
2. Guided by the administration, review the range of the school's activities, programs, and audiences and then *infer the* actual emphases of the school's mission. How well does the inferential mission match the expressed mission? A related activity, developed by the Lilly Endowment Leadership Education Program, would be to ask the board to provide answers to three questions: What do we believe? Whom do we serve? What do we do? The responses could be listed and compared for consistency.
3. Describe a key action or decision by the board that reflected and reinforced a core organizational value. In taking this action or reaching this decision, did the board explicitly discuss the matter of values beforehand, was it implicit in the discussion, or was it only afterward that you realized how much the decision was influenced by a deeply held value? What steps can the board take to ensure that values and history are explicitly considered before actions are taken.
4. Meet every year to two, as arranged by the president and senior staff, with faculty and students to discuss why they chose to become (or remain) a part of your community of memory." Find out what the school *means* to them.

DISCUSSION QUESTIONS AND EXERCISES

1. What are the key components of trustee education for your board? Are they intended primarily for newcomers on the board or are there also ongoing efforts directed at the board as a whole?
2. How does your board know how well it is doing? What criteria and standards does it apply? What sources of evidence does it use?
3. How does a member of your board *give* feedback on the board's performance? How does a board member *get* feedback?
4. What would you cite as the board's biggest mistake in the last three years or so? What did the board learn from this episode? Does it do anything differently as a result?
5. At a board retreat or special session, ask the senior staff and the trustees to meet separately. Each group would be asked to respond to the same question: What can the people in the other room do to help those of us in this room fulfill our responsibilities more effectively? The groups would then reconvene and present, without specific attribution, their recommendations for consideration. This assignment provides a relatively safe way for each group to give feedback to the other.
6. The board of an independent secondary school several years ago instituted a playful yet useful idea to foster trustee education. Once or twice a year, the board chair administers a "pop quiz," a brief true-false and multiple-choice test for trustees on basic institutional facts and trends on enrollments, finances, facilities, and programs. Everyone grades their own tests, and no scores are announced, so no one is publicly embarrassed. It is simply this board's way of reminding trustees to say current and of helping them to see for themselves whether they are in fact doing so. (pp. 40-41)

DISCUSSION QUESTIONS AND EXERCISES

1. Do we know one another well enough to have conversations about common interests that extend beyond the school? Do board members have personal as well as collegial relationships with one another? If not, set aside fifteen minutes or so at each board meeting for a few trustees to talk briefly about why they joined the board and to share some information about themselves not on their official school biographies.
2. Do board members at least occasionally interact with each other at social, recreational, or cultural events? If not, are there any events or activities the board could initiate that would increase social interactions among trustees, yet not seem to be too contrived?
3. Ask each trustee to list (1) what are and (2) what should be the two or three most important goals of *the board*. Collate each list to determine the degree of consensus. Can a set of priorities for the board's further development be agreed upon? What evidence would best indicate that these goals have been achieved? How should the board's progress toward these ends be monitored? To what extent should the board publicly disclose its goals?
4. Who bears primary responsibility for ensuring that the board has adequate leadership in the years ahead? Does the board have a plan to groom prospective leaders? If not, what realistic and immediate steps can the board take to start the process? p.58

DISCUSSION QUESTIONS AND EXERCISES

1. To be more analytical, sometimes it helps to think in terms of metaphors and analogies. Morgan (1986), for example, analyzed organizations as machines, organisms, brains, cultures, political systems, and psychic prisons. What metaphors come to mind to describe your institution and board? What do those metaphors suggest to you about the nature of the school and the role of the board? Thomas Gilmore, affiliated with the Wharton School of Business at the University of Pennsylvania, encourages organizational leaders to see relationships through analogies. For instance, BOARD is to PRESIDENT as GUIDE RAILS are to TRAINS or as FUEL is to ROCKETS. How would you complete that analogy? How about TRUSTEE is to BOARD as - is to -, or BOARD is to INSTITUTION as is to _? At a retreat or a special segment of a board meeting devoted to self-study, trustees might openly compare analogies with one another to see whether any enjoy broad appeal. What are the characteristics and assumptions embedded in the most attractive analogies? What *behaviors* would one expect from a board that acted in accord with a particular analogy? What might be the *drawbacks* or *risks* associated with a board that behaved in this manner?
2. What would be your response if a newcomer to your board were to ask you "What are the unwritten rules for a trustee here? The unspoken things I really need to know to get along and be effective?" Looking collectively at your trustees' responses, what can you glean about the "frames" your board uses and how trustees "see" the board?
3. Think about how these frames affect the criteria and evidence the board would use to judge its own performance. For example, a rational frame may suggest that effectiveness be defined as attaining specified goals, whereas a political frame suggests satisfying dominant interest groups. How would your board define and assess "effective trusteeship"?
4. As a board, reexamine closely a situation in the last year or two where a complicated and crucial issue was before the board. How and where did the board pursue information? How did it go about analyzing the question? Determining the downside risks? Did some trustees or staff (erroneously) see an "obvious and correct" answer right away? What could the board have done differently and better?
5. What techniques does your board use to guard against "group think"? How could these procedures be strengthened? (pp. 75-76)

DISCUSSION QUESTIONS AND EXERCISES

1. Ask each trustee to write down a few phrases that best characterize the board's "operating style." Compare the answers to see whether there is a general consensus about how the board does business, and then discuss how (if at all) the board's mode of operation differs from businesses and other organizations familiar to members of the board.
2. Who are the board's key internal and external constituencies? What are the legitimate claims of each on the governance process? That is, in what areas or domains should they reasonably expect to have a voice in decision making?
3. How often and by what means does the board communicate with these constituencies? How effective are these forms of communication from the point of view of: (1) the board, (2) the president, (3) the stakeholders? How would you respond if a responsible student or teacher asked, "Are you interested in my thinking on this issue and, if so, how should I communicate it to you?"
4. Think of situations that involved the board where at least two key constituencies (or two groups within the same constituency) had strongly held but different views on an important matter. Try to describe in detail what the board did in that situation? Whom did it consult? What role did it play? Was the board able to effect a compromise, or were there winners and losers?
5. What do you think the average faculty member on your campus would say about the quality of board-faculty relations? How accurate do you think that opinion is? What do you think the board has done to lead faculty to this particular assessment? Would the faculty leadership respond much differently? Ask the same questions about other constituencies such as students and alumni. (pp. 93-94)

DISCUSSION QUESTIONS AND EXERCISES

1. Ask each trustee to list the institution's three to five top priorities for the next five years. Collate the responses to see whether a general consensus exists. If so, ask each board committee, along with the appropriate senior staff, to develop a priority-driven work plan for at least the next twelve months. If no consensus is obtained, the president and chair need to lead a discussion to clarify strategic priorities and resolve differences.
2. To highlight the need to monitor progress, ask the board to identify the institution's top three to five priorities five years ago. To what degree were those priorities attained? Where is the evidence? What are the implications for monitoring current priorities?
3. As a way to help envision the future, each trustee and senior administrator might be asked to write a one- or two-sentence response to each of the following questions. (1) What is *likely* to be most different about this institution in ten years? (2) What do you wish would be most different about this institution in ten years? (3) What change in the external environment over the next ten years do you think will most directly affect this institution and in what way? (4) What would be the most visible, tangible sign of this board's success ten years from today? For a lighter touch, the exercise could be treated as a "time capsule," with the collated responses revealed to the board (or even the entire campus community) and then sealed in an envelope to be opened at a board meeting or retreat ten years hence.
4. Discuss an occasion when the board was able to anticipate a problem and act before the issue became urgent or critical. Try to identify the factors that most enabled the board to be farsighted. Are there any ways to build those factors permanently into the board's activity patterns? (pp. 112-113)

Orientation Program

A one-day orientation program might include:

- An overview by the president or board chair of the orientation program and its purposes.
- A discussion involving the president, one or more incumbent trustees, a senior academic officer, a faculty leader or two, and the new trustee(s) about the school's mission, programs, and constituents. The discussion should move beyond standard catalogue copy to stress the features that distinguish this school from others that may look quite similar to an outsider.
- Conversations with faculty and students about the traditions of shared governance and about why and how it is practiced at this particular institution.
- A discussion involving the president, one or more incumbent trustees, and the new board member(s) about how the board does its work, the challenges it faces, and what it needs most from its new members. This should serve as a reiteration in greater detail of information provided during the cultivation process.
- A discussion with the president, one or two incumbent trustees, development and financial officers, and the new board member(s) about the school's financial affairs, physical plant, and resource needs. This discussion should emphasize the relationship between resources and the mission and priorities of the institution.
- If possible, some contact with a few "living legends"-an alumnus, emeritus trustee, or faculty member who embodies the school, its values, and its traditions.
- Social opportunities with a few students and faculty that enable the new trustee(s) to begin knowing campus constituents as individuals. (pp. 118-122)

The general purposes of a retreat typically include one or more of the following:

- 1.To strengthen board performance through a review of governance processes and the board's roles and responsibilities.
- 2.To establish priorities for the board and to identify strategies to achieve those goals.
- 3.To enhance collegiality and working relationships among trustees and between the board and president.
- 4.To determine next steps in board development and in the implementation of an overall action plan.

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- ⁱ Trustees Responsibility: A basic guide for governing boards of independent institutions by Richard T. Ingram, AGB, Washington, DC. 2003 p. 16
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- ⁱⁱⁱ Ozar, L. A., & Weitzel-O'Neill, P. (Eds.). (2012). National standards and benchmarks for effective Catholic elementary and secondary schools. Chicago, IL: Loyola University Chicago, Center for Catholic School Effectiveness.
- ^{iv} Developed by CHESCS Guidelines Task Force 2014
- ^v Cook, Timothy. Charism and Culture: Cultivating Catholic Identity in Catholic Schools. NCEA, Arlington, VA. 2015. Reprinted with the permission of The National Catholic Educational Association (publisher).”
- ^{vi} This paper is the first revision of a presentation to administrators and campus ministers of schools founded in the Marianist tradition delivered by Joseph H. Lackner, SM, at the fourth National Education Forum, October 14, 1994, West Palm Beach, Florida.
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- ^{ix} Hackenworth, SM, Quentin. A Manual of Marianist Spirituality. NACMS, Dayton, OH. 2000. p. 5
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- ^{xiii} Giardino, SM Thomas. The Promise and the Path: Starting and Sustaining Marianist Communities. NACMS 2011. Chapter 3
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- ^{xv} From Things Marianist – *How are the Marianist Three Offices Like an Orchestra?* By Joan Mcg Wagner and Patti Gehred. NACMS
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