

The link is under Education, Resources, scrolling down to the Office of Formation for Mission:
<https://www.marianist.com/wp-content/uploads/2018/10/MissionIntegrationMaterialsBinderRetreatCenter102018.pdf>

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 ministries 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 mission of the institution 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 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:

- Defining Characteristics of Catholic Education
- Also included are the *Characteristics of Marianist Retreat Centers* which have a specific focus for boards. While it is essential for those working at the retreat center to practice CMRCs 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. At one meeting the questions associated with the Characteristics of Catholic Education
2. At the next meeting some aspect of the CMRCs 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 focus on one of the CMRCs 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 Retreat Center Boards

Office of Formation for Mission

Table of Contents

| | |
|---|----|
| Preface..... | 1 |
| Mission Integration Committee | 2 |
| Mutual Expectations of Board Members and Chief Executive | 3 |
| General Areas of Board Responsibility | 4 |
| Best Practices and Basic Responsibilities - Marianist Boards..... | 5 |
| Defining Characteristics of Catholic Education | 8 |
| Mission and Catholic Identity Standards | 8 |
| Benchmarks..... | 8 |
| Marianist Materials | 10 |
| Chaminade, Schools, and Mission Today | 11 |
| What is Recognizable as “Marianist” from One Institution to Another?..... | 21 |
| What is Marianist Spirituality? | 23 |
| Descriptors of Board Members Based on the Characteristics of Marianist Sponsored Retreat Centers..... | 25 |
| Background | 26 |
| Evangelization:..... | 28 |
| Education:..... | 30 |
| Community:..... | 32 |
| Social Justice: | 34 |
| Collaboration:..... | 36 |
| Lay and Religious Collaboration | 38 |
| Formation in Marianist Charism and Spirit | 41 |
| Spirituality..... | 41 |
| Charism | 43 |
| Mary | 46 |
| Blessed William Joseph Chaminade | 49 |
| Community | 53 |
| Three Offices..... | 56 |
| Marianist Praxis: Building Marianist Educational Culture | 58 |

| | |
|---|----|
| Marianist Works and The Wider Marianist Family | 61 |
| Marianist Universities | 61 |
| Marianist Sponsored Secondary and Middle Schools..... | 61 |
| Marianist Sponsored Retreat Centers..... | 64 |
| Marianist Parishes | 65 |
| Structures for Collaboration and Communication for the Marianist Family | 66 |
| Where the Marianist are in the World..... | 67 |
| The Effective Board of Trustees – Discussion Questions and Exercises | 68 |
| Session 1 | 68 |
| Session 2 | 69 |
| Session 3 | 70 |
| Session 4 | 71 |
| Session 5 | 72 |
| Session 6 | 73 |
| Orientation Program..... | 74 |

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 institution 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 a spiritual 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. Develop the annual budget.
5. Selection/appointment of the CEO - participating according to its constitution and the policies of the Sponsorship Commission.
6. Development, including public relations and marketing - includes understanding the center'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

[This section was originally developed for Marianist Schools. Although not everything in this section would apply to Retreat Centers, there are some areas which can easily be adapted to Marianist Retreat Centers]

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 an 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 Retreat Center’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 center supports and upholds the mission statement, core values, statement of faith, vision statement and sponsorship agreements with the Marianist Province.
4. Enhances the center’s public standing. The board should clearly articulate the center’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 center’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 center'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 center.

Defining Characteristics of Catholic Education ⁱⁱⁱ

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

Mission and Catholic Identity Standards ^{iv}

Catholic education 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

- 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 leadership team speak about the mission of the center in terms articulated in the mission statement?
- Is the language of the mission statement aligned with the center's foundational documents?
- Is there evidence that the commitment to Catholic identity articulated in the mission statement is present?
- Do the center'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 center undertakes?
-

- 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 meetings reflect a constructive use of the mission statement as a normative reference?
- Do the orientation materials for families and staff describe the mission in intelligible terms?

- Do new initiatives tie the initiative to the mission statement?
- Does the budget reflect adequate resources towards advancing the mission?
- Is administering the mission review process part of a specific individual's job description?

Marianist Materials



The Marianists
PROVINCE OF THE UNITED STATES

Chaminade, Schools, and Mission Today ^v

[Although this talk is focused on schools, the background information might prove helpful in understanding Blessed Chaminade thinking.]

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 milieux. 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 **both** Marianist schools and retreat centers. Although they focus on Marianist education, in general, some adaptation is necessary for 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 maintain a community where all are involved in formation. Grounded in the virtues of Jesus, we educate the whole person, attending to the moral, spiritual, and religious development of retreatants, 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 a collaborative learning environment.
- 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.
- 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 Sponsored Retreat Centers

When a ministry recruits board members, it looks for people who can provide leadership and advice in key areas for the effectiveness of the ministry. Sponsored Ministry leaders, therefore, look for people who can assist in finances, development, facilities, programs, and other key areas of the ministry. 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 Sponsored Ministry in staying faithful to its mission?

Marianist Sponsored Ministries have developed and affirmed a set of characteristics that will assist in keeping the ministries faithful to its Marianist history and tradition. A document has been published entitled: *Characteristics of Marianist Retreat Centers* where five characteristics have been identified.

In order to ensure the faithfulness of the retreat center 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 Retreat center. 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.

If Marianist spirituality profoundly shapes Marianist practice, then the distinctiveness of Marianist practice should be recognized by its special characteristics. Years of practice in the Marianist tradition reveal that distinctiveness in five characteristics. Marianist Retreat centers:

- Strive to EVANGELIZATION through formation in faith in the Marianist Tradition
- Strive to shape a hope-filled future by effecting change based on reflection, discernment and EDUCATION
- Strive to build diverse COMMUNITY(ies) in the Marianist Family
- Strive to cultivate a special love for the poor and marginalized , and allowing for the sharing or resources with them (SOCIAL JUSTICE) and
- Requires COLLABORATION among the three branches of the Marianist Family as well as the greater society

Background ⁶

The Society of Mary (S.M., Marianists)

Blessed William Joseph Chaminade believed that the rebuilding of the Church in France in the aftermath of the French Revolution would best be accomplished by small communities of faith, dedicated to prayer, education and acts of service to the larger community. After two decades of work with those communities, or sodalities, and the founding of the Daughters of Mary in 1816, the third part of his vision of the Marianist Family materialized when he founded the Society of Mary. In 1817, five young men with whom he had worked as sodalists presented to Chaminade the idea of forming a religious community — a group of men who would take the vows of poverty, chastity and obedience in the service of others. Chaminade, approaching the age of 60, enthusiastically supported them. All of them, priests and brothers, ordained and un-ordained, well-educated and manual laborers, were moved to embrace an ideal embodied in Mary, the Mother of Jesus, who, as a woman of great faith, allowed Jesus to be conceived and nourished in her own body and then brought forth and offered to the world as both a light and a blessing.

Marianist Spirituality

The lived experience of many religious congregations, including the Marianists, has resulted in time in distinctive spiritualities. Marianists trace the origins of their spirituality to Chaminade, who drew from the French School of spirituality, the intellectual traditions of the Jesuits at Mussidan, and a Marian missionary spirit embodied in small groups of Christians dedicated to renewing the Church and society in the aftermath of the French Revolution. Chaminade came to believe that his mission was to rebuild the Church in France through communities of religious and lay people working closely together.

Upon his return to Bordeaux from Spain, Chaminade's sense of urgency led him to form a variety of apostolic communities inspired by Mary, helping to shape a deepening, distinctively Marianist spirituality. All subsequent Marianist work has been inspired by this spirituality with its three characteristic dimensions: a spirit of Marian faith, the building of communities of faith, and a deep sense of mission.

Firstly, for Chaminade, Marianist spirituality emphasizes faith, which requires movement of the heart as well as an assent of the mind. It moves a person to act. Mary's faith moved her to consent to the conception of Jesus and to give him birth. In Mary's faith, Chaminade saw embodied an openness to the action of the Holy Spirit that exemplifies how every Christian should live. Inspired by the Spirit, Mary brings Jesus into the world, dramatically showing those who believe that with God all things are possible.

Secondly, Chaminade knew that transforming the social order required the action not just of individuals, but of many people working together in a common mission. For Chaminade, only communities of faith and love would bring about social transformation. Such communities are the natural embodiment of a vibrant, committed Christianity. He frequently cited the example of the first Christians who held everything in common, prayed and broke bread together. And as Mary, first of believers, gathered in prayer with the Apostles in the upper room and was present at the birth of the Church, so she still stands at the center of all Marianist communities of faith.

Finally, Chaminade worked to infuse these communities of faith with a deep sense of mission. The person and influence of Mary is a distinguishing thread woven throughout the entire fabric of Marianist spirituality. As the Marianists say of Mary in their Rule of Life: She shows us the way of true Christian life. Following her example of faith, poverty of spirit, and attentiveness to the Lord, we hope to reflect to those around us Mary's warmth of welcome to God and to others. Like her, we wholly commit ourselves to the mystery of our vocation (Article 8).

This Marian inspiration — grounded in community, based on faith, aware of the needs of others, bringing the message and person of Jesus to others — has informed the spirituality and philosophy of education of the Marianists to this day.

Spirituality

Following Chaminade, Marianists have always attempted to make their institutions genuine communities. To bring and hold these communities together, Chaminade held up the ideal of "family spirit" of religious and lay persons, working together to achieve lasting relationships of friendship and trust, supporting and challenging each other in developing their mutual gifts. Leaders of such communities, religious and lay, must see their work not merely as a job but as a ministry of love and service. They do not simply mark time together; rather, they are passionate about their work.

Finally, Marianist communities exist not simply for the sake of their members, but to enable them to share their gifts with the world. As Marianist spirituality seeks to integrate knowledge and virtue, Marianist Sponsored Ministries seeks to help everyone see their capabilities and competencies as means of service to others.

These three qualities are reflections of Marianist spirituality, refracted through the order's long-time commitment to the living out of Mary's profoundly attentive faith. Similarly, genuine communities grow out of the same kind of faith and in turn propel their members on their mission of service to others. Attentive presence, genuine community, and a call to competent and loving service create an environment for teaching and learning that is inviting and invigorating to people from any and all faith traditions.

The spirituality of the Society of Mary brings to the ordinary commitments of Sponsored Ministry its distinctive qualities: education and formation for leadership as service and an abiding respect.

Characteristics of Marianist Retreat Centers

Evangelization:

As Board members reflect on their role of fidelity to the mission of the Sponsored Ministries and fidelity to the Marianist charism based on the Characteristics of Marianist Retreat Centers, listed below are some questions for consideration:

***Evangelization* requires board members who:** ⁷

- Live in a manner that reflects commitment to the retreat center's mission
- Search for truth in discussions and not the development of personal agendas
- Are committed to the role of faith in the mission of the retreat center
- Value a faith-and-culture dialogue which illuminates reality from the perspective of the gospel

Board Descriptors: ⁸

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

- Adapts to the distinctive characteristics and culture of the retreat center's
- Relies on the retreat center's mission, values, and traditions as a guide for decisions
- Acts so as to exemplify and reinforce the retreat center's core values

Board Practices: ⁹

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

Board Oversight and Policies Ensure That: ¹⁰

- Articulate the Marianist charism
- Encourage a personal response of faith
- Maintain a Catholic identity
- Growth in faith enables retreatants to go beyond their experience and reach out to others
- Challenge the community of believers to enter a dialogue marked by respect and trust where both an intellectual and a faith community remain in conversation
- Include a social awareness expressed in service
- Enrich the beliefs of retreatants and staff of all faiths through the Catholic and Marianist traditions

- Appropriate art work being displayed throughout the building reflecting the Catholic and Marianist traditions.

Board Meetings:

- Have opportunities for prayer and/or Eucharist celebrations
- Included the mission of the of the retreat center on all board agendas
- Have a report from the Mission Effectiveness Committee.

Reflection Questions? ¹¹

1. Can members identify a recent action or decision where the retreat center's values, mission and spiritual outreach were particularly important in coming to a conclusion? What could be learned from that experience to strengthen future work of this board?
2. Can newcomers to this board identify the steps or resources that were the most important to them in understanding the retreat center's values, spiritual identity, mission purpose, 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 retreat center who are knowledgeable about its history and mission? Could presentations by these persons help the board better understand its foundations and mission?

Education:

As Board members reflect on their role of fidelity to the mission of the Sponsored Ministries and fidelity to the Marianist charism based on the Characteristics of Marianist Retreat Centers, listed below are some questions for consideration:

Education requires board members who: ³

- Understand the need to have a well-formed, professional 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

Board Descriptors: ⁴

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
- Creates opportunities for board education and development
- Seeks information and feedback regularly 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: ⁵

- Take regular steps to keep informed about important trends in the larger environment that might affect the center
- Frame issues in a way that enables members to see the connections between the matter at hand overall strategy
- Seek information and advice from leaders of other similar organizations
- Generate a whole list of creative approaches or solutions to the problem when faced with important issues
- Examine both the “upside” and positive outcomes along with the “downside” or possible pitfalls of any important decision it is about to make
- Identify the key issues the board faces
- Provide a mentor for new board members
- Discuss the effectiveness of the board’s own performance
- Conduct an explicit examination of its roles and responsibilities
- Analyze the recommendations from the director.

Board Oversight and Policies Ensure That: ⁶

- Safeguard the link between theory and practice, liberal and professional education
- Ensure moral education is advanced throughout the retreats presented by the center
- Create a common mission with attention to diversity of people and culture
- Uses the larger community to enhance programs.

Board Meetings:

- Have their own educational programs
- Evaluate continuously and appropriately programs at the center

- Recognize the excellence of the work of the staff
- Develop clear expectations of outside programs presented at the center
- Discuss environmental issues.

Reflection Questions?²

1. Can members identify occasions where the board has sought out and made good use of input from outside resources? 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 reflective 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?

Community:

As Board members reflect on their role of fidelity to the mission of the Sponsored Ministries and fidelity to the Marianist charism based on the Characteristics of Marianist Retreat Centers, listed below are some questions for consideration:

Community requires board members who:³

- 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:⁴

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

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

Board Practices:⁵

- Ensure dialogue among members is as frequent as the dialogue between members and the director during board meetings
- Safeguard processes that are attentive to how 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 the center
- 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 center's deepest values.

Board Oversight and Policies Ensure That:⁶

- Evidence the traits of openness, hospitality, and graciousness by members of the board
- Foster shared decision-making at the appropriate level
- Blend gifts of individuals and the growth and development of community
- Create a sense of community
- State clearly the building of community in the center's mission statement and as a part of its goals.

Board Meetings:

- Renew commitment annually to the Characteristics of Marianist Retreat Centers
- Provide an environment/climate for acceptance
- Model faith, love, concern and mutual respect by members

- Collaborate as the accepted mode of operation among members
- Find a community of support
- Recognize achievements as part of the board's program.

Reflection Questions:²

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?

Social Justice:

As Board members reflect on their role of fidelity to the mission of the Sponsored Ministries and fidelity to the Marianist charism based on the Characteristics of Marianist Retreat Centers, listed below are some questions for consideration:

Social Justice aspect requires board members who: ³

- 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: ⁴

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
- Promotes the dignity and rights of all people
- Attempts to minimize conflict and win/lose situations.

Board Practices: ⁵

- Request input from persons likely to be affected by the decision before reaching a decision on important issues
- Communicate board decisions to all those who are affected by them
- Form ad-hoc committees or task forces that include staff as well as board members
- Attend to the concerns of the community at board meetings
- Request reports from the director on the concerns of those the center serves.

Board Oversight and Policies Ensure That: ⁶

- Affirm the sacredness of human life, commit to human dignity and the common good and the establishment of just policies and structures
- Present the social teachings of the Church where appropriate
- Address any manifestation of prejudice both within and outside of the community.

Board Meetings:

- Witness a wise stewardship in the use of material goods
- Provide support for community members in time of need
- Ensure committees have time to work together in groups.

Reflection Questions: ²

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?

Collaboration:

As Board members reflect on their role of fidelity to the mission of the Sponsored Ministries and fidelity to the Marianist charism based on the Characteristics of Marianist Retreat Centers, listed below are some questions for consideration:

Collaboration requires board members who:³

- Respect an milieu which provides programs to shape the future
- Appreciate the need to accept and respect differences in a pluralistic society
- Are available and respond to the signs of the times.

Board Descriptors:⁴

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

- Cultivates and concentrates on processes that sharpen institutional priorities
- Directs its attention to priorities important to the center
- Anticipates potential problems and acts before issues become urgent.

Board Practices:⁵

- Discuss issues of importance to the center's long-range future
- Make explicit use of the long range priorities of the center in dealing with current issues
- Discuss events and trends in the larger environment that may present specific opportunities for this center
- Set clear organizational priorities for the year ahead so as not to delay action until an issue becomes urgent or critical
- Ask the director to articulate, at least once a year, his/her vision for the center's future and strategies to realize that vision
- Spend some time in board meetings in discussions focused on identifying or overcoming the center's weaknesses.

Board Oversight and Policies Ensure That:⁶

- Implement a strategic plan based on the Characteristics of Marianist Retreat Centers
- Discuss various reactions to changes that anticipate the future and reaction to change agents
- Use technology in an ethical and appropriately way.

Board Meetings:

- Appreciate, respect, and value people and ideas different from their own
- Develop their own learning opportunities
- Involve the dialogue between faith and culture
- Discern issues from a global and community perspective
- Use critical thinking as an integral component of each meeting
- Use appropriate technology.

Reflection Questions:²

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 director's vision for the center? What goals has the board set for the coming year, and how do they link with the director'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 center?
6. How does this board monitor and assess its own progress toward attaining its goals? How does it monitor and assess progress of the center in attaining the overall goals?
7. What steps should this board take to ensure that it does not avoid critical issues facing the center and that organizational weaknesses are addressed?

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").
- 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 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 ministry 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 ^{xii}
2. The “practice of the Presence of God” in Marianist life. ^{xiii}
 - 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? . ^{xiv}
 - 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 center.
3. How has God’s presence been evident at the board meeting?
4. How has faith as “an attitude of the heart” been evident when making decisions?

Charism ^{xv}

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 Mary formed her Son and was a model of faith, love, concern and mutual respect which should characterize a center 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 institution to complement its active 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 institution in the Marianist tradition must be a hospitable community, friendly and open to all who work, study or visit there.
- The center'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 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 institutions discern what present needs call for, and thus, listens and adapts its vision and mission in response.

3. Marian Attitude and Approach

A. Institutions 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, working in mutuality.
- The formation and multiplication of communities of faith wherein hope for a meaningful life can flourish and be sustained.

B. An Institution 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.
- 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 Model

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 center? 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.

Giardino, *et al.*, *Characteristics of Marianist Education*, (Introduction), General Administration, Society of Mary—Marianists, Rome, Italy, 1996.

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

Blessed William Joseph Chaminade

The Marianist Family – History ^{xvi}

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 Trenquellion, (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 Trenquellion 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 ^{xvii}

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.^{xviii}
 - 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 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 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 ministry's community.
 - The Office of Temporalities/Office of Hospitality involves will be truly present to one another within the community and actively engaged with the world. This Office is charged with caring for the logistics (space, budget, and communication) for the community. It also encourages members to be conscientious stewards of resources and awareness of social justice issues.^{xix}
 - 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

- 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 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?

Marianist Praxis: Building Marianist Educational Culture ^{xx}

[Some thoughts from Bro. Stephen Glodek’s book: *Marianist Praxis* which talks about both Marianist schools and Marianist education. This section generally focuses on Marianist education in its general sense.]

“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.

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/Marianist Retreat Centers.

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.

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.

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 ^{xxi}

Session 1

DISCUSSION QUESTIONS AND EXERCISES

1. Ask each board member to list three traits that best describe the retreat center's culture or personality and three values that are at the core of the retreat center's belief system. Collate the lists and discuss. Seek ways individually or collectively to discuss or exchange responses with trustees of other retreat centers or nonprofit organizations in order to determine whether your lists are truly distinctive.
2. Guided by the administration, review the range of the activities, programs, and audiences and then *infer the* actual emphases of the 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 director 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 retreat center *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.. (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 center? 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 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 retreat center 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 DIRECTOR 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 director, (3) the stakeholders? How would you respond if a responsible someone 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. (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 director 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 director or board chair of the orientation program and its purposes.
- A discussion involving the director, one or more incumbent trustees, a senior academic officer, a faculty leader or two, and the new trustee(s) about the center's mission, programs, and constituents. The discussion should move beyond standard catalogue copy to stress the features that distinguish this institution from others that may look quite similar to an outsider.
- A discussion involving the director, 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 director, one or two incumbent trustees, development and financial officers, and the new board member(s) about the institution'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 institution, its values, and its traditions.
- Social opportunities that enable the new trustee(s) to begin knowing 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 director.
- 4.To determine next steps in board development and in the implementation of an overall action plan.

ⁱ Trustees Responsibility: A basic guide for governing boards of independent institutions by Richard T. Ingram, AGB, Washington, DC. 2003 p. 16

ⁱⁱ Sheehan, RSM, Lourdes. Building Better Boards: A Handbook for Board Members in Catholic. NCEA, Washington, D.C., 1990

ⁱⁱⁱ Adapted from the work of - 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 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.

⁶ Abridged and adapted from the Characteristics of Marianist Universities, pages 1-13

Information listed in each of the Characteristics of Marianist Universities follows the same pattern for the endnotes:

⁷ Based on work done by Marianist Board Formation Task Force. Materials developed as part of the Task Force by William J. Campbell, SM, Ed.D. based on the Characteristics of Marianist Education and adapted by James Fitz, S.M., a member of the Marianist Board Formation Task Force.

⁸ Adapted by William J. Campbell, SM, Ed.D. from: Richard Chait, Thomas Holland, Barbara Taylor. *The Effective Board of Trustees*. New York: The Oryx Press, 1993 by Carol Ramey, a member of the Marianist Board Formation Task Force.

⁹ Adapted by William J. Campbell, SM., Ed.D. from: JSEA Trustees Conference. Santa Clara University, CA. June 20-22, 2010. Based on 6 Competencies of *The Effective Board of Trustees* by James Stoeger SJ, Vice President, JSEA.

¹⁰ Based on work done by Marianist Board Formation Task Force. Materials developed as part of the Task Force by William J. Campbell, S.M., Ed.D based on the Characteristics of Marianist Education and adapted by Carol Ramey, a member of the Marianist Board Task Force. Some thoughts also come from the particular section of the *Characteristics of Marianist Universities*.

¹¹ Questions by James Stoeger SJ, Vice President, JSEA from JSEA Trustees Conference. Santa Clara University, CA. June 20-22, 2010 – adapted by William J. Campbell, SM, Ed.D.

^{xii} Hackenworth, SM, Quentin. A Manual of Marianist Spirituality. NACMS, Dayton, OH. 2000. pp. 18-23)

^{xiii} Hackenworth, SM, Quentin. A Manual of Marianist Spirituality. NACMS, Dayton, OH. 2000. p. 5

^{xiv} Hackenworth, SM, Quentin. A Manual of Marianist Spirituality. NACMS, Dayton, OH. 2000. pp. 7-9

^{xv} Our Marianist Charism – Fr. David Fleming – Circular 1

^{xvi} Stefanelli, SM, Joseph. Chaminade: Pragmatist with a Vision. NACMS. Dayton, OH

^{xvii} Giardino, SM Thomas. The Promise and the Path: Starting and Sustaining Marianist Communities. NACMS 2011. Chapter 3

^{xviii} Stefanelli, SM, Joseph. *From Our Marianist Heritage* NACMS. Dayton, OH 2003

^{xix} *From Things Marianist – How are the Marianist Three Offices Like an Orchestra?* By Joan Mcg Wagner and Patti Gehred. NACMS

^{xx} Glodek, Stephen. *Marianist Praxis: Building Marianist Educational Culture*. NACMS. Dayton, OH. 2012

^{xxi} Chait, Richard P., Holland, Thomas P., Taylor, Barbara E. (American Council on Education: Series on High Education), *The Effective Board of Trustees* Oryx Press, 1993.