

## Endnotes

<sup>i</sup> William J. Campbell, SM, Province of the Pacific; Luis María Lizarraga, SM, Province of Zaragoza; L. Santiago Valencia, SM, Province of Peru; Thomas F. Giardino, SM, General Administration.

<sup>ii</sup> Speaking of a common identity or “characteristics” is not to imply total uniqueness. We share many of these elements with other educational endeavors. However, the experience over the years reveals that there is a distinctive Marianist spirit and method or “family likeness” as Father Chaminade called it. This distinctiveness develops from the original founding charism as it is lived out in the particular people and circumstances in the history of the educational effort.

<sup>iii</sup> Quentin W. J. Hakenewerth, SM, Closing Remarks, General Leadership Assembly, July 24, 1994, Nairobi, Kenya.

<sup>iv</sup> The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School* (April 7, 1988), no. 29.

<sup>v</sup> Charles-Henri Moulin, SM, and Eddie Alexandre, SM et al, *Identity of Marianist Education*, vol 4, trans. Charles H. Miller, SM (Rome: SM General Administration, 2017), 115.

<sup>vi</sup> The addition of “integrity of creation” recognizes the contemporary understanding of the vital awareness and action toward what Pope Francis says in his encyclical, *Laudato Si: On Care for Our Common Home*, regarding, “dialogue about how we are shaping the future of our planet.” Pope Francis explicitly states that *Laudato Si* “is now added to the body of the Church’s social teaching” (No. 15).

<sup>vii</sup> While most everyone works to gain resources to support themselves and/or their families or others, all are hired and expected to support the mission of the school, and it is the basis for their salary. Many go beyond this perspective to understand their work as a consequence of their baptismal vocation.

<sup>viii</sup> The term *Marianist*, used as an adjective in this document, ordinarily refers to the situation wherein the SM owns or sponsors an institution. This means that the SM province or region is the proprietor or has direct responsibility for the philosophy, programming/curricula, teacher selection, finances and management with the intention of continuity. However, in some situations a diocese may own the institution or the SM may “co-sponsor” a school with another religious institute as a result of a merger. Other such modes of collaboration may also allow for an appropriate expression and implementation of the Characteristics of Marianist Education. This document also recognizes that *Marianist* can likewise refer to other branches of the Marianist Family.

<sup>ix</sup> “RL” refers to Rule of Life of the Society of Mary, 1983.

<sup>x</sup> Curia Generalizia dei Marianisti Rome, “Assuring the Marianist Identity of Our Apostolic Works” (Rome, 2018), 12-13.

<sup>xi</sup> By *spirituality*, we mean “a body of principles, methods, values and images which motivate and guide the life of the spirit. It gives form or structure .... It educates and guides our interior life and forms our vision and our personality” (*Vision and Journey*, Document of the SM General Chapter of 1986, no. 59). *Mission* here refers to a being sent forth for a particular purpose or goal. In the words of Chaminade, commenting on his being named Missionary Apostolic,

“... so as to revive and rekindle everywhere the divine torch of faith, to show to an amazed world everywhere imposing numbers of Catholics of all ages and walks of life, of both sexes, who have banded together in special organizations, and who practice our religion in all the purity of its dogma and morality with neither self-righteousness nor human respect.” (*Letters of Father Chaminade*, no. 1076 to Gregory XVI, September 16, 1838)

<sup>xii</sup> Manuel Cortés, SM, “Marianist Spirit and Education,” in *Identity of Marianist Education*, Charles-Henri Moulin, SM, and Eddie Alexandre, SM et al (Rome: SM General Administration, 2017), 257.

<sup>xiii</sup> The Congregation for Catholic Education, *The Catholic School* (March 19, 1977), no. 31.

<sup>xiv</sup> Mallory Green, campus minister at St Mary’s High School, St. Louis, Missouri. Quoted in *ALIVE* (Summer 2018), 18.

<sup>xv</sup> Jorge Mario Bergoglio, Papa Francisco, *A Los Educadores* (Rome: Libreria Editrice Vaticana, 2014), 101.

<sup>xvi</sup> Jason Kertz, middle-school counselor and coach at Chaminade College Preparatory School, Los Angeles, California. Quoted in *ALIVE* (Summer 2018), 18.

<sup>xvii</sup> John Paul II, *Vita Consecrata*, Apostolic Exhortation on the Consecrated Life (March 25, 1996), no. 96.

<sup>xviii</sup> Mary Ann Glendon, Intervention as Head of the Vatican Delegation to the Fourth World Conference on Women, September 5, 1995.

<sup>xix</sup> John Paul II, “Message of His Holiness Pope John Paul II for the XXIX World Day of Peace,” January 1, 1996, no. 7.

<sup>xx</sup> *Constitutions of the Society of Mary 1839*, art. 253.

<sup>xxi</sup> Second Vatican Ecumenical Council, *Gaudium et spes*, Pastoral Constitution on the Church in the Modern World, no. 1.

<sup>xxii</sup> “Message of His Holiness ...,” nos. 6, 9.

<sup>xxiii</sup> Federico Mayor, “A New Beginning,” *The UNESCO Courier*, November 1995, 7. Mayor served as the Director-General of UNESCO from 1987-1999.