

CHARACTERISTICS OF

Marianist Education

TWENTY-FIFTH ANNIVERSARY EDITION





The Marianists

Characteristics of Marianist Education

**Society of Mary, Marianists
Province of the United States**

Approved English-language version
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*“Persons influence us, voices melt us,
books subdue us, deeds inflame us.”*

—ST. JOHN HENRY NEWMAN

Preface to the 1996 Edition

Education has always been a mixture of all these elements—and more. In presenting this document on the Characteristics of Marianist Education, I do so with a sense of humility, hope and gratitude. The General Chapter of 1991 of the Society of Mary (SM) recognized the need for a “prudent adaptation to the times,” when it called for the articulation of the common elements of the Marianist educational philosophy and spirit. In this sense, it was faithful to one of Father Chaminade’s basic principles in acting as a genuine Marianist educational learning community. The present document, in fulfilling this call, seeks in its turn to stimulate such learning communities around the Marianist world.

Accordingly, this elaboration of the governing principles of Marianist education is one moment in a longer journey that began with the first Marianists, members of the Bordeaux Sodality who were educators and who later became members of the Society of Mary.

The effort continued in the first days of the Society’s educational efforts, which saw an early attempt to outline certain aspects of this distinctive approach in the *Ancienne Méthode 1824* and the *Manuel de Pédagogie Chrétienne à l’Usage de Frères Instituteurs de la Société de*

Marie (1856). Many other Marianist educators in various countries carried on the venture, and, a few years before the Second Vatican Council, Father Paul J. Hoffer, SM, published a rich synthesis of the Marianist approach in *Pédagogie Marianiste* (1956).

The international team of Marianistsⁱ who has written this contemporary elaboration of our tradition hopes it will serve as a source of energy and grace for all of us in Marianist education, as we seize the task of faithfully and fruitfully living out our common identity for the sake of the reign of God.ⁱⁱ

Our times are characterized by more and more people all over the world experiencing a deeper and broader sense of power over their own lives, of becoming increasingly interdependent, and yet still being surrounded by poverty and local and regional conflicts. If Marianist education is to be a source of Good News within this context, it must have something to say at the point of the needs and desires of today and tomorrow. When Chaminade said, in 1824, “Who does not see that since the Revolution, a new fulcrum must be found for the lever that moves the modern world?” he had the same conviction. The signs of our times also find an echo in Chaminade’s emphasis on “the young and the poor,” hence our desire to find creative new ways to bring a better education to the neediest and the marginalized.

I believe that the educational efforts of the Marianist Family can contribute on all three levels of the major forces moving the world today:

- Transnational: Developing and implementing the *Characteristics of Marianist Education* project requires crossing national and continental borders.
- Regional: The Zonal Conferences of the Conference of African Marianists, the Asian Zonal Conference, the Conference of European Marianists, the Conference of Latin American Marianists, and the Marianist Conference of North America are responding by gathering the talents of their various regions for reflection and action.
- Local: Each province and region of the Society of Mary is

called to bring together—in bodies such as commissions, institutes or forums—lay and religious educators so they can put the *Characteristics of Marianist Education* into action daily in our educational endeavors.

The leadership of the Society of Mary is behind this initiative. In 1994, Father Quentin Hakenewerth, SM, Superior General of the Society of Mary at that time, when commenting on the project of the *Characteristics of Marianist Education* at a meeting of all the provincials, vice-provincials and regionals, stated:

The second sign that gives me hope was the concern for having a clear and common direction for the Society of Mary ... aimed at formation in faith as a new evangelization. I cannot remember a General Chapter or a General Leadership Assembly in which the leaders of the SM consistently spoke of education primarily as a means of evangelizing in today's culture.ⁱⁱⁱ

I share this conviction, springing from my visits to almost all the educational institutions in the Society of Mary over the past four years. The many lay and religious educators who participate as partners in the mission of the Marianist educational institution are a witness that the journey continues. Their competency, commitment and generosity influence and inflame students to be the best they can be. That there are hills and valleys along the way is also true. The present initiative aims to be a means for us to learn together the next steps that further the intent of our personal and professional aspirations.

This document acknowledges that there are Marianist educational writings that have come before and that will be needed after in order to complement and enculturate these principles. We need to be keenly aware of that rich diversity as we search for a stable unity in developing the expression and use of the *Characteristics of Marianist Education*. The next steps of the project, which will be developed by lay and religious educators from around the Marianist world, will include faculty and staff formation programs based on the content of this document. The necessity of elaborating the more specific Marianist pedagogy, to infuse the day-to-day

interactions of teachers and students and administrators with both Marianist spirituality and the special Characteristics of Marianist Education, will be a major challenge.

Finally, I want to thank all those who have contributed to this document. From the outset, this has been a collaborative effort among a broad spectrum of lay and religious educators. It will continue along this line and benefit from the creativity of God's Spirit active in us. Both creativity and enculturation have been witnessed to us by Mary of Nazareth—we can count on her presence in our journey. “Mary, Mother and Teacher of the Church, accompanied her Son as he grew in wisdom and grace; from its earliest days, she has accompanied the Church in its mission of salvation.”^{iv}

Thomas F. Giardino, SM

General Assistant for Education

25 March 1996

Preface to the 2020 Edition

Adaptation and change is one of the Characteristics of Marianist Education. Hence, it seems fitting that as we prepare to celebrate the twenty-fifth anniversary of the publication of these Characteristics (in 2021), we should revisit them to see if they have held up, given the normal evolution of time and culture. Many would say that, globally, these past two and a half decades have seen the most rapid change in humanity's history. We only have to think of the introduction of the smartphone, the internet and innumerable significant changes in family, Church and other social structures.

The Characteristics have spread around the Marianist world. In the words of the authors of *Identity of Marianist Education: Roots and Heritage*, the volume published by the General Administration in 2017, "... we are pleased to see that this stage is bearing fruit We find these elements—written and lived!—in educational projects.”^v The five basic Characteristics, enculturated in a variety of ways in different countries, have stimulated thought and action to embody and express the Marianist Charism in educational settings. The English-speaking world is no exception as the Characteristics have generally been enthusiastically received and sincerely lived by students, faculty, staff and administrators.

Each Characteristic has a number of paragraphs that help to elaborate the theme. In general, these texts have continued to inform and inspire. However, we have all lived and learned and are grappling with new questions. As mentioned above, some important areas that affect students and educators were not contemplated when originally written, e.g., the internet, social media and increased concern for our environment, our “common home” as Pope Francis has written. In addition, there are developments in the consciousness of the Marianist Family such as our call to witness to the “Marian face” of the Church. The concern with maintaining a proper Marianist identity within our educational works has also arisen, leading to the publishing by the General Administration of the document “Assuring the Marianist Identity of Our Apostolic Works.” Hence, it seemed important to include such concerns and elements in a new edition of the *Characteristics of Marianist Education*.

This edition does just that. There have been certain modifications in the original Preface, the Introduction, the Conclusion and the quotations from Marianist sources, the latter reflecting some significant Marianist educational writings in the past twenty-five years. Much of the text in the explanatory paragraphs is the same as in the first edition, but some subheadings have been reworded along with additions as mentioned above, along with new quotations from lay Marianist educators.

The 1996 General Chapter of the Society of Mary, once having articulated the five Characteristics, went on to say: “We understand that in the many different cultures and nations in which we serve, adaptation of the texts describing the five Characteristics may be necessary for the educational institutions.” Hence, each of the major cultural/linguistic areas of the Society of Mary are adapting the text as appropriate to their context.

However, the present General Council has reaffirmed the five original Characteristics as the official articulation of our educational tradition. Likewise, the spirit of the explanatory paragraphs is to be observed. This English-language edition, produced by the Province of the United States of the Society of

Mary (in consultation with the Units of Eastern Africa and India) is in line with these guidelines and has been reviewed and approved by the Assistant General for Education, Bro. Essodomna Maximin Magnan, SM.

An important addition is the “Message to All Collaborators in the Mission of the Society of Mary” written by the XXXV General Chapter of the Society of Mary in July 2018. This reflects the deepening consciousness—already noted in the original edition—of the partnership with lay collaborators as integral to the Marianist foundation envisioned by Blessed William Joseph Chaminade.

Accordingly, I want to thank Dr. George Lisjak, Director of the North American Center for Marianist Studies, for his role in consulting various lay and vowed religious Marianist educators to prepare an initial draft of the explanatory paragraphs of the *Characteristics of Marianist Education*.

Thomas F. Giardino, SM

June 2020



Marianist Education

Introduction

(1) The General Chapter of the Society of Mary of 1991 called for a contemporary articulation of the common elements of the Marianist educational tradition. To this end, serious research, consultation and discussion were undertaken involving lay and religious educators who work in Marianist educational institutions throughout the world. The process was guided by the lived reality of Marianist spirituality, springing from the foundational charism of William Joseph Chaminade. In our philosophy and pedagogy, we aim to:

- educate for formation in faith
- provide an integral, quality education
- educate in family spirit
- educate for service, justice, peace and the integrity of creation^{vi}
- educate for adaptation and change

(2) This document, with its description of these Characteristics of Marianist Education, is offered to all associated with Marianist schools, universities and other educational works, including boards

of directors, administrative personnel, teachers, parents, staff, students and, in particular, all members of the Society of Mary. All are invited to work together in the Marianist tradition to support the mission of the school^{vii} adapted to the present times and, more concretely, to the practices current in the daily life of Marianist centers of education.^{viii}

(3) God calls us as educators to extend the reign of God in the world through the Church. Education serves the Church by evangelizing, working to transform the world and its people, inviting them to a deeper following of the gospel of Jesus Christ. Alert to the signs of the times and faithful to Marianist traditions, we consider ourselves “in a permanent state of mission ... forming persons and communities in a lived faith expressed in service responsive to the needs of the times.” (RL 63)^{ix}

(4) Marianist education aims to sow, cultivate and bring to fruition the Christian spirit in the human race. For this reason, in all our educational institutions, formation in faith and the animating of Christian communities are truly our priorities. (RL 71, 74)

(5) Consonant with the tradition of the Catholic Church and of Marianist education, we believe that each person has been created in the image and likeness of God. Basically good, the human person is also weakened by sin and must acquire good habits through personal discipline. Nonetheless, human worth is inherent and not reducible to occupation or achievement. Endowed with intelligence and freedom, a person becomes more fully human by serving and loving in community—an integral, communitarian humanism. These fundamental principles regarding the human person ought to inform all Marianist educational activities.

(6) Grounded in this faith-filled view, the Marianist tradition invites a prudent openness to social and cultural change in the world, following the maxim of Father Chaminade: “For new times, new methods.” We encourage the creative imagination. Facing new times while relying on faith benefits all those who work in Marianist education, including those of other faiths or no particular faith, because it so deeply respects what is most human in students and in one another. In being faithful to the gospel of Jesus Christ,

the Word Incarnate, we live with and for the people of our time and share with them their joys and hopes, their anxieties and sufferings. (RL 11)

(7) This simple faithfulness to the gospel and to Marianist pedagogical traditions serves the Church by making available to all the energy and grace that spring from the Marianist charism. We hope thereby to revitalize our educational institutions and our personal presence, to offer people what Father Chaminade believed that Mary offers to all our lives: “a reason for us to have hope ... a support, a help and a renewed strength.”

Every Marianist work is an incarnation of the Marianist charism. In light of this, the work develops its formation plan, based on the missionary plan of the Unit, which is itself a concrete way of adapting Chaminade’s missionary vision today.^x

(8) Finally, and perhaps most importantly, in this vision and this work we give encouragement and confidence to each other. Open and attentive to new approaches, each educator keeps Marianist education up-to-date by their contributions. Even further, as lay and religious Marianist educators, we are called to offer to those around us the testimony of our lives, to live in such a way that we vigorously revivify the message of the reign of God, already present in the midst of our world, but the fullness of which is yet to come. We hope that this renewal and putting into practice of the *Characteristics of Marianist Education* will be a blessing for all those whom we serve in the educational communities in which we minister.



Marianist Spirituality and Marianist Education

Marianist Spirituality

(9) The Characteristics of Marianist Education take their distinctive form from Marianist spirituality. Father Chaminade spent part of the French Revolution in exile in Saragossa, Spain, where he passed many hours in prayer and contemplation at the shrine of Our Lady of the Pillar. Guided by God's Spirit, he envisioned innovative missionary strategies that the signs of the time were urgently demanding.

(10) Upon his return to Bordeaux, Chaminade's sense of urgency led him to form a diversity of apostolic communities inspired by Mary: first, lay communities; then two religious congregations—the Daughters of Mary Immaculate and the Society of Mary; and finally, schools, teacher formation and other educational institutions. This work took many years. It was guided by and at the same time helped to shape a deepening, distinctively Marianist spirituality. All subsequent Marianist educational 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.^{xi}

(11) Marian faith, for Chaminade, was a faith of the heart as well as an intellectual assent, a faith so deep that, like Mary's, it could conceive and give birth to Jesus. Mary in her assent embodies the openness and cooperation with the action of the Holy Spirit that is at the center of Christian faith. Inspired by the Spirit, Mary brings Jesus into the world, dramatically showing us that with God, all things are possible.

(12) Secondly, Chaminade knew that transforming the social order required the action not just of individuals, but also of many people working together with a common mission. For Chaminade, communities of faith were the natural embodiment of a vibrant Christianity. He frequently cited the example of the first Christians who held everything in common, prayed and broke bread together. Moreover, as Mary, first of believers, gathered in prayer with the apostles in the upper room and gave birth to the Church, so she still stands at the center of all Marianist communities of faith.

(13) Finally, Father Chaminade worked to infuse these communities of faith with a deep sense of mission. Faced with the devastation of the Revolution, Marianist communities of faith aimed at nothing less than rebuilding the Church. Religious and lay, women and men, wealthy and poor, they came together and looked to Mary for inspiration in their great task. Mary, who formed Jesus for his mission, who despite her great faith had to ponder many things she did not fully understand, who despite an uncertain future uttered her fiat—this same Mary will form us, Chaminade believed, under the guidance of the Holy Spirit to become like Jesus for the sake of others. The person and influence of Mary is a distinguishing thread woven throughout the entire fabric of Marianist spirituality.

Spirituality and Education

(14) Marianist spirituality deeply shapes the work of those educators who are open to be formed through it. The spirit of faith, for example, helps a teacher to be truly present to students, not only to teach them but also to love and respect them, created as they are in

the image of God. When an educator is truly present to students, students are changed. An educator personally transformed through a faith of the heart teaches students to be not only competent and capable but also faithful and compassionate. For Marianist educators, a solid grasp of subject matter and effective, creative pedagogical techniques are congruent with and necessarily complemented by a living awareness of the inescapably moral and spiritual dimensions of education.

(15) Chaminade intended the educational works he founded to be not merely functional and temporary communities, but enduring communities of faith. To bring and hold these communities together, Chaminade held up the ideal of “family spirit” of religious and lay persons, faculty, staff and students working together to achieve lasting relationships of friendship and trust, supporting and challenging each other in developing their mutual gifts. If a school is to be a community of faith, Chaminade saw clearly that its leaders, lay and religious, must see their work not merely as a job, but as a ministry of love and service.

How can a charism, a spirit, a spirituality, inspire a way of educating? The answer is obvious: through the anthropology underlying that spirituality. Marianist Spirituality itself contains a certain conception of the human person, and from this conception, certain educational characteristics develop.^{xii}

(16) Finally, Marianist spirituality calls for communities of faith to exist not simply for the sake of their members, but to share in the Marianist deep commitment to mission. Marianist schools, therefore, not only commit themselves to effective education and mutual support but also encourage teachers and students alike to emulate Jesus in love of and service to others. Virtue is impossible without some knowledge; but, unfortunately, even a great deal of knowledge can exist without virtue. Marianist educators aim to combine both valuable knowledge and genuine virtue.

(17) Therefore, Marianist educators define success distinctively—rejoicing when their students are faithful to the spirit of the gospel of Jesus Christ, exemplifying joy and courage in witnessing to that gospel, forming communities of faith resonant with the vibrancy of early Christianity and using their knowledge and competence to serve and transform society. In countries where Marianist educators serve in a predominantly non-Christian context, we present the same ideal, though in an appropriate manner that respects and promotes faith and truth wherever they are found, rejoicing when they are lived courageously and in a spirit of service.

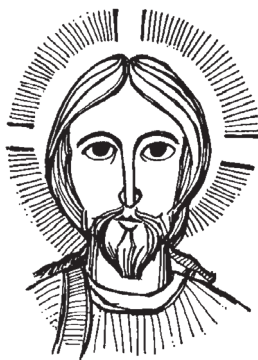
(18) In light of the contemporary situation, this mission seems a daunting one. Mass media daily confronts educators and students with vistas of grinding poverty, injustice and starvation, with the details of bloody wars and heartless political oppression. In the midst of the tumult, educators may wonder whether their efforts will ever effectively address the pressing needs of the world. At the same time that we work to alleviate immediate needs and work for social change, however, we remember that the deepest needs are those we ourselves cannot fill. The deepest hunger, the hunger that food by itself cannot satisfy, is the hunger for love, the hunger for God. The truest liberation, one that government structures alone cannot provide, is the freedom of being a child of God in solidarity with one's sisters and brothers. And the most valuable knowledge, which merely understanding the ideas of others cannot secure, comes from loving others.

(19) Educators who impart knowledge for the sake of love and who teach students to love freedom for the sake of service, sow seeds that will bear fruit for generations and prepare the ground in which can grow a pervasive culture of life, of peace, of love. This is a formidable task, but our lives and our communities strive to be witnesses to the hope of its possibility. Education in the Marianist tradition meets the needs of our times with a deep Marian faith, forged in communities with a mission that effectively manifests the Good News of God's mercy and justice.

(20) If Marianist spirituality profoundly shapes Marianist pedagogy, then the distinctiveness of Marianist pedagogy should

be recognized by the mosaic of these special Characteristics. Years of educational practice in the Marianist tradition reveal that distinctiveness in five Characteristics:

- educate for formation in faith
- provide an integral, quality education
- educate in family spirit
- educate for service, justice, peace and the integrity of creation
- educate for adaptation and change



CHARACTERISTIC OF MARIANIST EDUCATION:

Educate for Formation in Faith

A. Strive to imitate Mary's example of faith and discipleship.

(21) Students in Marianist schools see Mary as a woman who is strong in faith, especially through the examples and teachings of their Marianist educators. They see her as a young woman who trusted God and said “yes” to a call into an unknown future that transformed her life. They see her faith expressed in the care and concern evident in her visit to her cousin Elizabeth, the steadfast devotion and courage in her presence at the foot of the cross, and the way her presence strengthened the faith of the disciples at Pentecost. They see that their Marianist educators strive personally to take on Mary's mission of bringing Christ to life in their students. So, as Mary formed her son, Jesus, the Marianist educator fosters in each student the virtues necessary for faithful discipleship.

B. Be a living witness through a personal and committed faith of the heart.

(22) Young people need to find a meaning for life that will direct them in their daily activities, stimulate their practice of personal values and develop their faith. Marianist educators, with their

mission of forming others in faith, accompany students in their search for meaning, enable them to recognize and welcome the sacred and guide them toward contemplating the good, the true and the beautiful. Regular and creative liturgical services both form and express this lived faith. With simplicity and humility, Marianist educators teach and model the Catholic faith in which their schools are grounded. This foundation allows students and educators to engage in interreligious dialogue with others inside and outside the school.

C. Foster dialogue between faith and culture.

(23) In the search for truth, the Marianist educator is called to both lead and learn from dialogue between faith and culture. Marianist schools provide opportunities for faith sharing and quiet reflection for both students and staff members. These opportunities encourage a deeper understanding of the interrelationship of faith and the rest of life, an appreciation of the importance of gospel values in a world where they are often missing, and the practice of open-mindedness and tolerance that includes being a prophetic witness. Marianist educators—valuing both faith and reason—utilize the rich culture of our Marianist educational traditions while adapting to the cultural differences present in the school community to stimulate meaningful dialogue in and out of the classroom.

[The Catholic school] must develop persons who are responsible and inner-directed, capable of choosing freely in conformity with their conscience.^{xiii}

D. Form students in gospel values and Christian attitudes.

(24) Marianist educators know that religious practices are formative. By aiding students in the practice of Christian virtue, Marianist educators hope, with Father Chaminade, to create a “people of saints.” Further, Marianist educators commit themselves to living gospel values and working to form students to be Christ-like. Students who respond to moral and ethical problems with

the courage and compassion that the gospel teaches are prepared to become full and active members of their communities and are motivated to build a society of solidarity, justice and peace.

Through Mary, Marianist education invites students to consider a powerful, but gentler side of faith I think most Catholic schools call students to a relationship with Jesus. Marianist schools take it a step further and invite young people to a relationship with Christ and with Mary.^{xiv}

E. Build communities of faith that bring the gospel to life.

(25) Communities of faith and hope renew all creation and make known the reign of God. By their personal example in living out the Marianist charism, Marianist educators challenge their students to develop an authentic interior spirit and a personal response to God's call. Together, teachers and students create model communities of faith centered in love and service. Such communities bear witness to the truth of Chaminade's words, "The Gospel can be lived today as in the early days of the Church." True to Mary's mission, we bring Christ to the world and believe that with God, all things are possible.



Quotations from Marianist Sources

Educate for Formation in Faith

(26) “Our primary objective is formation in faith. In particular, we aim to motivate and train apostles and to foster communities of dedicated lay people.” —*RL 71*.

(27) “Christian education is unthinkable outside a climate permeated by faith The spirit of faith helps them [educators] to free themselves from self-love ... and all personal ambition.” —*Paul J. Hoffer, SM, Pédagogie Marianiste (Paris: Centre de Documentation Scolaire, 1956), 468*.

(28) “Going back to the fundamental principles of Marianist education demands that we seriously rethink about what understanding of God we are conveying, what experience of God we are communicating as we teach.” —*José María Arnaiz, SM et al, Principles of Marianist Educational Praxis (Rome: SM General Administration, 2014), 91*.

(29) “The place where faith is witnessed by the community should be beautiful. Beauty and art convey a different level of the experience of God than do intellectual study or even faith-sharing within the community.” —*Stephen M. Glodek, SM, Marianist Educational Praxis: Institutions, Agents and Recipients (Rome: SM General Administration, 2014), 60*.

(30) “Each Marianist school should make every effort: to maintain the Catholic and Marianist identity of the school; to encourage commitment among all faculty members to personal spiritual growth and the formation of faith of the entire school community—students, service workers, alumni, and parent groups; to provide for the involvement of lay teachers in the Marianist spirituality and approach to the apostolate ...” —*Vision and Journey, Document of the SM General Chapter of 1986, no. 34*.



CHARACTERISTIC OF MARIANIST EDUCATION:

Provide an Integral, Quality Education

A. Embrace Mary as a model of integrity.

(31) Mary lived her life as a woman of integrity, faithful to her God and to her mission. Her entire being was and is focused on bringing Christ into the world. All we know of her life reflects this purpose. Mary was the first educator of Jesus. She brought together God's revelation and her human reason in order to nurture Jesus for the fullness of his mission. Marianist educators look to her maternal concern for the integral development of Jesus as our model for nurturing the development of our students, preparing them to face the realities of the world with integrity and a deep and broad competence.

B. Develop respect for the dignity of the person as a unique daughter or son of God.

(32) Marianist educators view each student first as a child of God, uniquely gifted. This status carries with it a dignity deserving of respect. We encourage students, challenge them and respect

their differences by adapting teaching styles and methods to their individual needs and abilities. Respecting them enables and encourages them to respect others, extending to all members of the school community and beyond. Marianist educational communities exist not only for the benefit of their members but also to change the world. Active concern for human rights and responsibilities and for the meaning of life permeate the curriculum and the daily life of the school.

To educate in the search for truth requires an effort to harmonize contents, habits and assessments; a framework that grows and is conditioned together, shaping one's own life. To achieve such harmony, information or explanation is not enough. What is merely descriptive or explanatory does not say everything, it only vanishes. It is necessary to offer, to show a vital synthesis of them ... and that only comes from witness. We thus enter into one of the deepest and most beautiful dimensions of an educator: being a witness.^{xv}

C. Provide a high-quality education of the whole person.

(33) As a parent nurtures the development of their child, Marianist educators seek to help each student mature as an integrated, whole person, tending not only to intellectual development but also to moral, social, psychological, physical and creative development. Collaboration among academic disciplines and cross-curricular learning opportunities help students to experience learning as more than a collection of unrelated subjects. Marianist educators, including athletic coaches, encourage students to cultivate their personal talents, nourishing the desire and acquiring the skills that will equip them to be learners all their lives. Acknowledging that these talents may take different forms, Marianist schools offer a variety of high-quality educational opportunities, providing education in the arts as well as the sciences, in the spiritual as well

as the technical. They create a favorable environment for education, one in which beauty, simplicity, harmony and creativity flourish.

D. Provide coherent curricula supported by a well-formed community of professionals.

(34) The curriculum is a school's primary vehicle for education; the school's environment, its primary context for learning. The witness of faith and the ethical living of the educational community have their necessary complement in curricula of coherent scope and sequence that reflect best educational practices. Marianist pedagogy inspires administration, faculty and staff to develop cutting-edge twenty-first century programs of study, to continually implement creative educational practices, and to improve their own distinctive professional capacities. The Marianist school's governance structure provides thoughtful stewardship of the school's resources and facilities in support of its Marianist mission.

I see two main things [common to Marianist schools].
First, there's a focus on the character of the child.
Marianist education is about educating the whole person, not just about getting a kid ready academically for college. Second, is following the example of Mary as someone who accepted a call. She stepped up. That can be really inspiring to kids. And when you develop a school around that notion, it can be a powerful thing.^{xvi}

E. Provide opportunities to develop an interior life of reflection, contemplation and prayer.

(35) Marianist educators encourage students to integrate active lives of learning and participation with prayer, reflection and service. Chaminade believed, "The essential is the interior." To strengthen the interior life, we provide time inside and outside of class to nurture habits of silence and reflection. These habits help foster discerning self-knowledge, disciplined use of social media, critical thinking and prudent judgment that are fundamental for developing a personal

relationship with Christ. Students learn to use their understanding and imagination to probe the meaning and consequences of data, facts and events. They learn, too, that all the academic disciplines are valuable resources for contemplating themselves and the world in the light of the gospel. Deepening the interior life motivates them to active leadership for the common good.

F. Instill a commitment to address global and local issues of the times that impact the common good.

(36) Marianist educators are committed to the common good on both global and local levels. We work to inspire our students to be leaders and to develop this commitment as well. Students learn to properly use contemporary technologies to understand issues that impact their world, to effectively communicate about those issues, and to formulate positions that support and effect strategies for the common good.

G. Foster respect for diverse backgrounds and perspectives.

(37) The Marianist school welcomes faculty, staff and students who bring diverse experiences to supporting our Marianist mission. By honoring the distinctive talents and heritage of all members of the school community—especially those from minority groups—we form a genuine learning community that enables each of us to better respect and appreciate the talents and perspectives of others. Opportunities for students to share their own perspectives, to listen to those of others and to reflect on the dialogue encourage a fuller, richer understanding of issues impacting the common good.



Quotations from Marianist Sources

Provide an Integral, Quality Education

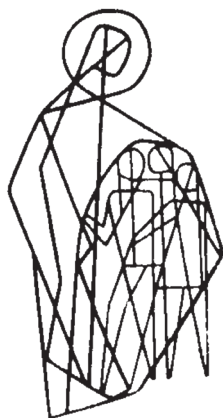
(38) “I am strongly desirous that the schools of the capital [Colmar] measure up to the standard set by ours and that they may become models for all others of the diocese If we intend to do business by halves, it will not be worth the while to take so much trouble Above all I am determined to form really good establishments, before being solicitous about their numbers.” —Letters of Father Chaminade, *no. 202 to Mertian, June 18, 1822*.

(39) “True education forms the child from inside out.” —*F. Kieffer, SM, L'Autorité dans la Famille et à l'École (Paris: Gabriel Beauchesne, 1920), 10*.

(40) “Marianist education seeks excellence in knowledge, trying to educate wise people, without forgetting that truly wise people not only know many things, but above all they know the limits of that knowledge—that is to say, these people know how they know, and how far their knowledge can take them. With that knowledge, the true sages keep their reason always open to the “Truth,” in capital letters, which always exceeds and transcends them. Supported by the condition of reason, Marianist education is characterized by offering a solid theological formation cultivated in the dialogue between reason and faith, between faith and culture.” —*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), 271*.

(41) “A child and a young person really ought to educate themselves since they cannot truly assimilate what they have not yet personally encountered, experienced, and decided for themselves.” —*Paul J. Hoffer, SM, Pédagogie Marianiste (Paris: Centre de Documentation Scolaire, 1956), III*.

(42) “We don’t educate for the school, nor merely for the years one is in school, but for life. This idea is of capital importance in education.” —*F. Armentia, SM, Nuestros Chicos ... y Nosotros (Madrid: Ediciones, SM, 1965), 247*.



CHARACTERISTIC OF MARIANIST EDUCATION:

Educate in Family Spirit

A. Demonstrate the Marian traits of hospitality, graciousness and community-building.

(43) Father Chaminade believed the Holy Family of Nazareth was the model for Marianist communities. Marianist educational communities draw from Mary, the soul of the family of Nazareth, as our inspiration for family spirit. Mary, who pondered things in her heart, spoke prophetically with words chosen wisely and was receptive at every moment of her life. She noticed at the wedding feast at Cana that there was an embarrassing lack of wine, acted boldly to approach Jesus and then engaged the servants to “do whatever he tells you.” Modeling Mary’s solidarity with those in need, we give and receive freely each day with gratitude and openness to the action of God. Our welcoming spirit signifies our trust in other people and our faith in God’s loving acceptance of us.

B. Cultivate a nurturing educational culture.

(44) Marianist family spirit is a way of life, with specific traits discernible in the educational communities it animates. By providing a climate of acceptance and love, the school acts as an

extended family, nurturing growth, development and personal responsibility. The school's culture is rooted in gospel values and the Marianist charism, and we welcome all people who wish to enrich that culture. Sustaining, assessing and enhancing the school's culture is the responsibility of all members of the school community.

C. Cultivate interpersonal relationships characterized by openness, respect, integrity, acceptance and dialogue.

(45) In the Marianist tradition, all members of the educational community, including boards of directors, administrators, faculty, staff, parents and students, strive to communicate respectfully and treat with dignity all members of the community. We prize physical presence in our communication. We strive to create a gracious environment by providing time to teach, think and organize, as well as to praise, thank and celebrate members of the school community. We listen attentively and engage in dialogue with trust and empathy, recognizing that we educate by “our every word, gesture, and look.” By being available and open to others, we continue to make the gospel vibrant in the daily life of our schools.

In this way a community of learning becomes
an experience of grace, where the teaching
programme contributes to uniting into a harmonious
whole the human and the divine, the Gospel and
culture, faith and life.^{xvii}

D. Form an educational family with collaborative structures and processes.

(46) The Marianist educational tradition has long been characterized by shared responsibility for decision-making at the appropriate levels. Effective collaboration requires good communication, clear lines of authority, and respect for the principle of subsidiarity—decision-making at its most immediate level. Marianist collaboration is evidenced both informally and

through intentional structures and processes that encourage teamwork among administrators, faculty, staff and students. We seek effective ways to work with the families of our students for mutual support and to reinforce our common mission. We extend this collaborative spirit in our dealings with ecclesial, civic and other entities and systems within the Marianist world and beyond.

E. Model leadership as loving and dedicated service.

(47) In Marianist educational communities, authority exists not for its own sake, but for the common good, and helps students to learn, teachers to educate and administrators to lead with an inclusive and participative style. Leaders in Marianist educational communities facilitate change, provide direction, foster participation and accountability, and communicate clearly with trust and honesty. Our charism's underlying spirit of love and nurturing encourages a "prudent tendency to leniency." With compassion and understanding, we call each student to personal and communal reflection and responsibility.



Quotations from Marianist Sources

Educate in Family Spirit

(48) "Integral to family spirit was collaboration, which finds its deepest rationale and motivation in the scriptural image of the mystical body of Christ Several of the schools founded by Chaminade owed their existence to the efforts of sodalists who sought the presence of the Society of Mary or the Daughters of Mary in their towns." —*Joseph Lackner, SM, Marianist Charism and Educational Mission (Rome: SM General Administration, 2014), 57.*

(49) "Respect for the dignity and freedom of the person leads the Marianist educator not only to respect individuals, but to love them and to interact with them as God does. That interaction, from love and respect, requires dialogue instead of imposition, and collaboration instead of authoritarianism." —*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), 264.

(50) “The first task of a good administration is to take from the great Marianist educational heritage all the affective, moral and intellectual resources which allow the school to set out anew, to offer a valid, committed and innovative program. Both Mission and Vision are the first and most important responsibility of the leadership function.” —Javier Cortés Soriano, SM, and Jesús Àngel Viguera Llorente, *Leadership and Animation: Administration in the Service of Education* (Rome: SM General Administration, 2015), 41.

(51) “Marianist-educated persons exhibit Family Spirit in relationships. They are capable of developing balanced interpersonal relationships and successfully maintaining those relationships Their personal experience of community has taught them the importance of community for ongoing personal development. They have come away from their Marianist educational experience with some basic skills in the formation of community, in whatever circumstances they will find themselves. They have commitment to and have the skill in ‘staying at the table’ when relationships or community life are strained by conflict.” —Stephen Glodek, SM, *Marianist Praxis, Building Marianist Educational Culture* (Dayton: North American Center for Marianist Studies, 2012), 11f.

(52) “Granting that educators are prudent and religious persons, I claim that to impart a good education they must live the life of the family with their pupils There are three ways of giving an education: by instruction, by example, and by living in community Example becomes proximate, teaching is understood and felt only through community life.” —Jean-Baptiste Lalanne, *quoted in The Spirit of Our Foundation*, vol. 3, no. 379.



CHARACTERISTIC OF MARIANIST EDUCATION:

Educate for Service, Justice, Peace and the Integrity of Creation

A. Inspired by the prophetic influence of Mary, proclaim the goodness and justice of God, denounce oppression and work for the common good.

(53) Mary's Magnificat provides us with an imperative for justice. The Marianist school confronts society's problems with courage and seeks their solution with optimism and hope. As Christian and Marianist, the educational community announces the goodness, mercy and justice of God, while at the same time denouncing all that oppresses or degrades the human person, in particular regarding the status of women. We remember that Mary was forced into exile as an immigrant. We acknowledge and teach that the degradation of our environment is social injustice. Students learn to recognize and to name both justice and oppression through prayerfully seeking the will of God, through the thoughtful analysis of social conditions, and through personal and communal witness. In the prophetic spirit of Mary, teachers and students together read the signs of the times as constructive, competent critics and agents of change with a "permanent mission" to witness to the gospel message.

B. Promote a missionary spirit for the reign of God.

(54) “We are all missionaries,” Chaminade said, “and we consider ourselves on a permanent mission” to witness the Good News of Jesus Christ. We carry out this mission in a dynamic concern for the integrity of all of creation. This concern is manifest in how we treat each other in the classroom and in all school activities and interactions, in how we respect our local environment, through service and immersion programs and within the formal curriculum. Drawing on every available educational resource, we work to transform our schools into living testimonies to the new evangelization.

C. Attend to persons who are poor and marginalized.

(55) The Marianist school lives the Christian commitment to persons who are poor. Our faith inspires abundant opportunities designed to motivate students to a life of solidarity with and service to the economically disadvantaged, the marginalized and those with physical or mental challenges. Staff and students work directly with and for the poor, developing relationships as well as programs of physical, emotional, economic, educational and social assistance. Both the formal and informal curricula of a Marianist school help students understand the causes of poverty and the roots of racial and ethnic injustice and seek to inspire them to undertake thoughtful forms of action that truly respond to these social and moral problems and promote systemic change.

D. Promote the common good.

(56) Marianist education asserts the dignity of the human person, created in the image and likeness of God, and so encourages our students to see the value in all people, unconfined by local cultural norms. Beyond personal tolerance and acceptance, Marianist education seeks to enable students to recognize and respond to instances of sexism, racism and classism that seek to control us and to begin to understand the systemic nature of injustice. Marianist schools provide our students both the tools and the motivation to be promoters of the common good and agents of positive social change through civic engagement. In *Laudato Si'*, Pope Francis

clearly draws the connection between the common good, the poor and care for the earth, our common home. Marianist education embraces this connection, instilling in our students a respect for the integrity of creation and a commitment to environmental justice.

Pope John Paul II committed all of the over 300,000 social, caring and educational institutions of the Catholic Church to a concerted and priority strategy directed to girls and young women, and especially to the poorest, to ensure for them equality of status, welfare and opportunity ...^{xviii}

E. Walk the talk of justice within our own walls.

(57) Proclaiming justice is important, but it is not enough. Justice in society requires institutions that treat people fairly. The Marianist school lives its commitment to human dignity, and to a just and peaceful society, by establishing just internal institutional structures, policies and procedures that promote interactions that are respectful, fair and collaborative. Our schools thus provide our students with powerful models of just institutions. We begin to create a world community by first building a distinctive Marianist community within our school environment, which includes making our schools affordable and accessible to the economically disadvantaged.

F. Promote programs of service designed to spark a passion for justice.

(58) Because education itself is essentially communitarian, schools, including Marianist schools, naturally aspire to serve their local communities through a variety of activities. For Marianist schools, it is our faith that inspires us to service and motivates us to help our students hear and respond to God's call to serve others. Although service has inherent value, Marianist education further embraces it as an important pathway to solidarity with those in need. Service programs include intentional reflection as a means of connecting the experience with Catholic social teaching. Such programs

provide students the opportunity to develop sensitivity and skills for collaboration and leadership, but also cultivate in them the motivation to become passionate leaders and advocates for social justice.



Quotations from Marianist Sources

Educate for Service, Justice, Peace and the Integrity of Creation

(59) “We have taken as our motto the great word, so full of meaning and truth, which Mary addressed to the servants at the wedding feast of Cana: ‘Whatever He shall say to you, do ye,’ and in this view, we embrace the work of the Christian Education of youth, and especially of the poor, the work of the arts and trades, the work of Sodalties, of retreats and of missions. We undertake all works of zeal.” —Letters of Father Chaminade, *no. 1182 to Valenti, October 31, 1839*.

(60) “We work at the direct proclamation of the Gospel and also at the enrichment of culture and the transformation of society ... [in] unity with those who struggle for justice, liberty and dignity” —*Society of Mary, Rule of Life 72*.

(61) “One hopes that everyone will enjoy the material and spiritual advantages of the human community In that tiny cosmos which is the classroom or the school, the students are progressively initiated into a sensitivity for the common good.” —*Paul J. Hoffer, SM, Pédagogie Marianiste (Paris: Centre de Documentation Scolaire, 1956), 383*.

(62) “Missionary consciousness is especially characteristic of those educators who focus on solidarity. Such an emphasis can really make a difference in any educational institution. Solidarity should be a keynote of Christian education. In our educational programs solidarity means giving high priority to awakening critical consciousness and fostering habits of empathy, dialogue, respect and tolerance for those who are different. It means helping people

recognize that all life is a gift, and that each one is responsible for the stewardship of the material and human gifts he or she has received, for the good of other people.” —*David J. Fleming, SM, “Educators and Missionaries in a New Key,” Circular #10, September 12, 2003, 106.*

(63) “Our educational institutions must avoid forming persons who for lack of critical spirit assure the permanence of an unjust order or who form an elite using positions of prestige for personal advantage rather than providing needed services for the development of society.” —*New Call, Document of the General Chapter of 1976, no. 37.*



CHARACTERISTIC OF MARIANIST EDUCATION

Educate for Adaptation and Change

A. Follow Mary's words to "do whatever he tells you." Discern the movement of the Holy Spirit in response to the signs of the times.

(64) Marianist education exists in confident, joyful union with Mary to discern and follow the will of the Holy Spirit, adapting its pedagogy to the needs that Christ, Mary's son, calls us to serve. In Mary's fiat, we see her openness to the movement of the Holy Spirit, her "yes" to the mystery of the future. In her counsel at Cana to "Do whatever he tells you," we hear Mary urging us today to be equally available to God's prophetic call to action. We believe we are especially called to witness and develop the Marian face of the Church.

B. Educate to shape the future.

(65) "New times call for new methods," Chaminade said. The Marianist school faces the future calmly, integrating acceptance and adaptation. Thus, our intention is not simple submission to the future but the hope-filled shaping of it. We encourage this attitude in our students, educating them to be bearers of the best of our

tradition and to meet change actively with faith-filled discernment and reflection in light of the signs of our times. From this formation, our students become leaders who have the desire and ability to shape the future through social transformation. Fulfilling the school's mission in changing times requires that school personnel wisely employ new methods and new technologies to enhance their administration and teaching, guided by strategic planning based on Marianist pedagogy, *The Principal Characteristics of Marianist Administration*, and Christian wisdom.

C. Educate persons to accept and respect differences in a pluralistic society.

(66) We cultivate in our students both skill and virtue. The skills required for dialogue, consensus and teamwork depend on the virtues of loving acceptance of others and faithful dedication to a collaborative, honest and hopeful search for truth. The Marianist school fosters these virtues by intentionally uniting people from diverse backgrounds in community. This community provides direction for our students' mutual growth through the appreciation of people with differing values. The Marianist school lives in the creative tension of being faithful to our own religious tradition in the midst of a pluralistic society.

If children are properly helped and loved,
they themselves can become peacemakers, builders
of a world of fraternity and solidarity. With their
enthusiasm and youthful idealism, young people can
become 'witnesses' and 'teachers' of hope
and peace to adults.^{xix}

D. Develop critical thinking skills in the search for truth and to inspire informed action.

(67) We teach our students to see how Marianist habits of reflection can help them to understand another's point of view as well as how to develop and evaluate alternatives, judge prudently and choose

responsibly. To foster the search for truth, the Marianist school not only helps students to develop the skills needed to acquire, process and evaluate information—particularly from social media—but also encourages them to use what they learn, in the context of faith, to mindfully guide their actions. Bearing witness with common sense and practical skills, Marianist educators collaborate to achieve these goals.

E. Be open and adapt to local and global contexts through enculturation and interdisciplinary education.

(68) Marianist education adapts to distinctive local cultures. The Marianist school most benefits its own local community by complementing this adaptation with global awareness. Toward this end, Marianist educators encourage the study of world languages along with connections, real and virtual, to other cultures, especially within the international Marianist educational network. Academically, our schools offer integrated curricula, for example, religion and science, to help students see the interconnectedness of human knowledge as a sound intellectual foundation for effective action in an increasingly interdependent world. We provide opportunities for all our students to put this education into action through cross-cultural service immersion experiences.



Quotations from Marianist Sources

Educate for Adaptation and Change

(69) “Though we are not men of the world, we are not for all that, men of another age or of another country. Our lives are not hidden, they are not relegated to the deserts, or passed within the narrow limits of a cell. To act on the world we are persuaded that we must know it, and hence our life is mingled with all the movements that influence the trend of the epoch, and call for a new order of requirements.” —*Jean-Baptiste Lalanne, Address Delivered at the Distribution of Awards of Institution Sainte-Marie, Rue Bonaparte, Paris, in 1852, quoted in The Spirit of Our Foundation, vol. 3, no. 394.*

(70) “Everywhere we should aim to foster, in a profession that is notoriously individualistic, teams of educators in mission—people who work together harmoniously in a shared enterprise for the human and Christian formation of their students. Teamwork and partnership have to become still more characteristic of our educational mission. Working at the heart of a group of fellow educators to create this spirit and style can be a missionary work” —David J. Fleming, SM, “Educators and Missionaries in a New Key,” *Circular #10, September 12, 2003*, 104.

(71) “Modern thought has established the principle that without schools there is no democracy or economic development. If we wish to live together in peace and move forward together, we must firmly believe in the civilizing value of the school’s educational work ...” —Antonio Gascón, SM, “Significance and Origin of the Teaching Apostolate in the Missionary Charism of the Society of Mary” in *Identity of Marianist Education*, Charles-Henri Moulin, SM, and Eddie Alexandre, SM et al (Rome: SM General Administration, 2017), 245.

(72) “There are several mutually related characteristics which are recognized in all Marianist schools around the world. They can be summarized as three traits: family spirit, respect for the personality of the child, and a prudent discernment open to the adaptations required by changing times and surroundings.” —Paul J. Hoffer, SM, *Pédagogie Marianiste* (Paris: Centre de Documentation Scolaire, 1956), 86.

(73) “A school ought to be continually revising its methods, bearing in mind the complexity and instability of the real world. The development of new circumstances presupposes on the part of educators a calm affectivity and respectful humility in the face of truth.” —Paul J. Hoffer, SM, *Pédagogie Marianiste* (Paris: Centre de Documentation Scolaire, 1956), 113.

Conclusion

(74) The Characteristics of Marianist Education are a gift to the Marianist educational community, but they also present us with a task. We receive the gift and undertake the task in solidarity with the whole human family.

(75) This initiative articulating the common elements of Marianist education calls us to work together toward “the enrichment of culture and the transformation of society in accord with the message of salvation.” (RL 72) The call, if heard, will summon forth our best efforts and bring us, eventually, the joyful and satisfying knowledge that the world is better because we have worked hard together. In this missionary spirit—“zeal,” as Chaminade would say—we strive to:

- educate for formation in faith
- provide an integral, quality education
- educate in family spirit
- educate for service, justice, peace and the integrity of creation
- educate for adaptation and change

(76) If these Characteristics of Marianist Education are to be authentic blessings, locally and globally, they must be more than

a momentary flash of light in the shadows of the present times. The present elaboration is not an ending but a critical moment in the journey from our origins. Our next steps will need to be continually and carefully discerned. The gracious promise in these Characteristics will endure, we believe, because they rest on the solid foundation of Marianist spirituality: faith, community and mission animated by Mary's cooperation with the Spirit of God.

(77) The orientation and dynamism of these Characteristics are a complement to the competence, collaboration and generosity of lay and religious educators in Marianist schools, universities and other centers. The testimony of gifted people united in mind, heart and action, with a long-term commitment to education will make a difference for the world in which we live. Chaminade often spoke of "preventive" apostolic action that called upon those involved to labor in faith and hope.^{xx} It is also a sign of our times.

The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well.^{xxi}

(78) St. Pope John Paul II has said: "... it can hardly be hoped that children will one day be able to build a better world unless there is a specific commitment to their education for peace ... children have a right to a specific training for peace at school and in other educational settings."^{xxii} Federico Mayor, former Director-General of UNESCO, continues this theme: "Peace-building means taking preventative action The problem is that preventive activities attract neither recognition nor thanks We must be prepared ... to take preventive measures to stop problems from degenerating into conflict. In other words, to establish peace in hearts and minds. In culture."^{xxiii}

(79) A world of hopes and shattered dreams strongly pulls us to this costly venture of living out the promise of the Characteristics of Marianist Education. It is a venture that may require more than we

may think we can or perhaps want to give. Nevertheless, we have a tradition of giving more. In 1839, Chaminade wrote that “we too have been called, as we believe, by Mary herself, to assist her with all our might in the struggle ... of our times.” We—in the tradition of Marianist education—are called by Mary to fill these times with the Good News of Jesus Christ.



XXXV General Chapter

Message to All Collaborators in the Mission of the Society of Mary

29 July, 2018

Rome

Dear Friends,

During the month of July, the delegates to the General Chapter of the Society of Mary have been meeting at the Marianist General House in Rome. This leadership meeting happens every six years and brings together delegates from around the Marianist world. There are 33 of us, in addition to translators, secretaries and auxiliary personnel.

We have spent these weeks discussing issues that are important for Marianist religious life now and for the future: our vocation as religious, our community life, our call to holiness, the growth of the wider Marianist Family and our mission in today's world. We received an encouraging message from Pope Francis that called us to fidelity and to zeal.

At the end of our meeting, we wish to address a message to the many men and women who serve with us in our educational, pastoral and social service ministries. Some of you have been important collaborators with us for many years. Some of you are new to the Marianist mission and are beginning to learn and appreciate the rich gift of the Marianist charism. Our first word to you is a deep and heart-felt "thank you" for all that you are and for all that you bring to our mission together. We are conscious that the ministries of the Society of Mary are richer and more effective because of your presence and your service.

Our partnership with lay collaborators is, in fact, an essential element of our Marianist foundation: Blessed William Joseph Chaminade's first ministry was with and for the laity. When he was beatified in 2000 by St. Pope John Paul II, the pope called Chaminade "The Apostle of the Laity." In this, the pope highlighted an important teaching of Vatican Council II which Bl. Chaminade anticipated: the universal call to holiness and the essential role and mission of the laity within the Body of Christ. We are much more conscious of this today and this grounds all the more our respect and appreciation of you as valued collaborators. So, our second word to you is: "continue to embrace the mission with us."

Our pledge to you is this: to continue sharing, as best we can, the gift of the Marianist spirit and educational mission. This gift is centered in faith and features the Mother of Jesus as our model and inspiration. As she gave Christ to the world in a singular way, we hope to share her mission of bringing Christ to our world today. In schools, in parishes, at retreat centers, in social service programs, our aim is to foster a family spirit where faith is nourished and where lives are transformed in light of the Gospel. You know this already since you have been partners with us in this mission, enriching it with your own gifts, professional expertise, and insights. So, our third word to you is: "join us in living the Marianist spirit ever more deeply."

Finally, our General Chapter affirms the permanent value of the gift that was given to the Marianist Family through Bl. William Joseph Chaminade and Bl. Adèle de Batz de Trenquelléon, just recently beatified. We are committed to its future and to its ongoing development. We will rely upon your commitment, ingenuity, and ongoing collaboration to ensure the vibrancy of our shared mission. Our final word to you is: "with you, we share a mission; for you, we are your brothers."

With deep gratitude,

The Capitulants of the XXXV General Chapter of the Society of Mary

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Endnotes

ⁱ 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.

ⁱⁱ 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.

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

^{iv} The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School* (April 7, 1988), no. 29.

^v 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.

^{vi} 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).

^{vii} 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.

^{viii} 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.

^{ix} “RL” refers to Rule of Life of the Society of Mary, 1983.

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

^{xi} 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)

^{xii} 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.

^{xiii} The Congregation for Catholic Education, *The Catholic School* (March 19, 1977), no. 31.

^{xiv} Mallory Green, campus minister at St Mary’s High School, St. Louis, Missouri. Quoted in *ALIVE* (Summer 2018), 18.

^{xv} Jorge Mario Bergoglio, Papa Francisco, *A Los Educadores* (Rome: Libreria Editrice Vaticana, 2014), 101.

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

^{xvii} John Paul II, *Vita Consecrata*, Apostolic Exhortation on the Consecrated Life (March 25, 1996), no. 96.

^{xviii} Mary Ann Glendon, Intervention as Head of the Vatican Delegation to the Fourth World Conference on Women, September 5, 1995.

^{xix} John Paul II, “Message of His Holiness Pope John Paul II for the XXIX World Day of Peace,” January 1, 1996, no. 7.

^{xx} *Constitutions of the Society of Mary 1839*, art. 253.

^{xxi} Second Vatican Ecumenical Council, *Gaudium et spes*, Pastoral Constitution on the Church in the Modern World, no. 1.

^{xxii} “Message of His Holiness ...,” nos. 6, 9.

^{xxiii} Federico Mayor, “A New Beginning,” *The UNESCO Courier*, November 1995, 7. Mayor served as the Director-General of UNESCO from 1987-1999.



The Marianists