



Welcome to the Marianist Charism

A formation program for new Marianist educators

Learn more about the Marianist Family Spirit at:
www.marianist.com/spirit

Revised July 2026



*Our primary objective is formation in faith. In particular, we aim to motivate and train apostles and to foster communities of dedicated laypeople. For us, education is a privileged means of formation in faith.
(SM Rule of Life)*

Welcome to the Marianist Family!

August 2026

Dear Marianist Educator:

On behalf of the Marianist Province of the United States and our Marianist Educational Community, I am thrilled you have chosen to partner with us in bringing Christ to a waiting world. Together, we can help our students develop a living faith by emulating Mary's example. Together, we can instill in them a strong sense of community and a passion for social justice.

This introduction to our Catholic Marianist culture will provide you with an overview of our way of life. This orientation has five desired learning outcomes designed to help you enkindle the Marianist Charism in your sponsored school.

We want you, as a Marianist educator, to:

- Feel welcome as an essential member of the Marianist Family.
- Know that your talents are valued and view your work as a vocation.
- Grow in your understanding of the mission and characteristics of a Catholic-Marianist educational institution.
- Become animated by an introductory knowledge of the Marianist charism.
- Learn about living the Marianist Charism through the *25th Anniversary Edition of the Characteristics of Marianist Education*.

As you embark on this journey, know that by being part of this community, you are also stepping into a larger Marianist Family. I hope and pray that throughout this process of orientation and formation, you remain open to the action of the Holy Spirit in your ministry as a Marianist educator.

Blessings,

Bro. Jack Ventura, S.M.

Director of Mission Integration

Welcome to Chaminade-Madonna College Preparatory

Founded in the Marianist Tradition, Chaminade-Madonna College Preparatory is part of a network of Marianist schools. Our vision and philosophy reflect the educational principles of Blessed William Joseph Chaminade.

History



In response to the growing population and the need for quality schools, the Archdiocese of Miami invited the Marianists and the School Sisters of Notre Dame to establish Chaminade High School for boys and Madonna Academy for girls, under the direction of Bro. Joseph Spehar, S.M., Sr. Eugene Marie, S.S.N.D., Chaminade High School, and Madonna Academy opened their doors to the South Broward and North Miami-Dade communities in 1960. In 1986, Chaminade High School and Madonna Academy celebrated their 25th anniversary.

Facing declining enrollment and financial difficulties in 1988, the Archdiocese of Miami, along with the Provincial Council of the New York Province, obtained approval from the Superior General of the Society of Mary and the School Sisters of Notre Dame to merge Chaminade High School and Madonna Academy.

Chaminade-Madonna College Preparatory opened as a co-ed high school in August 1988. Long-time Chaminade High School teacher, counselor, and administrator Robert Minnaugh became principal and crafted a new vision that united the traditions of Chaminade High School and Madonna Academy. Fr. Dan Doyle, S.M., was named the new school's first president. Fr. Dan played a crucial role in the merger's success.

In October 2010, Chaminade-Madonna was voted the "Best School in Hollywood" in the "Best of Hollywood" contest sponsored by the *Hollywood Gazette*. In 2012–2013, Chaminade-Madonna announced its new educational technology initiative, which required all students to have iPads. In 2015, the Board of Trustees and the Provincial Council of the Marianist Province announced that Dr. Judith Mucheck would be the first lay president of Chaminade-Madonna College Preparatory since its founding in 1960. All the previous presidents were professed Brothers or priests of the Society of Mary (Marianists). Dr. Mucheck would also hold the distinction of being the first woman to serve as president/head of a Marianist-owned school. Another innovative change allowed our institution to flourish in these rapidly changing times.

In 2017, the Administration introduced standardized testing for all students. It also created an alternative daily schedule that supports in-depth study by alternating class days. Each class runs for 75 minutes. Finally, the Administration adopted the Understanding by Design curriculum model to strengthen unit planning and emphasize problem-solving and critical thinking.

During the 2021-2022 school year, Chaminade-Madonna College Preparatory participated in the Cognia reaccreditation process. "Cognia" is a network of over 50,000 schools worldwide committed to research and support for both elementary and secondary schools. In June 2022, Cognia sent its final report and announced that we earned reaccreditation with a score of 376 out of 400. Not only did we earn reaccreditation, but Cognia named CMCP a School of Distinction. Out of 50,000 schools in the network, CMCP is one of 50 schools recognized as a 2022 School of Distinction.

Since our foundation, we have graduated over 12,000 students, young women and men using their God-given talents to work "Toward a Better World."

Marianist Educational Tenets

Since 1960, we have been educating young people under the Society of Mary's tutelage. As a school community, we focus on four crucial tenets.

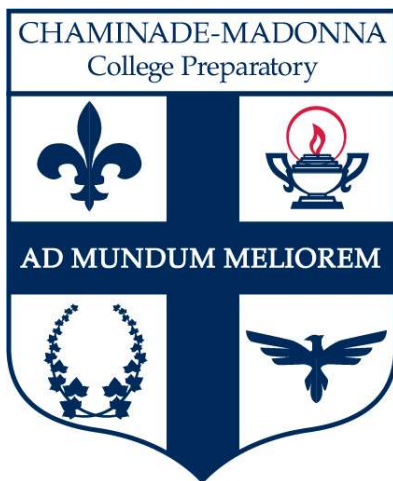
- **We are Marianist.** Our mission stems from our religious community, and our obligation is to strive for a better world.
- **We practice radical hospitality.** Our standard of respect between adults and young people, as well as among young people themselves, is reflected in a shared life. We take time to listen.
- **We are intentionally diverse.** The diversity we strive to achieve is rooted in the Christian belief that we are all created in the image of God, and the more diverse our community is, the better it will be.
- **We are in relentless pursuit of 21st-century education.** Our explicit curriculum emphasizes problem-solving, critical thinking, teamwork, and collaborative success. We strive to provide a safe and family-oriented environment where students can learn and grow.

We are MARIANIST.

We practice RADICAL HOSPITALITY.

We are INTENTIONALLY DIVERSE.

We are IN RELENTLESS PURSUIT OF 21st CENTURY EDUCATION.





Mission

Chaminade-Madonna, Catholic and Marianist in its identity, educates the heart and soul as well as the mind and body. It is a family-like community in which individuals of all backgrounds shape and share their faith, achieve excellence, and become caring participants and leaders in service to the community, the church, and those in need.

Vision

Chaminade-Madonna College Preparatory will build upon its position as a leader in Catholic education, dedicated to preparing young men and women for higher learning. Through an integrated educational program that emphasizes outstanding spirituality, academics, school activities, and physical development, CMCP will lead its students to consistently use their God-given talents to work *toward a Better World*.



XXXV General Chapter - 2018



XXXV GENERAL CHAPTER

**MESSAGE TO ALL COLLABORATORS
IN THE MISSION OF
THE SOCIETY OF MARY**

Rome, July 29, 2018

Dear Friends,

In July 2018, the delegates to the General Chapter of the Society of Mary were 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, including 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 zeal.

At the end of our meeting, we would like to extend a message to the many men and women who serve alongside us in our educational, pastoral, and social service ministries. Some of you have been essential 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 heartfelt "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 Fr. Chaminade was beatified in 2000 by St. Pope John Paul II, the pope called him "The Apostle of the Laity." In this, the Pope highlighted an essential teaching of Vatican Council II, which Blessed Chaminade anticipated: the universal call to holiness and the indispensable role and mission of the laity within the Body of Christ. We are much more conscious of this today, and this grounds our respect and appreciation for you as valued collaborators all the more. 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. Our goal in schools, parishes, retreat centers, and social service programs is to cultivate a family-like spirit where we nurture faith and transform lives in light of the Gospel. You are already aware of this, having been partners with us in this mission, enriching it with your 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 enduring value of the gift given to the Marianist Family through Bl. William Joseph Chaminade and Bl. Adèle de Batz de Trenquelléon, just recently beatified, (and Ven. Marie Thérèse de Lamourous). We are committed to its future and 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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Desired Outcomes & Topics

- To gain an understanding that your personhood, gifts, and talents are valued and add to the mission of CMCP.
- To gain an understanding of mission, ministry, mission integration, and governance structures for Catholic schools.
- To gain an understanding of our Marianist Founders and their story, and the Marianist Family.
- To gain an understanding of Catholic-Marianist education.
- To gain an understanding of the Characteristics of Marianist Education (CMEs).
- To gain an understanding that we are an educational community that is bigger than ourselves.

Sessions	Topics
Session 1	Assumptive Worlds and Spirituality of Self
Session 2	Mission, Ministry, Mission Integration, and Governance
Session 3	The Marianist Founders and The Marianist Story
Session 4	Marianist Charism & Spirituality
Session 5	Catholic Education in the Marianist Tradition
Session 6	Introduction to the Characteristics of Marianist Education (CMEs)
Closing	Closing Remarks



Assumptive World & The Spiral of Interpretation

Assumptive Worlds & The Spiral of Interpretation ¹

By Bro. Jack Ventura, S.M.

In building a community, it is essential to take the time not only to understand ourselves but also to understand others. We always enter a conversation with a set of assumptions and biases.

Friedrich Nietzsche ² first observed that there is no such thing as an “uninterpreted fact.” We are constantly interpreting, which is influenced by our biases. It is impossible not to be biased – not to have a perspective. “Bias” can be unhealthy, but bias makes assessment and action possible. We are always listening with a bias, a perspective. This is a natural phenomenon that occurs frequently. When I fail to acknowledge that I have biases and attempt to interpret anything as though I already bring a preconceived perspective to the conversation, danger arises.

Pre-Understandings

I always bring to the task of interpreting (a text, an event, or a person) many ideas and convictions that have long been forming within me. These are my “preunderstandings” – all my assumptions about what reality is truly like. My pre-understandings bear the marks of my personal experience, biases, culture, and all the social systems in which I function. Most importantly, the language I speak. Language is the chief carrier of the effects of history and culture in our present moment of experiencing. I am seldom conscious of these pre-understandings until I get caught short in trying to understand something very puzzling. This is the unconscious ability to interpret and understand something very unfamiliar to me and to my preconceptions about the world.

¹ This section has been adapted from a class work on Scriptural Hermeneutics by Fr. Bernard J. Lee, S.M. While Fr. Lee and Michael Cowan defined the Spiral of Interpretation in reading Scripture and secular text, I have adapted it for use in the group dynamics.

² Friedrich Nietzsche (1844-1900) German Philosopher. The direct quote reads, “There are no facts, only interpretations.”

Initial Understanding

“Initial understanding” refers to the meaning I derive from my first conversation. My preconceptions significantly influence this initial understanding and my responses. One of the best ways to identify one’s pre-understandings is to take the time to examine oneself. I call this a “Spirituality of Self” – an inventory, if you will, of who you are. Once I share this inventory of self within a group and then ponder what we hear and how we hear the other, I better understand how to experience the other. Doing this regularly with others helps form a small group into a community. This also helps build working teams.

Conversation/Interpretation

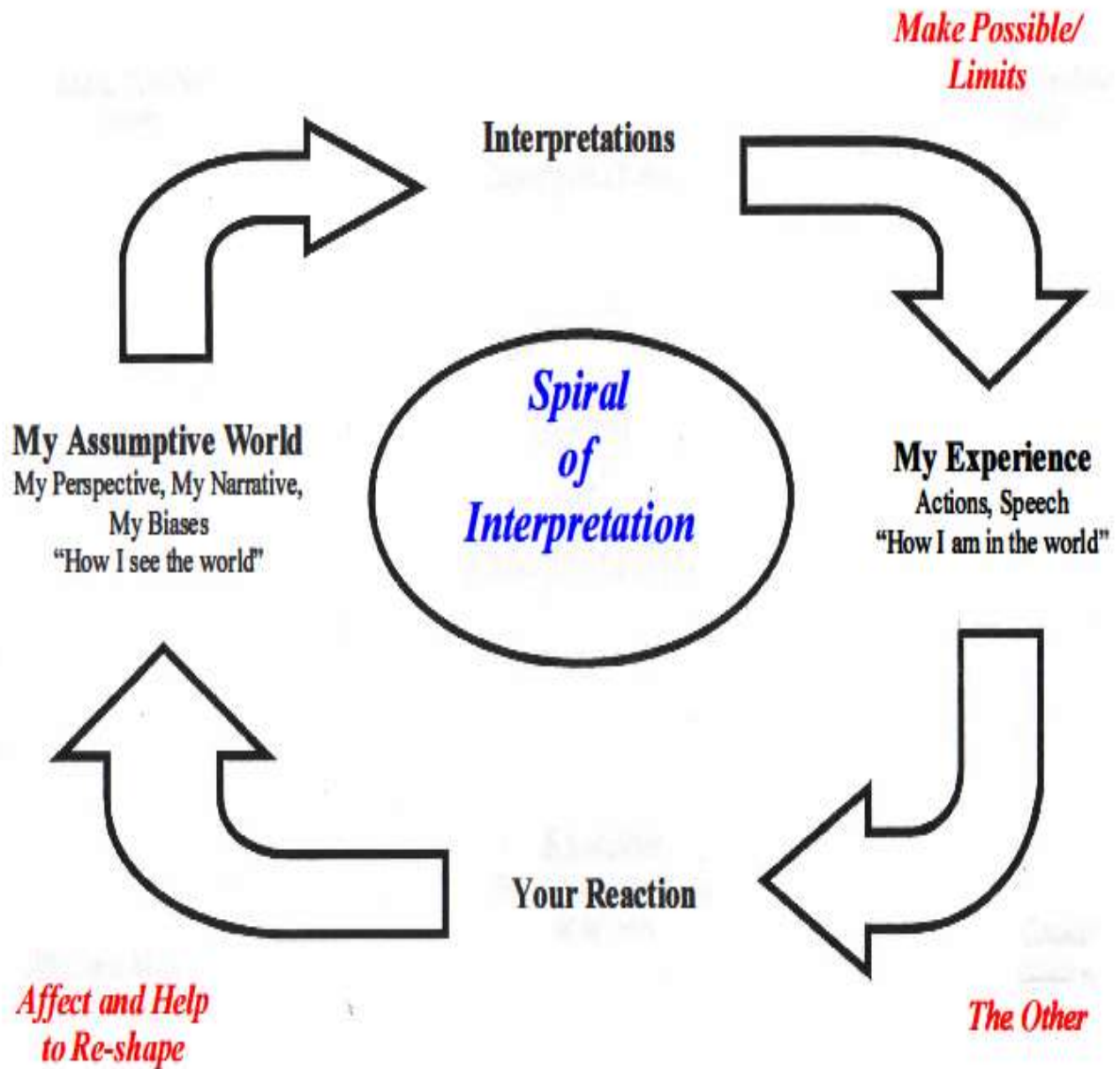
Authentic conversation is the to-and-fro movement of questions and answers. Sometimes this is done on a conscious level; most of the time, it occurs unconsciously. One must never forget that when I enter a conversation, I am the interpreter, approaching what I hear through my own historical or biased horizon. At the same time, “the other” is also doing the same. There are two horizons – two assumptive worlds colliding against each other. This collision is called a “fusion of one’s horizons.” As the conversation continues, a new understanding emerges – a new set of interpreted facts. You contribute and take away a new set of facts for every interpretation, changing your pre-understanding of the world. This type of conversation and interpreting is often powerful because listening openly to the other never leaves me untouched by the encounter.

Tension/Arguments/Dialogue

Sometimes tension builds between us and others, and it escalates into misunderstandings or even an argument. This tension should drive deeper understanding, not shape our view of it as something negative. In fact, it fosters a better understanding of the other. The argument is not a time-out from the conversation but rather “a vital movement within a conversation if it is to move forward” (David Tracy). Every encounter—and the healthy tension that arises when I don’t understand—gains meaning only when I let the other point of view be heard. I may not change my position, but I may gain a better understanding of the other, and now my assumptive world has changed. Karl Jaspers, a 20th-century philosopher and psychiatrist, defines this as “the loving struggle.” For the Marianist Educator, dialogue extends beyond one-to-one conversations; we carry it out more effectively in groups.

Conclusion

Every story, cultural, communal, familiar, and personal, emerges as an experience or an interpretation of that experience. Our Judeo-Christian story tells us that we are all interrelated; whatever you do affects me, and whatever I do affects you. We live in these social systems. Understanding your assumptive world and sharing it with your colleagues will change you for the better. If I could listen carefully and absorb some of their thoughts and values into my own, I would grow broader and richer.





Mission in a Marianist-Sponsored Institution

Mission in a Marianist-Sponsored Institution

MISSION VS. MINISTRY

Many people interchange the terms "mission" and "ministry"; however, there is a fundamental difference between them. A mission is the dedicated work of a person or a group. We see it not only in religious terms but also in the secular and business worlds. On the other hand, the word "mission" in our Judeo-Christian tradition also has a very distinctive meaning: "To proclaim the good news of God's Love." Mission is also about dreaming. For us, it is about making the liberating power of the Gospel known in a radically new social and cultural setting. It is the dream of bringing the Reign of God to fulfillment.

For Christians, mission has an obvious meaning. Mission - the word conveys an idea of action, and when used in its biblical sense, it is the word that Christ uses when sending the disciples to preach in His name. The word, by its nature, is a word of movement and ACTION! It is both personal and communal. And in the Christian sense, one cannot have a mission without God.

While Mission is the why, ministry is the how! "Christian ministry is defined as the public activity of a baptized follower of Jesus Christ flowing from the Holy Spirit's charism and an individual personality on behalf of a Christian Community to proclaim, serve, and realize the kingdom of God." (Thomas F. O'Meara, O.P.)

All ministries must be related to the mission in clear, relevant ways. Ministries carry the Mission into a particular context, are not forever, and have a beginning and an end. Ministry is a way of life in which one brings the presence of God into our complex world through specific activities such as healthcare, education, and social services. An activity or service directly expresses the community's theology through the way we perform it. Ministry begins not with church structures, but with more profound questions that arise from the faithful. Good ministry flows from a response to the community's critical unmet needs, but it is also more than just producing a service or reducing it to a series of programs.

MISSION INTEGRATION AT CHAMINADE-MADONNA COLLEGE PREPARATORY

All Catholic Education institutions have core values and traditions since their beginnings. The founding congregation embodied these values and practices, and the sisters, brothers, and priests who served as administrators, faculty, and staff at their institutions actively manifested them. Here at Chaminade-Madonna College Preparatory, the School Sisters of Notre Dame and the Society of Mary (Marianists) actively expressed these traditions. These dedicated religious women and men reminded us that Catholic education is integral to the Church's mission to proclaim the Good News and shared the foundational stories of their charism and tradition. The components of their educational community's identity and mission were embodied in the staff and communicated through osmosis. Essentially, they were the institutional memory and consciousness of our Catholic and mission identity.

During the past 50 years, a revolution has swept across American Catholic ministerial life. Several reasons led to this change in the life of the Church and the services sponsored by religious congregations. However, two critical reasons would be:

- Our understanding of the laity's stronger and more visible role in ministry draws from the documents of the Second Vatican Council.
- We also recognize this role because fewer vowed religious now participate in the institution's daily operations.

Because of these changes, the institutional mission and identity, as they bear witness to the ministry of the Church and to that of a Catholic educational institution, have taken on a new urgency.

In simple terms, Mission Integration is the intentional blending of mission-focused activities, services, and programs into our Catholic educational culture. The Purpose of Mission integration is to aid in the core guiding principles of the Gospel and the founding congregation. Mission Integration works with the Boards of Governance, Administrations, faculty, staff, and all stakeholders of the institution.

The Mission Integration Office at CMCP has as its primary purpose the articulation, promotion, and transmission of our Catholic and Marianist values. The programs and activities developed by the Mission Integration Office aim to invite various kinds of collaborators to a more conscious and meaningful partnership in our mission. It is an ongoing process for employees, Boards, students, parents, guardians, and all stakeholders. The Mission Integration programs help people become more knowledgeable partners in the development of our Marianist mission. We invite

individuals to learn about Marianist spirituality, to understand the Marianist mission, and to respond in ways that align with their own desires and needs. In essence, the role of Mission Integration will ensure our identity as a ministry of the Church and the realization of our Marianist mission, as given to us by our Founders, Blessed Fr. Chaminade, Blessed Mother Adèle (Mother Marie of the Conception), and Venerable Marie Thérèse, will be guaranteed for future generations. Mission Integration activities remind all who are part of our educational community who we are, where we have come from, and why we exist.

The Mission of a Mission Integration Team

The members of the Mission Integration Team enhance the school community's understanding of Marianist Education and assist in the expression of the Characteristics of Marianist Education in all aspects of school life. We work very closely with the Sponsorship Office of the Marianist Province. Members of the MIT team are:

- Ms. Caytie Lagrange Chair of the Mission Integration Committee
- Bro. Jack Ventura, S.M. Director of Mission Integration
- Dr. Judith Mucheck Head of School
- Gabrielle Bedner Director of Campus Ministry
- Fr. Robert Bouffier, S.M. School Chaplain
- 2 Faculty Members
- 1 Staff Member

The Office of Sponsorship and the Mission Integration Plan

For Marianist-sponsored schools and retreat centers, we utilize the Marianist Province Office of Sponsorship, located in St. Louis, MO. Marianist Sponsorship is a collaborative effort among the Province, its boards, administrators, faculty & staff, and volunteers to deepen and expand the Marianist tradition and charism within the ministry. Marianist Sponsorship provides programs and services, vision, leadership, and support to Sponsored Ministries regarding mission and charism integration and the coordination of ongoing formations.

Mission Integration Plan

The Mission Integration Planning plays a vital role in the collaborative relationship the Marianist Province has with its sponsored schools and retreat centers. This development of a Mission Integration Plan serves as leaven to sustain the ministry's Catholic and Marianist mission and identity and to help realize the Marianist vision of

education. The four-year Mission Integration Planning & Contact Cycle builds on itself and helps these ministries achieve their Mission Integration goals.

Year One – Plan Development

- The objective of Year 1 is to develop and begin to implement a new Mission Integration Plan. It is a collaborative effort of the CMCP educational community with feedback from the Office of Sponsorship.

Year Two - Visitation and Review Year 2

- Year 2 includes a visitation by a representative of the Office of Sponsorship to monitor the ministry's progress in implementing its Mission Integration Plan. The visitation includes a review of the ministry's ongoing relationship with the Province and a discussion of ways the ministry and the Province can strengthen their collaborative mission partnership. During this visit, the Office of Sponsorship representative meets with various members of the sponsored ministry's community to obtain their input.

Year Three: Progress Update

- The objective of Year 3 is to review progress in implementing the Mission Integration Plan. The chair of the Mission Integration Team and the leadership of the sponsored ministry meet via Zoom with the Office of Sponsorship to present evidence of progress on the plan.

Year Four: - Visitation and Evaluation

- Year 4 includes a visitation and evaluation by a team selected by the Office of Sponsorship from other Marianist-sponsored ministries. Like the Year 2 visitation, the visiting team meets with various members of the sponsored ministry's community to evaluate progress made in implementing the Mission Integration Plan and submits a detailed evaluation of their observations to the institution and the Office of Sponsorship. This report serves as feedback, commendations, and suggestions for developing the next four-year Mission Integration Plan.

GOVERNANCE FOR CATHOLIC SCHOOLS

Catholic schools in the United States operate within a layered structure that blends religious oversight with educational administration. At the highest level, the local diocesan bishop holds ultimate authority over Catholic schools within his jurisdiction, ensuring that they adhere to the teachings and mission of the Church.

Diocesan schools operate under the auspices of the diocesan Office of Catholic Schools, which guides curriculum, policy, and accreditation. Examples of this type of governance in the Archdiocese of Miami are St. Thomas Aquinas HS, Archbishop McCarthy HS, and Cardinal Gibbons HS. The archdiocese directly governs these schools and adheres to its educational and spiritual mission. These educational institutions typically have a board of advisors composed of laypeople and representatives from the dioceses.

Catholic schools operated by religious orders use a distinctive governance structure that reflects both the Church's educational mission and the charism of the founding religious community. Unlike diocesan schools, these institutions are typically owned and administered by the religious order rather than by the local bishop. A board of trustees or directors—composed of members of the religious order, lay professionals, alums, and local community representatives—actively oversees governance, working together to uphold the school's spiritual identity and academic standards. The principal or head of school may be a member of the order or a layperson, and they are responsible for day-to-day operations. While these schools maintain communion with the local diocese and adhere to Catholic teachings, they enjoy a degree of autonomy in curriculum design, staffing, and institutional priorities, allowing them to integrate the distinctive values and traditions of their founding congregation into every aspect of school life.

Governance among Catholic schools run by different religious orders can vary significantly depending on the order's charism, resources, and organizational structure. At Chaminade-Madonna College Preparatory, we operate under a two-tiered governance model in which a board of members from the religious order retains reserved powers, including approval of leadership appointments and changes to the school's mission. This group, called the Corporation, includes the members of the Provincial Council. Once a year, the corporation holds a meeting with the Head of School and the Board Chair to report on CMCP's stability. In contrast, a separate governing board, the Board of Trustees, is responsible for managing finances, fundraising, and mission-driven policies and procedures.



Our Marianist Founders

Our Marianist Founders

A TRIO OF FRIENDS WHOSE VISION CONTINUES TO GUIDE US

Blessed William Joseph Chaminade (1761–1850), a priest of the Diocese of Bordeaux and co-founder of the Sodality of the Madeleine, established the Society of Mary (Marianists). Today, we call this Sodality, Marianist Lay Communities, and members are Lay Marianists. On March 25, 2000, the Vatican recognized MLCs as an International Association of the Faithful.

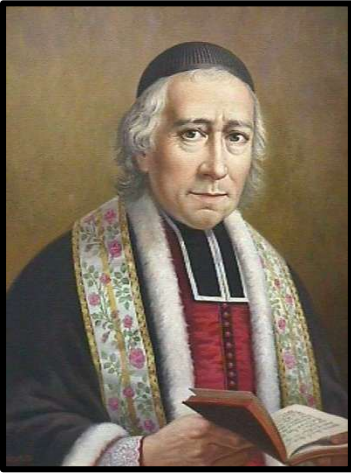
Collaborating closely with Father Chaminade in founding the Marianist Family were:

- Marie Thérèse Charlotte de Lamourous (1754-1836), close friend of William Joseph Chaminade and co-foundress of the first Marianist Lay Community (1801).
- Adèle de Batz de Trenquelléon (1789-1828), foundress of the Daughters of Mary Immaculate (Marianist Sisters) and foundress of the Marianist Lay Communities in Agen.



When the Church of France lay dismembered and dispirited in the ashes of the French Revolution, these three people formed communities of faith called *sodalities*. These communities included both sexes, married and single people, religious and diocesan clergy, and all social classes. The vision of our Marianist Founders was that these small communities of faith would rebuild the Catholic Church in France and work together in mission, bringing Christ to the world, looking to Mary as our model of discipleship.

Eventually, some sodalists formed the nucleus of two religious congregations: the *Daughters of Mary Immaculate*, also known as the Marianist Sisters (1816), and the Society of Mary, also known as the Marianist Brothers and priests (1817).



Blessed William Joseph Chaminade

William Joseph Chaminade was born on April 8, 1761, in Périgueux, France. He was the 14th of 15 children in the family of Blaise Chaminade and Catherine Béthon.

Early in his life, William recognized his call to consecrate his life to God. In 1785, Chaminade became a diocesan priest.

The French Revolution (1789 – 1799) profoundly shaped the course of Fr. Chaminade's life path. Anti-church legislation made it impossible for Catholic clergy to continue normal ministry. Fr. Chaminade adopted a dangerous, anti-government stance; he refused to pledge allegiance to the government, instead pledging allegiance to the Roman Catholic Church and the Holy Father, Pope Pius VI.

In the early years of the revolution, Fr. Chaminade continued a clandestine ministry in Bordeaux, sometimes disguising himself as a tradesman to bring the sacraments to his flock.

In 1797, in fear for his life, Chaminade was driven into exile in Saragossa, Spain. He prayed daily at the shrine of Our Lady of the Pillar, continuing the devotion to the Blessed Mother that had shaped him since childhood. During this time in exile, Chaminade conceived of a plan that would shape the rest of his life.

When he returned to France in 1800, Fr. Chaminade began implementing his vision. He formed small faith communities called *sodalities*. In a country where there had been no religious instruction for a decade, he believed this would be the most effective way to reignite Christianity.

Fr. Chaminade joined forces with Marie Thérèse Charlotte de Lamourous, an intelligent and brave woman who had served in the underground Church during the Revolution. In partnership with Fr. Chaminade, Marie Thérèse helped form and guide the women's sections of the sodalities. The pair began with a handful of sodalists. By 1809, these early Marianist Lay Communities had nearly 1,000 members. One of Fr. Chaminade's favorite expressions was "union without confusion." Through a carefully developed system of interdependence, all members, regardless of age, social class, or sex, cooperated as equals under his leadership.

Through friends, Fr. Chaminade met a young woman named **Adèle de Batz de Trenquelléon**. Like Chaminade, Adèle was committed to the “mission of Mary.” In 1816, with the support of Chaminade, Adèle founded the Filles de Marie Immaculée, commonly known as the Daughters of Mary Immaculate, also called the Marianist Sisters.

Just a year later, a group of male sodalists came to Chaminade intending to form a religious institute under his direction. On October 2, 1817, these faithful men formed the Society of Mary. Like the Marianist Sisters, this congregation pledged to carry out Mary’s apostolic mission in the world.

From the beginning, the Marianist Sisters and the Society of Mary were open to calls of divine providence in their ministry, and they found a focus in forming others in faith, particularly through education and apostolic faith communities.

By 1830, Fr. Chaminade’s communities had established or assumed administration of many public schools. Fr. Chaminade’s dream of bringing Christ back to France was taking shape.

In his often-quoted “Letter to Retreat Masters” of 1839, Fr. Chaminade outlined the most distinguishing characteristics of the two religious congregations. “We are convinced that we shall not bring others back to Jesus except through his most holy Mother, whom the Doctors of the church acclaim as our only hope ...” he wrote. Later in the letter, he continued, “... we have taken for our motto these words of the Blessed Virgin to the attendants at Cana: ‘Do whatever he tells you.’” Fr. Chaminade died on Jan. 22, 1850, in Bordeaux.

In the ensuing decades, Fr. Chaminade’s goal of continuing the “mission of Mary” has endured. Today, the Marianist Family – comprising brothers, priests, sisters, and lay people – continues this mission in more than 30 countries. In 2000, Pope John Paul II beatified Fr. Chaminade.

To learn more about this Marianist founder, consider reading the short biography “Chaminade: Pragmatist with a Vision” by Fr. Joseph Stefanelli.



Blessed Adèle de Batz de Trenquelléon

Adèle de Batz de Trenquelléon was born on June 10, 1789, to an aristocratic family in Trenquelléon, about 60 miles southeast of Bordeaux, in southwestern France.

She was born in the year the French Revolution began, and Adèle spent part of her young life in exile in Spain and Portugal, having fled with her family in fear for their lives. The family returned to Trenquelléon in 1801.

Adèle felt called to a religious life at an early age, and by the time she was 13, she had devoted herself to preparing for a vocation as a Carmelite nun. At 15, she was the leader of a small group of girls who had formed an association for prayer and spiritual growth.

By a series of fortuitous circumstances, she encountered Fr. William Joseph Chaminade when she was just 19. Adèle and Chaminade were kindred spirits, both dedicated to Mary's mission of bringing others to Christ.

With the support of Fr. Chaminade and in the company of a small group of women, Adèle established the *Filles de Marie Immaculée* – the Daughters of Mary Immaculate – on May 25, 1816, in Agen.

Like the sodalities of lay people, Mother Adèle's congregation sought to continue Mary's mission. The *Filles* integrated the contemplative life of the Carmelites, to which Adèle had long been attracted, with the active missionary energy of the sodalities.

Under Adèle's leadership, the *Filles* served people experiencing poverty and those in need and helped develop the women's sodalities. She guided her young congregation through financial difficulties, illness, and personality conflicts, yet the Daughters of Mary Immaculate continued to grow. New convents opened across France in 1820, 1824, and 1826. "Let us become saints, cost what it may. Let us constantly ask for the help of the Blessed Virgin," Mother Adèle wrote in one of her letters.

Mother Adèle died at the early age of 38, on Jan. 10, 1828. Throughout her life, she had prioritized service to God and the poor over her wealthy heritage. She loved but regretted that she could not love more.

Mother Adèle was beatified on the anniversary of her birth, June 10, 2018, in Agen, France, and will then be known as Blessed Marie de la Conception, her religious name.

Today, the Marianist Sisters minister in 16 countries across five continents.

To learn more about this Marianist founder, consider reading the short biography, Adèle, Aristocrat for the Poor, by Fr. Joseph Stefanelli.

Venerable Marie Thérèse Charlotte de Lamourous

Born on November 1, 1754, Marie Thérèse de Lamourous was the oldest of 11 children in a noble, yet relatively poor, family of Barsac, in southwestern France.

She moved to Bordeaux with her family when she was 12. Her father was a struggling businessman and nearly ruined the family finances. When Marie Thérèse's mother died in 1785, he began to show signs of failing mental health. Marie Thérèse became head of the family on the cusp of the French Revolution.



When the local parish priest was forced to abandon his flock during the revolution, Marie Thérèse assumed the leadership role with quiet resolve. For the next six years, she emerged as the heart and soul of the parish community, sustaining its faith life through turmoil and uncertainty.

She gathered the parishioners for prayer, religious instruction, and family counseling. She orchestrated secret Masses celebrated by disguised priests. In short, she was a determined operative in the underground Church.

Around 1795, Marie Thérèse met Fr. Chaminade. The two became fast friends and close collaborators. They met in person when possible and corresponded regularly, even during Fr. Chaminade's exile in Spain.

When the Revolution ended, Marie Thérèse looked forward to a peaceful existence, helping her two sisters raise their children. But when Chaminade returned to France, he called on her to help him develop the sodalities. It was a calling she fulfilled with remarkable success.

Still, Marie Thérèse's major work after 1800 was breathing life back into a desperately needed ministry in Bordeaux: providing a place to live and an opportunity to change for prostitutes who wished to redirect their lives. With few financial resources but great confidence in God, she purchased a former convent at auction and named it *Maison de la Miséricorde* – the House of Mercy. She took in as many prostitutes as it could hold – eventually up to 400 at one time. The only condition for entry was that the women wished to change their way of life. The women came freely. They stayed freely. They worked in trades ranging from laundry to sewing to cigar-making! Over time, other communities in various cities in France soon imitated the work of the Miséricorde,

adopting its spirit of compassion and service. By the time of her death in 1836 at age 81, she was known as the “saint of Bordeaux.” Marie Thérèse lived an ordinary life with the residents, joining them in work, meals, and prayer. Through her skill and dedication – and despite overwhelming obstacles – the work prospered.

She and Fr. Chaminade remained close throughout her life. In the United States, people rightly recognize Marie Thérèse as a co-founder, alongside Fr. Chaminade, of the lay branch of the Marianist Family.

The process of Marie Thérèse’s canonization began in 1911. She was named “venerable” in 1989, opening the door to her canonization.

To learn more about this Marianist founder, consider reading “Marie Thérèse de Lamourous, Firm of Hand, Loving of Heart” by Fr. Joseph Stefanelli.



The Marianist Family – Four Branches

With the foundation of the Society of Mary in 1817, the three branches of the Marianist family - the Sodality, also known as Marianist Lay Communities (MLC), the Daughters of Mary (Marianist Sisters), and the Society of Mary (Marianist Brothers and priests)- the Marianist Family was born.

In the early 1960s, a group of female Marianist affiliates from France founded the Alliance Mariale. These women wished to dedicate their lives to God by taking vows while living in the world. Members of the Society of Mary and the Daughters of Mary Immaculate supported them. Each member of the Alliance Mariale lives out her mission in her own professional and family sphere, but always following Mary's witness and the Marianist Charism. Members live in France, Switzerland, Chile, Haiti, and several African countries.

All four branches find their unity in the person of Mary – the First Discipline. They also acknowledge the person of Fr. Chaminade, as the head of the Marianist Family, but he is also a cofounder with his collaborators, Mother Adèle and Marie Thérèse. More importantly, members of the Marianist Family, including women, men religious, brothers, sisters, priests, and lay persons of all ages and socio-economic statuses, find unity in a familiar spirit flowing from the personality and insights of three remarkable people.

Today, Marianist Lay Communities (MLC), the Daughters of Mary Immaculate (FMI), the Society of Mary (SM), and the Alliance Mariale (AM) continue in our contemporary world by cooperating with the Holy Spirit and using the qualities of Mary to bring her Son, Jesus Christ, to others.

Globally, the Marianist Family ministers on six continents in over 30 countries.



Figlie di
Maria Immacolata
Marianiste





The Marianist Charism

The Marianist Charism

To be formed by Mary for the mission of Christ

UNDERSTANDING THE MARIANIST CHARISM

Before the Second Vatican Council, the word charism referred to a *specific grace* or *gift* given to an individual or a group for the building up of the Church. After the Second Vatican Council, the Church began to employ charism in reference to the inspiration a person or persons received from the Holy Spirit for the sake of founding a religious institute:

The very charism of the Founders appears to be an “experience of the Spirit,” transmitted to their disciples to be lived, safeguarded, deepened, and constantly developed by them in harmony with the Body of Christ, which continually grows. It is for this reason that the distinctive character of various religious institutes is preserved and fostered by the Church. This unique character also involves a particular style of sanctification and apostolate, which shapes its tradition, making it readily apparent what its objective elements are.³

In general terms, “charism” is a *gift* from the Holy Spirit that gives an individual influence over large numbers of people. The particular *gift* given to an individual is for the good of the Church, helping to build up people’s faith and draw them closer to God.

Charism in Scripture

In 1 Corinthians 12:4-11, Paul tells the community that the Holy Spirit manifests distinct kinds of spiritual gifts (*charisms*):

“There are various kinds of spiritual gifts, but the same Spirit; there are different forms of service, but the same Lord; there are different workings, but the same God who produces all of them in everyone. To each individual, the manifestation of the Spirit is given for some benefit. To one

³ Joseph Lackner, SM, *Marianist Charism and Educational Mission* (Spain: Educación Marianista Tradición y Proyecto, 2013), 69. This paragraph is taken from the *Directives for the Mutual Relations between Bishops and Religious in the Church*, a document issued by the Sacred Congregation for Religious and for Secular Institutes in 1978.

is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But the same Spirit produces all of these, distributing them individually to each person as he wishes.

The use of spiritual gifts pertains to the *charisms* that Paul is speaking about. Every individual is gifted with *charisms* by the Holy Spirit to build up the community of faith. The Spirit resides in all persons who must discern how the Spirit moves them to manifest the *charisms* to build up the community.

The Marianist Charism

The Marianist Charism is: *To be formed by Mary for the mission of Christ*. This charism emerged at the beginning of the 19th century, coinciding with the decline of the French Catholic Church. As a zealous missionary shaped by the upheavals of his age, Fr. Chaminade devoted himself to evangelizing his world and instructing the people of God in a faith endangered by the prevailing currents of philosophy and laicism. His missionary passion is the central axis of everything he lived and carried out throughout his life. Out of that passion, he turned to Mary, and conversely, from the contemplation of Mary, he fed and channeled his missionary impulse—the experience of the Spirit.⁴

Mary gave birth to Jesus and educated him—this resonated with Fr. Chaminade, leading him to discover the charism. He approached this contemplation by following in the footsteps of Mary to know her Son, Jesus Christ. In his own words, he writes:

We do not worship Mary as our God, but we worship God through Mary, as our faith teaches us. He came to us through her.⁵

The keystone of the Marianist Charism is that Fr. Chaminade established Mary's apostolic mission as a corollary of her *spiritual maternity*. In union with her Son, Mary collaborates on Calvary in redeeming all people. To be the proper associate of the

⁴ Manuél Joseph Cortez, SM, *The Spirit of the Society is the Spirit of Mary: In Christ with Mary*, Part 1 (Rome: Circular of the Superior General #1, 2007), 3.

⁵ Lackner, 69.

Redeemer, she applies to each of us the fruits of redemption.⁶ Therefore, Mary's apostolic mission is a particular, essential, and integral aspect of her social functions as spiritual Mother and associate of the Redeemer.

The words of Fr. Chaminade, taken from *Our Knowledge of Mary*, summarize the charism bestowed on his Marianist Family and the Church:

We have seen Mary making use of all the rights of a mother regarding her Son, who is our God, and sharing, if we may be permitted to say so, with the Eternal Father parental claims over the uncreated Word. We have seen her, the New Eve, fulfilling on behalf of the human race the functions of a spiritual maternity, engendering in it a new life for heaven lost through the sin of Adam. We have seen her sacrificing on Calvary the only Son of her fruitful virginity. We have seen her at the foot of the Cross, stronger than death, associated with her Divine Son, as she had been associated in all the mysteries of his life. We have seen her from that very hour watching over all Christians, her children, with the most tender solicitude, fulfilling on their behalf the sublime duties of a Mother.⁷

The Marianists ally with Mary to make Christ present in the world and nurture Him in others. Therefore, it is essential that Fr. Chaminade's charism "be lived, safeguarded, deepened, and constantly developed..."⁸ because the apostolic mission does not end on Calvary; it is transmitted to us and perpetuated to all of God's children.

The Three Characteristics that Perpetuate the Marianist Charism

The Marianist Charism yields three characteristics:

1. *Marian Spirituality*: the journey of experiencing God through Mary
2. *Apostolic approach*: forming communities in faith for social transformation.
3. *Manifestations*: the Marianist Charism manifests itself concretely.

⁶ The fruits of the Spirit are taken from Galatians 5:22-26: love, joy, peace, kindness, goodness, faithfulness, gentleness and self-control.

⁷ Bro. John M. Samaha, SM, *The Chaminade Vision: The Marianist Charism* (2012), 1.

⁸ Ibid, 99.

UNDERSTANDING MARIAN SPIRITUALITY

Marian spirituality is incarnation-centered, meaning that God, in the person of Jesus Christ, entered history through a woman named Mary. The specific mission of Mary in salvation history, for which she was chosen and called by God, is to bring forth the Son. It is a maternal, generative, educational mission, linked to the Incarnation, which extends to all the sons and daughters *in the Son*. The gospel phrases that Fr. Chaminade liked to cite most in reference to Mary are as follows:

1. The mission of Mary was based on and developed by her faith through which she gave herself entirely and unconditionally into the hands of the Holy Spirit for the fulfillment of God's plan. The faith of Mary, as seen in Luke 1:38, "Behold the handmaid of the Lord; let it be done to me according to your word" (known as her fiat—"let it be"; her yes), is the human place that God needs to come into the world and save it.⁹
2. Taken from the Wedding of Cana (John 2:5), "Do whatever he tells you" is the motto for the Marianists. Fr. Chaminade reminds the Marianists that Mary calls them to be her missionaries. This sense of mission leads them to be constantly attentive to the inner inspirations and providential signs of "whatever he tells you." It urges Marianists to act promptly in serving others.¹⁰
3. In the words of Jesus on the cross, as seen in the Gospel of John 19:26, "Woman, here is your son. Son, here is your mother." For the Marianists, this means accepting her as our own Mother and making a place for her in our home.

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

⁹ Cortés, *The Spirit of the Society is the Spirit of Mary*, 4.

¹⁰ Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, (Dayton, OH: NACMS, 2000), 16-17.

THE FIVE PILLARS OF THE MARIANIST CHARISM

The last characteristic of the Marianist Charism is its manifestation through the Five Pillars. They are:

1. ***People of Faith:*** As spiritual individuals, Marianists carry out God's will in service to others. Our gospel-based faith calls us to follow the example of Mary and be thoughtful, active, growing, joyful, life-giving, and transformational, while building on tradition and engaging both the mind and the heart.
2. ***Leaders in Mission:*** The Marianist mission is to bring Christ to the world. Marianists are committed to the poor and marginalized; they work toward the greater good, understand the times, educate for life, proclaim the gospel, and develop agents of change.
3. ***Followers of Mary:*** Marianists view Mary as the model of love, empathy, and discipleship. Just as Mary gave birth to Jesus, Marianists seek to bring the presence of Jesus to life within themselves, following Mary's example as the nurturer of life.
4. ***People of Community:*** Marianists believe that living, praying, and supporting one another in community enriches their faith and strengthens their ability to meet the world's challenges, especially those associated with poverty and ignorance.
5. ***People of Inclusivity:*** Marianists are open to all — men, women, lay, religious — as partners on the journey. Through solidarity with others, the Marianists' mission is to work towards a common unity by welcoming all and respecting each other's differences.

ANIMATION OF THE MARIANIST CHARISM IN MINISTRY

Animating the Marianist Charism in places of ministry is a community effort, not something done individually. The goal is to bring people into a deeper faith so that the charism may inspire others, taking them where they are and helping their faith become more alive.

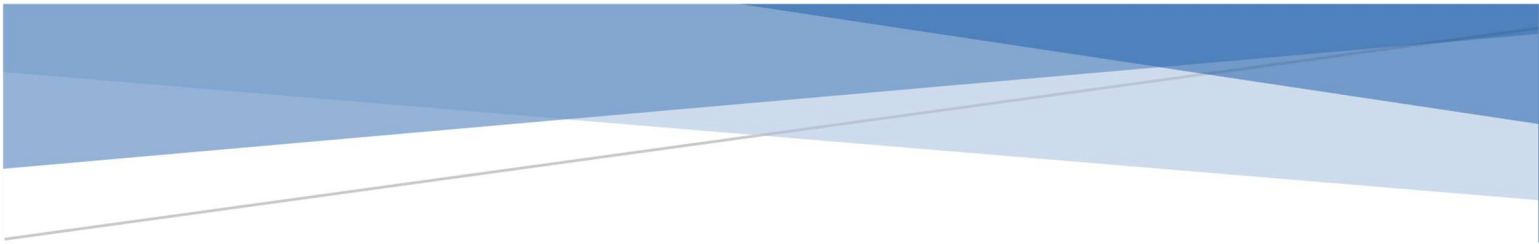
Marianist educators hold that the charism comes alive in a school only when they embody it, and this commitment calls each person to discern the action of the Holy Spirit in their own lives. Its impact and energy help others grow. Lackner reminds us that “in response to Fr. Chaminade’s times, which came out of his experience of the Spirit at Saragossa, shaped how those who embrace the Marianist Charism and culture today understand reality and their purpose in life to interpret new experiences.”¹¹

In conclusion, Mary would be a great mentor for our ministry of teaching today. Would the students discuss their educators as transformative influences on their personal, intellectual, artistic, and spiritual lives?¹²

As Marianist educators, regardless of whether we are Catholic or not, we are called to be hopeful, patient, caring, attentive, creative, hospitable, and prayerful in shaping our students and preparing them to bring Jesus Christ into our world.

¹¹ Lackner, 81.

¹² Ibid, 2.



Catholic Education

Catholic Education

THE MISSION OF A CATHOLIC SCHOOL¹³

What is the purpose of a Catholic school? Exploring the definition of a Catholic school is both a simple and complex question. The waters often get muddied when we mix up the “what and the how.” What a Catholic school exists for and how it fulfills that purpose are two vastly different questions that each deserves separate consideration.

It is impossible to separate the mission of a Catholic school from the greater mission of the Catholic Church. At the end of Matthew’s Gospel, we read the account of Jesus sending the eleven remaining disciples out on a mission. “Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you” (Matthew 28:19-20).

The Church and every Catholic organization take their mission from this passage. The mission of a Catholic school is to form disciples—to teach students to know Jesus, love Jesus, follow Jesus, and serve Jesus by making him known to the rest of the world. This is the purpose of a Catholic school.

Do we want to help students have fabulous careers? Yes, but that is not the primary purpose of a Catholic school. Should our schools have incredible art, theater, music, and sports programs? Absolutely, but they are secondary. Do we want the education we provide to be of world-class quality? Without question, even excellence in education is not the purpose of a Catholic school. The purpose of a Catholic school is to form disciples of Jesus Christ. Everything else is secondary. And yet, this is only the first piece of the puzzle. The second piece is the how. How does a Catholic school adhere to its purpose and fulfill its mission to raise disciples for Jesus?

First, it facilitates a powerful encounter with Jesus Christ, helping students develop and deepen their relationship with God. Second, a Catholic school nurtures an academic culture of excellence with a primary concern for the pursuit of truth. And finally, it harnesses every situation as an opportunity to promote growth in virtue.

¹³ The Dynamic Catholic Institute. *Teach, Lead, Serve: The Ministry of Teaching*. (Kentucky: Institute Press, 2015), 37-39.

When young people encounter Jesus, truth, and virtue, they respond with enthusiasm and generosity. In a world that seeks to drown them with the shallow and superficial, most young people discover that a bit of seriousness is deeply agreeable to their souls. Leading young people to Jesus, leading them to truth, leading them in virtue—these are all acts of love. If we really love these young people we serve, how could we want anything less for them?

There are two obvious pitfalls for a Catholic school. The first is to overlook the Catholic aspect and focus solely on educational excellence. The second is to ignore the academic aspect and focus only on the spiritual.

Thus, the mission of a Catholic school is to form disciples. We do this by facilitating a dynamic encounter with Jesus, celebrating the pursuit of truth, and leading with virtue. When a Catholic school community is united behind this “what and how,” the school will thrive.

CHARACTERISTICS OF CATHOLIC EDUCATION¹⁴

Marianist Fr. Jim Heft, a scholar in Catholic education, explains how the Marianist tradition shapes Catholic education.

How old are the Catholic and Marianist educational traditions? The Marianist traditions of spirituality and education began to take root at the turn of the 19th century in Fr. Chaminade’s lay groups, which gathered in prayer, friendship, and study, and then went forth to convert France. Historically, the Marianist tradition traces its two-century legacy to Fr. Chaminade’s determined response to the devastation the French Revolution unleashed upon the Church. The Church needed to be rebuilt from the ground up. Catholicism, on the other hand, dates back 2,000 years and has evolved through numerous historical events, including revolutions, across many parts of the world. The Catholic tradition is deeper, wider, and more comprehensive than the Marianist tradition. **The point is this: there would be no Marianist tradition if Catholicism did not exist.** That is why it is crucial to understand the foundation of the Marianist approach to education—namely, Catholicism.

What does Marianist add to Catholicism? What are those distinctive qualities of Marianist spirituality, drawing on the rich and more ancient Catholic tradition, which shape its approach to education? One has only to turn to the Characteristics of

¹⁴ Fr. Jim Heft, SM., “Characteristics of Catholic Education,” (Los Angeles: USC, December 2015).

Marianist Education to find one example of how the Marianist tradition gives a distinctive application to the broad and all-encompassing tradition of Catholic education. We now turn to the Defining Characteristics of Catholic Schools.

1. Catholic Education is Centered in the Person of Jesus Christ

Catholic education is grounded in the conviction that Jesus Christ offers the most complete and compelling model of human fulfillment. In every dimension of school life—programs, relationships, and activities—Catholic schools are called to foster a personal relationship with Jesus Christ and to cultivate a communal witness to the gospel message: love of God and neighbor, and service to the world, especially to those who are poor and marginalized.¹⁵

2. Catholic Education Contributes to the Evangelizing Mission of the Church

Through its educational mission, the Catholic school participates directly and in a privileged manner in the Church’s evangelizing mission. As an ecclesial community where faith, culture, and life are integrated, the Catholic school should serve as a place of authentic and intentional pastoral ministry in communion with the local bishop. The environment of a Catholic school should visibly and physically reflect the signs and values of Catholic culture.¹⁶

3. Catholic Education is Distinguished by Excellence

Church documents, history, and practice—supported by Canon Law—affirm that a Catholic school is, first and foremost, characterized by excellence. In keeping with its defining characteristics, a Catholic school should establish ongoing processes and structures and gather meaningful evidence to ensure excellence in every dimension of its programs, community life, and activities. In doing so, Catholic schools offer a gospel-centered education of the highest quality.¹⁷

4. Catholic Education is Committed to the Education of the Whole Child

Catholic school education must address the formation of the whole person by nurturing each child’s spiritual, intellectual, physical, psychological, social, moral, aesthetic, and religious development. Catholic schools should design and implement

¹⁵ National Catholic Education Association, “National Standards and Benchmarks for Effective Catholic Elementary & Secondary Schools,” (Arlington, VA, 2024), 8.

¹⁶ Ibid, 8.

¹⁷ Ibid, 8

academic, co-curricular, faith-formation, and service programs that foster growth in all of these dimensions. Catholic education must impart not only academic and technical knowledge but also spiritual wisdom and virtuous habits that are lived out and practiced in daily life.¹⁸

5. Catholic Education is Steeped in a Catholic Worldview

Catholic education seeks the integral formation of the human person. Every aspect of curriculum and instruction in a Catholic school should cultivate the desire to seek wisdom and truth, a commitment to social justice, the discipline required for self-directed learning, the ability to discern ethical and moral foundations for behavior, and the responsibility to transform and enrich the world through gospel values. A Catholic school must avoid the misconception that its distinctiveness rests solely on its religious education program. Rather, evangelization and integral human development are inseparably linked in the Church's educational mission.¹⁹

6. Catholic Education is Sustained by Gospel Witness

Catholic schools recognize the vocation of teachers and their vital role in the Church's evangelizing mission. Catholic educators serve as role models for students, bearing witness through their faith, character, and commitment to the school's mission. Whenever possible, Catholic schools should seek to employ practicing Catholics who embrace the teachings of the Church and the moral values of the Gospel, and who actively contribute to strengthening the school's Catholic identity and apostolic mission, including its commitment to social justice and evangelization. The ongoing spiritual, professional, and pastoral formation of both lay and consecrated educators is essential to the integral formation of students.²⁰

7. Catholic Education is Shaped by Communion & Community

Shaped by the principles of **Communion and Community**, Catholic school education emphasizes the school as an educational community of persons and a genuine community of faith. Catholic schools should promote deep trust and collaboration among teachers, with parents and guardians recognized as the primary educators of their children, and with governing bodies that support and value the diverse gifts that build a vibrant learning and faith community while strengthening academic excellence. Particular attention must be given to the quality

¹⁸ Ibid, 8

¹⁹ Ibid, 8

²⁰ Ibid, 9

of interpersonal relationships between teachers and students, ensuring that each student is regarded as a whole person whose intellectual growth is integrated with spiritual, religious, emotional, and social development. A Catholic school must understand itself not merely as an institution but as a community.²¹

8. Catholic Education is Accessible to All Students

Because of their evangelizing mission, Catholic schools should be accessible to all families who seek a Catholic education for their children. In partnership with the broader Catholic community, Catholic schools should make every effort to steward resources wisely and pursue innovative solutions to ensure that Catholic education is geographically, programmatically, physically, culturally, and financially accessible to all, especially the weakest. At the heart of Catholic school identity is a culture of dialogue grounded in three essential principles: “the duty to respect one’s own identity and that of others, the courage to accept differences, and sincerity of intentions.” By fostering respect, understanding, and authentic encounter, Catholic schools create communities where all are welcomed and valued.²²

9. Catholic Education is Established by the Express Authority of the Bishop

Canon Law teaches that “*Pastors of souls have the duty of making all possible arrangements so that all the faithful may avail themselves of a Catholic education.*” In this spirit, bishops are responsible for articulating the mission of Catholic schools, supporting and strengthening their work, and ensuring that the education they provide is grounded in Catholic doctrine. Catholic schools, therefore, maintain a formal and clearly defined relationship with the bishop, shaped by a spirituality of ecclesial communion. This relationship should be marked by mutual trust, close cooperation, ongoing dialogue, and respect for the bishop’s legitimate authority.²³

²¹ Ibid, 9-10

²² Ibid, 10

²³ Ibid, 10



The Characteristics of Marianist Education

The Characteristics of Marianist Education

INTRODUCTION TO THE CMES

In the previous sections, we have discussed the purpose of a Catholic school: to form disciples who encounter Jesus Christ, pursue the truth, and grow in virtue. We have also studied Fr. Heft's five dimensions of Catholic education to provide a wider context that serves as the foundation for a Marianist tradition. Finally, we made the point that educating as a ministry aims towards working side by side with God. On the other hand, our study of the Marianist Founders and charism helped us understand the missionary impulse Fr. Chaminade experienced, seeking to bring the charism to fruition in Marianist-sponsored schools. The call of every Marianist educator is to perpetuate the Marianist Charism in our own time and space in the 21st century. Therefore, the focus in this section is to give an overview of the Characteristics of Marianist Education (CMEs). The CMEs are a contemporary expression of the Marianist Charism and of how to continue to perpetuate it in Marianist-sponsored schools today.

A FIVE-POINT SYNTHESIS FOR MARIANIST EDUCATION.

In response to a call from the Society of Mary's General Chapter of 1991 to rearticulate the common elements of the Marianist educational tradition, Bro. Thomas Giardino, SM, then Assistant General for Education, published *Characteristics of Marianist Education* in 1996. In June 2020, on the 25th Anniversary of the first publication, The Characteristics of Marianist Education were revised and updated to reflect our current reality.

To this end, the Society of Mary developed the Characteristics of Marianist Education, in which all Marianist-sponsored educational institutions strive to:

- To Educate for Formation in Faith
- To Provide an Integral, Quality Education
- To Educate in Family Spirit
- To Educate for Service, Justice, Peace, and the Integrity of Creation
- To Educate for Adaptation and Change

The CMEs are offered to all Marianists and to all associated with Marianist schools, universities, and other educational works, including boards of directors, administrative personnel, teachers, parents, staff, and students. All join together to advance the Marianist mission, carrying its spirit of faith, community, and service into their shared work.²⁴

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 that is expressed in service and responsive to the needs of the times*. For this reason, in all Marianist schools, formation in faith and the animating of Christian communities are truly priorities.²⁵

Finally, and perhaps most importantly, in this vision and this ministry, we give encouragement and confidence to one another.

CONSIDERATIONS FOR THE CHARACTERISTICS OF MARIANIST EDUCATION TODAY

When we examine our culture today, we recognize how much has changed since the Society of Mary developed the CMEs. However, we renew our commitment to live their mission with clarity, courage, and fidelity. The best ways to apply the CMEs in India or Africa will differ from those in the US. The way to understand formation in faith will differ in California from that in Puerto Rico. Regardless, our culture today poses many challenges: religious pluralism, secularism, and most recently, fierce polarization, both cultural and religious. The powerful entertainment culture, the privatization of religious beliefs and practices, continuing violence in our world, widespread religious illiteracy, and the ongoing progress of AI all add to new ways of systemic educational processes.²⁶

The point is that if we want to live out the CMEs to their fullest, then our Marianist educators must meet their students “where they are, but not leave them there.”²⁷ For this reason, Fr. Heft affirms that the Marianist tradition of education, if it is to remain living and vibrant, must engage the local culture, both learn from and challenge it.

²⁴ Bro. Thomas Giardino, SM, *Characteristics of Marianist Education* (1996), 4.

²⁵ *Ibid*, 4.

²⁶ Fr. Jim Heft, SM, *Characteristics of Marianist Education: Reflections on Their Application Today*, (California: USC, 2015), 2-3.

²⁷ *Ibid*.

1. We Educate for Formation in Faith ²⁸

Formation in Faith is presented as the first and most foundational Marianist educational characteristic, shaping “identity, mission, community, pedagogy, and service.” It emphasizes forming students into persons of faith, interiority, and purpose, not simply providing religious instruction. This fundamental characteristic is not just about formation in the Catholic Faith, but also about offering all our students, faculty, and staff the opportunity to share their faith traditions with others.

Formation in Faith is grounded in Mary’s discipleship, described as attentive, reflective, courageous, and missionary. It aims to foster an interior transformation, shaping vocation and identity through practices that cultivate prayer, reflection, conscience, and spiritual depth. Marianist formation is holistic, relational, and rooted in the Gospel, helping learners develop a mature, lived faith expressed through community, service, and discernment.

To Educate for Formation in Faith has four core elements:

1. **Faith as Relationship** — rooted in God and lived in community, inspired by Chaminade’s Sodality model.
2. **Faith as Interior Growth** — cultivated through reflection, prayer, retreats, and quiet spaces.
3. **Faith as Mission** — expressed through service, justice, peace, and care for creation.
4. **Faith as Accompaniment** — educators accompany students as Mary accompanied Jesus, forming through witness.

Practical adaptations include campus faith communities, peer ministry, retreats, days of reflection, quiet spaces, digital formation tools, Marianist feast day rituals, integration of Catholic Social Teaching, courses on vocation and spirituality, reflection journals, faculty witness talks, interfaith hospitality, and restorative practices.

Formation in Faith is essential today for students of every faith. It helps students and the school community develop purpose, resilience, ethical judgment, a sense of belonging, and a commitment to justice and hope.

Reflection Questions:

How are you helping students connect their learning to faith?

How do we initiate conversations with young people with different faith traditions?

²⁸ Bro. Jack Ventura, S.M., Adapted from a Presentation: *Creating a Marianist Culture in Our Schools*

Quotes about Educating for Formation in Faith

Blessed William Joseph Chaminade

“You are true missionaries. Teaching youth is certainly not the end that you should have proposed to yourselves when consecrating yourselves entirely to God under Mary’s protection: teaching is only a means that we employ to complete our mission, that is, to educate in faith and to multiply Christians.”

“Religion is not taught; it is communicated. Religion is instilled more deeply in the spirits and hearts of the students through the atmosphere that permeates the school rather than through teaching.”

“Those who are dedicated directly to teaching make a mistake if they limit their efforts to instructing in the human disciplines and only worry about producing scholars or gaining fame. Do not forget that you are Mary’s missionaries. Do not reduce yourselves to running learning factories.”

From the Marianist Spirit of Our Foundation

“It is well within the ability of a teacher to make good writers and fluent readers of his pupils; the great difficulty lies in making fervent Christians of them, even saints, because the teacher must preach by example. Hence, (the teacher) must be on the road to sanctity... to show others the way.”

From the Marianist Rule of Life

“Education is for us a privileged means of forming in faith. Through education we intend to sow, to cultivate and to strengthen the Christian spirit and to make it fruitful for all people.”

Pope Francis – Address to the participants of the plenary assembly of the Dicastery for Culture and Education, 21 November, 2024

“Educational models that aim merely to produce ‘results’ are useless in the absence of a cultural vision capable of forming persons prepared to help the world change gears by eliminating inequality, endemic poverty and exclusion.”

Bishop David M. O'Connell, C.M., Chair of the Committee on Catholic Education (USCCB)

“Our Church recognizes the primacy of parents as the first educators of their children, and Catholic schools are committed to working alongside them, deeply incorporating families into both the life of the school and the Church.”

From the Third International Convocation of Marianist Lay Communities, 2001

“Our school community must always be seen as a member of the larger community of the Marianist family—the Society of Mary, Marianist Lay Communities, Daughters of Mary Immaculate, the Alliance Mariale.”

2. We Provide an Integral, Quality Education ²⁹

Integral, Quality Education in the Marianist tradition means forming the whole human person. Marianist education aims to form students who are academically competent, intellectually curious, and capable of integrating faith with life. The foundational principle of this characteristic is that Human Dignity is at the Center and every student is seen as a unique daughter or son of God, deserving of respect and personalized support. It is *integral* because it develops every dimension of the person —intellectually, morally, spiritually, socially, and physically—through a community-based, value-centered, academically excellent educational experience.

Quality education is academically excellent, mission-driven, and rooted in truth. Marianist schools unite rigorous inquiry with spiritual insight, promote critical thinking, creativity, and ethical judgment, and ensure learning environments marked by equity, inclusion, and respect. Marianist educators have a responsibility to adapt teaching to diverse abilities and backgrounds. Marianist educational institutions also value collaboration between educators and students as a community of learners. Integral & quality education forms students to use their gifts for the common good.

Why does an integral, quality education matter today? A comprehensive program prepares students to think critically and ethically, engage diverse communities with empathy, integrate spirituality and purpose, adapt to rapid cultural and technological changes, and become compassionate leaders committed to justice and peace.

Below is a clear, structured explanation tailored to your Marianist context, with depth, nuance, and practical meaning. and *quality* because it unites rigorous academics, ethical formation, and community life in service of the common good.

Fr. Jim Heft makes a strong case that Catholic and Marianist schools should also be distinguished by their artistic, musical, and dramatic programs.³⁰

Reflection Questions:

How can you form competent, compassionate, purpose-driven people for today's world?

How can you implement new methods to help our students become well-rounded in all areas of their lives?

²⁹ Bro. Jack Ventura, S.M., Adapted from a Presentation: *Creating a Marianist Culture in Our Schools*

³⁰ Heft, *Characteristics of Marianist Education*, 5.

Quotes about Providing an Integral, Quality Education

Blessed William Joseph Chaminade

"I have a great liking for music, and I desire that vocal and instrumental music be taught to those pupils who have the required talent."

Manual of Christian Pedagogy for the use of the Brothers of Mary, 1899

"Marianist teachers teach to educate."

"A teacher should be an inspiration for his/her pupils and not a mere drill-master; he/she should not think for them, but should make them think; he/she should not attempt to teach them everything, but he/she should, in all events, teach them how to learn and how to live."

Marianist RULE OF LIFE

"Marianist education is directed towards promoting the integral development of the person, leading students to the acquisition of human knowledge, helping them to develop critical thought and stimulating their yearning for truth, both in the theoretical realm and in everyday life."

Domingo Lázaro, SM

"The true educator respects the student's personality."

"To educate is to actively help the student to discover and develop his/her native talents and to guide him/her toward bringing them to their fullest realization."

John O'Connor, SM

"A well-rounded teacher is dynamic, responsible, flexible, creative, a dreamer, courageous in facing the future, maintains a sense of humor, has eyes on the stars and feet on the ground, and sees students as the children of Mary."

F. Armentia, SM

"We don't educate for the school, not merely for the years one is in school, but for life."

Fr. Quentin Hakenewerth, SM

"Education must help students discover meaning, purpose, and the call to serve."

3. We Educate in Family Spirit ³¹

Marianist Family Spirit is the distinctive way Marianist communities and our workplaces create belonging, trust, and shared mission. It's not just "being friendly" — it's a spiritual, relational, and educational atmosphere where people experience themselves as part of a community united in faith, respect, and mutual care, taking on some of the characteristics of a family. The Marianist tradition began with the Bordeaux Sodality, a lay community formed by Blessed William Joseph Chaminade that modeled family-like collaboration. The early Marianist communities reflected Mary's nurturing presence and the first Christian communities, where believers lived their faith through relationships and shared mission. These sodality members—women and men, young and old, teachers, tradespeople, priests, and laypeople from diverse social classes—joined together in this common work. Today, Marianists strive to build communities marked by hospitality, inclusivity, shared responsibility, collaboration, and mutual respect.

Given the degree of fragmentation in our world today, Family Spirit matters. This characteristic helps not only our students but also the adult community at the institution to feel seen and supported, learn collaboration and responsibility, and experience community as a safe place.

Family Spirit does not mean that everyone is equal. There are still students and faculty, faculty and administration, members and leaders. Rather, Family Spirit is that everyone, students, faculty, staff, collaborators, feels they belong and are valued. This includes welcoming diverse identities, fostering inclusive environments and intentionally creating spaces where people feel safe, respected, and known. It also means Educators accompany students with empathy, and Students support one another as companions on the journey. Last but not least, Leaders collaborate to advance the Marianist mission, exercise authority with humility and service, and make decisions that safeguard the common good and strengthen our shared commitment to Christ and His Church.

Some practical ways to live out Family Spirit are: community rituals, shared prayer and reflection, restorative conversations rather than punitive discipline, collaborative leadership models, and inclusive hospitality for all: gender, culture, social class, ties, backgrounds, faith traditions, and sexual identities.

³¹ Bro. Jack Ventura, S.M., Adapted from a Presentation: *Creating a Marianist Culture in Our Schools*

The result is that our students and co-workers can develop balanced interpersonal relationships, maintain them, and grow into people who create peace and belonging in the world.

Reflection Questions:

How can you create classroom rituals that embody our Family Spirit?

How can you cultivate a sense of belonging, mutual respect, and a shared mission that define *Family Spirit* in Marianist education daily?

Quotes about Educating in Family Spirit

Blessed William Joseph Chaminade

“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.”

“Teaching is only a means that we employ in the fulfillment of our mission, which is to disseminate everywhere the spirit of faith and of religion and to multiply Christians.”

Marianist Spirit of our Foundation

“The environment of the school should be pleasant and wholesome; not only were the physical surroundings to be conducive to happiness, but the teacher was to maintain a certain cheerfulness in the classroom.”

Marianist RULE OF LIFE

“(Marianist-sponsored schools) are meant to become an authentic community.

Teachers, parents, and students must work together, enrich one another, and help one another grow as Christian persons.”

“Each of the schools sponsored by the Society of Mary is meant to become an authentic community.”

Marianist General Chapter

“Essential to any Marianist school has been one of its characteristic virtues: Family Spirit. Through the loving concern of teachers, the young people experience a strong community of faith; thus, the school itself can develop into a community of faith.”

Joseph Simler, SM

“It is necessary that at school, children who have just left their parents, feel from the very first moments that they do not find themselves among strangers, but rather that they have come among friends who are interested in them. We must welcome them...”

4. We Educate for Service, Justice, Peace & the Integrity of Creation³²

Marianist spirituality begins with faith in a God who creates out of love and calls humanity into partnership. Service, Justice, Peace & the Integrity of Creation in our Marianist education is the commitment to forming students who use their gifts to transform the world—especially for those most in need. It is not an “add-on” to academics; it is a core identity rooted in the Gospel, Catholic Social Teaching, and the Marianist charism. This characteristic is not only the responsibility of theology or campus ministry. Rather, all departments must integrate social justice into their curriculum, service-learning, and ecological responsibility. Students and the school community learn to identify both the individuals suffering injustice and the systemic structures that cause it. Marianist schools form people who serve others, work for justice, build peace, and protect the integrity of creation—all as expressions of faith lived in community.

Service is faith in action, responding to real human needs with compassion and solidarity. It is rooted in dignity — Every person is created in God’s image and deserves respect. Marianist communities ground their mission not in charity alone but in relationships, accompaniment, and the mutual transformation that forms disciples and builds the Church.

Justice is the commitment to transform unjust structures, not only to relieve symptoms. Marianist education teaches students to analyze the root causes of poverty, violence, racism, and inequality. It is grounded in *Catholic Social Teaching*, and students learn to advocate for policies and practices that uphold human dignity.

Peace is the fruit of justice and the practice of reconciliation. Marianist communities teach conflict resolution, restorative practices, and nonviolent communication. Peace is not the absence of conflict; it is the presence of right relationships. And Marianist schools cultivate environments where students learn empathy, dialogue, and forgiveness.

Integrity of Creation is the conviction that God’s creation is fundamentally good, relational, and entrusted to human beings for care, protection, and responsible use. Marianists see this not as an optional concern but as a core expression of faith,

³² Bro. Jack Ventura, S.M., Adapted from a Presentation: *Creating a Marianist Culture in Our Schools*

community, and mission. Caring for creation is a shared mission that requires collective discernment, shared sacrifice, and communal action.

Some practical ways to live out these characteristics are: Become members of the Marianist Social Justice Collaborative [Home | Marianist Social Justice Collaborative](#), and the Marianist Family Encounters Project [Home | Marianist Encounters](#), local community partnerships, Campus ministry outreach, environmental stewardship projects, embed Catholic Social Teaching in all disciplines, promote sustainability initiatives (campus gardens, zero-waste goals), create safe spaces and clubs allowing dialogue on race, equity, and inclusion, mental health and well-being programs.

Reflection Questions:

How can you form students to actively promote service, justice, peace, and care for creation in their daily lives and communities?

How can you create initiatives and spaces to promote service, justice, peace, and care for creation at CMCP?

Quotes about Educating for Service, Justice, Peace & the Integrity of Creation

Blessed William Joseph Chaminade

“By educating the mind and the heart, the school can form people who in turn can work at changing the very structures of their society to ensure a community of justice and reconciliation.”

Marianist General Chapter

“By educating both the mind and the heart, the school can form people who, in turn, can work at changing the very structures of their society to ensure a community of justice and reconciliation.”

Vision and Journey

“The religious and lay people who work in our schools should examine both the content of instruction and the quality of student groups to make sure that they fulfill the call of the Church and the Society of Mary to build a society marked by justice and charity.”

Stephen Glodek, SM

“Some are called to teach poor persons; others to teach persons who are middle class about their responsibilities to change systems that keep people poor. Some will be prophetic voices challenging our complacency; others will minister quietly and daily to people experiencing poverty at the door. And others are called to develop policy and organize community action; others will tutor, heal, and advocate for individuals and families.”

Pope Francis

“Mary, the Mother who cared for Jesus, now cares for this wounded world with maternal affection and pain. Just as her pierced heart mourned the death of Jesus, so now she grieves for the suffering of the crucified poor and for the creatures of this world laid waste by human power. Everyone’s talents and involvement are needed to address the damage caused by human abuse of God’s creation.”

Pope Leo XVI

“Artificial intelligence already touches many areas of our lives and affects decisions that shape human coexistence. It is also dramatically changing how war is waged.”

5. To Educate for Adaptation and Change ³³

By far, Educate for Adaptation and Change is the most forward-looking of the five characteristics and expresses the Marianist conviction that education must evolve to remain faithful. Blessed William Joseph Chaminade's famous maxim anchors this characteristic: "For new times, new methods." This saying is not a slogan—it is a spiritual and educational strategy.

Marianist institutions must read the signs of the times and respond with courage, creativity, and fidelity, and critically evaluate the need for and the steps toward positive change. As they discern the emerging needs that include mental health realities, the digital culture, globalization, and ecological urgency, the school culture must be open to new ways of Marianist educational pedagogy. Therefore, Marianist educators must be committed to continually renewing methods, structures, and practices so they meet the needs of the present age—without losing the core Marianist mission.

While the world is rapidly changing due to globalization, cultural shifts, technological advancements, and social changes, our educational methods must change as well. Change is not random, and our Marianist values must guide it. We let adaptation strengthen community, faith, justice, and service, and we evaluate every innovation through the lens of Marianist identity to ensure it advances our shared mission.

This characteristic prepares students to: thrive in rapidly changing environments, integrate faith with modern challenges, respond creatively to injustice and complexity, and become leaders who innovate with compassion and hopefulness. And, finally, students demonstrate the necessary flexibility and disposition to embrace change and be a positive agent for change in the community.

Reflection Questions:

How can you remain faithful to our mission in a world that never stops changing?
How can you educate our students to embrace AI without losing a sense of being human?

³³ Bro. Jack Ventura, S.M., Adapted from a Presentation: *Creating a Marianist Culture in Our Schools*

Quotes about Educating for Adaptation and Change

Blessed William Joseph Chaminade

“A new Institution is adapted to the times, the places, and the circumstances. It requires that all take into consideration the customs of the day... The Spirit of God does not suffer the least change in all of this, but shows that its influence is universal, knowing how to reach all (men) despite the diversity of minds and manners in different periods of history”.

Pope Francis

“Technology is a gift from God, but it must be used wisely. It cannot replace the human person, whose dignity is greater than any machine.”

“The development of artificial intelligence must never overshadow the centrality of the human person. We are called to ensure that technology serves humanity and not the other way around.”

Pope Leo XVI

“Artificial intelligence expansion is driven by a technocratic mindset that threatens to measure the innate worth of a person by metrics of efficiency and profit.”

Marianist Rule of Life

“Our mission requires adaptability on the part of our members and a spirit of collaboration with all who serve in the church.”

Paul Hoffer, SM

“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.



Appendixes

Appendix 1

History of the Society of Mary in the United States

The Society of Mary (Marianists) is an international Roman Catholic religious congregation of brothers and priests, founded in 1817 in France by Blessed William Joseph Chaminade. The Society of Mary, together with the religious order of women, the Daughters of Mary Immaculate (Marianist Sisters), and the lay Branch of the Marianist Family, forms the Marianist Family. Marianist priests and brothers live and minister as equals, modeling our lives after Mary, the mother of Jesus, and are dedicated to forming people and communities of faith.

The Society of Mary established its first U.S. foundation in 1849, when it settled in Cincinnati, Ohio. In 1908, the Society of Mary in the American Province established the Provinces of Cincinnati and St. Louis, marking a significant stage in the historical expansion of Marianist governance in the United States. The Cincinnati Province later created the Pacific Province in 1948 and formed the New York Province in 1961, marking successive stages in the Marianist expansion across the United States. In 1976, the General Administration of the Society of Mary created the Province of Meribah from the New York Province.

On July 1, 2002, the Provinces of New York, Cincinnati, St. Louis & Pacific united to form the Province of the United States, with its headquarters in St. Louis, MO. The province comprises apostolic institutions in the continental United States, Hawai'i, Puerto Rico, Ireland, and Mexico. In addition, the District of India is under the governance and responsibility of the Province of the U.S.

The Marianist Province of the United States sponsors universities, secondary, middle, and primary schools, parishes, and retreat centers. We also work in spiritual formation, social justice, the arts, environmental preservation, integrity, and other areas through our Catholic Social Justice sensibilities. We also serve and collaborate with the Marianist Family in North America and around the globe.

Together, the Marianist Family has approximately 7,000 persons: men & women, religious brothers, sisters, and priests, and lay collaborators around the globe.

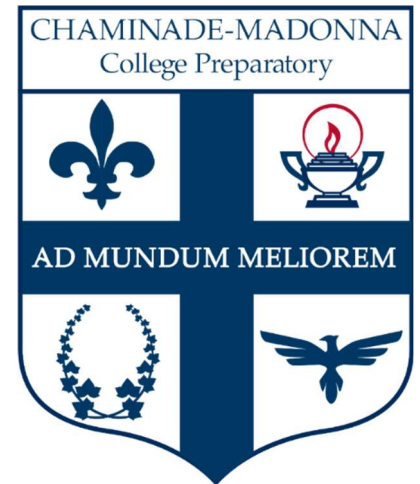
Appendix 2

OUR MOTTO

Ad Mundum Meliorem - Toward a Better World

SCHOOL CREST

- Boundary Modern French Escutcheon; a tribute to the country of origin of Blessed William Joseph Chaminade, founder of the Society of Mary.
- Center Cross Taking a central position, we are reminded of our Catholic faith.
- Fleur de Lis, a traditional French symbol of the Blessed Virgin Mary, Patroness of the Society of Mary.
- Lamp of Knowledge: The pursuit of knowledge in all of its forms.
- Ivy Community, family, and friendship.
- Eagle Strength and loyalty.



SCHOOL COLORS - SCARLET, WHITE, AND BLUE.

The scarlet represents the blood of the martyrs and their courage in spreading the word of God throughout the world. White stands for goodness, the totality of a world at peace that includes all colors, creeds, and races. Blue is the color of Our Lady. The three colors together represent the former school's colors.

SCHOOL MASCOT - "LIONS"

Our teams carry two names:

- The Lions
- The Lady Lions



Appendix 3

MARIANIST THREE O'CLOCK PRAYER

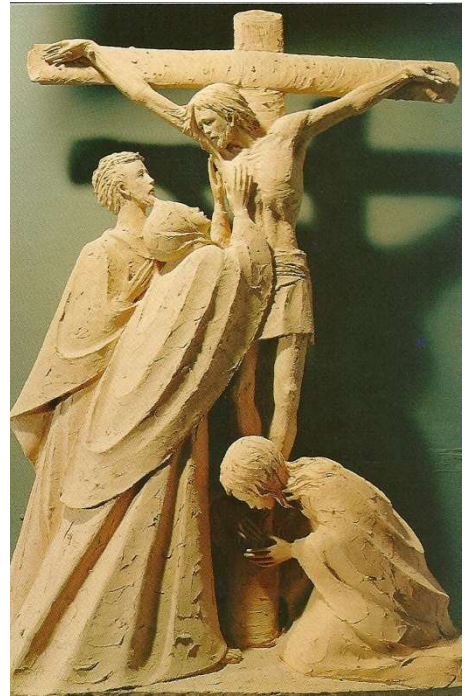
Lord Jesus,
We gather in spirit at the foot of the Cross
with your Mother and the disciple whom you loved.
We ask your pardon for our sins
which are the cause of your death.

We thank you for remembering us
in that hour of salvation
and for giving us Mary as our Mother.

Holy Virgin,
Take us under your protection
and open us to the action of the Holy Spirit.

Saint John,
Obtain for us the grace of taking Mary
into our life, as you did,
and of assisting her in her mission. Amen.

May the Father and the Son
and the Holy Spirit
be glorified in all places
through the Immaculate Virgin Mary.



MARIANIST DOXOLOGY

May the Father and the Son and the Holy Spirit be glorified in all places through the Immaculate Virgin Mary. Amen

Appendix 4

IMPORTANT FEAST DAYS FOR THE MARIANIST FAMILY

January 10	<i>Blessed Adèle de Batz de Trenquelléon (1789-1828)</i> Founder of the Daughters of Mary Immaculate (Marianist Sisters)
January 22	<i>Blessed William Joseph Chaminade (1761-1850)</i> Founder of the Marianist Family, including all branches
February 2	<i>Presentation of the Lord</i> The anniversary of the first lay Marianist consecration in 1801
March 25	<i>The Annunciation of the Lord</i> Patronal Feast of the Family of Mary – All four branches celebrate their common vocation on the day of Mary’s “Yes” to God.)
May 24	<i>Our Lady, Help of Christians</i> Anniversary of the Foundation of the Marianist Sisters, 1816
September 12	<i>The Most Holy Name of Mary</i> Patronal Feast of the Society of Mary
September 14	<i>Venerable Marie Thérèse de Lamourous (1754-1836)</i> Co-Founder of Marianist Lay Communities and the Miséricorde
October 2	<i>The Holy Guardian Angels</i> Anniversary of the Foundation of the Society of Mary, 1817
2 nd Sunday In October	<i>Marianist World Day of Prayer</i>
October 12	<i>Our Lady of the Pillar</i>
December 8	<i>The Immaculate Conception of the Blessed Virgin Mary</i> (Patronal Feast of Marianist Lay Communities and the Daughters of Mary Immaculate)

Appendix 5

Marianist Resources

Marianist Family in the US: SM, FMI, and Lay Marianists	<i>marianist.com</i>
Marianist Sponsorship	<i>marianist.com/sponsorship</i>
The Worldwide Marianist Family	<i>marianist.org</i>
The Marianist Sisters (Globally)	<i>fmi-adele.org</i>
Marianist Lay Communities of North America The Marianist Lay Community of North America (MLC-NA) is the lay branch in North America. MLC-NA is made up of Lay Marianists and Marianist Lay Communities (MLCs)	<i>MLCNA.org</i>
North American Center for Marianist Studies NACMS offers publications and online courses on essential Marianist themes, as well as a speakers' bureau.	<i>nacms.org</i>
Social Justice Resources The Marianist Social Justice Collaborative is a joint project of the national leadership of the Society of Mary, the Marianist Sisters, and the Marianist Lay Communities.	<i>mjsc.net</i> <i>marianist.com/social-justice</i>
Marianist Family Encounters Project A multi-year journey of the Marianist Family in responding to Pope Francis' calls to action in his encyclicals, <i>Fratelli Tutti</i> (2020) and <i>Laudato Si'</i> (2015), and Global Impact on Education (2019).	Home Marianist Encounters
Lay commitment in the Marianist Family	<i>marianist.com/lay-marianist</i>
Resources on Mary The International Marian Research Institute and the Marian Library are internationally recognized centers for Marian research.	<i>udayton.edu/imri</i>
For Spanish speakers The Marianists in Spain website offers publications in Spanish.	<i>marianistas.org</i>

Appendix 6

The first chart (Page 60) depicts the statistics for Marianist Educational Institutions across the Globe. We count all educational institutions: trade schools, primary grades (including kindergarten), middle schools, secondary schools, and universities. Schools can be either single sexed or co-ed. Some institutions are residential schools.

The second chart (Page 61) depicts the statistics for Marianist Educational Institutions sponsored by the Marianist Province of the US. Schools that have an asterisk * include middle schools and secondary schools. These numbers are statistics from 2024-2025. This chart does not include the statistics from our Universities. (University of Dayton, St. Mary's University in San Antonio, TX and Chaminade University in Honolulu, HI.

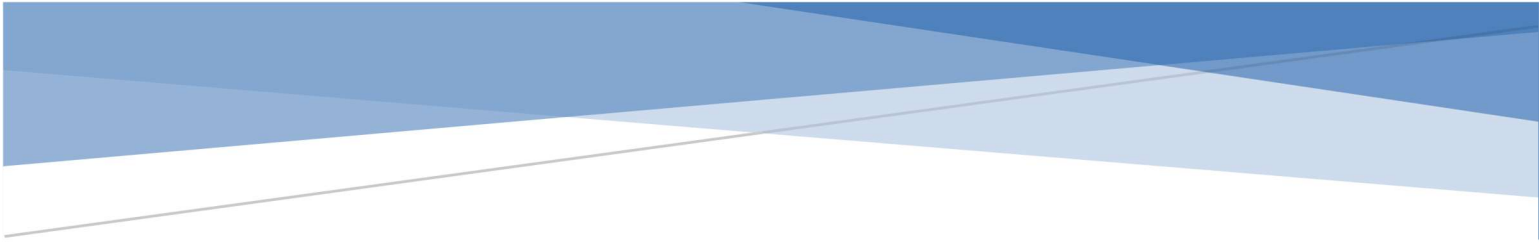
On a Global level over 98% of our faculty and staff are lay collaborators. In the US, over 99% of our faculty and staff are lay collaborators.

Global Statistics for Marianist Educational Institutions 2024-2025

Continents	Countries	Number of Schools	Number of Students	Number of Teachers & Staff
Africa	7	17	12,073	842
Asia	3	12	9,640	784
Europe	6	31	37,284	3,294
North America**	3	22	32,072	3,437
South America	6	18	22,147	2,452
Total	25	100	113,216	10,809

** North America includes Mexico, Puerto Rico & the US

Educational Institution	Number of Students	Number of Vowed Religious	Number of Lay Faculty & Staff
Archbishop Moeller HS (OH) All Male	910	1 – Part-time	90 Faculty 69 Staff
Archbishop Riordan HS (CA) Co-ed	1,209	0	74 Faculty 55 Staff
Central Catholic HS (TX) All Male	542	1 – Full-time	47 Faculty 34 Staff
Chaminade College Prep (MO) * All Male (6-12)	854	2 – Full-time	83 Faculty 13 Staff
Chaminade College Prep (CA) * Co-ed (6-12)	1,872	1 – Full-time	110 Faculty 105 Staff
Chaminade-Julienne HS (OH) * Co-ed (7-12)	744	0	52 Faculty 46 Staff
Chaminade-Madonna (FL) Co-ed	678	2 – Part-time	35 Faculty 11 Staff
Colegio San Jose (PR) * All Male (6-12)	444	2 – Full-time	49 Faculty 19 Staff
Daniel J. Gross HS (NE) Co-ed	400	0	29 Faculty 4 Staff
Purcell Marian HS (OH) Co-ed	400	0	42 Faculty 20 Staff
St. Louis School (HI) * All Male (K-12)	645	1 – Full-time	53 Faculty 32 Staff
St. Anthony School (HI) * Co-ed (K-12)	55	0	16 Faculty 5 Staff
St. John Vianney HS (MO) All Male	564	1 – Full-time 1 - Part-Time	45 Faculty 12 Staff
St. Mary's HS (MO) All Male	228	0	30 Faculty 15 Staff
St. Vincent-St. Mary HS (OH) Co-ed	579	0	68 Faculty 24 Staff
Villa Angela-St. Joseph HS (OH) Co-ed	498	0	40 Faculty 24 Staff
TOTAL	10,622	8 (FT); 4 (PT)	916 (F) 504 (S)



Glossary & Bibliography

Glossary

Alliance Mariale

In the early 1960s, a group of female Marianist affiliates from France founded the Alliance Mariale. The women wished to dedicate their lives to God by taking vows while living in the world. Members of the Society of Mary and the Daughters of Mary Immaculate supported them.

Each member of the Alliance Mariale lives out her mission in her own professional and family sphere, but always following Mary's witness and the Marianist Charism. Members can be found in France, Switzerland, Chile, Haiti, and Africa.

www.alliancemarial.org

Chaminade, William Joseph (1761-1850)

Blessed William Joseph Chaminade is the founder of the Marianist Family from its foundation in 1801. Chaminade was forced into exile to Saragossa, Spain, from 1797 to 1800. It was during this exile, while praying at the Shrine of Our Lady of the Pillar, that Chaminade was inspired to found the Marianist Family. Pope John Paul II beatified Chaminade on Sept. 3, 2000. We remember Chaminade in prayer and celebrations on January 22, the anniversary of his death.

Charism

Charism is a Greek word meaning "gift," used to describe gifts given to an individual or group by the Holy Spirit for the building of the Christian community. For Marianists, it refers to the gifts Blessed William Joseph Chaminade was inspired to offer the Church, as well as the spirit that characterizes the living out of this vision.

Marianists have been given a gift by the Holy Spirit through our founder that endows us with a distinct sense of community, prayer, discipleship among equals, and mission, all grounded in the example of Mary. These gifts are not just for us and our goodness and fulfillment; Marianists are to give witness to and teach these Gospel traits to the world and the entire Church.

"There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone." (I Cor. 12:4-6)

Characteristics of Marianist Education

The Characteristics of Marianist Education are guiding principles of Marianist education. Marianist educators minister collaboratively to educate all members of the school community by:

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

Daughters of Mary Immaculate (Marianist Sisters)

The Daughters of Mary Immaculate are the vowed order of religious women founded by Adèle de Batz de Trenquelléon and Blessed William Joseph Chaminade in 1816. The Marianist Sisters are women of faith, mission, community, and inclusivity who serve the Church worldwide. www.marianist.com/Marianist-Sisters

De Batz de Trenquelléon, Adèle (1789-1828)

Adèle de Batz de Trenquelléon was born into a noble family in the year the French Revolution began. As a teenager, Adèle founded an association of young women who supported one another in their goal of leading Christian lives. Eventually, this evolved into the Cher Projet, a gathering for young women to pray and minister to the poor. After a providential meeting with Blessed Chaminade, Adèle began working with the Sodality. In 1816, Adèle and Blessed Chaminade founded the Daughters of Mary Immaculate. Pope Francis declared Mother Adèle blessed on May 4, 2017. Her beatification occurred on June 10, 2018, in Agen. The Marianist Family remembers Blessed *Marie de la Conception* on January 22, the anniversary of her death.

De Lamourous, Marie Thérèse (1754-1836)

Marie Thérèse de Lamourous collaborated with Blessed Chaminade in establishing the Sodality after the French Revolution. After 1800, she was best known as the director of a shelter for prostitutes called the *Misericorde*. Marie Thérèse is considered one of the three founders of the Marianist Family. Pope John Paul II declared her venerable in 1989. The Marianist Family remembers and celebrates Marie Thérèse on September 14, the anniversary of her death.

Discipleship of Equals

The phrase "discipleship of equals" represents the collaborative nature of the Marianist mission. The phrase suggests that brothers, priests, sisters, and laypeople minister and interact as equals as they carry out their mission.

Faith-Sharing Communities

Faith-sharing communities are groups of people who gather regularly to share their faith, learn from one another, and support one another in their lives and ministries.

Family Spirit

For Blessed Chaminade, the concept of family held great importance and meaning for all Christians. Chaminade saw each person as a son or daughter of Mary and a brother or sister of Jesus, and used these relationships to create a community in the form of a family. Chaminade challenged each person to value the gifts that individuals bring together when they gather as a community or family.

Each of our communities and ministries is a welcoming place where people are treated with respect and dignity. Chaminade wrote: "As members of the same family, we should love each other like brothers and sisters, having but one heart and one soul. In union there is strength."

Gapp, Jakob, SM (1897-1943)

Fr. Jakob Gapp was an Austrian Marianist who remained true to his faith and mission during the Nazi era. The Gestapo arrested Fr. Gapp in 1942, and he was beheaded by the Nazis in 1943. Saint Pope John Paul II beatified Jakob Gapp in 1996. August 13 is the day set aside by the Church to remember Blessed Jakob.

Inclusivity

Flowing from the spirit of hospitality comes inclusivity. This characteristic of the Marianist Charism reflects a welcoming heart and openness of mind to all people and experiences. Men and women, lay and religious, minister as partners on a faith journey. Through inclusivity, Marianists incorporate the gifts and talents of lay people, brothers, priests, and sisters in one spiritual community.

Marianist Family

The Marianist Family is a term used to identify the four distinct groups that live and work in accordance with the Marianist Charism, which defines their mission. The four branches of the Marianist Family are the Society of Mary, the Daughters of Mary Immaculate, Marianist Lay Communities, and the Alliance Mariale. Many people who

collaborate with these groups in ministry consider themselves to be active participants in the Marianist Family.

Marianist Lay Communities

The more than 7,000 members of Marianist Lay Communities worldwide publicly commit to the Marianist way of life. They are married, single, male, and female, and come from a diverse range of occupational backgrounds. They come together as a community to share their faith and support one another. Because of this lived community experience, members are involved in service and work for justice. Members collaborate in Mary's mission to bring Christ to the world. marianist.com/MLC-NA

Marianist Lay Community of North America (MLC-NA)

Marianist Lay Communities are intentional Christian communities in the Marianist tradition that collaborate in Mary's mission to bring Christ into the world. MLC-NA's vision is to "build a community of communities." www.marianist.com/lay-marianist

Marianist LIFE (Living in Faith Experience)

Founded in 1970, Marianist LIFE is a national small-faith-community formation program for high school students rooted in the Catholic and Marianist traditions. Marianist LIFE provides students with opportunities to form, grow, and flourish in small faith communities. These communities exist in both high schools and parishes. Marianist LIFE is an experience of faith that begins in high school and continues throughout young adulthood and one's lifetime. These groups encourage young people to make choices based on Christ and demonstrate models for engaging in and taking responsibility for developing community life. marianist.com/life

Marianist Martyrs

Seven Marianists were martyred in Spain during the Civil War in 1936. The Marianist Martyrs of Ciudad Real are **Carlos Eraña, SM, Jesús Hita, SM, and Fidel Fuidio, SM**, who died for their faith. Pope John Paul II declared them blessed in 1995. We remember them in prayer on Sept. 18.

The Marianist Martyrs of Madrid include **Florencio Arnáiz Cejudo, Sabino Ayastuy Errasti, Miguel Léiber Garay, and Joaquín Ochoa Salazar**, all of whom also died for their faith. Pope Benedict declared them blessed in 2007. Each year on Nov. 6, we remember these Marianists in prayer.

Marianist Spirituality

Each of the four Gospels is a particular lens on the life, death, and resurrection of Jesus Christ. Spirituality is the lens and point of focus that a holy person in our tradition brings to the reading of the Gospels (and later, what their followers bring to it). This inspired reading of the Gospels results in specific points of emphasis in the teachings, the development of symbols and rituals, and methods of spiritual guidance, which together constitute spirituality.

Marianist spirituality is the lens through which Blessed Chaminade, Venerable Adèle de Batz de Trenquelléon, and Marie Thérèse Charlotte de Lamourous intuited and articulated their insights into the Gospel, and in which they socialized their earliest communities.

Marianist spirituality encompasses the principles, guidelines, and methods that Marianist communities follow in their living of the Gospel of Jesus Christ. Marianist spirituality is deeply rooted in the mystery of the Incarnation and in Mary's significant role in it. From this deep call to the most faithful imitation of Jesus Christ, son of God, become son of Mary, flows a system of prayer, community life, and mission.

Marianist Vocation Office

Young men and women interested in discerning a vowed Marianist vocation can receive information and begin an ongoing relationship by contacting the national Marianist Vocation Office at marianist.com/vocations.

Mission

Marianists believe that we, like Mary, bear Christ into our present time. We encourage all to bear Christ in their lives and to bring Christ to life in their lives.

Mission Integration Team (MIT)

Each Marianist-sponsored high school must have a Mission Integration Team. The team members cherish the Marianist Charism, focus on the school community's mission, and animate all members of the school community to live out their Marianist mission.

North American Center for Marianist Studies (NACMS)

The North American Center for Marianist Studies aims to foster the Marianist Family's growth in understanding, appreciation, sharing, and development of its heritage and its role within the Catholic Church today. Through research, programs, and publications, NACMS strives to link the vision and rich heritage of the Marianist founders to the contemporary Church and world. nacms.org

Our Lady of the Pillar

According to tradition, in 40 CE, Mary came to the apostle James in Saragossa, Spain, and directed him to build a church in which he was to place her image on a pillar. Blessed Chaminade spent his years of exile (1797-1800) at the shrine. It was there that he was inspired to find the Marianist Family.

Society of Mary (Marianists)

The Society of Mary is the religious order of men founded by William Joseph Chaminade in 1817. Marianists arrived in the United States in 1849. marianist.com

Sodality

This term was used before and during Blessed Chaminade's time to describe small groups of people who ministered to one another to keep their faith alive and to encourage those who were not members of the sodality to deepen their faith.

Chaminade's sodalities were unique in his time. He gathered men and women from all social classes to celebrate the sacraments, share their faith journey, and reach out to serve the larger community. The first sodality was established on February 2, 1801, which is considered the "birthday" of the Marianist Family.

System of Virtues

The System of Virtues is a method for spiritual direction developed by Blessed Chaminade for individuals seeking a closer relationship with God and preparation for, as well as support in, the work of the Marianist mission.

Teaching as Ministry (TAM)

Teaching as Ministry, which began in the 1980s, facilitates dialogue and planning for educators new to ministry in a Marianist high school. Through the program, new teachers learn about and share the meaning and purpose of Catholic Marianist education and develop school communities dedicated to implementing the Characteristics of Marianist Education.

Virtual Learning Community Faith Formation (VLCFF)

These online courses in Marianist studies are designed to foster an understanding of and commitment to the Marianist Charism, heritage, and mission, and to promote growth in faith and spirituality. The North American Center for Marianist Studies partnered with the Institute for Pastoral Initiatives at the University of Dayton to create the courses. Courses are offered on numerous topics, including the Marianist founders, community life, Characteristics of Marianist Education, prayer and the Marianist spiritual journey, and charism and leadership. <http://vlc.udayton.edu>

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