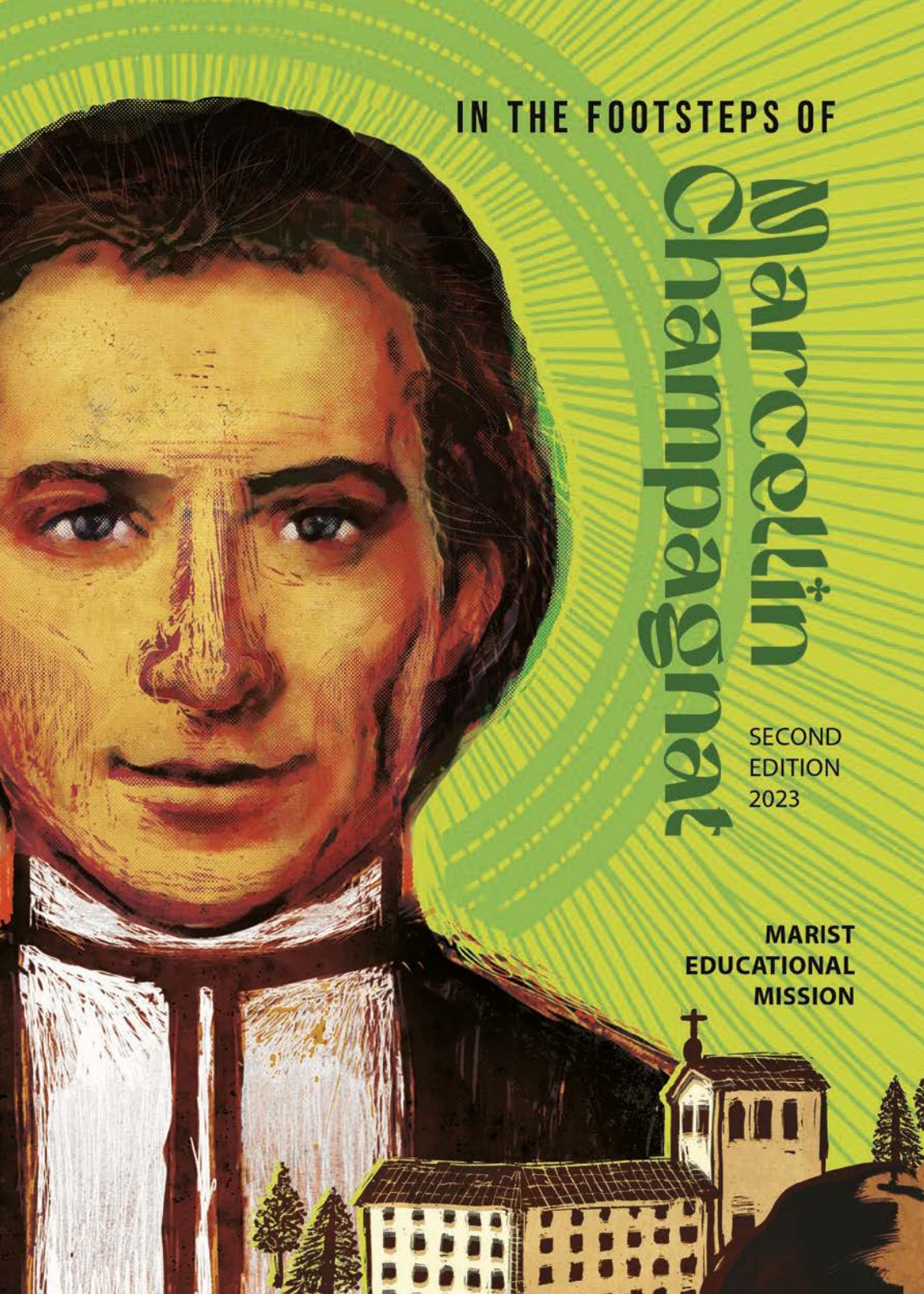
IN THE FOOTSTEPS OF

Marcellin Champagnat

SECOND
EDITION
2023

**MARIST
EDUCATIONAL
MISSION**



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In the footsteps of Marcellin Champagnat,

Marists in mission,
in the Church and in the world,

present among children and young people,
especially those least favoured,

we are sowers of the Good News

with a distinctive Marist style

in our educational ministries.

PRESENTATION

December 8, 2023
Solemnity of the Immaculate Conception of Mary

On this important Marian feast, we wish to share with the Marist Institute this updated document "In the Footsteps of Marcellin Champagnat: Marist Educational Mission".

This year, 2023, marks 25 years since the original document was elaborated, published and appropriated to animate the educational mission of the Institute. The recent renewal of the Constitutions and Statutes (2020) together with the approval of the Rule of Life (2020) and the development of the Strategic Plan of the General Administration (2017) have created an ideal framework for articulating a readaptation of the content of the Marist Educational Mission. The Institute is thus offered a document that preserves the fundamental intuitions of the 1998 text and articulates other realities, proposals and orientations from a contemporary perspective. With a integral vision, it has incorporated more clearly the voices of the agents, areas of mission, contents, values and educational and evangelising propositions that respond to the current reality of the Marist world. It is a text that, in addition to inspiring, seeks to encourage Marist to "look beyond" on their journey in mission, believing in a future full of hope and challenge.

We offer thanks to the international team which has brought this work to completion: Ms. Ceciliany Alves Feitosa (Brasil

Centro-Sul), Br. Nchang Cho (West Central Africa), Br. Michael De Waas (South Asia), Ms. Amaya Espuelas (Ibérica), Mr. Bartolomé Gil Garre (Mediterránea), Br. Hank Hammer (USA), Br. Salvador Hidalgo (Compostela), Ms. Adriana Kampff (Brazil Sul Amazonia), Mr. Joan Palma (East Asia), Mr. John Robinson (Star of the Sea); and from the General Administration: Brothers Carlos Alberto Rojas (Director of the Secretariat for Education and Evangelization), Mark Omede (Deputy Director of the Secretariat for Education and Evangelization), Ángel Diego García (Director of the Secretariat of Solidarity), Valdícer Fachi (Director of International Collaboration for Mission) and Brothers Luis Carlos Gutiérrez (Vicar General) and Ben Consigli (General Councillor), liaisons between the Council and the Secretariat for Education and Evangelization. During the process, we had the support and accompaniment of Br. Joseph McKee (West Central Europe) as facilitator. Thanks to the Secretariat for Education and Evangelization for their coordination of the renewal of this document.

The team worked intensively from 2021 onwards. They consulted with groups of brothers and laity of the Institute and presented the final draft to the General Council for approval. The General Council, after offering some input, approved the document in September 2023. I thank everyone for their input and ideas.

This is a document that will continue to be of great help to the mission that we Marists of Champagnat carry out. The most important thing is to live the Gospel values and our Marist values by adapting them to today's context, so that we continue

to be faithful to the charism we have inherited. This is a gift that we have received through St. Marcellin Champagnat and the first brothers, and which has been developed and enriched over more than 200 years. Thanks to the contribution, witness, and dedication of many generations of brothers and lay men and women in the service of the education and evangelisation of children and young people, with particular attention to the most neglected. I thank all of us who strive to continue to keep alive the dream of Saint Marcellin Champagnat.

Br. Ernesto Sánchez, Superior General

INTRODUCTION

We each have our own experience of being a Marist educator. Each setting in which we are present has its own history and distinctiveness. As a global family, as well, we have a tradition and a distinctive Marist style that unites us and provides a direction. We want to continue to update the description of our common educational heritage as a means of pointing to new ways of living the charism of Marcellin Champagnat in the 21st century. The Strategic Plan of the General Administration (2017-2025) in response to the calls, principles and suggestions of the XXII General Chapter (2017) urged us to revise the seminal text on Marist education, *In the Footsteps of Marcellin Champagnat*,[1] to mark its 25th Anniversary since publication.

We know that we have received a great gift in the person of Marcellin, in his educational intuitions and from those Marist educators who have been inspired by him. We wish to be creatively faithful to this heritage and responsive to the needs

[1]In 1853 the Brothers published *The Teacher's Guide*, the fruit of their experience and reflections on Marcellin Champagnat's own educational insights and guidelines. They perceived the need for a text of reference, a source of inspiration and of unity. Later General Chapters called for its revision in the light of the increasing diversity of situations and of laws covering education, as well as of evolving approaches to education. Especially after the second Vatican Council, successive General Chapters have reflected deeply on our Marist apostolate and, in 1998 the first edition of this document was published.

of young people, just as was Marcellin Champagnat. This new edition of 'Footsteps' seeks to rekindle our affinity with our mission as Marists and to encourage our dedicated presence among today's younger generation.

About this document

The first edition of *In the Footsteps of Marcellin Champagnat* (1998) provided us with a written description of the core of our Marist approach to education. This popular text reflected on our foundational vision, principles, and values and articulated distinctive aspects of our educational style. During the past 25 years, this document has brought energy and passion to Marist educators from different parts of the world, highlighting our common vocation.

This new edition of 'Footsteps' responds to changes in our world, in the Church and in the Marist Institute which are relevant to contemporary Marist education. It invites us to be, to feel and to act as a great global family committed to meeting the needs of children and young people. It reflects the exciting richness of our international reality, recognising that effectively adapting and applying the principles outlined in Footsteps will demand dedicated reflection tailored to specific circumstances and contexts.

[II]In this second edition of the document (2023), the title given in 1998 to the English version "In the Footsteps of Marcellin Champagnat" is adopted in all languages, accompanied by the subtitle Marist Educational Mission as used in other languages for the last 25 years.

In the Footsteps of Marcellin Champagnat[II] is a living document, inspiring us to be always open to new realities and to interpret and apply it in each of our ministries. It urges us to respond with flexibility to the challenges facing us in light of its principles.

Aligned with the Institute's journey in recent times and mindful of the document's intended recipients and contexts, we use the term 'Marist' to encompass the collective experience and collaborative efforts of brothers and lay women and men dedicated to the mission of educating children and young people[III]. Importantly, this text is the outcome of a review and update process undertaken by an International Commission comprising Marists who live the charism through their unique vocations.

Outline

The document is structured in three parts. Part One (Chapters 1 and 2) introduces us to the person of Marcellin, inspiring us as Marists to cultivate a deeper sense of co-responsibility for our mission. Part Two (Chapters 3, 4 and 5) outlines our vision of educating children and young people, with special attention to the most disadvantaged, our commitment to evangelizing through education and our distinctive Marist educational style. Part Three focuses on the work we undertake in our diverse educational ministries (Chapter 6).

[III] The intention of the text is to be inclusive (brothers, laypeople, children, adolescents, young people).

In this new edition some significant emphases are noteworthy. For example, Chapter 3 "Present among children and young people, especially the least favoured", expands our understanding of and commitment to the challenges associated with working in education. These include, among others, the growing need for the active participation of the young themselves, safeguarding policies and the protection of Child Rights, education for solidarity and global citizenship, and care for the earth, "our common home".

Similarly, Chapter 6, "Our Marist educational ministries", reflects more accurately today's major fields of contemporary Marist education across the world - schools, social centres and higher education. This revised Chapter highlights characteristics common to all Marist educational ministries and presents approaches specific to each field. This diversification is reflective of our desire to understand Marcellin's ideals more broadly and to respond to the ever-changing situations of children and young people.[IV]

In recent years, the growing awareness of the importance of global action and collaboration in the Institute is helping to promote greater vitality and sustainability for Marist mission. The various Marist networks referred to in this document reflect the ways we are harnessing the potential of our international and intercultural richness, broadening awareness of our interdependence and strengthening our ties as a global family.

[IV]The phrase "children and young people" typically adheres to international norms in which "children" are generally defined as individuals up to the age of 18, while "young people" include those up to the age of 29.

The many changes and modifications in this new edition reflect the ongoing challenge to keep the evangelization of children and young people as the main aim of our mission, as well as giving priority to our work with the least favoured. Being innovative in our mission is inherent to our fidelity as disciples of Jesus in the way of Marcellin Champagnat.

Considerations

The updated text is supplemented by explanatory notes and references from the various original sources which have given life to our ideas. We have drawn mainly on Scripture and Marist and Church documents. *In the Footsteps of Marcellin Champagnat: Marist Educational Mission*, together with other contemporary documents, help to articulate the reality and some of the challenges faced in mission at this moment in time. With this in mind, we encourage you to read this document alongside other texts that deepen and complement the apostolic nature of the charism.

To facilitate the reading of the text, significant words and phrases have been highlighted in each paragraph. The terms "education" and "educator" are used in this text in their broadest sense. The repetition of the extended expression "children and young people" is used for consistency throughout the document to refer to all those who are beneficiaries of our mission.

The use of the present tense throughout the text expresses the ideals to which we continue to aspire. The document is consciously

forward-looking. We invite you to use this document for your personal and collective reflection, to be open to the challenges it poses, and to apply this to the planning and evaluation of your ministry at local and regional levels.

A final word

Our sincere thanks to all those who have contributed to the revision of this document during the various stages of drafting, consulting, editing and translating. And, to all Marists who, in the light of this document, will continue to bring life and hope to children and young people, wherever they may be. Your service, as Marists, is making a difference.

Together in mission,

The International Marist Commission for the revision of
In the Footsteps of Marcellin Champagnat
June 6, 2023

Part I



Chapter 1

In the footsteps of Marcellin Champagnat[1]

1. Jesus and God's mission were the centre of St. Marcellin Champagnat's life. As a disciple of Jesus, Marcellin Champagnat is **the source of inspiration that nourishes** the Marist Educational Mission. Led by the Spirit, he initiated Marist education with his first followers. Times and circumstances change but his dynamic spirit and vision live on in our hearts. God chose him to bring hope and the message of Jesus' love to the children and youth of France in his time. God inspires us to do the same today in our time and place.

FAITHFUL TO GOD AND TO GOD'S PEOPLE IN A TIME OF CRISIS

2. Europe during Marcellin's lifetime (1789-1840) was the scene of great cultural, political, and economic upheaval, a **time of crises in society and in the Church**. The ideas of social progress, liberty, equality, and fraternity that came out of the French Revolution made their impact even in the most remote places. This was the context in which Marcellin grew up and was educated, the setting that elicited his response of founding the Institute of the Little Brothers of Mary, known as the Marist Brothers.[2]

In his childhood and youth

Marlhes (1789-1805)

3. Marlhes, the village where Marcellin was born, was a place characterised by the challenges of a rural setting. Most of the adults and young people were semi-literate or illiterate. The **impact of the Revolution** was also felt here. Marcellin's father played an important role, at the local level, in this social movement.

4. Marcellin's character was shaped in particular by three people from within his immediate family circle. His father, an intelligent, hard-working and enterprising man, contributed to his formation as a **good citizen.** His mother and his aunt served as models and guides to strengthen his first steps as a **believer,** to deepen his faith and prayer life, and to awaken his closeness and devotion to Mary.

5. Because of the scarcity of opportunities and the lack of competent teachers who sometimes mistreated students,[3] Marcellin had difficulties at the beginning of his **intellectual formation**. At some point, he stopped going to school and went to work on the family farm. However, he compensated for his lack of formal education with a constant desire to learn, a keen sense of practicality, piety, strength of character, and determination.[4] With these personal attributes, Marcellin wholeheartedly embraced God's call even as an adolescent with limited literacy. In time, he overcame his initial challenges, successfully completing his studies, and remained committed to lifelong learning.

Verrières - Lyon (1805-1816)

6. After a few years at the minor seminary in **Verrières** (1805-1813), Marcellin came to understand the value of hard work and dedication in facing and overcoming his weaknesses, building upon his strengths, and not succumbing to discouragement. With the support of others, he pursued his desire to become a priest and entered the major seminary in **Lyon** (1813-1816). There he received theological and spiritual formation from priests who had experienced the challenges of the French Revolution and its aftermath. In those turbulent times, Lyon, an historic centre of Marian spirituality, became the starting point for numerous missionary and apostolic initiatives.

7. It was in this Christian and Marian soil that the idea of the **Society of Mary** was conceived, promoted by a group of seminarians, including Marcellin.[5] They saw themselves as sharing in what they called the ongoing work of Mary - helping to bring to birth and nurture Christ life in themselves and in those they served. On 23 July 1816, at the famous Marian shrine of Notre Dame de Fourvière, they made a formal promise to establish the Society.[6] They envisioned it as composed of priests, religious, and lay people. From the beginning, Marcellin expressed his conviction that the Society should include a branch of **teaching brothers**[V], to work with

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[V]When we speak of "teaching" we refer to the historical context. Nowadays we prefer the word education which includes all educational fields: formal and non-formal education, social works, ... Also when we use the term "teachers and catechists" we refer in the 21st century to all those involved in mission. "Teachers and catechists" has been retained because this first part of the document is of a more historical nature.

children and young people deprived of Christian education in remote rural areas.[7]

During the foundation period

La Valla (1816-1825)

8. After his ordination to the priesthood on 22 July 1816, Marcellin was appointed curate to La Valla, a mountainous parish,[8] where many isolated villages were in need of **educational, moral and religious renewal**. While the growing liberal bourgeoisie helped in charitable works, they were more concerned with developing a new elite and did not prioritise the education of children in rural areas. And beyond a few initiatives at the parish level, not enough pastoral attention was paid to children and young people of the villages. Moreover, the teaching profession was held in such low esteem and so poorly paid that it attracted only candidates whose ability and preparation left much to be desired. All this made an impression on Champagnat.

9. In his experience with **a young boy**[VI] **who was about to die**[9] without ever having heard much about God, Marcellin sensed the calls for help of thousands of young people who,

[VI] What we know as the "Montagne experience" refers to an encounter between Marcellin and a "dying child", representing the reality of the spiritual neglect and material poverty of children and young people in the rural area of La Valla. The dying child and Jean-Baptiste Montagne seem historically to be two different persons. By using the expression, the "Montagne experience", we are referring to so many cases that Marcellin could have encountered and that deeply influenced him to found and develop the Institute.

like him, were victims of tragic spiritual and material poverty. These events confirmed his earlier intuition and **moved him to action**.[10]

10. On 2 January 1817,[11] Marcellin brought together his first two followers.[12] Others soon followed. **La Valla thus became the birthplace of the Marist Brothers**. Thus began a wonderful spiritual and educational adventure amid poverty and with trust in God and Mary.

11. The **first Brothers**, all from poor rural families, were a diverse group, differently disposed, as the case may be, to a life of prayer, contemplation, and apostolic activity. Marcellin welcomed them "as if they had been sent by Mary herself". Among them were Jean Marie Granjon (Br Jean-Marie), Jean Baptiste Audras (Br Louis), Jean Claude Audras (Br Laurent), Antoine Couturier (Br Antoine), Barthélemy Badard (Br Barthélemy), Gabriel Rivat (Br François), Claude Fayolle (Br Stanislas) and Jean Baptiste Furet (Br Jean-Baptiste).[13]

12. Marcellin **passed on his apostolic and educational enthusiasm** to these brothers. He lived among them. He taught them to read, to write and to count, how to pray and to live the Gospel in everyday life in community, and how to become teachers and religious educators themselves.[14]

13. Very soon he **sent them** to the most remote hamlets of the parish **to teach the children**, and sometimes the adults as well, the basics of religious knowledge and of reading.[15] Between 1817 and 1824, he started a primary school at La

Valla and used it as a sort of teacher training centre where the young brothers could carry out their teaching practice.[16]

The Hermitage (1825-1840)

14. By 1824-1825, the small community had grown, and Marcellin had to build a large formation house in a valley near the town of Saint Chamond. He gave it the name the Hermitage of Our Lady (later Notre-Dame de l'Hermitage, Our Lady of the Hermitage), - and this house became partly a **home** for the religious and community life of the brothers and partly a **training centre** for educators.[17]

15. As far as was possible and always in accordance with the legal requirements, Marcellin offered his followers initial and ongoing **human, spiritual and professional formation**. The Hermitage, therefore, can be described as the crucible of **Marist pedagogy**.[18]

16. It also gradually became the centre of a **network** of increasingly numerous and better organised primary schools. The option taken by Marcellin and the brothers was to reduce to a minimum the payment they asked of the pupils, and **to live austerely**[19] themselves as a consequence. The first printed edition of the Rule of Life of the Little Brothers of Mary (1837) gave structure to both their life as a religious community and their work in the schools.[20]

17. With **a heart that knew no bounds**, Marcellin also helped other vulnerable people and those who were excluded from

society such as those who were orphaned, elderly or in physical need.[21]

18. **The Hermitage was also the source of the missionary activity of the Congregation**, beginning in 1836, when three brothers were sent to Oceania[22] with a group of Marist Fathers.[23] Marcellin himself wrote to a Bishop who asked him for brothers: "Every diocese in the world figures in our plans".[24]

AN EDUCATOR FOR OUR TIMES

A PERSON OF PRACTICAL VISION, AN INNOVATOR

19. From a young age, Marcellin showed **his enterprise and foresight**. As an adolescent, he was looking forward to life as a farmer and was keenly interested in raising and selling sheep.[25] Yet, as soon as he heard God's call, he redirected that enthusiasm and energy to preparing for his mission as a priest.

20. With his **closeness to the people** of his area and a sharp sense of their disadvantage in a changing world, Marcellin dared to imagine other possibilities beyond the vision of his contemporaries in Church and government. His **determination and drive** led him to gather followers to found a new religious community within six months of his ordination. The source of his apostolic energy was his **trust in God and in Mary, and his love for children and young people**. [26]

21. To secure the work of the brothers, he did not hesitate to act in a **realistic, practical, and resilient** manner. Realistic and practical in buying land and houses, constructing, renovating, and enlarging buildings to make them suitable for religious[27] community life and formation. Resilient in facing and dealing with problems, as is evident in his efforts to gain official recognition for his Congregation. [28]

A leadership of service

22. Marcellin became an authentic leader, cultivating a particular style of leadership, with determination and commitment. He was a servant leader:[29] "He hitched up his cassock, cut away the rock and built the house of the Hermitage".[30] His style, so evident in his closeness, presence, and care as **"father" and brother**, inspired others in their service and leadership in Marist ministry.[31]

23. Key to his leadership was the way he **empowered** his brothers. He established a system for **training leaders**, especially the headteachers of the schools, in the areas of administration, accounting, exercising co-responsibility, relating to other brothers, and teamwork.[32]

Educator of children and young people

24. Over time Marcellin became a **good educator**. In Marlhes, during his holidays from the seminary, he gathered children and even adults who came from quite a distance to attend his

catechism lessons.[33] In La Valla, the young curate transformed the parish by his welcoming and simple manner and by the careful preparation of catechism classes and his Sunday sermons, linking faith and life.[34]

25. He also showed himself to be a **committed educator of young people**. His success in transforming young men who wanted to be Brothers into capable Christian educators was extraordinary. Marcellin was present among them, gave them good example, and helped them to develop humanly and spiritually, becoming a point of reference for their lives. The secret of his success lay in the **simplicity and modesty** with which he related to his young followers and in the **confidence** he had in them.[35]

26. Together with them he drew up and refined **a system of educational values** inspired by Mary, the educator of Jesus at Nazareth.[36] He worked hard to create a climate of good relationships with children and young people. Likewise, he was **innovative** in incorporating the **most effective pedagogical methods** of his day into their teaching.[37] [38]

Formator of Christian educators

27. Marcellin showed a **personal interest** in each of his Brothers, guided them spiritually, accompanied them, encouraged them to be properly prepared, and entrusted them with responsibilities. He visited their schools and assisted each Brother in his mission as teacher and catechist.[39] [40]

28. He nurtured in them a **spirituality** based on the sense of the presence of a loving and faithful[41] God. This spirituality was inspired by **Mary**, our Good Mother[42] and model in mission, and lived in a spirit of fraternal care in community. Marcellin introduced them to the love of Jesus as expressed in the Crib, the Cross and the Altar[43] – not just as a focus for personal contemplation but as reminders of their own call to express love in down-to-earth ways. His love of the poor was a model for those who would claim the word "Marist".[44]

29. Marcellin developed a system of **ongoing professional formation** that involved both theory and practical experience and was community-based. Especially during the early years, the summer holidays were put to good use for improving the brothers' knowledge and their educational methods through such means as individual and group work, examinations, and conferences.[45]

WE CONTINUE HIS PROJECT

30. During his life, Marcellin laboured to found a family of religious educators. He experienced the Cross in his life, with countless disappointments, difficulties, and setbacks, but **his hope and vision remained strong**. When he died on 6 June 1840, this family numbered 280 Brothers in 48 schools working as educators, catechists, and missionaries.

31. Brother François and the first Brothers took up his project with enthusiasm. In a spirit of faith and audacity, their successors have taken it to the five continents. Marcellin was canonised on 18 April 1999. The witness of his life and charism have thus become a **gift to the Church**, to the world, and to all of us who share and continue Marcellin's dream. Today, thousands of Brothers and lay men and women build upon this legacy, carrying forward Marcellin Champagnat's vision of education and service to the youth of the world.



Chapter 2

Marists in mission, in the Church and in the world

CONTINUING MARCELLIN'S DREAM

32. Wherever he found people dedicated to the Christian formation of children and young people, **Marcellin affirmed and encouraged them**[1]. Since the early days at La Valla and the Hermitage, many men and women, attracted by his personality and charism, have been called by the Spirit to live as Marists and respond to the needs of our times.[2]

33. The various ways we Marists live out our Baptismal vocation are mutually enlightening[3]. We come from so many different experiences and cultures, yet each of us has been touched in a unique way by the dream and spirit of Marcellin Champagnat[4]. We are all co-responsible for Marist mission[5].

ONE PEOPLE, ONE SPIRIT, MANY GIFTS[6]

34. The roots of our understanding of **shared mission** are to be found in the experience of intimacy between Jesus, his disciples, and the Church, which is expressed as a shared and missionary communion[7]. This communion mirrors the divine nature of God, who is communion - Father, Son, and Holy Spirit in perfect unity[8]. As one people, we go out to proclaim the Gospel to all without fear or exclusion. We feel a call to

unity, and, at the same time, joyfully celebrate the diversity of our gifts, acknowledging that God's creation reflects a rich tapestry of talents and abilities.[9] As Christians, we are invited to live out together our common Baptism, which unites us with Christ and with one another, and to respond to our shared call to mission. Embracing the principles of synodality, we recognize the importance of listening to and discerning the voices of all members of the Church as we journey together in faith and mission.[10]

35. Inspired by the **one Spirit** of God, Christians and those of other faiths[11], we are united around a **common set of life-giving values**[VII] that are fundamental to our vision and practice of education. Together, we give the best of ourselves to provide children and young people with the means of achieving their full potential in life, including their growing faith and their responsible participation in society.[12]

WE WITNESS TO THE CHARISM

36. Marcellin's story is one example of the **renewing power of God's activity** in human history. His charism is a **gift** we share through the action of the Holy Spirit.[13] It is a unique gift that urges us to **follow Christ as Mary did**. In this way, we live the Gospel with openness and transparency, in community,

[VII]These include among others: respect for the dignity of each person, honesty, justice, solidarity, peace, and a sense of the transcendent, care for our common home, dialogue, forgiveness, universal fraternity, ethical commitment, social friendship, mutual care...

and serving the needs of children and young people[14]. With Mary, we lead others to discover Jesus.[15]

37. **Marist spirituality**[VIII] shapes our way of life, our attitudes, and **permeates our whole mission**. As we journey with God, we are inspired by the vision and lives of Marcellin and his first followers. We freely make a life choice for simplicity, humility, and modesty.[16]

38. While we identify with Marcellin's charism in **different yet complementary ways**, we all witness to a shared story, spirituality, mutual trust and common endeavour.[17]

39. We bring our own individual qualities, as well as the fruits of our personal commitment, our professionalism, and the experience we have of the ordinary circumstances of community, family, and social life. As **Christians**, we witness to the possibility of finding in Jesus Christ the ultimate meaning of life, and of living according to the values of the Gospel.[18] We bring a freedom to be dedicated and bold in apostolic enterprise and a flexibility to go to serve where we are needed.[19]

40. We inspire one another to a deeper fidelity to Marcellin's charism, discovering new insights into its spiritual richness and into its dynamic expression in ministry. We journey together, led by the Holy Spirit who has distributed gifts

[VIII] ***Water from the Rock*** describes the six characteristics of Marist spirituality: the presence and love of God, trust in God, love of Jesus and his Gospel, in the manner of Mary, family spirit and the spirituality of simplicity.

among us as the Spirit wills[20]. Moved by this charism we continue Jesus' mission to extend the Reign of God.[21]

41. As evangelisers[IX] of children and young people, we are convinced that we render the best service of all through the **witness of our joyful lives**, which model what it is to be a **committed Christian** in today's world. We nourish our own spirituality through our personal relationship with Jesus Christ, with our planet and with other people, so that we will be better able to share our faith[22] with young people.[23]

42. Being educators and evangelisers of children and young people demands **personal balance and maturity.** This requires ongoing professional preparation, the gift of listening and discernment, creativity, a sense of humour, patience and flexibility. Through our self-giving, closeness and trust in children and young people, we encourage them to be protagonists in all that they do and wherever they are[X].[24]

43. We are all called to exercise **professional and pastoral leadership** in our role as Catholic educators. We participate in programmes to improve our personal competence, to seek together the most appropriate methods and strategies for educating contemporary youth, and to deepen our understanding of the specific character of Catholic education.[25]

[IX]By "evangeliser" we mean someone who strives to make Jesus known and loved spiritually to others, either directly or indirectly. This includes the human, social and spiritual dimensions.

[X]When we talk about children and young people as protagonist, we refer to their active participation and the promotion of their responsibility, autonomy, and participation.

44. In addition to professional and pastoral formation, we take an active part in programmes on **Marist identity, spirituality and educational practice**, which assist us in integrating faith, culture and life.[26]

45. In a special way, the **women and men who lead** our ministries are invited to be **bearers of Marcellin's charism,**[27] people of vision who articulate and live by our core Marist values and lead others to live by them. More than anyone else, they are Champagnat figures for the educational community, leading with confidence and optimism, and modelling Marist apostolic spirituality.[XI] [28]

TOGETHER IN MISSION

46. In our daily work, we seek to create an environment where everyone feels **respected** and **co-responsible. Furthermore**, among ourselves we develop a strong sense of **companionship**, affirming one another and offering mutual support and encouragement[29].

47. These attitudes are important as we experience and seek to resolve the **tensions and conflicts** that can arise in our

[XI]Marist apostolic spirituality is more than the recitation of a number of prayers or the following of set formulas, but rather a living out of the gospel, following Jesus as Mary did. Throughout life, our inner spiritual reality interacts dynamically with the experiences we undergo. On the one hand, what we term our spirituality is moulded as we embrace the experiences of our lives. On the other, this spirituality shapes the way we understand and relate to the world, to people and to God (Water from the Rock, p.14).

ministry and that concern all of us. We seek to seize such opportunities for growing in sensitivity to one another through open dialogue. At such moments, we are guided by the principles of fairness, justice and transparency.[30]

48. We know that, at both the interpersonal and group level, mistakes will be made, misunderstandings will occur, sensitivities will be offended, and differences will arise. Expressing our **mutual forgiveness** through sincere dialogue, understanding and reconciliation helps us keep our mission life-giving for ourselves and those we serve.[31]

49. We **share our experiences** with those with whom we minister, the joys and sorrows involved in our work, and where we have felt the presence of God. With them, we evaluate the quality of our work.[32]

50. Our sense of shared mission extends in a particular way to **parents or carers,** respecting their "primary duty"[33] in the education of children. Following Marcellin's lead, we welcome them with kindness, listen to them, and "work together with them"[34]. It is a mutual process[35]: we assist one another to better understand and address the needs of their children.

51. For Marcellin, it was fundamental that our Marist ministries be integrated into the pastoral mission of the **local Church**. This principle guides us today in our relations with parishes and dioceses, as does our desire to share the gift of our spirituality.[36]

CO-RESPONSIBLE

52. We all share a **common concern** for our work and see ourselves co-responsible for planning, animating and evaluating our ministry. Those in leadership positions foster this co-responsibility through distributing the work to be done, and through establishing structures to both coordinate our efforts and ensure wide participation in decision-making.[37]

53. Today Marist educators comprise both **women** and men, with women often the majority in many ministries. The presence and contribution of women has brought added vitality and richness to Marist life, spirituality and educational practice. It is important then to intentionally strengthen their action and representation in all areas of Marist life and ministry, particularly in leadership and decision-making processes.[38]

54. Our sense of shared concern and responsibility is also manifested in administrative structures and national and international Marist associations, through special gatherings, forums, assemblies and commissions. Together we celebrate our **communion as Marists**, and, in faith and hope, identify aspects of the Mission where we are being called to grow.[39]

55. Our Marist leaders initiate practical plans and structures for the shared management and animation of Marist works, those we own or those entrusted to us by parishes or dioceses.[40] In these matters, both Marist and Church authorities are

guided by and adhere to Church and civil law. For its part, the Institute ensures the legal governance of all the works it owns.[41]

56. In the conduct of our ministries, we need to be **initiative-takers,** hopeful and persevering, not expecting immediate results, and capable of encouraging others to join our project, while at the same time, open to participate and collaborate in the initiatives of others. We need to be servant leaders, good communicators, competent in what we undertake, and **able to work as a team**.[42]

57. We work in networks, creating the necessary mechanisms of interconnection, participation and exchange that help us sustain and give vitality to our different ministries. We offer special support to works and to those people in greatest need or in the most isolated areas[43]. The **mission networks**[44] exist to keep the Marist charism flourishing.

58. Together with our Marist leaders[45] at all levels, we especially seek to:
    a. foster our **growth in Marist identity and spirituality** through programmes of formation. We focus especially on Jesus Christ, Mary, Our Good Mother, and Marcellin Champagnat, his charism and spirituality, his educational heritage, as well as on the first brothers and their legacy.[46]
    b. prepare **Marist leaders** through their ongoing formation in pedagogy, educational leadership and management, as well as in spirituality, the evangelisation of youth, justice and solidarity.[47]

c. organise training in **child rights**[XII], as well as in the care and protection of children, to help create a safe environment.[48]
d. promote **Marist organisations and groups**, which provide an effective setting to support people in their efforts to live out Marist spirituality and mission.[49]
e. be sensitive to the **emerging realities** of our time and culture in all its various manifestations and adopt an intercultural perspective.[50]

59. Our way of sharing mission in a spirit of **genuine communion** is itself a sign of the Good News for our Church, for our world and certainly for the children and young people we serve. Together we seek to be creatively faithful to the charism entrusted to Marcellin Champagnat and attentive and responsive to the signs of our times viewed in the light of the Gospel.[51]

[XII] "Child Rights" refer to a plural concept, covering the diversity and profound differences that exist due to cultural, sociological or economic reasons and inequalities. This avoids a simple and uniform description.

Part II



Chapter 3

Present among children and young people, especially those least favoured

60. Marcellin Champagnat **lived among** children and young people, **loved** them with passion, and **devoted** his energies to them. As Marists we also experience a special joy in sharing our time and ourselves with them. We resonate with their aspirations; we are filled with compassion for them and we reach out to them in all their difficulties.[1]

61. We recognise in this love for children and young people[XIII], and especially those who are less cared for or not nurtured in faith, the **essential identifying marks** of our Marist mission[2].

62. Further, fidelity to Marcellin's charism requires us to be constantly alert to **the signs of the times** that have a profound influence on the integral education of children and young people, especially their spiritual, emotional, social, and physical well-being. The world in which we live has dark clouds and paths of hope[3] (Fratelli Tutti, I). Such developments set new horizons and open up new possibilities in our work with them.[4]

WE JOURNEY WITH CHILDREN AND YOUNG PEOPLE

63. Marcellin gathered the children for catechism classes. He went out to the hamlets himself and sent his Brothers out. He cared in

[XIII]Globally, there are children and young people in situations of socio-educational marginalisation and also those unaccompanied regarding faith.

a special way for those who were poor or orphaned, welcoming them into La Valla and the Hermitage. Like Marcellin, we too are alive "with a **passion for the Gospel**" and seek "to respond effectively to the problems of children and young people".[5]

64. This encounter with children and young people is one of the places where we meet God;[6] it was so for Marcellin and remains so for many of his followers.[7]

65. We are present among children and young people and journey with them[8] with the same **compassionate spirit** that Marcellin had[9]. They see us as role models and look to us for consistency and credibility.[10] We open the ears of our hearts to listen to their voices. Letting go of outdated thinking, we foster flexibility in our structures and respond creatively and decisively to their needs.[11]

66. We are men and women, who together, evangelise and educate. In all our areas of mission, we create a **healthy and caring environment** which promotes the holistic growth of children and young people. We accompany them in the way they relate to themselves, to others, to creation, and to God.[12]

67. As evangelisers and educators, we seek opportunities **to be with** young people wherever they are. We develop a broader understanding of the realities faced by children and young people.[13]

68. We journey alongside young people who desire to deepen their personal **formation** and provide appropriate pastoral

programmes for them. We develop our competence in leading groups and in providing training and accompaniment for the people with whom we share mission.[14]

THROUGH MARIST YOUTH MINISTRY

69. For those who wish to identify more closely with Marist spirituality, we offer **Marist Youth Ministry programmes and engagement in the international network of Marist Youth Ministry**.[15] We present Mary and Marcellin Champagnat as models on our journey towards Jesus.[16]

70. Following the Gospel model, we bring them together in **groups** and offer them experiences of prayer and of Christian community. We invite them to participate in solidarity, service, artistic and cultural activities. We take steps to ensure that young people find a welcome, are listened to, and are able to exercise their initiative. We provide personal accompaniment and encourage them to be active participants in their own growth in faith, and in their option for Jesus Christ.[17]

71. Marist Youth Ministry is a place where the **personal and spiritual growth** of young people is promoted. It helps them to take a leading role in their own personal development and offers them opportunities to explore directions for their lives to reach their potential as well as to get involved in the renewal of the Church and transformation of the world.[18]

72. We invite **young people** who have already made a commitment to Christian life to join us in leading youth ministry activities: in catechetical programmes for children, as youth group leaders, and other ways of evangelising other young people. We see to the **formation of young leaders**, therefore, and encourage them to be "a leaven and to promote a Church that is welcoming, participative, Gospel-based, prophetic and fraternal".[19]

WE CARE FOR THOSE WHO ARE SUFFERING

73. Often, however, we find young people who are **discouraged, disoriented,** searching for meaning, or for whom **life is a daily struggle.** We find them dealing with learning difficulties, physical and personal problems, mental health challenges and lack of acceptance from peers. We witness the inner turmoil of those who are victims of poverty, family breakdown, abuse, loneliness and social upheaval.[20]

74. The **harsh reality** of the lives of so many of these children and young people moves us personally and as a group, to grow spiritually, and to respond in more daring and decisive ways in fidelity to our Marist way of living the Gospel. We are particularly sensitive to the needs of those who are migrants, displaced or indigenous.[XIV] [21]

[XIV] In several contexts, the term "first nation peoples" (or aborigines) is preferred to "indigenous". It refers to peoples existing before the processes of colonization or conquest. Aborigines comes from the Latin "ab", from, "origine", origin, and refers to

75. In the same way that Marcellin was thinking especially of the **least favoured children and young people** in founding the Marist Brothers, so too our preference is to be with those who are marginalised from mainstream society, and those whose material poverty leads them to be deprived in relation to health services, family life and access to a quality education.[22]

76. Such situations lead us to risk giving up our own security,[23] to go where others are not prepared to go, to the "peripheries" and "frontiers".[24] Where necessary, we **transform our existing institutional structures** and other ministries to reach out more effectively to children and young people in such circumstances.[25]

77. We acknowledge that the cause of the poor is also the cause of God. In their struggles, we perceive God's voice and presence. **In solidarity, we stand with those in need, recognizing their determination, resilience, and capability** to lift themselves up. Together, we dissolve the boundaries of "us" and "them."[26]

WE DEFEND THEIR RIGHTS

78. All children and young people hold **inherent rights**, and we safeguard them from any violations or infringements. We are especially committed and attentive to children and young people on the margins of life. Embracing the call of the XXI

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the peoples that existed or lived from the human origin in various geographical areas or territories after initial migratory movements.

General Chapter (2009), we strive to become **experts and advocates for Child Rights**, fearlessly and prophetically voicing their concerns in public forums.[27]

79. We ensure that all our ministries are child-safe and conform to the highest standards of **child protection.**[28] Therefore, all our Marist ministries are required to have protocols and policies for child safeguarding which are regularly updated and evaluated.[29]

80. We encourage children and young people's individuality and spontaneity, their creativity, and their sensitivity to one another. As needed, with delicacy and empathy, we initiate conversations which address their personal and family concerns. We organise services and programmes or help them to connect with other organisations to foster their personal development and **protect their rights**.[30]

81. **Participation** is a fundamental right and a guiding principle of Marist education. It fosters the psychosocial development of children and young people, enhances their access to protection when their rights are violated, and empowers them to be influential agents of change and transformation.[31] In this regard, Marist ministries, in all their diversity, have a significant and even indispensable role to play in promoting the active engagement of children and young people.[32]

82. We contribute to shaping the **social and ecological consciousness** of children and young people by raising their awareness of the causes of injustice, exclusion, dehumanising

situations and critical ecological problems. Fostering citizens of integrity remains a vital component of education for Marist global citizenship.[33]

83. We are aware that in many cultures and situations **girls and women** are denied equal rights. This limits their autonomy and decision-making power, and their access to justice, education, health, and economic resources. Based on the equal dignity of all people, we are committed to **ensuring their dignity and rights**.[34]

84. We establish **networks and alliances** for better coordinated structural and political action to advocate with authorities for decisions that ensure the promotion and observance of Child Rights.[35]

COOPERATING IN GOD'S MISSION

85. We actively participate in God's mission in the world, particularly in the lives of children and young people, especially those who are least favoured. As we engage in evangelising them, we acknowledge that we ourselves are also being evangelised. Each day we strive to see the world through God's eyes and encourage others to do the same.[36] The person of Jesus and his Gospel serve as our inspiration and sustenance, motivating us in our mission.[37]



Chapter 4

We are sowers of the Good News

86. The core of Marcellin Champagnat's mission was "**to make Jesus Christ known and loved.**"[1] He saw education as the way to lead children and young people to the experience of personal faith, and to help them become "good Christians and good citizens".[2]

87. As his followers, we assume this same mission,[3] firstly by helping children and young people, whatever their faith tradition and wherever they are in their spiritual search, to grow to become **people of faith, hope and love**, with sufficient personal integrity and a sense of social responsibility to transform the world around them.[4] This work of promoting **human growth** is integral to the process of evangelisation.[5] In promoting Gospel values, all Marist educators contribute to extending **God's Reign** on earth.[6]

WE PRESENT JESUS

88. Inspired by the words of Marcellin, "I cannot see a child without wanting to teach him catechism to help him realise how much Jesus loves him",[XV] [7] **we present Jesus** to children and young people as a real person, who grew in wisdom and

[XV]The original text notwithstanding, the pronoun 'him' should be read as including girls as well as boys.

holiness throughout his life[8] (Luke 2:52), and whom they can come to know, love, and follow.[9]

89. In **Jesus** we see God. He comes among us so that we might "have life and have it to the full."[10] Through His Gospel, he unveils for us what it is to be fully human.[11] His words and actions address our deepest human longings and provide life and hope for all. He forgives our sins, reconciling all facets of our human brokenness. He welcomes the poor and those on the edges[12] of society with a special love. He teaches us how to pray.[13]

90. Jesus proclaims a **new vision of human society** which begins with loving one another, together sharing the bread of life, and transcending the divisions we have created of ethnicity, ideology, religious, cultural and social differences, wealth, gender, or any other criteria of exclusion.[14] He does not accept the logic of the world. He comes "to bring fire to the earth"[15], denouncing instances and structures of domination, deliberately siding **with the vulnerable and excluded**. His life inspires us and reveals God's mission (Missio Dei[XVI]) which has been entrusted to us.[16]

91. Jesus' death on the Cross and his resurrection as the **Christ of our faith** reveal the depth of the Father's love, of God's power

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[XVI] *Missio Dei* is a Latin Christian theological term that can be translated as the "mission of God", or the "sending of God". It is a concept which has become increasingly important in missiology and in understanding the mission of the church. See too C 13, C 52; GS 22. Cfr. Yves Congar, "Doctrinal Principles," in Johannes Schütte, ed., Vatican II: The Missionary Activity of the Church. Unam Sanctam 67 (Paris: Éditions du Cerf, 1967), 186.

to draw good out of evil. It inspires our human hope as does no other event in history. His Spirit continues to work in the human heart and in our society, redeeming, liberating, and reconciling. In faith we respond to God's initiative of love in human history, and we are transformed. This is the Good News of Jesus, "the Way, the Truth and the Life".[17] [18]

OPEN TO THE SPIRIT

92. **The work of evangelisation is above all the work of the Holy Spirit.**[19] The Spirit was the source of Jesus' prophetic authority to announce the coming of the Reign of God. It was the Spirit who brought light, strength, and increase to the early Church. It is the same Spirit who guides all of humanity, and the Church in a special way, in our journey of faith and in making God's new order a reality among us.[20]

93. Marcellin was no stranger to the power of the Spirit. Along with his companions in the Society of Mary, he believed implicitly that it was the Spirit inspiring them in their search for **new ways of being present as Church** in an age of religious unbelief.[21] Today, we seek to be equally receptive and responsive to the promptings of the Spirit.[22]

94. Ever mindful of **God's presence**, especially in times of trial and difficulty, Marcellin was open to God's will as it unfolded in the events and circumstances of life. The words of Psalm 127: "Unless the Lord builds the house, the builders labour in

vain…" became his constant prayer.[23] Marcellin entrusted his person and his ministry to Mary "who has done everything for us."[24] This same prayerful attitude guides us each day in our work of evangelisation.[25]

WE EVANGELISE THROUGH EDUCATION

95. Education, in its broadest sense, is our field of evangelising in the various settings where we are present. In all of these, we Marists offer a **holistic education**[26], drawing on the Christian vision of the human person and of human development[27].

96. Following Marcellin Champagnat, we seek to be **witnesses** to children and young people, accompanying them in their integral growth**,** evangelising them through the witness of our life and our presence among them, as well as through our teaching and other means of service.[28]

97. With the active participation[29] of children and young people themselves, **we seek creative ways** to:[30]
    a) develop their self-esteem and inner capacity to give direction to their lives and to take the lead in their own learning;
    b) provide an education of body, mind, and heart, appropriate to the age, personal talents and needs of each one, and to their social context;
    c) awaken their critical consciousness and help them make choices based on Gospel values;
    d) encourage them to care for one another and for God's creation, our common home;

e) educate them to be agents of social change and solidarity, and to work for greater justice for all;
f) nurture their faith and commitment as disciples of Jesus and witnesses to other children and young people.

98. We choose to be present among children and young people in the same way **that Jesus was with his disciples on the road to Emmaus,**[31] **and that Marcellin**[32] **was with the first brothers at La Valla:**
a) respectful of their conscience and stages of understanding;
b) passionately immersed in their concerns;
c) walking alongside them as brothers and sisters, accompanying them, encouraging dialogue and openness to encounter the God of life in all situations;
d) gradually unfolding for them the richness and relevance of Jesus' transforming vision of the human person and of the world.

99. **We welcome** children and young people. We see in each one the image and likeness of God, worthy of our respect and love, no matter their circumstances, religious belief, their spiritual searching, or the reality of their lives.[33] **We listen to** them, **challenge** them and in turn we are open to being challenged and changed through our contact with them**.** We give **personal and community** witness of our joy, our hope and our Christian living.[34]

100. We help children and young people to grow in **personal freedom, responsibility**, and a sense of the demands of life. In a spirit of solidarity, we invite them to give freely

of themselves, to share what they have, and to commit themselves joyfully to whatever they undertake.[35]

101. We lead them to discover the **spiritual dimension** of their lives**,** offering them opportunities to grow in their inner journey, and to experience the Spirit, inspiring, encouraging, supporting and consoling them; to develop their sense of wonder at the marvels of creation, and to explore their intuitions of the transcendent, and of our ultimate destiny to be with God.[36]

102. We engage children and young people in a **dialogue of life** which brings them into touch with the Word of God and the Spirit at work in their hearts.[37]

BUT WE GO FURTHER

103. We build bridges between **cultures.**[38] Guided by the **light of the Gospel,** we affirm all that is life-giving in every society and culture. In a true spirit of dialogue, we encourage young people to express their **searching faith**, with its aspirations and questioning, in their own way.[39]

104. We present the Good News as Jesus' vision for all humanity: **reaching out** to the whole of society, **seeking the common good of all**, and taking responsibility for the future of humanity and of God's creation.[40]

105. We lead those who are Christian to **deepen their encounter with Jesus Christ.** We share how he is the ultimate source of new life,[41] new hope, and new energy for all of humankind. We encourage their growth as disciples of Jesus in their experience of the gifts of joy, peace of spirit and overcoming of fear.[42]

106. We invite children and young people, as well as their parents or carers, to **an experience of Christian community** where they feel at home. We help those who are Catholic to have a clearer understanding of their identity and heritage and we encourage their active participation in communities that celebrate and nurture their faith in Word and Sacrament.[43]

107. We encourage them to be **bearers of the Good News** themselves in their everyday contacts and in their various cultural and social contexts. Where possible, we assist in providing sacramental initiation for those who ask. We work to build up local Christian communities, specifically to make them welcome to children and young people.[44]

108. We promote **ecumenical and inter-faith dialogue.**[45] In settings characterised **by religious pluralism**, we respect the religious freedom and conscience of all, valuing God's presence in all religious traditions.[46] We help children and young people of all faiths to live together peacefully in the context of their everyday lives: to be open to each other, and to work and pray together.[47] We encourage those who do not profess the Christian faith in the sincere practice of their own religious tradition.[48]

STARTING FROM THE EXPERIENCE OF CHILDREN AND YOUNG PEOPLE

109. Each child and young person is unique. Each group of young people has its own distinctive character. Each cultural context and set of social circumstances create its own possibilities and challenges to our mission of evangelising[49] through education. Conscious of such **plurality,** we develop approaches that respect the degree of readiness and the particular needs of the children and young people to whom we minister.[50]

110. When working with **children,** we stress the belief that God is present in all of creation, openness to one's companions and discovering Jesus as a friend. We introduce them to prayer, to knowledge of the Scriptures, to the Sacraments and to attitudes of service and solidarity.[51]

111. As with children, we accompany **adolescents** in the process of discovering their personal identity, in the acceptance of their gifts and limitations, and in ways of relating respectfully with family members, friends and with others. We support the positive integration of their sexuality and affectivity.[XVII] We help them to find their place in the world, to grow in their understanding of God and we support them in their search for values and ideals that can guide their lives.[52]

[XVII] Attentive to the signs of the times, we are open to engaging in dialogue with our societies in their various quests to responsibly address new emerging challenges, such as sexual and gender identity, types of families and living arrangements... among many others.

112. Together with **young adults,** we create spaces to address their questions about the meaning of life, about responsibility, and life-giving values. We foster their environmental, social and political awareness and encourage their participation in organisations and groups working for social change. We provide them with appropriate and stimulating formation experiences so that they can be better prepared to live and give witness to Christian values in the environments in which they live.[53]

113. We help young people to develop and think through the **plans they have for their lives**. We invite them to consider deepening their commitment to live as Marists. We accompany all of them in their desire to respond to their particular vocational calling. We invite those who show signs of readiness to consider Marist religious life.[54]

114. Education is a **mutual process**. The trust that children, adolescents and young people have in us, their energy and resilience, their honesty and searching, their goodness and faith touches us and encourages us in our faith.[55]

WITH A STRONG SENSE OF VOCATION

115. **Our work as educators is not simply a career, it is a vocation**.[XVIII] Marcellin Champagnat expressed our calling

[XVIII] In the past, Pope Paul VI reminded us that "the men and women of today listen better to witnesses than to teachers, and if they listen to teachers, it is because they are

to an early follower in words that remind us of the trust that God has in us and of the responsibility we bear towards the children and young people we educate: "Their whole life will be an echo of what you will have taught them. Exert yourself, spare nothing to dispose their young hearts to virtue; make them realise that ... only God can make them happy, that it is for God alone that they were created. **How much good you can do, dear friend**!".[56] [57]

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witnesses". In a similar vein, Pope Francis (2015, March 14) told us that educators can be a positive reference in the lives of students, "without reducing everything to the mere transmission of technical knowledge, but rather making an effort to build an educative relationship with each student to feel welcomed and loved for who they are, with all their limits and potential. In this direction, your task is more necessary now than ever". Address of Pope Francis to the members of the Italian Catholic Union of Teachers, Leaders, Educators and Formators. [UCIIM]. Paul VI Audience Hall.





Chapter 5

With a distinctive Marist style

116. Our style of educating is based on a vision that is truly holistic, and that actively seeks to communicate values. While we share this vision with many, particularly in the Catholic community, we use a distinctive pedagogical approach which Marcellin and the first Marists initiated and which was innovative in many of its aspects.[1]

117. Love[XIX] is the core of God's mission as exemplified in the life and teaching of Jesus, entrusted to Marcellin in the past and now to us in the present. From this, we share Marcellin's intuition that "**to educate children properly we must love them and love them all equally**".[2] Out of this principle flow some characteristics of our style of educating following in the way of Mary, family spirit, presence, simplicity and love of work. We seek to adopt these attitudes and values, and many others, as our way of living the Gospel. It is their sum and their interaction which gives our Marist pedagogy its Spirit-inspired originality.[3]

[XIX]Cf. DC; St Paul tells us that, *"Love is always patient and kind; it is never jealous; love is not boastful or conceited, it is never rude and never seeks its own advantage, it does not take offence or store up grievances. Love does not rejoice at wrongdoing but finds its joy in the truth. It is always ready to make allowances, to trust, to hope and to endure whatever comes"* (1 Corinthians 13: 4-7 NJB).

FOLLOWING IN THE WAY OF MARY[4]

118. Mary is the **inspiration for the Marist educator**, as she was for Marcellin. Hers was a **journey of faith**, just like ours. Schooled in the culture and tradition of her people, she was nevertheless astounded by the extraordinary intervention of God in her life. Though "chosen from all women",[5] she knew the hardship of giving birth in an inhospitable place, far from home, and the life of a refugee. There was dust on her feet.[6] As Jesus' first disciple, woman and our sister in faith, Mary inspires us in our own faith journey. As educator of Jesus at Nazareth, she is the inspiration for our educational approach.[7] [8]

119. Together with Joseph at Nazareth, she provided Jesus with the **stability** and **love** he needed to grow[9] as a person. As Jesus developed through adolescence, they gave him the space to establish his own identity. Even when this provoked misunderstanding, they conveyed their trust and continued to help him grow "in wisdom, age and grace."[10] From the beginnings of the Christian community, Mary has continued to carry out her **mission of mother** and **educator**.[11]

120. The **Marian aspect of our spirituality**[12] is expressed above all in our desire to imitate her attitudes towards others and to God. She invites us in her joyful song of praise, the Magnificat,[13] to acknowledge the greatness of God and to give witness to God's **mercy and solidarity** with people in their need and suffering. She urges us to do whatever Jesus tells us.[14] She is in our midst, a symbol of unity and

mission, as she was for the apostles on the day of Pentecost,[15] remaining with the disheartened in the emerging church. Like Marcellin, we look to Mary as **our Good Mother and Ordinary Resource**[16] and express our devotion to her in ways that are personal, family-based, and simple.

121. We consciously bring a **Marian dimension**[17] to our catechesis and prayer with children and young people. We lead them to love and honour Mary. We inspire them to imitate her tenderness, strength, and constancy in faith, and to turn to her often in prayer.[18]

122. In all that we do, we associate ourselves with Mary, so as to bring Christ life to birth in the hearts of all children and young people. **"All to Jesus through Mary. All to Mary for Jesus**.[19 XX 20]

FAMILY SPIRIT[21]

123. Marcellin's great desire and legacy is that we relate to each other and to children and young people **as members of a loving family**.[22] The well-spring of this "family spirit" is the love that Jesus has for all humanity. We seek to make this a reality in all our ministries.[23]

[XX]For a fuller description of Marian spirituality, the reader is referred to the ***Water from the Rock***.

124. Wherever we are, then, we undertake to **build community** among all associated with our ministries and activities, including those who work alongside us, the children and young people in our care and their families. Each person should feel at home among us. A warmth of welcome, acceptance and belonging should prevail where everyone has a sense of being esteemed and valued. We share this spirit with the entire global family that is the Institute.[24]

125. Following Marcellin, we approach children and young people in our care as **sisters and brothers**.[25] As in a good family, with them we share life with its challenges, successes and failures. We set clear standards of honesty, mutual respect and tolerance, and we show them that we believe in their goodness, not confusing the person with their actions when mistakes are made. We are ready to trust each other, forgive each other, and reconcile with each other. This way of relating has become a characteristic of being Marist in mission.[26]

126. **In our educational ministries in particular**, this family spirit stands in contrast to a purely results-oriented education which does not respect the dignity and needs of each person. As far as possible in our ministries, we give preferential attention to those whose needs are greatest, who are most deprived, or who are going through hard times.[27]

127. Our leaders, too adopt an **organisational approach** which reflects our family spirit. They encourage a sense of shared responsibility, and, at the same time, the appropriate autonomy of each person involved in the educative process.[28]

PRESENCE[29]

128. We educate above all by being present to children and young people in ways that show them that we care for them personally. We **welcome** them, **listen attentively** to them, and make time for them, getting to know each one individually. Personally, and together as a group of adults we seek to establish appropriate relationships with them, founded on love, which create a favourable climate for learning in an educational setting, for passing on values, and for personal growth.[30]

129. We seek to **understand and become familiar with the lives of children and young people**. We engage with their world by meeting them where they are, including through our involvement in co-curricular activities.[31]

130. In institutional settings, we seek a **balanced approach**, avoiding being overly watchful or simply "laissez-faire". Our way of being present to young people is proactive and thoughtful. We treat them with respect, remaining clear and consistent, while being positive and focussed on their personal growth.[32]

131. Through this pedagogy of presence, we build the **trust** of children and young people and foster their **openness**. This is even more true when we accompany them as evangelisers and educators over an extended period of time.[33]

SIMPLICITY[34]

132. Our simplicity expresses itself primarily through relationships with children and young people that are **genuine** and **straightforward**, undertaken without pretence or duplicity. We speak from our hearts and honestly mean what we say. Such simplicity is the fruit of a unity of mind and heart, of character and action, that derives ultimately from being **honest** with ourselves, with others and before God.[35]

133. To simplicity we add **humility** and **modesty**[36], making the three violets of our Marist tradition: patiently allowing the action of God to work through us and seeking "to do good quietly". All too aware of our own limitations, we are understanding of others, respecting their dignity and freedom.[37]

134. In our teaching and organisational structures, we also show preference for simplicity of **method**. Our way of educating, like Marcellin's, is personal, rooted in real life, and practical. Likewise, simplicity of **expression**, avoiding ostentation, guides our way of responding to the possibilities and demands of our contemporary educational settings.[38]

135. We lead young people to adopt **simplicity as a value for their own lives**, encouraging them to be open and truthful in every situation, and to have the strength of their convictions. We encourage them to value themselves and others for who they are, and to prize an integrated and balanced life.[39]

LOVE OF WORK[40]

136. Marcellin was a man of deep prayer and contemplation and a man of hard work. **Determination and trust in God** were characteristics of the ways he educated himself, ministered to his parishioners, founded his religious family, and undertook all his projects.[41] Marcellin, the builder, shows us the importance of being ready to "roll up our sleeves", prepared to do whatever is needed for the sake of the mission.[42]

137. Like Marcellin, Marist educators are called to give generously of ourselves and have a balance of life, integrating **soul and service**. Consequently, each of our Marist educational ministries adopts a similar emphasis in its culture and approach, integrating love of work, celebration of achievements and fostering prayer, worship, and contemplation.[43]

138. In our ministries, love of work entails thorough preparation for all our educational activities, providing appropriate feedback, carefully planning and evaluating our programmes, and offering additional support to those who are struggling or encountering difficulties.[44] It demands reflective, creative and decisive actions in developing innovative responses to meet the needs of children and young people.[45]

139. We seek to help young people develop a strong, resilient character, a balanced moral conscience, and solid values on which to base their lives. We develop skills in personal

planning and motivation that can be seen in the effective use of time, talents and initiative. We foster teamwork, helping them to acquire a **cooperative and socially-sensitive approach** to serving those in need.[46]

140. We also assist young people in recognising the **dignity of work**. By setting an example, they come to understand that work is a powerful means for **self-fulfillment**, of giving purpose and meaning to life, and making valuable contributions to the overall **economic, social, and cultural well-being of our society and the world**. This outlook transforms each individual into a "co-creator," continuing the work of creation with joy and hope.[47]

141. We acknowledge, however, the reality of **underemployment and unemployment**. In such situations we provide young people with practical help to maintain their dignity and self-esteem, and to be creative and persevering in their efforts to obtain dignified employment.[48]

CREATIVE FIDELITY TO MARCELLIN'S CHARISM[49]

142. Over the years, our interactions with diverse cultures and religious traditions across the world have **enriched our heritage**. Our approach to Marist education has been further enriched by evolving pedagogical and psychological insights, as well as theological developments. **Creative fidelity to Marcellin's charism** encourages us, in each of our ministries,

to follow Jesus, especially among the least favoured children and young people, as sowers of the Good News, with a distinctive Marist approach.[50]



Part III



CHAPTER 6

Our Marist educational ministries

143. Marist educational ministries refer mainly to schools, social centres, and institutions of higher education. Our educational ministries may belong wholly to the Institute or be conducted by Provinces on behalf of, or in partnership with the government, dioceses, parishes, or foundations. **We network and collaborate** with the Church, the government and other Institutions.[1]

144. **Marist educational ministries**[2] are centres of learning, life, evangelization, and innovation. Within them, children and young people are taught **to be competent in learning to know, to do, to be, to live together, and to become agents of transformation**.[3] As Catholic centres, they are community environments where faith, hope, and love are lived and transmitted, and where young people progressively engage in meeting the constant challenge of harmonising **faith, culture, and life**.[4]

145. Marist ministries adopt Marcellin's approach to educating children and young people in the way of Mary. We help them develop the competencies and skills they need to integrate better into society and transform it. We create situations where they experience living in harmony and close interaction, teamwork and shared responsibility, where they learn about themselves and shape their life goals. In this way, we educate them concerning issues of personal freedom and

respect for others and encourage them to become **active protagonists in their own life journey**.[5]

146. We provide facilities, centres, activities and diverse programmes which help the young grow and develop their gifts and talents in a safe and welcoming environment. Our ministries and schools are **open to all** who accept our values, policies and approach to education, and to whom we have the capacity to offer appropriate programmes.[6]

147. We are enterprising in providing materials and resources, mindful of our financial capacity and projections. We make conscious and responsible use of our resources to ensure **sustainability**.[7]

CREATING A CULTURE OF ENCOUNTER

148. As Marists we promote and nurture a **culture of encounter** as a way of life for today's world. "Human beings are so made that they cannot live, develop and find fulfilment except 'in the sincere gift of self to others.[8] Nor can they fully know themselves apart from an encounter with other persons." [9]

149. We seek to create opportunities for interaction and encounter to help the young live positively with the diversity which increasingly characterises our different settings. We educate them **to dialogue and to be tolerant**, fostering a climate of acceptance, mutual respect and support.[10]

150. We promote common projects or initiatives among children and young people from different social backgrounds, cultures, religious beliefs, and lifestyles. In this way, we try to develop their **openness towards others** and introduce them to sharing their time, talents and skills in the service of others, especially those most in need.[11]

151. We form young people to be **leaders** in society and in their faith communities. We journey with them in their desire to be sensitive to and in solidarity with the problems of other peoples and other cultures.[12] In a special way, we form young believers to be involved in the life of the Church.[13]

152. Through fostering **participation and creativity** in the teaching-learning process, we assist children and young people to grow in self-confidence. We help them develop their knowledge, learn to work as a team, communicate effectively with one another, and accept responsibility for their personal development.[14]

153. As we come to know and understand the personal and family histories of children and young people, we make a special effort to create a **safe and stable environment** where they feel cherished and loved, and where their integrity is honoured. We are vigilant in preventing all forms of abuse and ensuring their rights are safeguarded.[15]

154. We help children and young people to develop a **critical awareness** of their context and culture. We teach them to

distinguish between fact and opinion. We lead them to appreciate the spiritual aspirations of humanity and the manner in which these have been expressed in different cultural contexts throughout history.[16]

155. We encourage them to make use of information and communication technologies in a conscious, ethical, and responsible way. We help them to use all forms of technology for the common good. As we journey and interact with them, we promote the **responsible use** of these technologies.[17]

156. **New technologies** have significant educational potential. However, "technology cannot replace human contact, the virtual cannot replace the real, nor can social networks replace the social sphere".[XXI] We remain attentive, therefore, in discerning our use of these new technologies in light of these values.[18]

157. In all our settings, we implement personalised pastoral care and guidance programmes. Through these initiatives, we promote the **inclusion** of every child and young person, providing them with necessary support and fostering their personal development and diverse skills (social, emotional, etc). We remain attentive to their **diversity** acknowledging their strengths and particular needs. In doing so, we strive to provide access to counsellors or to the services of other professionals.[19]

[XXI] Address of His Holiness Pope Francis to the members of the Pontifical Academy for Life. Consistory Hall. Monday, 20 February 2023.

158. We make an effort to ensure that concern for academic results, reputation or income are not the only criteria to **opening our ministries to all who come to us**.[20]

THROUGH EVANGELISING EDUCATIONAL COMMUNITIES

159. In all our ministries, we express our sense of shared faith, life, and mission. **We seek to build communities** where the pattern of relationships reflect our Gospel and Marist ideals.[21]

160. Marist educational ministries are open to all people regardless of their religious belief and who accept our policies and approach to education. **Respectful** of their personal freedom, we **provide a formation in mindfulness and spirituality.** We challenge them to discover meaning in their lives, to commit themselves to respect the integrity of creation and to live justly.[22]

161. To be true to our mission of evangelising through education[23] and accompanying young people to grow, we develop explicit ways of nurturing their **personal and community expressions of faith and social**[24] **commitment**. While we all share a responsibility for the faith life of our ministries, we develop **structures of campus ministry** to enhance and co-ordinate our efforts.[25]

162. We strive to establish personal closeness with every member of the educational community. Our attentiveness extends to providing **accompaniment** to whoever may require it.[26]

163. We **network**[27] with and actively participate in Church and civil organisations, offering a Christian anthropological perspective. We share our experience of education and evangelisation and learn from the experience of others. We seek to contribute to the design and implementation of educational policy at the local and national level.[28]

164. We engage in interactions with **other religious denominations**. We readily find spaces for collaboration in concrete projects such as those concerning educational services, human rights advocacy, ecology[29] and solidarity. In addition, we are attentive to young people who come from societies characterised by **unbelief and secularisation**. In everything, we seek "new processes of **evangelisation of culture**, even if they involve very long-term projects."[30] [31]

165. In those settings where it is not possible or appropriate to speak directly of Jesus, or where young people themselves show little inclination to religious matters, we still **witness to Jesus and the Gospel.** We help them to give meaning to their lives and to reflect on transcendent values. We invite them to be good citizens and to continue their search for meaning and purpose for their lives.[32]

IN THE MARIST TRADITION

166. Together, we commit to a Marist **educational vision and set of core values**. In this, we seek to make explicit the identity of a Marist educational ministry, our ideal of education, our priorities, and the ways in which our ministries seek to respond to local needs. This serves as a source of inspiration and a reference point for planning, programme development and for the evaluation of our organizational structures and educational activities.[33]

167. We adopt a pastoral style which is **simple and experiential**, and we seek suitable approaches which promote dialogue between their lived reality and our Marist principles.[34]

168. Following Marcellin, we motivate children and young people to **strive for continuous improvement**.[35] We communicate our belief in their potential for growth, highlighting the joy of learning and achievement.[36] We create learning environments where each one can flourish, succeed and feel safe and supported.[37]

169. We tailor our style of ministry to the **age, needs and circumstances** of the children and young people we work with. We give **special attention** to those young people who are facing challenges (academic, social, mental wellbeing, emotional...) and to those who are **vulnerable**.[38]

170. Along with other persons and institutions, we take up an advocacy role with and on behalf of children and young

people who are **victims** of any kind of violence, or where their rights and well-being are violated. We are actively involved in the pursuit of **social justice**.[39]

TODAY AND ALWAYS

171. Our ministries are bursting with life. They are called to be **beacons of hope in a turbulent world**[40] and the face and hands of God's tender mercy, especially for those who are marginalised. We trust that Mary "walks at our side, shares our struggles and constantly surrounds us with God's love."[41] [42]

IN SCHOOLS

172. The circumstances and profiles[43] of **Marist schools around the world vary greatly** depending on their social, political, and cultural context.[44] They include pre-primary and primary schools, secondary and vocational schools, with some offering boarding.

173. **Our students are at the heart** the teaching-learning process and everything related to school life and its organisation. We assist them to **acquire knowledge, competencies and values** through the discovery of creation, others, themselves, and God.[45]

174. We use teaching and learning methodologies that encourage **active participation**.[46] We foster students' self-expression through **diverse projects**[XXII] [47] and wherever possible, we provide opportunities for practical experiences in workplaces in the local community.[48]

175. Consistent with our ideal of providing a truly **holistic education**, we include environmental awareness, as well as sport and physical and health education in our students' learning experiences.[49]

176. We develop educational programmes, curriculum content, and teaching-learning methods which are **innovative in their methodology**, making use of the best opportunities available to us. As far as possible, we are attentive to the needs and aspirations of students and families in regard to subject choices, college or university opportunities and professional qualifications. We also seek to ensure that the education we offer is socially and culturally relevant in the long term.

177. We know that students differ in ability and in their personal, family, religious or economic circumstances. We are **sensitive to this diversity** in our school policies, teaching practices and in the way we assess their academic progress, learning, attitudes and competencies.[XXIII] [50]

[XXII] These projects could include cultural, literary, artistic, sporting, scientific, technical, digital, environmental, health and, business projects.

[XXIII] As defined by UNESCO. https://unesdoc.unesco.org/ark:/48223/pf0000245195 https://www.ibe.unesco.org/en/articles/competences

178. As Marists, we cultivate a **calm, safe and orderly environment** in which children and young people can study and learn well, and which prevents problems before they occur. We foster a **family spirit** and a climate of mutual respect and acceptance.[51]

179. At the core of our school curriculum, we design a comprehensive and systematic **religious education** programme which adheres to the guidelines of Church and State.[52] **We focus on the lived experience of students** and not simply the content. We engage with children and young people, seeking to help them discover God and values on which to base their lives.[53]

180. We pay attention to the **religious environment** of the school in terms of images, daily prayers, and sacred spaces. We encourage expressions of our Christian vision of humanity, the world and God in contemporary language and symbols, especially through the creative arts and technology.

181. In those places where the Catholic school has become the major experience of Church for many students and staff, we provide additional opportunities for them to express and **develop their faith**.[54] We arrange prayer groups, retreats, and other spiritual experiences that are open to all.[55] We **celebrate our faith** at special moments of the year with meaningful, well- prepared liturgies[56] and gatherings of the whole school community as occasions to present the person and story of Jesus.[57]

182. We strive to integrate our school into the broader pastoral programme of the **local Church**. Where appropriate, and in collaboration with local parishes, we facilitate a deeply spiritual sacramental preparation. We assume the pastoral and missionary responsibilities of being the face of the Church for many and encourage Catholics to **connect with their local Church community**.[58]

183. We promote **openness** to the material, cultural and spiritual needs of humanity, locally and globally. We involve our students in charitable works that bring them into contact with local situations of poverty[59], building a culture of encounter. We incorporate the social doctrine[60] of the Church in our teaching and mobilise the whole educational community to concrete expressions of **solidarity**.[61] [62]

184. We maintain contact with our **former students (alumni)**, inviting them to support and take part in our Marist mission and the causes related to social justice.

185. Marist schools recognise the **unique value of each person**. With that in mind, we develop specialised services or establish alternative settings for children and young people "at risk" and those with **special educational needs**. In collaboration with families or guardians, we foster the intellectual, social, emotional, spiritual and physical growth and development of **all students**.[63]

186. All our schools are connected to the **Marist Network of Schools, Champagnat Global** and participate in it. This

network serves as a platform to promote connections and exchanges between people and institutions, adding to the quality of their evangelisation and education, and encouraging innovation, solidarity and a sense of communion. In doing so, the network contributes to the vitality and sustainability of Marist mission in schools.

IN SOCIAL CENTRES

187. Our Marist educational mission is extended and enriched by **social centres.** These include any entity, presence, project or programme that provides socio-educational support for marginalised groups in our society, with a special focus on children and young people.[64]

188. In creating these centres, we, as Marists, are attentive and respond to the urgent needs of the world. We are even ready to leave our comfort zone and go out to encounter those most in need.[65] Through our **hopeful and caring presence** and through our personal witness, we help build a Church "that goes forth"[66] as well as a more inclusive and dignified society.[67]

189. These social centres may vary around the world depending on the social, political and cultural context. They may take the form of day or residential centres offering a variety of **support services and programmes**[XXIV] for young people

[XXIV] There are, among others, homes for "street children", advocacy and protection

who are displaced, at risk, or vulnerable.[68]

190. We respond to the most immediate **physical and material needs** of these children and young people through preventative action and direct aid. We also offer a series of **programmes**[XXV] that meet a wide variety of educational, health, and personal development needs.[69]

191. In these programmes,[70] **we educate for life** and **for social transformation**. We seek to improve the well-being of individual children and young people and to enhance the quality of life of the whole community.[71] By helping them and their families to have a more dignified life, we seek their inclusion, social reintegration and reconciliation.[72] [73]

192. We work to ensure that these centres are part of an **integrated and networked project of community development** that involves children and young people, their local communities and government and non-governmental bodies.[74] [75]

193. We **regularly evaluate** the outcomes of our social programmes, always seeking the best means of moving the

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centres for child and youth, family support and drop-in centres, care centres for the disabled, services for ethnic minority groups, immigrants and refugees; "second chance" schools; rehabilitation centres and programmes for young people suffering addiction; support programmes for helping young people who are imprisoned, who have been released from prison or are in trouble with the law.

[XXV] Programs for basic literacy, remedial or acceleration classes, language skills, personal development, health education, human relations, pre-school care, social or cultural workshops, etc.

children and young people to greater personal independence. In special situations, we provide the help they need through external professional assistance.[76]

194. We recognise that young people are **agents of their own destiny** with important contributions to make regarding their education. We pay particular attention to their active participation and voice in our ministries.

195. We endeavour to create safe spaces with a strong **family spirit**[77] for our own support as well as for its formative influence on the young people we wish to serve, creating safe spaces.[78] In residential centres, we may even live among them, sharing their life in a more direct way, as a witness to **our commitment** to them.[79]

196. We speak to them of [80] **God's closeness and care** for all, especially for the most **impoverished and neglected**. We encourage inner change that comes from experiencing God's unconditional love, from interpersonal relationships, and from new insights into their own personal story.[81]

197. Working with and accompanying children and young people at risk changes us and makes demands on us for **authenticity**, balance, maturity, and growth in self-reflection. Their realities force us to develop our personal spirituality and move us to a **simpler** way of life.[82]

198. Our work and our sharing with children and young people whose lives are marked by extreme poverty, abuse,

or any other traumatic experience has an **impact on our personal welfare**[83] as well. We remain attentive, then, to our own well-being and to that of others through personal accompaniment or supervision. We seek opportunities for sharing our experiences with our peers or the community.[84]

199. We foster local and global availability through **the International Marist Network of Volunteering.**[85] We encourage **volunteering** especially directed towards the poorest and most vulnerable.[86]

200. The doors of our social centres remain open to **those who have previously benefited from Marist care**. We invite them to continue to play an active role in these centres in support of the new generations.

201. Through the **Marist International Solidarity Network**[87], we exchange best practices, collaborate in the development of training programmes, seek joint funding and participate in concrete initiatives. We network with other public and private institutions.[88]

IN HIGHER EDUCATION

202. The **mission** of Marist Institutions of Higher Education, as Catholic Universities, has a "cultural and religious meaning of vital importance" because it concerns "the very future of

humanity".[89] The education they offer is aimed at a "new humanism", in which people are open to dialogue and work for the common good.[90]

203. In our centres, we provide students with an **integral formation** that combines teaching, research and social transformation. In this way we **form professionals,** committed to their work and to improving the lives and conditions of others, locally and globally.[91]

204. Our Institutions provide formal undergraduate courses, specialist studies, Master and Doctoral programmes as well as ongoing courses for professional development. Their activities extend to **community outreach services** and **the transfer of knowledge** to society at large.

205. In addition, our Institutions **collaborate with other Marist educational ministries,** by simply being somewhere students can continue their studies and by their active support in joint **ongoing training programmes for leaders** and other staff.[92]

206. Marist university education **broadens students' worldviews** and encourages critical thinking around the needs of a changing world. This is accomplished in a multidisciplinary, inter-professional and intercultural environment, which leads to the interplay between people and knowledge, as a means of discovering possible new solutions. Social, political, cultural, and environmental issues feature constantly across all disciplines.[93]

207. In line with their mission and the needs of the wider community, Marist Institutions of Higher Education train professionals and research personnel in a variety of disciplines. To this end, they are constantly updating, alert to trends in the various fields, so that their **students and graduates** are **confident and experienced** in their area of specialty. In addition, they prepare graduates to be **enterprising**, ready to make a valuable contribution to those around them and the world.[94]

208. Our institutions strive to make a **positive social impact** through their relationship with major stakeholders such as Church, academics (lecturers and students), companies (differing in nature and size), governments (at all levels) and other entities (non-government and other social bodies). These relationships lead to actions that come "from" the wider community, developed "with" them and are "for" them.

209. We value **research** that is relevant and innovative and are leaders in creating the conditions for the acquisition and advancement of knowledge in an ethical and legal manner.

210. We seek **to be innovative** in our teaching-learning processes, favouring those that give greater prominence to student involvement in their subject choice and in the use of an experiential methodology that closely links theory and practice.

211. Universities are conducive environments for diversity of thought, belief and culture. As Marists, we profess our faith

and offer opportunities **to cultivate the spirituality**[95] of those in the academic community who express an interest. Campus ministry, youth groups, meditation and volunteering are possible ways of doing this.[96] [97]

212. All those who work in our centres of higher education are provided with formation in the **identity of the Institution**. This is done through ongoing formation, retreats and opportunities for growth which encourage them to commit to our mission and values.[98]

213. Our graduates are invited to remain connected to our institutions in a variety of ways: sharing their experiences and trends in their professions, mentoring of students, supporting fundraising for scholarships, participating in research and in the development of new courses. Our **former students' networks (Alumni)** strengthen our institutions and contribute to their continuity.

214. Our Institutions collaborate with each other through the **Marist International Network of Higher Education** which is both global and intercultural in character. This character is also evident in cooperation established with other Marist networks, international institutions, and the presence of staff and students from different cultures and backgrounds.[99]

IN OTHER AREAS OF MISSION

215. The Marist educational mission is enriched by works that provide other services to meet particular needs, such as **cultural and community centres, youth clubs, university hospitals, Marist publishing houses, retreat and conference centres, Marist patrimony centres, and museums**, among others. Each of these works represents significant and complementary values and services that support our mission. Through their diversity, they enable us to address the interests and needs of individuals or groups and facilitate experiences of knowledge, life, and spirituality.[100]



looking beyond...

"… (Looking beyond)- means remaining faithful to the service of educating and evangelizing young people, according to the charism of Saint Marcellin Champagnat. He knew how to "look beyond", and to teach young people to "look beyond", to open themselves to God, to the horizons of Gospel love".

Audience of the Holy Father, Pope Francis,
to the participants of the General Conference of the Marist Brothers.
24.03.2022.

We feel we are being sent[1]

In every corner of the world, there are thousands of children and young people whose lives are influenced by Marist educators. As Marist educators we know the joys and the challenges of working with them. We know the good we can do. **We believe in their future and in our own future too**.

We feel **we are being sent** into the world with a mission that constantly demands our creative contribution and presence, our values and vision, a 'sending' to which we feel committed to provide a meaningful response. Every day, we respond by embracing the call to "look beyond," and hand in hand with Mary we embrace the present and the future with joy, courage, and hope.[2]



With joy

In our various roles and vocations, **we happily live and share our life as Marists**, joyfully bringing **good news** to everyone we meet. We are convinced that "the joy of the Gospel fills the hearts and lives of all who encounter Jesus".[3] This same joy animates all our Marist educational ministries. Guided by Marcellin's vision to "make Jesus Christ known and loved," we express the joy of the Gospel through our words, actions, and attitudes. By doing so, we find personal encouragement and also inspire children and young people as well as our colleagues in their own life journeys, encouraging them to be good news for the world.

With courage

With a Marist heart we embrace the world through the lens of the Gospel. We recognise the many challenges and situations, geographical and existential frontiers, and uncharted territories that urge us to look and go beyond. Locally or globally, we need to "have the courage to go against the tide of current values that do not conform to the path of Jesus" (Pope Francis). Like Mary, we boldly embrace God's mission. Faithful to Marcellin's charism, **we are attentive and committed**:

- to the mission of evangelising through education, paying particular attention to children and young people on the margins of our societies;
- to the future as it continues to unfold, seeking always to extend God's Reign in whatever concrete realities we face;

With hope

We are convinced that Jesus is the source of our hope. And so, **we live our life and mission in this spirit of hope**. Jesus goes forth to meet us, walks beside us, listens to us, brings out the best in each of us, stirs up hope within us, and helps us discover God's plan even in the midst of confusion and human darkness. In our ministries of educating children and young people we recognise that "hope opens new horizons, making us capable of dreaming what is not even imaginable" (Pope Francis, On Hope, 2018).

Evangelisation and education are acts of hope. As Marist educators, we are committed to enabling the new horizons and dreams of children and young people to become a reality. We recognise Jesus´ presence in our work with the young as much as in our moments of silence and prayer. And so, the words of the disciples on the road to Emmaus become ours, "Were not our hearts burning within us?"[4]

And... with Mary

We find our hope intimately bound with Mary's. She serves as inspiring and encouraging presence throughout our journey, bearing witness to the mysteries of life. As we look to her, we find a part of ourselves that inspires and urges us onward.

- With Mary of the **Annunciation** (Luke 1: 26-38), we are open to the movement of God in our lives, of God for whom

nothing is impossible. Despite our doubts, fears and feelings[5] of inadequacy, like Mary we talk to the Lord about them and we accept in faith God's invitation to participate in the work of spreading the Good News. In an age of independence, we make room for God.

- With Mary of the **Visitation** (Luke 1: 39-45), we go out from our communion with the Lord full of faith and hope. We go to meet young people in their places of need, offering them our love and forming relationships that bring them fullness of life. In an age of individualism, virtual reality and artificiality we adopt a "culture of encounter".[6]

- With Mary of the **Magnificat** (Luke 1: 46-55), we praise the Lord for the gift of life. In an age of secularism and relativism, we magnify the God of fidelity, mercy, justice and peace.

- With Mary of **Bethlehem** (Luke 2: 1-20), we bring Christlife to birth in the hearts of others. We are ready to do so in the most unlikely and inhospitable of places. In an age of marginalisation and alienation, we show a belief in the inherent goodness of all.

- With Mary of **Nazareth** (Luke 2: 39-52), we nurture, guide and care for the young, developing in them a knowledge and love of the God who is active in their lives, and a respect for all that God has created. Like her, we accept them as they are even when we don't fully understand their decisions. In an age of self-gratification, we give ourselves generously.

- With Mary of **Cana** (John 2: 1-11), we are sensitive to the needs of others. We invite the young to do whatever Jesus bids. In an age of self-centredness, we feel for and reach out to others.

- With Mary of **Calvary** (John 19: 25-27), we recognise Jesus in the face of the broken and suffering, aching for them with a mother's heart and believing in them with a mother's passion. In an age in which hope struggles with despair, we stand with the last, the lost and the least.

- With Mary of the **Cenacle** (Acts 1: 12 - 2: 4), we build community around us. In an age that is adrift spiritually, we bring the belief and vision of a new and Spirit-filled Church.

Finally, we acknowledge and appreciate the significance of our privileged vocation as Marist educators. What a wonderful opportunity we have to be in some way like Marcellin for younger generations![7] Inspired by his passion for God's Mission, we LOOK BEYOND,[8] and together with Mary, the first disciple of Jesus, we embrace the future with joy, courage and hope.



PRAYER

Lord, strengthen our commitment.

Ever faithful God,
we are grateful in a special way
for the charism received through Marcellin Champagnat.
It has enriched the life of the Church
and continues to do the same
in the lives of so many Marists today.

Thank you for the many generations of Marist Brothers,
who, in serving all around the world,
have given their lives for the evangelisation
of children and young people.

Thanks, too, for the growing number
of women and men called to be Marist,
who are called by the Spirit
to live their Christian vocations as Marists,
in communion with their sisters and brothers,
and sharing together the one same mission.

Thank you also for all our partners in ministry
who share and enrich our mission.
In a special way, Lord, we are grateful
for the children and young people with whom we work
and who enrich and bring joy to our lives.

We are grateful also for the presence of the Spirit
who calls us constantly to be converted anew,
and who never ceases to surprise us
by opening new horizons within the Institute.

Grant us courage and generosity
so that we may be signs of your mercy and tenderness
among the poor and among children and young people today.
May we be faithful to our mission
of making Jesus Christ known and loved.

Mary, woman of action,
make our hands and feet move 'in haste' to others,
bringing them, as you did,
the charity and love of your Son, Jesus,
and the light of the Gospel to the world.
Amen.

(Prayer Inspired by the Rule of Life, 95)

SUGGESTED QUESTIONS FOR REFLECTION AND DISCUSSION

Chapter 1. In the footsteps of Marcellin Champagnat

1. What moment in Marcellin's life has a special meaning for you?
2. Marcellin lived in a world of great political turmoil and uncertainty. How might that fact motivate and inspire us in our own times?
3. How do the challenges Marcellin faced in his early years of education define some of the essential elements of a Marist educational work?
4. With a heart that knew no bounds, Marcellin helped other vulnerable people who were excluded from society. How might this statement inspire you to learn something from Marcellin?
5. Marcellin's life with the first brothers is the story of "presence". How is your life as a Marist educator a living example of "presence"?
6. "He (Marcellin) nurtured in them (the first Brothers) a spirituality based on a sense of the presence of a loving and faithful God". How would you describe your relationship with God at this time in your life?
7. Marcellin became a true leader, cultivating a particular style of leadership, with determination and commitment. What does this mean for your leadership style?

Chapter 2. Marists in mission, in the Church and in the world

1. What struck you most in this chapter?
2. What did you find most significant about our mission understood as "shared mission?
3. Do you feel supported and encouraged to be part of the Marist mission? Do you feel part of an educational community that has a shared mission, where all are co-responsible and mutually inspired to remain steadfast in the same mission?
4. Do you identify with the Marist values, charism and spirituality, and how do you see them reflected in the life, work and way of life of the brothers and/or lay people with whom you share the mission?
5. What personal challenges do you find in the ideal and practice of "shared mission?
6. How do you seek to update and deepen your knowledge and your professional and pastoral formation in order to exercise a servant, prophetic and professional leadership, aligned with Marist identity and spirituality?
7. In your opinion, what are the main difficulties and challenges that we face in order to have fraternal relations in our educational communities, in dialogue with the families, with the Church and with other missionary networks? How could we overcome them?

Chapter 3. Present among children and young people, especially those least favoured

1. What are the aspects of this chapter that have most challenged you?
2. What are the signs of the times that most influence the

integral education of the children and young people around you?

3. What changes in society and in the Church do you see as a reason for hope?
4. How do we ensure that our institutions or work centres are healthy, wholesome places where all are treated well?
5. Describe a situation related to young people that inspires compassion or indignation in you. How are you attentive to those who suffer?
6. In your setting, who are the most disadvantaged children and young people, such as those who live in geographic and existential peripheries?
7. How do we ensure the dignity and rights of girls and women in our educational work?
   - What institutional relationships have we forged in public forums to support the disclosure and denunciation of vulnerabilities experienced by children and young people?
   - How can we broaden our presence and collaborate with other institutions to advocate for the rights of children and young people?
8. How could we be more "daring and decisive" in approaching children and young people and promoting their participation?

Chapter 4. We are sowers of the Good News

1. How would you explain your mission (the living out of your deepest aspiration as an educator) in your own words?
2. In your place of work or apostolate, what are the greatest challenges that arise in evangelizing young people?
3. Is "making Jesus Christ known and loved" still the main objective guiding your mission as a Marist of Champagnat?

4. Name at least one aspect in which you feel you contribute to the "extension of the Reign of God".
5. What is your personal witness in mission? Do you show your joy, hope and your life as a Christian? What about your community witness?
6. Do you live with a transcendent sense in your daily educational ministry, seeing in the children and young people the image and presence of God? How can you make it more concrete?
7. What difference do you perceive between doing your work as a job or doing it as a vocation?
8. We engage in educational ministry in diverse and plural religious, cultural, social and economic settings and contexts. What ideas do you find in the text to inspire your work as an educator?
9. What ideas or suggestions do you have for promoting Marist Youth Ministry and getting involved in the International Network of Marist Youth Ministry?

Chapter 5. With a distinctive Marist style

1. From what you have read in this chapter, what aspects do you want to give special attention to and what will make the most impression on the children and young people you work with?
2. "To educate children you must love them, and love them all equally". This is what has sometimes been called the "golden rule" of Marist education. What does it mean to you?
3. In your opinion, what should distinguish a Marist institution from other institutions?
4. Look at the characteristics of the Marist way one by one: (Mary's way, family spirit, presence...):

(a) Which one represents a special challenge for you?
(b) In what concrete examples (structures, attitudes, practices) do you see these characteristics in the place where you work or carry out your ministry?
(c) In what concrete ways, either personally or in a group, could you live these characteristics more fully?

Chapter 6. In our educational works

1. What ideas in this chapter are new to you?
2. What are the challenges we face today to evangelize through education and really contribute to the construction of a culture of peace in society?
3. Are we really teaching children and young people in our educational works to face the challenges of our times, with an education of quality, that is innovative, competitive... and committed to the defence of rights, care for the environment and the common good?
4. Is it possible to identify the face of Jesus and Marcellin in our model of education, in our schools and in our relationships at home and in the wider society?
5. Are we succeeding in welcoming cultural diversity, different ways of being and living, truly developing close relationships and encouraging friendly and enriching conversations? What are our greatest challenges in such integration today?
6. How do you pay attention to those who have difficulties and are vulnerable?
7. How do we incorporate child rights into the education and formation of future professionals studying at our universities?
8. What more could we do to contribute to the spread of a

culture of global sustainability, in terms of the environment, solidarity and care for people?

9. How are we fostering in our educational works integral human development, based on respect, equality, fraternal dialogue and solidarity, the culture of encounter, and promoting social intervention projects?
10. In what way is our model of education and management an example of prophetic, servant and professional leadership, and how do we contribute to the formation of children and young people dedicated to the service of those most in need?

In schools

11. What struck you most in this chapter?
12. We are sensitive to the diversity (abilities, religious or economic circumstances) of our students. How is this an essential element of a Marist school?
13. How can we offer an integral and holistic model of Marist formation in our school or college?
14. Why is the religious environment of the school an important part of the formation of our students? How do you contribute to or reinforce that environment in your school?
15. For many students in Marist schools, this is the only opportunity they may have to know and grow in faith. How does your school or college form young people with faith values and practices that will help them face life's challenges?
16. What challenges have you encountered in developing programs, content and methods for all students, especially those with the greatest difficulties?
17. In what ways do you educate in and for solidarity?

18. What challenges or possibilities do you see for your school in relation to the aspects of article 185?
19. What are the main opportunities for collaboration through the CHAMPAGNAT GLOBAL network? What benefits could be generated?
20. What challenges and opportunities do you see in forging a strong positive and proactive linkage with graduates (alumni, former students)?

In the social works

21. What encourages or discourages you most in your work?
22. What hope do you have for the future of your ministry?
23. How do you rate the attention being given to vulnerable children and young people in your context, those who live in the existential, socioeconomic, cultural, religious or geographical peripheries?
24. As Marists of Champagnat, how do you think we can continue to work and grow in this area?
25. Do you think that there is mutual knowledge, help and collaboration between the different types of Marist ministry?
26. Where do social works fit in the forward planning of your Province and to what calls do they respond?
27. What resonates in you when you read the phrase "we are ready to leave our comfort zone to go out to meet those most in need"?
28. How does volunteering effectively contribute to "local and global availability"?
29. How can participation in Solidarity and Volunteering Networks help you in your mission?

In higher education

30. In what ways does your institution of higher education provide a holistic education to its students that enables them to see and transform the different realities of our world today?
31. How does your academic institution strengthen the relationship of its students with its main stakeholders, such as the Church, governmental and non-governmental organizations and other entities, in order to have a greater positive social impact?
32. What challenges and opportunities do you face in forging a strong connection with graduates?
33. In a secularized and sceptical world, what is the role of our Marist institutions of higher education in the integral formation of the young people who come to them for professional formation?
34. What are the strategies for fostering Marist culture and identity in the environment of your institution?
35. How can Marist institutions of higher education transform their social environments and contribute to broader transformations in society?
36. How can Marist institutions of higher education be a source of teaching and learning for Marist partners on their various fronts?
37. How does your institution collaborate with other Marist institutions of higher education around the world?
38. What are the benefits and opportunities for you in participating in the Marist Network of Institutions of Higher Education

EXPLANATORY NOTES

Chapter 1. In the footsteps of Marcellin Champagnat

1.1 First Day at School

Since his mother and his aunt had not been able to advance his reading to a satisfactory standard, Marcellin was sent to a school Master whose task was to perfect his reading and teach him to write. On his first day of attendance, as he was very timid and didn't leave the place he was given, the teacher called him to his side to read; but just as he arrived, another pupil took up a position in front of him. Then the teacher, somewhat angered and perhaps thinking that he would please young Marcellin, vigorously boxed the ears of the child who wanted to read first and sent him off sobbing to the back of the room. This was hardly calculated to reassure the new pupil and banish his timidity; so he said later, he had shaken all over and was more inclined to cry than to read.

Marcellin's discerning mind was indignant at this cruel act and he vowed never to return to a school run by such a teacher; the ill-treatment inflicted, without reason, on that child showed him what was in store for himself; at the first opportunity, the same could happen to him; he therefore refused to have anything to do with that man's lessons, still less with his punishments. Indeed, he was unwilling to return to that teacher in spite of the reiterated entreaties of his parents.

Life, I, pp. 5-6*

1.2 Marcellin's call

Marcellin's decision to study Latin was not a passing whim. His parents doubted his ability to do so and tried to dissuade him, pointing out the trouble he had experienced in learning to read and the lack of taste he had shown for study. Their words fell on deaf ears. He was no longer interested in the farm- work or the little business deals that used to mean so much to him...

After a year with that uncle (a teacher), who spared no pains but had little success, he was against Marcellin's entering the seminary. "Your child", he advised the parents, "persists in his determination to study for the priesthood, but you would be mistaken to let him do so; he hasn't the ability to succeed." ...Marcellin had prayed and reflected for the whole year and was not the least put off by his uncle's speech or his parents' remarks. "Get my things ready", he insisted. "I am determined to go to the seminary.

I shall succeed because it is God who calls me." As there was still reluctance to buy his outfit, he added: "Don't let the expense be a problem! I have money to pay for it." His clothing was, in fact, paid for from his savings.

Life, II, pp. 10-11*

1.3 The Society of Mary

About this time (1812 - 1815) the foundation of the Society of Mary was laid. A few seminarians, led by (Courveille), John Claude Colin and Marcellin Champagnat, used to have frequent meetings to reinforce their piety and their practice of priestly virtues. Zeal for the salvation of souls and the best means to that end, were what they normally discussed. Their exchange of feelings about this goal and plans for it, gave rise to the idea of founding a Society of Priests... This elite group had a special devotion to the Blessed Virgin, a fact which prompted them to place the new society under the patronage of the Mother of God and gave it Mary's name... In one such meeting, it was agreed to go together on pilgrimage to Fourvière and to lay their plans at the feet of Mary...

However, the plans of the new Association made no provision for Teaching Brothers. It was Marcellin Champagnat alone who conceived their institution and who alone put his idea into execution. He would often say to his companions: "We must have Brothers! We must have Brothers to teach catechism, to help the missionaries and to conduct schools."

Life, III, pp. 27 - 28*

1.4 Why Brothers?

Having been born in the township of Saint-Genest-Malifaux (Loire), I became aware, because of the extreme difficulty I encountered in learning to read and write, of the urgent necessity of creating a society which could, with less expense, provide for the rural areas the good education which the Brothers of the Christian Schools provide for the cities.

Fr. Champagnat to the Minister of Public Instruction, 1837, Letter 159

1.5 The "Montagne" experience

(Father Champagnat) was summoned to a hamlet one day, in order to hear a sick boy's confession. (His name was Jean-Baptiste Montagne, living in the hamlet of Les Palais, beyond Le Bessat. He was born on May 10th 1800 and died on October 28th 1816). As usual, he set out at once. Before proceeding with the confession, he put a few questions to make sure that he was sufficiently instructed to receive the sacraments. To his great surprise, the child knew nothing about the principal

mysteries and, in fact, didn't even know whether God existed. Greatly upset at finding a seventeen year-old in such ignorance, and fearing that he would die in such a state, he sat down beside him to teach him the mysteries and truths necessary for salvation. It took him two hours for the instruction and confession. It was extremely difficult to impart even the most fundamental truths, to a child who was so sick that he scarcely grasped what was being said.

Having heard his confession, and helped him make several acts of love of God and of contrition as a preparation for death, the priest left him, to minister to a sick person in an adjoining house. As he went out, he asked after the sick youth, to be told by his tearful parents that he had died a moment after the priest's departure. He felt an upsurge of joy at having been there so opportunely ...

He went home overwhelmed by those feelings and saying over and over to himself: "How many children are in the same predicament every day, exposed to the same dangers because they have no-one to teach them the truths of faith"

Then he became obsessed with overwhelming intensity, by the thought of founding a Society of Brothers to obviate such disasters through the Christian education of children.

Life, VI, pp. 58-59*

1.6 Training the young Brothers at La Valla

(Marcellin) longed for the day when his Brothers would teach. Meanwhile, since they were not yet up to standard, he employed a lay teacher, and he did so to achieve two aims he believed necessary: to provide primary instruction for the children of the parish; to polish up the knowledge that the Brothers had already acquired and induct them into the method of teaching...

The teacher lived with the Brothers, set up his school in their house and the children soon filled it. The Brothers backed him up in his teaching, watched him in action, copied his style and adopted his method. In addition, out of school hours, he gave them their own lessons on the various aspects of teaching.

Life, VII, p. 71*

1.7 Choosing to live on the little they received

The Superior of the association of the Little Brothers of Mary... has the honour to inform Your Excellency that since the aim of the association is to make it easier for rural towns to obtain the benefits of education for their children with little expense, he has reduced the salary of each teaching Brother to the minimum...

Fr. Champagnat, Letter 113

... The sacrifices which we felt we should make in order to provide more conveniently the benefits of education for the large and deserving rural population allow us to get by, but only by dint of economy...

Fr. Champagnat, Letter 173

The sum... is already little enough to meet the expenses of the upkeep of three Brothers in a town. To reduce it still more would be, it seems to me, to snatch away from them, not only the miserable salary attached to the most thankless and difficult job of any citizen, but even their poor and unappetizing food…

Fr. Champagnat to the Mayor of Bourg-Argental, Letter 8

1.8 Missionary spirit

(Marcellin) asked Father Colin to let him be part of that favoured group of missionaries setting out for Oceania. He wanted to devote his last days and his little remaining strength to the instruction and sanctification of non-Christians. Though greatly impressed by Marcellin's zeal and devotedness, Father Colin reasoned with him that he could do more good in France than was possible in Oceania; that his particular mission was not to go in person to evangelise those peoples but to prepare for the task apostles full of zeal and the spirit of sacrifice. Obedience did not permit Father Champagnat to insist and his humility led him to believe that he was unworthy of the favour. Though he was resigned, he did not manage to conceal the strength of his longing.

(Note: With Bishop Pompallier there went, on December 24th, 1836: Fathers Servant, Bataillon, Bret and Chanel; Brothers Marie-Nizier, Michel and Joseph-Xavier.)

Life, XIX, pp. 202-203*

In part, however, he may have been trying to move us away from an understanding of mission ad gentes as bound up with territory and toward an understanding of mission ad gentes as global. We face this same challenge today as an Institute. The founder was right when he said, "The universal Church is the field of our society." Based upon our actions, however, an observer might question whether or not we agree with him today. We are an international Institute that often fails to act like one. As with those who are the citizens of our respective nations we find it difficult at times to move beyond the parochial and to embrace an international and trans-cultural perspective. But that is the world that is emerging today; it is the world in which the children and young people whom we serve will have to find their place. We need to be on the forefront of these developments, providing leadership, and not bringing up the rear. Making a transition from old to new ways of thinking about the Church's

mission and our apostolate will not be easy. It will mean not only altering the way in which we look at these important aspects of our lives but also adjusting our structures accordingly.

Br. Seán Sammon, Circular, Making Jesus Known and Loved: Marist Apostolic Life Today (June 6, 2006), p. 96.

1.9 Youthful enterprise

His parents, quite pleased with his orderliness and thrift, gave him two or three lambs which he was free to fatten and sell for himself. He certainly raised them very carefully, then sold them and bought others... his trade and saving soon allowed him to amass a tidy sum of six hundred francs. For a sixteen year old that was a lot of money; therefore, if he didn't already consider himself rich, he saw prospects of his becoming so. Plans were laid to expand his small business. One of his brothers was to join forces with him and they would pool their resources in a life-long partnership.

Life, I, p. 7*

1.10 Marcellin, builder and repairman

There was only the barn for the postulants to sleep in. To remedy that state of affairs, Marcellin worked for more than a week to repair the garret of the house and convert it into a dormitory. He used scrap timber to construct beds with his own hands... It was obvious that the house could not accommodate so many people and a new building was a matter of urgency. Marcellin did not hesitate to undertake its construction... He was the architect of the new building; he ordered everything and directed everyone.

Life, X, p. 101*

"If God blesses us," he reflected, "we could very well set up house there (in the valley of the Gier river)." Yet, before finally opting for that position, he combed the surrounding district with two of the principal Brothers to make sure that it was the best available... "That mad Champagnat," alleged several of his fellow-priests and many other people, "must have gone off his head. What does he think he's doing? How is he going to pay for that house?"... Father Champagnat was well aware of what people were thinking and saying about him in public; but the talk of men had little influence on him, and he did not invoke the principles of human prudence to guide his life. So it was, that despite the large community on his hands, despite a debt of four thousand francs, despite a lack of money, and with confidence, (an unbounded one), in God alone, he fearlessly took on the construction of a house and chapel to accommodate one hundred and fifty people.

Life, XII, pp. 120 - 123*

We are always repairing or building, and still we are cramped for space. We have made neither peace nor truce with the rocks of the Hermitage; we turn the soil, plant grapevines, and try to make the whole property productive.

Fr. Champagnat, Letter 109

1.11 Marcellin explains his purpose in founding the Institute:

Ordained a priest in 1816, I was assigned to a town in the district of St.-Chamond (Loire). What I saw with my own eyes in that new post, with reference to the education, reminded me of the difficulties I had experienced myself at their age, for lack of teachers.

Fr. Champagnat to Queen Marie-Amélie, Letter 59

... A good education is the surest way to form good subjects for society. Unfortunately, most of the rural towns are deprived of that advantage: the insufficiency of local resources and the poverty of their inhabitants does not permit them to confide the education of their children to the Brothers of the Christian Schools, whose merits and ability are well known; hence the sad necessity of either letting their children grow up in disastrous ignorance, or (which is even more distressing), handing them over to teachers who are hardly capable of training them in the knowledge and virtues necessary for good citizens.

To eliminate these drawbacks, the undersigned, Marcellin Champagnat, a priest of the diocese of Lyons, seeing the zeal which the king and his government put into providing the great benefit of education for all levels of society, decided to create, near the city of St.-Chamond, an association of elementary teachers, under the name of LITTLE BROTHERS OF MARY, and drew up the following statutes in order to obtain an authorisation which would give the members of this society the means to carry out their important and demanding function in a legal and therefore more effective manner...

Fr. Champagnat to His Majesty, Louis -Philippe, King of France, Letter 34

1.12 Marcellin teaching the children

(During his holidays from the seminary), frequently he would gather village children in his room to teach them prayers and catechism. On Sundays, even the adults were assembled and he spoke to them briefly but feelingly on the mysteries of religion, the duties of a Christian and on the way to assist at Mass and at other church services.

Life, III, p. 23*

1.13 Marcellin's success in teaching and preaching

The news spread through the parish (La Valla) like wildfire that Father Champagnat's catechism classes were absorbingly interesting. Grown-ups were eager to hear them and flocked to them in large numbers on Sundays. He was forced to adapt his method slightly to suit the new listeners. So, having explained the text of the day's lesson using short, clear and simple questions within the scope of the weakest minds, he then deduced the implications for moral conduct and offered reflections calculated to move their hearts and lead them to the practice of virtue. It didn't matter which subject Father Champagnat was presenting, he had the gift of meeting the needs of each one whatever their status, age or circumstances.

Life, IV, pp. 43-44*

1.14 Pedagogical innovations of Marcellin Champagnat

It is scarcely necessary to assure you that in the composing, or rather in the compiling of this work we faithfully followed the rules and instructions of our saintly Founder on the subject of the *Education of Youth*. We sought above all, to imbue our minds with his spirit, to revive and reproduce it, as far as we were able, in order that it might be conveyed to you and be perpetuated amongst us. We are fully convinced that this was our duty and our whole task.

In particular, our beloved Father devoted the usual two months' vacation to training us to become efficient teachers and catechists, and in instructing us in the fundamental principles that constitute sound education.

Those who had the privilege of hearing him will remember that he entered into the minutest details of the subject and acquainted us with every point connected with the education of the child. They will not forget how feelingly he spoke of the children in the lowest class, or how warmly he exhorted the Brothers to lavish every care upon those young souls whom, by reason of their innocence, he designated as *little angels*. Nor will they fail to recall how definitely he pointed out the means that should be employed to instruct them in the first essential truths of religion, to train them in piety and virtue and also to make the steps in reading easier for them.

The love of God which filled his heart, and the tender affection he had for the children, revealed to him all their wants and the means of relieving them, as also the secret of winning their confidence, inclining them to virtue, inspiring them with piety and developing all the powers of their soul. This talent which, unknown to himself, he possessed in a high degree and the ardent zeal which animated him for the sanctification of children, and which he sought to impart to his Brothers in his daily instructions on the subject, are the features we have here endeavoured to trace for you.

(Brother François then mentions five points which, in the teaching methods of the Institute are the personal contribution of Father Champagnat):-

1) The *method of teaching reading*. . .
2) The *qualities of sound discipline*, which he based on moral authority and kindness, at a time when corporal punishment was in general use.
3) The *method of teaching Catechism*, and the pains he took to train good catechists.
4) The teaching of *Singing*, a subject then neglected in Primary Schools.
5) The rules concerning the *training of the Junior Brothers*.

Fr. François, Preface to "The Teacher's Guide" (Guide), (1931) pp. 5-7.*

1.15 Personal Concern for his followers:

Dear Brother Barthélemy,

You should have no doubt that, because of the beautiful name of father which you give me, I consider you all as my dear children in Jesus and Mary and carry you all with affection in my heart. I am very touched by your wishes for me, and I will not forget them. In my prayers I will remember the one who made such beautiful wishes for me. I am very well aware of all the problems which all the illnesses of your co-workers can create for you. Take good care of yourself, so that you can carry out your difficult duties well. All the Fathers and Brothers are well. I will share your New Year's wishes with them.

Be brave, dear friend, think how precious your occupation is in the eyes of God. Great saints and great men were happy to have a task which Jesus and Mary value so highly. *Let these children come to me, for heaven belongs to them.*

You have in your hands the price of the blood of Jesus Christ. After God, your many children will owe their salvation to you. Their whole life will be the echo of what you have taught them. Exert yourself, spare nothing to form their young hearts to virtue; make them realise that without virtue, without piety, without fear of God, they will never be happy; that there is not peace for the wicked. That only God can make them happy, that it was for him alone they were created. How much good you can do, dear friend !

Your parents are well. Your brother who was in the army died in Paris of severe head pains. Pray for him; regrets cannot do anything for him; all he needs is prayers.

I have many other things to tell you; I hope I will be able to tell them to you in person very shortly. I leave both of you in the Sacred Hearts of Jesus and Mary. They are such good places !

I have the honour to be your very devoted father in Jesus and...

Fr. Champagnat, Superior of the Brothers, Notre Dame de l'Hermitage, 1831, Letter 19

My very dear Brother Barthélemy,

...I promise you that the very next trip I make to Lyons, I will come to see you. Be brave, good friend; it is enough that you and your co-worker are willing to teach many children. Even if you had no students at all, your reward would still be the same. Don't

get upset over the small number you have now. God holds the hearts of everyone in his hands; he will send you students when he sees fit; all you have to do is to be sure that no infidelity of yours stands in the way. You are where God wanted you to be, since you are where your superiors wanted you to be. I have no doubt that the Lord is rewarding you with many graces...

Fr. Champagnat, Superior, Notre Dame de l'Hermitage, 1831
Letter 24

1.16 Marcellin's faith

Father Champagnat's way of practising the exercise of the presence of God, consisted in believing with a firm and real faith that God is everywhere present, filling the universe with his immensity, with the works of his goodness, with his mercy and his glory... Everything was for him a motive to raise himself to God and bless him; so, on every occasion, his soul poured out acts of love, praise and thanksgiving.

This feeling of the presence of God kept his soul in unvarying peace and tranquillity. He emphatically reiterated that we have nothing to fear if we are with God and that nothing can harm us if we trust in Divine Providence.

Life, V, pp. 314 -315, 319*

1.17 Mary our Model and our Good Mother

There were two complements to all these practices in honour of Mary and to his devotion towards her. The Founder wanted these for his Institute and prescribed them, since he considered them indispensable. The first one was the imitation of her virtues. He insisted, therefore, that the Brothers' love for Mary should lead them especially to acquire her spirit and to copy her humility, her modesty, her purity and her love of Jesus Christ. The poor and hidden life of the divine Mother and the sublime example she has given us ought to be the rule of conduct for the Brothers; each one should make such an effort to be like her that all his actions and his entire person are a reminder of Mary, and reflect her spirit and virtues.

The second stipulation was that the Brothers should consider themselves under a particular obligation to make Mary known and loved, to make her widely honoured and to inspire the children with devotion to her.

Life, VII, p. 338*

1.18 The Crib, the Cross and the Altar

I want the Little Brothers of Mary to be faithful followers of the *newborn* Jesus, of the *dying Jesus,* and of Jesus *immolated* on the altar. May they be faithful followers of Jesus in all the mysteries: his life, his activities, his sufferings; these should be the main subject of their meditations...

Do you know, Brothers, why I want you to be faithful followers of Jesus in his crib, on Calvary and on the altar? Because those three places are the three great fountains of grace; it is there above all that Jesus distributes it abundantly to his chosen ones...

Yes, God is everywhere, but particularly at the crib, the Cross and the altar; in other words, it is in those three places above all that his infinite love appears and reveals itself... It is in those three places that our poor hearts can better understand and feel how much he loves us...

Jesus came to bring sacred fire to earth; he spreads it everywhere in a thousand ways, but he has built three great hearths where all the saints and all fervent souls should come to be set on fire. These hearths are: the stable of Bethlehem, Calvary, and the altar... Go to the Saviour's fountains and draw from them abundantly...

Opinions, Conferences, Sayings and Instructions, VI, p. 63

1.19 Marcellin's compassion for the poor

One day, he was summoned on a sick call and hurried to the address, where he found a poor unfortunate covered with ulcers, lying on a little straw and with only a few rags to cover his nakedness and his sores. Moved to deep compassion at the sight of so much suffering and such great poverty, he first of all spoke a few sympathetic words to the sick man; then he ran home, sent for the Brother bursar and told him to go at once to the sick man's place, taking along a straw mattress, sheets and blankets. The Brother pointed out that there was no spare mattress. "What!" he was asked, "not a single one in the house?" "Not one," came the reply, "and you may remember, Father, that I gave away the last one only a few days ago." "Well," he went on, "take the one from my bed and see that he gets it at once." It was not unusual for him to deprive himself in order to help the poor or to cater for the needs of his Brothers.

Life, XXI, p. 510*

1.20 Formation of leaders

During the two months' holidays, he often talked to the directors on the way the houses were to be governed, on the material administration and on the direction of the classes. In these talks, he gave great play to the qualities necessary for a good superior and the way to obtain them; to the obligations of a teacher and of a Brother Director, and to the way these duties should be carried out.

In his talks to them, the holy Founder left his Brothers completely free to put forward their difficulties and their doubts, and whatever was causing them trouble in the details of their work. The Brothers took full advantage of this freedom, and each one made his observations, put forward what he thought on a whole pile of questions of administration, or of the running of their houses, or asked him to point out what was in line with the Rule or with the spirit of the congregation in such and

such circumstances, or how to act in all the situations in which a Br Director has to give a ruling.

He often took the senior Brothers as a kind of council, and did practically nothing without getting their opinion. He wanted to initiate the Brothers into the business of the Institute and to consult them on the rules he was drawing up and on the methods of teaching he wanted to adopt. This was a sure way of training their thinking, of putting their ideas right, of developing their judgement, so that they could deal with things later intelligently and successfully. Sometimes, after discussing the pros and cons of some measure in council, he confided the business to a Brother and left it to him to carrying it out successfully. But once the work was completed, the Brother had to give an account of how he had done it. The Founder then praised and approved what had been done well; pointed out how it could have been done to avoid some difficulty, overcome some obstacle, win over someone who disagreed, or simply said that if it had been done differently, it would have been done better.

Life, XVII, p. 452*

Chapter 2. Marists in mission, in the Church and in the world

2.1 Marcellin's encouragement of others in the Christian education of youth:

May our Good Mother bless all your undertakings, bless you yourself, and preserve you for a long time in her good work which you direct.

Champagnat to Fr Mazelier, Superior of the Brothers of Christian Instruction,
Fr. Champagnat, Letter 122

Since we all have the same aim and work for the same master, we want to be always united to you and work together with you.

Fr. Champagnat to Fr Mazelier, Letter 141

I should like the same charity which binds you together as members of a single body to extend as well to all other Institutes. By the boundless love of Jesus Christ, I call on you most solemnly to beware of ever envying anybody, especially those whom God has called to the Religious Life to labour, like you, for the education of youth. Be the first to rejoice at their successes and to grieve at their misfortune. Recommend them often to God and to Mary. Yield to them without difficulty. Never give ear to any rumours that may discredit them. Let only the glory of God and the honour of Mary be your one aim and ambition.

Spiritual Testament, Constitutions and Statutes

2.2 Sharing in the education of children:

Three classes of persons have a share in the education of the child, namely the parents, the priest and the teacher.

1. The **parents** are the natural educators placed by Almighty God in charge of the child from his very cradle. It is they, in reality, who possess in the highest degree that affection and authority which are the two chief factors in education.

2. The **priest** is the representative of the Church who holds from her divine Founder Himself her mission of universal educator (Matt. 28:19-20). And besides this direct mission, the Church has a controlling authority over the moral and religious education provided both by the family and by the school.

3. The **teacher** who is the substitute and the coadjutor of the parents and of the priest, holds the next highest place in education, because his influence is exercised systematically over a period of years and at a time when the child is most susceptible to the influences around him.

The Teacher's Guide, 1931, pp. 183-184

2.3 The Church is communion

Who then has this mission of evangelising? The Second Vatican Council gave a clear reply to this question: it is upon the Church that "there rests by divine mandate, the duty of going out into the whole world and preaching the gospel to every creature." And in another text: "... the whole Church is missionary, and the work of evangelisation is a basic duty of the People of God."...While the Church is proclaiming the Kingdom of God and building it up, she is establishing herself in the midst of the world as a sign and sacrament of this Kingdom which is and which is to come.

Evangelii Nuntiandi, 59

The whole Church therefore is called upon to evangelise, and yet within her we have different evangelising tasks to accomplish. The diversity of services in the unity of the same mission makes up the richness and beauty of evangelisation.

Evangelii Nuntiandi, 66

Communion with Jesus, which gives rise to the communion of Christians among themselves, is an indispensable condition for bearing fruit: "Apart from me you can do nothing" (Jn 15:5)... Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that communion represents both the source and the fruit of mission... On her part, the Church knows that the communion received by her as a gift is destined for all people.

Christifideles Laici, 32

The Church's closeness to Jesus is part of a common journey; "communion and mission are profoundly interconnected".[20] In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded. That is what the angel proclaimed to the shepherds in Bethlehem: "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people (Lk 2:10). The Book of Revelation speaks of "an eternal Gospel to proclaim to those who dwell on earth, to every nation and tongue and tribe and people" (Rev 14:6).

Evangelii Gaudium, 23

2.4 All the baptized are called to mission

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization.

Evangelii Gaudium, 119

In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized.

Evangelii Gaudium, 120

The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit.

Christifideles Laici, 33

Opening wide the doors to Christ, accepting him into humanity itself poses absolutely no threat to persons, indeed it is the only road to take to arrive at the total truth and the exalted value of the human individual.

This vital synthesis will be achieved when the lay faithful know how to put the Gospel and their daily duties of life into a most shining and convincing testimony, where not fear but the loving pursuit of Christ and adherence to him will be the factors determining how a person is to live and grow, and these will lead to new ways of living more in conformity with human dignity.

Humanity is loved by God! This very simple yet profound proclamation is owed to humanity by the Church. Each Christian's words and life must make this proclamation

resound: God loves you, Christ came for you, Christ is for you "the Way, the Truth and the Life!" (Jn 14:6)

Christifideles Laici, 34

The Second Vatican Council confirmed this tradition in its description of the missionary character of the entire People of God and of the apostolate of the laity in particular, emphasising the specific contribution to missionary activity which they are called to make. The need for all the faithful to share in this responsibility is not merely a matter of making the apostolate more effective, it is a right and duty based on their baptismal dignity, whereby "the faithful participate, for their part, in the threefold mission of Christ as Priest, Prophet and King."

Redemptoris Missio, 71

2.5 The Church and people of other faiths

At the beginning of the declaration on the relationship of the Church to non-Christian religions, the attention of the Church is drawn to "our times when every day people are being drawn closer together and the ties between various peoples are being multiplied... All peoples comprise a single community, and have a single origin... The Church rejects nothing which is true and holy in these religions... Through dialogue and collaboration with the followers of other faiths, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral good found in these faiths, as well as in the values in their society and culture... The Church rejects as foreign to the mind of Christ, any discrimination... because of race colour, condition of life, or religion.

Nostra Aetate, 1, 2, 5

Another level (of the relationship between people of different faiths) is the dialogue of works... of a humanitarian, social, economic or political character which promote the liberation and development of humanity... The great problems besetting humanity inspire Christians to collaborate with others in the name of their respective faiths.

Dialogue and Mission, Secretariat for Non-Christians, 1984, 31

The lay faithful can favour the relations which ought to be established with followers of *various religions* through their example in the situations in which they live and in their activities.

Christifideles Laici, 35

2.6 Charisms

The Holy Spirit, while bestowing diverse ministries in Church communion, enriches it still further with particular gifts or promptings of grace, called *charisms*...

Whether they be exceptional and great or simple and ordinary, the charisms are *graces of the Holy Spirit that have,* directly or indirectly, *a usefulness for the ecclesial community*, ordered as they are to the building up of the Church, to the well-being of humanity and to the needs of the world.... These charisms are given to individual persons, and can even be shared by others in such ways as to continue in time a precious and effective heritage, serving as a source of spiritual affinity among persons.

Christifideles Laici, 24

The Holy Spirit also enriches the entire evangelizing Church with different charisms. These gifts are meant to renew and build up the Church. They are not an inheritance, safely secured and entrusted to a small group for safekeeping; rather they are gifts of the Spirit integrated into the body of the Church, drawn to the centre which is Christ and then channelled into an evangelizing impulse. A sure sign of the authenticity of a charism is its ecclesial character, its ability to be integrated harmoniously into the life of God's holy and faithful people for the good of all. Something truly new brought about by the Spirit need not overshadow other gifts and spiritualities in making itself felt. To the extent that a charism is better directed to the heart of the Gospel, its exercise will be more ecclesial. It is in communion, even when this proves painful, that a charism is seen to be authentic and mysteriously fruitful. On the basis of her response to this challenge, the Church can be a model of peace in our world.

Evangelii Gaudium, 130

2.7 Marcellin's charism

The love which the Holy Spirit pours into our hearts gives us a share in the charism of Marcellin Champagnat and directs all our energies to this one aim: TO FOLLOW CHRIST AS MARY DID, in His life of Disciples of Marcelin Champagnat love for the Father and for people. We live out this ideal in community.

By contemplating Mary's life in the Scriptures, we make her spirit our own. Her attitudes as mother and disciple of Jesus shape our spirituality, our fraternal life, and how we share in her work of bringing Christ- life to birth in the Church.

In accordance with our motto: "All to Jesus through Mary, all to Mary for Jesus", we make Mary known and loved as one who leads us to Him. We form a community around Mary, our Good Mother, as members of her family.

From Saint Marcellin Champagnat, we inherit the value of living the three virtues of humility, simplicity and modesty. Like him we live in the presence of God, whom we encounter in the mysteries of the Crib, the Cross and the Altar. Inspired by the home of Nazareth and the table of La Valla, our fraternal life is marked by a "family spirit", where love, forgiveness, mutual support, forgetfulness of self, openness to others and joy are found.

Constitutions, 3

Born of the Spirit, the mission Marcellin entrusted to his brothers was, "to make Jesus known and loved". With other Marists, we give ourselves to the evangelization and education of children and young people, especially those who are poor, most in need, and living on the geographical and existential peripheries.

Through our lives, and by our presence, these young people, their families and the communities to which they belong, come to know they are personally loved by God.

The wellbeing, safety and protection of children and young people is a high priority and the primary responsibility of every brother, every Marist community, every Marist ministry and the entire Institute.

Constitutions, 4

2.8 Expressing the charism in different situations and cultures

We are an international Institute, which has taken root in diverse cultures. Our unity is based on the spiritual heritage received from Marcellin Champagnat and handed on by the brothers who continued his life's work.

This unity calls for a communion of prayer, discernment, witness to international brotherhood and solidarity, coordinated global apostolic action, and the service that authority renders at all levels.

Constitutions, 8

2.9 Time for a new relationship between Religious and Laypeople

In recent years, one of the fruits of the teaching on the Church as communion has been the growing awareness that her members can and must unite their efforts, with a view to co-operation and exchange of gifts, in order to participate more effectively in the Church's mission... Today, often as a result of new situations, many Institutes have come to the conclusion that *their charism can be shared with the laity*. The laity are therefore invited to share more intensely in the spirituality and mission of these Institutes. We may say that... a new chapter, rich in hope, has begun in the history of relations between consecrated persons and the laity.

Vita Consecrata, 54

2.10 The specific vocation of Laypeople

Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelisation.

Their primary and immediate task is... to put to use every Christian and evangelical possibility latent but already present and active in the affairs of the world. Their own field of evangelising activity is the vast and complicated world of politics,

society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes all the realities which are open to evangelisation, such as human love, the family, the education of children and adolescents, professional work, suffering.

Evangelii Nuntiandi 70

The lay faithful are called by God so that they, led by the Spirit of the Gospel, might contribute to the sanctification of the world, as from within like leaven...

Everyone in the Church, precisely because they are members, receive and thereby share in the common vocation to holiness. In the fullness of this title and on equal par with all other members of the Church, the lay faithful are called to holiness...

Christifideles Laici, 15,16

The Lay Catholic educator is a person who exercises a specific mission within the Church by living, in faith, a secular vocation in the communitarian structure of the school; with the best possible professional qualifications, with an apostolic intention inspired by faith, for the integral formation of the human person, in a communication of culture, in an exercise of that pedagogy which will give emphasis to direct and personal contact with students, giving spiritual instruction to the educational community of which he or she is a member, as well as to all the different persons related to the educational community. To this lay person, as a member of this community, the family and the Church entrust the school's educational endeavour.

Lay Catholics in Schools, 24

Lay Catholic educators in schools, whether teachers, principals, administrators, or auxiliary staff, must never have any doubts about the fact that they constitute an element of great hope for the Church. The Church has confidence in them, entrusting them with the task of gradually bringing about an integration of temporal reality with the Gospel, so that the Gospel can reach into the lives of all men and women. More particularly, it has entrusted to them the integral human formation and the faith education of young people. These young people are the ones who will determine whether the world of tomorrow is more closely or loosely bound to Christ.

Lay Catholics in Schools, 81

"We recognise and support the vocation of Lay Marists. We believe this is an invitation of the Spirit to live a new communion of brothers and lay Marists together, bringing greater vitality to the Marist charism and mission in our world. We believe it is a "Kairos" moment, a key opportunity to boldly share and live the Marist charism, together forming a prophetic and Marial Church.".

XXI General Chapter, Message b, p. 15

2.11 The specific vocation of Brothers

According to the terminology currently in use, Institutes which, by reason of their founders' design... have a character and purpose which do not entail the exercise of Holy Orders are called "Lay Institutes'. Nonetheless the Synod pointed out that this terminology does not adequately express the particular nature of the vocation of the members of these Religious Institutes. In fact, although they perform many works in common with lay faithful, these men do so insofar as they are consecrated, and thereby express the spirit of total self-giving to Christ and to the Church, in accordance with their specific charism.

For this reason the Synod fathers, in order to avoid ambiguity and confusion with he secular state of the lay faithful, proposed the terms *Religious Institutes of Brothers*. This proposal is significant, especially when we consider that the term "brother" suggests a rich spirituality. "These Religious are called to be brothers of Christ, deeply united with him, 'the firstborn among many brothers' (Rom 8:29); brothers to one another, in mutual love and working together in the Church in the same service of what is good; brothers to everyone, in their witness to Christ's love for all, specially the lowliest, the neediest; brothers for a greater brotherhood in the Church."

Vita Consacrata, 60

Consecrated life, which "is at the very heart of the Church as a decisive element for her mission", must look into that heart to discover and understand itself. The Religious Brother finds therein the profound meaning of his own vocation. In this contemplation he is inspired by the figure of the Servant of Yahweh, described by Isaiah, to whom God says: "I have made you a covenant of the people" (Is 42:6). That figure is perfectly reflected in Jesus of Nazareth, who sealed with his blood the new covenant and calls those who believe in him to continue the task entrusted to the servant, to be a covenant of the people.

Identity and mission of the religious brother in the Church, 5

2 12 Labor Conditions

As a matter of justice, those responsible for administering our resources across the Institute ensure that all our employees have good working conditions, receive a salary that meets the requirements of the laws of the country, and that they also receive and are covered by standard social benefits

Constitutions, 101.3

Professional organisations whose aim is to protect the interests of those who work in the educational field cannot themselves be divorced from the specific mission of

the Catholic school. The rights of the people who are involved in the school must be safeguarded in strict justice. But no matter what material interests may be at stake, or what social and moral conditions affect their professional development, the principle of the Second Vatican Council has a special application in this context: 'The faithful should learn how to distinguish carefully between those rights and duties which are theirs as members of the Church, and those which they have as members of society. Let them strive to harmonise the two, remembering that in every temporal affair they must be guided by a Christian conscience'... Therefore, the special organisations set up to protect the rights of the teachers, parents and pupils must not forget the special mission of the Catholic school to be of service in the Christian education of youth.

Catholic Schools, 79

2.13 Parents and the education of their children

As the Second Vatican Council recalled, "since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and others that a well-rounded personal and social development will be fostered among the children. Hence the family is the first school of the social virtues which every society needs".

The right and duty of parents to give education is *essential*, since it is connected with the transmission of human life; it is *original and primary* with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children; and it is *irreplaceable and inalienable*, and therefore incapable of being entirely delegated to others or usurped by others. (36)

In the case of baptised people, the family, called together by word and sacrament as the Church of the home, is both teacher and mother, the same as the worldwide Church. (38)

The right of parents to choose an education in conformity with their religious faith must be absolutely guaranteed... Those in society who are in charge of schools must never forget that the parents have been appointed by God himself as the first and principal educators of their children and that their right is completely inalienable. But corresponding to their right, parents have a serious duty to commit themselves totally to a cordial and active relationship with the teachers and the school authorities. (40)

Familiaris Consortio, 36, 38, 40

2.14 Working with parents

There are times when it is advisable to meet with the parents of certain children. You must always tell parents that their children show good potential, and that with a bit of hard work, plenty of care, and co-operation, you will succeed together in bringing them up well.

Rule of 1837, 16

2.15 Co-responsibility and Subsidiarity

As brothers in apostolic communities, we all feel co-responsible for the life of the Institute and its mission.

We contribute our skills and talents, our competence and creativity at the various levels of the Institute, and in its participatory and leadership structures.

Constitutions, 88.2

2.16 The Champagnat Movement of the Marist Family

We acknowledge and welcome the many people who are attracted to the Marist charism and who identify themselves as being 'Marist'. This movement of the Spirit unites all Marists of Champagnat into a global charismatic family.

6.1 As an Institute, and in our Administrative Units, we continue to discern how best to support the development of movements, such as the Champagnat Movement of the Marist Family, and other duly approved entities, each with its own statutes and structures. Each is responsible for the leadership and coordination of its activities and processes.

Constitutions, 6

It is easy to describe the main lines of the Movement. Apart altogether from vocabulary differences, which may have their origin in different cultures, these main lines are easily recognisable in the lives of several groups and many individuals very close to the work of the Brothers. There is, for example, the clear desire:

- to be apostles of Jesus in their milieu and their state of life,
- to love and to imitate the Blessed Virgin,
- to gather in small groups to share their faith in Jesus Christ and their experience of apostolic activity,
- to witness by their lifestyle to the spirituality of Marcellin Champagnat.

Br. Charles Howard, "Champagnat Movement of the Marist Family", Circulars, 1990, p. 415.

Chapter 3. Present among children and young people, especially those least favoured

3.1 The young people Champagnat wished to serve above all

You want to engage in the Christian education of youth. hat is the end of your vocation and something I thoroughly endorse. However, I want the first fruits of your zeal to be dedicated to the most ignorant and most deprived children. My proposal, therefore, is that you go and teach in the hamlets of the parish.

Life, VII, p. 71*

The teaching of children in general and, in particular, poor orphans, is the object of our Foundation. As soon as we have finished the Hermitage House and our means allow us to improve our water-supply, we shall take in children from houses of charity and give them a Christian education. Those who are well behaved and good students will be employed in the house.

Prospectus 1824

The aim of the Congregation is still to run Houses of Providence or a Refuge for down-and-outs who have solved their problems or are still in danger of falling back into the same situations.

Statutes 1828

The Brothers of Mary, whose main aim is the education of the poor, will teach reading, writing, mathematics, the principles of grammar and above all the practice of Religion. Their schools will be non-fee paying and they will negotiate with the communes the means of procuring a decent, not too onerous, living for themselves.

Statutes 1830; First Article.

3.2 Following the Founder's example

In faithfulness to Christ, and to our Founder, we love those who are poor. They are God's blessed ones and evangelise us. In our solidarity with them, we commit ourselves to be generous, to strive, above all, to eliminate the causes of their suffering, and to free ourselves from any prejudice, indifference or fear. The Gospel guides the way we use our goods and resources. We generously share with those who are most destitute. We avoid offending or causing scandal by our attitudes or lifestyles. As educators and evangelizers, we work with young people for the promotion of justice, peace, and the integrity of creation.

Constitutions, 32

3.3 To journey with children and young people living on the margins of life

We search for you, Jesus, like Mary, in the caravans of life,
in the tumult of our cities (Lk 2, 41-49), and in the masses
of displaced people who are seeking a better future for their children.

This is a call that urges us to:

- open the eyes of our heart and hear the cries of children and young people, especially the voiceless and homeless.
- be creative in giving resolute responses to their needs.
- empower those who have no voice, avoiding any paternalism.
- be present in more significant ways among the children and young people on the margins of the world.

XXII General Chapter, Call 4

3.4 Dealing with a difficult pupil

Jean-Baptiste was an orphan, and lived like a young savage. Fr. Champagnat, helped by a few good people, came to help the boy's mother when she was dying in extreme want after being abandoned by the father. After the death of his mother, Jean-Baptiste was not able to live with the children of the charitable neighbours who took him in. So Fr. Champagnat turned him over to the Brothers. Br. Jean Baptiste Furet, who wrote the biography of the Founder, tells us: "Used to a beggar's life and to being free to follow all his bad instincts, he could not put up with the ordered life of a school... He ran away a number of times, preferring to beg his bread and live in want rather than submit in to the discipline of the school... The Brothers lost heart, and finally asked the Founder to send the boy away and leave him to his unhappy lot... They said: "We are wasting our time with this child, and sooner or later, we will have to send him away." Fr Champagnat encouraged the Brothers to have patience, for a number of months. In the end, Jean-Baptiste Berne changed completely. He became well-behaved, docile, "as pious as an angel." After he made his First Communion, he asked if he could become a Brother. "He was a pious Brother, regular, obedient, and he died a holy death, aged twenty one, in the arms of Fr. Champagnat, after thanking him for all he had done for him.

Br. Nilamon (Jean-Baptiste Berne), died in 1830.
Marist Notebooks, 4, 1993 p. 72; Cf. Life, XXI, pp. 511-513

3.5 Education and preferential love for the poor

To a Brother Director he said: "You ask me what means you should use to succeed in your work and to improve your school. These seem to me to be the best:...Take

special care of the poor children, of the most ignorant, of the least capable. Treat these children with the utmost kindness, question them frequently and do not be afraid to tell them at all times that you love them more because they are more deprived of privileges and natural goods. Poor children are to a class what the sick are to a community: a cause of blessing and prosperity when they are looked upon with eyes of faith and treated as suffering members of Jesus Christ."

Life, XX, pp. 519*

Those who are excluded, the seemingly inconsequential people of the societies in which we live, do play a vital role in the history of human salvation. As has been mentioned before, the distinctive feature of a biblically inspired option for the poor is the belief that, despite all appearances to the contrary, those who are at the margins have a special gift to bring to the rest of us. Consequently, we should go out of our way to give time and attention to those children and young people who are not part of the mainstream, and to find a way of drawing them in. In our day-to-day lives, then, you and I must ask ourselves: Can we make space within ourselves to hear the dissonant voices? Can we find space for those who are seen more often than not as untouchable in the world at large, the global society in which we are more and more involved?

Br. Seán Sammon, Circular, Making Jesus Known and Loved: Marist Apostolic Life Today (June 6, 2006), p. 77.

Today, when there are still so many young people who live without strength, light and comfort of the friendship of Jesus Christ, without a community of faith that contains them, without a horizon of meaning and life, we cannot remain indifferent. They are the new Montagnes of today. The reality of their lives challenges us and invites us to be generous.

Br. Emili Turú. Circular, Montagne: The dance of mission (March 25, 2015), p. 13.

3.6 Daring and decisive

To respond boldly to emerging needs
Jesus, you went through life doing good
and yet many of your contemporaries interpreted
your actions narrowly,
simply because you were a Galilean,
a carpenter, and the son of Mary (Mk 6, 2-3).

Today, too, you continue to challenge us to:

- abandon old paradigms and re-imagine ways of helping people see the love of God in today's world.

- undergo a change of heart and be flexible in our structures, with all the risks entailed, so as to move to the peripheries in defence of the poorest and most vulnerable.
- make a firm commitment to promote and defend the Rights of the Child.
- awaken in ourselves and those around us an ecological awareness that engages us in caring for "our common home".

XXII General Chapter, Call 5

Attentive to young people and available to the Spirit

As educators and evangelizers, we work with young people for the promotion of justice, peace, and the integrity of creation.

Constitutions, 32

Trusting in Mary, Father Champagnat was alive with a passion for the Gospel and knew how to respond effectively to the problems of children and young people. In communion with Marist lay people, our hearts burning with an apostolic passion like Marcellin's, we participate in the mission of God by responding to the needs of our world today. Presence, good example and love are key elements in our style of educating.

Constitutions, 52

Raised up by the Spirit, our Institute is sent forth by the Church to evangelise young people, especially the most neglected, through education and other social and pastoral services. Marist communities, sent by the Institute, accomplish their mission in union with the pastors of the local Church and in collaboration with other persons and bodies, also dedicated to serving young people.

Constitutions, 53

Open to any apostolate that is in harmony with our founding charism, the Institute sees evangelization and the proclamation of the Word of God as the focus and priority of our apostolic activity.

Constitutions, 55

As brothers, we all give our lives generously for the sake of the Reign of God, engaged in educational settings and works or projects serving children and youth, especially those who are most excluded or vulnerable.

Constitutions, 56

We develop in youth a capacity for reflection and discernment, for them to grow as committed people, aware of the new challenges facing our world.

Constitutions, 58.2

3.7 Transforming our works

Our mission is carried out mostly through our educational and evangelising work in formal schools, a priority platform that we must never lose. We also have a good number of social works where our educational and evangelising mission is directed at children and young people living in poverty and on the margins. Several hundred thousand children and young people attend Marist works each day in many countries of the world. The Catholic school continues to be essential as a place for evangelising young people.65 The challenge is to ensure that our educational and youth ministries are inclusive, with room for each and every young person.

Br. Ernesto Sanchez, "Homes of Light", p. 75.

3.8 Going forth in haste

Invited to build a Church with a Marian face, we heard the call of the 21st General Chapter, With Mary, go in haste to a new land! During the General Conference of 2013, we studied this call more deeply, and discerned the directions for the future. We see all of this as an invitation to commit ourselves to responding with new and daring ways to the changing and urgent situations of our world of today.

As we approach the beginning of the third century of Marist life and mission, and trying to be faithful to our origins, we believe that the time has come for Marists of Champagnat to awaken the dawn of a new beginning through:

- **A significant evangelizing presence among children and young people in situations of vulnerability**, where others do not go, giving them prominence and defending their rights.
- **Global availability**: by creating a new mentality and a new attitude, looking beyond the usual horizons of our administrative units and regions, and opening up to the possibilities of international collaboration for mission.
- **Interculturality**: Marist international communities, which promote within themselves a communion of cultures and an appreciation of their diversity, as well as their integration in the context in which they are located.
- **A significant life**: through its gospel quality and through the fraternal witness of the communities, which can take different forms according to the membership (brothers, laity, other congregations…).
- **An emphasis on spirituality**: a clear commitment to enter more deeply into our spiritual experience, paying particular attention to the mystical and prophetic dimensions of our Marist life.

IX General Conference, 2013

It is important to create new presences that are points of reference to re-create our life-in-mission according to the charism of Father Champagnat. The refounding of the Institute needs these foundations that make visible and actual the intuition of Fr. Champagnat, sensitive to the needs of his time, especially the religious ignorance and the situations of poverty of children and youth (cf. C2). I know that it is difficult to think about this when one notes the limitation of human resources. That is where the judgment is made, I believe, of the strength or weakness of our faith.

Br. Benito Arbués, "Walk peacefully, yet with a sense of urgency", Circulars, 1997, 31

3.9 Brave bridge builders

Inspire our creativity to be bridge builders.

Like Mary at Cana (Jn 2, 3),
we feel challenged by the needs of the world around us.

Inspired by Mary, we feel called to:

- develop a good understanding of our ever-changing world, and face current challenges, without falling into the temptation of "answering questions that no one is asking anymore". (Pope Francis in Medellin, September 9, 2017).
- be a prophetic reminder of the common dignity and fundamental equality of the entire People of God.
- move away from a culture shaped by "ego-s" and adopt that of the "eco-s" (ecology, ecosystems, an economy of solidarity,…) to reduce the scandal of indifference and inequality.
- be agents of change, bridge-builders, messengers of peace, transforming the lives of young people through an education that integrates awakening faith and living by Gospel values.

XXII General Chapter, Call 3

3.10 Missionary activity

In modern times, missionary activity has developed mainly in isolated regions, distant from civilized centers and inaccessible due to difficulties of communication, language and climate. Today the image of the mission ad gentes is perhaps changing: privileged places should be the big cities, where new customs and models of life, new forms of culture emerge, which then influence the population. It is true that the "option for the last" should lead us not to forget the most marginalized and isolated human groups, but it is also true that we cannot evangelize individuals or small groups while neglecting, so to speak, the centers where a new humanity is being born with new

models of development. The future of the young nations is being formed in the cities.

Speaking of the future, we cannot forget the young, who in many countries already represent more than half of the population. How can the message of Christ reach the non-Christian youth, who are the future of entire continents? Obviously, the ordinary means of pastoral work are no longer sufficient; we need associations and institutions, groups and centers, cultural and social initiatives for young people.

Redemptoris Missio, 37b

3.11 Brother on mission

Attentive to the movements of the Spirit, and open to the needs of our world, listen with your heart to the call to go out continually as a brother on mission. With boldness and creativity, look for new ways to respond to the emerging needs of today's world. With your brothers and other Marists, prepare to go to those places where your presence is needed the most. Mary was a woman with a sparkle in her eye and dust on her feet. Today, she invites you to go to those places where others will not.

Rule of Life, 81

Chapter 4. We are sowers of the Good News

4.1 The mission of the Institute

"To impart knowledge of Our Lord ought, therefore, to be the goal of all your catechism lessons... The more you make him known, the more you make him loved, the more you weaken the reign of sin, the more you establish that of virtue and the more you ensure the salvation of your pupils." In a great number of letters, he reiterated this advice, urging the Brothers to remind the children constantly how much Jesus loved them and how much, therefore, they were obliged to love him.

Life, VI, p. 331*

To begin with, it calls for making Jesus known and loved. Consequently, educational institutions such as the secondary schools in which many of our brothers and lay partners serve need to be more than fine academic centers with an excellent record of university admission. They should also be places where young people have the gospel proclaimed to them in word and deed.

Br. Seán Sammon. Circular, Making Jesus Known and Loved: Marist Apostolic Life Today (June 6, 2006), p. 32.

Along its two hundred years of existence, the Marist Institute has seen many generations passing the baton on to the next by telling – by a word in the ear, an

almost imperceptible whisper – stories about the essence of their life and mission. From the humble house of La Valla, the stories spread all over the world, and were told in a thousand languages within the most different contexts.

Br. Emili Turú. Circular, Just a Tent as the Heart of our Future (October 28, 2014), p. 1.

4.2 We educate, we evangelise

The teacher... is not simply a professional person whose contribution is limited to the systematic transmission of knowledge in a school; "teacher" is to be understood as "educator" - one who helps to form human persons...

Lay Catholics in Schools, 16

4.3 Integral formation of the human person and ongoing social development

Teachers, who have the challenging task of training children and youth in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and social aspects of life. The values of freedom, mutual respect and solidarity can be handed on from a tender age…

Fratelli Tutti, 114

In both accepting and proclaiming the Gospel in the power of the Spirit the Church becomes at one and the same time an 'evangelising and evangelised' community, and for this very reason she is made the *servant of all.* In her the lay faithful participate in the mission of service to the person and to society...

Having received the responsibility of manifesting to the world the mystery of God that shines forth in Jesus Christ, *the Church likewise awakens one person to another*, giving a sense of one's existence, opening each to the whole truth about the individual and of each person's final destiny. From this perspective the Church is called, in virtue of her very mission of evangelisation, to serve all humanity. Such service is rooted primarily in the extraordinary and profound fact that 'through the Incarnation the Son of God has united himself in some fashion to every person'.

For this reason the person 'is the primary route that the Church must travel in fulfilling her mission: the individual is the *primary and fundamental way for the Church*, the way traced by Christ himself, the way that leads invariably through the mystery of the Incarnation and Redemption'.

Christifideles Laici, 36

The integral formation of the human person, which is the purpose of education, includes the development of all the human faculties of the students, their preparation for professional life, the formation of ethical and social sense in them, imparting an awareness of the transcendental, and giving them a religious education... (17)

The vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society, preparing them for the social commitment to work for the improvement of social structures, bringing them more into conformity with the Gospel. Thus, they will form human beings who will make human society more peaceful, caring and community-minded... in short, "a civilisation of love". (19)

Lay Catholics in Schools, 17, 19

4.4 The evangelising mission of the Church

For the Church, evangelising means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new... for the Church it is a question not only of preaching the Gospel in ever wider geographic areas to ever greater numbers of people, but also of affecting and as it were upsetting, through the power of the Gospel, humankind's criteria of judgement, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.

Evangelii Nuntiandi, 18, 19

After taking into account some of the challenges of today's reality, I would now like to recall the task that urges us in every time and place, because "there can be no authentic evangelization without the explicit proclamation that Jesus is Lord", and without the "primacy of the proclamation of Jesus Christ in every activity of evangelization". Taking up the concerns of the Asian Bishops, John Paul II expressed that, if the Church "is to fulfill her providential destiny, evangelization, as the joyful, patient and progressive preaching of the saving death and resurrection of Jesus Christ, must be your absolute priority." This is true for everyone.

Evangelii Gaudium, 110

Evangelization is the task of the Church. But this subject of evangelization is more than an organic and hierarchical institution, because it is first and foremost a people on pilgrimage towards God. It is certainly a mystery that sinks its roots in the Trinity, but it has its historical concreteness in a pilgrim and evangelizing people, which always transcends any necessary institutional expression. I propose to dwell a little on this way of understanding the Church, which has its ultimate foundation in the free and gratuitous initiative of God.

Evangelii Gaudium, 111

Evangelization and interreligious dialogue, far from being opposed, support and nourish each other.

Evangelii Gaudium, 251

"The Holy Spirit possesses an infinite inventiveness, proper to a divine mind, which provides for the untying of the knots of human events, even the most complex and impenetrable." Evangelization also seeks to cooperate with this liberating action of the Spirit. The very mystery of the Trinity reminds us that we are made in the image of this divine communion, and therefore we cannot be fulfilled or saved alone. From the heart of the Gospel we recognize the intimate connection that exists between evangelization and human promotion, which must necessarily be expressed and developed in every evangelizing action. The acceptance of the first proclamation, which invites us to let ourselves be loved by God and to love him with the love that he himself communicates to us, provokes in the life of the person and in his actions a first and fundamental reaction: to desire, seek and care for the good of others.

Evangelii Gaudium, 178

Continuous conversion of all

In this dialogue of salvation, Christians and others are called to collaborate with the Spirit of the Risen Lord who is universally present and active... to deepen their religious commitment, to respond with increasing sincerity to God's personal call and gracious self-gift... (The aim of inter-religious dialogue) is a deeper conversion of all towards God. (This) implies, on the one hand, mutual acceptance of differences, or even of contradictions, and, on the other, respect for the free decisions of persons taken according to the dictates of their conscience.

Dialogue and Proclamation, Pontifical Council for Inter-religious Dialogue, 1991, 40, 41

4.5 The Reign of God

The kingdom of God is meant for all mankind, and all people are called to become members of it. To emphasize this fact, Jesus drew especially near to those on the margins of society, and showed them special favor in announcing the Good News. The liberation and salvation brought by the kingdom of God come to the human person both in his physical and spiritual dimensions. Two gestures are characteristic of Jesus' mission: healing and forgiving.

Redemptoris Missio, 14

Reading the Scriptures also makes it clear that the Gospel is not merely about our personal relationship with God. Nor should our loving response to God be seen simply as an accumulation of small personal gestures to individuals in need, a kind of "charity à la carte", or a series of acts aimed solely at easing our conscience. The Gospel is about the kingdom of God (cf. Lk 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting

for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society. We are seeking God's kingdom: "Seek first God's kingdom and his righteousness, and all these things will be given to you as well" (Mt 6:33). Jesus' mission is to inaugurate the kingdom of his Father; he commands his disciples to proclaim the good news that "the kingdom of heaven is at hand" (Mt 10:7)..

Evangelii Gaudium, 180

The kingdom, already present and growing in our midst, engages us at every level of our being and reminds us of the principle of discernment which Pope Paul VI applied to true development: it must be directed to "all men and the whole man".[145] We know that "evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social".[146] This is the principle of universality intrinsic to the Gospel, for the Father desires the salvation of every man and woman, and his saving plan consists in "gathering up all things in Christ, things in heaven and things on earth" (Eph 1:10). Our mandate is to "go into all the world and proclaim the good news to the whole creation" (Mk 16:15), for "the creation waits with eager longing for the revealing of the children of God" (Rom 8:19). Here, "the creation" refers to every aspect of human life; consequently, "the mission of proclaiming the good news of Jesus Christ has a universal destination. Its mandate of charity encompasses all dimensions of existence, all individuals, all areas of community life, and all peoples. Nothing human can be alien to it".[147] True Christian hope, which seeks the eschatological kingdom, always generates history.

Evangelii Gaudium, 181.

4.6 Marcellin's desire to lead children to Jesus

If he met children in his travels, he immediately struck up a conversation with them, and after talking for a short while, he would kindly ask them whether they had made their First Communion and whether they had attended the catechism classes in the church; he skilfully discovered whether they knew the mysteries of religion and the other truths necessary for salvation; he got them to repeat these, or taught them what they were, without their even suspecting that he was doing so. He was often heard to say; "I cannot see a child without wanting to let him know how much Jesus Christ has loved him and how much he should, in turn, love the divine Saviour.'

Life, XX, p. 492*

4.7 Presenting Jesus Christ

Evangelisation will always contain - as the foundation, centre and at the same time summit of its dynamism - a clear proclamation that, in Jesus Christ, the Son of God

made man, who died and rose from the dead, salvation is offered to all men, as a gift of God's grace and mercy.

Evangelii Nuntiandi, 27

Open to any apostolate that is in harmony with our founding charism, the Institute sees evangelization and the proclamation of the Word of God as the focus and priority of our apostolic activity.

Constitutions, 55

4.8 Jesus, who unveils what it means to be fully human

The truth is that only in the mystery of the incarnate Word does the mystery of the human person take on light... (Jesus) reveals what it means to be human and makes our supreme calling clear... He who is the "image of the invisible God" (Col. 1:15), is himself the perfect human being... By his incarnation the Son of God has united himself in some fashion with every person. He worked with human hands, he thought with a human mind, acted by human choice, and loved with a human heart. Born of the Virgin Mary, he has truly been made like us in all things except sin.

Gaudium et Spes, 22

4.9 Apostles to youth

In founding his Institute, Father Champagnat had more in mind than providing primary instruction for the children or even, than teaching them the truths of religion; he wanted to educate them, in the sense that we have just explained. "If it were only a question", he said, "of teaching the children secular subjects, the Brothers would not be necessary, because secular masters could do that; if our only aim were to give religious instruction, we could confine ourselves to being simply catechists, bringing children together for an hour each day and getting them to recite their Christian doctrine. But, we aim at something better; we want to educate the children, that is to instruct them in their duty, to teach them to practise it, to give them a Christian spirit and attitudes and to form them to religious habits and the virtues possessed by a good Christian and a good citizen.

Life, XXIII, p. 535*

For a Brother, zeal is the philosopher's stone, it works like alchemy, turning all zeal's actions into gold... The zeal you have leading children to God will have transformed into gold, that is, into acts of virtue, your most ordinary actions and all your classroom performance. Oh! What a mighty difference there is between a Brother who teaches as an apostle out of a spirit of zeal, and one who does so simply as a school master carrying out a profession.

Life, XXIII, p. 545*

The Greatness of the Teacher's Mission

The educator shares essentially in what is most noble in the divine parenthood... The Church has always seen education as an apostolate, like the priesthood...

Opinions, Conferences, XLI, p. 433

4.10 Holistic education

To bring up a child involves more than teaching him to read and write, more than initiating him into the subjects which normally make up primary instruction. That teaching would be adequate for man, if he were meant only for this world; but he has quite a different destiny - he is made for heaven and God; and it is for these that he must be brought up. To educate a child, therefore, is to show him this high and sublime destiny and to give him the means to reach it; in a word, it is to form him into a good Christian and a virtuous citizen.

Life, XXIII, p. 534*

4.11 Vision of the human person and of the world

All education is influenced by a particular concept of what it means to be a human person. In today's pluralistic world, the Catholic educator is called consciously to inspire his or her activity with the Christian concept of the person, in communion with the Magisterium of the Church.

It is a concept which includes a defence of human rights, but as something befitting the dignity of a child of God; it speaks liberty in its most complete sense, freedom from sin itself through Christ; it points to the most exalted destiny of each human person, which is the definitive and total possession of God Himself, through love. It establishes the strictest possible relationship of solidarity among all persons, through mutual love and in ecclesial community. It calls for the fullest development of all that is human, because we have been made masters of the world by its creator.

Finally, it proposes Christ, Incarnate Son of God and perfect Man, as both model and means.

Lay Catholics in Schools, 18

Educating a child:

1. Educating a child means *enlightening his mind* and helping him to know religion;
2. Educating a child means *reforming his evil inclinations*...
3. Educating a child means *training his heart* and developing his good dispositions.
4. Educating a child means *forming his conscience*.
5. Educating a child means *training him in piety.*
6. Giving religious instruction means *making virtue and religion loved.*

7. Educating a child means *training his will*.
8. Education also and especially means *training the child's judgement*.
9. Educating a child means *moulding and polishing his character*.
10. To work at educating a child means *to maintain constant vigilance over him.*
11. To give a child an education means *to inspire him with love of work,...*
12. To give a child an education means *giving him the knowledge he will need* in his position and station in life.
13. To work at imparting a good education also means *seeing* to the child's *physical* as well as his intellectual, moral and religious growth.
14. Finally, to educate a child *means to give him the means to acquire the total perfection of his being*, making this child a complete person..

Opinions, XXXV, pp. 368-377*

4.12 Pupils as active agents in their own education

God holds first place in education because the child absolutely needs his help in order to work personally at his education. Piety is the first thing a child needs to carry on the work of his education...

The child has to make a sustained effort against his own nature; we can help and encourage him, but in the final analysis, it is up to him to uproot evil, cultivate good, correct his defects and develop his qualities...

Opinions, XLI, p. 442*

4.13 Respecting consciences

One of the most important things in the children's education, is to give them a love for Religion and induce them to fulfil their duties out of love...

Avoid constraint in religious matters. Religion does not impose itself by force, it has to penetrate the heart like a gentle dewdrop. Jesus Christ Himself never wanted anything done through constraint: "If you wish to enter into life," He said, "keep the Commandments of God." It is of the utmost importance to understand that fully, because moral constraint doesn't make children virtuous, but hypocrites...

Guide (1853), pp. 121-122*

4.14 An inviting manner

With kindness and understanding, (educators) will accept the students as they are, helping them to see that doubt and indifference are common phenomena, and that the reasons for this are readily understandable. But they will invite students in a friendly manner to seek and discover together the message of the Gospel, the source of

joy and peace. The teachers' attitudes and behaviour should be those of one preparing the soil.

The Religious Dimension of Education in a Catholic School, 71

4.15 Freedom and responsibility

Deep within our conscience we discover a law which we have not laid on ourselves but which we must obey. Its voice, ever calling us to love and to do what is good and to avoid evil, sounds in our heart at the right moment... For we have in our heart a law inscribed by God. Our conscience is our most secret core and our sanctuary. There we are alone with God whose voice echoes in our depths.

Gaudium et Spes, 16

We need to bring the *Gospel of life* to the heart of every man and woman and to make it penetrate every part of society. (80)

To be truly a people at the service of life we must proclaim these truths constantly and courageously from the very first proclamation of the Gospel, and therefore *in catechesis, in the various forms of preaching, in personal dialogue, and in all educational activities...* We shall find important points of contact and dialogue also with non-believers in our common commitment to the establishment of a new culture of life. (82)

Evangelium Vitae, 80-82

4.16 Dialogue of life

...the so-called 'dialogue of life' through which believers of different religions bear witness before each other in daily life to their own human and spiritual values, and help each other to live according to those values in order to build a more just and caring society.

Redemptoris Missio, 57

4.17 Inculturation

Inculturation is not a matter of purely external adaptation, but means "the intimate transformation of authentic cultural values through their integration into Christianity and the insertion of Christianity in the various human cultures". The process is thus a profound and all-embracing one, which involves the Christian message and also the Church's reflection and practice... (The Church) transmits to (different cultures) her own values, at the same time taking the good elements that already exist in them and renewing them from within...

Redemptoris Missio, 52,53

It is imperative to evangelize cultures in order to inculturate the Gospel.

Evangelii Gaudium, 69

4.18 Evangelising culture and cultures

What matters is to evangelise man's culture and cultures... always taking the person as one's starting point and always coming back to the relationships of people among themselves and with God.... The split between the Gospel and culture is without a doubt the drama of our time.

Evangelii Nuntiandi, 20

Service to the individual and to human society is expressed and finds its fulfilment through *the creation and the transmission of culture...* (Among other things) culture must be held as the common good of every people, the expression of its dignity, liberty and creativity, and the testimony of its course through history. In particular, only from within and through culture does the Christian faith become a part of history and the creator of history.

The Church is fully aware of a pastoral urgency that calls for an absolutely special concern for culture in those circumstances where the development of a culture becomes disassociated not only from Christian faith but even from human values, as well as in those situations where science and technology are powerless in giving an adequate response to the pressing questions of truth and well-being that burn people's hearts.

For this reason the Church calls upon the lay faithful to be present, as signs of courage and intellectual creativity, in the privileged places of culture, that is the world of education - school and university - in places of scientific and technological research, the areas of artistic creativity and work in the humanities. Such a presence is destined not only for the recognition and possible purification of the elements that critically burden existing culture, but also for the elevation of these cultures through the riches which have their source in the Gospel and the Christian faith.

Christifideles Laici, 44

4.19 The presence of Religious

Because of their special consecration, their particular experience of the gifts of the Spirit, their constant listening to the word of God, their practice of discernment, their rich heritage of pedagogical traditions built up since the establishment of their Institute, and their profound grasp of spiritual truth, consecrated persons are able to be especially effective in educational activities and to offer a specific contribution to the work of other educators.

Equipped with this charism, consecrated persons can give life to educational undertakings permeated by the Gospel spirit of freedom and charity, in which young people are helped to mature humanly under the action of the Spirit. In this way a community of learning becomes an experience of grace, where the teaching programme contributes to uniting into a harmonious whole the human and the divine, the Gospel and culture, faith and life.

Vita Consecrata, 96

But above all, as religious, spiritual education, the basis for integral growth, is what you are good at. Spiritual education flows from who you are as religious. Jesus Christ is the Master of life and truth, the way to follow to become fully human, and the Holy Spirit is the interior Master who forms Christ in us. What a vocation, what a mission, brothers, to cooperate with Christ and the Spirit as you accompany young people on this adventure! It really asks too much of us, poor sinners that we are. But God, as our Mother reminds us, loves to do great things with the little ones and the poor, as long as they humbly welcome God into their lives and accept God's Word, ready for whatever may be asked of them..

Audience of the Holy Father, Pope Francis, to the participants of the General Conference of the Marist Brothers (24.03.2022)

4.20 Youth, the Hope of the Church

Dear young people, do not be afraid to share with others the hope and joy of the risen Christ! Nurture the spark that has been kindled in you, but at the same time share it. You will come to realize that it grows by being given away! We cannot keep our Christian hope to ourselves, like a warm feeling, because it is meant for everyone. Stay close in particular to your friends who may be smiling on the outside but are weeping within, for lack of hope. Do not let yourselves be infected by indifference and individualism. Remain open, like canals in which the hope of Jesus can flow and spread in all the areas where you live..

Message of Pope Francis for the XXXVIII World Youth Day (November 26, 2023)

Walking with the young. Passion for seeking truth, amazement at the Lord's beauty, the capacity to share and the joy of proclamation are still alive today in the hearts of many young people who are living members of the Church. This is not about simply doing something "for them", but living in communion "with them", growing together in understanding of the Gospel and in the search for more authentic ways of living it and bearing witness to it. The responsible participation of young people in the life of the Church is not optional, but it is a demand of baptismal life and an essential element for the life of every community. The trials and frailties of young people help

us to be better, their questions challenge us, and their doubts cause us to reflect on the quality of our faith. Their criticisms are also necessary for us, because often it is through them that we hear the voice of the Lord asking us for conversion of heart and renewal of structures.

XV Ordinary General Assembly of the Synod of Bishops. " Young people, the faith and vocational discernment", Final Document. n 116. 27 October 2018.

4.21 God's presence to individuals and religious traditions beyond the Church

We cannot limit ourselves to the two thousand years which have passed since the birth of Christ. We need to go further back, to embrace the whole of the action of the Holy Spirit even before Christ - from the beginning, throughout the world, and especially in the economy of the Old Covenant. For this action has been exercised, in every place and at every time, indeed in every individual, according to the eternal plan of salvation, whereby this action was to be closely linked with the mystery of the incarnation and redemption...

But...we need to look and go further afield, knowing that "the wind blows where it will"... (cf. Jn 3:8). The Second Vatican Council... reminds us of the Holy Spirit's activity also "outside the visible Body of the Church." The Council speaks precisely of "all people of good will in whose hearts grace is active invisibly.. "

Dominum et Vivificantem, 53

In Christ, God calls all peoples to himself and he wishes to share with them the fullness of his revelation and love. He does not fail to make himself present in many ways, not only to individuals but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression, even when they contain 'gaps, insufficiencies and errors'.

Redemptoris Missio, 55

4.22 People of all faiths praying together

Every authentic prayer is under the influence of the Holy Spirit "who intercedes insistently for us... , because we do not know how to pray as we ought," but he prays in us "with unutterable groanings" and "the One who searches the hearts knows what are the desires of the Spirit" (cf. Rom. 8: 26-27). We can indeed maintain that every authentic prayer is called forth by the Holy Spirit, who is mysteriously present in the heart of every person.

Address of Pope John Paul II to the Roman Curia after the Assisi World Day of Prayer for Peace, Bulletin, Secretariat for Non-Christians,1987, 11

4.23 The salvation of all

The mystery of salvation reaches out to (those unaware that Jesus Christ is the source of their salvation) in a way known to God, through the invisible action of the Holy Spirit. Concretely, it will be in the sincere practice of what is good in their own religious tradition and by following the dictates of their conscience that the members of other religions respond positively to God's invitation and receive salvation in Jesus Christ, even while they do not recognise or acknowledge him as their Saviour.

Dialogue and Proclamation, Pontifical Council for Inter-religious Dialogue, 29

4.24 Building Christian Unity

It is absolutely clear that ecumenism, the movement promoting Christian unity, *is not just some sort of "appendix"* which is added to the Church's traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does.

Love is the great undercurrent which gives life and adds vigour to the movement towards unity. This love finds its most complete expression in *common prayer...* Fellowship in prayer leads people to look at the Church and Christianity in a new way.

Ut Unum Sint, 20, 21, 23 28

4.25 One God, One Christ, Convergent paths

(Dialogue) is demanded by deep respect for everything that has been brought about in human beings by the Spirit who blows where he wills. Through dialogue, the Church seeks to uncover the "seeds of the Word", a "ray of truth which enlightens all men"; these are found in individuals and in the religious traditions of mankind...

Redemptoris Missio, 56, 57

The Church's relationship with the Muslims

"The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

Lumen Gentium, 16

4.26 A diversity of religious settings

Looking at today's world from the viewpoint of evangelisation, we can distinguish three situations:

First, there is the situation which the Church's missionary activity addresses:

peoples, groups and socio-cultural contexts in which Christ and his Gospel are not known, or which lack Christian communities sufficiently mature to be able to incarnate the faith in their own environment and proclaim it to other groups. This is mission ***ad gentes*** in the proper sense of the term.

Secondly, there are Christian communities with adequate and solid ecclesial structures. They are fervent in their faith and in Christian living. They bear witness to the Gospel in their surroundings and have a sense of commitment to the universal mission. In these communities the Church carries out her activity of **pastoral care**.

Thirdly, there is an intermediate situation, particularly in countries with ancient Christian roots, and occasionally in the younger Churches as well, where entire groups of the baptised have lost a living sense of faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a "**new evangelisation**" or a "re-evangelisation".

Redemptoris Missio, 33

4.27 Children and the Kingdom of God

What is the child?

l. A child is the noblest and most perfect of visible creatures; he is "God's greatest miracle", as St. Augustine says.

2. A child is the image and likeness of God. Like God, he is a trinity: he has life, intelligence, reason and love; these qualities constitute the basis of his being. Like the Father, he has existence; like the Son, he has intelligence; like the Holy Spirit, he has love; like Father, Son and Holy Spirit, he has in his being, in his intelligence, in his love, one single happiness and one single life.

3. A child is a son of God, a son of the Most High (Ps 81,6). Yes, no matter how small, weak and vulnerable he may seem to you, he is not only called a son of God, but he really is one, and he is one even now, beneath the rags which cover him.

4. A child is the conquest and the price of the blood of God our Saviour; he is a member and brother of Jesus Christ, a temple of the Holy Spirit, one in whom God takes delight.

5. A child is the hope of heaven, the friend and brother of the angels and saints. He is the heir of the heavenly kingdom and the eternal palms.

6. A child is one of the most loveable and most beautiful things on earth, "the flower and adornment of the human race", as St. Macarius says.

7. A child is your peer, bone of your bones, another self.

8. A child is a field God has given you to cultivate, a tender sprout, a weak plant who will one day become a great tree loaded down with the fruit of all the virtues, casting far and wide its glorious shade.

9. A child is a little rivulet, a spring just bubbling up, but he may become a majestic

river if you are like the skilled engineer of whom scripture speaks, if you carefully channel his docile water and never let foreign, polluted or bitter water disturb his heart.

10. A child is the focus of your work, your fatigue, your practice of virtue. He will be your consolation at the moment of death, your defender before the judgement seat of God, your crown and your glory in heaven.
11. A child is God's blessing, the hope of the earth whose wealth and treasure he already is, and whose strength and glory he will one day become.
12. In a word, a child is the whole human race, all of humanity; he is humankind, no more, no less. He is entitled to respect, and must show respect to others. Such is the child you must respect.

Opinions, XXXVIII, pp. 398-402*

4.28 The work of the Spirit

It must be said that the Holy Spirit is the principal agent of evangelisation: it is he who impels each individual to proclaim the Gospel, and it is he who in the depths of consciences causes the word of salvation to be accepted and understood. But it can equally be said that he is the goal of evangelisation: he alone stirs up the new creation, the new humanity... Through the Holy Spirit the Gospel penetrates to the heart of the world, for it is he who causes people to discern the signs of the times - signs willed by God - which evangelisation reveals and puts to use within history.

Evangelii Nuntiandi, 75

4.29 Renew the face of the earth

In our own day, too, the Spirit is the *principal agent of the new evangelisation*. Hence it will be important to gain a renewed appreciation of the Spirit as the One who builds the Kingdom of God within the course of history and prepares for its full manifestation in Jesus Christ, stirring people's hearts and quickening in our world the seeds of the full salvation which will come at the end of time.

Tertio Millenio Adveniente, 45

4.30 "I was the mainstay of the new-born Church"

"The Society must begin a new Church over again. I do not mean that in a literal sense, that would be blasphemy. But still, in a certain sense, yes, we must begin a new Church. The Society of Mary, like the Church, began with simple, poorly educated men; but since then the Church has developed and encompassed everything."

Father Colin in Marist Origins, Vol 2, 632

4.31 Unless the Lord builds the house...

There is no virtue which Father Champagnat so much recommended to the Brothers as trust. He commented innumerable times on the first two verses of the psalm, "Unless the Lord builds the house" and his reflections on them would fill volumes.

Life, III, p. 290*

4.32 Trust in Mary

Mary, our Mother... you have gathered us under your banner to promote the glory of your Divine Son, notwithstanding the opposition of the world. If you do not come to our aid we shall fail, and, like a lamp without oil, become extinguished. But if this work should perish, it is not our work that fails, but yours, for you have done everything for us. We therefore trust in your powerful protection and we shall trust in it always. Amen

Life, IX, p. 93*

4.33 Our sense of calling

"My dear Brothers," he pointed out to us one day, "what a high value God sets on the function that you perform! How fortunate you are to have chosen such a noble task! What you do is what Christ himself did when on earth: you teach the same mysteries, the same truths..." To bring up a child, that is to instruct him in the truths of religion, to form him to virtue and to teach him to love God, is a more sublime and more noble function than governing the world.

Life, XX, pp. 496,497*

The Teacher as co-worker with God

"Paul planted, Apollo watered"; teachers do what they can, but neither he who plants nor he who waters counts for anything. There is only one person who truly counts in a man's education: he who gives the increase, which is to say, he who develops strengthens, enlightens, brings up - and that means God...

So the teacher is only God's co-worker in the task of education; but to be fit to work together with God, one must obviously be closely united to him and share generously in his Spirit...

Opinions, Conferences, XLI, pp. 440, 441

The Children are confided to us by God

At the moment when someone entrusts a child to you, imagine Jesus Christ saying to you, as Pharaoh's daughter said of Moses whom she had just taken from the Nile,

"Take this child and raise him for me; I will repay you for your work. This is the most valuable thing I have on earth: I entrust him to you..."

Opinions, Conferences, XLI, p. 442

Chapter 5. With a peculiar Marist style

5.1 The "Golden Rule" for Marist educators:

To bring up children properly **we must love them; we must love them all equally**. To love the children is to devote oneself completely to teaching them and to take all the means that an industrious zeal can think of in order to form them to virtue and piety.

Life*, XXIII, p. 538

To succeed in the noble ministry of teaching, one must have great esteem for that task, and **one must love children**. One must dedicate the entire strength of one's being one's mind, one's heart, one's activity, one's whole life, to the accomplishment of one's duty. One must not share oneself; that is to say, become weakened and divided. The teacher's total affection and concern must be directed toward his students. If he carries out his mission as though it were a trade, or like a mercenary; if he does not love what he does, nor his students; if he does not give himself totally to their education, he will not do a bit of good.

Education does not consist in either discipline or teaching; it is not imparted by courses in politeness or even in religion, but by constant daily contact between students and their teachers, by personal advice, attention to details, encouragement, corrections, and all the other sorts of lessons to which this uninterrupted contact gives rise.

But in order to cultivate these young souls this way, one by one, with the assiduousness their needs and their frailty require, one must love children. When one loves them, one does more for them, one does better, with less difficulty and greater success. Why ?

Because words and actions which are inspired by true affection carry with them a special, penetrating, irresistible force. A teacher who loves can warn and advise; the love which comes through in his words gives them more charm and force; his advice is received as a sign of friendship, and followed with docility. A teacher who loves can reprimand and punish, because there is neither prejudice nor rigor in his severity, and

the student is more upset about having disappointed his teacher who, he knows, loves him than about the punishment he received.

So love your students**;** fight ceaselessly against the indifference, weariness and annoyance their faults so easily arouse in you. Without closing your eyes to their defects, because you must correct them, keep in mind at the same time all the pleasant qualities they have, which deserve your attention. Look at the innocence which shines in their peaceful faces and unwrinkled brows, the naiveté of their statements, the sincerity of their contrition even though it may not last long, the honesty of their resolutions even though they break them quickly, the generosity of their efforts even though it is rarely sustained for long. Give them credit for the good they do, no matter how imperfect, and for all the evil they do not do.

Finally, whatever they may do, keep loving them as long as they are with you, since this is the only way to work with any success at reforming them. **Love them all equally** - no outcasts, no favourites; or rather, let each of them think he is favoured and privileged because he receives personal proof of your affection.

Who entrusted these children to you? God and their families.

Now, God is all love for human beings, and whoever governs in his name should imitate his providence and share his love. Their fathers and mothers have entrusted these children to you, but are you unaware that the heart of a father or mother is an unquenchable furnace of love ? Then in the name of God and of their families, love these children; only then will you be worthy and capable of raising them.

ALS, XLI, pp. 311-312*

Of all the lessons that you can and should give to your students, the first, the principal one, which is both the most meritorious and the most effective for them, is good example. Instruction penetrates more easily and is more deeply engraved by sight than by hearing.

Opinions, XLI, p. 388*

5.2 Presence among the young:

Dear Brother Barthélemy and your dear fellow worker,

...I also know that you have many children in your school; you will consequently have many copies of your virtues because the children will model themselves on you, and will certainly follow your example.

What a wonderful and sublime occupation you have ! You are constantly among the very people with whom Jesus Christ was so delighted to be, since he expressly forbade his disciples to prevent children from coming to him. And, you, dear friend,

far from preventing them, are making every effort to lead them to him. What a reception you will have in your turn, from this divine and generous master, who does not let even a glass of cold water go without its reward !

How happy I would be if I could be a teacher, and devote myself even more directly to educating these impressionable children!

Fr. Champagnat, Letter, 14

5.3 Being close to young people and their world

Give thanks for and strive to imitate the ready availability of so many of our brothers who are always ready to go to those places where children and young people have the greatest need, be that close at hand or in the most remote of area.

Rule of Life, 15

5.4 Discipline in the Marist tradition

Preventing faults and forestalling mistakes

For penances to be worthwhile, they should only be used rarely and with a great deal of discretion.

The first duty of teachers in maintaining discipline is therefore to anticipate by means of watchfulness and irreproachable conduct on their own part, the breaches of rules, and lapses in behaviour. The pupils are seldom themselves fully to blame. More often than not it is more the fault of those in charge. The chief means of preventing faults which are at the disposal of teachers are:

01. To maintain their own equanimity, to be always composed and at the same time have a prepossessing appearance. What soils everything in a school is a fickle Master, who is sometimes joyful and other times sad, whose expectations and oversights vary from one moment to the next, who rejects at one moment what he demands at another, who acts at the instigation of others or on whim, who puts up with everything one day and punishes everything the next, and who gives everything to some pupils and nothing to others.
02. Never to lose sight of the pupils and keep them always busy, to be meticulous about doing things on time; for nothing restrains the pupils better, or brings them more quickly or surely back to their duties if they are tempted to swerve from them, than this vigilance and punctuality.
03. To give them advice when required, to teach them their lessons in a benevolent way to reproach them gently and firmly, never provoking them beyond endurance when they are obviously in bad humour or ready to flare up, and never putting together in one group, children who would be unable to keep themselves from chattering.

Guide (1853), pp. 55-56*

Developing personal responsibility

Supervision itself, though preventing many breaches of discipline, cannot eliminate them all. The Master must therefore bring weight to bear upon the child's will, using in turn, or simultaneously, diverse motives that impel to action. These are: the appeal to reason and to the conscience, laudable emulation, the desire for praise and reward, (the fear of punishment etc.)

The Teacher's Guide, (1931) 129*

Ingredients of good discipline

Though discipline is absolutely necessary in a school, the kind of discipline must be of a nature to promote the education of the pupil, to train his will and establish him in virtue...

To ensure this end, discipline must be paternal, otherwise it will do the pupil more harm than good. If discipline is not of the paternal type, it degrades those who have to submit to it, and still more him who imposes it. Now to be paternal, discipline must have religion, affection and kindness as its basis.

1. Religion reinforces and maintains discipline, because the pupil acting from supernatural motives, learns that authority and law have their source in God.
2. Affection. - A teacher who loves his pupils is in a position to instruct them... The affectionate teacher is able to warn and advise his pupils, and his advice is accepted as a favour and followed as an oracle. Moreover, he is able to reprove and punish whenever the general or the individual good demands it.
3. Kindness... A teacher will zealously devote himself to the instruction of his pupils, though he foresees he will encounter poorly favoured minds which acquire knowledge only slowly and with difficulty, fickle characters that cannot apply themselves to work, that readily forget and take nothing seriously, study even less than anything else, inconstant natures that are easily distracted and forget today what was taught them yesterday. He realises all this and yet it does not discourage or annoy him; he proceeds with redoubled zeal and remains ever kind and condescending. The leniency here recommended is that which is dictated by reason, prudence and charity, and not the indulgence which arises from weakness of character.

The Teacher's Guide, (1931) pp. 107-112*

Punishing as little as possible

You must also pardon and overlook a large number of faults. The whole class should never be punished when a grave misdemeanour has taken place. What must be done in such cases is to try to find out those responsible for the disturbance and deal with them accordingly. If you cannot identify them then you might give the impression that you can. Children are children. There are days, when you have no idea

what is making them light-headed and indisposed to work. On such occasions, it is better not to force a show-down, which would only embitter and irritate them; but to be patient and give them serious work to do. By conducting yourself in this manner, you will never compromise your authority. You will be fair and sparing in imposing sanctions, and the pupils will be convinced that they are being punished only out of duty and because they are loved.

Guide (1853), pp. 56-57*

Attitude while administering correction

In reprimands and punishments, a Brother ought to possess his soul in peace and never display signs of anger or bad temper. Prompted by feelings of anger the punishment of a pupil is no longer a correction but a vengeful act.

Contrariwise, when punishment is imposed with calmness and enforced in the same spirit, it manifests the justice and resoluteness of the Master and commands respect.

A Brother should never be afraid to say to a pupil: "I shall not correct you today, or just now, because I feel too angry."

Guide (1853), pp. 60-61*

Characteristics of punishments

Besides being *rarely-imposed* as well as *moderately* and *calmly inflicted*, they should moreover be just in themselves, *proportionate* to the offence and, *kindly* and *prudent*.

Guide (1853), pp. 62-63*

Corporal Punishment

"Is it by striking them with the cane," queried the Founder, "that children are to be brought up and inspired with a love of virtue? No... It is strange that, in the education of children, methods are used which would be considered unsuitable even for animals... Such methods of education flout the dignity of human beings; they degrade the child and draw down scorn and hatred on their perpetrators; they introduce disorder into the school, destroying feelings of love, esteem, and the mutual confidence and respect between teachers and pupils; finally, they wipe out the benefits from all care bestowed on the child."

Life, XXII, p. 529*

Expulsions

Expulsion from the school, either temporary or final. This is the last and severest of all penalties. This is only inflicted in extreme cases where there is no longer any hope of amendment or where the conduct of the offender constitutes a danger to his fellow pupils. Open offences against morals, persistent insubordination, scandalous

expressions against religion, and other serious faults of a like nature are usually cases entailing final expulsion...When expulsion becomes a necessity, arrangements should be made with the parents, if at all possible, so that they may withdraw their child quietly and thus avoid unpleasant consequences.

Guide (1853), p.72*

5.5 Being simple

In the conduct of our ministry, we give evidence of simplicity, a distinctive value of our charism. In this spirit, we share who we are and what we have, especially our time.

Constitutions, 31

5.6 Simplicity and coherence in our lives

The teacher should also draw from the depths of his soul true ideas, good, noble and virtuous sentiments - everything which makes up the moral life. If all of that is only in his words and not in his way of acting, it will be no more than useless noise, a dead letter, rather than life bringing forth life, and virtue producing virtue.

Opinions, XLI, p. 432*

5.7 Humility, Simplicity and Modesty

Humility is a basic element in our relationships since it has to do with clear self-understanding. It means knowing and accepting the truth about ourselves, being honest with ourselves, being free of pretension and self-delusion. Simplicity has to do with the way we live the truth of ourselves, giving us a personal transparency which allows others to know us and to relate to us as we are. Modesty can be seen as the result of humility and simplicity especially in the respect that we show to others, our sensitivity towards them in what we say and in what we do. These Marist virtues give "a quality of authenticity and kindness to our relationships with our Brothers and with other people that we meet".

Br. Charles Howard, "Marist Apostolic Spirituality", Circulars, 1992, p. 492

5.8 Our Family Spirit

We live our brotherhood inspired by the family spirit of the Founder and the first brothers,1 thereby fulfilling his wish: "Love one another as Jesus Christ has loved you. May there be among you but one heart and one mind." As in La Valla, our communities are homes where each one is helped to centre his life on Jesus and to grow in fraternal love for one another. In this way, our community is continually transformed into a place of companionship, simplicity, hospitality and a Gospel-based life, in the service of our mission.

Constitutions, 36

5.9 As brothers and sisters to young people

... The spirit of a Brothers' school ought to be a family spirit. Now, in a good family, a well-run family, sentiments of respect, love and mutual trust predominate, and not fear of punishments.

Life, XXII, p. 530*

5.10 Enthusiasm for our work

A love of work is one of the distinguishing characteristics of our Marist way of life and our approach to education. This quality develops and matures in you when you come to see the fruit of your labour as a gift from God. Beware of an activism that casts aside gospel values in favour of a self-seeking success. Harmonize your efforts in ministry with your life of prayer and in community. Your balanced approach to living illustrates to the children and young people entrusted to your care the true meaning of love of work.

Rule of Life, 86

5.11 The presence of God

The Lord Jesus lives in the presence of the Father and his Spirit makes him present among us.

Jesus discovers himself as a beloved Son and often withdraws to nurture this relationship (cf. Lk 5:16; Mk 6:31). He prays and teaches his disciples to pray (cf. Lk 11:2; Mt 6:5-15). He expresses in his words and gestures what he is learning from his Father (cf. Jn 12:49f).

Marcellin relives this same experience when, in the streets of Paris, he felt as if he were in the forests of the Hermitage (cf. Letter to Brother Hilarion, March 18, 1838).

Like Jesus and Marcellin, deepen your awareness of God's presence.

Feel loved by Him personally and discover His company holding the center of your life.

Rule of Life, 23

5.12 Marcellin's example

Marcellin teaches us by his example and is the first to put into practice what he asks of us. Work was never a problem to him, and from his childhood he gave himself to it with pleasure. We saw him in his parents' home put a hand to everything and succeed at it...

He was able to construct the house of La Valla himself. Similarly a large part of the Hermitage construction was done in this way; so, too, were the repairs, the furnishings of the house, the fences and the improvements to the property...

It is hardly necessary to point out that Father Champagnat turned to manual work less from taste than from necessity and that he had far more important occupations. To devote himself to study; to instruct and train his Brothers; to carry on his correspondence; to keep a check on all aspects of the administration of his Institute; to visit the schools; to draw up, to study and to meditate on the Rules he wished to give his community; to satisfy all sorts of people who had business to do with him; and to receive the Brothers and postulants in interview for a discussion of their needs and personal conduct: such were the tasks that filled his day or rather his entire life...

Life, XIV, pp. 415-417*

In his conferences, Marcellin was always exhorting the Brothers to love work and avoid idleness. "Work", he used to remind them, "is necessary to ensure health of mind and purity of soul; it serves to promote man's physical and moral improvement and is even essential to his happiness." (419)

A Brother should strive to become capable of filling any post, any employment in the Institute... (A Brother) should put his hand to everything and try to master all skills. The same applies to our studies and the subjects we have to teach; we should not rest satisfied with a superficial knowledge of them but study them in depth, ending up with a perfect knowledge; this will not happen without application from us in daily, unremitting study.

Life, XIV, pp. 419, 422*

Certainly among all the men of his time (Marcellin) was open to new ideas and fresh attitudes. Consider, for instance, the matter of manual work. In 1817 the Vicars General of Lyons issued a circular to the clergy speaking of physical work, and viewing very unfavourably those priests who indulged in it... It can never be said of Father Champagnat that the work he did led to the neglect of his apostolate, but we do know that he devoted long hours to "this lowly employment" and collected any amount of dust on the soutane that marked his "lofty calling". Nor did he feel the least embarrassed in consequence. We all remember his cheerful invitation to an ecclesiastical colleague whose ideas were identical with those of the Vicars General: "Come along and I'll take you on as an apprentice."

Br. Basilio Rueda, "The Spirit of the Institute", Circulars, 1975, p. 192

5.13 Class preparation

Although the teaching of Religion is the main aim of the Brothers and this has to occupy the forefront in their Schools, the other subjects in Primary Education must not be neglected. The Brothers will apply themselves so as to give themselves to these with great care and zeal; because it is important that their classes lack nothing which

is necessary for the requirements and right direction of their studies. In this way, the parents who give preference to religious principles, will have no regrets at finding the education of their children lacking in anything.

Guide (1853), p. 84*

5.14 In the style of Mary

Evangelisers in the style of Mary

Mary teaches you how to be an apostle and evangeliser. Live out her attitudes in your own life and work to make her, OUR ORDINARY RESOURCE, known and loved. By your example, you help others to understand that she is the way to Jesus: "All to Jesus through Mary, all to Mary for Jesus" (Life* II, Chapter VII). As a Marist Brother you are meant to be a leaven within our Church, promoting its Marian face and making it more participatory and prophetic. Never stop sharing your passion for God as well as your love for Jesus, Mary, and Marcellin. By your life, give witness to the way in which our Marist charism inspires and promotes your evangelising presence in the world.

Rule of Life, 76

5.15 Mary and the Marists

"Mary went as quickly as she could into the hill country" (Lk 1:39)

Together with your fellow Marists, let yourself be inspired by the icon of Mary's visit to her cousin Elizabeth. This event will help you to appreciate Mary as a disciple: our sister in mission. Be concerned with the needs of others rather than your own, and go in haste to share the Good News, always seeking out those who are dispossessed and marginalised and inviting them to take their place at the banquet in the Reign of God. Rejoice with those who feel unworthy of the attention of others, "Who am I that the mother of my Lord should come and visit me?" (Lk 1:43).

Rule of Life, 73

5.16 Mary, our Ordinary Resource

Once Father Champagnat had put any matter in Mary's hands, he remained at peace and full of confidence, whatever turn things might seem to take... It was from her protection that he expected everything and his favourite expression was: "Mary is our Ordinary Resource... You know to whom you should go for... favours, to our Ordinary Resource. Don't be afraid of calling on her help too frequently... Besides, she is responsible for us, being our Mother, our Patroness, our Superior and our source of hope. This community is her work.

Life, VII, p. 342*

Lost in the snow

In the month of February 1823, one of the Brothers of Bourg-Argental was seriously ill and Father Champagnat did not want his child to die without seeing him once more and giving him his blessing. The weather was bad and the ground covered with snow, but he was not deterred from making his way on foot to visit the patient, once he heard of his dangerous state. After consoling the Brother and blessing him, he made ready to return to La Valla, despite the efforts to dissuade him because of the great quantity of snow which had fallen that same day, and the blizzard that was still raging. However, drawing on his courage, he chose to resist the pleading of the Brothers and advice of his friends. He soon had reason to regret that choice.

With Brother Stanislaus at his side, he started for La Valla across the mountains of Pilat; but they had walked for hardly two hours when they lost their way. As there was no trace of a path, they were forced to rely on luck or rather on the protection of God. A violent wind hurled the snow into their faces, making it so difficult to see that they didn't know whether they were going backwards or forwards. After wandering for a few hours, the Brother became so worn out that Father Champagnat had to take him by the arm to lead him and to help him keep his feet. It wasn't long, however, before he himself, benumbed with cold and smothered with snow, felt his strength failing and was obliged to stop.

"My friend," he admitted to the Brother, "we are finished, if the Blessed Virgin doesn't come to our aid; let us have recourse to her and beg her to rescue us from the danger we are in of losing our lives in these woods and this snow." The words were scarcely out of his mouth when he felt the Brother slip from his grasp. Full of confidence, he knelt down beside him, (now apparently unconscious), and said the *Memorare* with great fervour. After the prayer, he tried to raise the Brother when they noticed a light shining in the distance; for it was night. They made in the direction of the light and arrived at a house, where they spent the night. They were both quite benumbed with cold, and the Brother especially was a long time recovering.

Father Champagnat declared on several occasions that if help had not arrived right then, they would have both perished and that the Blessed Virgin had snatched them from certain death.

Life, VII, pp. 343-344*

5.17 Marcellin's motto

His motto... became: "All to Jesus through Mary, and all to Mary for Jesus." This saying reveals the spirit which guided him and was his rule of conduct throughout his life.

Life, VII, p. 332*

Chapter 6. Our Marist Educational Ministries

6.1 The five pillars of learning

Education throughout life is based on four pillars: learning to know, learning to do, learning to live together and learning to be.

Learning to know, by combining a sufficiently broad general knowledge with the opportunity to work in depth on a small number of subjects. This also means learning to learn, so as to benefit from the opportunities education provides throughout life.

Learning to do, in order to acquire not only an occupational skill but also, more broadly, the competence to deal with many situations and work in teams...

Learning to live together, by developing an understanding of other people and an appreciation of interdependence ... in a spirit of respect for the values of pluralism, mutual understanding and peace.

Learning to be, so as better to develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility.

Formal education systems tend to emphasize the acquisition of knowledge to the detriment of other types of learning; but it is vital now to conceive education in a more encompassing fashion.

"Learning: The Treasure Within", Report to UNESCO by J. Delors, president, 1996.

UNESCO added a fifth pillar to meet the special challenge
of sustainability: learning to transform oneself and society..

Education for Sustainable Development. UNESCO. 2012

6.2 The aims of Catholic education

Catholic schools... are no less zealous than other schools in the promotion of culture and in the human formation of young people. It is, however, the special function of the Catholic school to develop in the school community an atmosphere animated by a spirit of liberty and charity based on the Gospel. It enables young people, while developing their own personality, to grow at the same time in that new life which has been given to them in baptism. Finally it so orientates the whole of human culture to the message of salvation that the knowledge which the pupils acquire of the world, of life and of human beings is illumined by faith. Thus the Catholic school, taking into consideration as it should the conditions of an age of progress, prepares its pupils to contribute effectively to the welfare of the world of men and to work for the extension of the kingdom of God, so that by living an exemplary and apostolic life they may be, as it were, a saving leaven in the community.

Gravissimum Educationis, 8

In helping pupils to achieve through the medium of its teaching an integration of **faith and culture**, the Catholic school sets out with a deep awareness of the value of knowledge as such. Under no circumstances does it wish to divert the imparting of knowledge from its rightful objective.

Catholic School. (38)

Each discipline is autonomous

Individual subjects must be taught according to their own particular methods. It would be wrong to consider subjects as mere adjuncts to faith or as a useful means of teaching apologetics. They enable the pupil to assimilate skills, knowledge, intellectual methods and moral and social attitudes, all of which help to develop his personality and lead him to take his place as an active member of the community of man. Their aim is not merely the attainment of knowledge but the acquisition of values and the discovery of truth.

Catholic School. (39)

Teaching as the search for truth

Since the educative mission of the Catholic school is so wide, the teacher is in an excellent position to guide the pupil to a deepening of his faith and to enrich and enlighten his human knowledge with the data of the faith. While there are many occasions in teaching when pupils can be stimulated by insights of faith, a Christian education acknowledges the valid contribution which can be made by academic subjects towards the development of a mature Christian. The teacher can form the mind and heart of his or her pupils and guide them to develop a total commitment in Christ, with their whole personality enriched by human culture.

Catholic School. (40)

It is a quest for the Eternal Truth

... A teacher who is full of Christian wisdom, well prepared in his own subject, does more than convey the sense of what he is teaching to his pupils. Over and above what he says, he guides his pupils beyond his mere words to the heart of total truth.

Catholic School. (41)

... and for absolute values

The cultural heritage of mankind includes other values apart from the specific ambience of truth. When the Christian teacher helps a pupil to grasp, appreciate and assimilate these values, he is guiding him towards eternal realities. This movement towards the uncreated source of all knowledge highlights the importance of teaching for the growth of faith.

Catholic School. (42)

The importance of Teaching

... The extent to which the Christian message is transmitted through education depends to a very great extent on the teachers. The integration of culture and faith is mediated by the other integration of faith and life in the person of the teacher. The nobility of the task to which teachers are called demands that, in imitation of Christ, the only teacher, they reveal the Christian message not only by word by also by every facet of their behaviour. This is what makes the difference between a school whose education is permeated by the Christian spirit and one in which religion is only regarded as an academic subject like any other. The Catholic School, 38-43.

A school exerts a great deal of effort in trying to obtain the students' active cooperation. Since they are active agents in their own formation process, this cooperation is essential. To be human is to be endowed with intelligence and freedom; it is impossible for education to be genuine without the active involvement of the one being educated. Students must act and react; with their intelligence, freedom, will, and the whole complex range of human emotions. The formation process comes to a halt when students are uninvolved and unmoved.

The Religious Dimension of Education in a Catholic School, 105.

Human beings are so made that they cannot live, develop and find fulfilment except "in the sincere gift of self to others". [62] Nor can they fully know themselves apart from an encounter with other persons: "I communicate effectively with myself only insofar as I communicate with others". No one can experience the true beauty of life without relating to others, without having real faces to love. This is part of the mystery of authentic human existence. "Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life when we claim to be self-sufficient and live as islands: in these attitudes, death prevails".

Fratelli Tutti, 87

6.3 The Marist educational project

Marist educational ministries offer society an innovative and inclusive approach to education that helps young people grow as "good Christians and good citizens". This approach draws faith, culture and life into harmony, proposing knowledge as a duty of service, and culture as a way of bringing people together.

Our educational ministries, open to any family that accepts our educational approach, encourage dialogue between people of different cultures and faiths.

58.1 Our documents, "In the Footsteps of Marcellin Champagnat" and.

"Evangelisers in the Midst of Youth" describe in a contemporary way the spirit, aims, and pathways of our way of educating and evangelizing.

58.2 We develop in youth a capacity for reflection and discernment, for them to grow as committed people, aware of the new challenges facing our world. To respond to these challenges, the main elements of our educational and evangelization programs are the cultivation of contemplative practices, the development of their spirituality, their search for meaning in life, and their commitment to solidarity, justice and peace, and the care of creation.

Constitutions, 58

Ensure that, in all their vision and planning, Marist schools and other pastoral and social ministries stress the following:

a) The spirit of family and brotherhood, as an alternative to individualism.
b) Harmony between faith, culture and life.
c) An openness to everyone, including multicultural and interreligious dialogue.
d) The struggle against poverty and situations of injustice.
e) Education for justice, peace, and solidarity.
f) The formation of persons who are free, just, and committed to the transformation of society.

Characteristics of the educational project

This means that a Catholic school needs to have a set of educational goals which are "distinctive" in the sense that the school has a specific objective in mind, and all of the goals are related to this objective. Concretely, the educational goals provide a frame of reference which:

a) defines the school's identity: in particular, the Gospel values which are its inspiration must be explicitly mentioned;
b) gives a precise description of the pedagogical, educational and cultural aims of the school;
c) presents the course content, along with the values that are to be transmitted through these courses;
d) describes the organization and the management of the school;
e) determines which policy decisions are to be reserved to professional staff (governors and teachers), which policies are to be developed with the help of parents and students, and which activities are to be left to the free initiative of teachers, parents, or students;
f) indicates the ways in which student progress is to be tested and evaluated.(100)

In addition, careful attention must be given to the development of general criteria which will enable each aspect of school activity to assist in the attainment of the

educational objective, so that the cultural, pedagogical, social, civil and political aspects of school life are all integrated:

a) Fidelity to the Gospel as proclaimed by the Church.
b) Careful rigour in the study of culture and the development of a critical sense.
c) Adapting the educational process in a way that respects the particular circumstances of individual students and their families.
d) Sharing responsibility with the Church.(101)

It is clear, then, that the set of educational goals is something quite distinct from internal school regulations or teaching methods; and it is not just a description of vague intentions. At each stage, teachers, students and families should determine the degree of success in achieving these goals; where there is insufficient progress they should look for the reasons and find suitable remedies. (102)

The Religious Dimension of Education in the Catholic School, 24, 100 – 102

6.4 Acquiring learning

In teaching, the main aim of the lesson is not so much to fill the minds of the children with useful knowledge as to give them the means to acquire it. To do that, you have to develop, direct and cultivate their intellectual faculties, to put them into a position of deriving from them every possible use in the course of their lives. But of all the faculties, the one you have to latch on to in order to form and cultivate most, is judgement. That is essentially one of the greatest objectives in teaching and education...

Guide (1853), 113*

6.5 Encouraging the student's efforts

For a school to prosper and its teaching to be effective, the co-operation of the students is needed. What the teacher himself does by his devotedness and his lessons, doesn't add up to much; what he gets the pupils to do by study, application and work, is vital... Father Champagnat saw emulation as a sure and efficacious means of achieving this, and he expected the Brothers to make every effort to establish and maintain it in their schools.

Life XXII, pp. 520-521*

6.6 The Good Effects of Rewards

Rewards, whatever their details, produce beneficial results; they win over the hearts of the pupils, attach them to their school, make the work easy and pleasant and enable them to persevere in their tasks. Since they judge things by the immediate

advantage they get from them, these rewards, however trifling they may be, leave a deep and lasting impression on their hearts and enable them to carry out their duties courageously and even joyfully. Study is not always to their taste, because they are unable to see the long-term effects to be achieved from their lessons. However, by offering them prizes, you will have changed what they viewed as drudgery into pleasant pastimes and even enjoyments.

Guide (1853), 237-238*

6.7 The Religious Dimensions of the School Culture

Intellectual development and growth as a Christian go forward hand in hand. As students move up from one class into the next, it becomes increasingly imperative that a Catholic school help them become aware that a relationship exists between faith and human culture (GE, 8). Human culture remains human, and must be taught with scientific objectivity. But the lessons of the teacher and the reception of those students who are believers will not divorce faith from this culture; this would be a major spiritual loss. The world of human culture and the world of religion are not like two parallel lines that never meet; points of contact are established within the human person. For a believer is both human and a person of faith, the protagonist of culture and the subject of religion. Anyone who searches for the contact points will be able to find them. Helping in the search is not solely the task of religion teachers; their time is quite limited, while other teachers have many hours at their disposal every day. Everyone should work together, each one developing his or her own subject area with professional competence, but sensitive to those opportunities in which they can help students to see beyond the limited horizon of human reality. In a Catholic school, and analogously in every school, God cannot be the Great Absent One or the unwelcome intruder. The Creator does not put obstacles in the path of someone trying to learn more about the universe he created, a universe which is given new significance when seen with the eyes of faith. (51)

"Challenges" to the faith

A Catholic secondary school will give special attention to the "challenges" that human culture poses for faith. Students will be helped to attain that synthesis of faith and culture which is necessary for faith to be mature. But a mature faith is also able to recognize and reject cultural counter-values which threaten human dignity and are therefore counter to the Gospel... (52)

Faith illumines culture

... We must always remember that, while faith is not to be identified with any one culture and is independent of all cultures, it must inspire every culture: "Faith which

does not become culture is faith which is not received fully, not assimilated entirely, not lived faithfully.(53)

The religious dimension of science

In a number of countries, renewal in school programming has given increased attention to science and technology. Those teaching these subject areas must not ignore the religious dimension. They should help their students to understand that positive science, and the technology allied to it, is a part of the universe created by God. Understanding this can help encourage an interest in research... (54)

Study of the person as a whole

A Catholic school must be committed to the development of a programme which will overcome the problems of a fragmented and insufficient curriculum. Teachers dealing with areas such as anthropology, biology, psychology, sociology and philosophy all have the opportunity to present a complete picture of the human person, including the religious dimension.

The Religious Dimension of Education in a Catholic School, 51-55

6.8 The culture of dialogue

Vocation to solidarity calls people of the 21st century to confront the challenges of multicultural coexistence. In global societies, citizens of different traditions, cultures, religions and world views coexist every day, often resulting in misunderstandings and conflicts. In such circumstances, religions are often seen as monolithic and uncompromising structures of principles and values, incapable of guiding humanity towards the global society. The Catholic Church, on the contrary, "rejects nothing that is true and holy in these religions", and it is her duty to "proclaim the cross of Christ as the sign of God as the source of all grace". She is also convinced that such difficulties are often the result of a lacking education to fraternal humanism, based on the development of a culture of dialogue.

A culture of dialogue does not simply suggest an exchange of views, to know one another so as to mitigate the alienating effect of the encounter between citizens of different cultures. True dialogue takes place within an ethical framework of requirements and attitudes for formation, as well as social objectives. The ethical requirements for dialogue are freedom and equality: the participants in the dialogue must be free from their contingent interests and must be prepared to recognize the dignity of all parties. These attitudes are supported by the consistency with one's own specific universe of values. This results in the general intention to match actions with

words, in other words, to link the ethical principles we proclaim (e.g. peace, fairness, respect, democracy, etc.) with social and civic choices. It is a "grammar of dialogue," as pointed out by Pope Francis, able to "build bridges and ... to find answers to the challenges of our time".

Educating for Humanism in Solidarity, 11 and 12

6.9 Educating for service

There is widespread call for education to overcome the pitfalls of cultural standardization processes, which produce the harmful effects of homogenization, and, at the same time, consumer manipulation. The establishment of cooperation networks, within the framework of an education to fraternal humanism, can help to overcome these challenges, because it offers decentralization and specialization. In a perspective of educational subsidiarity, on both national and international levels, one must promote the sharing of responsibility and of experiences, which is essential for optimizing resources and avoiding risks. In this way, one establishes a network not only of research, but especially of service, where people help each other and share new discoveries, "exchanging teachers for certain periods and developing those initiatives that enhance their cooperation".

Educating for Humanism in Solidarity, 27

6.10 Media education

The privileged way at present for the creation and transmission of culture is the means of social communications. The world of the mass media represents a new frontier for the mission of the Church, because it is undergoing a rapid and innovative development and has an extensive world-wide influence on the formation of mentality and customs.

The use of these instruments by professionals in communication and their reception by the public demand both a work of education in a critical sense, which is animated by a passion for the truth, and a work of defence of liberty, respect for the dignity of individuals, and the elevation of the authentic culture of peoples which occurs through a firm and courageous rejection of every form of monopoly and manipulation.

Christifideles Laici, 44

6.11 Being open to other Christian denominations

Children of Protestant or other persuasions, will be admitted into school but on the express condition that they will be subject to the common regulations of the class and that there will be no distinction for the religious exercises which blend the inner life of the child. They will attend Catechism classes, without being made to learn the catechism by heart or recite it unless they themselves want to do so.

As for Mass, they will not be obliged to attend it, if their parents object, and in this case, they will not be allowed to turn up at school until the pupils return from Mass. Similarly, they will not be cared for whilst they are at home with their parents, and they will not be obliged to go to Confession, if the latter are against it.

Guide (1853), p.2*

... In many parts of the world, the student body in a Catholic school includes increasing numbers of young people from different faiths and different ideological backgrounds. In these situations it is essential to clarify the relationship between development and cultural growth. It is a question which must not be ignored, and dealing with it is the responsibility of each Christian member of the educational community.

In these situations, however, evangelization is not easy - it may not even be possible. We should look to pre-evangelization: to the development of a religious sense of life. In order to do this, the process of formation must constantly raise questions about the "how" and the "why" and the "what" and then point out and deepen the positive results of this investigation.

The transmission of a culture ought to be especially attentive to the practical effects of that culture, and strengthen those aspects of it which will make a person more human. In particular, it ought to pay attention to the religious dimension of the culture and the emerging ethical requirements to be found in it. (108).

Religious Dimension of Education in a Catholic School, 108

6.12 Dialogue with students on matters of faith

An excellent way to establish rapport with students is simply to talk to them - and to let them talk. Once a warm and trusting atmosphere has been established, various questions will come up naturally. These obviously depend on age and living situation, but many of the questions seem to be common among all of today's youth, and they tend to raise them at a younger age. These questions are serious ones for young people, and they make a calm study of the Christian faith very difficult. Teachers should respond with patience and humility, and should avoid the type of peremptory statements that can be so easily contradicted.

The Religious Dimension of Education in a Catholic School, 72

6.13 Linking with the pastoral programme of the Local Church

"In the whole diocese or in given areas of it the co-ordination and close interconnection of all apostolic works should be fostered under the direction of the bishop. In this way all undertakings and organisation, whether catechetical, missionary, charitable, social, family, educational, or any other programme serving a pastoral goal will be co-ordinated. Moreover, the unity of the diocese will thereby be made more

evident." This is something which is obviously indispensable for the Catholic school, inasmuch as it involves "apostolic co-operation on the part of both branches of the clergy, as well as the religious and the laity."

The Catholic School, 72

You are decisive instruments for the proclamation in the school setting of the Gospel of Christ... We can therefore rightly affirm that your schools are "missionary" communities... The specific educational activity of the Catholic school must be integrated in the overall pastoral ministry of the local Church, helping the pupils to take an active part in the life of the parochial and diocesan community, and enabling yourselves to be present, as far as possible, in the various Church organisms. On the other hand, the parish and diocese should consider Catholic schools as an integral part of their Church community and they should assist them in developing their own contribution to education and formation.

Instruction from the Congregation for Catholic Education, Vatican, October 1996, 7

6.14 Welcoming students of all social backgrounds

... since education is an important means of improving the social and economic condition of the individual and of peoples, if the Catholic school were to turn its attention exclusively or predominantly to those from the wealthier social classes, it could be contributing towards their privileged position, and could thereby continue to favour a society which is unjust.

The Catholic School, 58

Learning to live together

Violence all too often dominates life in the contemporary world, forming a depressing contrast with the hope which some people have been able to place in human progress. Human history has constantly been scarred by conflicts, but the risk is heightened by two new elements. Firstly, there is the extraordinary potential for self-destruction created by humans in the twentieth century. Then, we have the ability of the new media to provide the entire world with information and unverifiable reports on ongoing conflicts. Public opinion becomes a helpless observer or even a hostage of those who initiate or keep up the conflicts. Until now education has been unable to do much to mitigate this situation. Can we do better? Can we educate ourselves to avoid conflict or peacefully resolve it?

The conclusion would seem to be that education should adopt two complementary approaches. From early childhood, it should focus on the discovery of other people in the first stage of education. In the second stage of education and in lifelong education, it should encourage involvement in common projects. This seems to be an effective way of avoiding conflict or resolving latent conflicts.

One of education's tasks is both to teach pupils and students about human diversity and to instil in them an awareness of the similarities and interdependence of all people. From early childhood, the school should seize every opportunity to pursue this two-pronged approach. Some subjects lend themselves to this - human geography in basic education, foreign languages and literature later on.

Lastly, recognition of the rights of other people should not be jeopardized by the way children and young people are taught. Teachers who are so dogmatic that they stifle curiosity or healthy criticism instead of teaching their pupils how to engage in lively debate can do more harm than good. Forgetting that they are putting themselves across as models, they may, because of their attitude, inflict lifelong harm on their pupils in terms of the latter's openness to other people and their ability to face up to the inevitable tensions between individuals, groups and nations. One of the essential tools for education in the twenty-first century will be a suitable forum for dialogue and discussion.

Towards common goals

When people work together on exciting projects which involve them in unaccustomed forms of action, differences and even conflicts between individuals tend to pale and sometimes disappear. A new form of identity is created by these projects which enable people to transcend the routines of their personal lives and attach value to what they have in common as against what divides them. In sport, for example, the tensions between social classes or nationalities can eventually be welded into a spirit of solidarity by the commitment to a common cause. In the world of work, too, so many achievements would not have been possible if people had not successfully moved beyond the conflicts that generally arise in hierarchical organizations through their involvement in a common project.

"Learning: The Treasure Within", Report to UNESCO, Delors, 1996 www.unesco.org

6.15 Solidarity - a moral imperative

... Solidarity is not a vague feeling of compassion or a shallow sadness, but a firm and persevering determination to commit oneself to the common good. It is an attitude where the more influential feel responsible for the weaker, and where the weaker do what they can for the good of all.

Solidarity is the path to peace. Interdependence demands the abandonment of blocs, the sacrifice of all forms of economic, military or political imperialism, and the conversion of distrust into collaboration. Solidarity is the Christian virtue of our times. (301).

Br. Charles Howard, "An Urgent Appeal: Sollicitudo Rei Socialis", Circulars, 1990, pp. 301, 309-310

6.16 The impact of technologies

I would like to reflect with you on three challenges that I consider important in this regard: the changing conditions of human life in the technological world; the impact of new technologies on the very definition of "man" and "relationship", with particular reference to the condition of the most vulnerable; and the concept of "knowledge" and the consequences that derive from it.

The first challenge is the changing conditions of human life in the world of technology. We know that it is specific to humanity to act in the world in a technological way, transforming the environment and improving the conditions of life. Benedict XVI reminded us of this, saying that technology "touches the heart of the vocation of human labour" and that "in technology, seen as the project of his genius, man recognizes himself and forges his own humanity". Technology, therefore, helps us to understand better the value and potential of human intelligence and at the same time speaks to us of the great responsibility we have towards creation. In the past, cultures, social activities and the environment were less interconnected, and their effects were slower and had less of an impact. Today, instead, the rapid development of technical means makes the interdependence between humanity and our "common home" more intense and evident, as Saint Paul VI already recognized in Populorum Progressio. In fact, the force and acceleration of this progress is producing significant changes – because this is a geometric acceleration, not an arithmetic one – both in the environment and in human living conditions, with effects and developments that are not always clear and predictable. This is shown by various crises, from the pandemic to the energy crisis, from the climate to the crisis of migration, whose consequences affect and amplify one another. Sound technological development cannot fail to take into account these complex connections.

The second challenge is the impact of new technologies on the definition of "man" and "relationship", especially with regard to the condition of the most vulnerable. It is clear that the technological form of human experience is becoming more pervasive every day. In the distinctions between "natural" and "artificial", "biological" and "technological", it is becoming increasingly difficult to discern what is proper to humans and what is proper to technology. Therefore, serious reflection on the very value of the human person is important. In particular, the concept of personal consciousness as relational experience, which cannot be separated from corporeality or culture, must be decisively reaffirmed. In other words, in the network of relationships, both subjective and communal, technology must not supplant human contact, the virtual must not substitute the real, and social networks must not replace the social environment. We are tempted to let the virtual prevail over the real: this is an ugly temptation.

Even within the processes of scientific research, the relationship between the person and the community has increasingly complex ethical implications, for example, in the field of health care, where the quality of information and assistance for the individual depends largely on the collection and study of available data. Here the problem of reconciling the confidentiality of personal data with the sharing of information that affects the interest of all must be addressed. Indeed, it would be selfish to ask to be treated with the best resources and skills available to society without contributing to their increase. More generally, I am thinking of the urgent need to distribute resources and provide access to care to everyone, so that inequalities are reduced and necessary support is guaranteed especially for the most fragile, such as the disabled, sick and poor. It is therefore necessary to be vigilant about the speed of transformation, the interaction between changes, and the possibility of guaranteeing an overall balance. Moreover, this balance is not necessarily the same in different cultures, as the technological view would appear to presume when it imposes itself as a universal and homogeneous language and culture – this is a mistake. Instead, efforts must be made to ensure that each culture "be helped to grow in its own distinct way and to develop its capacity for innovation while respecting its proper values".

The third challenge is the definition of the concept of knowledge and the consequences that derive from this. All the elements considered so far lead us to ask ourselves about our ways of knowing, aware of the fact that the type of knowledge we implement already has moral implications in itself. For example, it is reductive to look for the explanation of phenomena only in the characteristics of the individual elements of which they are composed. There is a need for more structured models that take into account the interplay of relationships from which single events are woven. For instance, it is paradoxical, when referring to technologies that enhance an individual's biological functions, to speak of an "augmented" person if one forgets that the human body is related to the integral good of the person and therefore cannot be identified with the biological organism alone. A wrong approach in this field actually ends up not by "augmenting" but by "constricting" men and women. In Evangelii Gaudium and especially in Laudato si', I emphasized the importance of knowledge on a human and organic scale, for example by highlighting that "the whole is greater than its parts" and that "everything in the world is connected" [6]. I believe that such insights can also foster a renewed way of thinking in the field of theology [7]. Indeed, it would be good for theology to move beyond mainly apologetic approaches, in order to contribute to the definition of a new humanism and to foster reciprocal listening and mutual comprehension between science, technology and society. In fact, the lack of constructive dialogue between these realities impoverishes the reciprocal trust underlying all human coexistence and every form of "social friendship" [8]. I would also like to mention the importance of the contribution that dialogue between

the great religious traditions makes to this end. These traditions possess deep-rooted wisdom, which can be of great help. You have shown that you know how to grasp the value of this, for example by also recently promoting interreligious meetings on the topics of the "end of life" [9] and artificial intelligence.

Address of his Holiness Pope Francis to the Members of the Pontifical Academy for Life
20 February 2023

6.17 Respect for diversity

A humanized education, therefore, does not just provide an educational service, but deals with its results in the overall context of the personal, moral and social abilities of those who participate in the educational process. It does not simply ask the teacher to teach and students to learn, but urges everyone to live, study and act in accordance with the reasons of fraternal humanism. It does not aim to create division and divergence, but rather offers places for meeting and discussion to create valid educational projects. It is an education – at the same time – that is sound and open, that pulls down the walls of exclusivity, promoting the richness and diversity of individual talents and extending the classroom to embrace every corner of social experience in which education can generate solidarity, sharing and communion.

Educating for Humanism in Solidarity, 10

By ensuring that our educational institutions are schools aimed at forming prophets, graduating young men and women who have taken the gospel to heart, and carrying out our apostolate in a spirit of selfless service, we witness further to counter-cultural values. Would that eventually our institutions were known as places where we took in every child who knocked at our door!

Br. Seán Sammon. Circular Making Jesus Know and Loved:
Marist apostolic Life Today (6 June 2006), p. 85 - 86

6.18 Structures of sin

This general analysis, which is religious in nature, can be supplemented by a number of particular considerations to demonstrate that among the actions and attitudes opposed to the will of God, the good of neighbour and the "structures" created by them, two are very typical: on the one hand, the all-consuming desire for profit, and on the other, the thirst for power, with the intention of imposing one's will upon others. In order to characterise better each of these attitudes, one can add the expression: "at any price." In other words, we are faced with the absolutising of human attitudes with all its possible consequences...

Obviously, not only individuals fall victim to this double attitude of sin; nations and blocs can do so too. And this favours even more the introduction of the

"structures of sin" of which I have spoken. If certain forms of modern "imperialism" were considered in the light of these moral criteria, we would see those hidden behind certain decisions, apparently inspired only by economics or politics, are real forms of idolatry: of money, ideology, class, technology.

I have wished to introduce this type of analysis above all in order to point out the true nature of the evil which faces us with respect to the development of peoples: it is a question of moral evil, the fruit of many sins which lead to "structures of sin." To diagnose the evil in this way is to identify precisely, on the level of human conduct, the path to be followed in order to overcome it.

Sollicitudo Rei Socialis, 37

6.19 Higher education and universities

With respectful sensitivity and missionary boldness, consecrated men and women should show that faith in Jesus Christ enlightens the whole enterprise of education, never disparaging human values but rather confirming and elevating them... Because of the importance that Catholic and ecclesiastical universities and faculties have in the field of education and evangelization, Institutes which are responsible for their direction should be conscious of their responsibility. They should ensure the preservation of their unique Catholic identity in complete fidelity to the Church's Magisterium, all the while engaging in active dialogue with present-day cultural trends.

Vita Consecrata, 97

6.20 Everyone equal

It was particularly for the sake of these (poor children), that he founded his Institute, and he wished the Brothers to consider themselves especially responsible for their instruction... Equality ought to be the hallmark of the Brothers' schools; no-one there should benefit from preference or privilege because of social standing or exterior qualities; each pupil, rich or poor, should be treated according to his deserts, his ability, his virtue and his personal worth... The precautions taken to keep the (children who can afford to pay) at the school, have, as their aim, to furnish the means to instruct (those who cannot); for, for most of the time, if there were no rich children to provide the Brothers' salary, the school would not be viable.

Life, XXI, pp. 517-518

6.21 Marcellin's creative zeal

Father Champagnat was the animating force of the House. It was he who kept up the Brothers' spirits and guided them; it was he who induced the parents to send

their children along; he now decided to extend the school's facilities. A single class was quite inadequate, he saw, for the large numbers offering. He formed a second one and was thus able to divide the pupils, classifying them according to their ability and consequently contributing greatly to their accelerated progress.

His attention was required for another, more serious matter. Some parents, unable to secure accommodation for their children to sleep at the Brothers' place, lodged them in the town, where they misbehaved, because they were left on their own resources after school. To get over this problem, Father Champagnat had repairs done to the house, and extensions put on. This enabled the Brothers to take in those children who had been placed in private houses. A few poor children also sought refuge. These were given a kind and enthusiastic welcome and, though the Community was itself penniless, it provided for all their needs.

Marcellin, who had unlimited confidence in God, even accepted responsibility for several abandoned children or orphans. He had them taught, fed and dressed. Later he placed them in respectable families and continued to monitor their conduct, to guide them and be a father to them. During the first year, he took in twelve of these children... (72-73)

To inspire the Brothers with a spirit of zeal and to impress on them that the goal of their vocation was to save souls, he didn't rest satisfied with their catechism lessons to the children of the school; in addition, on Sundays and certain other days, he sent the Brothers in pairs to the hamlets of the parish to teach catechism to the country folk.

When they reached the hamlet they had been assigned, the two Brothers assembled children and adults in a barn or any suitable place, said a prayer, sang a hymn and tested the young people on the words of the catechism... The session concluded with a short story having a moral to it, or with a few examples from history...

Brother Lawrence

For a long time, Brother Lawrence had asked to be allowed the privilege of teaching catechism at Le Bessac... , situated on the heights of Mt Pilat... about six miles from La Valla, shrouded in snow for at least six months of the year. There was no priest in the hamlet, so the children and even the adults were abysmally ignorant.

Brother Lawrence used to carry his meagre stock of provisions with him from La Valla, returning on Thursdays to refresh himself spiritually with his Brothers and to replenish his supplies. He stayed in a private house in Le Bessac and prepared his own food: soup... some potatoes and a little cheese. Twice a day he went around the hamlet ringing a little bell to gather the children. (78-79)

Life, VII, pp. 72-73, 78-79*

Furthermore, the Hermitage was designed, from the outset, to house a "Trade School" for orphans:

As soon as we have finished the building and our means enable us to install

running-water, we shall take in children from institutions for the destitute. We shall improve their situation by giving them a Christian education and those of them who show honest qualities and a desire to learn will be employed in the house.

Marist Notebooks, 1, p. 33

6.22 We all give generously

As brothers, we all give our lives generously for the sake of the Reign of God, engaged in educational settings and works or projects serving children and youth, especially those who are most excluded or vulnerable.

Constitutions, 56

6.23 Responding to the needs of young people "at risk"

We commit ourselves to be more present among children and young people on the margins of our societies.

We respond to the urgent calls that come to us from young people who really are at risk, for example, street children, those who are illiterate, victims of drugs and of violence.

XIX General Chapter, Mission, 33

6.24 Accompanying young people

Accompaniment (aims at helping young people) know themselves and to recognise the presence of God in their lives, to understand what God is asking of them; to discover, appreciate and assimilate human and gospel values and to act according to them... Personal accompaniment...is carried out particularly through personal interviews at regular intervals. ..

Marist Formation Guide, Glossary, 158

6.25 Fostering vocations

Today we are more than ever convinced of the timeliness and the validity of our mission in the world. Yes, it is worthwhile to be a Marist Brother, and worth the sacrifice of consecrating one's entire life to this mission! We are convinced that God wants us to be Brothers, Lay Religious, present in the world as much as possible, especially among children and young people in a simple and welcoming way.

XIX General Chapter, Mission, 23, 26

6.26 Christian leaders

The Church entrusts to young people the task of proclaiming to the world the

joy which springs from having met Christ. Dear friends, allow yourselves to be drawn to Christ; accept his invitation and follow him. Go and preach the Good News that redeems (cf. Mt 28:19); do it with happiness in your hearts and become *communicators of hope* in a world which is often tempted to despair, *communicators of faith* in a society which at times seems resigned to disbelief, *communicators of love* in daily events that are often marked by a mentality of unbridled selfishness.

Message of Pope John Paul II to Youth, 1993

6.27 Solidarity is expressed concretely in service

At a time when everything seems to disintegrate and lose consistency, it is good for us to appeal to the "solidity" [88] born of the consciousness that we are responsible for the fragility of others as we strive to build a common future. Solidarity finds concrete expression in service, which can take a variety of forms in an effort to care for others. And service in great part means "caring for vulnerability, for the vulnerable members of our families, our society, our people". In offering such service, individuals learn to "set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable… Service always looks to their faces, touches their flesh, senses their closeness and even, in some cases, 'suffers' that closeness and tries to help them. Service is never ideological, for we do not serve ideas, we serve people".

Fratelli Tutti, 115

6.28 Prophetic and Servant Marist leaders

As students of history, we aspire to a deep understanding of the situations facing the Institute, the Church, societies and individuals. The XXII General Chapter (2017) rightly understood that this task required a style of leadership that went beyond traditional competencies or commonly accepted organisational models of performance. Faithful to the essence of a religious institute, to an ecclesiology of communion, and to the spirit of a Church which goes forth, the way of expressing and living leadership is inspired by a model with characteristics based on fraternity, service and prophecy. These three values are proper to the experience of "being a brother/sister", in a family - made up of religious, lay men and women - who share the experience

of the Marist charism and, at the same time, who are connected to many people of good will, of different religious or existential positions. We do not wish to avoid or spiritualise what it means to organise, lead and administer according to the legal or societal obligations in which the Institute carries out its mission. We do, though, want to affirm that this can be done with a particular emphasis on the noble aspirations that are linked to our DNA and to our Marist spirituality.

Marist Voices (2020), p. 30

God of evolution, Heart of the world, motor of evolution, essence of all energy,

focus of ultimate and universal energy… these are some of the written invocations on a small picture of the Heart of Jesus that were found on the work desk of Fr Teilhard de Chardin SJ when he died. It is as though God's self were a dance of life, of love, of energy, moving throughout the world, inviting each one to join in the dance. And as more people join the dance, even more feel drawn to it.

Br. Emili Turú. Circular, Montagne: The Dance of Mission. (25 march 2015), p. 3

6.29 Inadequate understandings of a universal love

A love capable of transcending borders is the basis of what in every city and country can be called "social friendship". Genuine social friendship within a society makes true universal openness possible. This is a far cry from the false universalism of those who constantly travel abroad because they cannot tolerate or love their own people. Those who look down on their own people tend to create within society categories of first and second class, people of greater or lesser dignity, people enjoying greater or fewer rights. In this way, they deny that there is room for everybody.

I am certainly not proposing an authoritarian and abstract universalism, devised or planned by a small group and presented as an ideal for the sake of levelling, dominating and plundering. One model of globalization in fact "consciously aims at a one-dimensional uniformity and seeks to eliminate all differences and traditions in a superficial quest for unity... If a certain kind of globalization claims to make everyone uniform, to level everyone out, that globalization destroys the rich gifts and uniqueness of each person and each people". This false universalism ends up depriving the world of its various colours, its beauty and, ultimately, its humanity. For "the future is not monochrome; if we are courageous, we can contemplate it in all the variety and diversity of what each individual person has to offer. How much our human family needs to learn to live together in harmony and peace, without all of us having to be the same!".

Fratelli Tutti, 99 y 100

6.30 Being close to the reality of peoples' lives

The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and the hopes, the griefs and the anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts.

Gaudium et Spes, 1

6.31 Empowering young people

Evangelising through education involves...empowering the young person to be the subject not only of his or her own growth but of the development of the whole community: education for service.

Puebla, 1030

6.32 Forming the young to be "leaven" in their society

Catholic education must produce people who are prepared to act for lasting structural change to our societies, through providing them with a civic and political formation inspired by the social teaching of the Church. (Inaugural address of Pope John Paul II).

John Paul II, Inaugural address, Puebla, 1033

6.33 The richness of volunteering

Significantly, our time has also seen the growth and spread of different kinds of volunteer work, which assume responsibility for providing a variety of services.[27] I wish here to offer a special word of gratitude and appreciation to all those who take part in these activities in whatever way. For young people, this widespread involvement constitutes a school of life which offers them a formation in solidarity and in readiness to offer others not simply material aid but their very selves. The anti-culture of death, which finds expression for example in drug use, is thus countered by an unselfish love which shows itself to be a culture of life by the very willingness to "lose itself" (cf. Lk 17:33 et passim) for others.

Deus Caritas est, 30b

6.34 Promoting and defending the rights of children

The trust that has been placed in you by the children and young people in your care is a special privilege and a serious responsibility. Honour that confidence by showing great respect toward each of them and protecting them from anything that could harm them. United together with other people and institutions denounce those structures that oppress them. Defend their dignity and rights, especially when they are under attack.

Rule of Life, 78

Christian identity

The Church esteems the ways in which God works in other religions, and "rejects nothing of what is true and holy in these religions. She has a high regard for their manner of life and conduct, their precepts and doctrines which... often reflect a ray of that truth which enlightens all men and women". Yet we Christians are very much aware that "if the music of the Gospel ceases to resonate in our very being, we

will lose the joy born of compassion, the tender love born of trust, the capacity for reconciliation that has its source in our knowledge that we have been forgiven and sent forth. If the music of the Gospel ceases to sound in our homes, our public squares, our workplaces, our political and financial life, then we will no longer hear the strains that challenge us to defend the dignity of every man and woman". Others drink from other sources. For us the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ. From it, there arises, "for Christian thought and for the action of the Church, the primacy given to relationship, to the encounter with the sacred mystery of the other, to universal communion with the entire human family, as a vocation of all".

Fratelli Tutti, 277

Final Message: Looking beyond

M.1 Hope

In your heart you know that it is not the same to live without him; what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others.

Evangelii Gaudium, 121

It is true that in our dealings with the world, we are told to give reasons for our hope, but not as an enemy who critiques and condemns. We are told quite clearly: "do so with gentleness and reverence" (1 Pet 3:15) and "if possible, so far as it depends upon you, live peaceably with all" (Rom 12:18). We are also told to overcome "evil with good" (Rom 12:21) and to "work for the good of all" (Gal 6:10). Far from trying to appear better than others, we should "in humility count others better" than ourselves (Phil 2:3).

Evangelii Gaudium, 271

I am convinced that we have reasons for hope. Although in our eagerness we would like to enjoy the light and warmth of midday right away, we gladly accept to participate personally in this historical moment of birth. Pope John expressed this rather poetically in the aforementioned opening speech: The Council which is now beginning rises in the Church like a day shining with the most splendid light. It is barely dawn, but already how delightfully are our hearts affected by the first rays of the rising sun! Everything here breathes holiness and stirs up joy! […]"Tantum aurora est!"

Br. Emili Turú. Circular, Just a Tent as the Heart of our Future. (28 October 2014), p. 7

M.2 Happiness

The centrality of the kerygma calls for stressing those elements which are most needed today: it has to express God's saving love which precedes any moral and religious obligation on our part; it should not impose the truth but appeal to freedom; it should be marked by joy, encouragement, liveliness and a harmonious balance which will not reduce preaching to a few doctrines which are at times more philosophical than evangelical. All this demands on the part of the evangelizer certain attitudes which foster openness to the message: approachability, readiness for dialogue, patience, a warmth and welcome which is non-judgmental.

Evangelii Gaudium, 165

Challenges exist to be overcome! Let us be realists, but without losing our joy, our boldness and our hope-filled commitment. Let us not allow ourselves to be robbed of missionary vigour!

Evangelii Gaudium, 109

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AAS Acta Apostolicae Sedis

CL Christifideles Laici (Apostolic Exhortation on the Vocation and the Mission of the Lay Faithful in the Church and in the World), Pope John Paul II, Rome, 30/12/1988

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ACRONYMS

R	Rule of Life
C	Constitutions
can	Code of Canon Law
EN	Explanatory Notes

ENDNOTES

Chapter 1. In the footsteps of Marcellin Champagnat

1 C4,52; R75
2 C1
3 *Life** Chapter I, pp. 5-6. *(This original biography was written in 1856 by Br. Jean-Baptiste Furet, one of Marcellin Champagnat's first disciples)*; NE 1.1
4 ibid. II, pp. 9-19, 11-12; NE 1.2
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6 C 1
7 *Letters** (*Letters of Marcellin J.B. Champagnat (1789-1840), Founder of the Institute of the Marist Brothers, edited by Br. Paul Sester from the original, 1985, Chronicles V*), 1996, 159*; NE 1.4
8 cf. *Introduction, Letters*,* pp. 3-16
9 R 74
10 *Life*,* VI, pp. 58-59; NE 1.5, 4.19
11 C 1
12 C 17
13 C 36; R54
14 C 36; R75
15 C 4
16 Life**,* VII, pp. 71; NE 1.6, 6.4
17 R 15c
18 C 73; R 77
19 *Letters** 113, 171, 173, 319; *Prospectus 1824 A;* cf. *Letters** 8, 9, 35, 39; NE 1.7
20 R 18, R 19
21 C 56, C 60; R 15, R 74; R32, R 80; GS 4; ET 17; 18; VC 75; EG 49; IMRHI 30; CV 91; *Letters** 28 §2; 34; 59 §5; 23 2; General Chapter XVIII *(Listening)* p. 15; GC XIX p. 25-30; GC XX p. 31; GC XXI p. 51; GC XXII; B. Arbués (1997) p. 44; (1998) p. 66-120; E. Turú (2013) p. 76-98
22 R 81, R 82
23 *Life* XIX, pp. 209-210; NE 1.8
24 C 61; R 81, R 82; *Letters* 112
25 *Life*,* I, p.7; NE 1.9
26 C17
27 *Life**, X, p.101, XII, pp. 120-123; *Letters* 109; cf. C 45; R 10; PC 8; GC XVIII *(Listening)* p. 42; GC XX p. 140-141; E. Turú (2017) p. 289
28 R 26

29 *Marist Voices: Essays on Servant and Prophetic Leadership*. General House, Rome, 2022
30 R 84
31 C 87; R 55, R 84; Lk 2:48, 51-52; Jn 2:3; Acts 1,14; *Letters** 23 §1; 30 §2a; 63 §1a; 168 §3; 260 §1; *Life** p. 74; 324-325; NE 6.27
32 R 79, R 88, R 93; *Letters* 59, 34; cf. *Statutes 1825,* 15; NE 1.11, 6.28
33 *Life**, III, p.23; NE 1.12
34 ibid, IV, pp. 43-46; NE 1.13
35 R 56, R 84
36 *cf.* Chap. *5, "With a distinctive Marist style"*
37 *Preface to The Teacher's Guide* (1853), written by Br. François, pp. 5-6; cf. *Life,* pp. XVI, p. 168; Br. A. Balko, *"Marcellin Champagnat, Educator",* Marist Notebooks, n.1, 1990, pp. 35-46
38 R 76
39 *Letters** 19, 24; NE 1.15
40 R 84, R 90
41 *Life*, V,* pp. 314-315, 319; NE 1.16
42 ibid, XII, 124; V, 338; cf. Br. Jean Roche, *"Mary, Our Good Mother",* Marist Notebooks, No. 2, 1991; NE 1.17
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Chapter 2. Marists in mission, in the Church and in the world

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2 C 52
3 GC XXII "As Marists of Champagnat"; GC XIX, *"Laypeople and Brothers, Together in Mission"*, in *Brothers in Solidarity*, Marist Brothers, Rome, 1993, p. 41
4 *ibid, "Message to our Brothers", p. 47*
5 C 64; R 2, R 3; *The Teacher's Guide (ed. 1931)*, pp. 183-184; NE 2.2

6 1 Cor 3, 1-9

7 CL *(1988) 32;* EN (1975) 59, 66; cf. GC XXII *"As Marists of Champagnat";* GC XIX *"Laypeople and Brothers, Together in Mission",* p. 43; C 6, C 36.1, C 78.6, C 78.8-9, 98.1, 119.3; NE 2.3

8 Jn 15:15; 17:17 -18

9 1 Cor 12:12-31; Hch 2:46-47; 4:32 & 34

10 C 6, C 51; R 38, R 44, R 88, CL, 33, 34; RM 71; EG 120; GC XXII *"As Marists of Champagnat";* GC XIX *Message* 19; GC XX p. 20-31; Ch. Howard (1990) p. 229-279; (1990) p. 285-333; B. Arbués (1997) p. 5-56; (1998) p. 59-130; S. Sammon (2006) p. 5-126; E. Turú (2013) p. 76-98; (2014) p. 132-150; (2015) p. 154 – 197. NE 2.4

11 NA (Vatican), 1,2,5; Secretariat for Non-Christians*, Dialogue and Mission,* 1984, 31; CL, 35; NE 2.5

12 C 52, C 53; GC XX; GC XIX p. 15-24; S. Sammon (2006) p. 68; Ch. Howard (1989) p. 155; E. Turú (2015) p. 171

13 *CL 24*; NE 2.6

14 *C 2*

15 C 54, C 55

16 C 3; R 25, R 26, R 56; NE 2.7

17 C 6; R 31; VC (1996) 54; EMM* 11; GC XXII "As Marists of Champagnat"; GC XIX p. 31; GC XX p. 29-30; Ch. Howard (1990) p. 255; Ch. Howard (1991) p. 400; E. Turú (2014) p. 142-143; (2016) p. 252; NE 2.9

18 EN, 70; CL, 15, 16; Sacred Congregation for Catholic Education, *The Lay Catholic Witness to the Faith in the School,* (1982) 24, 81; NE 2.10

19 C 57; R 81; LG 44; ET 42-45; EN 21; 41; 46; 76; EEJ* 87; IMRHI 36

20 1 Cor 12, 11; LG, 12

21 R 80; C 52; VC, 60; NE 2.11

22 VC, 55

23 C 11, C 41, C 54; R 19, R 27, R 31, R 33

24 C 63; R 79; IMRHI 35; GEE 66-94; GC XVII p. 23-36

25 C 78; NE 6.34

26 C 63

27 C 28

28 C 34, C 35; R 92, R 93

29 R 79

30 R 48, R 49; Sacred Congregation for Catholic Education, *The Catholic School,* (1977), 79; NE 2.12

31 C 49; R 49

32 C 43; R 31

33 FC, (1981) 36, 38, 40; NE 2.13

34 R 1837, 16; NE 2.14
35 C 58; R 77
36 C 9, C 55; R 79; cf. GC XXII *Calls 3, 4, 5;* GC XXI *Message b);* GC XIX; *Our Mission,* 25, 28 y 32; *Life*,* XI; *Letters* 26, 28, 112, 146
37 C 119; C 39, C 54; R 79; NE 2.15
38 R 39; XVI Ordinary General Assembly of the Synod of Bishops (2023, October 4-29), First Session, (9) *Women in the life and mission of the Church*.
39 R 36, 37
40 cf. GC XXII *Principles and Suggestions b, d, e;* GC XIX; *Our Mission,* 34
41 C 88, C 89.3, C 99.4, C 133.4, C 133.5; can 596 §3; can 113- 123; 586 §1; 1256; 1257; 1279 §1; can 469-471; 473 §1; 586 §1; 596 §3; can 128
42 R 79; NE 6.28
43 C 60; R 79
44 GC XXII, *Principles and suggestions (b);* Strategic Plan of the General Administration (2017-2025): Networks.
45 C 60, C 78; VC 69; 98; IMRHI 35; CV 223; *Life** p. 297; 434; GC XVI p. 645-646; GC XVII p. 77; GC XX p. 31; *Marist Voices: Essays on Servant and Prophetic Leadership*, General House, Rome, 2022; NE 6.28
46 R 25
47 C 78; NE 6.34
48 C 58; R 78; NE 6.34
49 C6; R31, R 44; Ch.Howard, *"The Champagnat Movement of the Marist Family",* Circulars, 1991; *cf. Our Mission,* 36; CG XXII, p. 71-72; cf. CPD; NE 2.16
50 C 60, R 82; XXII CG, p. 74-75
51 C 8, C 11, C 39, C 54; R 34; EN 41; 46; 76; VC 51; IMRBC 11; EMY* 54; GC XX p. 27-28; Ch. Howard (1990) p. 277; B. Rueda (1970) p. 57-263; S. Sammon (2005) p. 1-76; E. Sánchez (2020) p. 7-143; NE 2.8

CHAPTER 3. PRESENT AMONG CHILDREN AND YOUNG PEOPLE, ESPECIALLY THOSE LEAST FAVOURED

1 C 59; R 31
2 C 33, C 34, C 53, C 56, C 60, C 167; R 32, R 67, R 68; *Life*,* VII, p. 74*; Prospectus** 1824*; Statutes** 1828*; Statutes** 1830, 1; cf. *Letters** 13, 159; NE 3.1
3 GC XXI *Message* c); GC XX *Call d*); GC XIX *Message,* 5,6,7; *Our Mission,* 8-10; cf. TMA, 1994, 46; FT 1
4 C 28; R 16, R 80
5 C 52; R 75; NE 3.9
6 Pope Francis, *"For a culture of encounter"*, morning liturgical reflection at Domus Sanctae Marthae, 13 September 2016.
7 R 85; Cf. EAY 55

8 GC XXII, *Call 4*; pp. 74 - 75; NE 3.3
9 *Life*,* XXI, pp. 511-13; cf. Bergeret, Marist Notebooks, N° 4, 1993, pp. 72; NE 3.4
10 *Life** XX, pp. 507; NE 3.5
11 C 52; R 74, R 80, R 89
12 C 4, C 59; R 13, C 78; GC XXII, *Principles and Suggestions e)*; GC XXI Message; GC XX *Call d*); GC XIX *Solidarity,* 10, 20; NE 3.6
13 R 85, R 88
14 C 55, C 78; R 88
15 GC XXII, *Principles and Suggestions b)*
16 C 55, C 64; NE 3.7
17 C 43; R 31, R 89; NE 6.24
18 C 55, C 58, C 65; EAY*, 101
19 R 89, R 92; EAY*, 92; NE 6.26
20 C 32
21 R 32, R 72
22 C 52, C 53, C 56, C 59, C 60
23 GC XIX, *Call 5;* GC XXI *Message c);* GC XX *Call d);* GC XIX*, Message*, 20; RM 37 (b); NE 3.10
24 GC XIX*, Call 5;* B. Arbués, op. cit., 31; Sacred Congregation for Catholic Education, *Letter to Superiors General,* Prot. N. 483/96/13, 1996, p. 11; GC XXI *Message c);* GC XX *Call d);* GC XIX*, Message, 27; Solidarity,* 9, 14, 15
25 C 4; R 10, R 80: B. Arbués, "Walk with peace, yet with a sense of urgency", Circulars, 1997, 31
26 C 32, C 60; R 32, R 72; GS 4; ET 17; 18; VC 75; EG 49; IMRHI 30; CV 91; *Letters** 28 §2; 34; 59 §5; 323 §2; GC XVIII (*Listening*) p. 15; GC XIX p. 25-30; GC XX p. 31; GC XXI p. 51; GC XXII; B. Arbués (1997) p. 44; (1998) p. 61-120; E. Turú (2013) p. 76-98
27 C 4, C 59; R 59; NE 6.34
28 GC XXII, p. 79, pp. 166-167
29 C 4, C 59; R 78
30 C 4, C 59; R 78
31 GC XXII, p. 74, pp. 79-80
32 C 60; R 59, R 78, R 79, R 89, R 92; Stand Up, Speak Up, and Act (SSA). General House of the Marist Brothers.
33 C 58.2, C 32; R 33; NE 3.2
34 R 32, R 39, R 82
35 R 79
36 R 32
37 C 51, C 60; R 69, R 72

Chapter 4. We are sowers of the Good News

1 *C 4; Life*,* VI, p. 331; XX, p. 490; NE 4.1
2 C 52, C 58; R 74, R 75: *Life*,* XXIII, p. 535*; Guide,* (1931) p. 17-18; FT 216
3 C 3; GC XVI p. 1-14; B. Rueda (1975) p. 175-240; (1980) p. 169-182; Ch. Howard (1992) p. 429; S. Sammon (2003) p. 5-72; *The Catholic Laity,* 16*; cf. Life** XXIII, 547-560; NE 4.2
4 IMRHI 13; CL, 36; *The Catholic Laity,* 17, 19; NE 4.3
5 C 4; EG 14-15, 46-49, 74; EN 18-19; RM, 55; *Pontifical Council for Interreligious Dialogue, Dialogue and Proclamation,* (1991) pp. 40-41; cf. *Dialogue and Mission,* 13; NE 4.4
6 C 58.2; EG, 176, 180, 181, 197; *RM, 12-20*; NE 4.5
7 R 75; *Life*,* XX, *pp. 492, 503-504*; NE 4.6
8 Lk 2: 52
9 EN, 27; LG 53; 55; 58; 59; VC 28; ADR* 99; RC (1852) part I, chap. I, art. 13; GC XVI p. 9-66; B. Rueda (1976) p. 241-684; Ch. Howard (1992) p. 447; S. Sammon (2009) p. 5-55; E. Turú (2012) p. 6-72
10 Jn 10, 10
11 *GS 22; cf. Heb 4: 14-15*; NE 4.8
12 C 32, C 44, C 51; R 69; Lk 16:19-21; PC 13; Ch. Howard (1990)" p. 313; GS 69; SS 42; ESCM 11; B. Arbués (2000) p. 129.
13 C 44; B. Rueda (1973) p. 470-545; (1973) p. 557-579; (1982) p. 283-319; Ch. Howard (1992) p. 421-520; (1993) p. 523-592; S. Sammon (2003) p. 5-72; E. Turú (2017) p. 286-329
14 Gal 3, 28-29
15 Lk 12:49
16 C 13.1, C 32, C 52.3; R 66, R 71, R 82
17 Jn 14,6
18 R 37, R 68
19 EN 75; PDV, 10: AAS 84 (1992), 673; NE 4.28, 4.29
20 C 53; EG, 259-261, 279, 284; TMA, 45; cf. DV, 67; Ap 21, 1-7
21 EG, 238, 257; *Mayet Memoirs,* Marist Origins, Vol. 2, 632; cf. 674; *Letters** 11, Vol. 2, 632; cf. 674; Letters*11; NE 4.31
22 C 35, C 53; R 39
23 *Life*,* III, p. 290; *Letters*,* 169; NE 4.31
24 From the prayer for vocations composed by Father Champagnat, *Life*,* IX, p. 93; NE 4.32
25 R 23, R 76
26 C 55, 55.1; R 77; *Life*,* XXIII, p. 547; NE 4.9
27 EG 64, 132-134; *The Catholic Lay*, *18; Opinions, XXXV,* pp. 330-338; cf. *Guide*

(1931), pp. 10-11; *Formation Guide,* Marist Brothers, Rome, (1994) *13-23*; NE 4.11, 4.15

28 C 52, C 54; *Life*,* XXIII, pp. 535, 545-547; *Opinions*,* XLI, p. 440-442; NE 4.10, 4.19

29 FT 106, 105; *Stand Up, Speak Up and Act,* Rome (2023)

30 C 58; R 89, R 92; *Opinions**, XLI, p. 440-442; US 1; 76; FT 216; NE 4.12

31 *Guide (1853),* pp. 121-122; Lk 24:13-25; NE 4.13

32 C 59; R 85

33 EG 106; Sacred Congregation for Catholic Education*, Religious Dimension of Education in Catholic Schools,* 1988, 71; NE 4.14

34 C 4, C 11, C 43, C 52, C 54; R 13, R 78

35 C 58.2; Cf. Lk 4, 27-38; GC XXII, *Calls* 3, 4, 5; GC XXI *Message c);* GC XX *Call d);* GC XIX, *Solidarity,* 10; NE 4.20

36 C 48, C 55

37 C 43; R 31; IMRHI 37*; Letters** 180 §2b; RM 57; cf. C 85; *Dialogue and Mission,* 29;

38 EN, 20; CL, 44; VC, 96; NE 43.9, 4.17, 4.18

39 C 61.3; R 82; RM, 52, 53; NE 4.17, 4.19

40 C 11, C 58.2; EG 24

41 Jn 1, 1-18

42 C 54, C 55; R 89; EG 56

43 C 43; R 31, R 44

44 R 89; Pope John Paul II's *Message to Young People,* 1993, 4, 5; CL, 46

45 EG 282-283, 285; US, (1995) 20-28; RM, 56, 57; LG, (Vatican Council II) 16; cf. *Dialogue and Mission,* 26; NE 4.16, 4.21-25

46 DeV, (1986) 53; RM 55

47 EG 244-246, 247-249, 250-254; *Address of John Paul II to the Roman Curia*, Bulletin, Secretariat for Non-Christians, 1987, 11

48 C 58; R 82; EG 238-258; *Dialogue and Proclamation,* 29

49 RM, 33; NE 4.26

50 C 55.1; R 74, R 75

51 C 55; R 27, R 29, R 33; *Opinions*,* XXXVIII, pp. 355-358; CL, 47; NE 4.27

52 C 59; R 77; GS, 16; EV, (1995) 80-82; cf. Jn 8, 32 and 36; Gal 5; NE 6.29

53 1 Peter 3, 15; C 58.2; R 31, R 32, R 33

54 C 64; R 8, R 90; NE 6.25

55 R 78

56 *Letters*,* 19

57 C 52, C 64; R 88, R 95; *Life*,* XX, pp. 496-497; *Opinions*,* XLI, pp. 440-442; EN, 41; NE 4.33

Chapter 5. With a distinctive Marist style

1 C 52
2 *Life*,* XXIII, p. 538; *Opinions,* XLI, pp. 438-440; cf. Bergeret, Marist Notebooks, n.4, 1993, pp. 68-69; NE 5.1, 5.4
3 R 86; NE 5.10
4 C 3; NE 5.14
5 Lk 1, 41
6 Ch. Howard (1992) p. 512; cf. LG 53; 55; 58; 59; VC 28; ADR* 99; RC (1852) Part I, Chap. I, art. 13; GC XVI p. 9-66; B. Rueda (1976) p. 241-684; Ch. Howard (1992) p. 447; S. Sammon (2009) p. 5-55; E. Turú (2012) p. 6-72
7 Lk 1, 26-28; Jn 19, 25-27
8 Mk 3, 31-35; C 50; R 76
9 Lk 2, 51-52
10 Lk 2, 51-52
11 C 35; R 42; GC XX p. 134-138; E. Turú (2013)" p. 125-126; (2016) p. 204
12 C 45, C 50; R 73, R 76
13 Lk 1, 46-55
14 Jn 2, 5
15 Acts 1, 14
16 R 76; *Life*,* VII, pp. 352-353; NE 5.15-16
17 Cf. MC
18 C 54.2; R 28
19 *Life*,* VII, p. 332
20 C3; R 76
21 C 36; R 55, 56; R 76; GC XXII, Call 1; GC XX *Message to the Administrative Units*, n. 11; Statements* p. 260-266; *Letters** 30 §2; 132 §2; 238 §1; Life** p. 63; 76-78; 145-146; 438-439; Ch. Howard (1989) p. 167; IMRHI 24; ADR* 92; Life* p. 237 (Testament); E. Turú (2013) p. 117-120; ; IMRHI 24; ADR* 111; GC XVI p. 403-485; GC XX p. 21-40; B. Rueda (1970) p. 120; (1975) p. 217; EG 284; 288; B. Rueda (1970) p. 47-297; S. Sammon (2005) p. 5-73; E. Sánchez (2020) p. 7-143; NE 5.8
22 Spiritual Testament, *Life*,* XXII, p. 244
23 C 36; R 55
24 C 11, C 39, C 43, C 54; R 35, R 36, R 37
25 C 51; *Life*,* XXII, p. 542; NE 5.19, 5.17
26 C 52, C 54, C 57; R 47, R 48, R 49; WFTR* 30
27 C 56, 60; R 78
28 C 89.3; R 91, R 92
29 C 52, C 65; R 85; NE 5.2
30 R 85; *Letters* 14; cf. *ALS*,* XLI, p. 437; *Life*,* XXIII, pp. 544

31 C 60; R 89; NE 5.3
32 C 59.3; R 92; *Guide* (1931), pp. 107-112, 129-130; *Life*,* XXII, p. 529; *Guide (1853)* 43-79
33 C 55.1; R 88, R 89
34 C 3, C 89.2; R 26, R 56
35 R 18, R 26; *ALS,* XLI, p. 425; NE 5.5
36 C 3; R 56; NE 5.7
37 C 23; R 20, R 46, R 56; Ch. Howard, *"Marist Apostolic Spirituality".* Circulars, 1992, p. 492
38 C 31; NE 5.6
39 R 19, R 26
40 R 86; NE 5.12
41 *Life*,* XIV, pp. 415-417, 419, 422; B. Rueda, (1975), p. 192
42 R 86
43 C 34; R 52, R 84
44 *Guide* (1853), p. 84; NE 5.13
45 C 54.1; R 75; NE 5.13
46 C 58.2; R 79
47 R 94
48 C 59
49 C 51; R 80
50 C 52, C 53, C 78; R 80

Chapter 6. Our Marist educational ministries

1 C 53; R 79; cf. *Global Educational Pact*, Pope Francis, Rome, 09/12/2019
2 C 58; R 77
3 *"Learning: The treasure within"*, Report to UNESCO of the International Commission for Education in the 21st Century, J. Delors, President, UNESCO, Paris, 1996; *Guide (1853) p. 105; UNESCO. (2012). Shaping the Education of Tomorrow:* United Nations Decade of Education for Sustainable Development - 2012 Report (in brief) https://unesdoc.unesco.org/ark:/48223/pf0000216606 NE 6.1
4 C 58; GE 8; *The Catholic School,* all, but especially 38-43; NE 6.2, 6.30
5 R 79, R 92; C 59.3
6 C 58, C 59.2; NE 6.3-6
7 C 98, C 101; R 93
8 GS, 24; NE 6.8
9 FT 87; C 58; NE 6.8, 6.22
10 C 58; R 77, R 82; Cf. EIA 102; NE 6.8
11 C 56; R 19, R 32; NE 6.9, 6.14
12 cf. PP

13 C 58.2, C 59.3; R 89; NE 6.25-26, 6.28
14 C 58.2; R 79, R 92; NE 6.31
15 C 4, C 59; R 13, R 78; NE 6.34
16 C 54.1, C 55.1, C 58.2, C59.3; R 77, R 82, R 89; NE 6.32
17 C 23.1, C 41; CL, 44; cf. VC, 99; NE 6.10
18 R 80; NE 6.16
19 C 58; R 77, R 82; NE 6.14, 6.17
20 XXII GC, *Calls* 3, 4, 5; XXI GC *Message c*); XX GC *Call d*); CG XIX, *Solidarity,* 16; *Life**. XXI, pp. 529-530; C 53, C 58
21 C 54; R 55; cf. *The Catholic School,* 61; LF 50 - 55; NE 6.7, 6.25
22 C 55.1; R 27; cf. LS and LD; LF 53; *Guide* (1853), p. 2; *Religious Dimension of Education, 108*; NE 6.12
23 See Chapter 4, *"We are sowers of the Good News"*
24 EN, 19; cf. *Religious Dimension,* 51-54
25 C 54.1; C 55.1; R 76
26 R 89
27 GC XXII, *Principles and Suggestions b)*; NE 6.13
28 R 79
29 cf. LS; NE 6.11
30 EG 69
31 C 54.1, C 55; R 31, R 77
32 C 11, C 54; R 69, R 70, R 71
33 C 4, C 58; R 74, R 75; *Religious Dimension,* 24, 100-112; cf. C 87; *The Catholic School,* 4
34 C 54.1; R 18, R 26
35 *Life*,* XXII, pp. 520-521
36 *Guide* (1853), p. 237-238; cf. *Rule of 1837,* art. 16; Balko, Marist Notebooks, N°1, 1990, p. 42
37 R 86
38 C 56, C 60; R 66-72; NE 6.14, 6.17, 6.20, 6.22
39 C 59; R 78; NE 6.15, 6.18
40 XX GC, *Call* 1; FT Chap. I; Pope Francis, *Global Educational Pact* (2019)
41 EG 286
42 C 50; R 10, R 28; GC XX, *Call* 1

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43 C 90.5; C 101.3, C 133.5
44 B. Arbués (1997) 10, 32
45 C 4; *Guide* (1853), pp. 113

46 SSA (2023); *Life**, XXII, 529*; Guide, (1931) p. 152*
47 *Guide,* (1931) pp. 94-98, 130, 131-132
48 C 58.2; R 79
49 C 58; R 33, R 77
50 C 58; R 77, R 82; NE 6.9, 6.17, 6.29
51 C 59; R 55; GE, 8
52 *cf. Religious Dimension of Education in the Catholic School,* 74 - 95; cf. *General Directory for Catechesis* (August 25, 1997); cf. *Catechism of the Catholic Church,* August 15, 1997; EG 132-134
53 *cf. Religious Dimension of Education in the Catholic School,* 72; C 54.1, C 55, C 55.1; R 75; cf. *General Directory for Catechesis (August 25, 1997);* cf. *Catechism of the Catholic Church,* August 15, 1997
54 *cf. Religious Dimension of Education in the Catholic School;* LF 53
55 GC XXII, *Call 2*; GC XXI, *Call b)*, pr. 4, pa. 2; GC XX, *Call 3;* GC XIX, *Our Mission,* 31
56 cf. SC
57 C 55.1; GC XXII, *Call 2;* GC XXI, *Call b), Principle 4,* 2; GC XX, Call 3
58 C 55.2; *The Catholic School,* 72; Sacred Congregation for Catholic Education, *Letter to Superiors General,* Prot.N. 483/96/13, 1996, p. 7
59 *The Catholic School,* 58; Delors, *"Learning: The Treasure Within*; NE 6.1, 6.14
60 *B. Ch. Howard, "An Urgent Appeal: Sollicitudo Rei Socialis."* Circulars, 1990, pp. 316-317; NE 6.15
61 cf. EG 189, 190; FT 106; GC XIX, *Solidarity,* 16; GC XXII, *Call 3,* p 74; NE 6.14-15
62 C 60; SRS, 36-37; GS 4; ET 17; 18; VC 75; EG 49; IMRHI 30; CV 91; *Letters** 28 §2; 34; 59 §5; 323 §2; GC XVIII (*Listening*) p. 15; GC XIX p. 25-30; GC XX p. 31; GC XXI p. 51; GC XXII; B. Arbués (1997) p. 44; (1998) p. 61-120; E. Turú (2013) p. 76-98
63 C 58; R 77; Eph 4, 24; US 1; 76; FT 216; VC, 97; NE 6.17

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64 C 56, C 60; R 66, R 72; GS 1; NE 6.23
65 R 32
66 EG 20-24
67 C 32, C 61; R 19, R 32, R 81; EG 186-216; ESCM 11; B. Arbués (2000) p. 129; Ch. Howard (1990)" p. 338; *Life**, VII, 72-73, 78-79; XX, 502-504; Balko, Marist Notebooks, n.1, 1990, 2 and 9; NE 6.21
68 *Sylvestre** p. 119-120; *Life*** p. 383; 529; XIX GC*, Our Mission, 33f;* XXII GC*, Calls 3, 4, 5;* B. Arbués (2000) p. 129; Ch. Howard (1990)" p. 328; S. Sammon (2006) p. 74

[69] Our evangelizing mission appears in Chapter 4, *"We are sowers of the Good News"*
[70] Cf. Chapter 5, *"With a distinctive Marist style"*
[71] *Inaugural Speech of John Paul II to the III General Conference of the Latin American Episcopate,* Puebla, (1979) 1030
[72] ibid, 1033
[73] C 58.2; GC XVII p. 41-56
[74] CL, 44
[75] R 79
[76] R 80
[77] R 55
[78] C 59c; EN 31; *Letters** 323 §1; Ch. Howard (1990)" p. 307-350; can 225 §2; 768 §2; PP 80; SS 41; GC XXI p. 55; 216-217; Ch. Howard (1990)" p. 328; CPD; *Life** p. 235 (Testament)
[79] Cf. GC XXII, *Calls 3, 4, 5*; GC XIX, Solidarity, 19
[80] Act. 3, 1-8 and 16; 4, 10 and 12
[81] C 32, C 55; R 32, R 66-71; GC XXII, *Call 2*; GC XXI, *Call c)*; GC XX, *Call D "Mission and Solidarity";* GC XIX, *Our Mission, 23, 26;* cf. *Guide,* (1931) pp. 194-212
[82] C 31; R 26
[83] GC XIX, *Marist Apostolic Spirituality,* 26; C 71
[84] C 41, C 48; R 52; LS 226; E. Turú (2012) p. 57-59; ET 46; VC 38; VD 66; LS 223; *Letters** 62 §1; XVIII GC (*Listening*) p. 133; B. Rueda (1970) p. 119; (1975)" p. 246; E. Turú (2017) p. 298; VC 38; VD 66; IMRHI 19; *Letters** 102 §1b; *Life** p. 313-314; 332-333; XVIII GC (Listening) p. 133; B. Rueda (1973) p. 512; (1982) p. 295; E. Turú (2017) p. 297-298; PT 159; DV 25; VD 100; IMRHI 20; E. Turú (2017) p. 311-314
[85] GC XXII *Principles and Suggestions b);*); GC XXI, *Mission Call*, action proposal, 8; GC XIX, *Our Mission,* 29; cf. *Opinions*, XXIII*
[86] C 53; R 81; GC XXII *Principles and Suggestions e)*; EG 106; NE 6.33
[87] GC XXII *Principles and Suggestions b)*;
[88] R 79

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[89] EC, Conclusion; NE 6.19
[90] *Educating to fraternal humanism, Building a Civilisation of Love*, 7
[91] C 58; R 77; NE 6.28
[92] C 78; R 79; Institute of the Marist Brothers. (2022). *Marist Voices: Essays on Servant and Prophetic Leadership*. General House, Rome 2022.
[93] C 58.2 cf. Papal Encyclicals FT, EG, LF; International Commission of the Marist

Mission (2023). *Beacons of Hope:* Messages from the C.I.M.M (2020-2023). General House, Rome 2023.

94 R 80

95 GC XXII *Call* 2; Cf. WFTR; GC XIX, *Our Mission,* 32

96 *Message from Pope Francis for World Youth Day,* XXXVIII (2023), XXXVII (2022-2023), XXXVI (2021) *et al; Message from Pope John Paul II to young people,* 1993; NE 6.33

97 C 53, C 54, C 54.1, C 55, C 55.1; R 74, R 75

98 C 51, C 52, C 78; R 44

99 R 79

100 C 53

FINAL MESSAGE: LOOKING BEYOND…

1 Cf. IMRHI (2015); *The Brother in Lay Religious Institutes,* Union of Superiors General, Rome, 1991, Chapter 4

2 Cf. EG; GC XXII, *Introduction, Call 1*; E. Sánchez (2020), "*Homes of light*", p. 7. 14. 15, 17-18, 66; *B. Benito Arbués, "Walking with peace, yet with a sense of urgency",* Circulars, 25, 31-33; NE 1-2

3 EG 1

4 Lk 24,32

5 R 8

6 EG 220

7 TMA, 58

8 X General Conference of the Marist Institute (2022); Message from Pope Francis to the General Conference of the Marist Brothers (2022, March 24); Message from Brother Ernesto Sánchez to the X General Conference (2022).

ARTWORK



Cover

For the cover of the book, I felt the need to create a portrait of Marcellin Champagnat in my own way. As an artist, I am very interested in exploring what appearances sometimes hide. There is a hint of what he looked like, but I want you to focus more on his spirit, his expressiveness, his gaze and his qualities. I associated his person with his creation. The miniature of the first configuration of the headquarters at Notre-Dame de l'Hermitage needed to appear in the foreground, as a forerunner of how his intuitions would materialise over time. The portrait characterises him as Saint Marcellin Champagnat, founder of Marist ministries and apostle of youth. (Mauricio Negro)



Chapter 1. In the footsteps of Marcellin Champagnat

The image of a fish originates from the acronym Ichthus, which in Greek means Jesus Christ, Son of God, Saviour. The three intertwined fish represent the mystery of the Holy Trinity. I wanted to bring out the sacred as well as eternity and 'unity in diversity', represented by the spectrum of colours that radiate from the fish. (Mauricio Negro)



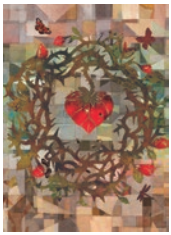
Chapter 2. Maristsin mission, in the Church and in the world

The first two chapters deal with Marcellin's early years, based on his life experiences, his sensitivity, the customs of rural living, his family environment and context, the lack of education for young people, and his initial disappointment with school. In other words, they look at everything that touched and moved him from a very early age until he was able to formulate his own golden rule for education. My illustration seeks to evoke that awakening, to honour his inspiration and dedication to this commitment in his life and ministry. (Mauricio Negro)



Chapter 3. Present among children and young people, especially those least favoured

My gaze here evokes an image of children as if they were heterogeneous grapes, suggesting a great diversity of colours, aromas and flavours. The choice of the bunch of grapes was not random, because it reflects the essence of the vision of Marist education and, at the same time, alludes to wine, the blood of Christ, care for the earth, the rights of all children, solidarity and other values of our common home. (Mauricio Negro)



Chapter 4. We are sowers of the Good News

I thought this image could relate well to the challenge of spreading the good news of the gospel, trying to make the message and Jesus better known. The crown of thorns is a significant representation of Jesus' sacrifice. However, I dared to take some poetic licence to rework the original symbolism. In this illustration, there are more opaque tones and imperfect edges in the background, a scene of the world. In the foreground, the crown of thorns, which, instead of drying out, greens up and shows unexpected buds. The crimson rose, in the centre, blossoms like a heart, full of love, hope and pulsating life. (Mauricio Negro)



Chapter 5. With a distinctive Marist style

I longed to find an inspiring depiction of Mary. From the beginning, I wanted it to be related to motherhood, in the purest and most natural way possible. Finally, I found a botanical way to relate mother and child, Mary and her baby Jesus. In general, tulips usually symbolise perfect, true and eternal love. Tulips are the first flowers to bloom in spring, heralding rebirth. The pink tones of the tulips stir up happiness and confidence. A beautiful way to illustrate the fundamental principles of Marist education! All the more so because many other species of flowers surround tulips in the garden. (Mauricio Negro)



Chapter 6. Our Marist educational ministries

For this chapter it was necessary to find a way to represent the unfolding of the Golden Rule: the educational centres, the schools themselves, the social works, the institutions of higher education and all the other sectors and milieux where the four pillars of Marist education are applied. Once again, the message is metaphorically embedded in a garden. The yellow flowers are intertwined. They seem to share the same stem, the same sap, the same pollinators and, indeed, the same roots. All the big yellow flowers seek the same sun. A second, more attentive look will reveal, I imagine, human silhouettes disguised as petals, joining in a circle of exchanges, experiences, conversations and sharing. (Mauricio Negro)

