



THE MARIANIST SPIRIT,  
A RESPONSE TO THE  
EDUCATIONAL CHALLENGES  
OF OUR TIME



# **THE MARIANIST SPIRIT, A RESPONSE TO THE EDUCATIONAL CHALLENGES OF OUR TIME**

**1. What do we mean by “Marianist Spirit” and on what is it based?**

**2. The “Marianist Spirit” and Education.**

**3. A response to the educational challenges of our time.**

# 1. What do we mean by “Marianist spirituality” and on what is it based?

Every “spirituality” is a particular style of **living the Gospel (the LIFE OF JESUS)**,

- from a **historical experience** and
- with a **particular sensibility**.

## CHAMINADE

His historical experience ↔ His evangelical sensibility

The French Revolution's  
impact

- on people's FAITH
- on INSTITUTIONS,  
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- the role of **MARY**: her **FAITH**
- the witness of the first  
Christian **COMMUNITY**

The coming back to the beginning:

- The **INCARNATION OF JESUS**
- The **CHURCH of Acts**



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## 2. The “Marianist Spirit” and Education.

*“How has this dynamic spirituality influenced the way Marianists do education?”*

- Education depends upon **ANTHROPOLOGY**.
- “Christian education” extracts the anthropology from a concrete human being: **JESUS**. He is the true human being (“new ADAM”); he is “the way, the truth and the life”.
- Marianist anthropology derives, therefore, from the “marianist” contemplation of Jesus: his own generation, the fact that Jesus is “**the son of Mary**”.
- **MARIANIST ANTHROPOLOGY** is revealed to us in the **mystery of the INCARNATION**.



## 2

In calling us to be Marianists,  
God asks us to follow in a special way

Jesus Christ,  
Son of God,  
become Son of Mary  
for the salvation of all.

Our goal is to be transformed into his likeness  
and to work for the coming of his kingdom.



## INCARNATION

GENERATION  
of the new  
HUMAN BEING

2

In calling us to be Marianists,  
God asks us to follow in a special way

Jesus Christ,

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Son of Mary

Anthropology

for the salvation of all.

Our goal is to be transformed into his likeness  
and to work for the coming of his kingdom.

*“... when the fullness of time had come, God sent his Son,*

*born of a woman,*

*born under the law*

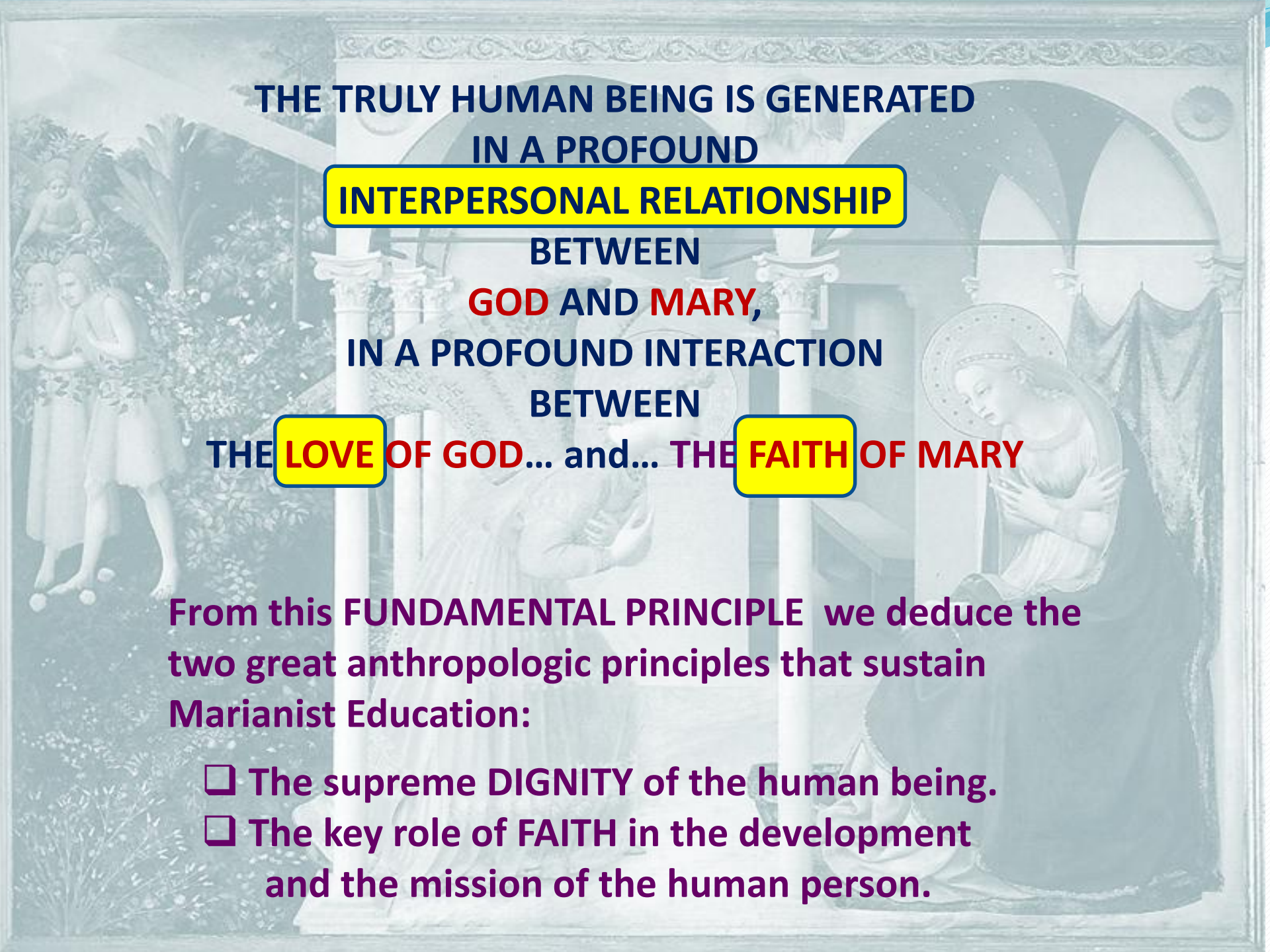


**JESUS,  
truly HUMAN**

*to ransom those under the law,  
so that we might receive adoption.” (Gal 4,4)*

**HOW IS THIS “TRUE HUMAN BEING” GENERATED ?**

**Let us draw our response  
from the story of the Annunciation:**

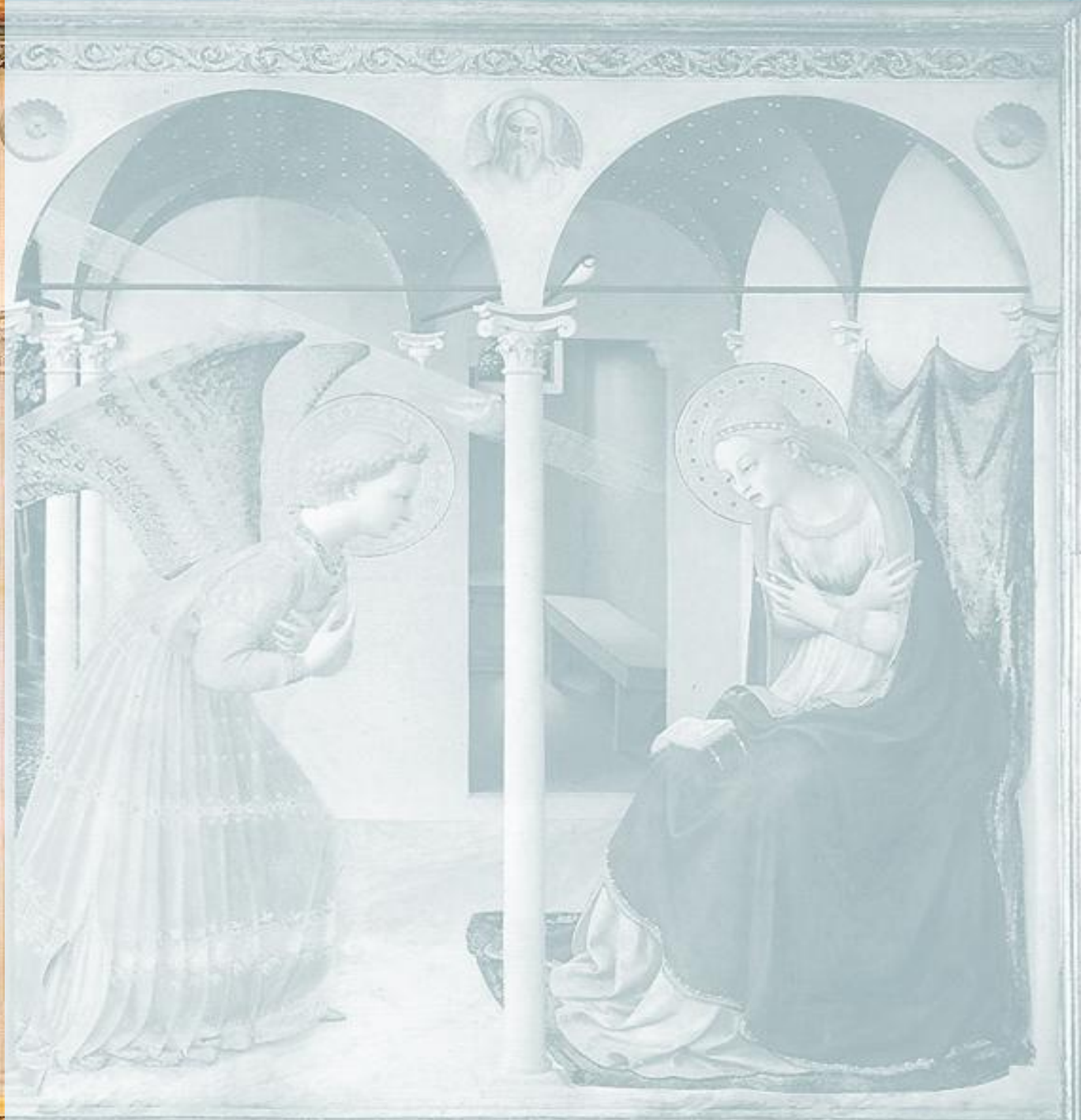


THE TRULY HUMAN BEING IS GENERATED  
IN A PROFOUND  
**INTERPERSONAL RELATIONSHIP**  
BETWEEN  
**GOD AND MARY,**  
IN A PROFOUND INTERACTION  
BETWEEN  
THE **LOVE OF GOD**... and... THE **FAITH OF MARY**

From this **FUNDAMENTAL PRINCIPLE** we deduce the  
two great anthropologic principles that sustain  
Marianist Education:

- ☐ The supreme **DIGNITY** of the human being.
- ☐ The key role of **FAITH** in the development  
and the mission of the human person.







The  
supreme  
dignity  
of the  
human  
being



❖ Marianist education flows from the heart and is based on respect and love.

❖ Marianist education is developed in and for dialogue.

❖ Marianist Education is integral: it is aimed at the whole person.

❖ Marianist education adapts to the person's concrete situation, in accord with that person's circumstances.

❖ Formation in and for personal relationship: “to educate in family spirit”.

❖ Attention to a deep and correct intellectual formation, cultivated in the dialogue between reason and faith, between faith and culture.

❖ Promote the Christian life in its integrity.

❖ Promote the Christian life as a life called seek fulfillment, entering into and collaborating in God’s redemptive plan for humanity: “To educate for service, justice and peace”.

The key role  
of FAITH  
in the  
development  
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### 3. A response to the educational challenges of our time

#### 3.1. Time of a great cultural revolution

Two hundred years after the French Revolution, we are living another revolution with as much, or even greater, cultural and social impact.

- As regards persons, the apostasy and unbelief during the time of Fr. Chaminade, has given way to **indifference**.
- **Crisis of Institutions:** the family, the State, the Church...
- The institutional crisis drags along with it a **crisis of “belonging”** (“*they believe but don’t belong*”) The person remains isolated, without exterior references, and without relationships which are formative.

### 3. A response to the educational challenges of our time

#### 3.2. The impact on human person, a person whose referent is the self

- A loss of meaning.
- People is “disappointed” of reason. The only real world is that of inner feelings (“virtual reality”). In these reside truth and meaning.
- They pretend that the virtual reality has ended up dominating what is real. The highest goal is to have the tools to do it, namely, the economic means, and the TECHNOLOGY to achieve it. The question is no longer “why” and “for what purpose”, but “HOW”.
- From this self-referential attitude, today’s person designs and even programs personal social networks, apart from the institutional social networks.

### 3. A response to the educational challenges of our time

#### 3.3. The educational challenge

- Today's educational effort needs to be concentrated on setting the person free from the subjectivism so as to get back to the **relational world**.
- As Marianists, we affirm that the only means is to lead them to discover that full realization happens by recovering that **"basic" relationship** which is offered to us in the love of God.
- Urgent return to **Mary** and the Christian **communities** as areas in which the love of God is alive, is evident, because is RECEIVED, SHARED, CELEBRATED AND SERVED.