



Characteristics *of* Marianist Universities

Chaminade University of Honolulu
St. Mary's University
University of Dayton

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On the cover: sculpture of Blessed William Joseph Chaminade by Joseph Aspell commissioned by the U.S. Province of the Society of Mary.

PREFACE

The historical and educational context for the *Characteristics of Marianist Universities* is both local and global.

The Society of Mary (Marianists) was founded in France in 1817 by Blessed William Joseph Chaminade. The first Marianists arrived in the United States in 1849. The reputation of the Marianists as educators in Europe led the first brothers in the United States to establish schools. Today, the Province of the United States comprises more than 300 Marianist brothers and priests. They serve in communities and ministries from Honolulu to Puerto Rico and in Eastern Africa, India, Ireland and Mexico. In the United States, along with the three universities, the Marianists sponsor 18 high schools, one middle school and four retreat centers, and they minister in seven parishes.

Globally, Marianist education takes place in more than 30 countries, in nearly 100 elementary and secondary schools, in three U.S. universities, and in countless nontraditional education programs and educational activities. Approximately 9,000 lay persons and 400 Marianist religious work in these institutions serving more than 100,000 children, youth and adults.

Continued on next page

This edition of the *Characteristics of Marianist Universities* retains the same official text of the Introduction and the Characteristics from the original document. Since 1999, the universities have grown and developed, so the descriptions of the universities at the end of the document have been revised. The Marianist Province has also enhanced its partnership with the universities, and the Province offers support through the Office of Sponsorship, the Office of Formation for Mission and the North American Center for Marianist Studies. The universities themselves have formed the Association of Marianist Universities (AMU) in which the Province is a member.

The eminent Marianist educator, Paul J. Hoffer, S.M., wrote: "On beginning his work, Father Chaminade was thinking: 'For new needs, new solutions are required.'" These pages rustle with new needs and proposed new solutions, all in the service of the Catholic and Marianist mission and identity of Chaminade University, St. Mary's University and the University of Dayton. And these universities exist to serve the Church and world in the tradition of Chaminade whose statue on the cover summons us to follow in his path.

— Brother Thomas Giardino, S.M.

Executive Director, Association of Marianist Universities

INTRODUCTION

The Origins of This Document

(1.) In the summer of 1996, members of the Society of Mary gathered in Rome for a General Chapter* and accepted a document titled *Characteristics of Marianist Education*. On the basis of three years of consultation with those leading Marianist educational works throughout the world, an international team of four Marianists drafted the document. The purpose of the document is to articulate the common elements of Marianist educational philosophy and spirit. This document, published as *Characteristics of Marianist Education*, identifies and interprets these five elements that characterize the Marianist approach to education:

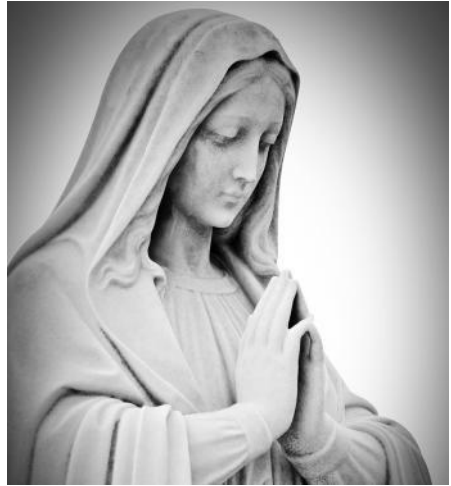
- educate for formation in faith
- provide an integral quality education
- educate in family spirit
- educate for service, justice and peace
- educate for adaptation and change

(2.) As the document was written primarily for and by Marianist educators at the primary and secondary levels, the particular situation of the U.S. Marianist universities was not sufficiently addressed. Chaminade University of Honolulu, St. Mary's University of San Antonio, and the University of Dayton collaborated to produce this document to articulate the distinctive characteristics of Marianist education in ways appropriate to their American setting, their pluralism in faculty, staff and student bodies, the notable diversity of their academic curricula, and their more decentralized governance structures. In order to elaborate more fully on the characteristics of Marianist educational philosophy and practice, we begin with the founding and early mission of the Society of Mary, followed by some reflections on processes by which a religious vision informs the intellectual life of the university.

* denotes an entry in the glossary of terms beginning on page 40.

The Society of Mary (S.M., Marianists)

(3.) Blessed William Joseph Chaminade* believed that the rebuilding of the Church in France in the aftermath of the French Revolution would best be accomplished by small communities of faith, dedicated to prayer, education and acts of service to the larger community. After two decades of work with those communities, or sodalities, and the founding of the Daughters of Mary* in 1816, the third part of his vision of the Marianist Family* materialized



when he founded the Society of Mary. In 1817, five young men with whom he had worked as sodalists presented to Chaminade the idea of forming a religious community — a group of men who would take the vows of poverty, chastity and obedience in the service of others. Chaminade, approaching the age of 60, enthusiastically supported them. All of them, priests and brothers, ordained and un-ordained, well-educated and manual laborers, were moved to embrace an ideal embodied in Mary, the Mother of Jesus, who, as a woman of great faith, allowed Jesus to be conceived and nourished in her own body and then brought forth and offered to the world as both a light and a blessing.

Marianist Spirituality and Marianist Education

(4.) The lived experience of many religious congregations, including the Marianists, has resulted in time in distinctive spiritualities. Marianists trace the origins of their spirituality to Chaminade, who drew from the French School* of spirituality, the intellectual traditions of the Jesuits* at Mussidan*, and a Marian missionary spirit* embodied in small groups of Christians dedicated to renewing

the Church and society in the aftermath of the French Revolution. Particularly important was Chaminade's three-year exile in Spain. During many hours of prayer at the shrine of Our Lady of the Pillar*, he came to believe that his mission was to rebuild the Church in France through communities of religious and lay people working closely together.

(5.) Upon his return to Bordeaux, Chaminade's sense of urgency led him to form a variety of apostolic communities inspired by Mary, including one dedicated to education and the formation of teachers. It was guided by — and at the same time helped to shape — a deepening, distinctively Marianist spirituality. All subsequent Marianist educational work has been inspired by this spirituality with its three characteristic dimensions: a spirit of Marian faith, the building of communities of faith, and a deep sense of mission.

(6.) Firstly, for Chaminade, Marianist spirituality emphasizes faith, which requires movement of the heart as well as an assent of the mind. It moves a person to act. Mary's faith moved her to consent to the conception of Jesus and to give him birth. In Mary's faith, Chaminade saw embodied an openness to the action of the Holy Spirit that exemplifies how every Christian should live. Inspired by the Spirit, Mary brings Jesus into the world, dramatically showing those who believe that with God all things are possible.

(7.) Secondly, Chaminade knew that transforming the social order required the action not just of individuals, but of many people working together in a common mission. For Chaminade, only communities of faith and love would bring about social transformation. Such communities are the natural embodiment of a vibrant, committed Christianity. He frequently cited the example of the first Christians who held everything in common, prayed and

broke bread together. And as Mary, first of believers, gathered in prayer with the Apostles in the upper room and was present at the birth of the Church, so she still stands at the center of all Marianist communities of faith.

(8.) Finally, Chaminade worked to infuse these communities of faith with a deep sense of mission. Faced with the devastation of the Revolution, Marianist communities of faith aimed at nothing less than revitalizing the Catholic Church in France. Religious and lay, men and women, wealthy and poor — they came together and looked to Mary for inspiration in their great task. Mary, who formed Jesus for his mission, who despite her great faith had to ponder many things she did not fully understand, who despite an uncertain future uttered her fiat (Luke 1:38)* — this same Mary will form us, Chaminade believed, under the guidance of the Holy Spirit to become like Jesus for the sake of others. The person and influence of Mary is a distinguishing thread woven throughout the entire fabric of Marianist spirituality.

(9.) It is impossible to understand Marianist spirituality without grasping the role that Mary played in the lives of Chaminade and the first Marianists. In the biblical story of Mary, they saw selflessness in the young pregnant teenager who walked miles to be of assistance to her elderly cousin Elizabeth, who was also pregnant with John the Baptist (Luke 1:39-45). They admired the tact of a woman who understood the embarrassment of the newly married couple who ran out of wine for their guests, and her boldness in not hesitating to tell her son, Jesus, about their need, clearly and confidently expecting that he would resolve the crisis in his own way (John 19:25-27). They witnessed her courage in remaining steadfast, though helpless, at the foot of the cross on which her only son was dying. And they found strength in Mary's prayer with the disciples of her son as they all gathered in the upper room after his resurrection, a prayer which brought down the power of the Holy Spirit

upon them and sent them forth to witness to the message and person of Jesus to the whole world (Acts 1:12-14 and 2:1-4). As the Marianists say of Mary in their Rule of Life*: She shows us the way of true Christian life. Following her example of faith, poverty of spirit, and attentiveness to the Lord, we hope to reflect to those around us Mary's warmth of welcome to God and to others. Like her, we wholly commit ourselves to the mystery of our vocation (Article 8).

(10.) This Marian inspiration — grounded in community, based on faith, aware of the needs of others, bringing the message and person of Jesus to others — has informed the spirituality and philosophy of education of the Marianists to this day.

Spirituality and Education

(11.) How has this dynamic spirituality influenced the way Marianists educate? In one sense, that influence is similar to various distinctive approaches to education. Reflective, coherent thinking about the purposes of teaching and learning has resulted over the centuries in what we refer to as philosophies of education. When a religious community* such as the Society of Mary undertakes the work of education, its reflection and practice are not only reasoned but prayerful. The result, then, is both a philosophy and a spirituality of education.

(12.) Marianist spirituality has resulted in an approach to education that emphasizes a teacher being truly present to students, not only teaching them but loving and respecting them. Such teachers expect of their students both competence and compassion, both a solid grasp of subject matter and a living awareness of the inescapably moral and spiritual dimensions of education and life.

(13.) Following Chaminade, Marianists have also always attempted to make their educational institutions genuine communities. To bring and hold these communities

together, Chaminade held up the ideal of "family spirit" of religious and lay persons, faculty and students, working together to achieve lasting relationships of friendship and trust, supporting and challenging each other in developing their mutual gifts. Leaders of such communities, religious and lay, must see their work not merely as a job but as a ministry of love and service. They do not simply mark time together; rather, they are passionate about their work.

(14.) Finally, Marianist educational communities exist not simply for the sake of their members, but to enable them to share their gifts with the world. As Marianist spirituality seeks to integrate knowledge and virtue, Marianist education seeks to help students see their capabilities and competencies as means of service to others.

(15.) These three qualities are reflections of Marianist spirituality, refracted through the order's long-time commitment to the work of education. A teacher's ability to be deeply present to students is, for those shaped by Marianist spirituality, a living out of Mary's profoundly attentive faith. Similarly, genuine communities grow out of the same kind of faith and in turn propel their members on their mission of service to others.

(16.) Rooted in faith, and in the tradition of one religious community, this vision of education nonetheless for years has appealed to many people who are not Marianists, who are not Catholic, who are not Christian. Attentive presence, genuine community, and a call to competent and loving service create an environment for teaching and learning that is inviting and invigorating to people from any and



all faith traditions. Cut off from its roots, this vision might well wither; tended by the tradition's living members, it nourishes and refreshes (and also is tended by) everyone who comes under its influence.

Faith and the Intellectual Life

(17.) As we have already noted, the Marianists realized very early on in their existence that the work of education provided an excellent means for passing on their distinctive vision of the Christian life to future generations. Marianists included as central to their educational efforts an emphasis on liberal education, welcomed by the Church centuries earlier when it recognized the importance of the Greek and Roman classics. In this sense, Marianists understood that education was not merely an excellent means for imparting a religious vision of life, but also an intellectual formation valuable in itself. At the same time, the first Marianists, who included both those liberally and professionally educated, understood the importance of professional education as well.

(18.) This long-term Marianist commitment to development of both liberal and professional education, and both faith and the intellect, requires distinctive articulation in the U.S. university context. Within the modern American university where empirical reason is emphasized almost exclusively, the search for appropriate relations between faith and reason can seem doomed to failure. Attempts to relate the two face several dangers. First is the danger of speaking somehow only to those students, staff and faculty who share the order's denominational affiliation, in which case the mission is peripheral to the work and life of the rest of the university. Second is the contrasting danger of seeming to impose belief and to require conformity, which would produce a homogeneity of thought inimical to the very purposes of a university. That the task of relating faith and reason is difficult does not mean it is impossible, however.

(19.) As Catholic universities, Marianist institutions of higher education affirm a commitment to the common search for truth, to the dignity of the human person, and to the sacramental nature of creation. These basic commitments support the most fundamental work of a university: the collaborative efforts of teachers and students to understand and improve the world, the solitary but deeply communal enterprise of the researcher dedicated to exploring the boundaries of what is and can be known. As it says in the very first paragraph of the Apostolic Constitution* on Catholic Universities (1990), *Ex Corde Ecclesiae**, a Catholic university shares with every other university "a joy of searching for, discovering and communicating truth in every field of knowledge."

(20.) The educational tradition and spirituality of the Society of Mary bring to the ordinary commitments of a Catholic university its distinctive qualities: education for leadership as service and an abiding respect for the complementary nature of a liberal education on the one hand and professional and technical education on the other.

(21.) The necessary variety of a Catholic and Marianist university community includes not only those teachers, staff and administrators who are Catholic, but also those of other religious traditions, and even those who affirm no religious belief but who nonetheless share the fundamental commitments of the university. Although believers ground their search for truth and their respect for created reality in religious affirmations, the search is one in which all people participate. A university animated by Catholic and Marianist identity should therefore be marked by an unusual level of confidence and civility — confidence that those engaged in the search for truth are part of a common enterprise, and civility in working out and living with the inevitably tumultuous character of that enterprise. As one of the most multifaceted of human communities, the Catholic Church and universities that claim a Catholic identity

owe to their students, who themselves embody a diversity, an acquaintance with the full range of cultural expression of the professional world in which students will move, and where they will attempt to integrate their religious, professional, civic, social and familial responsibilities and rights.

(22.) If Marianist spirituality profoundly shapes Marianist practice, then the distinctiveness of Marianist practice should be recognized by its special characteristics. Years of educational practice in the Marianist tradition reveal that distinctiveness in five characteristics. Marianist universities:

- educate for formation in faith
- provide an excellent education*
- educate in family spirit
- educate for service, justice and peace, and
- educate for adaptation and change.



MARIANIST UNIVERSITIES EDUCATE FOR FORMATION IN FAITH

As higher educational institutions, Marianist universities have kept, along with education in the disciplines, a commitment to the development of the whole person, which includes the dimension of religious faith and its personal appropriation and practice.

Against the Secular Trend

(23.) In this century, many institutions of higher education have become primarily vocational in nature; not as many of them continue to show a real interest in the liberal arts. Despite this trend, most colleges and universities in the United States explicitly supported, until the 1960s, a twofold educational purpose: the acquisition of knowledge and the formation of character. Catholic universities, however, have continued to stress the liberal arts, and have retained the disciplines of both philosophy and theology as integral parts of the curriculum. Moreover, they have never relinquished the formation of character as one of education's central purposes. An emphasis on the formation of character and growth in faith enables Catholic universities to send into civic communities distinctive graduates who understand what it is to act ethically. They desire to do so not only professionally, but also within a cultural, religious and civic context that reaches far beyond the immediate advantage of their own individual persons, families, corporations or even nations. As a consequence, the stories, histories, indeed the wisdom of the past embodied in the great works of literature, including especially the Scriptures as they have been interpreted over the centuries, find an important place in the university curricula.



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Both Faith and Reason

(24.) In seeing philosophy and theology as an integral part of liberal education, Catholic universities affirm an intricate relationship between faith and reason. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can and ought to be learned. Horizons are opened, relationships are made possible, and understandings are embraced when individuals and communities learn to rely at appropriate times and in thoughtful ways on both faith and reason. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Indeed, a thoughtful awareness galvanized by a faith that bears fruit through action realizes some of the rich possibilities of a liberal education grounded in a Christian vision.

The Dialogue Between Faith and Culture

(25.) One of the best places for a dialogue between faith and culture, or, more accurately, a conversation among people who have faith and who work at the development and content of the academic disciplines, is at a Catholic university. At a Marianist university, this dialogue integrates

both the heart and the intellect, through which those formed by the Marianist vision of education come to understand their culture and that of others. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all. Our commitment to a community of learners challenges us to more than the simple recognition of our relationship to other faith traditions. We are challenged to enter a dialogue marked by respect and trust. We hold people of other religious traditions in high esteem, particularly those who work with us, and in doing so provide a model of relating beyond simple tolerance for the diverse communities in which we live and learn. To the extent that this dialogue is accomplished, Marianist universities will be among those few places in the modern world where both an intellectual and a faith community remain in conversation.

Faith in the Service of Others

(26.) All those who embrace Marianist spirituality affirm a vision of education that includes a social awareness that is expressed through service. The social teachings* of the Church, which spell out some of the ramifications of Christian faith for the transformation of culture, assist everyone in the university to recognize the importance that faith, which, if it is to be fruitful, must be lived and, if it is to transform society, must be more than just personal. A strong sense of community, a commonly noticed quality of a Marianist university, helps all its members grasp more quickly the importance of a social awareness and of a faith that builds community.

MARIANIST UNIVERSITIES PROVIDE AN EXCELLENT EDUCATION

In the Marianist approach to education, "excellence" includes the whole person, not just the technician or rhetorician. It also includes people with their curricular and extra-curricular experiences, their intellectual and spiritual development, understood and supported best in and through community.

(27.) Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual, and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Beneath all these efforts at integration lies the deeper level of the spiritual lives of the students and faculty, lives that are strengthened through habits of service, reflection and silence. These habits foster liberating if sometimes sobering self-knowledge, sharpen critical thinking and support prudent judgment. At this deeper level of integration, faculty and students interpret the meaning and consequences of data, facts and events. They learn too, that the academic disciplines are valuable resources for contemplating not just themselves and their relationships, but also the larger world of commerce, government and culture in the presence of God and the light of the Gospel. The deeper people's interior life, the stronger is their desire to learn, and the more often do they act for purposeful and wise ends.

(28.) Diverse faculty and students feel at home in Marianist universities. Yet, diversity without a common mission leads to isolated groups who rarely interact on issues of common concern. A mission without attention to diversity overlooks the importance of building a community

that is multifaceted, one in which diverse and even at times conflicting perspectives are joined in a richer and more complex search for what is reliable and worthwhile and true. Catholic, Marianist universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: the forming of a human community that respects every individual within it.

(29.) At Marianist universities, the faculty, staff and administration attend to both the formal and informal dimensions of education. To the extent that the university is residential in character, life both in and outside the classroom becomes an integral part of the educational experience. The contributions of all the various staff members, especially Campus Ministry and Student Development, all contribute to the creation of an environment in which people are respected and supported, even as they are informed and challenged. The administration, as well as the members of the governing board, remain concerned not only with keeping the mission clearly focused, but also with eliciting the gifts and talents of a diversity of people in the realization of that mission.



(30.) Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist universities, two goals are pursued simultaneously: an appropriate use of information

technology for learning, and the enhancement of interaction between students and teachers.

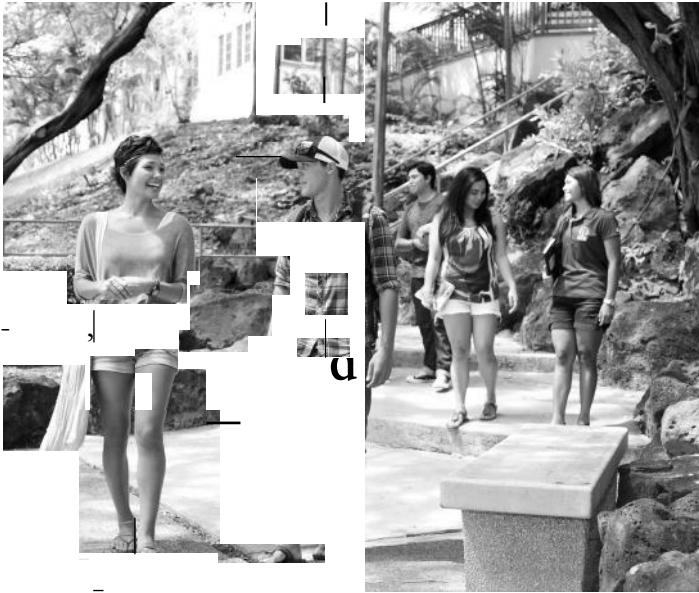
(31.) However, not all the changes brought about by science and technology can be described as advances. Jet airplanes not only transport passengers comfortably to distant destinations; they also carry weaponry powerful enough to incinerate huge cities in an instant. Satellites orbiting the earth transmit television signals as well as spy on countries deemed to be enemies. Personal computers can be used to access information from virtually anywhere in the world; they can also be used to spread pornography and racist propaganda. Information technology is disproportionately owned and employed by people in richer nations, while masses in the poorer countries benefit little as of yet. Students and faculty at Marianist universities not only study the ambivalent achievements of technology, but are also actively involved in the development and use of those technologies that most truly benefit the whole human community.

The Local Impact of the Global World

(32.) One of the great benefits of communications technology has been the increased awareness that people from different parts of the world have of each other. In the 21st century, Marianist universities build on this increasing awareness by supporting — through courses, study abroad, and the presence on campus of international faculty and students — a deeper understanding of various languages, cultures, governments and religions. Ever aware of the strengths and weaknesses of their own distinctive cultures, Marianist universities treasure their place and character. At the same time, they strive to appreciate in both a sympathetic and critical way the places and cultures of other parts of the world.

Oversight and Complementarity of Roles

(33.) To achieve the distinctive excellence to which Marianist universities commit themselves, administrators, faculty, staff and those charged with university oversight (members of boards of trustees or university regents) collaborate to fulfill their respective responsibilities.



The highest governing body works to ensure for the university both clarity of mission and fiscal strength. The administration attends daily to the effective realization of the many purposes that characterize comprehensive universities and conduct a continuous conversation with and beyond the university about its distinctive mission. And within the university's purpose and possibilities, faculty, staff and students pursue the work of teaching and learning.

MARIANIST UNIVERSITIES EDUCATE IN FAMILY SPIRIT

Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect and draws everyone in the university into the challenge of building community. Community support of scholarship, friendship among faculty, staff and students, and participation in university governance characterize the Marianist university.

La-eate a Climate of Acceptance

(34.) Known for their strong sense of community, Marianists have traditionally spoken of this sense as "family spirit." More than simply a slogan, Marianist family spirit is a way of life with traits that are discernible in the educational communities it permeates. Members of the Society of Mary do not choose with whom they live, but they believe they are chosen to be together. That belief further commits them to learning to love those in whose company they find themselves, a commitment that extends to all the members of the educational community.

(35.) Such communities accept their members as families accept theirs, acknowledging a bond and an obligation deeper than the voluntary. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community give its members the courage to risk failure and the joy of sharing success. Though appropriately professional and impartial, Marianist universities are inevitably also faith communities whose members respect and educate, love and serve one another.

Foster Friendships

(36.) The climate of acceptance that Marianists call family spirit presumes an attention to the quality of relationships among the people in the community. At the level of daily interaction, all members of the community treat one another with respect and speak with simplicity and openness. Over the long term, these daily habits acknowledge the value and dignity of every member of the community and create the ground in which genuine friendships can flourish.



(37.) In particular, Marianist universities tend to the relationships between faculty members and students, supporting and rewarding excellence in teaching and advising. Further, Marianist universities emphasize the communal dimension of research, supporting faculty research, encouraging faculty to think of themselves as members of a community of scholars (rather than merely as free agents), and valuing the relationships students can develop with faculty as a result of collaborating in research. These relationships extend beyond graduation into alumni networks and, sometimes, lifelong friendships.

(38.) Such a vision of community and friendship runs the risk of being romanticized. It must therefore be recalled that friendliness and hospitality are genuine expressions of a process that necessarily includes conflict, division, and all manner of human suffering and failing.

Yet, those grounded in the Marianist vision of education recognize that only out of precisely this mix of joy and sorrow can genuine communities be formed. Growth in Christian faith is now what it has always been — inevitably an experience of entering an ancient and ever new community of believers and doubters, confessors and critics, poets and philosophers, artists and mathematicians, saints and sinners, all of whom sought and seek what it means to believe in the midst of the complexities and ambiguities that are inescapably part of living a faith that respects the achievements of reason.

Form Collaborative Processes and Structures

(39.) The Marianist educational tradition has long been characterized by shared responsibility for decision-making at all appropriate levels. For an American university, that tradition meshes well with the tradition of faculty governance in American higher education. Effective collaboration requires good communication, clear lines of authority, just policies, and respect for the principle of subsidiarity.* Furthermore, the Marianist university cooperates with other educational works, diocesan structures, ecumenical and inter-faith initiatives, national and international organizations, and the civic communities in which the University lives. All these forms of collaboration require, above all, lay faculty and administrators educated in and committed to the vision and mission of the founding religious community.



MARIANIST UNIVERSITIES EDUCATE FOR SERVICE, JUSTICE AND PEACE

The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all peoples.

Pro...—e a St...use of Work as Mission

(40.) Speaking to Marianists, Chaminade said, "We are all missionaries and we consider ourselves on a permanent mission," that of witnessing to the Good News* of Jesus. Marianist universities, like all Marianist communities, exist not only for themselves but also for the sake of those beyond the community. Thus administrators, faculty, staff and students strive always to be aware of the ways in which their work is and can be of service to others. The discovery and transmission of knowledge deepens our understanding of God's creation. In particular, Marianist university communities are deeply committed to the intellectual life itself as a form of service to the Church and to the whole world.

Educate for Justice and Peace

(41.) Committed to the common good, the Marianist university affirms the sacredness of human life from its beginning until its natural death. The Marianist university shows its commitment to human dignity and to a just and peaceful society, first by establishing for itself just institutional policies and structures. Without effective administration guided by just policies, the university community cannot hope to commend to others what

they themselves do not practice. The university's policies and practices ensure fairness in the evaluation and compensation of its members, as well as in the assignment of responsibilities and the resolution of conflicts. Such policies and practices promote solidarity, reconciliation, and cooperation in the educational community and ultimately contribute to creating communities in which peace is lasting.

Attend to the Poor and the Marginalized

(42.) In the spirit of Jesus, who came to bring good news to the poor*,

to education remain always mindful of the poor and the marginalized. Scholarships offered by the university make it possible for students to attend who otherwise would be unable to afford a private education. Special concern is extended to those with disabilities. Moreover, teachers and students create opportunities to work with and for the poor. They use their talents to help others develop neighborhoods, to found and sustain businesses, to assist families in distress, and to establish just social systems. In Marianist universities, faculty and students are not afraid to undertake social analyses*, and in the light of such analyses, propose and undertake initiatives that address actual social and moral problems. They do so in the spirit of *Ex Corde Ecclesiae's* observation that "If need be, a Catholic university must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society."

Promote the Dignity, Rights and Responsibilities of Men and Women

(43.) Created in the image and likeness of God, each woman and man possesses the full dignity of the human person, with the corresponding rights and responsibilities. Marianist universities work to eliminate gender inequity both in their institutions and in the wider community. The university assures men and women equal educational and

leadership opportunities, adequate representation and fair salaries. Personnel policies support the family in all its forms, recognize the special demands of dual-career and single-parent households, and adjust the time to tenure in view of family needs. In addition, Marianist universities recognize that those training others to move into the professions bear a special responsibility for helping their students both to become aware of the history and contemporary reality of gender inequity and to eliminate it where it still exists.

Work to Integrate Their Commitment to Service, Justice and Peace Into the University Curriculum

(44.) Students who learn to serve others and who reflect upon what they do as they serve enhance their sensitivity and skills as leaders. Marianist universities are committed to an integration of service and the other work of the university, to finding innovative ways for students to connect the classroom with the wider world. The university supports the commitment of faculty and staff and the necessary resources to the process this innovation requires.



MARIANIST UNIVERSITIES EDUCATE FOR ADAPTATION AND CHANGE

In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted more fully.

Educate to Shape the Future

(45.) "New times call for new methods," Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware that for that philosophy to remain vibrant in changing times, adaptations need to be made. Thus, the university, in the midst of rapid technological change, must discern carefully which new learning technologies will indeed enhance learning, strengthen the community and foster service. Members of the learning community seek both to adhere to sound principles and, only after prudent consideration, to adapt them. In essence, faculty and students learn to be ever ready to adapt to these traditions precisely in order to realize more faithfully and effectively the mission of the university as a learning community committed to service and leadership.

Educate Persons to Understand how to Live Authentically in a Pluralistic Society

(46.) As the people of the world come increasingly into contact with one another, differences as well as similarities among them become more apparent. If the world of the future is to be more peaceful than the 20th century was, we must learn how to appreciate cultural differences and how to work with people very unlike ourselves. To this end, we cultivate both in ourselves and in our students various skills

and virtues: the skills required for dialogue, consensus and teamwork that depend on the virtues of loving acceptance of others, and the discipline required for responsible, rigorous analysis, and faithful dedication to a collaborative, honest, and hopeful search for truth.

Develop Critical Thinking Skills in the Search for Truth

(47.) Today perhaps more than ever, students need a substantive knowledge of the past, useful analytical tools for understanding the world around them, and the critical thinking skills that will enable them to react to the unknowable future. To assist students in this comprehensive challenge, Marianist universities encourage conversation among the academic disciplines and cooperation among academic departments. They explicitly highlight the complementary roles various disciplines play in enabling us to deepen our grasp of reality. Members of Marianist learning communities seek truth with both confidence and humility. Our confidence is that our journey has a goal; our humility lies in recognizing our dependence on others during the journey and the limits of even our best capacities and formulations.

CONCLUSION

(48.) In light of the contemporary situation, the Marianist vision of education may seem impractical, inapplicable. Modern communication daily confronts educators with vistas of grinding poverty and starvation, with the details of bloody wars and heartless political oppression. In the midst of the tumult, educators may wonder whether their efforts will ever effectively address the pressing needs of the world. Here it should be recalled that Marianist educational philosophy and practice, as it has been explicated in this text, focuses not only on the short-term events, but also on the long-term transformation of cultures into a world where people live in peace, work for justice and dwell in love. Marianist universities are committed to transforming cultures and building communities of peace, justice and love.

(49.) The characteristics of Marianist education embody this commitment, one expression of which is the dialogue between faith and culture. Christians enter that dialogue as members of a faith community that celebrates the mystery of a God who so loved the world as to send His only Son to become one like us in all things except sin (Hebrews 4:15). That Word* of love was born Jesus, Son of Mary, and lived among us as a teacher, shaping a community of justice and peace. In the midst of Marianist universities is the community of faith that continues the vision and mission of the Word of God, certainly through the activities of Campus Ministry, but just as importantly through the research, teaching and service that constitute the core activities of the university. All scholars of Marianist universities who explore creation, its life systems and human communities also contribute to the dialogue of faith and culture. Though God can be found in all of creation, the

human face of God, Jesus, can be seen most clearly in the face of the poor and suffering. Although the dialogue between faith and culture is conducted primarily by the members of the Christian community, all the members of the university community contribute to that dialogue whenever they expand knowledge and serve others.



(50.) The dialogue between faith and culture continues, despite the tragedies and upheavals of our times. We do not lose hope for we realize that the deepest human needs are ones that are not satisfied by food or even knowledge. The deepest human hunger is for love; it is a hunger for God. The most profound form of freedom, one that government structures alone — even just ones — cannot provide, is the freedom that in the Christian belief comes from being a child of God in solidarity with one's sisters and brothers.

(51.) In the last analysis, all those who embrace the Marianist vision of education seek wisdom, a form of understanding that transcends knowledge. And educators who ultimately seek wisdom, who impart knowledge for the sake of love and who teach students to love freedom for the sake of service, sow seeds that will bear fruit for generations, and prepare the ground in which a culture of life, peace and love can flourish. A daunting task, but the lives and communities that embody the Marianist spirit strive to witness to the possibility of its realization, at least to some encouragingly visible degree. Education in the Marianist tradition meets the needs of our times with a deep Marian faith forged in communities with a mission that effectively manifests the Good News of God's mercy and justice.



THE ASSOCIATION OF MARIANIST UNIVERSITIES

In 2003, after many years of fruitful and mutually beneficial collaboration, the three Marianist universities and the Marianist Province of the United States established the Association of Marianist Universities (AMU).

The AMU seeks to unite the diverse gifts of each of the campuses into a dynamic network that enables the Marianist universities to be leaders in American higher education.

The *Characteristics of Marianist Universities* is a vital resource for the mission of the AMU.

The mission of the Association of Marianist Universities is to support, promote and advance Marianist higher education. AMU does this by facilitating an environment to sustain cooperation and the exchange of experience and information among the members. AMU represents Marianist higher education at the national and international levels and contributes to the formation of leaders in the Catholic and Marianist educational traditions in their service to the Church and world.

The AMU lives out its mission by sponsoring inter-university gatherings that have ranged from meetings of the Provosts and of the Campus Ministry staffs to undergraduate service immersions. It encourages the faculty of the three universities to undertake research in areas that flow from their shared Catholic, Marianist identity for the benefit of the Church and the world. The AMU also seeks to share news, identify best practices, and explore possible new areas of collaboration for higher education issues and topics.

Recognizing the importance of the university governing boards, administration, faculty and staff, the AMU sponsors programs of formation and development grounded in the *Characteristics of Marianist Universities* for these groups.

The Marianist Educational Associates, sponsored by the AMU, are individuals from all sectors of Marianist universities who enter into a professional community intentionally committed to strengthening, developing and advancing the Catholic and Marianist mission and identity of Marianist universities. They offer a living witness of the *Characteristics of Marianist Universities*.

More information about the AMU and the three Marianist universities is online at www.marianistuniversities.org.



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Chaminade University offers its students an education in a collaborative learning environment that prepares them for life, service and successful careers. Guided by its Catholic, Marianist and liberal arts educational traditions, Chaminade encourages the development of moral character, personal competencies, and a commitment to build a just and peaceful society. The University offers both the civic and church communities of the Pacific region its academic and intellectual resources in the pursuit of common aims.

chaminade University of Honolulu

Chaminade University, the only Catholic university in Hawaii, provides a rich educational experience to their students. Chaminade is a place where people grow professionally, intellectually and spiritually. With 23 undergraduate degree programs on the main Honolulu campus, there are also seven graduate levels.

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- Academic excellence
- Professional preparation
- Close involvement with professors and classmates
- A supportive campus atmosphere and a vibrant campus life
- Opportunities to contribute to society while still in school
- Multi-cultural awareness and understanding
- A four-year graduation guarantee

Chaminade University offers its students an education in a collaborative learning environment that prepares them for life, service and successful careers. Guided by its Catholic, Marianist and liberal arts educational traditions, Chaminade encourages the development of moral character, personal competencies and a commitment to build a just and peaceful society. Chaminade continues to grow and evolve as an institution of higher learning. In the past 10 years, Chaminade has greatly expanded its facilities, added faculty and expertise in becoming an academic destination of choice in the region.



St. Mary's University, as a Catholic Marianist University, fosters the formation of people in faith and educates leaders for the common good through community, integrated liberal arts and professional education, and academic excellence.

St. Mary's University

A Catholic Marianist liberal arts institution, St. Mary's in San Antonio delivers a quality education distinctly rooted in community values. Here, students find a gateway to success as they pursue both their careers and contribute to the common good.

Founded in 1852, St. Mary's is the oldest Catholic university in the Southwest, serving nearly 4,000 students from all faiths and backgrounds. The University develops the skills and abilities that prepare them for career success, using learning labs such as a trading room where business majors manage a more than \$1 million investment portfolio.

St. Mary's students are formed in faith to lead purposeful lives of ethical leadership. Professor-led research is common at the undergraduate level, and historically, more than half of St. Mary's graduates who apply are accepted into medical and dental schools — above the national average of nearly 40 percent.

A community of driven students, St. Mary's is home to an award-winning clinical program in its School of Law. And, Rattler Athletics claims six national titles and a tradition of student-athletes committed to excellence on the playing field and in the classroom.



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The University of Dayton is a top-tier Catholic university with offerings from the undergraduate to the doctoral levels. We are a diverse community committed, in the Marianist tradition, to educating the whole person and to linking learning and scholarship with leadership and service.

University *of* Dayton

From a boarding school for boys carved out of Ohio's farmland more than 160 years ago, the University of Dayton has evolved into a top-tier national research university and one of the 10 best Catholic universities in the country.

The University provides a one-of-a-kind, challenging education shaped by the Catholic, Marianist tradition. It embraces diversity and provides a friendly, welcoming environment for nearly 8,000 undergraduates and 3,000 graduate students from around the world. Faculty challenge students to link their learning to lives of leadership and service.

In all, the University of Dayton offers more than 70 majors, which span the humanities, visual and performing arts, social sciences and sciences as well as the professional disciplines of business administration, education and health sciences, engineering and law. The University also offers premiere graduate programs, including doctoral degrees in Catholic theology, educational leadership, engineering, electro-optics, physical therapy and biology.

Nationally, the University of Dayton Research Institute is the largest nonmedical research facility on a Catholic campus.

The University of Dayton's deep sense of mission and vision of educational excellence can be traced to the Marianists, the founding religious order. A University of Dayton education doesn't just shape minds. It shapes lives.

GLOSSARY OF TERMS

Apostolic Constitution: a papal document that is solemn in form, legal in content, and ordinarily deals with matters of faith, doctrine or discipline that are of import for the universal Church or are especially significant for a particular diocese (from *Encyclopedia of Catholicism*, edited by R. McBrien, p. 76).

Chaminade, William Joseph (1761-1850): a French diocesan priest who founded the Society of Mary in 1817.

Daughters of Mary Immaculate (F.M.I.): a Marianist women's religious congregation founded in 1816 by Adele de Batz de Tranquelléon (1789-1828).

Ex Corde Ecclesiae: an apostolic constitution on Catholic higher education published by Pope John Paul II

Excellent Education: a frequently used general term that can be made meaningful only by describing what one means by excellence (see paragraphs 27-33).

French School: a pastoral approach to the spiritual life founded by Cardinal de Bérulle (1575-1629) that emphasized the lives of Jesus and Mary, entering into their lives through faith and the transforming power of grace.

General Chapter: a meeting every six years of Marianist brothers and priests elected as delegates to review the situation of the Order, plan for the immediate future and elect international officers.

Good News: a literal translation of the Greek word for "gospel."

Jesuits: the religious order founded in 1540 by St. Ignatius of Loyola (1491-1556).

Luke 1:38: "Then Mary said, 'Here I am, the servant of the Lord; let it be with me according to your word' (New Revised Standard Version).

Marianist Family: a term used to describe all those persons, lay men and women, married and single, and the Marianist religious communities of men and women who make up those communities of faith united in living Marianist spirituality.

Missionary Spirit: a desire to share the Good News, the Gospel, with others.

Mussidan: the school where Chaminade, after beginning as a student at the age of 10, later served as teacher, priest and business manager and in the process formed many of his educational ideas.

Our Lady of the Pillar: a shrine to Mary, the Mother of Jesus, in Saragossa, Spain, where Chaminade is believed to have had a vision of the Society of Mary, which he was to found 20 years later.

The Poor: not only the spiritually poor, but especially the materially poor.

Religious Community: in Catholicism a community of men or women who live together a life of prayer and service, and vow to live simply as celibates, serve generously and go where needed.

Rule of Life: the 1981 document that substantially rewrites the Constitution of the Society of Mary of 1891, and sets forth the spirituality and practices that shape the habits of living, praying and serving in the Society of Mary.

Sacramental Nature of Creation: the belief that the material world is permeated with evidence of the sacred.

Social Analysis: while there are many forms of social analysis, it is in essence a social critique; in other words, social analysis does not assume that "the way things are" is the way they must be, but projects a vision of ways in which society can and should be improved.

Social Teachings: a body of teachings, rooted in the New Testament and early Church practices, that describe the social rather than simply individual, and public rather than simply private, obligations of the Christian life of service and witness.

Subsidiarity: a principle of social teaching, first elaborated by Pope Pius XI in 1931, that locates decision-making authority at the level within a social organization where the greatest understanding of the situation is present; higher authority should not usurp such decision-making power from the lower authority, nor should the latter take over decisions properly located at a higher level.

The Word: In light of the beginning of the Gospel of John, the "Word" (in Greek, Logos) is Jesus, who embodies in human terms what God has to say to humanity.

ORIGINS OF THE MARIANIST FAMILY

The Marianist story begins with its founders: Blessed William Joseph Chaminade, Marie Thérèse Charlotte de Lamourous and Adele de Batz de Trenquelléon. Chaminade's life changed dramatically with the beginning of the French Revolution. The political tension and religious persecution during that period all but destroyed Christianity in France and left the Church in structural ruin. He was exiled to Spain, where he was inspired by Mary at the Shrine of Our Lady of the Pillar in Saragossa.

Marie Thérèse Charlotte de Lamourous was side-by-side with Chaminade living the vision he had for the Church even before she knew him. When the pastor of her local parish was exiled, she took charge, becoming the heart and soul of the parish community for six years. With her experience in empowering the laity and building religious communities, Lamourous became an important ally of Chaminade. She kept in touch with him during his years of exile and worked with him in developing the small faith communities, which they called Sodalities.

Adele de Batz de Trenquelléon came from an aristocratic background; her father was a baron and member of the French king's Royal Guard. She and her family were exiled during the Revolution. During her years of exile in Spain, she deepened



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her religious upbringing, realized her responsibility to the poor and began to understand the importance of community — both in the pursuit of individual holiness and in the regeneration of France. After her return to France, she began forming small groups among her friends and acquaintances. Out of the small groups of Christian communities, some of the members expressed the desire to follow Christ as vowed religious.

Together Trenquelléon and Chaminade founded the Marianist sisters — the Daughters of Mary Immaculate. Just a year later, Chaminade founded the Marianist brothers and priests — the Society of Mary.

On Sept. 3, 2000, William Joseph Chaminade was beatified. Pope John Paul II, in his remarks at St. Peter's Square, commented on how Chaminade gave the Church "a new way to bear witness to the faith."





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