

That We May Remember

*Saint Marcellin Champagnat
Founder, Marist Brothers of the Schools*

and

Principles of Marist Education

*Br. Nino M. Pizarro, FMS
(Marist Brother, Province of East Asia)*

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Marist Brother, East Asia Province



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Principles of Marist Education
By Br. Nino M. Pizarro, FMS**

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Dedication

*To my parents and siblings who unrelentingly
gave their full support in my development and
formation to become a Marist Brother.
I also offer this book to my fellow Marist
Brothers and
to all lay Marists of Champagnat
who are striving their best to live their lives
to be St. Marcellin Champagnat of today.*



ENDORSEMENTS



In *That We May Remember*, Brother Niño Pizarro offers today's Marist educators both a conceptual framework and a practical tool for enhancing their integrity and effectiveness as Marists. Drawing on historical sources and contemporary scholarship, Brother Niño proposes eight principles for Marist pedagogy for teachers and administrators. He does so in an accessible style and offers a readily applicable means for implementation. Throughout the book, Brother Niño integrates the educative heart of the Marist way with its deeper evangelical purposes, faithful to the intuitions of Saint Marcellin Champagnat. In this book, Marist educators have a most useful means for exercising creative fidelity to the vision of the Marist founder.

Brother Michael Green, FMS
Marist Scholar and Writer
Province of Australia



Br. Niño Pizarro highlighted eight principles for Marist pedagogy with their respective indicators based on the research works and readings related to the Marist education traditions in *That We May Remember*. This easy to read book will enable Marist educators and administrators of Marist education institutions to grasp what is essential in Marist education and apply them in their educative activities. After two hundred years of the foundation of the Marist Brothers it is timely that we have this book as an effective guide for the new generation of Marist educators to impart the core Marist values while educating today's youth. I highly recommend it to current Marist educators and those who are inspired to share the Marist education tradition.

Br. Robert Teoh, FMS
Provincial of the Marist Brothers (2013-2019)
Province of East Asia



I believe that today's education is a public issue and an ordinary concern. The temptation is strong for many educators to think of their work as a job that demands a big degree of knowledge and technical know-how and optionally demands an ethic possibly inspired by a theology. This book reminds, on the contrary, of a genuine educational approach that is conditioned by the recognition over a fundamental transcendence that makes meaning to a teacher-students relationships which authenticates the transmission of skills to each and all. Besides, fundamentally, forming good Christians and virtuous citizens remains relevant in an educational program, even if it was formulated differently in other places and other times. In fact, every educational step is facing the mystery of being, that is communion between man and woman that search for truth.

Br. André Lanfrey, FMS
Marist Writer
Province of L'Hermitage

Foreword

I am delighted to present to the Brothers and to all Marists of Champagnat this document entitled, *That We May Remember*, not only because Br. Niño Pizarro, the author, has been a friend, colleague and brother to me for more than a decade, but also because I believe deeply in the principles of Marist pedagogy that he proposes and invites the reader to explore. When we first met at the five-month Marist Brothers' Spiritual Patrimony course held at our General House in Rome in February 2008, Br. Niño and I were hoping to understand better both the theological and educational intuitions of Saint Marcellin Champagnat, the founder of the Marist Brothers. In this book - the fruit of that experience and his further research in the field of Catholic, Marist education - Br. Niño has conceptualized the theological foundations and principles of Marist education, elaborated its distinctive pedagogy, studied its patterns and impact on teachers, administrators and students, and designed a self-evaluation tool for inducting others into this powerful educational stance. Participating in and reflecting on the core Marist educational principles outlined here - within the context of their deeper evangelical purposes - can help teachers and administrators alike learn to become true evangelizers in the world today.

As I write this foreword, I find myself grateful for all those Marist educators whose love for children and young people and whose dedication to their mission as educators has enabled them not only to promote the spirit which we have inherited from Saint Marcellin, but also to enrich it during these past two hundred years of our Marist history. Brother Niño is one of those educators for whom I am grateful. His accessible research has produced a powerful tool for serious and sustained teacher/administrator development and has focused on a core practice of reflection which belongs in the repertoire of all Marist educators. This book will help Marist educators develop a shared vision and understanding of



Marist pedagogy and how it can continue to bring the “*Good News*” to today’s youth.

Reading this book, you will find it hard to defend the view that good educators are born, not made. Brother Niño provides a framework which reveals that Marist pedagogy can be taught and learned by teachers and administrators, but not without serious and sustained effort and discernment. And what better way to strengthen the quality of teaching, learning, and evangelizing in our schools?

I hope that this book will become a primer for all Marists of Champagnat - Marist teachers, teacher educators, and administrators, helping educators across the Marist world to learn, teach, and practice the core principles of Marist education.


Br. Ben Consigli, FMS
General Councilor
Marist Brothers’ General
House, Rome, Italy

Acknowledgment

My sincere gratitude and appreciation to all those who have helped me to complete this book particularly the following:

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The Marist of Champagnat participants during the Marist Bicentennial Pilgrimage to Marist places of significance, for their inspiration;

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Mrs. Aloma Monte Delos Reyes for editing; and

To God, the Lord Jesus and Mary, our Good Mother, for the gifts of wisdom, inspiration and love.



Champagnat Today

Marcellin Champagnat is a gift for the Church
A model of spiritual life
A man of prayer, a man of love
A man of strong mind, and heart that knows
no bounds.

*We are Champagnat today, we follow his steps
We are apostles of youth and sowers of hope
Champagnat lives in us,
we share his mission of love
So let's go... Daring in hope!*

In you and in me there is love
A love which is meant to be shared
So make yourself, a Marist to all
To bring the good news, with heart that
knows no bounds.

Now open your hands and open your heart
To the children and youth of the world
And give yourself, with lots of zeal
The Lord will give you, a heart that knows
no bounds.

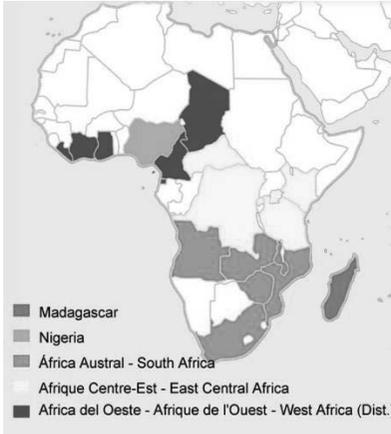
Lyrics by: **Br. Sylvain Ramadimbarisoa, FMS**
General Councilor
Marist Brothers' General House
Rome, Italy

Table of Contents

Title Page.....	i
Copyright.....	ii
Dedication.....	iii
Endorsements.....	iv
Foreword.....	v
Acknowledgment.....	vii
Champagnat Today.....	viii
Table of Contents.....	ix
Marist Presence in the World.....	x
Introduction.....	1
Part I The Life of St. Marcellin Champagnat and the Foundation of the Marist Brothers of the Schools.....	5
Part II The Spirit of Marist Brothers of the Schools’ Congregation.....	17
Part III The Founding of Marist Schools	22
Part IV The Theology of Marist Education.....	28
Part V The Principles of Marist Education.....	34
Part VI Witnessing the Marist Core Values.....	52
Part VII Discerning Christ’s Way of Life in Us through Service.....	58
Epilogue “St. Marcellin, A Man Faithful to God in an Age of Crisis”.....	60
References.....	62
Appendices	
A. Self-Evaluation Tool for Marist Educators.....	65
B. Alignment of Marist Core Values and Monthly Themes	73
C. The Marist Core Values and Graduate Attributes	84
D. List of Marist Schools in Five Continents.....	99



Marist Presence in the World



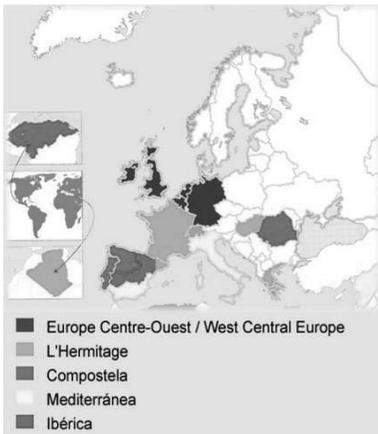
Presence in Africa 21 countries

Algeria	Angola	Cameroon
Central African Republic	Chad	Côte d'Ivoire
Dem. Rep. of the Congo	Equatorial Guinea	Ghana
Kenya	Liberia	Madagascar
Malawi	Mozambique	Nigeria
Rwanda	South Africa	South Sudan
Tanzania	Zambia	Zimbabwe



Presence in America 21 countries

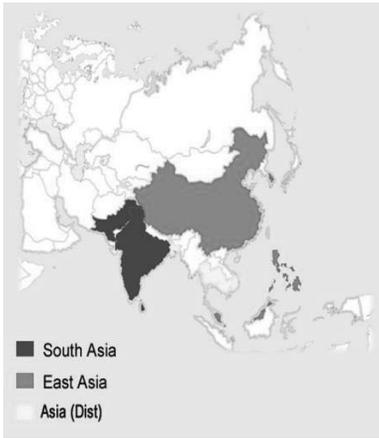
Argentina	Bolivia	Brazil
Canada	Chile	Colombia
Costa Rica	Cuba	Ecuador
El Salvador	Guatemala	Haiti
Honduras	Mexico	Nicaragua
Paraguay	Peru	Puerto Rico
United States	Uruguay	Venezuela



Presence in Europe 15 countries

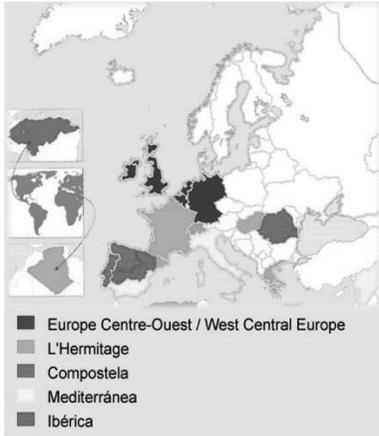
Belgium	France	General House
Germany	Greece	Hungary
Ireland	Italy	Netherlands
Portugal	Romania	Scotland
Spain	Switzerland	United Kingdom





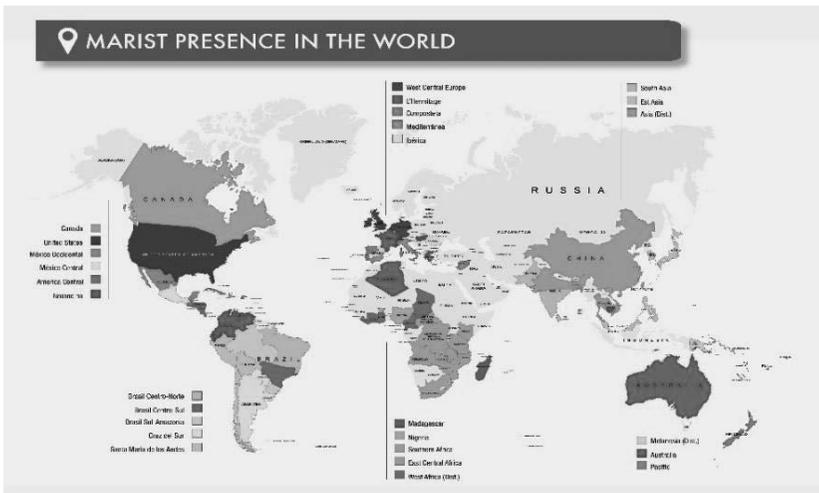
Presence in Asia 18 countries

Bangladesh	Cambodia	East Timor
Hong Kong	India	Japan
Lebanon	Malaysia	Other country 1
Other country 2	Pakistan	Philippines
Singapore	South Korea	Sri Lanka
Syria	Thailand	Vietnam



Presence in Pacific 9 countries

Australia	Fiji	Kiribati
New Caledonia	New Zealand	Papua New Guinea
Samoa	Solomon Islands	Vanuatu



(Images courtesy of www.champagnat.org)



Introduction

The Marist Institute truly recognizes the work of the Spirit through the many Marists of Champagnat who are attracted to St. Marcellin's charism and spirituality. The Institute is indebted to all Marists of Champagnat, particularly the lay Marists, for its present vitality in enlivening the mission of the founder of the Marist Brothers. After 200 years of existence, the Institute continues to vibrantly radiate the charism and spirituality of Champagnat unto others especially the young. It is because of the Brothers, lay Marists and all those who are drawn toward St. Marcellin's way of making a difference in young people's lives who are partaking in the mission and sharing their spirituality and life.

Br. Emili Turú, former Superior General of the Institute of the Marist Brothers, in his message on January 2, 2017, mentioned that, as the Marist Institute celebrates its bicentennial year, it was fitting to be grateful for the presence of each one (Brothers and Lay), for God's love and gifts, and for the invitation to a deeper commitment to journey together, and to serve the young, and to see the world through the eyes of poor children and young people. Furthermore, he said that it would be more life-giving and joyful in our journey, if we would develop a culture of charity and forgiveness and, if like Mary and together with her, we would find a way to change our hearts and attitudes for greater vitality and commitment in this new beginning of the Institute.

But what are possible concrete ways of growing in our vocation as Marists of Champagnat? as Marist educators? I hope, as we answer this question, it will not keep us away from our roots. Maybe, part of the new beginning is to go back and understand the life of our founder, St. Marcellin Champagnat. After all, St. Marcellin and Mary, our Good Mother, have been our models in our life in following Jesus.

Last July 9 to 16, 2017 delegates (including myself) from Marist schools in the Philippines embarked on a pilgrimage to Italy 

and France to participate in the Marist Institute's bicentennial anniversary celebration (1817-2017). During the pilgrimage, the delegates went on a journey to deepen their vocation and spirituality as Marists. The journey included tracing the milestones from birth to death of St. Marcellin Champagnat, the significant places in his life, and the history and landmarks of the Marist Institute.

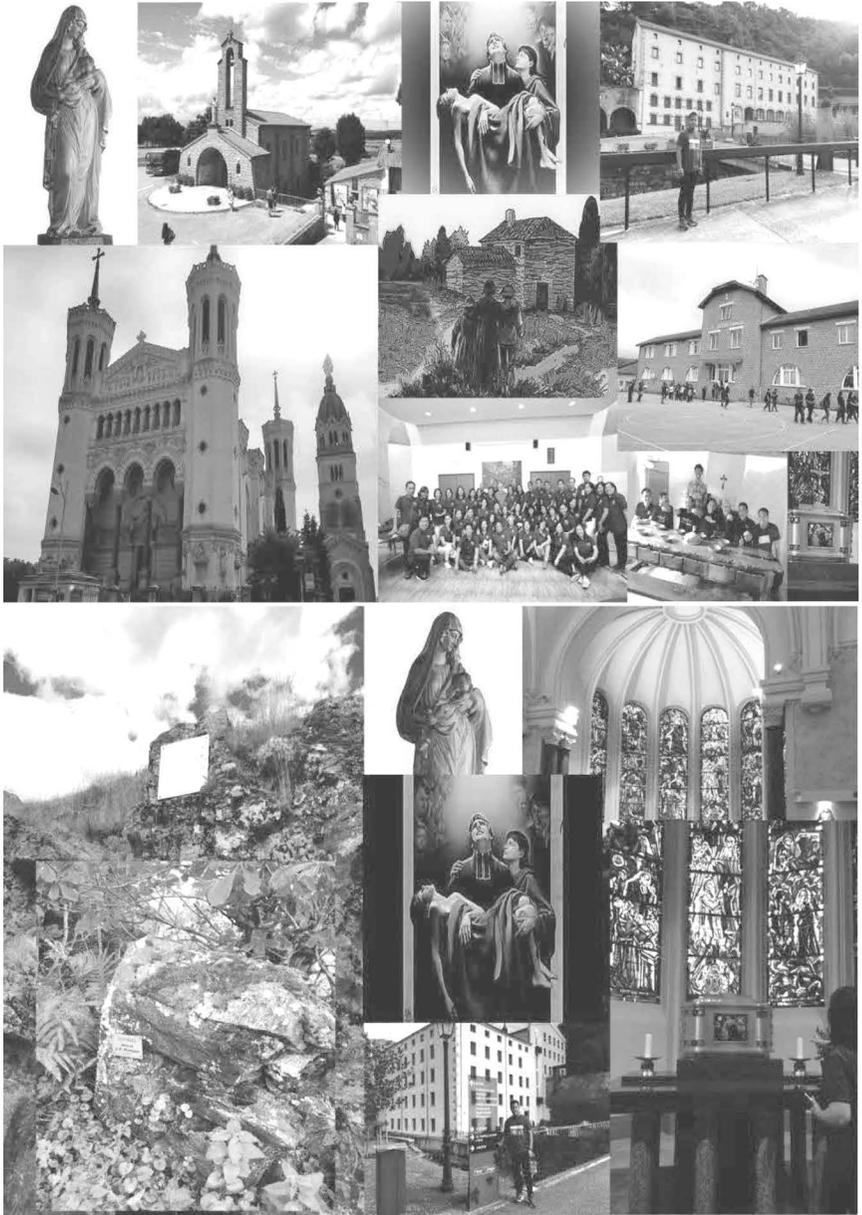
In our journey, we took note of the three themes given by the Institute in the celebration of its bicentenary: *Montagne*, *Fourvière* and *La Valla*. The Montagne experience (Champagnat's encounter with the dying boy) was the event that pushed Father Marcellin Champagnat to establish the Marist Institute. Fourvière was a reminder on what took place last July 23, 1816, the day after Marcellin and his group's ordination. They travelled to the shrine of Fourvière in Lyon where, at the feet of our Lady in the small chapel behind the shrine, they dedicated themselves to our Lady and promised to establish the Society of Mary. It was in La Valla, France, where the seed of Marist Institute and education began on January 2, 1817, with St. Marcellin Champagnat as its founder.

I took part in the pilgrimage and journey to deepen my vocation as a Brother, strengthen my commitment to Marist education and to the values that St. Marcellin held dear. Based on my own experience in this journey, I realized that, in order to grow in one's spirituality as a Marist educator, I had to go back to the person of St. Marcellin Champagnat. According to Balko (1991 b:20), "*everything about the spirit and mission of the Institute comes from St. Marcellin.*" Marist charism and spirituality has taken its shape through the founder of the Marist Brothers together with the early members of the Congregation. Thus, to grow in one's charism and spirituality as a Marist educator, one needs to go back and understand St. Marcellin, his life, his vision about Marist education and his peculiar style of forming and educating the children.

This book is a way to go back and journey towards the life of St. Marcellin, including the places and events that led him to establish the Marist Brothers and his vision about Marist education. It is an instrument that could help in one's journey to a new beginning or in the process of deepening one's charism and spirituality as Marist educator and in finding meaning in the Marist mission. It presents the different principles of Marist education highlighting two dimensions, namely, theological foundations and pedagogical principles of Marist education. They are presented to help Marists of Champagnat, to live their lives in faith, in the way of Mary, in communion, and in service. It is with earnest hope that the principles would serve as points of reference to discern whether one's actions before God, Mary, and others - in particular the children and all those under one's care - are in accordance with how St. Marcellin lived his life. It is published that it may broaden the understanding on Marist education and to expand the experiences of educators, teachers, stakeholders of Marist Schools and other readers. It is also with great hope that this book will become a reference for Marist schools in reviewing their core values and graduate attributes. For reference, you may use the templates found on Appendices B and C which were the output of the alignment done by Marist College, Inc., Marikina City in aligning its core values and defining its graduate attributes within the framework discussed in the book.



Marist Pilgrimage to Italy and France 2017 - Delegates from Marist Schools in the Philippines



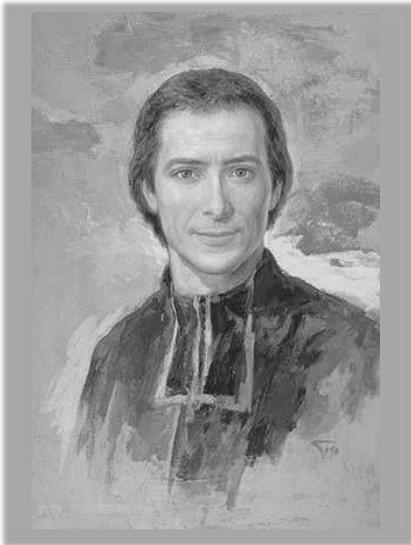
Marist Pilgrimage to Italy and France 2017: “Montagne, Fourvière and La Valla” (Images were taken by the author during the Marist Pilgrimage to Italy and France 2017)

Part I

The Life of St. Marcellin Champagnat and the Foundation of the Marist Brothers of the Schools

“Marcellin Champagnat is the life-giving root of the Marist Education. Times and Circumstances change but his dynamic spirit and vision live on in our hearts.”

- From *In the Footsteps of Marcellin: A Vision for Marist Education Today*



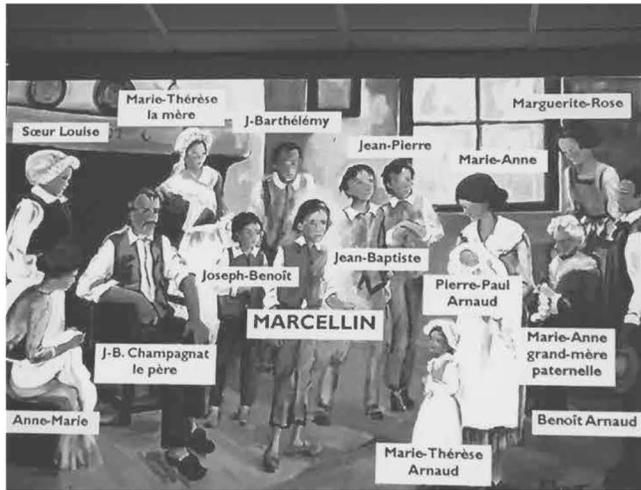
St. Marcellin Champagnat

(Image courtesy of
www.champagnat.org)

Any critical examination of Marist education must begin with St. Marcellin Champagnat, the founder of the Marist Brothers' Institute and the historical context in which he lived. Green (1997), emphasizing Balko's words (1991b:20) said: *“Everything about the spirit and the mission of the Institute comes from St. Marcellin Champagnat.”*

Marcellin Champagnat, born in the hamlet of Le Rosey, France, on May 20, 1789, was the ninth child of Mr. Jean- Baptiste Champagnat and Mrs. Thérèse Chirat Champagnat. He was born in the year of the French Revolution and was baptized within twenty-four hours from his birth on Ascension, 1789.

Significant Persons, Places and Events in the Life of St. Marcellin



(Image was taken by the author in La Valla, France)

Father

Jean-Baptiste Champagnat, his father belonged to the better-off peasant landowner class. He was an educated person and he had played a significant role during the revolution. In his town, he was a leader and given public government positions such as Town Clerk and Magistrate. He had a good judgement, was patient and moderate as a leader. He had an allegiance to the new government, and carried out all the responsibilities given him. But as time passed by, because of the undelivered promises of the revolution (Green, 1997), it was noticeable that his enthusiasm mellowed down and he rejected extreme practices or orders of the new government such as to hunt down priests and fugitive soldiers (Sammon, 1999).

Way back in the family, he was a good father to his children. He allowed his wife and his ex-claustrated nun sister to prepare Marcellin for his First Communion. He taught the boy a variety of useful skills and a habit of industry (Braniff, 2006). He was a role

model to Marcellin in those times that the boy was growing. Braniff (2006) in his write up, considered his example of balance, moderation and diplomacy as his most important contribution to Marcellin's life. He died in 1804 before Marcellin entered the minor seminary.

Mother

Thérèse Chirat, Marcellin's mother, on the other hand, formed Marcellin in his solid Christian faith and piety. Her whole life was described as a life centered on the care of her house and the family. Furet (1856), described her as a woman with a great devotion to the Blessed Virgin Mary manifested in her private way of carrying out practices of virtue and piety.

She was a great support to the young Marcellin especially when he was confronted that he would not be suited to the priesthood because of his poor performance in the seminary. She entrusted everything to God and Mary. She went to a pilgrimage to the shrine of Saint John Francis Regis at *La Louvesc* to offer their intentions, to ask for courage and strengths, and to seek the help of two priests who intervened for the re-acceptance of Marcellin at the minor seminary. Her efforts gave him great conviction to respond to what God wanted him to do.

Aunt Thérèse Chirat

Apart from his mother, there was also his aunt, a Sister of the Congregation of St. Joseph who was expelled from her convent by the new government and sought sanctuary with his family during the days of revolution excess (Sammon, 1999). Farrell (1984), had surmised Thérèse Chirat's influence in the life of Marcellin:

“Her life probably contributed a deeper spiritual formation and may have provided the initial attraction



to the priestly vocation and to an apostolate of Christian teaching.”

His First Day and Last in the School

During the French Revolution, education was adversely affected since many schools and convents were closed and there was scarcity of teachers who were dedicated to their profession. Marcellin was able to witness an unfortunate event in school which turned his first day in school as his last. He was very timid; the teacher called him to his side to read but, just as he arrived, another pupil took Marcellin's position in front of him. This caused the teacher to get angry and slap the ears of the child who wanted to read first (Furet, 1856:6). It was because of this corporal punishment shown by the teacher to his students that discouraged him so much. After this event, he made up his mind not to go back to school and to spend his time in the farm.

Call to Priesthood

During the beginning of the reign of Napoleon Bonaparte he gave the Church freedom to continue its function but for a selfish motive to use her as a support for his government. At this time, the Archbishop of Lyon was Cardinal Joseph Fesch, the uncle of Napoleon I. As the head of the Archdiocese, he found the need to have more priests to take charge of those parishes that were abandoned by priests during the Revolution. And so he put up new minor seminaries and challenged priests and staff of minor and major seminaries in different areas to promote vocation to the priesthood. This was why a priest arrived at Champagnat's home to recruit the young Marcellin.

Minor Seminary

In Marcellin's first year in the minor seminary at Verrières, a modest institution not particularly well administered or staffed (Green, 1997), Marcellin observed that he was the oldest in his class, far behind his classmates academically but excelling in manual work. In general, his first year at the seminary was not easy. When he was in his second year, he took the challenge to learn Latin despite his weakness in grammar. He developed a remarkable sense of adaptability and became a sociable person. At one time he became a member, if not the leader, of a group of students called *La Bande Joyeuse* (the Happy Gang) who sometimes frequented taverns on their afternoon off from classes (Braniff, 1995). But after the death of his friend in 1807 and a serious dialogue with a priest who supervised the seminary, Marcellin was able to control himself and became open to the transforming grace of God, much more when his mother died in 1810 whose only prayer was the perseverance of his son. In 1813, he finished his minor seminary at Verrières.

Major Seminary

It took Marcellin quite sometime before he learned his lessons and became deeply serious in his desire to become a priest. At the major seminary at St. Irénée at Lyons, he manifested determination and maturity in his dealings with his studies and religious undertakings. It was in this place that he was deeply influenced by the Sulpician way of life where the love for the Eucharist and a deep Marial devotion were given emphasis. It was in this place too that he came in contact with some enlightened professors and, more importantly, a group of enthusiastic fellow seminarians who were developing a plan to establish a new religious order, one dedicated to Mary, the Mother of Jesus, with a view to renewing the Church in France (Green, 1997).



The Plan to Include Teaching Brothers in the Society of Mary

Marcellin became a member of this enthusiastic fellow seminarians who from 1814 to 1815 hammering out the fundamental principles of the new Society (Farrell, 1984:47), the Society of Mary, which would include order of priests, an order of nuns, and a third order of lay associates. During their first meeting, Marcellin introduced the idea of establishing another branch of the Society, the teaching Brothers similar to the De la Salle Brothers. The other members of the group did not welcome the idea but Marcellin persisted which eventually led them to agree that teaching Brothers would be a branch of the Society of Mary and its foundation would be the personal responsibility of Champagnat (Farrell, 1984:48).

Marcellin, Curate of La Valla

The day after their ordination to priesthood, these young priests made a short pilgrimage to the ancient shrine of Our Lady of Fourviere where they made a solemn pledge to form the Society of Mary. After the pilgrimage they reported to their respective assignments located in the vast Diocese of Lyons as designated by the authority of diocesan officials.

Marcellin was assigned in La Valla where he spent eight (8) years as curate. As a young priest he started off with many challenges. La Valla was located in the midst of some rugged terrain and the inhabitants were scattered amongst the deep valleys (Furret, 1856). Also, since the revolution has just ended people were in need of a dedicated and dynamic pastor who would help them in their spiritual needs and a pious teacher who could teach their children the basics of their faith and of reading and writing. The parish priest, Fr. Rebod, who had been in the parish for four years was known as an alcoholic. He had a problem with his speech (stammering) and was not faithful in giving sermons on Sundays. As a result, the parish community was in need of religious and moral renewal (Sammon, 1999).

When Marcellin was already doing his role as the curate of the parish, the parish priest who was supposed to be supporting his assistant was always in contradiction to many of Marcellin's activities in the parish. But Marcellin took the whole thing patiently and without revolt since he had a great respect to the authority.

Despite the difficulties and challenges, Marcellin took the opportunity to put into practice all the things that he had learned from his seminary years and be of service to those affected by the terror of the Revolution. Perhaps, Marcellin, even if he kept his hands off from political issues while he was in the major seminary to focus in his studies, heard, pondered and learned things about the situation of the country during the last years of Napoleon Bonaparte from the seminarians. One historian of the period described it as “a terrible year”; one during which seminarians spoke more of politics than theology (Sammon, 1999). His eagerness to contribute to the transformation of the parish through his zealous way of giving catechism to the children every Sunday and in winter (on weekdays) and life-giving sermons to his parishioners – a sermon accompanied with constant reminder on their obligations to the society, to their respective family and children – and his worth emulating examples were concrete manifestations that Marcellin read the signs of the times.

Talking about his sermons such as on the necessity of salvation and on the vastness of sin, they were so powerful yet simple and could easily be understood by the people and above all well-accepted since the priest preached and modelled his teachings. Green (1997), in his dissertation mentioned the following to describe Marcellin:

“He was quick to win over the people through his “bright personality”, his “frank, open, simple manner”, always good, upright, with a consoling or encouraging word, and “familiar with everyone”. His love for the children and the sick was remarkable. This was always in his heart since he was preoccupied to catechize the children, giving the sick a lesson (for those who did not know the basics of their faith) and



sacraments of confession and anointing of the sick (for those who were dying).”

Signs of Vocation to the Brothers’ Life

On October 5, 1816, Marcellin met a young man named Jean-Marie Granjon who later became the first member of the Little Brothers of Mary. He discussed with him the idea of becoming a teacher. Marcellin was impressed with the young man’s disposition when he talked to him about the matter. One time, Jean-Marie came and asked Marcellin to visit a sick person. Along the way, Marcellin observed that the young man was good, sensible and well behaved (Farrell 1984:64). This positive encounter led Marcellin to give him a copy of the Christians’ Manual. But Jean-Marie hesitated to accept the manual because he could not read. But Marcellin insisted that he accept it and use it to learn to read. Marcellin was also willing to teach him if he would also be interested. Jean-Marie accepted Marcellin’s proposal.

The Montagne Experience

One of the important events in the life of the Congregation was when Marcellin encountered the poor 17- year old dying boy, Jean-Baptiste Montagne. The condition of the boy was a manifestation of what constitute the whole area wherein education and spiritual formation were badly needed. He discovered that the boy did not know anything about his Christian faith. He spent two hours trying to instruct him in the basic Christian beliefs in order for him to be given the sacrament of confession (Farrell, 1984:65). After he had left to cater to another sick call in a nearby house the boy died. When he came back a few hours after, he discovered what had happened. He felt these two-fold feeling of joy and fear: joy at being just on time to help the dying Jean-Baptiste Montagne meet his Creator, but also fear at the thought of the many other children growing up without any instruction in Christian faith (Farrell, 1984:65). This incident pushed the young priest strongly to start the Congregation of the teaching Brothers. This had been inculcated in

the aims of founding the Congregation: to experience salvation by forming the young ones to become good Christians and good citizens (Letter no. N-273, edited by Paul Sester Rome, 1985).

The First Candidates and Schools of the Congregation

Jean-Marie Granjon then became the first one to be offered by Marcellin to become a member of the Institute. The second one was Jean-Baptiste Audras who was previously refused by the De La Salle Brothers because he was only fourteen and one half years of age. Being told he was too young, he was advised to talk over his future with his confessor-priest, who, in this case, happened to be Fr. Marcellin Champagnat (Farrell, 1984:66). After talking to him, Marcellin believed that he had found another young person who could be part of his teaching Brothers.

On January 2, 1817, he formally started the congregation as he moved the two recruits to a house he bought to begin their religious training. They lived there during the winter, with Marcellin teaching them how to pray together, work together making nails from which to earn their living, and learn how to read and write (Farrell, 1984:66). Marcellin even hired a teacher to help the two recruits learn the different subjects related with school work and some methods of teaching. This teacher, Claude Maisonneuve, had been with the De La Salle Brothers for a time and taught using their 'simultaneous method' which was to figure prominently in Marist folklore from that time forward (Braniff, 1995). The house, apart from serving as their home and formation house, it also served as their school where the orphans and abandoned children were among those given special care (Green, 1997). Green (1997) mentioned that by 1821, with fewer than ten Brothers, there were five schools established in hamlets and towns of the region. He added that in 1824, with Marcellin and the Brothers undertaking much of the work themselves, Marcellin commenced a five-storey stone building on land he and another priest purchased between La Valla and the township of St Chamond. The building was called *Notre Dame de l'Hermitage*, which would serve as home and formation center not



only for Brothers, but for other people in need, including relatives and friends of Champagnat and the Brothers (Green, 1997).

As events transpired over the following years, the “Little Brothers of Mary”, or Marist Brothers increased in number in France and eventually expanded in different parts of the world.

Significance of the French Revolution in the Foundation of the Marist Brothers of the Schools

French history considers the period of the revolution (1789-1799) as a period of social, economic and political instability. It brought degeneration to some regimes such as the absolute monarchy and even lessened Church great power and influence. New ideologies, secularism and liberal democracies were given birth. Without any doubt, due to the revolution’s aim for a great change, it shook up the society which brought great disturbances and unfortunate situations. What was sad was that it did not bother in haste to restore what had been destroyed. An extract from Bochard’s pamphlet referred to the eighteenth century French society as an age of impiety when all flesh was corrupted and irreligion penetrated into every place and into almost all classes of society (McMahon, 1994). Another person, Father Jean-Marie de Lamennais, painted an even gloomier picture which described the society as a decomposing corpse, a vile and disgusting mass silently devoured by the gnawing worms of egoism and greed (McMahon, 1994).

The excerpts above summarized the idea that before the revolution in 1789, education was left to the care of the Catholic Church. It was generally accessible by the wealthy or influential people in the society and those people in the seminary houses. But the revolution which fought for the rights of every person including the poor and believed in the principles of liberty, equality and fraternity made it possible for the least ones to have an access to education. Thus, the idea of public education for all people had been considered and made real to many. But in spite of many promises created by the Revolution, by the end of 18th century, crisis in

education still existed especially in the rural areas. The position of public education in France was weak due to lack of qualified teachers (Markham, 1995). It is true that there were some schools that lived up to their promises especially schools in Paris. But this was not always the case throughout the country. When Napoleon I became the consul and eventually the emperor, he considered education as a priority and a means to transform the society by way of training future leaders and the military of the nation. When he made a survey on the educational set up of the country, he found out that in many places numerous complaints were heard regarding the lack of schools in many areas, lack of professionalism among teachers, lack of discipline and low attendance by the students; and, in few areas, there was lack of religious education (Markham, 1995). Based from the survey, the emperor had looked into schools, especially schools with good reputations, as good means to attain its goal to help the people to become good and literate citizens. Thus, this situation paved the way for some religious elementary schools to be re-established (Markham, 1995) – one of these was the De la Salle Brothers' school which based from the record, had reopened a school in Lyons on May 3, 1802 (Farneda, 1998:40). But generally, during this time of Napoleon I, education was still not fully accessible to many, especially those in the rural areas. One of the reasons was that the emperor's eyes were focused only on secondary education. This was so because of his intention to elicit future leaders for the government and military. Another reason was that the religious orders that were given the opportunity to give primary education were not also sufficient in number to cater to the needs of the people throughout the country. This scenario seemed to be the general view of the education in the country up to the end of the reign of Emperor Napoleon I. Even during the time of King Louis XVIII, the French ecclesiastical thinking was concentrated on the search for new formats in Christian education in order to rechristianise society or to shape the public morals and opinions of the people (Farneda, 1998:39).

The strong sentiments expressed above were something that could be considered as an ideal solution to what was lacking in the society. It was not just the concern to make the inhabitants become literate but above all to provide religious education to make them



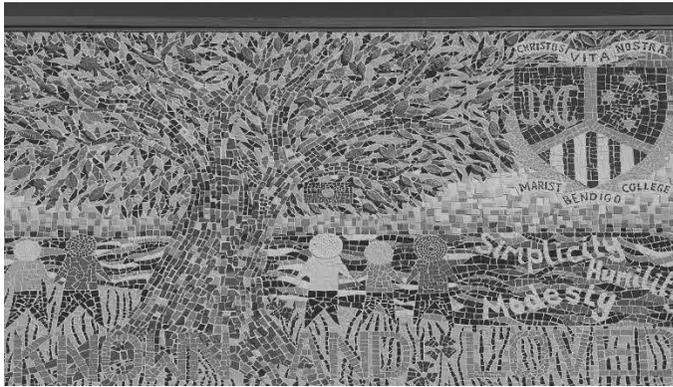
good citizens. Thus, the desire that education should be returned into the hands of the Church grew stronger (Farneda, 1998:40). Indeed, there was this great desire from the inhabitants but there was scarcity of resources both financial and well-trained teachers.

At the beginning of the Restoration, as regards to the number of male religious teachers, only two Congregations of Brothers existed, namely, the Brothers of Christian Schools with 310 Brothers centred in Lyons and the Brothers of Tabourins with not more than ten (Farneda, 1998: 41). As a result, it was only in large cities where people could afford to pay their education. There were the Sisters of Saint Joseph at Lyons who re-established their school at La Valla in 1803 and conducted their classes for girls in a small room in their convent (Farrell, 1984). There were also itinerant teachers reported who were teaching the rural inhabitants during winter time but did not gain a good reputation from the people. As in the case of La Valla, the parents were anxious to remove their children from an itinerant teacher who was actually an educated one but was branded as scandalous because of his involvement in gambling and of drunkenness (Farrell, 1984).

Father Marcellin had realized the whole problematic situation in his encounter with the 17-year old Jean-Baptiste Montagne. Obviously, despite the presence of the Sisters of Saint Joseph and itinerant teachers in the place, there was still a need to have more educators who would give Christian education to the young especially in the primary level. Farrell (1998) considered this situation as an influential factor why Marcellin had the courage to establish the Little Brothers of Mary in 1817. Furthermore, he added another factor that perhaps motivated the Founder to establish primary education in the parish where he was assigned. It was the government's Ordinance of 29th February 1816 that gave authority for the printing of suitable textbooks, the establishment of model schools, and the payment of teachers (Farrell, 1998).

Part II

The Spirit of Marist Brothers of the Schools' Congregation



(Image was taken by the author from Marist College of Bendigo campus, Melbourne, Australia in February 2017)

“As contemporary Marist educators, we share and continue Marcellin’s dream of transforming the lives and situations of young people, particularly the least favoured through offering them an integral education both human and spiritual, based on a personal love for each one.”

- From *In the Footsteps of Marcellin: A Vision for Marist Education Today*

The Spirit of Marist Brothers' Congregation and Aims of Marist Education

Furet (1856:330) was persistent in saying that Marcellin Champagnat garnered a great passion to do works for the Kingdom because of his love for Jesus Christ. Furthermore, it was the same feeling that tremendously influenced him not to commit sin against God. He battled against sin by tirelessly exercising virtues, by praying to God and to the Blessed Virgin Mary and by avoiding the occasions of sin (Furet, 1856:405). In his instructions, according to Furet (1856:412), the common topics were about sin and its

consequences and terrible punishments. This was why Marcellin was tireless in insisting to his followers to always remember the aim of their vocation and the whole purpose of the Institute: to study to know Jesus and to make him known and loved (Furet, 1856:330). This was emphasized so that the children who were under their care would know Him more, love Him more, become filled with good values and would be kept away from all works of evil. Furthermore, they were asked “*to bring up children properly by way of loving them all equally*” (Furet, 1856:538).

In the Historico-Critical study of Farneda (1994:55) on the Teacher’s Guide of the Marist Brothers of the Schools’ Congregation, he concluded that the *Petit Freres* or the Marist Brothers was given birth because of the needs of the time which had its focus on the idea of restoring faith and morality of the country. Lanfrey (1998), on the Aim of the Brothers according to Two Instructions contained in the Manuscripts of Brothers Francois and Jean-Baptiste, had the same reason why Marcellin established the Marist Brothers. In this regard, Lanfrey (1998) pinned down the prospectus of the Marist Brothers in June 1824 that set the same tone of time as that presented by Farneda (1994).

Education became an instrument for Marcellin and the early Brothers to lead young people to the experience of personal faith and of their vocation as good Christians and good citizens. The idea of forming children to become good Christians and good citizens was clearly expressed in “The Teacher’s Guide” as a way to attain the child’s salvation in the love of God. The document added the idea of formation of the whole aspects of the child or the integral education which included religious, ethical, intellectual, emotional and physical aspects of the child (Farneda, 1994:60).

This fundamental aim of the Marist Brothers of the Schools had been deepened over time. According to Bergeret (1993), “*in all those times wherein Champagnat knocked on the door of the Minister of Education, all the documents he prepared to get the legal authorization necessary for the Congregation surmised a clear aim of the establishment and remained what it had been at the start*”. Bergeret (1993) summarized it using the letter written by a friend of

Champagnat, M. Baude, secretary of the General Council of the Loire, to Salvandy, on 5th November 1838 quoted by Gabriel Michel in “Marcellin Champagnat and the Legal Recognition of the Marist Brothers”:

“The little Brothers of Mary constitute a new and excellent instrument for the spread of a primary education which is complete, moral, religious- nothing more, nothing less.”

Bergeret (1993) ended his write-up on the aims of education with the words of Champagnat written in his letter to M. Libersat, who worked in the Ministry of Public Education:

“Our aim...is to form good Christians and good citizens from among the inhabitants of the rural areas” (Letter no. N-273, edited by Paul Sester Rome, 1985)

However, in the early life of the Institute, along with this fundamental aim of the Marist Brothers’ establishment, there was a simple aim highly emphasized by the Founder and added in the Congregation’s Prospectus dated July 29, 1824. And this is how Balko (1990) expressed Champagnat’s great compassion to the least fortunate ones such as the orphans:

“The aim of our establishment is the instruction of children in general, and particularly of poor orphans. As soon as we have finished the buildings at the Hermitage...we will take in children from the different charity houses and set them up in life by giving them a Christian education...”

The idea of running orphanages or shelters for reformed offenders was also inserted in the Statutes of the Marist Brothers which had its first edition on January 15, 1825 (Notebook No. 8). This aim on compassion was inserted in the Rule of 1837 and was repeated in the Statutes and other writings until the New Rule were published in 1852 – when it was not anymore mentioned due to the new demands of their apostolate in their schools (Balko, 1990:34).

Significance of *Conduite Des Ecole Chritiennes*

Farneda (1998), on “The Little Brothers of Mary and the Brothers of the Christian Schools” said that the influence of the Brothers of the Christian Schools penetrated the whole organization of Marist religious life. He supported this more through the study done by Br. Pedro Herreros on the sources of the first rules of the Little Brothers of Mary. Quoting Herreros, he wrote that he affirmed that Marcellin and the first Brothers went on developing a “progressive selection and adaptation” of the guidelines which directed their way of life and the mission of the Brothers of the Christian schools according to the circumstances in which they were to function (Farneda, 1998). He stated clearly that the evolution of the Brothers was actually to complement the activities that the Brothers of the Christian Schools were doing in the cities. He supported this idea in his study as he made great reference to the different letters of Marcellin to different prominent people as he tried to win the favor of these people interested in contracting the Marist Brothers of the Schools as teachers: Letter written on January 28, 1834 to King Louis Philippe; Letter written on November 1837 to Georges Menton, parish priest of Sury-le-Comptal (Loire); Letter written on February 11, 1840 addressed to Cardinal of Latour d’Auvergne, Monsignor Hugues Robert Jean Charles, bishop of Arras (Somme).

The three important letters of Marcellin considered the point that in 35 years time, before the coming of the manual of the Marist Brothers, “The Teacher’s Guide”, a manual to promote unity of methods and to provide formation for new teachers, they had the *Conduite des Ecole Chritiennes*, the education manual of the Brothers of the Christian Schools, as the main reference book of the Congregation (Farneda, 1994). According to Farneda (1998), there are a lot of documents to signify that they had the manual as their major reference, namely; The Prospectus of 1824, The Statutes of 1830, 1833, 1834, 1835 and 1837. All these documents were favorable to the thought that the Brothers made use of the manual of the Christian schools to be sure that they would be guided accordingly in their work in the field of education (Farneda 1998).

Even when the document, “The Teacher’s Guide” was published, it did not eradicate the influence of the *La Conduite*. Farneda (1994), after his comparative study of The Teacher’s Guide and the *La Conduite*, concluded that the work of St. Jean-Baptiste de La Salle was the main literary source of The Teacher’s Guide of the Marist Brothers of the Schools. Balko (1990) supported the idea in his article, “Marcellin Champagnat, Educator” where he mentioned that **Fr. Champagnat was not an inventor of new educational approaches but a practical man who applied pedagogic theories from whom and wherever he found them.**



(Image was taken by the author from Marist College of Bendigo campus, Melbourne, Australia in February 2017)

We are sowers of the Good News

The core of St. Marcellin Champagnat’s vision and mission was
“to make Jesus Christ known and loved.”

He saw education as the way to lead young people to the experience of personal faith and of their vocation as *‘good Christians and virtuous citizens.’*

Part III

The Founding of Marist Schools

“The good Christian is a good citizen of the world.”

- From *In the Footsteps of Marcellin: A Vision for Marist Education Today*



(Image was taken from the Our Lady of the Magnificat Chapel at Marist College, Inc., Marikina City)

Like a vine in a branch of a tree which is like a billion leaves or more membership in the Roman Catholic Church, the Marist Brothers of the Schools founded by St. Marcellin Champagnat has remained focused on fulfilling the main directive of their founder, St. Marcellin that “the good Christian is a good citizen of the world.” Thus, they pursued their calling as brothers – educators all these two hundred years of their history.

In fact, the Marist Brothers of their generation continued to found schools, teach and counsel the young people and maintained

this attitude for which they became famous, that of being passionate, constant, purposive, productive, and progressive, breaking down barriers of race, gender, religion, social status and wealth. This is because its Marist theological foundation was hewn from the trunk of the tree of life which is Jesus Christ through Mary's Way. Christ borne of God and Mary exemplifies for Marists around the world the "perfect Christian whose life, passion and death showed us the quality of service everyone of us can emulate. Mary obeyed without as much as a whimper, not even a hint of vanity as being chosen Mother of Jesus, not even a self-consciousness of self-importance at such a highest honor. She simply said "Yes" surprised at being chosen. The first good Christian was Mary for doing good and being good at what she was told to be her role.

Christ was and is the highest of men, yet, he was obedient and respectful of his Father. He knew he was divine, borne of a King Almighty Creator, yet, he was humble, simple, even cheerful and composed up to the foot of the cross on which he would be crucified.

At an early age, Jesus knew His role and began to preach and teach and give counsel to misdirected souls. He showed up in the temple steps not in academies of learning popular during those times struggling with hawkers and the poor while seated on grimy steps of the market places.

By following in the footsteps of Jesus, Marists all over the world showed a paradigm of virtues necessary today to install peace in the world.

How did the Marist Brothers of the Schools planned to form "good Christians"? The Marist Brothers established schools for the young people and those children who they thought have no opportunity to receive a wholistic education that includes "knowing and loving Jesus" as a way towards becoming a good citizen of the world.

Today, the Marist Brothers administer and teach in hundreds of their schools (See Appendix D) with the motto, "**All to Jesus through Mary, all to Mary for Jesus.**" Having found themselves

in five continents of the world, Marist Brothers who are now global in their reach, “are involved in educational work throughout the world and now conduct primary, secondary and tertiary schools, academic industrial schools, orphanages and retreat houses in 81 countries, notably in Europe, Africa, the Americas, Asia and Oceania. “Presently however, the Marist Brothers are in 81 countries and whose membership is now about 3,000 brothers working with some 60,000 lay Marists and educating more than 750,000 children and young people” (www.wikipedia.com).

All Provinces and Districts in the Marist Institute are made of houses and each Province or District is governed by a Superior with his Council under the authority of the Brother Superior General with his Council. At present there are 23 Provinces and 5 Districts managing the Marist Schools, Colleges and Universities as well as other ministries such as community organization, youth ministry, orphanages and parish services.

The profile of the Marist Brothers running schools in the five continents of the world are as follows:

ASIA – Province of East Asia which include Philippines, Hong Kong, South Korea, Malaysia, Singapore, and Japan. Province of South Asia include the countries of India, Pakistan and Sri Lanka. Mission Ad Gentes Marist District of Asia include Thailand, Bangladesh, Cambodia, India and the Philippines.

OCEANIA – The Marist Brothers first global ministry was to the Pacific where they undertook evangelization and education work. They started to establish schools mostly technical colleges in the Central and Western Pacific focusing on teaching young men who suffered during the last war such as those in Solomon Islands and Papua New Guinea. It was in 1872 when the Marist Brothers founded schools in Australia. The first school was called The Rocks, New South Wales. Presently, a total of 300 or so brothers work in Australia as teachers, administrators, managers of retreat houses and camping sites. Australian Marist Brothers assist their government’s welfare agencies by way of working with young adults in outbreaks programs for indigenous Australian communities as well as those

mission areas in Papua New Guinea, Bougainville, Solomon Islands and East Timor. They also serve in communities and schools in Cambodia and India. Oceania has four administrative districts and Marist Brothers are known for their work in Catholic Education in Oceania. It should be noted that the Prime Ministers of Australia, Fiji, Samoa and Tonga were known graduates of Marist Schools.

EUROPE is considered the “holy land” of the Marist Brothers of the Schools. Their founder had been a son of France in the place called Lyons. A number of schools, universities, youth ministries and social works are handled by Marist Brothers in this area and they do this work in the vast European continent by way of the following countries:

Province of Compostela – includes Spain Honduras and Portugal;

Province of West Central Europe via the countries of Belgium, Germany, Ireland, Netherlands and the United Kingdom;

Province of Ibérica which is Spain and Romania;

Province of The Hermitage includes Algeria, Spain, France, Greece, Hungary, and Switzerland;

Mediterránea Province of Spain, Italy, Lebanon and Syria.

SCOTLAND – It is part of history that the Celtic Football Club was formed at a meeting in St. Mary’s Church Hall in Glasgow, by Marist Brother Walfrid on November 6, 1887 on a way “to alleviate poverty in Glasgow’s East End parishes. The charity that emerged from this charity of Brother Walfrid was then called, “The Poor Children’s Dinner Table.”

NORTH AMERICA – The North American Provinces are focused on offering secondary and tertiary education. This province is composed of Canada and the United States of America.

LATIN AMERICA – “Maristas” is how Marist Brothers are called as well as those graduates of Marist administered schools. They are active in countries such as Chile, Puerto Rico, Guatemala, Peru, El Salvador, Mexico, Costa Rica, Nicaragua, Argentina, Brazil, Colombia, Uruguay, Paraguay, Venezuela and others. Most Marist Brothers from this continent are Spanish and French.

AFRICA – Marist Brothers are present in African countries such as Malawi, Zambia, Zimbabwe, and Kenya. It should be noted that Marist Brothers have been martyred in Africa for teaching and defending refugees. Africa is administered by Marist Brothers working in the Province of Southern Africa (Angola, Malawi, Mozambique, South Africa, Zambia and Zimbabwe); Province of East Central Africa composed of countries such as the Democratic Republic of Congo, Central African Republic, Kenya, Rwanda, and Tanzania. District of West Africa such as those in Cameroon, Chad, Ivory Coast, Ghana, and Liberia; the Province of Madagascar and the Province of Nigeria.

Against the rich and productive history of Marist Brothers of the Schools is five continents of the world, the question is asked, **“What have been attained by the Marists in opening and running their schools?”** The answer comes also in simple terms: The Marist Brothers of the Schools managed to educate a sampling of the world’s poor and rejected children in their respective countries and in the process created a small number of “good Christians” who became models and leaders of the “good citizens” who are now working to promote peace, love and brotherhood in the world.



(Image was taken by the author at Le'Hermitage, France)



(Image was taken by the author at Le Rosey, France)

Part IV

The Theology of Marist Education



(Image courtesy www.champagnat.org)

“A Marist school is a center of learning, of life, and of evangelization. As a school, it leads students to learn to know, to be competent, to live together, and most importantly, to grow as persons.”

- *From In the Footsteps of Marcellin: A Vision for Marist Education Today*

Theology is often defined as the “study of God and its practices.” In the case of the Marist Institute, its theology may be summed up from the above expression that a school is the focus of learning, of life and of evangelization. In short, it takes its foundation as a religious Congregation from the very name the Marist Brothers call themselves – “Marist Brothers of the Schools”. No doubt, the brothers are clear from the very beginning what they would want to do as a group and wants to accomplish. Henceforth, they formulated their theology in the simplest of words, **“All to Jesus through Mary.”** Every Marist brother and lay Marist are

meant to be schooled and adept on the ways of Christ as God's Son and Shepherd who lived briefly his life on earth emulating the way of life of His mother, Mary who has become Christ's model of simplicity, humility and trust in God, which are the very same values embraced by the Marists Brothers of the Schools, all "sons" of its saintly founder, St. Marcellin Champagnat.

In deciphering the truth and the essence of this theology, we can say how the formation of the Marist Brothers and the lay Marists relied on a careful but intensive study of Christ's life, passion and death, and resurrection seeing how aligned was their history and early beginnings to the life of Christ through Mary.

The theology behind Marist Education is exemplified in three ways, consisting of the 1) Spirit of Marist Congregation; 2) Principles of Marist Education; and, 3) Witnessing the Marist Core Values. These Principles of God's presence, and love, Trust in God, Love of Jesus and His Gospel, In Mary's way, Simplicity, Presence and Love of Work, all are meant to provide means or strategies by which the Marist schools may be administered. In short, Marist schools' administrators in search of management style to run their respective school need not to look far and wide on one's research but refer to the Marist theology as cited above for guidance.

By believing that God is omnipresent in one's school and that His presence spells LOVE, the administrators and teachers know that there is no fear in the conduct of one's work because God is around to become one's overall "organizational climate" because God is present, and He is LOVE. The rest of the Principles cited above all point to the manner, quality and direction by which Marist schools may be administered. Trust in God provide the self-confidence for administrators and the rest of personnel to do their jobs well and successfully. "Love of Jesus and His Gospel has been incorporated carefully in academic lessons prepared by the faculty in their respective disciplines. The Gospel as we have been taught is the very lessons in life though presented in another dimension, at a different time, yet, applied today, both teachers and students can excel and experience happiness as they search for truth and understand its implication in their lives. Simplicity and Humility



which are the hallmarks of Mary's Way can best be transmitted by teachers to their students by a clear practice of treating every student as with due respect of their dignity as a child wanting to learn. Simplicity here would simply mean taking responsibility to care for the students and relating with them in an honest or truthful way. Caring for the students would entail respecting their right to be wrong, to commit mistake and helping them recognizing their innate strength and potential for them to become the persons that they are called to be. Humility would require a teacher to recognize that he or she is God's instrument. It means to recognize that what he or she has is from God and should be returned to God. Moreover, humility demands a teacher's accepting his/her errors before one's class. It is the best way to show how humility works if and when a teacher emphasizes the importance to owning up to a wrong; There is nothing shameful when we commit mistake because we are humans and imperfect. What is awfully wrong is denying that one has not been correct and right all the time,

An insistence to show one's simplicity before one's class can redound to the utter good of students. How does one demonstrate simplicity to students? One way is by answering a student's question directly and with a few words. One question, one answer. Too many words as with too many long explanations can hide the real meaning of what one is explaining. By speaking in simple terms, teachers can avoid committing errors in judgement and teaching students to do the same. Filipinos find it hard to answer a simple "yes" or "no" and the reason maybe because teachers and parents even, provide lengthy explanation using "high fallutin" words of their usage which are alien to the students thus making their students lose the thread of meaning. If teachers want their students to learn new words, it should be more so upon the initiative of the students themselves. Humility on the other hand cannot really be taught in class but could be demonstrated or witnessed. A teacher can show how he or she loves God by means of praying to Him fervently. A teacher can show he/she is willing to pick trash of paper on the floor and doesn't mind throwing it in the garbage can. Teacher is willing to wait while a student is pondering for a correct answer. Teacher is willing to help a student carry his/her things especially among the pre-

schoolers. It is by example that Simplicity and Humility could be taught successfully.

Family Spirit a very familiar Champagnat attitude could be imparted to students by way of making the Family unit as an example of a group, community or country since the children even the young adults have still an incomplete knowledge of institutions or even of bigger groups or the world; but students may already be oriented of a bigger world by invoking the family as the example of group life. After all, family living and relationship is just repeated in a bigger scale in companies, organizations, even countries. Family Spirit is very much Marist in essence and practice recalling how St. Marcellin gathered the young men of his early and first community and treated them all as family. He was successful and effective as founder and teacher for this small band of young men who grew into thousands of brothers –teachers that have helped teach and promote Jesus Christ with Mary in almost a hundred countries of the world in two centuries of the Congregation’s existence. All these accomplishments of Marist Brothers have done wonders in lessening ignorance in the world as well as improving the quality of these students and their families who attended Marist Schools all because of the examples of Marist Brothers and lay Marists of Champagnat in approaching their work. Marists do their jobs, any kind of jobs in their respective school or community ministry with love, very Champagnat, very loving, simple and service de luxe.

To complete the theology of Marist Education is to include the Spirit of the Marist Congregation which is “to know Jesus and to make him known and Loved (Furet, 1856: 330). This point is discussed lengthily in Part II. Together with this Spirit may be added the practice or witnessing of the Marist Core values of Faith, Marian, Communitarian and Service. The Marist core values are viewed as those that pertain to one’s relationship with God, with Jesus and Mary, with oneself and others in the community and those that concern the building of a just world. However, at the heart of each value is the call to build the Kingdom of God here and now so that each person can come to know and love our Lord, Jesus Christ. Furthermore, the Marist core values are considered as the basic

elements on how Marists of Champagnat live their lives. They are the peculiar characteristics of one's manner of being a follower of Champagnat and in particular, of forming the children. Forming the children to become 'Good Christians and Virtuous Citizens' is our simple contribution, as Marists, in building God's Kingdom.

The Marist Core Values are the outputs of a reflection on the signs of the times, the scriptures and life of St. Marcellin including the events that led him to establish the Brothers and his vision about Marist Education. The incarnation of these Marist core values is a way to deepen one's charism and spirituality as Marists of Champagnat and find meaning in one's life and work. The four Marist core values of FAITH, MARIAN, COMMUNION AND SERVICE are ways of connecting to St. Marcellin Champagnat, inculcating the Gospel values and living one's life as Marist in one's journey in making Jesus known and loved. A Marist of Champagnat is asked to be committed to the Marist core values of FAITH, MARIAN, COMMUNION AND SERVICE. Faith is the whole feeling of love and trust in God. With God, nothing is impossible, and with God, no one can go wrong. On the other hand, the value of being Marian is to demonstrate the quality of loving, practicing, witnessing one's life. Being Marian is to say that by being simple and humble, like Mary, Marist schools' administrators and teachers are assured that they are being Christian in their work and able to conduct themselves correctly and properly. Communion or being communitarian is an understanding of a mindset that is attuned to the group. Anything done with others is very Christ-like, very St. Marcellin who managed to make wonders with his simple approach to spreading the Gospel of Christ in consultation with his brothers and with consideration of others. Being communitarian is considering oneself as part of a group or community and therefore shares in all of the members' "defeat and glory" while someone who recognizes a group as something to consider while looking from the outside is not at all witnessing the value of communitarianism. The value of Service is the fourth and the final factor that completes the four core values of Marist life. Service is an action of doing work for others. It is an individual or group act that is directed to the uplift of the well-being of another, be he, she, they students or families and in the case of St. Marcellin, the poor and the downtrodden of

society who badly need succour for them to be able to stand on their own and become part of the decent civilized society.

Service, as a value has two attributes namely, spontaneity and regularity. Spontaneity because a person or group who needs help badly require immediate help. To debate too much on whether one is worthy or not in getting help defeats the value of service. A man calling for help because of drowning or being attacked by a criminal, calls for immediate help not a “case study” before help is given. Serving others become a value once it is done with regularity or consistency. We cannot presume to be service-oriented if we do this once a year on a birthday or foundation day. Service becomes a full complete value of a believer of Christ especially or more importantly, it is done with sacrifice and selflessness. We serve others at the expense of our comfort and resources and we do it without concern for safety or self-return.



Part V

The Principles of Marist Education



(Image courtesy of www.champagnat.org)

“To bring up children properly, we must love them, and love them all equally”.

- St. Marcellin Champagnat

There are principles of Marist education presented in this section for us to study and ponder, namely, God’s Presence and Love, Trust in God, Love of Jesus and His Gospel, In Mary’s Way, Simplicity, Family Spirit, Presence, and Love of Work.

The principles of Marist pedagogy highlighted two dimensions, namely, theological foundations and pedagogical principles of Marist education. The theological foundations of Marist education have these major characteristics - God’s Presence and Love, Trust in God, Love of Jesus and His Gospel, In Mary’s Way, and Simplicity, while the pedagogical principles has the following characteristics - Family Spirit, Presence, and Love of Work.

The Marist theological foundations of Marist education are significant because they tell that in one’s life as Marist, relationship

with God and Mary is very important. St. Marcellin showed his followers his faith and trust in God and how he followed Jesus in the way of Mary.

It is also good to know that the pedagogical foundations of Marist education are not separated from one's relationship with God and Mary. These foundations are the results of one's faith in God and relationship with Mary. As St. Marcellin's life become closer to God and to Mary, the mother of God, he was filled with love and drawn into communion (family spirit) with others, especially with Brothers, and into service (loving presence and love of work) of those in need, especially the young.

One may accept only the pedagogical principles of Marist education and not necessarily embrace its theological foundations or the other way around. But, that is not what I want to present or endorse in this book. What the book suggests is that one looks into these Marist pedagogical principles as a whole. Both the theological foundations and the pedagogical principles of Marist education are important and they should not be compartmentalized, nevertheless complement each other.

The book suggests that as Marist, one develops his/her relationship with God and Mary, and live his/her life the way St. Marcellin lived his life in communion with and in service for others. As Marist, one enriches not only his/her relationship with God and Mary but also each one's life of communion and service. This reciprocal enrichment allows Marists to transform into Champagnats of today.

These theological foundations and pedagogical principles of Marist education would help us Marists of Champagnat to deepen our understanding of St. Marcellin Champagnat and animate our spirituality and love for others, especially the children and the least favored.

God's Presence and Love

We have been taught that God is present everywhere in every place and all the time. Everywhere, because of the air we breathe, the heat of the sun we feel and that at anytime one prays, God shows His presence to us as when we pray because of deep emotional problem, we sense comfort and calm, without words, God shows Himself to us by feeling warm and rested after praying to Him. Thus, God's presence in our life is felt in the daily experience of loving we receive from people we deal with such as a smile from a student when a teacher pats his shoulder saying, "Hello, good morning! How are you?"

The value of God's presence and love is seen as a day-to-day experience of the loving presence of God within oneself and in others. It's the experience of being personally loved by God, and conviction that God is close to oneself, in one's day-to-day endeavors (Marist Brothers, 2007).

Champagnat's spirituality is a living and dynamic experience of God's presence and love which is contemplative and action-oriented. He modeled himself on Mary together with the young men he had formed because he knew it was a sure way for them to center their lives on God (Marist Brothers, 2007).

The call for Marists of Champagnat is to develop a way of being, loving and doing, in the spirit of the Institute's origins. Like Champagnat, in one's daily human experience, one has to grow ever more aware of God's presence and love.

We can tell that God is present and loves us fully by these signs such that:

1. You believe that God is present within yourself and in others (when you received and shared love and call His name and think of Him at any moment)
2. You have a conviction of being loved by God and that God is close to you in your daily human experiences

3. You defend God always with a conviction of having experienced His love

Trust in God

Trust in God is about one's unbounded confidence in Him. St. Marcellin's close relationship with God made him see how God works in his life and see his limitations as a human person. His relationship with God explains his deep trust in Him. He was very humble and this humility paved the way for him to be close to God and see Him working in his life. Thus, he surrendered everything to Him and acted with courage and commitment (Marist Brothers, 2007). His spontaneous expressions of his confident trust in God is reflected in his oft-expressed invocations, "If the Lord does not build the house" (Psalm 126) and "You know my God" (Draft of letter to Mr. Jean- François Preynat, 3 December 1836, Letter No. 73b) (Marist Brothers, 2007).

The challenge for Marists is to develop their trust and confidence in God in their day-to-day life. This will serve as the source of renewed spiritual and apostolic dynamism which will make them even more daring to face challenges in life despite our short-comings and limited resources (Marist Brothers, 2007). Just like our Founder, we can surrender everything and embrace the mysteries of our life with confidence, openness and self-giving (Marist Brothers, 2007).

Trust in God may be experienced and seen by way of:

1. Having an unbounded confidence in God
2. Having a deep trust in God
3. Being humble or showing humility
4. Seeing God at work in one's life especially during difficult times
5. Embracing mysteries in one's life with confidence, openness and self-giving

Love of Jesus and His Gospel

The value of love of Jesus and his Gospel has its roots at the very core of Marcellin's motivation in founding the Institute of the Marist Brothers and forming the Brothers. And that is in order to make Jesus known and loved, the center of the Marist life and mission (Marist Brothers, 2007).

The book, "Water from the Rock: Marist Spirituality flowing in the Tradition of Marcellin Champagnat" (WFTR), presented three Marist places where Jesus revealed God to all persons, namely; the Crib, the Cross and the Altar. The child lying in the crib invites Marists to approach him so that he could enrich them with his grace (Furet, 1856:221). The God who became a child is a sign of innocence, simplicity, gentleness and even weakness of a God who is capable of touching the hardest of hearts (Marist Brothers, 2007). At the foot of the Cross, as emphasized by the book WFTR, is a manifestation of a profound expression of a God who is love. It was in this scene that God put meaning to all sufferings in this world. Thus, everyone is invited to enter the mystery of redemptive suffering and learn humble fidelity in love (Marist Brothers, 2007). Furthermore, the Altar, the Eucharist, is a privilege place to be in communion with the Body of Christ, to deepen one's relationship with Christ and all who are members of the Christian community headed by Christ (Marist Brothers, 2007).

Love of Jesus and His Gospel or teachings may be seen or felt when:

1. Responding to the needs of others especially those who are:
 - 1.1 Materially poor
 - 1.2 Intellectually poor
 - 1.3 Emotionally poor
 - 1.4 Spiritually poor
2. We forgive enemies

3. Making Jesus loved through one's day-to-day actions (witnessing the Gospel values)
4. Valuing prayer, contemplation and the Holy Eucharist or Mass

In Mary's Way

A document of the Marist Brothers of the Schools entitled, "Gathered Around the Same Table, the Vocation of Champagnat's Marist Laity", states the role of Mary in the life of a Marist:

"Mary is our model for following Jesus. She opens up her life so that God can model it like clay in his hands (Marist Brothers, 2009)."

Mary is a model to be imitated by all Marists. During his time, Marcellin highly spoke of imitating Mary's virtues as he encouraged the Brothers to acquire her spirit – to be humble, modest or pure; to imitate the way she loved Jesus; to zealously make her known and loved; and to inspire children with devotion to her (Furet, 1856:338). Marcellin would mainly want his followers to copy the way Mary lived her life. But he did not disregard exterior practices which actually could nourish piety and merit the love of the Blessed Mother (Furet, 1856:340). Furet (1856), identified some of these practices:

"He expects the Brothers to carry the rosary and recite it daily... (p.340); the singing of Salve Regina in the morning... (p.342); the praying of the Memorare with great confidence to Mary... (p. 344); Mary's feast celebrated with great solemnity; and novenas to the Blessed Mother.. " (p. 334).

Marcellin, who named his Congregation after Mary, lived her examples and related to her with affection and total trust as the "Good Mother" and "Ordinary Resource". Both expressions were revelations of the close relationship between Marcellin and Mary. He claimed that all his projects and works were hers and that he

relied on her in all his endeavours. Indeed, it was a humble disposition before the mother of God which signifies a total abandonment of one's self and one's Congregation to her - a kind of relationship which could be captured in the statement: *"All to Jesus through Mary, and all to Mary for Jesus"* (Furet 1856:332).

The letters of Marcellin manifest his close relationship with Mary. In fact, Mary, along with her Son, was mentioned 87 times in his letters (Sammon, 2009). One that was so powerful was the one he had written to Bishop Pompallier on May 27, 1838:

"Without Mary we are nothing and with Mary we have everything, because Mary always has her adorable Son within her arms or in her heart."

This statement portrays Marcellin's attitude towards Mary – again, an attitude of total surrender or reliance to the Mother of God. Marcellin knew from experience that Mary was a faithful companion, a protector and a guide in his life and all his undertakings. In many circumstances in his life he won Mary's intercession such as during the foundation of the Institute (inspired by Mary), when the Hermitage was built (the construction was attributed to Mary's inspiration); and during the night Marcellin and Stanislaus were caught in a storm in the snow (Mary won them over death).

Talking about the constant presence of Mary in the life of Marcellin, Bro. Sammon (1999), former Superior General of the Institute, in his book, *"A Heart That Knew No Bounds: Saint Marcellin Champagnat, The Life and Mission"*, mentioned about the idea of looking at the image of Mary as a constant companion especially during times of trials and difficulties and emphasized the value of living Mary's spirit.

The key word is to live her spirit – the spirit of a perfect disciple of Christ. This indicates that Marist followers will also have to say 'yes' to the invitation of God to be in solidarity with the people especially those who are needy and suffering. And also, to take part in bringing Christ to the world of those lives we share -

sharing in the spiritual motherhood of Mary and helping young people to experience the maternal face of the Church with a heart filled with compassion (Marist Brothers, 2007). Like Mary, “*we also have to go without delay into the ‘hill country’ of the lives of young people, bringing them news of the justice and faithful mercy of God*” (Marist Brothers, 2007).

To do whatever Jesus tells Marist educators is a challenge but will be made clear through Mary, who is a good mother, an ordinary resource and a faithful companion, and through Marcellin Champagnat who constantly reminds his followers that Mary has done everything for them and she has shown them the way to follow her Son, Jesus – from the crib to the cross and the altar. Considering the way to Mary then is to entrust everything to her with a zealous way of expressing affection to her and with the conviction that she always will lead all to Jesus who is in her arms or in her heart.

Lastly, Marist educators are asked to express devotion to her in ways that are personal, family-based, simple and that follow the practices of the Church and of local traditions (Marist Brothers, 1998:48).

We know we value In Mary’s Way when we allow ourselves to experience similar ways of Mary such as the following:

1. Listening to God through prayer
2. Being in solidarity with others, especially those who are suffering
3. Having a compassionate heart
4. Loving the students like a mother/father to one’s children
5. Being faithful to religious traditions
6. Relating to God with faith/trust
7. Being true and transparent in one’s commitments
8. Showing respect for the gift of life
9. Considering oneself as God’s instruments of mercy, peace, justice and love
10. Having the strength to face challenges in life
11. Having inner joy brought by God’s presence and love

Family Spirit

Here is another Marist distinctive style that could be traced in the unity of heart and mind of the Founder and the first Marist Brothers. This unity in the community was patterned to that of the home of Nazareth where family spirit characterized by love and forgiveness, support and help, forgetfulness of self, openness to others and joy were a reality (Marist Brothers, 1986).

Marcellin's desire for the early Marists to live as one family among themselves, their students and others was expressed when the founder was setting good examples. This sense of communion was expressed clearly in the last will and testament of Marcellin, drawn up on June 6th 1840:

“Love one another as Jesus Christ has loved you. May you have always but one heart and one mind. May it be said of the Little Brothers of Mary, as it was said of the first Christians: See how they love one another!”
(Constitutions and Statutes p. 141-144)

According to Bergeret (1993), the phrase, *“May you always have but one heart and one mind,”* conveyed not only the fraternal charity that exists between religious living together, but also the spirit of collaboration and solidarity between members of the same educational community in a primary school and secondary school. He added that the same was also true of all the partners in the educational work of the school, whether administration, maintenance, teaching, and parents and the pupils themselves.

The document, *“Water from the Rock, Marist Spirituality,”* stresses that family spirit develops a spirituality that is strongly relational and affective, where its well-spring is the love that Jesus has for all his brothers and sisters (Marist Brothers, 2007:31-32). It continues by emphasizing that each time Marists gather and pray and celebrate the Eucharist, their union with Jesus drives them to full communion, with themselves, with God, with each other and with creation (Marist Brothers, 2007:118).

This spirit of family could be traced to the life and examples of Mary, addressed by Marcellin as “*Our Good Mother*”. She was a model to be imitated. Like her, Marist family could go out to help those in need (like Mary visiting Elizabeth), to rejoice in each other’s company and to create a family together. Marist family are asked to be attentive to the newlyweds in Cana, to offer help with simplicity and to enjoy good wine together. Marist Family are asked to pray for each other in Jerusalem and to experience communion (Marist Brothers, 2009). This spirit could not only be traced to the life and examples of Mary but it could also be seen in Marcellin’s life and attitude towards the early Brothers who were dear to his heart. Bergeret (1993) mentioned that in 1818, Champagnat already wanted to give the young community of Brothers a certain amount of autonomy and a democratic fashion to choose their own leader. He added that when the Congregation had already established and had a number of schools, he exercised his role as a leader with good management skills where consultation or consensus, discussion, putting forward of various points of view, delegation and evaluation were given emphasis. He always trained directors of the schools whom he saw as true leaders in both the spiritual and the educational fields (Bergeret, 1993). This simply implies that in leadership, sense of family spirit must be present, must not be controlling but must allow individuals to grow and become responsible and accountable persons.

Marcellin’s wish in his Last Will and Testament, “*Love one another!*” was the source of unity in the community and a way to fight individualism. In order to incarnate this statement they were asked by the founder to be of service to one another on all occasions, to have a deep sense of understanding to one another, to support one another and to admonish one another charitably (Furet, 1856:432-436).

In school ministry, despite the many complex educational demands, this pedagogy challenges everyone (personnel, students, alumni and parents) who are associated with any Marist institution to undertake to build community where the members relate to each other as the members of a loving family would do (Marist Brothers, 1998:44).



The Family Spirit may be shown in these ways:

1. Loving others the way Jesus loved them
2. Sacrificing oneself for the sake of one's brothers and sisters
3. Supporting others in their day to day activities
4. Being open to others
5. Relating to others joyfully
6. Reminding others with their shortcomings in thoughtful and sympathetic ways
7. Accepting others with respect to their role, culture and social status
8. Collaborating with others to achieve the institution's mission
9. Empowering others to become responsible persons
10. Promoting forgiveness and reconciliation

Simplicity

According to Green (1997), Balko (1992) emphasized simplicity as a defining feature of Champagnat and of the educational approach he began. The best way to support this idea is to consider the words of Brother Avit as quoted by Balko (1990):

“The new teachers trained by the good Father (Champagnat) were not learned - but their piety and their good examples charmed the public and attracted numerous pupils.”

The reason why the people preferred the ones trained by Champagnat was that they possessed a kind of spirit marked by the virtue of simplicity- with genuine, truthful and joyful heart. This attitude can be attributed to the fruit of unity of mind and heart, of character and action of the person who is honest before himself or herself and God (Marist Brothers, 1998:44).

Based from the above excerpt, they were teaching in a down-to-earth manner personal, practical and deeply rooted in life to help

their students become good Christians and eventually good citizens (Marist Brothers, 1998:44). This style of teaching for sure was not the result of chance but was being passed on to them by their founder (Balko, 1990) who read carefully the signs of the time, and who was a person of integrity (without pretension), humility and transparency in his way of relating with God and others.

According to Green (undated), at the level of instruction, the best Marist teacher, is someone who can present the lesson in simple ways, using means in ways the students can easily follow; and at the level of personal style and relationship which represent an absence of duplicity, of game-playing, of cynicism or sarcasm as methods of control or incentive.

A Marist educator would be expected to instruct students in ways that they could easily learn; thus, he/she needs to learn the rudiments in teaching students and to develop professionally, to be simple in his/her expressions, and above all, in his/her relationship with God and others where he/she shows sincerity and openness (Marist Brothers, 1998).

Furthermore, this pedagogy encourages educators to develop a simple style of life - to avoid consumerism, with its accumulation of disposable goods and wasteful use of resources, and to be responsible for creation in order to preserve the environment and to enhance the harmony between humanity and nature (Marist Brothers, 2007).

Some signs of the value of Simplicity maybe observed in these ways:

1. Living a simple lifestyle (e.g. spending according to one's means)
2. Taking responsibility to care for the environment (e.g. promoting reforestation and proper waste segregation)
3. Relating to God and others in an honest or truthful way
4. Relating to the students in a down-to-earth manner

5. Making learning meaningful and joyful for the students
6. Teaching the students in personal and practical ways
7. Using teaching strategies that make learning easy for the students

Presence

According to Green (Undated), ‘Presence’ is a term, originally from Marcellin Champagnat, which is often cited in Marist education literature. Other authors who belong to Marist Brothers’ Institute would express it in different words such as “human pedagogy of being close to the children” (Bergeret, 1993) and “a warm understanding of and empathy with pupils” (Balko, 1990). There are others who would accompany the word with “good example” (Green, 1997; Furet, 1856). These expressions and words conveying the word ‘presence’ emphasized the role of personal relationship - a relationship founded on love and expressed through physical presence and accompaniment by a teacher with students (Green, 1997).

This idea of Green (1997), falls under the umbrella of what Furet (1856) had written which is the golden rule of the Institute (Bergeret, 1993):

“To bring up children properly, we must love them, and love them all equally.”

Love was the virtue that Marcellin would want the educators to possess, as stated by Furet (1856), so that they could be effective in their mission to form children to become good Christians and good citizens (Furet, 1856:535). This simply means that Marist educators need to first have the experience of God’s presence and love so that they could really care and give good example to the children. Giving good example was highly emphasized by Furet (1856:538):

“Education is above all else, the work of good example... it is natural for man to imitate what he sees... actions do more to convince and persuade than words and commands...”

Since the gauge of this love is God’s love, it will always be expressed to the students in an equal manner even if indocility or ingratitude of students are manifested (Furet, 1856:538). Equality according to Bergeret (1993) does not imply a one-to-one relationship where affectivity can lead to egoism and which could be pathological but an interpersonal relationship opens to the group and the community. This keeps one from familiarity, partiality and particular kind of friendships with the students (Furet, 1856:538).

Since the children are weak creatures, the teacher must use an industrious zeal or a spirit of initiative accompanied with virtues of goodness, charity, readiness to put up with everything to educate and relate with the students (Bergeret, 1993:69). There are some things that Bergeret (1993:69) suggested an educator should extremely avoid, namely; no loss of temper, no nicknames, no undue familiarity; no corporal punishment; no serious punishment to be given without taking time to think it over and to discuss it with the headmaster; no excluding a child from class, except in case of immorality which might spread to others; and no excessive or finicky supervision. On the other hand, the approach of an educator to the students should be in a respectful way where they try to be firm and demanding while remaining optimistic and focused on the student’s personal growth (Marist Brothers, 1998:44).

As long as the children are under the educators’ care, they must be supervised by the teachers (Furet, 1856:533). They have to watch them in class and should never leave the children unattended and, hence, should not leave the classroom during class time (Furet, 1856:532), during recreation time to encourage them to play, in going with them to church, or streets at the end of the lessons (Bergeret, 1993:70). It is emphasized that the children should be accompanied over an extended period of time – to be able to know them personally, be attentive to them in a listening gesture and willing to engage them in dialogue (Marist Brothers, 1998:44). This

fosters a strong and healthy bond between the educators and students.

Another point that Bergeret (1993:75) mentioned and taken from the *Conduite* was the idea of rewarding students rather than giving all one's attention to correcting the faults of the pupils. And he concluded his work with a beautiful word coming from the founder and could be capsulized using the word of Balko (1993) which was 'compassion' especially to the poor children or the most ignorant.

The value of Presence is captured by means of:

1. Exerting effort to know the students personally
2. Showing concern and compassion to the students
3. Taking the initiative to utilize means to teach the students
4. Setting good examples before the students
5. Loving the students despite their imperfections
6. Treating the students fairly
7. Relating to the students with patience, keeping one's composure and control
8. Focusing on the student's personal growth
9. Attending to the student's classroom and school-related activities
10. Engaging in dialogue with students

Love of Work

Furet (1856:415) was strong on the idea that Marcellin considered always the principle of giving example as the best way for his Brothers to learn what he asked of them. He emphasized that Marcellin's love of work had developed way back his childhood life where, in his parent's home, he did a lot of work with joy in his heart, and succeed at it. He added that Marcellin developed skills in the basic trades for life: farming, masonry, carpentry and the like. When he had established the Marist Brothers' Congregation, the

different skills that he possessed were of great benefit to the Institute.

Marcellin's attitude towards work had always been accompanied with sense of humility. This virtue led him to do every task or to roll up his sleeves and to take up the pick and shovel (Marist Brothers, 2009:119).

Perhaps it is good to ask why having such kind of dedication toward one's work is important. Furet (1856:417), mentioned of a common law in religious life that calls them to a life of labor namely; devotion, penance and mortification. Thus, love of work became a trademark in the life of the Institute. On the other hand, talking about work, Marcellin encouraged them to engage in it always and avoid idleness because work had benefits to their body and spirit. He gave the following reasons why a Religious person would be obliged to work: to avoid temptation and preserve his virtue; to persevere in his vocation; and in order to qualify himself for whatever duties will be given him (Furet, 1856:420-422).

The purpose of presenting what Furet (1856) had written about Marcellin's love of work is to have a context of Marcellin's mind toward his attitude on this Marist spirit. What educators can consider and imitate from the situation which manifest their love of work are their generosity of heart, their constant and persevering attitude towards their daily work, their efforts to undertake their own ongoing education/formation (Marist Brothers, 1998:112) and their availability, enthusiasm, zeal and hardship (Green, 1997). Obviously, these characteristics were learned from the Founder who had a high regard for work.

Therefore, Marist Educators are called, just like the early followers of Marcellin, to a deeper dedication to one's work or commitment whether it may be in school or their own respective family or community. Through a deeper dedication and serious commitment to work, educators can help the younger generation to discover the dignity of work which is a powerful means of self-fulfilment and of contributing to the general economic, social and cultural well-being; develop a strong character and will, a well-

balanced moral conscience, and solid values on which to base their lives; develop a sense of personal planning and motivation that shows itself in their good use of time, talents and initiative; foster teamwork, helping them to acquire a cooperative and socially-sensitive approach to serve others in need (Marist Brothers, 1998:46).

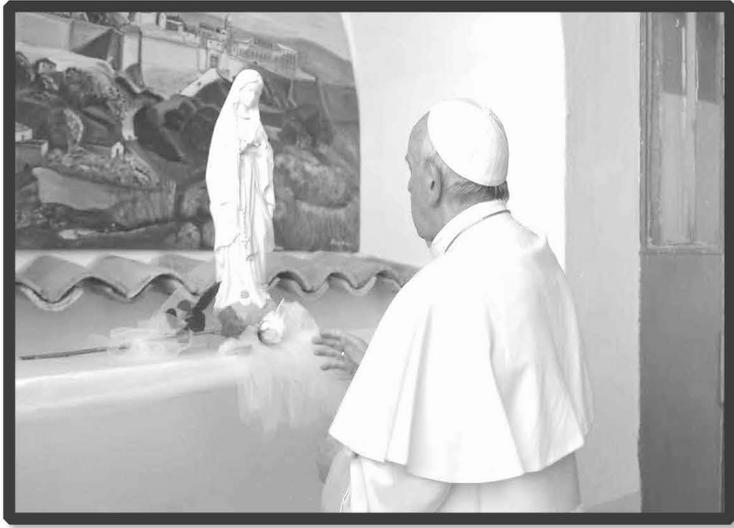
To put things together, love of work is to be always available for the mission to make Jesus Christ known and loved – to take on any task that is important within our capacities and life situations and, like Marcellin, show availability to roll up sleeves for the sake of others whom we care and love (Marist Brothers, 2009: 119).

The value Love of Work is manifested in the following:

1. Being dedicated and committed to one's work as educators
2. Being competent in one's field of specialization
3. Being generous with time and talents in fulfilling tasks
4. Doing responsibilities without counting the cost
5. Being enthusiastic in educating the students
6. Having the perseverance in completing tasks
7. Having the determination to continually learn ideas
8. Making themselves available to serve the students



(Image was taken at Marcellin College, Melbourne, Australia in February 2017)



(Image courtesy of <https://zenit.org/articles/pope-to-marist-brothers-all-to-jesus-through-mary-all-to-mary-for-jesus-full-text/>)

Pope to Marist Brothers: ‘All to Jesus Through Mary, All to Mary for Jesus’

Francis Sends Letter to Congregation Celebrating Bicentenary of Its Foundation

Pope Francis has reminded Marist Brothers of their motto: ***“All to Jesus through Mary, all to Mary for Jesus.”*** The Argentine Pontiff did so in his letter to the Superior General of the congregation, which is celebrating the bicentenary of the congregation’s foundation. While dated April 10, 2017, the letter was released by the Vatican this morning. In the letter, Francis applauded their contribution as educators, reminding them education is something which must come from the heart.

Part VI

Witnessing the Marist Core Values



(Image was taken by the author during the Marist Senior High School graduation 2019 at Marist College, Inc.)

“We help our students to develop their critical judgment of values implicit in the material they are studying. We lead them to appreciate the spiritual aspirations of humanity and the manner in which these have been expressed in the course of history in all cultural contexts.”

- From *In the Footsteps of Marcellin: A Vision for Marist Education Today*

We speak of Core Values of Marist School not in exclusion of other values in the Christian tradition but to emphasize what are

considered most important in order to achieve what our Marist Brothers of the Schools' founder, St. Marcellin Champagnat had discovered to be most near to Christ's examples of the Good Son, and Teacher.

These four Core Values of:

**Faith
Marian
Communion
Service**

All summarizes what is true and must be prevalent in Marist Schools as had been earlier discussed, Faith is one complete surrender to God and to Jesus Christ and the Holy Spirit. Faith in the Trinitarian God assures us of a boundless protection against evil and the confidence that we could be spared evil. Being Marian allows us all, Marists of Champagnat of being humble and simple in the performance of duties and responsibilities that is in clear obedience of Champagnat's example having adapted to Mary's Way. The spirit of communion is significant to pursue to acknowledge that nothing good happens to anyone without the help of others or the community for this has been the example of Christ, and saints after Him, like St. Marcellin who lived and nurtured his community till the end.

In all, of these four core values, the value of Service tops them all. This is because the first three values of Faith, Marian, and Communion are least demonstrated in any action of Service, whether this is done to a single person or to a group.

But does one arrive at witnessing these four core values? I propose a five-stages program of Evangelization through Marist Values – Formation resulting to Service. This five-stage program consists of: Knowledge Reception, Understanding, Reflection, Acceptance and Witnessing or Practicing.

The Five Stages to Evangelization through Marist Values Formation Resulting to Service

First Stage - Knowledge Reception

Every child/student needs a balanced reception of learning, information and lessons regarding his/her SELF as a person and a child of God. As a Marist, the child needs to know the following:

- Church basic teachings e.g. the Trinity and Prayers
- The life and works of St. Marcellin Champagnat and the Marist Brothers of the Schools
- Philosophy of Marist Education
- Vision/Mission of Marist School
- Core Competencies
- Marist Core Values
- Objective of Marist School
- Generalities of Community where Marist School is
- Important Personalities

Second Stage – Understanding

Understanding the what, why, how and for whom the knowledge received is used, applied, kept, or rendered. In short comprehension of knowledge is key and this is checked or measured via classroom recitations, discussions, tests and activities as well as class projects.

Third Stage – Reflection

Reflection is the ability of the child/student to determine the relevance, significance, beneficiality and utility of knowledge received. This may be achieved by way of prayer and meditation in silence or by way of prayer in group. In this stage, the child/student may ask: “How clear is my understanding of the Marian knowledge I received? What should be my response to this, every knowledge I receive? Through prayers I wish to be guided.

Fourth Stage – Acceptance

Acceptance involves the willingness of the conscious Self to do as directed; to say as taught well; to obey as instructed by authority with respect; and to desire only which is good and correct as well as to reject always that which is bad and wrong

Fifth Stage – Witnessing

Witnessing is living the way of Jesus Christ through Mary. Like St. Marcellin, the child/student is now prepared and ready to think, act, and feel like a true Christian demonstrating at his/her every action the competencies and core values of a well-formed Marist.

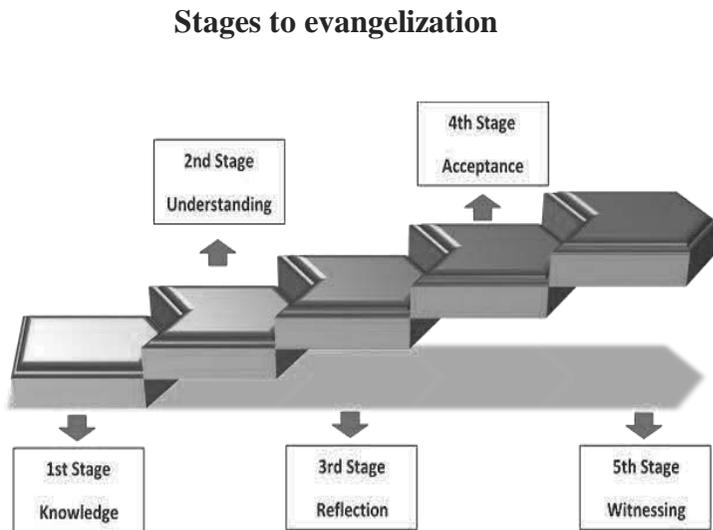


Figure 1. Five Stages to Evangelization through Marist Values -Formation Resulting to Service. (Illustration by DeoDIRR)

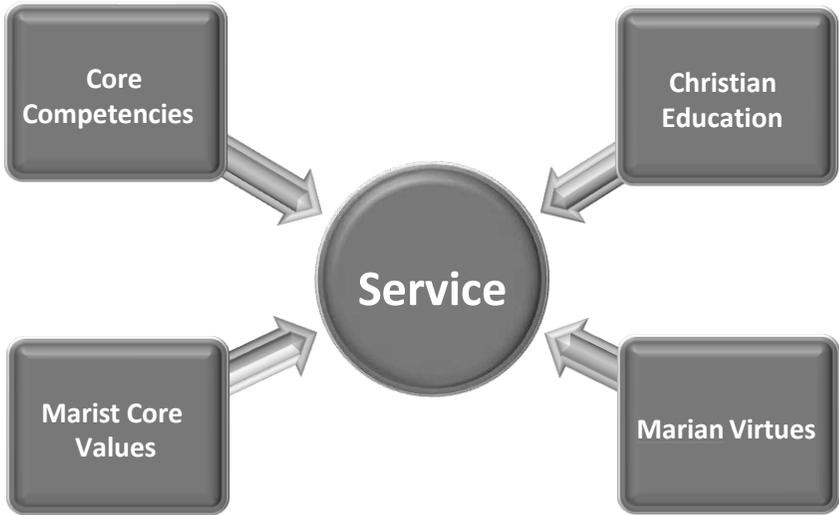


Figure 2. *Fusion of the Core Competencies, Christian Education, Witnessing of Marist Core Values and the Marian Virtues.* (Illustration by DeoDIRR)

Service, as shown in the above Figure 2, depicts how all four essential Marist Theological foundation of Core Competencies, Christian Education, Marist Core Values and Marian Virtues when taken together by a student in a Marist school can consciously as well as emotionally express and demonstrate SERVICE in every action or decision one takes considering the process (as shown in Figure 1) by which a student undergoes towards his maturity as a person and as a Christian honed in Marist's Way.

Service is the focal point of Marist's life, because that was how St. Marcellin, began and perfected his saintliness. By spontaneously caring for a sick teen he saw while ministering to his parishioners in his native parish, that the highest form of Christian Love, is to serve and serve with gladness those who are in need and deserving care and sustenance. This action of St. Marcellin differentiates him from other forms of helping or serving others. In those types of service, debates and too much analyzing as well as compliance to many bureaucratic requirements have robbed and

have been robbing those who are in need of service for immediate relief and attention; such as the poor and hungry, the homeless and the jobless, the abused and mistreated and maltreated persons in the workplaces, the local and overseas domestic helpers, and the many others in need of succor and comfort. The lives of them could have been improved and their future can expect better days, if only there are those with a Marist heart that beat for the downtrodden in our villages and communities.

Confucius has said, *“Do unto others what you want others to do unto you”*. Let me add, Service is the highest form of Christian love for you give unto others what you would have wanted others to do unto you and those who need help badly.



(Image courtesy of www.champagnat.org)

Part VII

Discerning Christ's Way of Life in Us through Service



Marists of Champagnat of Marist College Inc., Marikina City

“Marists find themselves in a variety of pastoral roles working with other committed people, giving a face to compassion, and hands and voice to promote justice.”

- From *Water From the Rock, Marist Spirituality, Flowing in the Tradition of Marcellin Champagnat* #147-p77

Christ's Way of Life in us, Marists of Champagnat, is stamped in what the General Chapters (1993 and 2001) defined as being “Marial and Apostolic Spirituality.” And this is expressed in every single or group action of Marists in SERVICE.

By serving God, St. Marcellin was able to gather young men to start his congregation. By serving the first community of brothers who composed the pioneer members of the congregation, the future of those children and young men who were denied education caused

by social unrest was assured for in no time at all, the first school at La Valla blossomed into 43 all around the area so much so that the entire community was served with the Marial and apostolic work of the early Marist Brothers.

“Marial and Apostolic spirituality” encompasses every act of Service of Marists for it being sacrificing and selfless. Against difficulties during those times, St. Marcellin learned the chaos of the time and widespread poverty to do what he set himself to do. Like Christ, who suffered during the sacrifice on the cross, St. Marcellin went to secure food and other necessities for the poor who trooped to his convent. He learned to ask and even beg so that his wards and the Congregation he established would survive. No matter how difficult was the situation during his time, he never gave up. His strength was from his conviction that everything he had started and would accomplish was Mary’s, God’s mother, his good mother and ordinary resource. Marcellin’s reliance on Mary was strong. His conviction of Mary, expressed in what he had written, summarized the Marial dimension of Marist’s spirituality – *“Without Mary we are nothing and with Mary we have everything, because Mary always has her adorable Son within her arms or in her heart”* (Marist Brothers, 2007). In following God, Marcellin followed Mary’s selflessness or her way of love and service. Selflessness is how we may call what the Marist General Chapter then called as the Marial and Apostolic Spirituality of those who believe and follow from the footsteps of St. Marcellin.

“Our Good Mother”

(Image courtesy of
www.champagnat.org)



EPILOGUE

“St. Marcellin, A Man Faithful to God in an Age of Crisis”

St. Marcellin Champagnat lived, worked and founded the Marist Brothers of the Schools at an age of crisis. Stories abound on how the Saint remained undisturbed amidst the revolutionary fervour of the times and never wavered in his love and trust in God even in the most difficult time of his life.

It was not easy to establish a brothers’ congregation especially that he started with a group of young, mostly country lads who have had little formal education but robust and eager in the way they received the invitation of the Saint to join the society of brothers he was forming. They saw how the Saint pictured a vision of the young people of their humble villages could receive an education from their “teachers of the poor,” they, because this was an attractive vision for the young lads, who desired also for themselves an education that could allow them to freely and functionally interact with the rest of society.

Fidelity, simplicity and devotion were three of the most significant attributes we can remember of St. Marcellin. He was faithful until the end of his life to God and to his chosen mission. He demonstrated a simplicity of person that became the hallmark of Marist Brothers all over the world almost two centuries after his death. His unfading devotion to God and his Son Jesus Christ through the life of Mary shone brightest that continue to light the way of Marist Brothers around the world tending their schools for the young people and those in the peripheries of their communities.

In today’s seething time, the “Age of Crisis” is significantly diminished compared from the wars of the past, gross and bloody; yet remained critical and dangerous. The crisis covers not only territorial disputes and totalitarian propensities of sitting political leaders but includes a crisis in, and within the person himself. It is a crisis of a mind burdened with global ideas of all persuasions and self-deification; and a crisis of the heart that has become numb to

the real purpose of human love that was a gift from God, then shared by his Son, Jesus Christ to humanity alongside His mother, Mary.

Fidelity, simplicity and devotion are the very same values demonstrated by the Marists of Champagnat in the work they do. By their faithfulness, Marists of Champagnat all over the world would be least affected by the growing alienation of peoples from God. By the life and work they pursue, the Marists of Champagnat will be able to witness and share in the “great feast at the table laid by God for those who remain true and loving as well as devoted to their calling.

In obedience to this simple but forceful message of St. Marcellin, the brothers after his very first brother-teachers at La Valla went on quietly but surely and with persistence to found Marist school after Marist school, where poor children and downtrodden families converged until those very humble Marist schools persisted and became an institution to be revered and patronized by the community.

As told by St. Marcellin, “**Love one another...**” and I say, for the love of God!



(Image courtesy of Marist Brothers USA at <https://www.maristbr.com/new-institute-logo-2018>)

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APPENDIX A

SELF EVALUATION TOOL FOR MARIST EDUCATORS

BACKGROUND INFORMATION

Number of years in Service: _____ Age: _____
 Educational Attainment: _____ Sex: _____
 Designation: _____ Status: _____

PART ONE:

GENERAL DIRECTION: As a **MARIST EDUCATOR**, you are requested to give your honest assessment on **THE LEVEL OF YOUR UNDERSTANDING** of the following statements related to the principles of Marist education:

Please check (✓) the column that corresponds to your response by using the following scale:

<u>Scale</u>	<u>Verbal Description</u>
4	Very High Level (VHL)
3	High Level (HL)
2	Low Level (LL)
1	Very Low Level (VLL)

	VHL 4	HL 3	LL 2	VLL 1
1. Believing that God is present within oneself and in others				
2. Having a conviction of being loved by God				
3. Having an unbounded confidence in God				
4. Having a deep trust in God				
5. Having a sense of humility				
6. Seeing God at work in one's life				
7. Embracing mysteries in one's life with sense of openness				
8. Responding to the needs of the students especially those who are:	==	==	==	==
8.1 Materially poor				

	VHL 4	HL 3	LL 2	VLL 1
8.2 Intellectually poor				
8.3 Emotionally poor				
8.4 Spiritually poor				
9. Forgiving one's enemies				
10. Making Jesus Christ known and loved through one's day- to-day actions				
11. Valuing the Holy Eucharist				
12. Listening to God through contemplation and prayer				
13. Being in solidarity with others especially those who are suffering				
14. Having a compassionate heart				
15. Loving the students like a mother/father to her/his children				
16. Being faithful to religious traditions				
17. Relating to God with faith				
18. Being true and transparent in one's commitments				
19. Showing respect for the gift of life				
20. Considering oneself as God's instrument of love and peace				
21. Having the strength to face challenges in life				
22. Having inner joy brought by God's love				
23. Loving others the way Jesus loved them				
24. Supporting others in their day-to-day activities				
25. Being open to others				
26. Relating to others joyfully				
27. Reminding others of their shortcomings in thoughtful and sympathetic ways				

	VHL 4	HL 3	LL 2	VLL 1
28. Accepting others with respect to their role, culture and social status				
29. Collaborating with others to achieve the institution's mission				
30. Empowering others to become responsible persons				
31. Promoting forgiveness and reconciliation				
32. Living a simple lifestyle (e.g. spending according to one's means)				
33. Taking responsibility to care for the environment				
34. Relating to God and others in an honest or truthful way				
35. Relating to the students in a down-to-earth manner				
36. Making learning meaningful and joyful for the students				
37. Teaching the students in personal and practical ways				
38. Using teaching strategies that make learning easy for the students				
39. Exerting effort to know the students personally				
40. Showing concern and compassion for the students				
41. Taking the initiative to utilize means to teach the students				
42. Setting good examples before the students				
43. Loving the students despite of and, in spite of their imperfections				
44. Treating the students fairly				
45. Relating to the students with patience, keeping one's composure and control				

	VHL 4	HL 3	LL 2	VLL 1
46. Focusing on the student's personal growth				
47. Attending to the students' classroom and school-related activities				
48. Engaging in dialogue with students				
49. Being dedicated and committed to one's work as an educator				
50. Being competent in one's field of specialization				
51. Being generous with time and talents in fulfilling tasks				
52. Doing responsibilities without counting the costs				
53. Being enthusiastic in educating the students				
54. Having the perseverance in completing tasks				
55. Having the determination to continually learn new ideas				
56. Making oneself available to serve the students				

PART TWO:

GENERAL DIRECTION: As a **MARIST EDUCATOR**, you are requested to give your honest assessment on **THE EXTENT TO WHICH YOU EXEMPLIFY/ PRACTICE** the following statements related to the principles of Marist education:

Please check (✓) the column that corresponds to your response by using the following scale:

<u>Scale</u>	<u>Verbal Description</u>
4	Very H igh E xtent (VHE)
3	H igh E xtent (HE)
2	L ow E xtent (LE)
1	Very L ow E xtent (VLE)

	VHE 4	HE 3	LE 2	VLE 1
1. I believe that God is present within myself and in others.				
2. I have a conviction of being loved by God.				
3. I have an unbounded confidence in God.				
4. I have a deep trust in God.				
5. I have a sense of humility.				
6. I see God at work in my life.				
7. I embrace mysteries in my life with sense of openness.				
8. I respond to the needs of the students especially those who are:	==	==	==	==
8.1 Materially poor				
8.2 Intellectually poor				
8.3 Emotionally poor				
8.4 Spiritually poor.				
9. I forgive my enemies.				
10. I make Jesus Christ known and loved through my day-to- day actions.				
11. I value the Holy Eucharist.				
12. I listen to God through contemplation and prayer.				

	VHE 4	HE 3	LE 2	VLE 1
13. I am in solidarity with others especially those who are suffering.				
14. I have a compassionate heart.				
15. I love the students like a mother/father to her/his children.				
16. I am faithful to religious traditions.				
17. I am relating to God with faith.				
18. I am true and transparent in my commitments.				
19. I show respect for the gift of life.				
20. I consider myself as God's instrument of love and peace.				
21. I have the strength to face challenges in life.				
22. I have inner joy brought by God's love.				
23. I love others the way Jesus loved them.				
24. I support others in their day to day activities				
25. I am open to others.				
26. I relate to others joyfully.				
27. I remind others of their mistakes in thoughtful and sympathetic ways.				
28. I accept others with respect to their role, culture and social status.				
29. I collaborate with others to achieve the institution's mission.				
30. I empower others to become responsible persons.				
31. I promote forgiveness and reconciliation.				
32. I live a simple life style (e.g. spending according to one's means).				
33. I take responsibility to care for the environment.				

	VHE 4	HE 3	LE 2	VLE 1
34. I relate to God and others in an honest or truthful way.				
35. I relate to the students in a down-to-earth manner.				
36. I make learning meaningful and joyful for the students.				
37. I teach the students in personal and practical ways.				
38. I use teaching strategies that make learning easy for the students.				
39. I exert effort to know the students personally.				
40. I show concern and compassion to the students.				
41. I take the initiative to utilize means to teach the students.				
42. I set good examples before the students.				
43. I love the students despite of and, in spite of their imperfections.				
44. I treat the students fairly.				
45. I relate to the students with patience, keeping my composure and control.				
46. I focus on the student's personal growth.				
47. I attend to the students' classroom and school-related activities.				
48. I engage in dialogue with students.				
49. I am dedicated and committed to my work as an educator.				
50. I am competent in my field of specialization.				
51. I am generous with my time and talents in fulfilling tasks.				
52. I am doing my responsibilities without counting the cost.				

	VHE 4	HE 3	LE 2	VLE 1
53. I am enthusiastic in educating the students.				
54. I have the perseverance in completing tasks.				
55. I have the determination to continually learn new ideas.				
56. I make myself available to serve the students.				

APPENDIX B

MARIST COLLEGE INC. Marikina City

ALIGNMENT OF MARIST CORE VALUES AND MONTHLY THEMES

Spirit of Marist Congregation and Aims of Marist Education

St. Marcellin Champagnat, the founder of the Brothers, was tireless in insisting to his followers to always remember the aim of their vocation and the whole purpose of the institute: to study to know Jesus and to make him known and loved (Furet, 1856:330). This was emphasized so that the children who were under their care would know him more, love him more, become filled with good values and would be kept away from all works of evil. Furthermore, they were asked *“to bring up children properly by way of loving them all equally”* (Furet, 1856:538).

In the Historico-Critical study of Farneda (1994:55) on the Teacher’s Guide of the Marist Brothers of the Schools’ congregation, he concluded that the “Petit Freres” or the Marist Brothers was given birth because of the needs of the time which had its focus on the idea of restoring faith and morality of the country.

Education became an instrument for Marcellin and the early Brothers to lead young people to the experience of personal faith and of their vocation as good Christians and good citizens. The idea of forming children to become good Christians and good citizens was clearly expressed in The Teacher’s Guide as a way to attain the child’s salvation in the love of God. The document added the idea of formation of the whole aspects of the child or the integral education which included religious, ethical, intellectual, emotional and physical aspects of the child (Farneda, 1994:60).

This fundamental aim of the Marist Brothers of the Schools had been deepened over time. According to Br. Maurice Bergeret

(1993), in all those times wherein Champagnat knocked on the door of the Minister of Education, all the documents he prepared to get the legal authorization necessary for the congregation surmised a clear aim of the establishment and remained what it had been at the start. Bergeret (1993) summarized it using the letter written by a friend of Champagnat, M. Baude, secretary of the General Council of the Loire, to Salvandy, on 5th November 1838 quoted by Gabriel Michel in “Marcellin Champagnat and the Legal recognition of the Marist Brothers”:

“The little Brothers of Mary constitute a new and excellent instrument for the spread of a primary education which is complete, moral, religious- nothing more, nothing less.”

Bergeret (1993) ended his write up on the aims of education with the words of Champagnat written in his letter to M. Libersat, who worked in the Ministry of Public Education:

“Our aim...is to form good Christians and good citizens from among the inhabitants of the rural areas” (Leter no. N-273, edited by Paul Sester Rome, 1985).

The Principles of Marist Education

There are principles of Marist education presented in this section for us to study and ponder, namely, God’s Presence and Love, Trust in God, Love of Jesus and His Gospel, In Mary’s Way, Simplicity, Family Spirit, Presence, and Love of Work.

The principles of Marist pedagogy highlighted two dimensions, namely, theological foundations and pedagogical principles of Marist education. The theological foundations of Marist education have these major characteristics - God’s Presence and Love, Trust in God, Love of Jesus and His Gospel, In Mary’s Way, and Simplicity, while the pedagogical principles has the following characteristics - Family Spirit, Presence, and Love of Work.

The Marist theological foundations of Marist education are significant because they tell that in one's life as Marist, relationship with God and Mary is very important. St. Marcellin showed his followers his faith and trust in God and how he followed Jesus in the way of Mary.

It is also good to know that the pedagogical foundations of Marist education are not separated from one's relationship with God and Mary. These foundations are the results of one's faith in God and relationship with Mary. As St. Marcellin's life become closer to God and to Mary, the mother of God, he was filled with love and drawn into communion (family spirit) with others, especially with Brothers, and into service (loving presence and love of work) of those in need, especially the young.

One may accept only the pedagogical principles of Marist education and not necessarily embrace its theological foundations or the other way around. But, that is not what I want to present or endorse in this book. What the book suggests is that one looks into these Marist pedagogical principles as a whole. Both the theological foundations and the pedagogical principles of Marist education are important and they should not be compartmentalized, nevertheless complement each other.

The book suggests that as Marist, one develops his/her relationship with God and Mary, and live his/her life the way St. Marcellin lived his life in communion with and in service for others. As Marist, one enriches not only his/her relationship with God and Mary but also each one's life of communion and service. This reciprocal enrichment allows Marists to transform into Champagnats of today.

These theological foundations and pedagogical principles of Marist education would help us Marists of Champagnat to deepen our understanding of St. Marcellin Champagnat and animate our spirituality and love for others, especially the children and the least favored.

The Principles of Marist Education and their Respective Indicators

Principles of Marist Education	Indicators
<p>GOD’S PRESENCE AND LOVE</p> <p>TRUST IN GOD</p> <p>LOVE OF JESUS AND HIS GOSPEL</p>	<p>Marcellin’s faith in God was deep. For him, God was present in all things and he believed that all things came from Him. He considered that “every place and circumstance constitute an opportunity to meet God” (Marist Brothers, 2007:#63).</p> <p>Just like our founder, we too can find God in every place and circumstance, in every moment. Our faith is beyond the experience of God to moments of prayer and attending religious activities. God’s love can be experienced in all of our life. Having this spirit of faith will pave the way for us to see the world around us as a place of encounter with God, of mission and of sanctification (Marist Brothers, 2007:#63).</p> <p>The spirit of faith may be felt when:</p> <ol style="list-style-type: none"> 1. Having a deep experience of the loving presence of God within oneself and in others 2. Having a conviction of being loved by God and that God is close to him/her in his/her daily human experiences. 3. Having an unbounded confidence in God 4. Responding to the needs of others especially those who are: <ol style="list-style-type: none"> 4.2. Materially poor 4.3. Intellectually poor 4.4. Emotionally poor 4.5. Spiritually poor 5. Forgiving one’s enemies 6. Making Jesus known and loved through one’s teachings and day to day actions (witnessing the Gospel values)

	<p>16. Making learning meaningful and joyful</p> <p>17. Teaching in personal and practical ways</p> <p>18. Using teaching strategies that make learning easy</p>
<p>FAMILY SPIRIT</p>	<p>Jesus' message is simple but challenging: Love one another as I have loved you. Jesus not only preaches communion, he lives it. At its heart, Christianity is communion made real in the love of neighbor. In Christ we find that a common mission unites us in community and, in turn, community impels us to mission (Marist Brothers, 2007:#95).</p> <p>The community of Marist apostles sustains and encourages us in our mission. In encountering fellow Marists, we experience affirmation of our faith and apostolic intuitions, and in joining with like-minded people, our apostolic activities are given renewed energy (Marist Brothers, 2007:#140).</p> <p>Communion may be shown in these ways:</p> <ol style="list-style-type: none"> 1. Loving others – as brothers and sisters - the way Jesus loved them 2. Sacrificing oneself for the sake of one's brothers and sisters (forgetfulness of self) 3. Supporting others in their day to day activities 4. Being open to others 5. Relating to others joyfully 6. Reminding others with their shortcomings in thoughtful and sympathetic ways 7. Accepting others with respect to their role, culture and social status 8. Collaborating with others to achieve the school's mission 9. Empowering others to become responsible persons

	10. Promoting forgiveness and reconciliation
PRESENCE	<p>Marist Apostolic spirituality is to be lived out in mission. The mission of Marist apostles is born of the experience of being loved by God and of our desire to actively participate in the mission of Jesus. God is passionate about the world and its people, and Jesus expresses this love by a ministry of teaching and healing. Like Jesus we recognize the urgings of the Spirit within, calling us to witness to this Good News. Out of these inner promptings, the mission of the Church is born: to proclaim the Kingdom of God as a new way of living for humanity, a new way to relate with God. We join in this mission of the Church as we look upon the world with compassion (Marist Brothers, 2007:#124).</p> <p>All Marists share the same mission: to make Jesus known and loved. As apostles we passionately center our lives in Jesus. We allow ourselves to be captivated by him and his gospel. Close to him, we want to form our hearts. Learning from him the ways of the Kingdom, we communicate his message and his way of being and acting through our presence, our words and our deeds (Marist Brothers, 2007:#135).</p> <p>Service for us, Marists, is manifested in the following:</p> <ol style="list-style-type: none"> 1. Exerting effort to know others personally 2. Showing concern and compassion with others 3. Taking the initiative to utilize means to educate others 4. Setting good examples before others 5. Loving others despite their imperfections 6. Treating all fairly 7. Relating with others with patience, keeping one's composure and control 8. Focusing on the other's personal growth

LOVE OF WORK	<ol style="list-style-type: none">9. Attending to the students' classroom and school-related activities10. Engaging in dialogue with others11. Being dedicated and committed to their work as educators12. Being competent in their field of specialization13. Being generous with time and talents in fulfilling tasks14. Doing responsibilities without counting the cost15. Being enthusiastic in educating others especially the young16. Having the perseverance in completing tasks17. Having the determination to continually learn ideas18. Making oneself available to serve our fellow men and women
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ALIGNMENT OF MARIST CORE VALUES AND MONTHLY THEMES/VALUES

Marist CORE VALUES	Principles of Marist Education	Indicators	Marist School Core Values	Marist School Monthly Themes	Proposed Monthly Themes/ Values
F A I T H	<p>GOD'S PRESENCE AND LOVE</p> <p>TRUST IN GOD</p> <p>LOVE OF JESUS AND HIS GOSPEL</p>	<p>A belief that God is present within oneself and in others;</p> <p>A Conviction of being loved by God;</p> <p>Unbounded confidence in God;</p> <p>Deep trust in God;</p> <p>Humility;</p> <p>Seeing God at work in one's life;</p> <p>Embracing mysteries in one's life with confidence, openness and self-giving;</p> <p>Responding (Sensitivity) to the needs of others;</p> <p>Making Jesus Christ known and loved;</p> <p>Valuing prayer, contemplation and the Holy Eucharist.</p>	<p>Christian Faith</p> <p>Humility</p> <p>Christ-centeredness</p> <p>Sensitivity to Others</p>	<p>Faith in God</p> <p>Christ-Centeredness</p> <p>The Crib, the Cross, and the Altar</p>	<p>Faith in God</p> <p>Christ-Centeredness</p> <p>(The Crib, the Cross and the Altar)</p>
M A R I A N	<p>IN MARY'S WAY</p> <p>SIMPLICITY</p>	<p>Listening to God (through prayer);</p> <p>Respect for the gift of life;</p> <p>Modesty;</p> <p>Motherly/fatherly care;</p> <p>Being God's instrument of love, justice and peace;</p> <p>Fortitude (strength to face challenges in life);</p> <p>Joyful/Grateful;</p> <p>Faithfulness to religious traditions;</p> <p>Solidarity with the poor and suffering;</p> <p>Faithful mercy of God;</p> <p>Having a compassionate heart;</p> <p>Simple life style</p> <p>Transparent/Honest</p> <p>Down-to-earth</p>	<p>Modesty</p> <p>Social Justice (restorative justice)</p> <p>Preferential option for the least favored</p> <p>Simplicity</p>	<p>In the way of Mary</p> <p>Respect for human life</p> <p>Thanksgiving</p> <p>Solidarity with the least favored</p> <p>Mission</p>	<p>In Mary's Way</p> <p>Joyful, Grateful</p> <p>Solidarity with the least favored</p> <p>Simplicity</p>



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APPENDIX C

MARIST COLLEGE INC. Marikina City

THE MARIST CORE VALUES AND GRADUATE ATTRIBUTES

Spirit of Marist Congregation and Aims of Marist Education

St. Marcellin Champagnat, the founder of the Brothers, was tireless in insisting to his followers to always remember the aim of their vocation and the whole purpose of the institute: to study to know Jesus and to make him known and loved (Furet, 1856:330). This was emphasized so that the children who were under their care would know him more, love him more, become filled with good values and would be kept away from all works of evil. Furthermore, they were asked *“to bring up children properly by way of loving them all equally* (Furet, 1856:538).

In the Historico-Critical study of Farneda (1994:55) on the Teacher’s Guide of the Marist Brothers of the Schools’ congregation, he concluded that the “Petit Freres” or the Marist Brothers was given birth because of the needs of the time which had its focused on the idea of restoring faith and morality of the country.

Education became an instrument for Marcellin and the early Brothers to lead young people to the experience of personal faith and of their vocation as good Christians and good citizens. The idea of forming children to become good Christians and good citizens was clearly expressed in The Teacher’s Guide as a way to attain the child’s salvation in the love of God. The document added the idea of formation of the whole aspects of the child or the integral education which included religious, ethical, intellectual, emotional and physical aspects of the child (Farneda, 1994:60).

This fundamental aim of the Marist Brothers of the Schools had been deepened over time. According to Br. Maurice Bergeret (1993), in all those times wherein Champagnat knocked on the door of the Minister of Education, all the documents he prepared to get the legal authorization necessary for the congregation surmised a clear aim of the establishment and remained what it had been at the start. Bergeret (1993) summarized it using the letter written by a friend of Champagnat, M. Baude, secretary of the General Council of the Loire, to Salvandy, on 5th November 1838 quoted by Gabriel Michel in “Marcellin Champagnat and the Legal recognition of the Marist Brothers”:

“The little Brothers of Mary constitute a new and excellent instrument for the spread of a primary education which is complete, moral, religious- nothing more, nothing less.”

Bergeret (1993) ended his write up on the aims of education with the words of Champagnat written in his letter to M. Libersat, who worked in the Ministry of Public Education:

“Our aim...is to form good Christians and good citizens from among the inhabitants of the rural areas” (Leter no. N-273, edited by Paul Sester Rome, 1985).

The Four (4) Marist Core Values

The desire for God is written in the human heart because human being is created by God for God. We know from the story of the book of Creation that God creates both man and woman and God enters into a loving covenant with them. The Catechism of Catholic Church #27 clearly expressed that:

The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for:



“The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator.”

Therefore, it is at the core of the human person the desire to know and love God.

In identifying a set of core values to be explicitly incorporated into the curriculum it is essential that every opportunity be presented to ensure that what is being taught in all subjects in Marist School aims to explicitly assist students, personnel and parents to seek God, to know God and to love God. The desire to know and love God is written in the heart of every human person.

The Catholic Church's core value is spreading the message of salvation through Jesus Christ to all people in all contexts. In the Marist tradition this is expressed in the mission: *“to make Jesus Christ known and loved.”*

The Marist core values which are to be explicitly taught in every subject can be broadly categorized under four Marist core values, namely, FAITH, MARIAN, COMMUNION and SERVICE. Each has their own respective characteristic/s: Faith core value has three (3) characteristics, namely, God’s presence and love, Trust in God and Love of Jesus and His Gospel; Marian core value has two characteristics, namely, In the Way of Mary and Simplicity; Communion core value has one characteristic: Family Spirit; And, Service has two characteristics: Presence and Love of Work. The Marist core values have been expressed in such a way so that they can easily be expanded upon and be grasped meaningfully.

The Marist core values can also be viewed as those that pertain to our relationship with God, with Jesus and Mary, with oneself and others in the community and those that concern the

building of a just world. However, at the heart of each value is the call to build the Kingdom of God here and now so that each person can come to know and love our Lord, Jesus Christ.

These Marist Core Values and their respective characteristics are to be explicitly integrated in the curriculum and taught in each member of the Marist School community. Over a stage of learning, all the Marist core values will be addressed at a level that will take into consideration the context of each discipline and allow each student to grow in their understanding of these values so that they can develop a meaningful framework on which to build their future lives.

Marist Core Values Matrix

The Marist core values are the basic elements on how we live our lives as Marists of Champagnat. They are the particular characteristics of our manner of being followers of Champagnat and in particular, of forming the children under our care.

The Marist Core Values is the output of a reflection on the signs of the times, the scriptures and life of St. Marcellin including the events that led him to establish the Brothers and his vision about Marist Education. The incarnation of these Marist core values is what we believe as our way of deepening our charism and spirituality as Marists of Champagnat and finding meaning in our lives and mission.

The four Marist core values of FAITH, MARIAN, COMMUNION AND SERVICE are our way of connecting to St. Marcellin Champagnat, our founder, inculturating the Gospel values and living our lives as Marists in our journey in making Jesus known and loved. Marist School is committed to the Marist core values of FAITH, MARIAN, COMMUNION AND SERVICE.

FAITH

The spirit of Faith flows from a relationship with God the Father, God the Son and God the Holy Spirit who show love to humanity and will to save all by drawing us into a life giving communion with Him, with Mary and with one another and in a life of service in the Marist tradition.

Marcellin's faith in God was deep. For him, God was present in all things and he believed that all things came from Him. He considered that "every place and circumstance constitute an opportunity to meet God" (Marist Brothers, 2007:#63). Just like our founder, we too can find God in every place and circumstance, in every moment. Our faith is beyond the experience of God to moments of prayer and attending religious activities. God's love can be experienced in all of our life. Having this spirit of faith will pave the way for us to see the world as a place of encounter with God, of mission and of sanctification (Marist Brothers, 2007:#63).

Jesus shows us how deeply God is touched by the needs and pain of people, especially the "little ones" of life. As our lives become more centered in our relationship with God, we too are filled with God's compassion and are drawn into service of those in need, especially among young people (Marist Brothers, 2007:#69).

MARIAN

Being Marian invites us to look at Mary as Jesus' First Disciple. She is for us a model of listening, of love for the poor people, and of welcoming the message of God. Her way of living the Word of God inspires us and directs us along the way we should go – to Jesus. Like Mary, we not only magnify the Lord with our Lips, but commit ourselves to serve God's people especially the least fortunate ones (Marist Brothers, 2007:#151).

All our relationships are enriched when they are lived by taking Mary as the inspiration for our way of being and doing with others. With Mary we learn to express God's love in all the



relationships of our personal and communal living, since from her we learn how other people are to be loved, and we, in turn, become living signs of the Father's tenderness (Marist Brothers, 2007:#102). In her last words, recorded in the Gospels, Mary directs us: "Do whatever He tells you" (Marist Brothers, 2007:#152).

COMMUNION

Jesus' message is simple but challenging: Love one another as I have loved you. Jesus not only preaches communion, he lives it. At its heart, Christianity is communion made real in the love of neighbor. In Christ we find that a common mission unites us in community and, in turn, community impels us to mission (Marist Brothers, 2007:#95).

The community of Marist apostles sustains and encourages us in our mission. In encountering fellow Marists, we experience affirmation of our faith and apostolic intuitions, and in joining with like-minded people, our apostolic activities are given renewed energy (Marist Brothers, 2007:#140).

Both Jesus and Marcellin Champagnat, in their spiritual testaments, chose to invite their followers to communion and community. Jesus expressed this invitation while sharing the last supper with his disciples. The table of the Lord has since become a central symbol of communion and self-giving for Christianity (Marist Brothers, 2007:#91). For Marcellin, the table at La Valla is also a powerful symbol of family and service. The table may be seen as the embodiment of his efforts to create a community dedicated to the Lord and to share more intimately with the first Brothers. This life-together, expressed through family spirit, is an integral part of Marcellin's vision (Marist Brothers, 2007:#92).

SERVICE

Marist Apostolic spirituality is to be lived out on mission. The mission of Marist apostles is born of the experience of being



loved by God and of our desire to actively participate in the mission of Jesus. God is passionate about the world and its people, and Jesus expresses this love by a ministry of teaching and healing. Like Jesus we recognize the urgings of the Spirit within, calling us to witness to this Good News. Out of these inner promptings, the mission of the Church is born: to proclaim the Kingdom of God as a new way of living for humanity, a new way to relate with God. We join in this mission of the Church as we look upon the world with compassion (Marist Brothers, 2007:#124).

All Marists share the same mission: to make Jesus known and loved. As apostles we passionately center our lives in Jesus. We allow ourselves to be captivated by him and his gospel. Close to him, we want to form our hearts. Learning from him the ways of the Kingdom, we communicate his message and his way of being and acting through our presence, our words and our deeds (Marist Brothers, 2007:#135).

This stance towards life, our passion for God and compassion for God's people, is our spirituality at work. At each stage in history it calls forth a certain style of presence, a way of being with God and for God in our world (Marist Brothers, 2007:#70).

THE MARIST CORE VALUES AND GRADUATE ATTRIBUTES

MARIST CORE VALUES	THE PRINCIPLES OF MARIST EDUCATION	MONTHLY MARIST VALUES/THEMES	INDICATORS	GRADUATE ATTRIBUTES
F A I T H	GOD'S PRESENCE AND LOVE	Faith in God	<p>Believing that God is present within oneself and in others (when you received and shared love and call His name and think of Him at any moment);</p> <p>Having a conviction of being loved by God;</p> <p>Defending God always with a conviction of having experienced His love;</p> <p>Mindful of one's day to day activity (sense of mindfulness);</p> <p>Visiting/approaching the Sacrament of confession, reconciliation and Eucharist frequently;</p> <p>Has time for personal prayer, scriptural reflection and formation.</p>	<p>AS MARIST, I'M A PERSON OF FAITH</p> <p>I'm a good and virtuous person;</p> <p>I'm a reflective person;</p> <p>I'm a gentleman/gentle woman.</p>
F A I T H	TRUST IN GOD	Faith in God	<p>Having an unbounded confidence in God;</p> <p>Deep trust in God;</p> <p>Having a sense of humility;</p> <p>Seeing God at work in one's life;</p> <p>Embracing mysteries in one's life with confidence, openness and self-giving.</p>	<p>AS MARIST, I'M A PERSON OF FAITH</p> <p>I'm a good and virtuous person;</p> <p>I'm a reflective person;</p>

				I'm a gentleman/ gentle woman.
F A I T H	LOVE OF JESUS AND HIS GOSPEL	Christ- Centered -ness (The Crib, the Cross and the Altar)	Responding to the needs of others or being sensitive to the needs of others: -Material need; -Intellectual need; -Emotional need; -Spiritual need. Making Jesus Christ known and loved (witnessing); Forgiving one's enemies; Valuing prayer, contemplation and the Holy Eucharist.	AS MARIST, I'M A PERSON OF FAITH I'm a good and virtuous person; I'm a reflective person; I'm a gentleman/ gentle woman.
M A R I A N	IN MARY'S WAY	In Mary's way	Listening to God (in Prayer); Respect for the gift of life; Respecting individual differences and showing gender sensitivity; Modesty; Motherly care; Being loving; Upholding peace; Having a sense of courage/fortitude; Being faithful to religious traditions.	AS MARIST, I'M A PERSON WITH A MARIAN HEART I'm a simple, humble and modest person; I'm a joyful and grateful person; I'm a concerned/ compassionate person especially to the poor; I'm a steward of God's creation.

M A R I A N	IN MARY'S WAY	Joyful and Grateful	Having a positive self-image; Focusing on the positive Accepting the imperfections in life; Showing positive work attitude/disposition; Appreciating the good works of others and expresses gratitude; Thankful for God's gifts, blessings (for what you received in life) and ways of revealing Himself.	AS MARIST, I'M A PERSON WITH A MARIAN HEART I'm a simple, humble and modest person; I'm a joyful and grateful person; I'm a concerned/compassionate person especially to the poor; I'm a steward of God's creation.
M A R I A N	IN MARY'S WAY	Solida- rity with the least favored	Being in solidarity with the poor/least favored; Being able to serve and not to be served; Giving due consideration to the needs of the underprivileged; Having sense of justice and faithful mercy of God; Having a compassionate heart willing to help the needy.	AS MARIST, I'M A PERSON WITH A MARIAN HEART I'm a simple, humble and modest person; I'm a joyful and grateful person; I'm a concerned/compassionate person especially to the poor;

				I'm a steward of God's creation.
M A R I A N	SIMPLI- CITY	Simpli- city	Being transparent/honest (Truthful)/no duplicity; Being down-to-earth; Being joyful; Living a simple life style; Valuing sense of order; Having sense of harmony between humanity and nature; Appreciating beauty and harmony.	AS MARIST, I'M A PERSON WITH A MARIAN HEART I'm a simple, humble and modest person; I'm a joyful and grateful person; I'm a concerned/compassionate person especially to the poor; I'm a steward of God's creation.
M A R I A N	SIMPLI- CITY	Integrity of Creation	Caring of God's creation; Becoming a good steward who promotes the well-being of all God's creatures; Being responsible for creation/ preserving the environment and enhancing the harmony between humanity and nature; Speaking out in favor of the protection of God's creation;	AS MARIST, I'M A PERSON WITH A MARIAN HEART I'm a simple, humble and modest person; I'm a joyful and grateful person; I'm a concerned/

			Facilitating, promoting and supporting calls/initiatives to protect the environment and all God's creations.	compassionate person especially to the poor; I'm a steward of God's creation.
C O M M U N I O N	FAMILY SPIRIT	Family Spirit	Unity or oneness in the community/living as one family; Relating with others joyfully; Relating to each other as the members of a loving family would do; Loving, helping or supporting one another; Charity; Spirit of collaboration and solidarity between members of the community; Allowing individuals to grow and become responsible and accountable persons (sense of freedom); Openness; Forgetful of self; Thoughtful and sympathetic; Loving and Forgiving; Giving fraternal corrections and is likewise open for such.	AS MARIST, I'M A PERSON OF COMMUNI-ON I have a sense of family/ community; I'm a nationalistic/ Patriotic person; I value the spirit of collaboration and solidarity
C O M M U N I O N	FAMILY SPIRIT	Love for humanity/ country	Love for humanity/country; Forgetful of Self/ Personal sacrifice for the sake of others; Volunteers himself/herself and shares his talent, time and resources;	AS MARIST, I'M A PERSON OF COMMUNI-ON

			<p>Collaboration/Works harmoniously with others for the common good; Assuming shared responsibility for collaborative work and valuing individual contributions made by each person in the group; Empowers others; Listens to others and shares his ideas and opinions; Takes pride in being a Filipino by knowing and speaking well of his heritage and culture; Acts accordingly to the law of the land and lead people to act accordingly; Having personal discipline.</p>	<p>I have a sense of family/ community; I'm a nationalistic/ Patriotic person; I value the spirit of collaboration and solidarity</p>
S E R V I C E	PRESE- NCE	Loving Presence	<p>Concern and compassion (Empathy); Setting good example (witnessing); Patient, composed in control; Engaging in Dialogue; Fair; Sincere.</p>	<p>AS MARIST, I'M A PERSON OF SERVICE I have a loving presence; I am creative and critical thinker; I'm a lifelong learner; I contribute to community and country.</p>

S E R V I C E	PRESE- NCE	Initiative, Innovation, Creativity	Having a sense of initiative and productivity; Prioritizing, planning and managing work to achieve the intended results; Having a sense of innovation and creativity; Being enterprising; Being Resourceful; Adapting to possibilities and challenges; Setting and meeting goals even in the face of challenges and obstacles.	AS MARIST, I'M A PERSON OF SERVICE I have a loving presence; I am creative and critical thinker; I'm a lifelong learner; I contribute to community and country.
S E R V I C E	LOVE OF WORK	Excellence and love of work	Having a sense of dedication and commitment; Being passionate in one's work; Having competence; Developing of oneself – talents and abilities (passion for on-going education/formation); Keeping oneself abreast of the current trends and issues; Enhancing one's God-given gifts and talents; Developing skills in the basic trades for life; Having a sense of passion for excellence; Having a sense of determination and perseverance; Being responsible and accountable; Being able to serve and love;	AS MARIST, I'M A PERSON OF SERVICE I have a loving presence; I am creative and critical thinker; I'm a lifelong learner; I contribute to community and country.

			Doing without counting the cost; Being generous with time and talents; Being available (for the mission to make Jesus known and loved); Taking on any task that is important within one's capacities and life situations for the sake of others whom one cares and loves.	
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APPENDIX D

LIST OF MARIST SCHOOLS IN FIVE CONTINENTS

Name	Founded	City	Country
Aquinas College, Adelaide	1950	North Adelaide, South Australia	Australia
Archbishop Molloy High School	1892	Briarwood, New York	US
Assumption College	1893	Kilmore, Victoria	Australia
Bishop Donahue Memorial High School	1955	McMechen, West Virginia	US
Marist College of Our Lady of Lourdes	1903	Jbeil, Amsheet	Lebanon
Bunbury Catholic College	1897: St Josephs 1954: St Francis Xavier 1973: Amalgamation	Bunbury, Western Australia	Australia
Campion College	1960	Gisborne	New Zealand

Catholic College Sale	1979	Sale, Victoria	Australia
Catholic High School	1956	Petaling Jaya	Malaysia
Central Catholic High School	1935	Lawrence, Massachusetts	US
Centro Universitario Franco Mexicano de Monterrey (CUFM)	1958	Monterrey	Mexico
Champagnat Institute		Suva	Fiji
Champagnat School	1915	Buenos Aires City	Argentina
Christopher Columbus High School	1959	Miami, Florida	US
Colegio Cervantes	1937	Guadalajara, Jalisco	Mexico
Colegio Champagnat (Villa Alemana)	1967	Villa Alemana	Chile

Colegio Champagnat Bogotá	1937	Bogotá	Colombia
Collège des Frères Maristes Champville	1966	Northern Metn	Lebanon
Colegio Franco Mexicano	1925	Monterrey	Mexico
Colegio Marcelino Champagnat	1983	La Pintana	Chile
Colegio Marista	1960s	Alajuela	Costa Rica
Colégio Marista Arquidiocesano	1858	São Paulo, São Paulo	Brazil
Colégio Marista Champagnat	1961	Porto Alegre, Rio Grande do Sul	Brazil
Colégio Marista de Brasília	1962	Brasília, Distrito Federal	Brazil
Colégio Marista de Carcavelos	1965	Lisbon	Portugal
Colegio Marista El Salvador	1967	Manatí, Puerto Rico	US

Colegio Marista Guaynabo	1963	Guaynabo, Puerto Rico	US
Colegio Marista Hermano Fernando	2007	Alto Hospicio	Chile
Colégio Marista Nossa Senhora da Gloria		São Paulo, São Paulo	Brazil
Colegio Marista Pio XII	1958	Ponta Grossa, Parana	Brazil
Colegio Marista San José	1951	León	Spain
Colegio Marista San Vicente de Paúl	1952	David, Chiriquí	Panama
Colegio Morelos de Tepatitlán	1932	Tepatitlán de Morelos, Jalisco	Mexico
Colegio Nuestra Señora de Andacollo	1998	La Serena	Chile
Colegio San José del Parque	1967	Madrid, Madrid	Spain

Colegio San José Maristas del Callao	1909	Lima	Peru
Col·legi Sagrat Cor	1887	Mataró, Barcelona	Spain
Maristas Colegio Sagrado Corazón Valencia	1897	Valencia	Spain
Collège Laval	1854	Laval, Quebec	Canada
Instituto San Martín Curicó	1912	Curico	Chile
Instituto Rafael Ariztía	1914	Quillota	Chile
Instituto Maristas Valladolid	1941	Morelia, Michoacán	Mexico
Istituto Champagnat, Genoa	1905	Genoa	Italy
Istituto Fratelli Maristi	1935/2010	Giugliano	Italy
Istituto San Leone Magno	1887	Rome	Italy

Istituto Principe Umberto	1935	Giugliano	Italy
LaValla School	1998	Phnom Penh	Cambodia
es:Liceo Guatemala	1956	Guatemala City	Guatemala
Liceo Salvadoreño	1924	San Salvador	El Salvador
Lycée Léonin	1838	Athens	Greece
Marcellin College	1958	Auckland	New Zealand
Marcellin College	1950	Bulleen, Victoria	Australia
Marcellin College Randwick	1923	Randwick, New South Wales	Australia
Marian College	1954	Dublin	Ireland
Maris Stella College	1918	Negombo	Sri Lanka
Maris Stella High School	1958		Singapore

Marist Brothers Dete	1972	Dete, Hwange District	Zimbabwe
Marist Brothers High School		Suva	Fiji
Marist Brothers International School	1951	Suma-ku, Kobe	Japan
Marist Brothers Juniorate		San Salvador	El Salvador
Marist Brothers' Juniorate	1981	Uturu, Abia State	Nigeria
Marist Brothers Linnmeyer	1966	Linmeyer, Johannesburg	South Africa
Marist Brothers Primary School		Suva	Fiji
Marist High School	1968	Eugene, Oregon	US
Marist College	1928	Auckland	New Zealand
Marist College	1884	Athlone	Ireland
Marist College	1925	Kingston upon Hull, Humberside	England

Marist College	1905	Poughkeepsie, New York	US
Marist College Ashgrove	1940	Ashgrove, Queensland	Australia
Marist College Canberra	1968	Pearce, Australian Capital Territory	Australia
Marist College Bendigo	2015	Bendigo	Australia
Marist College Eastwood	1937	Eastwood, New South Wales	Australia
Marist College Kogarah	1909	Kogarah, New South Wales	Australia
Marist College North Shore	1888	North Sydney, New South Wales	Australia
Marist College Pagewood	1960	Pagewood, New South Wales	Australia
Marist College Penshurst	1953	Mortdale, New South Wales	Australia
Marist Comprehensive Academy		Uturu, Abia State	Nigeria

Marist Comprehensive College	2000	Nteje, Anambra State	Nigeria
Marist High School	1963	Chicago, Illinois	US
Marist High School	1954	Bayonne, New Jersey	US
Marist Regional College	1972	Burnie, Tasmania	Australia
Marist College, Inc.	1964	Marikina	Philippines
Marist-Sion College	1951	Warragul, Victoria	Australia
Maristes Valldemia	1855	Mataró, Barcelona	Spain
Mount Saint Michael Academy	1926	Bronx, New York	US
Moyle Park College	1957	Clondalkin	Ireland
Mt Carmel High School	1986	Varroville, NSW	Australia
Mt Maria College	Enoggera: 1970, Mitchelton: 1978, Amalgamated: 2006	Enoggera, Queensland and Mitchelton, Queensland	Australia
Mt Maria College Petrie	1987	Petrie, Queensland	Australia
Mtendere Secondary School Thiwi	1949	Dedza District	Malawi
Newman College		Floreat, Western Australia Churchlands, Western Australia	Australia

Notre Dame of Cotabato	1948	Sinsuat Ave., Cotabato City	Philippines
Notre Dame of Dadiangas University	1953	Marist Ave., General Santos City	Philippines
Notre Dame of Jolo HS	1959	Jolo, Sulu	Philippines
Notre Dame of Kidapawan College	1954	Kidapawan City	Philippines
Notre Dame of Marbel University	1950	Alunan Avenue, Koronadal City	Philippines
Nyanga High School	1962	Nyanga	Zimbabwe
Our Lady and St. Chad Sports College	1928	Wolverhampton, West Midlands	UK
Our Lady of Lourdes High School	1958	Poughkeepsie, New York	US
Our Lady of the Sacred Heart Catholic College	1938	Alice Springs, Northern Territory	Australia
Parramatta Marist High School	1820	Westmead, New South Wales	Australia
Red Bend Catholic College	1926	Forbes, New South Wales	Australia
Roselle Catholic High School	1959	Roselle, New Jersey	US
Sacred Heart College	1903	Auckland	New Zealand
Sacred Heart College	1897	Somerton Park, South Australia	Australia
Sacred Heart College, Johannesburg	1889	Observatory, Gauteng	South Africa
Saint Joseph Academy	1865	Brownsville, Texas	US
Samaritan Catholic College	2000	Preston, Victoria	Australia

SMJK Sam Tet	1934	Ipoh	Malaysia
St Augustines College	1930	Cairns, Queensland	Australia
St. Agnes Boys High School	1914	New York City	US
St Bernard's College	1946	Lower Hutt	New Zealand
St David's Marist Inanda	1941	Inanda, Gauteng	South Africa
St. Francis Xavier's College	1955	Tai Kok Tsui	Hong Kong
St Francis Xavier's Kutama College	1939	Norton	Zimbabwe
St. Francis Xavier's School	1963	Tsuen Wan	Hong Kong
St Gregory's College, Campbelltown	1926	Campbelltown, New South Wales	Australia
St. Henry's Marist Brothers' College	1929	Durban	South Africa
St John's College	1960	Hamilton	New Zealand
St. John's National School	1898	Sligo	Ireland
St John's RC High School	1931	Dundee	Scotland
St. Joseph's College, Alafua	1912	Alafua	Samoa
St. Joseph's College	1875	Dumfries	Scotland
St. Joseph's College, East Brunswick / North Fitzroy	1930	East Brunswick / North Fitzroy, Victoria	Australia
St. Joseph's College, Hunters Hill	1881	Hunters Hill, New South Wales	Australia
St. Joseph's Boys' College, Nugegoda	1953	Nugegoda, Colombo	Sri Lanka
St. Joseph's Juniorate	1924	Tyngsborough, Massachusetts	US

St. Joseph's Marist College	1918	Rondebosch, Cape Town	South Africa
St. Mary's Catholic College Casino	1946	Casino, New South Wales	Australia
St. Mungo's Academy	1858	Glasgow	Scotland
St Paul's College	1955	Auckland	New Zealand
St Patrick's Marist College	1872	Dundas, New South Wales	Australia
Trinity Catholic College, Auburn	1995	Regents Park, New South Wales Auburn, New South Wales	Australia
Trinity Catholic College, Beenleigh	1982	Beenleigh, Queensland	Australia
Trinity Catholic College	1886	Lismore, New South Wales	Australia
Unidad Educativa Colegio Champagnat		Caracas	Venezuela
Unidad Educativa Colegio Nuestra Señora De Chiquinquirá H.H. Maristas	1925	Maracaibo	Venezuela
Universidad Marista Guadalajara	1989	Guadalajara, Jalisco	Mexico
Colegio Montejo	1930	Mérida, Yucatán	México
Centro Universitario Montejo	1971	Mérida Yucatán	México

Reference:

List of Marist Brothers Schools. Online

https://en.wikipedia.org/wiki/List_of_Marist_Brothers_schools

About The Author



Br. Niño M. Pizarro, FMS considers that the biggest turning point in his life came when, after finishing high school, he decided to join the Marist Brothers of the Schools Institution. This paved the way for him to develop his relationship with God and to serve Him and others.

At present, Br. Niño is the President of Marist School - Marikina in the Philippines. He is also the Chair of the Charism Committee of Marist Educational System (MES) of Marist Philippine Sector. As an accreditor of Philippine Accrediting Association of Schools, Colleges and Universities (PAASCU), he has been visiting private schools in the country. He considers these assignments as challenge to his capabilities and driving force in achieving spiritual, professional and personal growth and fulfillment as a Marist Brother, educator, son, sibling and God's servant.

Br. Niño developed his passion for education of the young from his previous professional assignments as teacher in Notre Dame of Kidapawan College and Marist School - Marikina, coordinator of the afternoon shift program in Notre Dame of Dadiangas College - Lagao Campus, in charge of candidates in the Pre-Novitiate Program of the Marist Brothers of the Schools in General Santos City and Principal of Notre Dame of Dadiangas University - Espina Campus. The Marist Patrimony Formation Program in Rome widened his understanding about Marist education from the perspective of the Founder of the Marist Brothers, St. Marcellin Champagnat.

In his journey, Br. Niño draws inspiration and strength from his family and his life experiences that constantly encourage him to attain greater heights in life with God's presence and love.

The author is currently pursuing a Doctor of Philosophy in Education - Executive Program, major in Educational Leadership and Management at De La Salle University in Manila. He finished Master of Arts in Education in Educational Administration at Ateneo de Davao University, and Bachelor of Science in Secondary Education, major in Religious Education at Notre Dame of Marbel University.

Br. Niño is fond of arts, music and sports. He loves to play lawn tennis, badminton, and basketball. He also enjoys swimming, cycling and running. As a sports enthusiast, he spends his time in the gym and court whenever his work and studies allow.

Br. Niño is from Midsayap, North Cotabato, Philippines. He is the youngest in a family of eight. At a young age, he persevered to finish high school and attain his dreams. His early life experiences brought him trials that honed his skills and built his character into what he is now.

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