

## **CHAPTER 4 - MARCELLIN CHAMPAGNAT'S MOVEMENT**

*The stone that the builders rejected has become the chief cornerstone.*

Psalm 118<sup>1</sup>

This chapter provides an historical introduction to the main subject of the thesis, the social movement of the Marist Brothers. It begins with a brief consideration of education in nineteenth century France as setting the context for what follows. It then discusses the contribution Marcellin Champagnat made to French education during this period and studies the influence the social movement he founded has had, not only in France, but also throughout the world. In the third section, it offers an analysis of Marcellin Champagnat's educational vision and concludes with a brief survey of the subsequent development and adaptation of this vision by the Marist Brothers.

Most of the literature pertaining to Marcellin Champagnat and the Marist Brothers is published by, and only available from, the Congregation. Consequently when I visited Marist schools and houses I scoured the archives for any relevant documentation which may not have been widely distributed. I found it necessary to supplement this literature by interviewing Brothers in France, America, Ireland, England and Scotland to fill in historical gaps. These included, first, Marist historians, second, authors of texts on Marist Brothers and their works and third, former superiors of the Congregation.

**TABLE 4.1 - DOCUMENTS OUTLINING MARIST EDUCATIONAL VISION**

1837	RULE
1852	COMMON RULES
1853	SCHOOL GUIDE
1854	CONSTITUTIONS
1856	LIFE OF FATHER CHAMPAGNAT BY BR. JOHN-BAPTIST FURET
1868	BIOGRAPHIES OF SOME BROTHERS
1907	SCHOOL GUIDE (REVISED)
1909	BULLETIN OF THE INSTITUTE OF THE LITTLE BROTHERS OF MARY BEGINS <sup>2</sup>
1914	CIRCULARS OF THE SUPERIORS GENERAL OF THE LITTLE BROTHERS OF MARY BEGINS <sup>3</sup>
1931	THE TEACHER'S GUIDE
1936	OUR MODELS IN RELIGION
1947	LIFE OF FATHER CHAMPAGNAT (REVISED) BY BR. JOHN-BAPTIST FURET
1968	OUR MARIST APOSTOLATE
1984	ACHIEVEMENT FROM THE DEPTHS BY BR. STEPHEN FARRELL
1986	CONSTITUTIONS AND STATUTES
1989	LIFE OF JOSEPH BENEDICT MARCELLIN CHAMPAGNAT (REVISED) BY BR. JOHN-BAPTIST FURET.
1989	A GUIDE FOR THE MARIST EDUCATOR BY BR. GREGORY RYAN

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<sup>1</sup> Vs.22.

<sup>2</sup> One circular has normally been published each one or two years since 1909 (Farrell, 1984, p.xiii).

<sup>3</sup> The first volume was published in Lyons in 1914 (Farrell, 1984, p.xiii).

The life of Marcellin Champagnat, the founder of the Marist Brothers, is well documented. Little, however, has been written, particularly in English, on the development of the Congregation since Marcellin's death in 1840. Nor has much been documented, and less debated in print, on the current educational philosophy of the Congregation.

#### 4.1 - NINETEENTH CENTURY FRANCE

Nineteenth-century France has often been described as a divided society. The Revolution created 'patterns of opposition between bourgeois and aristocrat, state and church, progress and reaction and even simply new and old'. Nevertheless the drive to school France transcended these 'rival discourses' and resulted in a working consensus constructed among 'a demoralized, factionalized and divided ruling class' that perceived and defined schools with reference to their effects as 'moralizing agents' (Gemie, 1992, p.146). Organisationally thousands of new communes were established throughout the country replacing the parish as the fundamental administrative unit. Each was represented by a civilian mayor who was obliged to keep records of births, deaths and marriages within the commune (Heffernan, 1992, p.152). Gemie describes France, during this period, as a transitional society with a relatively large number of schools but 'without effective bureaucratic mechanisms to oversee them'. Educational networks were largely seasonal, directed by part-time 'amateur' teachers according to the unplanned needs of local markets (Gemie, 1992, p.129).

In 1810 Napoleon established the Imperial University, a self-governing educational corporation independent of Church and state which was an hierarchical pyramid, entirely at the service of the emperor (Piveteau, 1967, p.7; Goubert, 1991, p.223). The *Universite* was the body of full-time educational officials created to supervise all educational establishments from nursery schools to colleges. It came to represent a set of ideals and hopes standing for 'a mildly optimistic, rationalistic and liberal vision of France's destiny' where its members felt they were not simply colleagues, but also comrades working together within a moral community (Gemie, 1992, pp.130-131). At the bottom of the pyramid was primary education 'which had been almost abandoned, since the empire needed only disciplined bodies' (Goubert, 1991, p.223).

The spread of primary schooling was a gradual and regionally variable process with the elementary schools of the seventeenth, eighteenth and early nineteenth century administered mainly by the Church (Goubert, 1991, p.245; Heffernan, 1992, p.150). Catholic schools run by religious congregations, with their uniforms and unique cultural status, made a distinct group. The religious sector was smaller and better defined than the lay sector, and so encountered fewer problems in controlling its schools<sup>4</sup> (Gemie, 1992, p.131).

The Revolution had achieved nothing very definitive in the field of education but it did initiate several steps which were important to Catholic schools and which still influence the French system of education (Piveteau, 1967, p.6).

Decrees of 1790 and 1792 transferred schools from the responsibility of the Church to that of the state, deprived religious of the right to teach, and attempted to suppress all freedom in education. Notwithstanding, as early as 1795 a step toward educational freedom from the *ancienne regime* was taken when the *Directoire* recognized the rights of 'citizens to establish private institutions of instruction and education, as well as societies for the promotion of science and liberal arts (22 Aout 1795)' (Piveteau, 1967, p.6).

With this new freedom, the number of Catholic schools multiplied (Piveteau, 1967, p.6). The bishops were allowed to open Catholic seminaries independent of the Imperial University, thus affording the opportunity for the Church to develop Catholic secondary schools which could be called 'seminaries' (Piveteau, 1967, p.7). By 1801 calls had come from almost all regions of France for the restoration of the De La Salle Brothers and the various pre-revolutionary congregations of teaching Sisters (Farrell, 1984, p.49; Braniff, 1992, Corr., p.1). In the same year Portalis, the chief architect of Napoleon's 'Civil Code' (Farrell, 1984, p.288), proclaimed to the Legislative body: 'It is time that theories gave place to facts; there is no education without moral teaching and without religion. The teachers have taught in the desert because they were told never to speak of religion in the schools' (quoted in Farrell, 1984, p.49). The De La Salle Brothers and the various groups of Sisters were restored in 1803 and by 1808 any religious order or association could conduct schools provided they had the approval of the university (Farrell, 1984, p.49). By

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<sup>4</sup> On Congregational schooling see Pierre Zind (1969).

1811 the government *lycees*<sup>5</sup> enrolled 35,130 students and the 'seminaries' 32,400 students (Piveteau, 1967, p.7).

The monopoly of Napoleon's Imperial University over all schools was abolished in 1815, and primary schools were put under 17 separate universities (Daniel-Rops, 1965, p.154; Farrell, 1992, Corr.). Public opinion was firmly in favour of the expansion and development of primary schooling. Republican poet and politician Alphonse de Lamartine told the Assembly in 1834: 'The public cries out for the multiplication of schools for the labouring classes. From all points, under all the banners of opposing opinions, there is agreement on one necessity: popular instruction' (quoted in Gemie, 1992, p.132). Governments therefore felt a need to prove their commitment to schooling. Each new regime drew up new laws: the Restoration monarchy produced the 1816 ordinance which made the authorization of male teachers compulsory (Gemie, 1992, p.132). 'The July Monarchy passed the Guizot Law (1833) which established municipally subsidized boys' schools and departmental teacher training colleges for schoolmasters' (Gemie, 1992, p.132). Free primary school education now had to be made available in every commune in France (Farrell, 1984, p.159; Goubert, 1991, p.245). The Church was also granted the freedom to open elementary schools (Piveteau, 1967, p.7). In 1850, Loi Falloux, while preserving the privileges of the university to confer degrees, granted freedom to anyone to establish secondary schools, even if such schools were not seminaries in the true sense of the term (Piveteau, 1967, p.7). 'The Second Empire took as its own the Falloux Law (1850) which weakened the University's powers and encouraged Catholic, congregational schooling' (Gemie, 1992, p.132). In reality, almost all education, including the University of France, was handed over to the clergy (Goubert, 1991, p.150 and p.260).

Naturally, great expansion in Catholic education resulted. In 1863 there were 3000 Catholic elementary schools for boys as compared to 3500 government schools and 14,560 for girls as compared to 6500 such government schools. By 1870, eighteen religious institutes were maintaining Catholic schools. In 1875, 370 Catholic secondary schools for boys had been established. At this time Catholic schools were the main instrument of Catholic pastoral action in France and the primary source of

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<sup>5</sup> Goubert describes 'these essential units of secondary education', or 'lycees', as 'quasi-military barracks directed by celibate servants' (1991, p.223).

candidates for religious congregations. The Church was also influential in government schools during this period (Piveteau, 1967, pp.7-8).

Although government educational policies oscillated between the 1830s and the 1880s, occasionally bringing Church and State into short-lived harmony, the influence of a secular, anti-clerical republicanism was never entirely absent and it was this ideology which ultimately triumphed with the establishment of the third Republic after 1870. For many republicans, Church control of primary education represented a clear threat to the nationalist order they sought to create (Heffernan, 1992, pp.150-151). 'The republicans of the Third Republic announced their victory over monarchism and clericalism by passing Ferry's 1881, 1882 and 1886 laws which made public schooling compulsory, free and secular'<sup>6</sup> (Gemie, 1992, p.132). Jules Ferry, as well as the Protestants and Freemasons who surrounded him, understood secularisation to mean 'both absolute respect for freedom of conscience and the exclusion of any religious teaching or influence in the public schools (Goubert, 1991, p.269).

By 1901, when the Law of Associations withdrew the legal status of all Roman Catholic teaching congregations in France, the Church had already lost the almost total control of education it had enjoyed since 1850 (Thomas, 1961, Doc. AMHS, p.8; Goubert, 1991, p.269). In 1903 'strong secularizing and anticlerical elements' brought about the passage of the Combes Law causing the expulsion of all teaching religious from schools and the confiscation of their property (Thomas, 1961, Doc. AMHS, p.8; Piveteau, 1967, p.8; Moraldo, 1991, p.5; Michel, 1992, p.5). Freedom of education, however, was not suppressed. Private elementary and secondary schools could still be run. Consequently many religious became 'secularised' and officially continued their work in Catholic schools<sup>7</sup>.

Throughout the nineteenth century there were other thriving systems of education besides formal schooling. Skilled artisans were given lengthy apprenticeships; unskilled artisans and peasants went through less formal training; mothers educated their children in basic social and linguistic skills and often gave their daughters intensive instruction in

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<sup>6</sup> 'Jules Ferry, the educational reformer of the Third Republic, had only to complete, democratize, and republicanize the work of the July Monarchy' (Goubert, 1991, p.245).

<sup>7</sup> Laws regulating teaching orders continued to raise violent emotions up to 1930 (Goubert, 1991, p.269). By the time of World War II, strong and influential French Catholic opinion was blaming the French military debacle on the type of education given to French youth during the preceding forty years. As a result the 'politically conservative government of Marechal Petain abolished the 1901 laws and permitted the religious institutes to teach again in private schools' (Piveteau, 1967, p.8).

domestic crafts; village story-tellers taught the traditional values of folk culture to their audiences; and well-off young men achieved emotional maturity through what Flaubert chose to call their 'sentimental education' (Gemie, 1992, p.131).

While many teachers made use of the old-fashioned 'individual' method giving individual tuition to each child in turn, such practices were frowned on by the *Universite* and teachers were encouraged to make use of more collective teaching methods such as the 'mutual' method, which relied on monitors to undertake teaching work, the 'simultaneous' method, made popular by the congregation of the De La Salle Brothers, which made use of a complex system of signs and signals to allow a single teacher to control classes of up to 150 pupils, or the 'mixed' method which contained elements of both the 'mutual' and 'simultaneous' methods (Gemie, 1992, p.142; Hamilton, 1989, p.60).

A document drawn up by the Lyon arrondissement committee, in response to an 1834 *Universite* request, typifies the ideal manner in which teachers were to perform. Twelve rules described the physical setting of the ideal classroom, thirty one outlined disciplinary practices, six governed moral and religious instruction and thirty seven rules came under the heading of "instruction", which included such topics as catechism classes, merit cards and the length of time that the school was to be open.

According to their rules, school rooms were to be large, well lit and airy, with their benches secured to the floor, and a bust of the king and a crucifix prominently displayed above the teacher's desk. Furniture and other fittings were to be arranged in such a way that the pupils would never escape the teacher's eye ... The committee firmly forbade the use of corporal punishment, arguing that a teacher who hit a pupil was clearly a poor teacher (Gemie, 1992, pp.142-143).

The eradication of illiteracy in France took place relatively slowly over a long period from the seventeenth to the twentieth century.

**TABLE 4.2 - ILLITERACY RATES IN FRANCE, 1686-1876**

	Males %	Females %
1686-1690	71	86
1786-1790	53	73
1816-1820	46	66
1872-1876	23	33

(Hefferman, 1992, p.149).

Geographically, the transition from a predominantly oral to a largely literate culture was characterized by 'persistently higher levels of illiteracy in southern and western France than in northern and eastern parts of the country' (Heffernan, 1992, p.149). By the end of the nineteenth century, 'there can be little doubt that the State or Church primary school had become the dominant institution in the eradication of popular illiteracy'<sup>8</sup> (*ibid.*, p.151).

#### 4.2 - MARCELLIN CHAMPAGNAT AND THE MARIST BROTHERS

This section will 'tell the story' (in summary form) of Marcellin Champagnat and the Marist Brothers. Fairly descriptive on the surface, the account will be structured around the events and the character traits, in the lives of both the man and his movement, which are understood to be crucial in the Marist Brother tradition. In the main, this section seeks simply to articulate the general Marist understanding of its own history.

TABLE 4.3 - OVERVIEW OF THE HISTORY OF THE MARIST BROTHERS' CONGREGATION

YEAR	EVENT
1789	MARCELLIN CHAMPAGNAT BORN
1800	BEGINS SCHOOL
1803	STUDIES UNDER HIS BROTHER-IN-LAW
1805	ENTERS THE MINOR SEMINARY AT VERRIERES
1812	JEAN CLAUDE COURVEILLE INSPIRED TO FOUND A SOCIETY OF MARY
1813	MARCELLIN ENTERS THE MAJOR SEMINARY AT LYONS
1816	ORDAINED
	FOUNDING EXPERIENCE
1817	STARTS CONGREGATION
1818	BEGINS LIVING WITH THE BROTHERS
1824	RELIEVED OF PARISH DUTIES
	BUILDS THE HERMITAGE NEAR ST. CHAMOND
1836	BROTHERS SENT TO OCEANIA
	JEAN-CLAUDE COLIN ELECTED SUPERIOR GENERAL
	OF THE MARIST PRIESTS <sup>9</sup>
	MARCELLIN TAKES VOWS AS A MARIST PRIEST
1837	FIRST RULES PRINTED
1838	BROTHERS SENT TO NORTH OF FRANCE
1839	MARCELLIN ELECTED ASSISTANT SUPERIOR GENERAL OF
	THE MARIST PRIESTS
	BR. FRANCOIS ELECTED SUPERIOR GENERAL OF THE
	MARIST BROTHERS
1840	MARCELLIN CHAMPAGNAT DIES
1851	LEGAL RECOGNITION OF INSTITUTE BY FRENCH
	GOVERNMENT
1852	BROTHERS SENT TO LONDON
1856	PUBLICATION OF THE LIFE OF MARCELLIN CHAMPAGNAT
1863	LEGAL RECOGNITION OF INSTITUTE BY CHURCH
	AUTHORITIES
1903	BROTHERS EXPELLED FROM SCHOOLS IN FRANCE BY THE
	COMBES LAW AND MOVE TO OTHER COUNTRIES
	ADMINISTRATION OF CONGREGATION MOVES TO ITALY
1914	BROTHERS LIVING OUTSIDE FRANCE DRAFTED INTO

<sup>8</sup> The French people's appreciation of schools where members of religious congregations taught is well illustrated in Gibson (1989b, pp.122, 129, 130 and 234) (Farrell, 1992, Corr.).

<sup>9</sup> This coincided with the granting of legal recognition of the Marist Fathers by Church authorities in Rome (Forissier, 1992, p.116).

FRENCH ARMY  
 1936 BROTHERS KILLED IN SPANISH CIVIL WAR  
 1939 ADMINISTRATION RETURNS TO FRANCE  
 1947 GOVERNMENT OF BRAZIL PRODUCES A POSTAGE STAMP  
 IN HONOUR OF THE 50TH ANNIVERSARY OF THE ARRIVAL OF THE MARIST  
 BROTHERS  
 1949 BROTHERS EXPELLED FROM CHINA  
 1955 CHURCH BEATIFIES MARCELLIN CHAMPAGNAT  
 1961 BROTHERS EXPELLED FROM CUBA  
 ADMINISTRATION MOVES TO ROME  
 1967 BROTHERS BEGIN TO ADAPT TO VATICAN II  
 1976 BROTHERS WELCOME BLACKS INTO THEIR SCHOOLS IN  
 SOUTH AFRICA  
 1985 OFFICIAL LAUNCHING OF THE CHAMPAGNAT MOVEMENT  
 1986 CHURCH AUTHORITIES APPROVE NEW CONSTITUTIONS  
 1991 BROTHER ASSASSINATED IN GUATEMALA

(Farrell, 1984, p.173; McMahon, 1988, p.22; Furet, 1989, p.557; MB, 1990, p.34; Coste, 1990, p.7; Michel, 1992, p.3; Voegtler, 1992, Int. BAY.).

FOUNDER'S GROWING PAINS Marcellin Champagnat was born the ninth of ten children at Rosey, a hamlet of the parish of Marlhes<sup>10</sup> in the Department of the Loire, in south-east France in 1789.

Marcellin's parents had their own farm which they worked, with help; whilst they were also licensed to sell cloth and lace. As their family grew ... the farm assumed greater importance and they milled grain in a small shed built near their other house on a running creek whose water provided the power for turning the mill (Farrell, 1984, p.9).

His father, Jean Baptiste, had a good command of the French language. Described as a man of some education, he was officially known as a *cultivateur*<sup>11</sup>. Such people exerted the strongest revolutionary influence in rural France, welcoming its ideals and the success it could give them (Farrell, 1984, p.9). In June 1791, he was appointed Town Clerk of Marlhes and, a month later, was commissioned as Colonel of the National Guard. He was regarded as an associate of the Jacobin Club, declaring on 14th July, 1791<sup>12</sup> 'Our rights were unknown, we have discovered them; the new Constitution is written, now we must support it'. Yet, as McMahon explains, 'later, we can discern a diminution of this fervour when the national government took those extreme social measures which gave pause to moderates who had been early supporters' (1988, p.1). Marcellin's mother, Marie Therese, is described as

an excellent housewife and mother, content to devote her energies to the care of her family and her home. She was not so affected by revolutionary ideas as was her husband,

<sup>10</sup> Marlhes then had a population of 2,700. It was situated in mountainous country, 75 km south west of Lyons and 545 km from Paris (Farrell, 1984, p.6).

<sup>11</sup> This term was applied to the better-off peasant proprietors (Farrell, 1984, p.9).

<sup>12</sup> The second anniversary of the Fall of the Bastille (Farrell, 1984, p.12).

who was ten years younger than she, and her deep sense of religion became the more and more intensified as the practice of her faith became the more difficult (Gibson, 1971, p.52).

Two religious sisters lived in the Champagnat household - one an aunt of Jean-Baptiste, the other his sister (Dorrian, 1975, p.17; Farrell, 1992, Corr.). Marcellin was caught between two complementary influences - that of his mother and the religious sisters, from whom his faith received great nourishment and from whom he learnt to read and write,<sup>13</sup> and that of his father from whose political activities

he got a certain sympathy for the new ideas which prompted his interest in poor children and his reactions to the clergy of his time. His father was also an example of determined yet prudent daring, fearlessness and uncomplicated authority, slight remoteness and a striking sense of reality in the fluctuations of public affairs (Forissier, 1992, p.48).

Marcellin was manually inclined, learning from his father how to farm, build, work a mill and transact business (*ibid.*, pp.48-49). He was not gifted with his studies nor enamoured of school. When on first attending school he witnessed his teacher unjustly strike a blow to the ear of another student, Marcellin, still only eleven years of age, was so incensed by the incident as to decide his first day at this school would be his last. And it was (MB, 1990, p.10; Farrell, 1984, p.25). He also disapproved of the curate's catechism classes 'because he used to laugh at certain children and give them nicknames' (Forissier, 1992, p.49). Again when at the age of 14, Marcellin felt called to become a priest and went to St. Sauveur to study under Benoit Arnaud, his brother-in-law, for whom teaching was an occasional profession, he found himself making little progress. After two years, Arnaud told Marcellin: 'Sooner or later, and the sooner the better, you will give it up, and you will regret having caused so much expense, for having wasted your time and perhaps ruined your health'. He brought Marcellin home and told his mother: 'Your boy is obstinate in his desire to study, but you would be wrong in allowing him to do so; he has too few talents to succeed'. When Marcellin, nevertheless, entered the junior seminary at Verrieres in 1805,<sup>14</sup> he was told at the end of his first academic

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<sup>13</sup> Marcellin learnt to read and write mainly from his aunt Tante Marie-Rose who had been turned out of her convent of the Sisters of St. Joseph when the law of 1793 closed the religious houses of France (Gibson, 1971, p.53).

<sup>14</sup> This was the year the Pope reaffirmed the cult of Our Lady at the Basilica of Fourviere (Dorrian, 1975, p.17).

year<sup>15</sup> that he was not fitted for the priesthood and must not return to the seminary. After the parish priest of Marlhes, Fr. Alliot, responding to a request of Marcellin's mother, interceded with the Seminary authorities, Marcellin was readmitted (Farrell, 1984, pp.25-27; MB, 1990, p.12; Forissier, 1992, p.51 and p.53).

'Obstinacy', it transpired, had won through in the end because from that point Marcellin made steady progress. In 1813, at the age of twenty-four and after eight years at Verrieres, Marcellin entered the major seminary of St. Irenaeus in Lyons where he stayed for three years (McMahon, 1988, p.19). He did not, however, forget his sustained experience of disadvantage and difficulty nor the friends of his youth who worked on farms and had received no formal education and no religious instruction. He wanted to rectify this situation (MB, 1990, p.10). Farrell contends Marcellin bitterly regretted not having a school education in his early youth, suggesting he 'contrasted his academic shortcomings with the outstanding intellectual talents of his father' (1984, p.48). In any case, Marcellin began to feel God was assigning him a task - to found a group of teaching brothers.

Naturally, his eleven years of seminary life guided the development of his spirituality in decisive ways. Key to this influence was the strong current of Sulpician spirituality, involving especially great devotion to the Eucharist which characterised the two seminaries and, very particularly, the Marist group that formed within the latter (Gibson, 1971, p.54 and p.57).

Like many of the seminarians, Marcellin had great devotion to Mary, the Mother of Jesus. He saw her as exemplifying the way to respond to the call of God in her 'yes' to God's invitation to become the mother of Jesus. He saw her as a quiet, but significant influence in the life of Jesus, as well as prayerful and decisive in the lives of the apostles and in the early Church (MB, 1990, p.13). This understanding grew during his time at the seminary where he came in contact with the French School of Marian spirituality that stemmed from 'Berulle, Gibieuf, Olier, Eudes, Condren, Francis de Sales and Grignon de Montfort'. The thinking of these mainly seventeenth century theologians focused on two key insights: first, 'Mary is never to be considered in isolation but in a trinitarian and Christological

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<sup>15</sup> July/August 1806 (Farrell, 1984, p.27).

setting', and second, Mary's 'fiat' to becoming the Mother of Jesus, profoundly influenced her spiritual life (Gibson, 1971, pp.93-96).

On August 15th, 1812, fellow-seminarian Jean-Claude Courveille, while praying in the cathedral at Le Puy in central France, was inspired to found a Society of Mary to combat the unbelief of the period. He gathered together a group of seminarians, including Marcellin, who subsequently met periodically, reflecting, praying and dreaming of the future. Eventually this group decided they wanted to found a 'Society of Mary' just as Ignatius of Loyola had founded a 'Society of Jesus' (Gibson, 1989a, pp.163-164; Forissier, 1992, p.19 and p.91).

The general scheme was that they would endeavour to form an all-embracing Society of Mary in which the priests would be joined by auxiliary brothers, cloistered sisters and lay tertiaries. The assumption was that the Society of Mary had to begin with and primarily be, at all times, a society of priests. These ideas were common to all except the 'stormy petrel'<sup>16</sup> of the group, Marcellin Champagnat. Champagnat, at the first meeting he attended, proposed the idea of his founding a branch of teaching brothers. *'I shall be happy to help procure for others'*, said the earthly direct Champagnat, *'the advantages I was deprived of myself'*. Champagnat conceived the Society of Mary as being an organisation of associated congregations loosely linked under a Superior-General-priest. Champagnat's ideas were not welcome to the other members, but his stubborn persistence eventually led them to agree that teaching brothers would be a branch of the Society of Mary and their foundation would be the personal responsibility of Champagnat (Farrell, 1984, p.48).

On July 22nd 1816, Marcellin Champagnat was ordained a priest. On the following day, twelve young priests and seminarians from this group formalised their commitment to establishing the Marist project, pledging their lives with an act of foundation at a special Mass in the chapel of Fourviere, Lyons (MB, 1990, p.13). With this solemn promise, the Society of Mary was born. A few days later, Marcellin returned to Notre Dame de Fourvieres to consecrate his own life and ministry to Mary, the Mother of God (Thomas, 1961, Doc. AMHS, p.2).

Marcellin's first appointment was as assistant priest in the parish of La Valla-en-Gier, a small rural village perched on the hillside of Mt. Pilat,

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<sup>16</sup> cf. Hosie, 1967, p.39.

south west of Lyons (MB, 1990, p.8; Moraldo, 1991, p.4). La Valla's population of two thousand 'was mostly scattered amongst deep valleys or on steep heights' (Furet, 1989, p.34). The number of illiterates was high and half the funerals were of children less than ten years of age. The population was virtually all Catholic, but during the Revolution their church was open only on the 'decade' days for the worship of the goddess of reason (Farrell, 1984, p.57). Nevertheless these local people were among the most resistant to the new religious ways - both to the cult of the goddess of reason and of the 'Supreme Being'.<sup>17</sup> They protected their parish priest, Gaumond, as much as possible until he was captured shortly after Robespierre's death and became the last in the area to be guillotined (Michel, 1992, Corr., p.1). The new curate visited the sick, spoke with farmers and helped teach the children in their homes.

Family life [of the people of La Valla] was solidly established by tradition, by religion, by respect for authority ... When several generations lived under one roof, respect for grandparents was sacred; the authority of father and mother was not questioned; children spoken to as "thou" did not answer their parents in that way; it was the father who sat first at table, shared the bread and asked the blessing; examples of disrespect seem to have been rare; the education of children, imparted orally and tenderly, was based on the inflexible laws of work and respect (Galley, 1904, quoted in Farrell, 1984, pp.57-58).

From the beginning, Marcellin gave priority to the children's education, particularly their faith education. He experienced the immense spiritual poverty of many young people left to their own devices. The intense national interest in education encouraged him in his plans to found a society of teaching Brothers (Farrell, 1984, p.,63). Such an order could show young people the meaning of human and Christian life (MB, 1990, p.15). La Valla was located in the St. Etienne district, Departement of Loire, 'in which Departement primary schools virtually disappeared during the Revolution' (Farrell, 1984, p.62). In 1816 it had a boys' school but because the teacher was a 'drunkard' it was soon to lose pupils to the school Marcellin was about to establish (Farrell, 1984, pp.63-64).

FOUNDING EXPERIENCE On October 28th, 1816, 'an event took place that convinced Marcellin he must immediately set about the founding of a teaching congregation' (Farrell, 1984, p.64; McMahan, 1992, Corr.). He

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<sup>17</sup> Robespierre, since he was a sincere deist, advocated the cult of the Supreme Being (Michel, 1992, Corr. p.1).

had been called to a carpenter's home in Les Palais, a hamlet near La Valla, where a seventeen year old boy, Jean-Baptiste Montagne, lay seriously ill. Asked about God he replied 'God? Who is that?' (quoted in Farrell, 1984, p.64). Marcellin spent two hours instructing him in the basic Christian beliefs, heard his confession and prepared him to die in good dispositions. Returning a few hours later he found the boy had died. For Marcellin this was an experience of the Spirit, and is seen as crucial in his life by his followers. A typical reflection:

... he was overtaken, totally grasped by the love that Jesus and Mary had for him and for others. That personal religious experience lay at the centre, shaping his consciousness of reality, informing his values and attitudes, fashioning the way he read the Gospels and was captured by particular emphases, creating the frame of the window through which he looked at God, himself and others, influencing his preferences and choices and actions, his style of relating, his manner of praying and living, and his imparting of all this to his [future] Brothers (Crowe, 1990, Corr.).

Deciding he could wait no longer, Marcellin went immediately to a young acquaintance, Jean-Marie Granjon, whom he had invited to live near the church so he could teach him to read and write and asked him to become the first member of a community of teaching Brothers (Farrell, 1984, pp.64-65; Forissier, 1992, p.57).

FOUNDING EVENTS On January 2nd. 1817, Marcellin, now 28, brought Jean-Marie Granjon, aged 22, and Jean-Baptiste Audras<sup>18</sup>, a boy of 14 whom Marcellin had met in La Valla and who had previously agreed to join him in his project, to a small and simple house he had bought in La Valla, now described as the 'cradle of the Institute'. There the two began living in community and the Marist Brothers' Congregation had begun (Farrell, 1984, pp.64-66; Wade, 1989, p.5). The two commenced a time of formation devoted to prayer, study and manual work (MB, 1990, p.26). During the next few years the steadily expanding community gathered around Marcellin as their 'father figure', living a frugal fraternal and 'family' life. Marcellin would insist: 'to be happy in community, you are not to think of yourself as a servant, but as a member of the family'<sup>19</sup> (quoted in

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<sup>18</sup> Jean-Baptiste knew how to read and write. A spiritual book had led him to apply to join the De La Salle Brothers but he was told he was too young and should speak to his confessor about his religious vocation. He did so to Fr. Champagnat who invited him to join his first recruits (Forissier, 1992, p.57).

<sup>19</sup> This attitude is seen to result from Marcellin's experience in his own family (Gibson, 1971, p.48). For a discussion of servanthood in contemporary theology see Moran (1992).

Gibson, 1971, p.48; Braniff, 1992, Corr., p.2). In 1818, Gabriel Rivat - destined to become Marcellin Champagnat's first successor - joined the Congregation at the age of 10<sup>20</sup> (Farrell, 1984, p.253; Forissier, 1992, p.58). The number of young men joining Champagnat's group began to grow rapidly. To supplement what income he could spare from his salary as a curate, Marcellin helped the Brothers make nails which they sold (Thomas, 1961, Doc. AMHS, p.4). (Such paid manual work was also to enable the Brothers to welcome the very poor into their schools.) In his dealings with them, Marcellin was profoundly conscious of his responsibility to the founding vision he believed to be God's gift to him.

Hence he did not fail to return to the topic again and again, illuminating the subject from different angles, straining with words to open to his Brothers, the inner vision that he had of what it is to be a Marist Brother (Gibson, 1971, p.119).

He told them:

All we do now shall be published one day and shall serve as a rule of conduct for those who will come after us<sup>21</sup> (quoted in MB, 1936, p.19).

As if anticipating Max Weber he added:

the first Brothers must be perfect religious, so as to serve as models for those who will follow them in the future. It is rare that later generations surpass the first Brothers in fervour and virtue. Our future Brothers, then, will be what we are, and the example we set will mark a limit that will rarely be crossed (quoted in Prieur, 1991, p.9).

He experienced the strengths and weaknesses of his newborn community, the departure of the very first member, the arrival of others and the way the members drew energy from community life marked by humility and simplicity (MB, 1990, p.15). Marcellin shared every facet of his own life with the Brothers.

Despite - or because of - his own difficulties at school - for Marcellin the school provided 'the most suitable means for training the young in their faith' (MBS, 1969, p.13). To tend to the vocational training

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<sup>20</sup> Gabriel Rivat was born in 1808 in a hamlet which was part of the town of La Valla. Soon after joining the Congregation in which he was given the name Br. Francois, he was sent to teach in the primary school at Marthes and at the age of 17 was named principal of another school. At 19, Br. Francois was appointed superior of the Mother House and was described as the Founder's 'right-hand man' (Michel, 1992, p.3). At 31, his Brothers elected him Director General of the Congregation.

<sup>21</sup> Accounts of the lives of seventeen Brothers were published soon after Marcellin's death. In introducing the 1936 edition of this text the authors declare:

Those early pioneers were not perhaps men of great talent, or remarkable for their learning, but they form the glory of the Institute by the fact that they were the living models of the Rule and of all the virtues that should adorn a true Marist Brother (MB, 1936, p.5).

of his recruits, he acquired the services of a teacher from a nearby hamlet, Claude Maisonneuve, a former De La Salle Brother. As well as training the Brothers in the theory and practice of teaching, Claude started the first Brothers' school in the Brothers' house. In May 1818, first the young recruits observed him teach, helping at times with the classes. By the end of the summer, when Claude returned to his own school, the Brothers were able to continue the new school. Among their students were orphans and abandoned children (McMahon, 1988, pp.50-52). On Thursdays and Sundays the Brothers used, in addition, to travel to outlying hamlets 'to catechise and give elementary instruction to children unable to attend school'<sup>22</sup> (Forissier, 1992, p.59). In 1818, after repeated requests from the parish priest of Marlhès, his native village, Marcellin sent two Brothers to open a school. Br. Jean-Baptiste Audras, then 16, was Headmaster of the school and Br. Antoine Couturier, 18, his assistant (Forissier, 1992, p.59).

During the eighteenth century, the De La Salle Brothers had established 'the model on which to base a Brothers' Congregation' (Flood, 1991, Int. AMHS; Duffy, 1991, Int. DUB.). One of their rules, which required they must never go to an establishment with fewer than three Brothers, meant they were too expensive for many rural areas. They also 'opposed the collection of school fees, demanding their upkeep come from the parish priest and/or the town council' and expected payment of 600 francs per Brother (Farrell, 1984, p.196). Marcellin was later to explain his own more flexible (and cheaper) position in a letter to Archbishop de Pins of Lyons<sup>23</sup>:

I believed I must make statutes in favour of country people: firstly, that the Institute of the Little Brothers of Mary [Marist Brothers] could form establishments with only two Brothers, and, where there was the need, one could establish a central house from whence single Brothers could go to nearby communes; secondly that this Institute would give Brothers to those communes which would assure us of 1,600 francs for four Brothers, 1,200 francs for three, 1,000 francs for two; thirdly, that those communes less able to pay the required money be aided by a monthly payment from the better-off parents to cover the cost of the establishment.

When this is understood, it is easy to see that the teaching of the Little Brothers of Mary, far from being a hindrance to the work of the excellent De La Salle Brothers, would only

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<sup>22</sup> Fr Champagnat felt it was important for his Brothers not only to be understand their students but also their families (Forissier, 1992, p.63).

<sup>23</sup> The letter was written on 3rd February, 1838 (Voegtler, 1992, Int. BAY.).

perfect it and make it more complete, allowing country people to gain a similar result for their society and religion that the De La Salle Brothers are able to give to those in the towns (Champagnat (1838) quoted in Farrell, 1984, p.207).

The first Marist Schools<sup>24</sup> came under the jurisdiction of the University of Lyons and were initially run only during winter so that the children could work with their parents on the farms during the warmer weather - such family labour was simply a requirement for survival (Farrell, 1992, Corr.). By 1821, with less than ten Brothers, there were five schools. Everything was done with enthusiasm. There was no hesitation 'about appointing Directors and teachers who were no more than sixteen years of age (Forissier, 1992, p.60). By 1822, Marcellin had introduced boarding into some of these schools<sup>25</sup> (Wade, 1989, pp.5-6).

**TABLE 4.4 - FIRST MARIST BROTHERS' SCHOOLS**

YEAR	LOCATION	TEACHERS	STUDENTS
1818	Lavalla	2 Brothers	80
1819	Le Bessat	1 Catechist	30
1819	Marlhes	2 Brothers	100
1820	St. Sauveur	2 Brothers	100
1822	Bourg-Argental	3 Brothers	200
1822	Tarentaise	2 Brothers	60
1823	Vanosc	2 Brothers	80
1823	St. Symphorien	3 Brothers	150
1823	Boulieu	3 Brothers	120
1824	Chavanay	2 Brothers	100
1824	Charlieu	3 Brothers	200

After visiting the four Marist Brothers' schools in his area, the Prefect of Rhone observed:

The teaching Brothers (of this Institute) are somewhat weaker as teachers than those who teach in departmental schools and even those who teach in the schools of the De La Salle Brothers. However, it must be understood that this Institute is in its beginning stage and, perhaps, has been too readily obliged to accept demands for its services.

He added:

As for the clergy of the diocese, they are not in favour of primary education<sup>26</sup>, but if it is given they very much want it given by religious teachers. Without the Marists, there would be no teachers at all in the small communes (quoted in Farrell, 1984, pp.208-209).

<sup>24</sup> The first Marist Brothers' Schools are recorded in the French National Archives (Farrell, 1984, p.106 and p.254; Michel, 1992, Corr., p.1).

<sup>25</sup> There were carefully prescribed regulations for the conduct of these schools to make sure the children in them remained healthy and well cared for (Wade, 1989, pp.5-6).

<sup>26</sup> This was in accordance with the belief that no one should be educated above his or her state of life (Farrell, 1984, p.338).

In 1824, Archbishop de Pins invited Marcellin to become parish priest of La Valla, but then acceded to Marcellin's counter request to be relieved of his duties as curate in order to devote all his time to his Brothers, and presented him with Frs. 8,000 towards the construction of a bigger house for his work (Farrell, 1984, pp.93-94; Forissier, 1992, p.65). Marcellin selected a spot for a new building on the banks of the Gier River, where he would have plenty of water both for domestic use, as well as to provide power for his workshops (Sheils, 1991a, Int. SMA). Twenty young Brothers from La Valla got to work, one became a mason, another a stonecutter and together with some local tradespeople they constructed the 5 storey building out of local materials on a difficult site in a steep valley (Forissier, 1992, p.66). Marcellin was not only the leader and architect but also the most determined worker as one of his teenage Brothers remarked:

When there were some large stones to carry, it was always he himself who carried them. It took two of us to load them on his back. Never did he get angry with our awkwardness ... When he came in the evening, it often happened that he was in tatters, all covered with sweat and dust. He was never more content than when he had worked hard and suffered much (quoted in Wade, 1989, p.6).

Such involvement in manual work was not characteristic of French cures of that time - or any other.

Passing through La Valla, a churchman who found Fr Champagnat on a scaffolding - 'soutane white with dust, hands covered in mortar' - could not but exclaim, 'that type of occupation is hardly suited to a priest.' 'This work,' Fr Champagnat replied, 'is in no way disrespectful to my ministry. Many churchmen spend time at less useful occupations' (Forissier, 1992, p.62).

In 1825 the Brothers moved into their new home which they named 'The Hermitage'. There Marcellin lived and worked among the Brothers, continuing to help and form them. When the Brothers were sufficiently prepared he offered their services to the authorities who were seeking teachers (MBS, 1969, p.33). At the end of each school year Marcellin expected the Brothers to return from their local Marist communities to the Hermitage, not only for manual work, but also for instruction (Alexius, 1991, Int. AMHS; Flood, 1991, Int. AMHS). In 1829 Marcellin wrote his first circular letter, addressing the Brothers on religious and pedagogical topics (Thomas, 1961, Doc. AMHS, p.5).

During the last fifteen years of his life (1825-1840) Marcellin's work became widely appreciated. He was renowned for his prudence and courage in training young men to become 'zealous and effective teachers' (Thomas, 1961, AMHS Doc., p.5; Voegtler, 1992, Int. BAY.).

Not satisfied with familiarizing his disciples with pedagogic theory, he frequently visited the schools to see how the Brothers put it into actual practice. He questioned the pupils less to test their knowledge than to discover if the lessons had been understood and taking the teacher's place he gave the latter a practical demonstration of what he considered an ideal lesson (Albert, 1940, quoted in Thomas, 1961, Doc. AMHS, pp.5-6).

In 1830, each Brother was given a handwritten copy of Marcellin's proposed Rules for the Institute. The Brothers had plenty of time to test the proposals. In 1837, after each Brother had let Marcellin know his thoughts on each proposed article, he and the elder Brothers published the first Rule for the Congregation<sup>27</sup> (Farrell, 1984, p.151).

Meantime, in 1836, the first Brothers went to work in the Pacific area, thus fulfilling a dream that Marcellin shared with many other founding people of religious congregations. He insisted: 'every diocese in the world figures in our plans' (quoted in Moraldo, 1991, p.5). He selected three Brothers initially to accompany Bishop Pompallier and four other Marist priests and during the next four years released a further twelve Brothers for this work. (By 1858 thirty more had followed). Marcellin would have gone himself if it wasn't for his responsibilities at home and the state of his health. These Brothers were employed in Australia (Sydney), New Zealand and New Caledonia, as 'catechists, cooks, bakers, gardeners, tailors, shoe-makers, builders of churches, presbyteries, and even boats for the service of the missionaries' (Doyle, 1972, p.4; Farrell, 1984, p.172). (Marcellin did not send Brothers to work with the Marist Fathers in other contexts because of differing perceptions the two founders held concerning the role of the Brothers. Jean Claude Colin wanted the Marist Brothers to act as lay Brothers to the Marist Fathers, whereas Marcellin Champagnat saw his Brothers as teachers (Voegtler, 1992, Int. BAY.)).

By the late 1830s Marcellin's health had begun to fail. After seeking advice from Fr. Colin, the Superior General of the Marist Fathers,

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<sup>27</sup> The Rules included a lecture of St. Ignatius on obedience (Delorme, 1990, MB Arc. Rome).

Marcellin decided his successor should be appointed (Farrell, 1992, Corr.). In 1839, Br. Francois was elected the Congregation's first Superior General and given two Assistants. Until then, Marcellin had remained the immediate major superior of all the houses. Early in 1840, the city of St. Etienne had asked for Brothers to establish a place there for deaf and dumb children. Marcellin sought admission for two of his Brothers to the Demonstration School in Paris for the deaf and dumb, so that they could prepare themselves for this work (Farrell, 1984, p.230). This was one of his last acts. Shortly before he died on June 6th, 1840, Marcellin 'entrusted his spiritual testament and apostolic mandate' to his followers to educate the youth of the world (Thomas, 1961, Doc. AMHS, p.6).

At the time of his death there were 280 Brothers, including 180 teaching in 48 schools in France and Oceania with a total enrolment of 7,000 students, and 85 requests for the establishment of further schools. 92 Brothers had left the Congregation and 49 had died (Thomas, 1961, Doc. AMHS, p.6; MB, 1990, p.8; Wade, 1989, p.9; Forissier, 1992, p.86).

Who then was this Marcellin Champagnat? He was a man who had difficulty with learning but established a congregation of teachers; a man who revelled in manual work; a man of exceptional determination; a man of action compared to some of the other Marist founding people and a man of prayer<sup>28</sup> who found it as easy to be recollected in the streets of Paris as in the countryside of La Valla. The Church for him was a family, the family of God and of Mary, Mother and prophetic witness to the goodness of God. In 1896, Pope Leo XIII decreed Marcellin 'Venerable' and in 1955 Pope Pius XII presided at the ceremony which proclaimed him 'Blessed'. His cause for canonisation as a saint is under study (Thomas, 1961, Doc. AMHS, p.7).

EXPANSION OF THE MOVEMENT After Marcellin's death Br. Francois oversaw steady growth in the congregation.

- In 1842, the Provinces of St Paul Trois Chateaux and the North (Beaucamps) were separated from the home Province. Francois' two Assistants initially undertook the supervision of the 'outside' Provinces but in time and in view of the difficulties of travel, local 'Visitors' came to be

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<sup>28</sup> One of Marcellin's favourite prayers comes from Psalm 127: 'Unless the Lord builds the house, those who build it labor in vain' (Forissier, 1992, p.81).

appointed for the purpose of visiting a house or group of houses and reporting back.

- On June 20th, 1851, by a decree of Louis Napoleon, the government had legally recognised the Congregation throughout all French-controlled territory, thus dispensing Brothers from military service (Thomas, 1961, Doc. AMHS, p.6; 1991, MPBRC, p.121).

- In England in 1850 Pope Pius IX had restored the hierarchy which had been suppressed for nearly three hundred years and on December 31st, 1852 the first Marist Brothers' foundation outside France was made in London at St. Anne's, Whitechapel (Bethnal Green) in the East End (MPBRC, 1991, p.216; Mannion, 1992b, Int. LON.) where the Brothers established a free secondary school for boys. It is said that the Brothers became known as 'ministers to those most in need' (Ventham, 1991, p.6).

- The 53 Brothers who participated in the 1852-1854 General Chapter, most of whom had received their training from Marcellin Champagnat, strove 'to preserve the customs established by him and to perpetuate his spirit amongst the Brothers'. They wrote:

Very dear Brothers, we believe it worthwhile to point out to you that the Rules and Constitutions are not ours: they are our beloved Father's. They may not all have been written by his hand, but they are still his, for we have gleaned them from his writings or from customs that he set going amongst us. They are the faithful expression of his will, and enshrine his spirit, that is, his way of practising virtue, of training and directing the Brothers and of doing good amongst the children (Furet, 1989, pp.260-261).

At the 1852 session the 'Regles Communes' were approved, in 1853 the 'Guide des Ecoles' and in the final session in 1854 the 'Constitutions' (Delorme, 1990, MB Arc. Rome).

- In 1863, the Congregation was officially approved by church authorities in Rome as the 'Marist Brothers of the Schools'<sup>29</sup> thereby making them independent of the Marist priests. In that year there were 2,000 Brothers teaching in 374 schools (Moraldo, 1991, p.5; Michel, 1992, p.3). 1863 was also the year that Br. Francois resigned as Superior General. He had guided the Congregation through a period of great expansion, obtained

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<sup>29</sup> The Brothers were originally called 'The Little Brothers of Mary'. In 1863, the authorities in Rome gave the Brothers the additional and official name of: 'Marist Brothers of the Schools' (Michel, 1992, p.5).

legal recognition for the Institute from the French Government in 1851 and Church authorities in Rome in 1863. These legalisations enabled the Congregation to extend its work both in its country of origin and throughout the world. It is for these reasons that Michel describes Br. Francois as the 'co-founder' of the Marist Brothers (1992, p.3) - Max Weber would prefer to see these events as illustrative of the effective handing on of the Founder's charisma.

Voegtle, a recognised scholar and historian of the Order, in referring to Weber's theory of routinisation, believes the Marist Brothers became 'very routinised, formalised and structured' after, the General Chapter of 1852 to 1854 (1991, Corr.). He sees the documentation produced by the Chapter providing the Congregation's 'theoretical framework'. However, he believes, it was the second General, Br. Louis Marie, the Congregation's first qualified teacher and 'a very different type from Francois', who applied the theory in a new way during his term of office from 1860 to 1879. He made 'a lot of changes which Francois would never have made ... because he [Louis Marie] wanted to do exactly what Fr. Champagnat did' (Voegtle, 1992, Int. BAY.). Br. Pat Sheils, another Marist historian, contends it was during this period that the original Marist educational vision was first 'restricted down to the schools' - and that during the time of the fourth Superior General<sup>30</sup>, Br. Theophane, 1883 to 1907, it was narrowed further. This, he insists, provided a sharp contrast to Champagnat who 'had a much broader vision' running old mens' homes, orphanages and workshops (1991a, Int. SMA).

Cada *et al.* recommend exploring the interrelationship between the founding person and each of the original members as well as between the founding person and the founding community as a whole - Weber's *Gemeinde* (Theobald, 1975, p.4).

A certain hermeneutical approach in studying this interrelationship might reveal, for example, that certain elements considered essential or basic by the founder may not have been implemented because of certain limitations in the original group ... Viewed from a certain historical distance, however, these basic elements can be rediscovered

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<sup>30</sup> The Superiors General of the Congregation are:

1. Br. Francois (1839-1860); 2. Br. Louis Marie (1860-1879); 3. Br. Nestor (1880-1883); 4. Br. Theophane (1883-1907); 5. Br. Stratonique (1907-1920); 6. Br. Diogene (1920-1942); 7. Br. Leonida (1946-1958); 8. Br. Charles Raphael (1958-1967); 9. Br. Basilio Rueda (1967-1985); 10. Br. Charles Howard (1985- ) (MPBRC, 1991, p.220).

and now implemented, the previous limitations no longer binding (Cada *et al.*, 1985, p.177)

By 1886, members of the Congregation were working in 16 countries (Michel, 1976, p.259).

TABLE 4.5 - FIRST COUNTRIES WHERE MARIST BROTHERS WORKED

YEAR	COUNTRY	FIRST HOUSE
1817	FRANCE	LA VALLA
1836	OCEANIA	WITH MARIST PRIESTS
1852	ENGLAND	LONDON
1856	BELGIUM	FLEURUS
1858	SCOTLAND	GLASGOW
1862	IRELAND	SLIGO
1867	SOUTH AFRICA	CAPE TOWN
1868	LEBANON	GHAZIR
1872	AUSTRALIA	SYDNEY
1873	NEW CALEDONIA	NOUMEA
1876	NEW ZEALAND	WELLINGTON
1884	SEYCHELLES	MAHE
1885	CANADA	IBERVILLE
1886	SPAIN	GERONA
	ITALY	ROME
	UNITED STATES	LEWISTON

Meanwhile, between 1881 and 1885, the secularisation laws of Jules Ferry had begun to force the Brothers out of public schools (MB, 1990, p.9). By 1891, 83 of the 87 Marist schools in France had been laicised (Thomas, 1961, Doc. AMHS, p.8; Michel, 1976, p.171). After the passage of the Combes Law in 1903, all Marist schools were secularised. Since the Brothers were told 'join the army or get out' (Flood, 1991, Int. AMHS) 645 French Brothers (534 in 1903 and 110 in 1904) went into exile founding 76 new establishments in countries outside Europe, particularly in South America (Michel, 1976, pp.183-185; Sheils, 1991a, Int. SMA; Duffy, 1991, Int. DUB.). For Br. Gabriel Michel and others '*C'etait un desastre sans precedent dans notre histoire*' (Michel, 1976, p.194; Sheils, 1991a, Int. SMA).

The French Sectarian Laws of 1903 struck a heavy blow to the Marist family, as the major portion of the 700 and more schools that the congregation had in that country were forcibly closed. However, a number of brothers ardently devoted to the cause of religious instruction, remained in the country and strove to carry on the work of Christian education. These Brothers were forced to adopt the mode of life of the people among whom they labored (Hamel, 1940 quoted in Thomas, 1961, Doc. AMHS, p.8).

While many Brothers were condemned for reconstituting communities, 'these stupidities lasted only a few years' because nobody could impede 2 or 3 people from living together. The 'true rage', Michel observes, was against 'the idea of vows' (1992, Corr., pp.1-2).

For the next 40 years Brothers remained in France as an 'underground group' (MB, 1990, p.9; Moraldo, 1991, p.5). From 1903 till 1920, the remains of Marcellin Champagnat were hidden in a niche in 'Maisonettes', the house where Gabriel Rivat (Br. Francois) was born (FMSEC, 1988a, p.3). The College at Beaucamps, which had always welcomed a considerable number of English boarders, was transferred to Grove Ferry, England, and a house was bought at Battle, near Hastings to accommodate those Brothers who were learning English prior to going to work in other countries (Clare, 1968, Doc. SMA, p.86; Sheils, 1989, Doc. SMA, p.18).

The period after 1903 became regarded as 'a great diaspora' with new Marist foundations emerging far more numerous than would have happened if it were not for the Sectarian Laws (Sheils, 1991a, Int. SMA). In addition, at the Congregation's tenth General Chapter in France in 1903, the superiors were ordered by Church authorities in Rome<sup>31</sup> 'to promulgate a new constitution for the Institute and to canonically erect autonomous provinces wherever possible'<sup>32</sup> (Thomas, 1961, Doc. AMHS, p.14; Voegtle, 1992, Int. BAY).

20TH CENTURY: STABILISATION One feature of 20th Century Marist history has been the periodic loss of life in some of the century's great upheavals. Eight Brothers and one postulant were martyred during the Boxer rebellion in China in 1900 (Thomas, 1961, Doc. AMHS, p.134; Voegtle, 1992, Int. BAY.). 118, out of 1037 Brothers involved, were killed in the First World War. The ravages of the Spanish Civil War caused 176 Brothers to lose their lives. While the Sino-Japanese War and World War II not only took the lives of many Brothers they also 'destroyed millions of dollars of property'. By 1938 the number of German Brothers was reduced from 340 to 240 due to Nazi persecutions (Michel, 1976, p.36 and p.198). In 1949 Mao Tse-Tung imprisoned or expelled all the Brothers in China. They spread out to Hong Kong, Taiwan, Singapore and Malaysia, opening new schools in all these countries (MB, 1990, p.9). In 1961, the Brothers

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<sup>31</sup> In 1901, Church authorities in Rome issued a set of norms, like draft constitutions, telling all religious congregations to 'include these points' in their constitutions. Since the Marist Superiors 'were not willing to make those changes ... Rome simply rewrote our Constitutions and officially proposed them as such' (Voegtle, 1992, Int. BAY.).

<sup>32</sup> These provinces were to function under the authority of a provincial, who also had 'canonical status' (Sheils, 1989, Doc. SMA, p.8.). The Province of North America was created in 1903. Canada and the United States became separate provinces in 1911 (Thomas, 1961, Doc. AMHS, p.15; Voegtle, 1992, Int. BAY.).

were expelled from Cuba<sup>33</sup>. They spread throughout Central America and into Ecuador. Recent foundations include Ghana, Haiti, Honduras, Kenya, Liberia and Tanzania (MB, 1990, p.9; Voegtler, 1992, Int. BAY.). The most recent killing occurred in 1991, when Br. Moises Cisneros was 'gunned down in his office at the Collegio Marista' in Guatemala by, it is claimed, ultraright paramilitary groups (Paul, 1991, p.18; MN, 1992, p.18)

In 1967, Mexican Br. Basilio Rueda was elected the Order's 9th. Superior General (1991, MPBRC, p.165). While all the Congregations' Superiors General have contributed significantly to the growth of the Congregation, each emphasising a different aspect of Marcellin Champagnat's founding charism (Ambrose, 1991, Int. PGH), Br. Declan Duffy<sup>34</sup>, believes Br. Basilio to be 'the most significant' of the last six Superior Generals. A Mexican, a sociologist, and the first non-European to be elected to this position, he governed the Congregation from 1967 to 1985 when it was responding to the initiatives of the Second Vatican Council. Declan describes Basilio as 'charismatic'. He visited all parts of the congregation<sup>35</sup> and was able to talk to the Brothers 'in their own language' (1991, Int. DUB.). Basilio had a sociologist's understanding of what was happening in society and was able to address problem areas within the Congregation<sup>36</sup> saying, for example 'I think we should be in schools, but I don't think we should be just in any kind of school' (Duffy, 1991, Int. DUB.). Basilio's successor and the current Superior General, Australian Br. Charles Howard<sup>37</sup>, came to prominence in the Congregation through his presidency of the Order's Poverty and Justice Commission. Justice issues loomed large for the Congregation in South Africa in 1976 when the Brothers first welcomed black students into their school in Johannesburg<sup>38</sup> (Mannion, 1992b, Int. LON.).

BREAKDOWN - TRANSITION? Today there are over 5492 Marist Brothers, working in 76 countries, educating 0.5 million young people in widely diverse circumstances and settings from large cities to the forests of Africa and Amazonia (Moraldo, 1991, p.5; MB, 1992, pp.8-13). The

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<sup>33</sup> The 120 Brothers travelled on two planes landing in Miami (Voegtler, 1992, Int. BAY.).

<sup>34</sup> Br. Declan Duffy is a former Provincial and General Chapter representative.

<sup>35</sup> Very few of the earlier Superior Generals moved out of France (Duffy, 1991, Int. DUB.).

<sup>36</sup> Basilio, after surveying all Brothers in the Congregation, nominated the areas of prayer and sexuality as the ones requiring most developmental work by the Brothers (Duffy, 1991, Int. DUB.).

<sup>37</sup> Charles became a Councillor General in 1976 (Duffy, 1991, Int. DUB.).

<sup>38</sup> This practice has now spread to the other Marist schools in South Africa (Mannion, 1992b, Int. LON.).

Province of Nigeria is the most recent province to be established in the Congregation (Okeke, 1992, Corr. quoted in Mannion, 1992, Corr.p.2).

One way to analyse the development of Marcellin Champagnat's social movement is to adopt the life cycle model discussed in Chapter 2 of this thesis<sup>39</sup>.

**TABLE 4.6 - LIFE CYCLE OF THE MARIST BROTHERS**

YEAR	NUMBER OF BROTHERS	BEGINNING PERIOD
1820	2	FOUNDATION
1830	75	
1840	280	EXPANSION
1850	800	
1860	1823	
1870	2227	
1880	3113	
1890	3729	
1900	5464	STABILISATION
1910	4470	
1920	4500	
1930	5900	
1940	6717	
1950	7722	
1960	9227	BREAKDOWN
1970	8552	
1980	6681	
1990	5643	
2000		
2010 (?)		TRANSITION

**TABLE 4.7 - LOCATION AND AGE DISTRIBUTIONS OF MARIST BROTHERS TODAY**

LOCATION	TOTAL	AV. AGE	UNDER 30
NORTH AMERICA	526	61.6	5
LATIN AMERICA	1,653	54.1	268
ASIA	187	50.7	16
OCEANIA	615	55.1	26
EUROPE	2,068	57.9	137
AFRICA	443	47.6	73

The reduction in numbers over the past 30 years from 9227 to 5643 is a serious reduction but less significant than the average age and the small numbers under 30 which indicate substantial further reductions over the next 30 years.

<sup>39</sup> cf. Cada *et al.*, 1985, p.52.

Education remains the primary apostolate of the Marist Brothers (MB, 1990, p.18). Brothers work in schools, universities and parishes, many in poor areas. Marist Brothers in the United States for example see their role in the following terms:

It is comforting the young couple with their unwanted pregnancy, counseling a student whose best friend keeps offering him drugs, teaching a class about the role of the church in the modern world, tutoring a ghetto youngster in the basics of computers, cooking the evening meal for the Brothers in his community (MB, 1990, p.20)

Today the Marist Society, known more widely now as the 'Marist Family', in addition to the Marist Brothers, includes 1,600 Priests and Brothers following Jean-Claude Colin's charism, 700 Marist Sisters working in the spirit of Jeanne Marie Chavoïn, 800 Missionary Sisters of the Society of Mary following Françoise Perroton and her companions, and numerous groups of people working in Marist Associations (*ibid.*). Marist Associations linked with the Marist Brothers involve past students, parents of students and friends of the school communities with the Associations of each country forming a Federation. The Marist Federation in France, for example, was founded in 1954 and now includes 25 Associations. Each Federation encourages its members to live according to the gospel, to take Mary as their guide and to base their lives on the spirituality of Marcellin Champagnat (MB, 1990, p.28).

In 1985, during the last General Chapter of the Congregation, the launching of The Champagnat Movement of the Marist Family began a new development in Marcellin Champagnat's Social Movement.

This Movement is 'an extension of the Marist Brothers' Institute. It is a movement for people attracted to the spirituality of Father Marcellin Champagnat. In this Movement, affiliated members, young people, parents, helpers, former students, and friends, deepen within themselves the spirit of our founder; so that they can live it and let it shine forth. The Institute animates and coordinates the activities of this Movement by setting up appropriate structures' (Howard, 1991, p.406).

In 1992, four young women have decided to take the first steps to start a congregation of women based on the spirituality of Marcellin Champagnat<sup>40</sup>. They live in Chile and are being assisted by one of the

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<sup>40</sup> These sisters are referred to as 'Champagnat Sisters' (Mannion, 1992b, Int. LON.).

Brothers<sup>41</sup> who resides nearby (FMSEC, 1992, p.6). Today the Superior General of the Congregation believes Marist Brothers need to be 'men of vision' who have a 'strong sense of Institute solidarity'. He sees the Congregation 'being called to a greater degree of solidarity at all levels ... international, continental, national, and local' (Howard, 1992, Lect. p.9).

#### 4.4 - CHAMPAGNAT'S VISION OF EDUCATION

Throughout the history of religious life, religious orders have developed their educational philosophies from both the accumulated educational wisdom of the Church and the accepted contemporary secular practice of the time<sup>42</sup> (Fogarty, 1959, p.302). The very close connection between the educational philosophies of the De La Salle Brothers<sup>43</sup> and the Marist Brothers is revealed first, in the Prospectus of 1824 which states 'They [the Marist Brothers] follow in their teaching the method of the De La Salle Brothers' (Farrell, 1984, p.99) and second, from a comparison of the Rules and Constitutions of the two orders (Fogarty, 1959, p.302). De la Salle<sup>44</sup> paid great attention to detail. A life 'ruled by constant attention to minutiae was held to be a better demonstration of faith than a life punctuated by occasional acts of heroism' (Hamilton, 1989, p.68). Towards the end of the seventeenth century De la Salle began to codify his social, theological and educational views for dissemination among the members of his growing Congregation. Included among his writings is the *Conduct of Christian Schools*, a 220 page school manual begun in 1695, initially

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<sup>41</sup> Br. Rafael Arteage of the Province of Betica (FMSEC, 1992, p.6).

<sup>42</sup> The Benedictines, for example, absorbed most of what was worth salvaging from the Middle Ages; the Dominicans and Franciscans retained what was best from the age of the Scholastics. The finest contributions of the Renaissance and Reformation periods were assimilated by the Jesuits. These educational theories were then passed on to later generations both by oral tradition as well as through the various systems or manuals of educational practice such as the Jesuit's *Ratio Studiorum* (Fogarty, 1959, p.302).

<sup>43</sup> Founded in 1680.

<sup>44</sup> Entering the local College des Bons Enfants in his ninth year, John Baptist de la Salle completed the full programme of studies, receiving a Master of Arts degree in 1669. He then spent two years in Paris, taking classes at the Sorbonne and extending his theological training at the Seminary of St. Sulpice (Hamilton, 1989, p. 58). Yet, Hamilton (1989, p.67) observes, that while Cartesianism and its derivatives were beginning to shape the mainstream of French intellectual life, they appear to have had little effect on De la Salle. Instead the theological training of St Sulpice and the Sorbonne (1670-1672) left him with a lasting preference for the 'assurances of faith' over the 'arguments of reason' (*ibid.*, p.68).

circulated in manuscript form and finally published in the year after his death, 1720 (Hamilton, 1989, p.59; York, 1986, p.1).

Marcellin chose to combine teaching and evangelisation (Duffy, 1991, Int. DUB.). Consequently when training his young Brothers to teach, he focused first on religion.

As we send you the subject matter of our first conference, it is a duty for us to remind you that the history of our religion, the study of its morality and of its divine dogmas, in a word the sacred science of the catechism should be its first and principal aim. True Brothers of Mary, dedicated to the salvation of the children who are entrusted to us, we have no other aim but to inspire our pupils with love and fear of God, a taste for and the practice of our holy religion. We therefore need first of all, this holy knowledge, which is sanctified by the charity which builds up and nourishes piety (Champagnat quoted in MBS, 1991, p.209).

Marcellin taught his Brothers the contemporary devotional practices of religious people of France, many of which centred on Mary (Duffy, 1991, Int. DUB.).

He also taught his Brothers other subjects he deemed necessary for the Marist Brother of his day: writing, grammar, arithmetic, history, geography, and even, if needed, drawing, geometry and bookkeeping (*ibid.*, p.210). He taught 'the trades as well as the academics' and, as we have seen, arranged for some of his Brothers to go to Paris to learn how to teach the deaf and dumb (Flood, 1991, AMHS Int.). A hard worker himself, he believed his Brothers should be prepared professionally before going out to teach<sup>45</sup> (*ibid.*). He would adopt what he saw as the best methods of teaching, even if it meant changes had to be made (Farrell, 1992, Corr.). His successor, Br. Francois states the following teaching methods as the specific contribution of Marcellin Champagnat (MB, 1931, pp.6-7):

(1) The *method of teaching reading* according to the sounds then new in its application to the consonants<sup>46</sup>. In this he

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<sup>45</sup> Duffy believes it is difficult to trace Marcellin's educational vision because he concentrated on the practical side of teaching: 'sometimes you'd almost think he was a lecturer in methodology in a training college because he was dealing with people who didn't know the basics' (1991, Int. DUB.).

<sup>46</sup> 'One spelt each letter in a manner more in conformity to its actual pronunciation' (McMahon, 1992, Corr.). Marcellin wrote a small book on the principles of teaching reading (Wade, 1989, p.9). He also encouraged the Brothers to publish (Ambrose, 1991, Int. PGH).

showed his discernment, and his decision in breaking with routine.

(2) The *qualities of sound discipline*, which he definitely based on moral authority and kindness, at a time when corporal punishment was in general use<sup>47</sup>.

(3) The importance he assigned to the *Catechism*, and the pains he took to train good catechists.

(4) The teaching of *Singing*, a subject then neglected in Primary Schools.

(5) The rules concerning the *training of the Junior Brothers*. To this we owe the uniformity and consistency in our methods of teaching and training our pupils (MB, 1931, pp.6-7).

Marcellin also adhered strongly to his belief in the 'simultaneous', rather than the 'mutual', method of teaching. This did not always please the education authorities. The anti-clerical Mayor of Feurs, Mr. Mandon, for example, 'strongly advocated that the Mutual teaching method be used in all local schools'. Since Marcellin refused to adopt this method, the Mayor informed him that his Brothers had to leave Feurs (Farrell, 1984, pp.152-154; McMahon, 1988, p.157). In closing the school and withdrawing his Brothers, Marcellin wrote to the Mayor:

I note with resignation ... the destruction of the establishment of the Brothers, since I have made all the efforts I ought to have made to save a school ... I am instructing them (the Brothers) to give back the furniture that is the property of the town (quoted in McMahon, 1988, p.101).

In the 1837 set of Rules for his Brothers, two of the rules Marcellin stipulated were first that the Brothers were never to set up an establishment in any commune which did not provide a playground for the students where they can be supervised during recreation (Farrell, 1984, p.141; Furet, 1989, p.536) and second that no student was to be called by a nick-name - a rule based on an experience in Marcellin's youth when he saw a student tormented by such an occurrence (Furet, 1989, p.7).

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<sup>47</sup> Marcellin explicitly stated in the 1837 Rule that corporal punishment was not to be given (Farrell, 1992, Corr.). He insisted: 'It is not by corporal punishment that children should be led, but by assuming moral authority over them.' To replace corporal punishment, Marcellin recommended emulation - a practice favoured and largely employed by the De La Salle Brothers. This involved giving marks, students going up to a higher place in the class and assigning various classroom duties as rewards (Wade, 1989, p.7).

Marcellin saw the role of the Brothers as neither to only teach secular subjects, for then the Brothers would not be necessary because others could do that, nor to only give religious instruction, for catechists could do that by 'bringing the children together for an hour each day and letting them ... recite their christian doctrine'. He wanted his Brothers

to educate the children, that is, to instruct them in their duty, to teach them to practise it, to give them a christian spirit and christian attitudes and to form them to religious habits and the virtues possessed by a good christian and a good citizen (Champagnat quoted in Furet, 1989, p.535).

Having chosen not to found an order of priests, he did not want his Brothers to be sacristans or 'helpers of priests' - he wanted them 'to give all their time to the children' (quoted in MB, 1990, p.32). Marcellin insisted that when the Brothers teach and instruct children they should 'follow the example of the Blessed Virgin as she was bringing up the Child Jesus and serving him' (quoted in MB, 1990, p.32). Marcellin saw Mary as having learnt the art of remaining in her place and accomplishing more by her presence than her word<sup>48</sup> (MB, 1990, p.32).

He was seen as a true friend of the children. 'To bring children up properly, you must love them, and love them all equally'<sup>49</sup> (Champagnat quoted in MB, 1990, p.32; Furet, 1989, p.538). His intuitive model for education was neither the army nor the monastery, but the family as his first biographer explains:

The spirit in schools should be the family spirit. Now in a good home it is a feeling of respect, love and confidence which prevails. The important point is to obtain the free and hearty co-operation of the pupils. The child does nothing except in the expansion of the soul. Keeness and joy are elements of his [or her] best work (quoted in Wade, 1989, p.7).

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<sup>48</sup> Presence, for Westley is a mystery at 'the heart and essence of Christianity' (1988, p.10). He describes it as 'charisma', 'charm', 'magnetism', 'ambience' and 'attraction' (*ibid.*) claiming it to be the nature and vocation of 'spirit' (*ibid.*, p.118). Freeman believes the guru or spiritual leader, like the saint or sage, 'teaches by presence and example rather than by dogma and ritual' (1992, p.370). Yet our 'capacity for genuine presence needs to be attached to specific people, places, and insights, not to abstract principles' (Monroe, 1992, p.439).

<sup>49</sup> Today a 'distortion' has been 'imposed on the word "love" by the capitalist world' (Freire, 1990, p.62).

This was in some contrast to the ethos of 'military precision' which Napoleon had aimed at in schools under his control, claiming to know what every elementary student in France was studying at a particular time of day so as to prevent any danger to the State<sup>50</sup> (Hornsby, 1977, p.34; Goubert, 1992, p.223). Marcellin saw the primary aim of his Congregation to impart christian instruction to the children of small country parishes and especially 'the slow and incapacitated' (Furet, 1989, p.89; Wade, 1989, p.7). He explains:

Take every possible care of the poorest, the most ignorant, and the dullest children, show them every kindness, speak to them often and be careful to show on all occasions that you esteem them, and love them all the more, because they are less favoured with the gifts of fortune and of nature. Destitute children are in school, what the sick are in a house - subject of blessing and prosperity when they are looked upon with the eyes of faith, and treated as the suffering members of Jesus Christ (Champagnat quoted in Wade, 1989, p.7).

When people in larger towns began asking for Marist Brothers Marcellin insisted 'we certainly ought not to refuse them' (*ibid.*). He believed

religious instruction in large parishes and in the towns, needs to be at greater depth because of their greater spiritual needs and their more advanced primary education. In those centres more than anywhere else, pride of place must be given to catechism and religious practice. It is the Brothers' duty to bestow all the greater care on the christian education of children, the more neglected they are and the less their parents bother about them (Champagnat quoted in Furet, 1989, p.89).

Champagnat's Brothers were widely appreciated by all classes of society. The Protestant Minister of Public Instruction, M. Guizot, in paying tribute to the Brothers, praised those in whom:

the spirit of faith and Christian charity bring to such a task that total lack of self-interest, that taste for the practice of sacrifice, that humble perseverance which guarantee its success and keep it unsullied (quoted in McMahan, 1988, p.134).

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<sup>50</sup> Napoleon saw the goal of the *lycees* as the formation of 'cadres who could follow orders' (Goubert, 1991, p.223).

Poste Ribeiro summarises Marcellin Champagnat's educational vision as striving to form 'good Christians and good citizens' (quoted in MN, 1992, p.22).

#### 4.5 - MARIST EDUCATIONAL VISION

Since the death of Marcellin Champagnat, both the practice and the spirit of Marist educational vision has been documented. The *School Guide* was first adopted and approved by the 1852 General Chapter. In his introductory letter, Br. Francois states: 'in compiling this work we faithfully followed the rules and instructions of our saintly Founder on the subject of the *Education of Youth*' (1853, p.5). In 1907 the General Chapter decided to revise the 1852 edition of the *School Guide* to take into account the spread of the Institute throughout the world. The revised document remarked:

This revision necessitates the omission of some sections of the previous editions, namely, those dealing with such points as: *the admission of pupils, school hours, time-tables, attendance registers, holidays, etc.* In these and similar points there can no longer be the uniformity that characterised the Institute in its early days, when all the pupils were drawn from a circumscribed region of France (MB, 1931, p.8).

The General Chapter of 1920 approved the new edition of the *School Guide*, in which 'the spirit' of Marcellin Champagnat's approach to education was preserved (*ibid.*). The first English edition of the *School Guide*, called *The Teacher's Guide*, was produced in 1931.

TABLE 4.8 - THE TEACHER'S GUIDE: SUMMARY OF CONTENTS

PART 1	<b>EDUCATION</b> Education in general, physical education Moral Education Religious Education, Formation Social Education
PART 2	<b>DISCIPLINE - TEACHING - ORGANISATION</b> Discipline Methods and Modes of teaching Material Organisation
PART 3	<b>THE RELIGIOUS EDUCATOR</b> Functions, qualities and reward of the educator The young Brother taking charge of a class The Guardian Angel, the ideal Educator Uniformity in methods of teaching
PART 4	<b>METHODS OF TEACHING CERTAIN SUBJECTS</b> Reading, writing, the Mother Tongue Arithmetic, Geography, Nature Study Sacred History and National History Gymnastics, Singing, Drawing.

Bro. Alfano, who was highly regarded by his confreres and was recently recognised by the Church as 'Venerable Br. Alfano', when teaching in 1891 in the first Marist school in Italy used, what Moraldo describes as, 'a rich theoretical baggage of Marist pedagogy, which advises helping the student to avoid mistakes by helping and loving him as an older brother would' (1991, p.18). Alfano resolved:

Speak little in class, as little as possible. Never touch the students. Do not punish out of resentment. Supervise the students scrupulously. Punish little, encourage a great deal. Correct assignments punctually. Always come to class well prepared. Give greater attention to the least successful. Pray for them often. Think often of God. (quoted in Moraldo, 1991, p.18)

The 1968 General Chapter produced a 152 page document titled *Our Marist Apostolate*. This document reflected the discussions of the first Chapter of the post Vatican II world. The most recent edition of the *Constitutions and Statutes of the Marist Brothers*, issued after the 1986 General Chapter, speaks more concisely about education:<sup>51</sup>

The Church sends forth our Institute, which draws its life from the Holy Spirit. Faithful to Father Champagnat, it works to evangelise people, especially by educating the young, particularly those most neglected (MB, 1986, Art.80).

The Constitutions describe Marist work as 'a community apostolate' and see Marist education as:

- (1) offering families 'an approach to education which draws faith, culture, and life into harmony',
- (2) stressing 'the values of self-forgetfulness and openness to others'
- (3) giving 'pride of place to catechesis',
- (4) giving 'priority to pastoral care' which is 'adapted to the needs of young people',
- (5) involving their students in charitable works which 'bring them into contact with situations of poverty',
- (6) giving 'special attention to pupils who are in difficulty' and
- (7) encouraging dialogue between people of different cultures and different beliefs (MB, 1986, Art.82 and Art.87).

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<sup>51</sup> Some Brothers wanted a more comprehensive treatment of Marist involvement in education in the Constitutions but it seems the 1986 Chapter wanted to leave open a lot of options.

Marist educational vision is also passed on to Brothers by their common training (Alexius, 1991, Int. AMHS; Flood, 1991, Int. AMHS). Flood, for example, recalls 'the anecdotal history of the Brothers' and 'the hints on teaching' which he received in the Scholasticate. The Brothers had a 'certain attitude towards teaching, a certain methodology, a certain philosophy of teaching' - a methodology which expects students to 'sit down' and 'get to work' and which insists on 'homework and preparation' (1991, Int. AMHS). Presence and good example are other 'important elements of Marist pedagogy' (MBS, 1986, Art., 81; Howard, 1992, Lect. p.6) as is 'gentleness and patience with children, even at the expense of Brothers enduring a lot'<sup>52</sup> (Duffy, 1991, Int. DUB.). Wade summarises the characteristics of Marist Education as (1) meeting needs (2) flexible (3) catering particularly for those who find school difficult (4) non-punitive (5) based on a family spirit (6) emphasising education in faith and (7) fostering discipline and hard work (1989, pp.5-9).

Marist Brothers today are expected to share their 'spirituality and educational approach' with parents, teachers and other members of the educating community (MBS, 1986, Art.88). This spirituality emphasises three aspect of Mary's life:

- (1) Mary was receptive to the Spirit at the time of the Annunciation and through this openness brought Christ into the world
- (2) Mary did good quietly; she loved Jesus yet didn't possess Him and left Him free to do His Father's work and
- (3) As exemplified at Cana, Mary worked behind the scenes, not because she was afraid to act, but because of the centrality of Christ's action adopting her own words: 'Do whatever he tells you' (Braniff, 1990, p.12; John 2:5).

Consequently, it is claimed, Marist Brothers show their students that they 'are not only their teachers but also their brothers'<sup>53</sup> (MB, 1986, Art.60). Brotherhood, they believe, is exemplified in the family at Nazareth where Jesus was nurtured by Mary and Joseph. To the Marist Brother, 'brotherhood' symbolises first the family spirit existing among the Brothers and those who work, or have contact, with them, second, the way the Brothers live together in community and third the spirit in which the Brothers make an option for the poor. By trying to establish in the school

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<sup>52</sup> The qualities of gentleness and patience are also referred to in the writings of Marcellin Champagnat (Duffy, 1991, Int. DUB.).

<sup>53</sup> Prieur understands the 'charismatic aspect of being a Marist Brother' as summed up in the word 'brotherhood' (1991, p.7)

this spirit of brotherhood, Marist Brothers strive to help young people 'become responsible for their own formation'<sup>54</sup> (MB, 1986, Art.88). They are encouraged to 'keep in close contact with former students' by friendship and prayer, willingly accepting their co-operation in the progress of the school (MB, 1986, Art.88). Finally Marist educators are expected to promote associations of parents of their students and 'seek their participation in apostolic activities' (MB, 1986, Stat.88.1).

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<sup>54</sup> The Marist Constitutions state: 'Our vocation as BROTHER is a special call to live the brotherhood of Christ with everyone, especially with young people, loving them with a selfless love and 'In calling ourselves BROTHERS, we proclaim that we belong to a family united in love (MBS, 1986, Art.3 and Art.6).