

A GUIDE TO LIFE IN THE MARIANIST LAY COMMUNITY OF NORTH AMERICA



MLC-NA

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INTRODUCTION

We the Leadership Team of the Marianist Lay Community of North America present to our fellow members this new Guide. This Guide is a product of not only our team but of past teams, volunteers from around the country, and the leadership of the International Organization of Marianist Lay Communities. We have prepared it to assist our common growth to the Holy Spirit's call to adapt our life to needs and signs of the times.

There are four areas where we discern that our Marianist Lay Community is called to adapt and change following the call of Pope Francis to be a New Church. These are: (1) Development of formation processes in our Marianist spirit and how it is adapted today, (2) Growth in community and personal commitment to our charism, (3) Maturing in the mission of our communities and (4) Providing for a strong financial basis so that we have the means for the growth of the Marianist Lay Community of North America as movement.

From the first International Marianist Lay Community Gathering in 1993 much grace-filled work has been done to identify who we are based on the charism of our Founders, Father Chaminade and Mother Adele and also Marie Therese de Lamourous who was an influential collaborator and is a model for Lay Marianists.

Inspired by our Founders, we are rooted in a spirituality and mission that aims to bring about a continuous rebirth of Christ on Earth and that raises the dignity of each person. We identify with Mary's model of listening, openness, and hospitality as we build a new family of faith and hope. Under the leadership of Mary we exist primarily in community; we are a community of communities operating interdependently but in coordination with the Society of Mary, the Daughters of Mary, and the Alliance Mariale. We seek to establish the common good at the social levels where we have influence and we relate with any others with whom we can collaborate.

By means of this Guide the Leadership Team calls Lay Marianists to grow in the four areas mentioned above so the creative and prophetic inspiration of the Holy Spirit can be operative for the Church in our time in history.

Through our baptism, we are part of the Body of Christ. As Marianist, we are called to become like Jesus Christ, Son of God, become Son of Mary, for the transformation of the world. We are inspired by the Spirit and united with Mary to live our call to make Christ present in the world.

A BRIEF MARIANIST HISTORY

On December 8, 1800, Father William Joseph Chaminade held the first gathering of what would become the first Sodality.

The Marianist Lay Communities were officially born on Feb. 2, 1801 when 12 people, a symbolic number, ready to initiate a new life, professed their first Act of Consecration. They started to be known as the "Congregation of the Immaculate Conception."

The growth of the Congregation was spectacular. A year later there were already 100 members, and 300 at the beginning of 1803.

In the summer of 1804, the young Adele de Batz de Tranquelleon, the future founder of the religious Marianist sisters, decided together with a female friend, to found in Agen an association of young people

very similar to the one founded by Father Chaminade, which would be called “Little Society.” In 1808 this “Little Society” was united with the Bordeaux Congregation. The Congregation of the Immaculate Conception spread first through the South of France and later throughout the country.

These groups were original since their inception: their orientation was towards an intense apostolic action and they were present wherever needs were identified. They were open to all social classes, intensely concerned with the problems of the society of the time, full of courage and keen on being a revitalizing spectacle on behalf of the Christian faith. In this vein they wanted to contribute significantly to reestablishing the Christian faith in France. They regarded themselves as an instrument of Mary’s action in the world; they were animated by a great family spirit and lived in small communities that they endeavored to multiply.

A group was born of this Congregation called “The State” (of Religious Living in the World), which still exists today. It evolved from a few early Sodalists who wanted to make a deeper commitment to Chaminade’s vision while still maintaining their jobs and families. Thus they made a vow of stability and to live the spirit of the evangelical councils of poverty, chastity, and obedience. Out of these groups of the Congregation was born the Institute of the Daughters of the Immaculate Mary (FMI) (1816) for Marianist women religious, as well as the Society of Mary (SM) for Marianist men religious (1817).

These groups grew up and developed around the Marianist religious’ communities and works. They never disappeared. They were made up of young people from the male and female religious schools and parishes. In keeping with their age and character they lived out the demands of Christian life in the Marianist style.

In the aftermath of the Vatican Council a true re-foundation of the lay branch of the Marianist Family took place. It developed into an autonomous group of the Marianist Family, in coordination with, but apart from the religious branches and Secular Institute (Marian Alliance). The lay movement gradually spread through 30 countries and grew in number (at present some 6,000). It set up an organization and a structure for self-animation and government.

In this process, the International Convocations have played an important role. Representatives of almost all the countries where there were communities attended the first convocation in Santiago, Chile (1993). There the first Identity Statement (statutes) for the Marianist Lay Communities all over the world was elaborated and approved as well as a governance structure. Mission was the subject of the second convocation, which took place at Liria (Valencia, Spain) (1997); the governance structure was also revised and improved.

In 1996 the World Council of the Marianist Family was established. It holds a meeting once a year attended by the General Councils of the male and female religious orders, the International Team of the MLCs and a representative of the Alliance Mariale. This Council has been responsible for the elaboration of the mission of the Marianist Family in the world as well as for joint activities and ventures.

On February 22, 2006 Marianist Lay Communities received canonical recognition as a Private Association of the Faithful under the auspices of the Pontifical Council for the Laity by Canons 298-311 and 321-329 of the Code of Canon Law. Marianist Lay Communities are governed internationally by the International Organization of Marianist Lay Communities and locally by national entities such as the Marianist Lay Community of North America.

BEING A LAY MARIANIST – AN OVERVIEW

Within the lay branch of the Marianist family in North America, laity express their Marianist identity in a variety of ways. Each expression is welcomed and respected as a response to our baptismal call. First and foremost, as a response to our baptismal call, being a Marianist is a vocational choice. More concretely, the International Organization of Marianist Lay Communities (IO-MLC), said in its 2016 document, *What It Means to be a Lay Marianist within a Marianist Lay Community*, that a Lay Marianist is one who KNOWS, COMMITS TO, and LIVES the Marianist charism.

To KNOW means that the Lay Marianist has learned the basics of Marianist history and the charism. This formation includes learning about and understanding the founders and the common elements of the Marianist charism and spirituality. The specific style and length of this formation may vary from country to country, and community to community as long as the process reflects the spirit of our international documents which can be found at www.clm-mlc.org. Usually this process covers a period of time from six months to several years. The formation may include formal classes, periodic talks by experienced Marianists (SM, FMI, AM, or Lay), reading resource material, and active involvement in a Marianist Lay Community. The National President (Chair)¹, in consultation with the Regional Representative², is responsible for the process in each country.

To COMMIT means that after initial formation, the individual makes an explicit commitment to accept the Marianist charism to guide their life. To be a Lay Marianist is not a private commitment but should be shared with others. Lay Marianists are recognized by the International Organization of Marianist Lay Communities (IO-MLC) through a country's national president/chair or their delegate. Commitments are usually renewed annually.

To LIVE as a Lay Marianist means that commitment is not a one-time event but rather an ongoing lifestyle in which one continues to grow in understanding one's vocation and participation in community life. Lay Marianists live in service to the church and world, and to the wider Marianist Family.

Lay Marianists across North America collectively make up a larger faith community, known as the Marianist Lay Community of North America. As members of a private association of the faithful, we have a responsibility to our faith community. This Guide articulates basic expectations for lay individuals and communities who identify as Marianist. These expectations shape us as individuals and as a faith community.

This Guide synthesizes documents and guidelines promulgated by the International Organization of Marianist Lay Communities. The international documents can be found at www.clm-mlc.org. They are:

- Guide to Lay Life in the Marianist Tradition, 2009
- Marianist Lay Communities in the Church and World, 2009
- In Alliance with Mary, 2005
- Being in Community, 2001

¹ The Chair/President of the lay branch in each country is known internationally as the National Responsible.

² The Regional Representative is known internationally by the IO-MLC as the Regional Responsible.

- The Mission of Marianist Lay Communities, 1997
- The Identity of Marianist Lay Communities, 1993

In their entirety, these documents serve to define the expectations of Lay Marianists and Marianist Lay Communities and provide guidance on how they are to live their Marianist vocation through their commitment to their faith, Mary, community, inclusivity, and mission.

TO KNOW

Being Marianist is infectious! Marianists embody a contagion of good that rubs off on people thereby bringing more people into the Marianist Family, as Fr. Chaminade envisioned. Being Marianist is an on-going process. Regardless of how one learns about the Marianists being Marianist involves intentionality. This intentionality is reflected in the way Lay Marianists know, commit to, and live the Marianist charism in their daily lives.

Hearing the Call

Many lay people meet the Marianists through vowed religious, by working at a Marianist institution or ministry, or by attending Marianist sponsored programs such as high schools, universities, Living in Faith Experience (LIFE) or retreats at Marianist retreat centers. Some individuals learn about the Marianists from Lay Marianists who reach out to them and invite them to experience a Marianist community. Others seek to learn more about the Marianist Family because of their interest in our Marian spirituality or our emphasis on community.

Discernment provides an opportunity for an individual to explore more deeply the call to live the Marianist charism in his/her life. Discernment is very personal but doesn't have to be formal. When not already connected to a Marianist community, the first step in learning more is to contact the Marianist Lay Community of North America. MLC-NA Leadership can help to identify one's interest and offer a recommendation for ways to learn more. One might also seek a Lay Marianist or a vowed Marianist religious to be a spiritual companion or mentor. Many members of Marianist Lay Communities discern their interest in the Marianist Family by experiencing a Marianist Lay Community. In this way they observe the spirituality, dynamics, relationships, etc. of the community to see if it is a good "fit."

Before joining a Marianist Lay Community, one might consider the community's composition, prayer life, social life, frequency of meetings, commitment to the Marianist charism, and outreach to the poor and marginalized. The Marianist Lay Community of North America can put an individual in contact with an appropriate MLC in one's local area or direct an individual to an appropriate program to learn more.

Formation

Because there is such diversity in how people come into the Marianist Family, formation can be as formal or informal as a person desires. The goal of formation is to learn about the Marianist history, charism, and mission so an individual can discern the level of commitment he or she desires to make to live the charism.

Formation happens in a number of ways, formally and informally, for both individuals and groups. Formation consists of more than education or steps in preparation of a one-time commitment. It is on-going.

Some formal programs:

MLC-NA Sponsored Formation – through variety of formats, and utilizing multiple resources, MLC-NA partners with the Marianist Center for Lay Formation to offer formation that can be tailored to individuals and to communities, locally, regionally, and continentally.³

Lay Affiliation - is a unique commitment for those desiring a close spiritual relationship with the vowed religious of the Marianist Family. The program is administered by vowed religious for a duration discerned between a spiritual advisor and the individual. Lay Affiliates find their inspiration in the Rule of Life of the vowed religious.

Certificate in Marianist Studies – The North American Center for Marianist Studies (NACMS) offers online (virtual learning) courses on Mary, prayer, community, virtues for mission, Three Offices, social justice, leadership, charism, and the founders.

Marianist-Sponsored Ministries – Some Marianist ministries and institutions have created programs for people desiring to learn more about the Marianist charism and history. These programs may be for adults or students and may be voluntary or conditions of employment. Some may lead to a Marianist vocation or participation in a Marianist Lay Community while others are designed to assure the charism is implemented in the institution. Participation in institution-based formation does not automatically result in becoming a Lay Marianist.

Some informal programs/resources:

Presentations by NACMS personnel, other Marianist laity, or vowed religious, or members of other Marianist ministries

Virtual learning courses offered by NACMS – online courses taken independent of being enrolled in the certificate program above

Workshops at assemblies of the Marianist Lay Community of North America

Individual and group/community studies of Marianist writings and resources. (see Appendix)

Documents of the International Organization of Marianist Lay Communities (see Appendix)

TO COMMIT

Through our baptism we become part of the body of Christ. Through our formation and discernment we learn that the Marianist Family has a unique charism and spirituality. As Lay Marianists, we strive to embody the Marianist charism in our daily lives and join Mary in her mission of bringing Christ to the world. The Marianist charism is a discerned and chosen way to live and express our baptismal call.

As there are many expressions of the Lay Marianist vocation, individuals make varying degrees of commitment to a Marianist way of life. An intentional and public commitment is the most declarative way to identify one’s self as Lay Marianist. An intentional commitment is what sets apart someone who conscientiously and purposefully commits to a Marianist way of life from someone who has learned about and been formed in the Marianist charism but doesn’t actively perpetuate it or only applies it within the

³ The partnership between MLC-NA and the Marianist Center for Lay Formation is new as of October 2016. Programs are currently being developed but have not been offered as of the release of this Guide.

context of specifically Marianist ministries (e.g. one's employment or participation within a Marianist setting).

As an inclusive family, we recognize that we are blessed to have alongside us lay people who are employees, collaborators, educators, participants in Marianist programs, etc. who have some allegiance to the Marianist charism but are not members of MLC's and do not participate in the life and activities of MLC-NA or local Marianist Family Councils. These collaborators often receive formation in the Marianist charism so that their work may reflect the values of the Marianist sponsored ministry. If after discernment, the collaborator wants to intentionally commit to being a Lay Marianist and join an MLC, then they too could become a Lay Marianist.

Commitment as a Lay Marianist enrolls a person in the Marianist Lay Community of North America, the national Marianist community accountable to the International Organization of Marianist Lay Communities, a private association of the faithful officially recognized by the Church. A documented commitment and enrollment in MLC-NA are essential steps in identification as a Lay Marianist. For archival and directory purposes, communities are asked to annually submit to MLC-NA a copy of their roster and commitment ceremony.

To commit means that after initial formation, individuals make an explicit commitment to accept the Marianist charism to guide their life. To be a Lay Marianist is not a private commitment but should be shared with others. Commitments are usually renewed annually.

All who identify as lay Marianist should make some form of intentional commitment. MLC-NA suggests the following as examples:

Annual Renewal of Baptismal Promises – appropriate for individuals discerning a lay Marianist vocation or a member of an MLC who is active in an MLC but perhaps doesn't have the formation he or she feels is necessary to make a Marianist commitment.

Annual or Temporary Commitment or Act of Consecration – appropriate for Lay Marianists to commit to one another, a Marianist ministry, or the Marianist Family, in mutual support of living the Marianist charism, dedicating one's self to God, in Mary's name. An MLC may want to have an annual renewal ceremony to honor each member's commitment to the community, their faith, and the Marianist charism.

Permanent Commitments – Some Lay Marianists take a Vow of stability (as in the Visitation Marianist State Community). Others make a lifelong Act of Consecration. These are appropriate for someone who has extensive life experience as a Lay Marianist, is committed to on-going formation, and has an enduring commitment to live as a Lay Marianist. The desire to profess a vow is typically discerned with other members of the Marianist Family, including community members or others who have professed the vow. Most vows are done publicly in the presence of other members of the Marianist Family. Those who profess a vow might do it once for a lifetime, annually, or on a regular basis.

Communities may adapt any of the examples above to reflect the composition and intentions of the community.

Lay Marianist Affiliation – a unique expression of commitment within the Marianist Family and the Church for a lay person to spirituality align one's life with the vowed religious of the Marianist Family. The discernment, formation, and approval for commitment are administered by the vowed religious. Lay Affiliates may or may not be members of MLCs.

TO LIVE

“... Societal change occurs because groups of individuals are effective as change agents, and MLCs can and do often organize to effect change. We share a vision of a world of justice and peace where human potential flourishes. For this reason we have chosen to think of community not only as a pleasant reality and model of a new society, but as a method of change. Our only explicit mission is to enable community and to enable others to form and enliven communities. Thus, community becomes simultaneously a means of changing the world and showing the church at its best. Communities in the Marianist tradition pray, but are not prayer groups; provide mutual support, but are not self-help groups; serve, but are not service organizations; and are rooted in Marian spirituality, but are not exclusive. Like a family, like the fabled communities of the early church, like a utopian vision of the future, they are complex and organic and serve many purposes.”⁴

While complex and organic, Marianist Lay Communities have identifying characteristics and expectations of their members. In order to carry out one’s vocation as Lay Marianists, it is helpful to have practices that unite us and give form to our commitment. In the *Guide to Lay Life in the Marianist Tradition*, the International Organization of Marianist Lay Communities identified and elaborated on seven characteristics of lay Marianist life. Many of the characteristics correspond directly to the pillars of the Marianist charism. Lay Marianists are formed in these characteristics and commit to living according to them. Each characteristic is stated below and is followed by practical examples for how the characteristics may be lived in the life of a Lay Marianist.

Lay Marianists are formed by knowledge of the Founders and collaborators of the Marianist Family and how the Marianist charism is a gift both to the Church and to the larger world.

- ❖ Lay Marianists learn the history of the Marianist Family, the pillars of the Marianist charism, and the roles of Blessed William Joseph Chaminade, Adele de Batz de Trenquelleon, and Marie Therese de Lamourous.
- ❖ Lay Marianists participate regularly in on-going/life-long formation to deepen their faith, knowledge and commitment to the Marianist charism.

Lay Marianists are people of prayer and faith.

- ❖ Lay Marianists pray together as a community.
- ❖ Lay Marianists participate in liturgical/prayer events sponsored by local Marianist Family Councils, Marianist ministries, or other branches of the Marianist Family.
- ❖ Lay Marianists pray on a regular basis.
- ❖ Lay Marianists pray the Three O’clock Prayer.
- ❖ Lay Marianists pray and seek to live the spirit of Mary’s Magnificat.
- ❖ Lay Marianists pray the Marianist Doxology.
- ❖ Lay Marianists pray and reflect on the Apostle’s Creed.

⁴ Marge Cavanaugh, former MLC-NA President, *MLC: Of, By, and For Community* “(Just) Do Whatever He Tells You”, p.67.

- ❖ Lay Marianists practice the System of Virtues as a means of spiritual growth.
- ❖ Lay Marianists use spiritual direction/guidance and/or input from community members and spiritual companions.

Lay Marianists grow in understanding of and relationship with Mary.

- ❖ Lay Marianists grow in understanding Mary as Mother, disciple, and role model.
- ❖ Lay Marianists ponder how we are formed by Mary for the mission of Christ.
- ❖ Lay Marianists observe Marian feast days.

Lay Marianists help create and sustain communities of faith and hope.

- ❖ Lay Marianists typically participate as members of a Marianist Lay Community that meets at a frequency determined by members of the community (typically once or twice a month). Some Lay Marianists are members of more than one community.
- ❖ Lay Marianists in a locale with no other Marianist presence maintain some Marianist connection and commitment to the Marianist Family/MLC-NA in various ways through participation in virtual communities, Marianist courses, attendance at Marianist events, etc. and are encouraged to create new Marianist Lay Communities.
- ❖ Lay Marianists, particularly those in a locale where there is no other Marianist presence, may also choose to live their Marianist vocation in the context of other faith communities through parish groups, bible studies, and small Christian communities while maintaining some connection to the Marianist Family.
- ❖ Lay Marianists use the life and practices of community to support their life of faith, both as a Christian living in the church and as a human being living in the world. Community meeting formats are determined by community members but typically include fellowship, prayer, topic for discussion, faith sharing, and a mission-focused call to action.
- ❖ Lay Marianists welcome diversity and work to build an inclusive environment within their communities.
- ❖ Lay Marianists practice servant leadership and encourage the use of everyone's gifts and talents, particularly through the Three Offices.
- ❖ Lay Marianists evangelize and grow the community by welcoming new members.

Lay Marianists embrace the mission of Jesus that is expressed in Scripture: “Do whatever He tells you.”

- ❖ Lay Marianists bring Christ to others and others to Christ through word and deed.
- ❖ Lay Marianists form apostolic communities of faith, including starting new communities.
- ❖ Lay Marianists read the signs of the times and respond accordingly to aid the poor, hungry, vulnerable, and marginalized by engaging in Marianist ministries or other charitable organizations of one's choice.

- ❖ Lay Marianists work in solidarity for justice to foster systemic change and join in advocacy campaigns on matters of social justice.
- ❖ Lay Marianists participates in initiatives of the Marianist Social Justice Collaborative, one's own community, the wider Marianist Family, and other social justice/charitable initiatives.

Lay Marianists grow to be a prophetic sign within the Church.

- ❖ Lay Marianists discuss local, national, and international issues and discern appropriate ways to individually and collectively respond.
- ❖ Lay Marianists and their communities sometimes gather with other local MLCs or local Marianist Family Councils to discuss issues of common interest.
- ❖ Lay Marianists and their communities include Marianist writings in their discussions, including documents of the International Organization of Marianist Lay Communities (IO-MLC).

Lay Marianists give time and talent to the Marianist Family and give treasure to support the lay movement.

- ❖ Lay Marianists assume leadership roles in their own communities and the larger Marianist Family through discernment that considers the opportunity and the person's skills and abilities.
- ❖ Lay Marianists participate (and take an active role) in events hosted by local Marianist Family Councils or other Lay Marianist leadership groups such as MLC-NA, other branches of the Marianist Family, or Marianist ministries.
- ❖ Lay Marianists support their own involvement in activities (pay as you go, or through a community treasury).
- ❖ Lay Marianists (or MLC's on behalf of their members) register with MLC-NA and financially support the efforts of the wider Marianist Family via MLC-NA. The suggested MLC-NA annual contribution is equivalent to at least 2 hours wage per person.⁵

⁵ Contributions to MLNNA support the operations of the Lay branch, which subsequently supports the Marianist Social Justice Collaborative, Marianist Lay Formation, and the IO-MLC

RECOGNITION AS A MARIANIST LAY COMMUNITY & LAY MARIANIST

As a private association of the faithful, it is the International Organization of Marianist Lay Communities (IO-MLC) that determines one's status as a Lay Marianist and the recognition of communities as Marianist Lay Communities. This authority is delegated to the national organizations which then report to the IO-MLC. **The directory of Lay Marianists and Marianist Lay Communities in the United States, Canada and Haiti is administered by the Marianist Lay Community of North America.**

Registering and Renewing Lay Communities and Individuals

As noted in the section on Commitment, MLCs must enroll their members in MLC-NA to be recognized as Lay Marianists and be included in the membership directory. Individuals may also submit and update their own information, particularly if their contact information changes. All updates can be provided to MLC-NA as often as necessary but at least annually. Personal contact information shared with MLC-NA is only for MLC-NA purposes and is not shared outside the Marianist Family.

MLC-NA also asks that communities provide to MLC-NA copies of their commitment prayers/ceremonies. This is for archival purposes as well as for sharing with others who might seek samples.

Annual contributions to MLC-NA are tax deductible to the extent allowed by law. MLC-NA also welcomes and encourages contributions above the amount previously stated.

MLC-NA's business follows a calendar year. Rosters, prayer services, and contributions are welcome anytime but are appreciated in the December/January timeframe so records can be updated and budgets planned accordingly.

Creation of New Communities

MLC-NA authorizes and approves the creation of new Marianist Lay Communities. The process for recognition of a new MLC in North America is:

1. **REQUEST** – An emerging MLC requests recognition through the MLC-NA Chair who will identify the next appropriate steps the community should take. These steps may already be prescribed by existing formation programs but the community must still request status as a Marianist community and provide a membership roster.
2. **DISCERNMENT & FORMATION** – During, and following, the formation period the emerging MLC and MLC-NA Chair (or its delegate) discern together the readiness of the MLC to make a commitment within the Marianist Family.
3. **RECOGNITION** – Upon making a commitment as an intentional Marianist Lay Community, written notification of its recognition will be issued by the MLC-NA.

Appendix

Some Marianist writings and resources available from the North American Center for Marianist Studies (NACMS) – www.nacms.org

Becoming a Caring Community is a resource for new communities as well as communities that desire to reflect on milestones in Mary's life over a course of 8 sessions of prayer and discussion. Particularly useful to new communities is a sample ice breaker and guidance on small group norms.

Things Marianist and their accompanying *Talking Points* are a series of brochures on a variety of topics

Things Marianist: How Can We Be Guided on the Marianist Path?

Things Marianist: Can You Explain What You Mean When You Say . . . ?

Things Marianist: How Do Marianists Do Social Justice?

Things Marianist: Setting a Marianist Table

Things Marianist: What Are Chaminade's Principles for Community Building?

Things Marianist: What Do You Mean, Community is Gift and Task?

Things Marianist: What Do You Mean, I'm a Missionary?

Things Marianist: What Is the Marianist Tradition of Prayer?

Things Marianist: Who Are the Marianist Saints?

Things Marianist: Who Makes Up the Marianist Family?

Things Marianist: Who Started All of This, Anyhow?

Things Marianist: Whose Wine Is It? Reflections on the Discipleship of Equals in Marianist Communities

Things Marianist: Why Mary?

Things Marianist: How Are the Marianist Three Offices Like an Orchestra?

Things Marianist: How Do People Make Commitments to Living Marianist Life?

Books

A New Fulcrum: Marianist Horizons Today by Father David Fleming, SM

Adele, Aristocrat for the Poor by Father Joseph Stefanelli, SM

Chaminade, Pragmatist with a Vision by Father Joseph Stefanelli, SM

God Alone: Thoughts from Adele devotional compiled by Patti Gehred

Growing in the Virtues of Jesus by Father Quentin Hakenewerth, SM

Habits for the Journey by Fr. Bernard Lee, SM

Manual of Marianist Spirituality by Father Quentin Hakenewerth, SM

Marie Therese, Firm of Hand, Loving of Heart by Father Joseph Stefanelli, SM

Our Marianist Heritage by Father Joseph Stefanelli, SM

The Great Design of God's Love by Father Quentin Hakenewerth, SM

The Marianist Family Prayer Book

The Promise and the Path: Starting and Sustaining Marianist Communities by Brother Thomas Giardino, SM

Virtues for Mission, Fr. Joseph Lackner, SM

Walking with William Joseph Chaminade, by Roger Bichelberger

Walking with Adele, by Marie-Joëlle Bec, FMI, Translated by Arthur Cherrier, SM

Documents of the International Organization of Marianist Lay Communities – www.clm-mlc.org (click on the tab for the preferred language and then select Documents)

Identity of Marianist Lay Communities

Mission of Marianist Lay Communities

Being in Community

Alliance with Mary

Marianist Lay Communities in the Church and in the World

Talking Points: International Organization of Marianist Lay Communities is a prayer and discussion guide available through NACMS for individuals and communities to reflect on the international documents.

Community and prayer resources may also be found at Marianist.com/mlnna (select Resources for Communities in the left navigation).