

# Marianist Family Quotes

An easy to use resource for your parish,  
community or individual reflection.

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# Marianist Charism



Quotes based on the  
Marianist charism of:

Mary

Faith

Mission

Inclusivity

Community

“Our primary objective is formation in faith. In particular, we aim to motivate and train apostles and to foster communities of dedicated lay people.” – *Rule of Life*, 2006 revision, Art. 71.

“The Society has in reality but one object in view: the most faithful imitation of Jesus Christ, Son of God become Son of Mary for the salvation of all.” – *Constitutions of 1937*, Art. 6.



“In Mary is summed up the longing and searching of the whole human race.” –*Rule of Life*, 2006 revision, Art. 7.



“Our Marianist vocation calls us to follow Jesus Christ and to work at the transformation of the world in accord with the Kingdom of God, with Mary as our inspiration and model of faith. We express this vocation through a deep personal life of faith and through a desire to share this faith with our brothers and sisters.” – *Vision and Journey*, 3.

“When the needs of others completely dominate our lives, when we are consumed by the desire to give oneself to others for their good, then we will know by experience the mystery of Christ’s humility.” – Quentin Hakenewerth, SM, *The Grain of Wheat*, 77.

“The radical change that our Marianist vocation demands is usually gradual and progressive. It is seldom sudden, and it is never violent. It is Mary’s way of forming us.” – Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, 21.



“Presence is not sterile or inactive. It is a relationship which communicates what we are. If we sustain our presence in love or compassion or kindness, it will tend to generate life. If our attitude is one of indifference or envy or hate, our presence will tend to destroy. Only loving and caring presence generates life. So we want to do even our most ordinary work with presence that generates life...in abundance.” – Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, 20.



“To pray in union with Mary means to open our hearts to her formative presence during prayer.” – Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, 35.

“As you know, for Father Chaminade the silences were really positive virtues. For him, ‘silence’ did not mean just keeping quiet; it did not mean not using our imaginations; it did not mean to stop thinking. He refers to silence of speech, silence of action, silence of thought, silence of emotions, and silence of the mind – and he defines each one as a positive thing. What he is talking about is disciplining our faculties so they do serve us and in fact help us to do what we are trying to do. He is not talking about some way of deadening them.” – Joseph Stefanelli, SM, *Our Marianist Heritage*, 79.

“Self-examination, heart-to-heart conversations with associates, counsel from a spiritual director, and periodic reviews at work are all aids to help us do the difficult thing: to face the truth. Obeying that truth ultimately culminates in obeying God, who is truth itself.” – Joseph Lackner, SM, *Virtues for Mission*, 30.



“All the members of the Marianist Family are missionaries, insofar as each one contributes in some way to the permanent mission of the Family as a whole. It is not only a question of how faithful we are to our personal call, but also what we contribute to making our community a permanent mission.” – Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, 63.



“By our Baptism, we are called to build and foster God’s Mystical Body in today’s world. We are called to ‘be’ Mary’s openness in a society too often fragmented and cynical; to ‘be’ Joseph’s fidelity in times of uncertainty; to ‘be’ John the Baptist, pouring out both physical and spiritual water to the thirsty; and finally, while we doubt our worthiness, to ‘be’ the imitation of Christ, healing through our actions and putting our full trust in God.” – “What Do You Mean, ‘I’m a Missionary’?” *Things Marianist*.

“One way to live this virtue [silence] is to look to Mary, the woman who conceived the Word within her own flesh, and to meditate on her words and her silence. At the Annunciation she says, ‘Let it be with me according to your word’ (Lk 1:38). At the Visitation she testifies, ‘My soul magnifies the Lord, and my spirit rejoices in God my Savior’ (Lk 1:46) and ‘God has brought down the powerful from their thrones, and lifted up the lowly, he has filled the hungry with good things, and sent the rich away empty’ (Lk 1:51-53). In Cana, at the wedding feast, she notifies her son that ‘They have no wine’ (Jn 2:3), and she says to the workers who would assist Jesus, ‘Do whatever he tells you’ (Jn 2:5). These words are spoken in response to and in praise of God, words on behalf of others. But at Calvary (Jn 19:26-27) and in the upper room, she is silent (Acts 1:14). In the face of the mystery, there was nothing to be said.” – Joseph Lackner, SM, *Virtues for Mission*, 13.



“Mary’s conception of Jesus was not merely a human act or a mere physical generation. It was an act of faith and of spousal love. Consequently, it embraced much more than giving to Jesus his humanity. Her act of conceiving through faith in the power of the Holy Spirit embraced the entire process of bringing the life of Jesus to anyone who would believe.” – Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, 26.



“To save the world, God’s love must be incarnate. Jesus took a human nature from Mary so that God’s love could touch and change people. Jesus sent his Holy Spirit into the hearts of disciples who were willing to receive that Spirit. Mary’s love needs people to embody her love and allow her presence to work its influence.” – Quentin Hakenewerth, SM, *A Manual of Marianist Spirituality*, 30.

“Always preserve the peace of your soul. Always go to God with an entire simplicity. Despise and reject everything that might trouble you. In all your uncertainties over your interior conduct, make up your mind promptly to do what you would counsel another to do.” – Blessed William Joseph Chaminade, *Letters*, 1820.

“This faith which I have come to treasure and which Marianist spirituality has consistently nurtured in me leads me to sense that my quest for meaning, for the more about life, for some resolution to my uneasiness is met by the gift of meaning and life. And so on good days, I believe that there are more than my own resources available to me to discover meaning in my life and some resolution to the uneasiness. ‘I have come that you might have life, and have it more abundantly’ (John 10:10). It is the gratuitousness of this gift, initiated by God, that confronts my time-conscious and Pelagian purposefulness.” –Thomas Giardino, SM, “The Time of Our Lives,” in *The Promised Woman*, 348.



“The journey of Mary of Nazareth and her story of faith are motivation for my own journey... She said ‘yes’ into an uncertain future that gradually bore fruit in a mature, stable self for her and Jesus. I find this reassuring in a culture that revels in a plethora of new and sure-fire therapies for quick transformations of the self.” – Thomas Giardino, SM, “Marianist Spirituality: The Time of Our Lives,” in *The Promised Woman*, 349.

