

Alois Greiler SM, Two presentations:

Opening Word

A world-wide process

Let me begin with a letter from the White House to the Marist provincial.

The White House Washington, April 10, 1963, to Father Joseph W. Buckley sm:¹

“Most Reverend and dear Father:

It gives me great pleasure to congratulate your society of religious educators, priests, and brothers on one hundred years of growth in the United States.

The Society’s efforts and sacrifices of the past hundred years have been blessed by a proliferation of educational and parochial and establishments. Coming to America during the War between the States, the struggle which the Marist missionaries then engaged in for the religious, moral and educational welfare of this country has not flagged or waned.

I am pleased to extend to the Society my congratulations on a century of dedicated work in this country and my very best wishes for the future.

Sincerely... John F. Kennedy”

This letter was written in 1963 – the time when membership in religious congregations reached a high. In a first stage religious established accessible and affordable education in many countries over centuries. Many future members came out of their schools and many making contributions to society. The Marists engaged in education early on and this also marked the beginnings of the US Province(s). After the 1960s membership began to fall. In a second stage we have religious and lay staff running an educational institution. By now most religious have already entered the third stage: It is lay people only, leadership, teaching staff and chaplaincy to run a school.

In this sense Kennedy’s letter to Father Buckley marks a watershed. As Marist schools of the North American Conference you may ask yourself: which stage are you in?

My two presentations follow this basic process. In a first part, the number on education in the Colnian constitutions represents the stage of Marist priests engaging in education. The second part deals with experiences in Europe about the transfer from full ownership and religious presence to a lay organisation and lay staff.

1 Constitutions 1873, numbers 451-465

2 Transition to Marist sponsored schools in Europe with no Marists present

1 Constitutions 1873, Number 451-465

After you sent the proposal concerning the historical part of my presentation, I looked up the text. Not as easy as you think! In fact, depending on the edition you have in hand, the

¹ *The Marists in America. 1863-1963. A Commemoration*, 1963. Education as one reason to invite Marists: Alois Greiler SM, *The American Missions and the Early Marists. A Pre-History of the US-Provinces*, in FN 19, 1 (2017) 56-68; same for Ireland: Patrick Corcoran SM, *The Irish Province of the Marists: An Early History, 1850 - 1870*, Maynooth, The Cardinal Press Ltd., 1987.

numbering could be 451f or something completely different. This already points to a complex history of this part of the constitutions of our founder.²

History of the constitutions

The author and the inspiration behind the text is the Marist founder himself, Jean-Claude Colin (1790-1875). This says something about the importance. Not one of the assistants or later tradition, but the founder left education as a legacy. However, the Marists did not start as a teaching order. They started in priestly ministries and with home missions. Education as apostolate came in 1829. The bishop of Belley asked Colin to become head of his secondary college. First, Colin refused. At the end, he made education a main Marist focus. The reasoning behind is the double aim of the Society's mission: Be available for what the Church calls you to do as Mary was, and, contribute to re-evangelize. Colin responded because the bishop and that was for him the voice of the church asked him to. And, in post-revolutionary France with a secular worldview, he saw education as missionary enterprise.³

The Marists are guided by their rule of life or constitutions. Colin presented a major text in 1842.⁴ The final version he drafted with much help of his secretaries. It was presented to the general chapter of 1870. After the Franco-Prussian War the chapter met again in 1872. In September 1872, the text was brought to the printer except for a draft on education not ready yet. By the end of the year, Fathers Vitte and Jeantin went to Rome for examination and hopefully approval. On 28 February 1873, approval came. In 1822 the Sacred Congregation brought the text into harmony with the new code of Canon Law of 1917. The General Chapter of 1954 included juridical modifications as required by the Church.

The 1872 chapter had seen a draft on education but Colin was too weak to finish it and the chapter made no decision. The general chapter of 1873 decided to add the text on education in an appendix. In the 1950s, some revisions and corrections were made and approved by the Vatican on the whole. The 1962 edition included those. After Vatican II (1962-1965) many congregations worked on new constitutions.⁵ The Colinian constitutions were kept and a new edition was brought out in 1978.⁶ The work was finalised by the 1985 chapter, approved by the Holy See on 12 September, 1987, and published in 1988. Because many Marists felt strongly attached to the original constitutions of the newly appreciated founder, another new edition with a new translation came out in 1992. The new constitutions include long quotes from the old constitutions – but not on education.⁷

This gives us the following editions on the Marist rule of life:

*Constitutiones Societatis Mariae, Lyon, Pitrat, 1872

² Alois Greiler SM, *The Marist (SM) Constitutions: A Bibliography*, in FN 12 (2010) 106-113, for research approaches.

³ It makes sense that the 1977 general chapter included 'education' after on 'The Mission to the Unbelievers'.

⁴ Jean Coste SM, *Cours d'histoire de la Société de Marie (pères maristes). Première partie, Les origines, 1786 - 1836; Deuxième partie, Le généralat du P. Colin, 1836 - 1854*, Rome, 1965 ; = Id., *Lectures on Society of Mary History (Marist Fathers). Part I, The Beginnings, 1786 - 1836; Part II, Fr Colin's Generalate, 1836 - 1854*, Rome, 1965. Mark Walls SM, *A Brief History of Marist Fathers' Involvement in Education*, in FN 10, 1 (2008) 163- 176; = Id., *Brève histoire de l'engagement des pères maristes en éducation*, in FN 10, 1 (2008) 177- 190; = Id., *Una breve historia del trabajo de los Padres Maristas en la educación*, in FN 10, 1 (2008) 191-205.

⁵ Alois Greiler SM, *Reception of Renewal or Struggle for Survival? Perfectae caritatis 2 and the Society of Mary*, in Gilles Routhier (ed.), *Réceptions de Vatican II. Le Concile au risque de l'histoire et des espaces humains*, Leuven- Dudley MA (Instrumenta Theologica, 27), 2004, 131-151.

⁶ Philip Graystone SM, *A Short History of the Society of Mary 1854 to 1993*, Rome, 1998, p. 117: The General Chapter of 1977 chose the 1872 text C (*Antiquiores Textus*), not Text D, the modified text finally approved by Rome in 1873. Text C was the last version approved by the Founder himself.

⁷ Jan Hulshof SM, *Constitutions, New and Old - Nouvelles et anciennes constitutions* (Maristica, 6), Rome, 1993.

*Constitutiones Societatis Mariae, Lyon, Pélagaud, 1872

*Constitutiones Presbyterorum Societatis Mariae, Lyon, Pélagaud, 1873

*Constitutiones Presbyterorum Societatis Mariae a SS. Pio Papa IX approbate et confirmatae die 28 februarii 1873 ad normam Codicis Juris emendatae approbante Sacra Congregatione de Religiosis die 24 Julii 1922, Augustae Taurinorum [Torino], e Schola Typographica Salesiana, 1923. Caput VII De puerorum educatione in Collegiis 276-290.

*Constitutiones Societatis Mariae, Romae, 1962

*Constitutions of the Society of Mary, Rome, 1978: photostatic reprint of the Latin text of 1872 and English Translation

*Constitutions of the Society of Mary, Rome, 1992: Latin text and revised English translation

*Constitutions of the Society of Mary, Rome, 1988.

**Regulae Vitae*, Rome, 1989, p. 137a – 140b Articulus Unicus De puerorum educatione – Single Article The Education of Boys in Colleges, 1-15.

History of the numbers on education of boys in colleges

The numbers which interest us go back to the 'Instructions to the Staff' at Belley by Colin in 1829⁸ of which we have a critical edition and a modern edition and commentary.⁹ Colin was the superior, his brother Pierre was the director. During his generalate, 1836 to 1854, Colin used to organize ongoing formation. In 1850, it was a full week for Marist priests teaching in secondary schools. Colin had given presentations.¹⁰ Gabriel Germain SM (1820-1880) published a book titled *Programme d'enseignement des collèges de la Société de Marie* (Lyon, Girard, 1865). Germain had participated in the 1850 conferences and this book may contain some of the teaching by Colin in a 30-page paper used then on the topic otherwise lost.

In August 1870, Fathers Morcel, a school man, and Jeantin, secretary to Colin, were asked to draft an article on education for the constitutions.¹¹ Based on the general principles of the *Avis* they produced *De Collegiis* of 1871. In January 1872, a commission of Marist school principals examined the text but no decision was taken. In August 1873, the chapter re-examined and corrected the text. This text was approved by the Founder and the general chapter and was printed as supplementary fascicle to the by then approved constitutions: *De Puerorum Educatione in Collegiis*.¹² In 1922, the Sacred Congregation for Religious asked to include this text as Chapter VII. The Constitutions of 1922 have them pp. 66-73.

The Text in English Translation

⁸ The text in Father Colin's handwriting, is conserved in APM 311.21 (old system): 'Avis à messieurs les professeurs, préfets, directeurs et supérieur du petit séminaire de Belley. L'an 1829'; a critical edition is in *Antiquiores Textus Constitutionum Societatis Mariae* (= AT), Rome, 1955, fasciculus I, p. 25-40, text b.

⁹ François Drouilly SM, *Les avis de J.-Cl. Colin au personnel du petit séminaire de Belley - J.-Cl. Colin's Instructions To the Staff of the Minor Seminary of Belley* (Maristica, 3), Rome, 1990, with the text in French and English. Earlier manuscript version: Jean-Claude Colin, *Instructions to the Professors, Prefects, Directors and Superior of the Minor Seminary of Belley 1829*. Translation by W.J. Stuart, sm. Presentation by Anthony Ward, sm, Rome, Centre for Marist Studies, 1988. The presentation details the staff members and the situation.

¹⁰ 'De domibus educationis' (1850) / Original : Dicté au P. Dominget, perdu (cf. Mayet, *Memoires*, 8, 370s); Copies contemporaines: Perdues (cf. Mayet 8, 373). / Mentioned in: Mayet, *Memoires*, 4, 646; 8, 368-375; FA, doc. 380, footnote 3. See Patrick Corcoran SM, *The Irish Province of the Marists: An Early History, 1850-1870*, Maynooth, The Cardinal Press Ltd., 1987, 'Chapter 21, The schools', 125-132.186. The Germain-text found entry in a later text on Marist colleges in France.

¹¹ AT, fascicle V, *De Collegiis*, introduction (in Latin).

¹² *De puerorum educatione*: Critical edition in AT V, p. 66-73.

We have the revised and corrected text in Latin and two English translations (1978 and 1992).¹³ The 1977 general chapter decided to introduce the former appendix in the main text, following the article on 'The Mission to the Unbelievers'. The additional article is numbered differently in different editions:

Lyon, 1873, separate fascicle, appendix: 1.-15.

Rome, 1962, nos. 253-268.

Rome, 1978: nos. 275. A-0

Rome, 1992: [nos. 451-465] 1.-15.

We use the translation of 1978. The first number in [] is of the 1992 edition followed by the original appendix numbers (1.-15.). Then comes the numbering of the 1923 edition (276-290) and then of the 1962 edition (253-268). There, [460] 10./ 275.J is split in two numbers 262 and 263. Next comes the numbering of the translation of 1978 (275.A-O).

The text is in the appendix.

Statistics

This English translation counts 1930 words: That is substantial material. Independent of numbering system, it covers basically 15 numbers, some of them with subsections, and so also a substantial section in the framework of constitutions for one single ministry.

Setting

The original setting and intended readership is 19th century France. The Marist Fathers would run secondary schools for boys, most of them borders. The ratio teachers – students (275.k!) used to be very low compared to modern standards.¹⁴ The teachers were religious priests, may be a lay person by exception. They would live in community and follow a common rule of life. There would be a sense of understanding for youth and their needs including entertainment as we know from Colin himself. He used to organize fireworks for the borders in La Capucinière, Belly.¹⁵ The underlying vision is a religious ethos of a Christian life based on prayer, holiness, sacraments, and Christian virtues.

The text is mainly addressed to the masters i.e. Marist priests or lay staff. It is done with the young people and the personal path of students and masters in mind.

Elements of a commentary

The language and religious tone is dominant. For a modern reader it could cause questions depending on the personal religious stance. As an historical document, we may neither reject it completely nor can we simply copy it. For over 150 years it inspired those

¹³ *Constitutiones Societatis Mariae*, Romae, 1978 Latin – English, no. 275 A-O; *Constitutions of the Society of Mary*, Latin text in conformity with the text approved by the general chapter of 1872 with English translation, Rome, 1992, no. 451-465 Translation differs from 1962 version. Both have a short useful introduction. See also *Antiquiores Textus*, fascicle IV, p. 101. For details on the English translation and different steps: Anthony Ward SM, *An Introductory Essay*, in *Regula Vitae. The Foundation Rule or Constitutions of the Society of Mary*. A provisional edition of the 1872 text and appendices presented with introduction & notes by Anthony Ward, SM, Rome, Centre for Marist Studies, 1989, 11-20. This goes back to two drafts: *Constitutions of the Society of Mary. Extracts*, introduction and translation A. Ward, SM, s.d.; *The Constitutions of the Society of Mary*. A translation with introductory essay, pro manuscript, 1976. The final version was published in the 1978 edition and revised for the 1989 *Regula Vitae*.

¹⁴ Coste, *Lectures*, p. 230-231: During the generalate, one priest for seven pupils!

¹⁵ Jean Coste SM, *Une maison d'éducation à Belley sous la monarchie de juillet: le pensionnat de La Capucinière (1834-1840)*, in *Bulletin d'Histoire et d'Archéologie du diocèse de Belley*, 25-26, 45-46 (1970-1971) 61-90; = Id., *An Educational Establishment in Belley under the July Monarchy... La Capucinière (1834-1840)*, ms, APM, Rome.

before us in our present schools. To focus on the essential ideas contained may help us to span 'the ugly gap of history'.

The clear religious profile does not betray domination. There are many elements of understanding for the distinct experiences of students and teachers and for the work in the school and for human and spiritual development. The virtues are Marian (no. 463!) and that is humility, respect for the other, and so the attitude of a midwife.

The emphasis on Christian follows the discipleship model today. Faith is a living thing, not only a theory though clear and good doctrine is presumed. Like with his attitude in moral theology here it is about choosing the teaching most appropriate to the age and aim.

Curricula today will not aim at personal holiness and eternal salvation. On the other hand, to answer the spiritual and holistic needs of persons is a modern focus. This need is answered more broadly, in Christian and other ways. We are beyond the stage when this was an either or. Our text then has more courage to name dangers – something we may not find so easy to do aware of complexities.

Let me turn to some individual numbers of our article on education of boys in colleges.

275.G The teacher is the magister, the master, a broader title than the technical 'teacher'. Teaching and life are to be one. The boys are alumni or pueros (275.C). They are not only there to learn but are before a master as a child in development. The big change in many schools today is off course that they are co-ed.

275.L/ 462 encourages the school to look after their students after leaving school. There are some attempts but less than the Marist Teaching Brothers I would think. 104 in Paris was quite a famous place with former pupils like Mitterand, its own journal and philosophical classes. Fürstzell invites for anniversaries of a class. Who has an association of alumni?

The most important number is [453] 3./ 255/ 275.C. as it contains the three basic aims of Marist education. There is a reference to Luke 2: 51-52, Jesus grew in wisdom and strength before God and people.

[458] 8./ 260/ 275. H is remarkable: Against flogging already in that time! In some European countries corporal punishment was allowed into the 1970s.

Education in the Marist constitutions in general and the place of our article

We may not forget the broader presence of 'education in colleges'¹⁶ in the different stages of the constitutions.

All editions of the Marist official constitutions from 1872 onwards are prefaced by the papal brief of approval of 1836, *Omnium gentium*.¹⁷ There, the pope mentions education as an apostolate already exercised by the now officially recognized new group:

"We felt indeed not a little pleasure when we learnt that our beloved son Claude Collin and some priests of the diocese of Belley in France had many years ago laid the foundations of a new society of religious under the title Society of Mary. Indeed this Society is concerned above all that the glory of God and the honour of his most holy Mother be increased and that the Roman Church be propagated, whether by the Christian education of children or by missions even to the utmost ends of the earth."

The opening and foundational numbers of the constitutions (CS 1872 (1992) speak about the two ends of the Marists: personal sanctification and salvation of neighbour. Then:

¹⁶ Jean Coste SM, *Lectures on Society of Mary History*, Rome, 1965, 223-235, overview on Marist education in the time of Colin.

¹⁷ Jean Coste SM, *Le bref "OMNIUM GENTIUM": deux lectures d'un texte fondamental*, in FN 2, 1 (1992) 4-28 ; = Id., *The Brief "OMNIUM GENTIUM". Two Readings of a Basic Text*, in FN 2, 1 (1992) 29-53.

“4. They will strive to bring about the second end of the Society, namely the salvation of the neighbour, principally:

1°by missions, whether among the faithful... or the heathens.

5. 2°By the Christian education of boys in colleges. Since this kind of work is all the more meritorious and acceptable to God in so far as it is normally less pleasing to nature, they should approach it with great strength of spirit; in fact, it seems that nothing can contribute more effectively to the salvation of the neighbour than to nourish children from a tender age with words of faith, and to train them in Christian virtues; for Train children in the right way, and when old they will not stray (Proverbs 22:6).”

The monumental biography by Justin Taylor¹⁸ allows following the development in Colin and with him for the early decades of the congregation. Another call from the church, this time the pope, saw the Marists go as missionaries to Western Oceania – first evangelization. In face of the growing difficulties there and experiencing growing secularization and at the same time more government freedom at home, Colin began to move more men into colleges then to the foreign missions. The hope was that a Christian education for future citizens and leaders in all strata of Society would communicate gospel values.

With Taylor and others we sum up the three aims of education for Colin as we find them in our article: Formation of Christians; formation of good-living people; formation of scholars. Let me add a spiritual characterization. While I see Colin more theo-centric, drawing on the hidden presence of God in our modern age, he is more Christo-centric when it comes to foreign missions and to education. That is to say, propose to unbelievers or those who have lost the faith for the first time or anew with Jesus Christ as inspiration as model for decision making and values in life to follow.¹⁹

The Constitutions of 1988 quote Colin on the two basic ends of the Society but do not list possible ministries like education. This comes up however as a separate number:²⁰

“13. Guided by the Gospel, the doctrine of the Church, and the insights of Father Colin on education, they devote themselves to all forms of education, especially among the young.”

This is not to say education lost its importance. Because of less membership it did. The reason is that the new text is in general less detailed or giving examples in everything.

Conclusion

Studying number 451 following of the constitutions of the Marist founder on education brings us again to a hermeneutical principle Father Coste liked to point out: creative fidelity in continuity with our founders.²¹ To be Marist we look for points of continuity with our origins. In this case it is the three aims of Colin on education and the essential elements of the constitutions: discipleship, appreciation of the work of the teacher, interest in the individual pupil, an education context which builds on relationship and support for both. We also need creativity in translating these ideas into our time and respective school situation.

¹⁸ Justin Taylor SM, *Jean-Claude Colin. Reluctant Founder (1790-1875)*, Adelaide, ATF, 2018.

¹⁹ Alois Greiler SM, *Marist Spirituality in a Trinitarian Key. An exploration of the theological basis of the different Marist charisms*, in FN 19, 1 (2017) 3-8.

²⁰ CS 1988, number 109, also mentions ‘education’ (see s.v. the index). There it is about the education Marists receive as richness ‘to place at the service of others’.

²¹ Jean Coste SM, *Causerie au Chapitre Général des Sœurs Maristes. Points de Continuité entre nos fondateurs et nous*, Rome, 1994 ; = Id., *Talk to the Marist Sisters' 1994 General Chapter. Points of Continuity between our Founders and Us*, Rome, 1994.

We may say that a text developing from 1829 to 1873 and examined by different groups does contain much experience and is trustworthy.

The 1873 constitutions offer long and detailed numbers. The 1988 text is very short and general. This echoes the changes over time from a uniform education down to details concerning staff and students for all Marist colleges to a general guideline to be filled in by local circumstances. Still, both texts name education as a main traditional ministry.

Religious responded to a true need in society by offering education, especially for those who could not afford expensive education. The exceptionally high membership from about 1850 to 1960 allowed them to run many educational institutes. The Marists had acquired a name as educators in France and that brought this to Ireland and to the USA. In many ways education fits the spiritual and pastoral profile of the Society of Mary: Like Mary they respond to a need of the people of God in union with the Church and local church authorities; like Mary they work for others and with the focus on others – the young people; in growing secularization Christian education was perceived as a missionary task.

His text in 1829 was not revolutionary but common sense at the time.²² We do not need to invent education. Let us apply the best principles of it.

Mary educated Jesus. She allowed him to grow and to develop and to follow the call specific to him. There is a model, a modest yet essential interpretation of the role.

Exercise 1: 1873 Marist Constitutions on education: themes and reflection

1992 edition: number/ topic	For reflection	My thoughts...
451 A heavenly work...	To teach: vocation or job?	
452 Ambassador of God	My view of my role	
453 Three aims: good Christian, good person, good academic	Tick the box...; other aims today?	
454 Students: a Christian life	Practice in our school	
455 Christian teaching	Spiritual – religious studies – Christian – Catholic?	
456 Upright character	Civic virtues I favour	
457 Good academic	Priority of a school; how balance it with other aims?	
458 Attitude towards Children	What is my attitude?	
459 Mary – women	A place for Mary? Equality of women?	
460 School of virtues	Which virtues do we promote?	
461 Differentiate students –	Specialized staff for	

²² Mark Walls SM, *A Brief History of Marist Fathers' Involvement in Education*, in FN 10, 1 (2008) 163- 176.

teachers	individual needs	
462 SM and former students	Contact? Association?	
463 Care for oneself	What does the school for me? What do I do for myself	
464 Creative alternatives	If I could, I would start...	
465 Accountability, fruits	School mechanisms; do I see fruits?	

Appendix 1: Constitutions of the Society of Mary, Romae, 1978, 'Education of boys in Colleges'

Single Article

The Education of Boys in Colleges

[451] 1./ 276/ 253/ 275.A Let those appointed to the education for boys in colleges realise that a noble ministry, a heavenly work and truly apostolic task has been entrusted to them. For they undertake to instruct according to the Gospel of Our Lord Jesus Christ boys, in whom rests the principal hope not only of civil society but also of the Catholic Church. They are truly sons of God, and therefore it is necessary to direct their tender minds steadily and as early as possible towards God by giving them sure principles for the Christian life, and by means of example drawing them towards every kind of virtue.

[452] 2./ 277/ 254/ 275.B Therefore, let all masters who are in any way engaged in this work, remember that this noble aim cannot be attained unless all their toil and efforts come from God and refer back to him, so that a more abundant source of divine graces may flow forth upon them and their pupils. Moreover, since they are in a way representatives of God, let them strive always to be promoted above all and in all things by the spirit of God, and never to overlook that the eternal salvation of their own souls is the more secure, the harder they try to provide properly for the salvation of these boys.

[453] 3./278/ 255/ 275.C The duty of masters towards boys in colleges is threefold, namely: above all else to train them to be faithful and active disciples of Christ; to instruct them in all manly virtues so that they may grow to be upright and decent citizens, and profitable to society; and lastly, to teach them letters and various branches of knowledge.

[454] 4./279/ 256/ 275.D Firstly, the minds of the pupils are to be instructed in sound religious teaching. At the same time their wills are to be directed towards the good, so that they may be accustomed out of conscience to fulfil the precepts of Christian life, with a free and upright heart, despising all human respect. Let them be trained also to anticipate and restrain the impulse of their passions, especially with the help of prayer and the sacraments, the aid of healthy competition in studies, and by wise provision for games.

[455] 5./280/ 257/ 275.E It is necessary that all, each one for his part, devote themselves, heart and mind, to instructing boys in matters of Faith. Therefore care shall be taken that in catechetical and religious lessons Christian teaching is handed on by the masters and received by the pupils not in a careless way as a matter of secondary importance, but as

something of first importance and with the greatest attention. But let that spurious Christianity be carefully kept at a remove from their minds which smacks of the worldly, the vague and the lax, which fosters liberalism, rationalism and sensualism, and which is nowadays leading so many to ruin. Let the teaching handed on, therefore, be drawn only from the purest sources of the Roman Church and the most proven authors.

[456] 6./281/ 258/ 275.F The second duty of masters is to form the character of the boys so that they may be upright and noble, strong and constant in virtue; so that they do not become puffed up with pride, but render to all due honour and respect; so that Christian courtesy, which befits those who will have to live in the world, may shine forth in their behavior. We must also train them to be moistest in their way of speaking and acting, and to be dignified in their bearing and movements, to speak correctly and pronounce clearly, and, so far as possible, to behave with composure.

[457] 7./282/ 259/ 275.G Thirdly, masters must take care that pupils make progress in letters and sciences. They must neglect no means of acquiring a competent knowledge themselves, or of handing on what they have learned by using the best methods, or of rousing pupils to a certain rivalry and readiness to learn. They must realise that the greatest diligence is to be devoted to ensuring that only those authors are used who have been selected with great care and severely purged of whatever might endanger faith and morals. They shall not fail to explain even profane authors in such a way that the excellence of Christianity shines forth more and more.

[458] 8./283/ 260/ 275. H They should be accustomed to meditate on our Lord Jesus Christ in his dealings with children (cf. Mt 19:13-14), and to set him before themselves as their model. Let the masters hearts be filled with a religious respect for the boys and nothing but a supernatural love. They shall beware lest they ever hurt their pupils by harsh words, much less by flogging, or show any boy particular favour, especially manifested by external signs, however slight. On the contrary, they will be pleased always to behave towards them with evident and eminent modesty and all other virtues. Let them remember also that not a little patience is to be exercised with boys, and a firm kindness; and although they ought to oppose idleness, subdue obstinacy and correct characters inclined to be contemptuous of discipline, let them realise that whatever concerns the restless age of adolescents is more often to be passed over, and that all things are not to be exacted down to the last details.

[459] 9./284/ 261/ 275.I Let them think often of the blessed Virgin Mary, to whom the boy Jesus was subject while he grew in wisdom and age and favour with God and men (Lk 2: 51-52). And indeed the boys who live in our colleges are to be regarded as placed under her protection in a special way. Therefore let the masters to whom the care of these boys is entrusted be conscious that they hold the place of this dear and gracious Mother. Under her leadership and auspices they shall try to form Jesus Christ in the boys (cf. Gal 4:19), they shall make discreet efforts to persuade them to honour her, both by solemnly celebrating the principal feasts of the blessed Virgin, and on those days preaching in her praise and inviting the pupils to receive the sacraments, and also promoting pious exercises in her honour and establishing pious associations. Moreover, it will help to direct those free days which are customarily granted over and above the rule, to the glory of the blessed Virgin as may be appropriate, so that the young hearts of the pupils even in games and amusements may be animated by a spirit of devotion towards their heavenly Mother.

[460] 10./285/ 262/ 275.J So that our colleges may become, as it were, so many strongholds and schools of virtue, all means are to be brought to bear that anything be kept from them it is feared might lead to depravity in morals, corruption in friendships, or deceitfulness or rebelliousness of mind. Let the greatest and unwavering vigilance be observed by all, according to the function of each, by which such evils may be obviated or receive an appropriate remedy.

263 (!)To this end it will usually be of great advantage to admit as pupils only those boys who are still young and who have not hitherto left home or the supervision of their parents. If sometimes it may seem expedient to accept older boys, let this be done only with caution and after having obtained sufficient information. Indeed, let these, once admitted, be carefully and prudently watched, especially at first. Let no one ever be admitted who was expelled from another establishment, unless perchance he is still quite young and there remains a good prospect of improvement. Those who are to others a bad example and a scandal should be removed without mercy, but in such a way that their reputation is well safeguarded.

[461] 11./286/ 264/ 275.k It is appropriate to assign the pupils in each college to several divisions according to number and age. In addition to the Superior and the spiritual director, the Prefects of studies, and of discipline, and the bursar, the teachers and prefects should be as many as necessary so that each one is neither overwhelmed with the work assigned to him nor lacks due time in which he may undertake as it is necessary, his own studies and the exercises of the religious life. Let one of the Fathers be appointed who is commended both by prudence and charity and by age and experience, whose daily task it shall be to help the religious spiritually. One shall also be appointed as master of theology to give the prescribed talks. Likewise some of the masters shall be designated who are noted for learning, piety and zeal, who may direct the boys wisely in the confessional, dispose them according to their capacity and the needs of each to receive the holy Eucharist, and train them in solid virtues. All these, working together with all their strength, shall be careful to observe due deference in all things, for the greater glory of God and the honour of the blessed Virgin.

[462] 12./287/ 265/ 275.L When after the completion of their academic studies, its pupils live in the world, the Society must not forget them. Rather, it shall try as best it can to provide through the Superiors for their perseverance and salvation, so that they may make more and more progress in the spirit and principles they have imbibed in the colleges.

[463] 13./288/ 266/ 275.M All masters must greatly beware, lest while they are exercising care of others, they neglect themselves. Therefore they shall assiduously try to devote sufficient time to this primary work of their own perfection. It will help them always to study matters concerning the fulfilment of their duties, so that from day to day they progress in learning and experience; to give at least a little attention each day to sacred scripture and theology; to spur themselves on vigorously to the exercise of all virtues, especially true humility, abnegation, mortification and sincere charity, so that they may thus be clothed in the noble practice of every religious virtue.

[464] 14./289/ 267/ 275.N The masters must not overlook that in the education of boys very frequent opportunities and innumerable means are offered to them by divine Providence by

which they may serve the glory of God and the salvation of souls. In whatever concerns the progress and salvation of the pupils, therefore, let them not spare themselves day or night.

[465] 15./290/ 268/ 275.O These are the most serious obligations which are incumbent upon all masters, and by which one day God will judge them. Since they can in no way fulfil them without the grace of God, they must be men of prayer if they do not wish to work in vain (cf. Is 49:4; Phil 2:16). Let them frequently commend their pupils to Christ Jesus and to his mother, as also to their guardian angels, and to Saint Joseph, and let them take care to have as their helpers in their work for their pupils, the souls of the faithful departed. They shall diligently beware lest amid such a multitude of things and tangle of duties, they be prevented from spending a full hour on their morning meditation, from reciting the rosary of the Blessed Virgin Mary during the day, or from visiting the Blessed Sacrament. And so, by the mercy of God and the intercession of the Mother of God, they will be able to promise themselves a most abundant fruit from their labours and they will have a great reward from him who said: "Whoever receives one such little child in my name, receives me" (Mt 18:5); and "Those who instruct many will shine like stars for everlasting ages" (Dan 12:3).