

EDUCATION IN THE FAMILY SPIRIT

It was an alumnae celebration for a local girl's high school. The young woman, a well known performer at Waikiki clubs, remarked to the group of nuns, "You know when all the other girls were getting The Talk [about vocations], you never called me in." Everyone laughed of course, but it did occur to me that this right of passage, "The Talk" about vocations, must be a girl thing or a mainland thing or maybe an east coast thing, because though I have known several to-become Marianists and also some almost Marianists, none of whom have ever told me about "The Talk." Instead they were inspired by the Brothers—and the Priests—and went in to ask.

I think that is something that has always impressed me. I worked at Chaminade for several years before I realized that much of what gave the University its special character was the presence of the Marianists. They were always there—in greater numbers now at Chaminade than when I started—and they always made you feel welcomed. And yet, much of the time, I didn't think of them as religious; they never proselytized. I looked on them as good men with whom it was fun to shoot the breeze.

In fact, in my first week at Chaminade, I was working late and called campus security to report a strange man wandering through the faculty study. It wasn't until I went to the opening-of-school reception that I found out my "stranger" was a Marianist and one of the founding faculty of the University. This Marianist, as I continued to work at Chaminade, became, like his confreres, a role model of equality and social justice.

This non-proselytizing equality, which characterizes the Brothers for me still, is both bad and good. Sometimes it makes us forget how special the Marianists really are and how special is their contribution to life at Chaminade. On the other hand, because they are examples of goodness and equality, they are the continuing center of the Chaminade community—and community and the family spirit is what the Chaminade essence is all about.

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