

*A Short History
of Marianist Spirituality*

LAWRENCE J. CADA



MODERN THEOLOGY & MARIANIST SPIRITUALITY

This book by L. Cada about the History of Marianist Spirituality opens the Series Modern Theology & Marianist Spirituality. The evolution of our spirituality is presented through it and it shows how such spirituality was born and how it has been responding to the needs and challenges of people and groups for two centuries. While expanding and developing, such spirituality has become better defined. This is also reflected in the book, in which we find the key elements of Marianist Spirituality, its features and main recipients. The book is a result of life and experience. In it we can find many guidelines to initiate ourselves in this spirituality that, as all christian spirituality, is the development of a charismatic nucleus (in this case, the Marianist). As the charisma itself, the spirituality is also a gift from the Spirit, received by a group of the Church for the World. Our spirituality is as much a gift as a task.

LAWRENCE J. CADA

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Modern Theology & Marianist Spirituality

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Abbreviations

n.d., No date of publication identified in book or publication.
 n.p., No publisher identified in book or publication.
 ST, Spanish translation.

Commentary on SM Rule

ALBANO, *Commentary on the Rule of Life of the Society of Mary*. Dayton: NACMS, 1994.

Écrits et Paroles 1, 2, and 5

CHAMINADE, *Écrits et Paroles*, vols. 1, 2, 5. Casale Monferrato: Piemme, 1994-96.

ED 1, 2, and 3

CHAMINADE, *Écrits de Direction*, 3 vols. Fribourg: Sém. Marianiste, 1956-64. [Note: ED 1 = MD 1 + MD 2; ED 2 = MD 3; ED 3 = MD 4.]

ET, English translation

Jalons 1, 2, 3, and 4

VERRIER, *Jalons d'histoire sur la route de Guillaume-Joseph Chaminade*, 4 vols. Rome: CEMAR, 1977-84. Page numbers refer to the reprint of the French Province.

Lettres 1, 2, 3, etc.

CHAMINADE, *Lettres de M. Chaminade*, 8 vols. Vols. 1-5 (Nivelles: Havaux, 1930-34); Vols. 6-8 (Rome: AGMAR, 1977-79).

MD 1, 2, 3, and 4

CHAMINADE, *Marianist Direction*, 4 vols. Vols. 1-3 (Dayton: Marianist Publications, 1966-69); vol. 4 (Dayton: MRC, 1981).

[Note: MD 1 + MD 2 = ED 1; MD 3 = ED 2; MD 4 = ED 3.]

MO, HAKENEWERTH, *Marianist Origins*. Rome: n.p., 1990.

MRC, Marianist Resources Commission.

MW 1, 2, CHAMINADE, *Marian Writings*, 2 vols. Dayton: MRC, 1980

NACMS, North American Center for Marianist Studies.

SM Rule, *Rule of Life of the Society of Mary*. Dayton: n.p., 1983.

Spirit 1, 2, 3, and 4

[KLOBB and LEBON] *The Spirit of Our Foundation*, 4 vols. Vol. 1 (Dayton: St. Mary's Convent, 1911); vols. 2-3 (Dayton: Mount St. John Normal School, 1916-20); vol. 4 (St. Louis: MRC, 1977).

WMP, CHAMINADE, *Writings on Mental Prayer*. Dayton: MRC, 1979.

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Introduction

Four years ago we embarked upon the project of studying the Marianist spirit in the light of present-day theology. This spirit was born and has become a tradition during the last two centuries. This tradition encompasses experience and reflection, spirituality and pastoral care. Thus consolidated, a tradition beginning from the seed planted by Father Chaminade and sprouting from the charism received through him, has been developed by many as they have handed it down to each succeeding generation, thus laying out a guiding thread through Marianist history.

The theology of each period of these two centuries has helped to clarify, deepen and enrich our spirit. Those of us who are destined to live in this period following Vatican Council II also wish to compare this spirit systematically with present-day theology, above all, that theology arising from the Council and prolonging its message, the message of a Council that has been a *'veritable prophecy for the life of the Church, as it will continue to be for many years in the third millennium that has only just begun'* (John Paul II, *Osservatore Romano* of 28 February 2000). Thus Marianist thought will be able to fill in any gaps of which it is aware, broaden its horizons and come to realize the wealth it possesses.

Such an effort is necessary. In this way we can provide a better theological foundation for what we believe and put into practice. Undoubtedly, in their formation and study, certain Marianists have had a preference for or ascribed greater importance to either present-day theology or the Marianist spirit. Despite all their efforts, there are few who have succeeded in integrating present-day theology with Marianist thought. This too is advisable in order to deepen the unity and convergence in the manner

of understanding and presenting our spirituality and of mapping out our path of formation in the faith. At first we tended to think that this was impossible. However, we came to see that it was possible to reach this goal. The arrival of the third millennium gives us another reason to work on a re-interpretation, adaptation and enrichment of the legacy received from Father W. J. Chaminade, in order to make it more meaningful for the men and women of today.

Our motivation in this task was threefold: first of all, to reflect on present-day theology, by which we mean the theology born around Vatican Council II that we find in the fundamental documents and in the main theological texts appearing since then. This clarifies the Church's way of working, helps us to read the signs of the times of our day, and motivates us to live the faith and to labor for the mission. Without being acquainted with present-day theology it is difficult to make Marianist spirituality meaningful for people today. Secondly, it allows us to become thoroughly acquainted with our spirit and to situate it within the totality of this theological reflection. We establish contact with the original texts and good commentaries and follow up with study of the implications that theology draws from the thought and actions of Marianists. Finally, we wanted to continue or to start up a dialogue around the interaction between contemporary theology and Marianist thought. In such dialogue we have noted a complementarity, though, with no lack of differences. Basically, the objective is a very ambitious one: to arrive at a Marianist way of thinking that sustains our spirituality, our mission and the formation imparted in the Society.

The recipients of these reflections are the Marianist religious, as well as all of those who live or are desirous of living according to the Marianist spirit. The tone of these publications may make it difficult to understand certain parts of them. In any case we have not chosen to forego, either in form or content, an academic style; and we hope that in spite of everything, they will be accessible to most religious. The preferential beneficiaries of this project are seminarians, religious on sabbatical years and all those undertaking their post-novitiate formation at the present time.

The authors are Marianists. We wish to thank them for the effort they have made to meet the requirements of this project. We know that this has demanded time and effort on their part, coming on top of their usual commitments. Some twenty persons have been involved in the project.

The content of the offerings in this series of publications includes a study of the panorama of the history of theology in the XIX and XX centuries. An historical and descriptive introduction to Marianist spirituality will be given. The following topics will be systematically dealt with: the human person, Jesus Christ, Mary, the Church and consecrated life. All of this will make it possible, in separate volumes, to see the implications to be drawn from these studies for initial and ongoing Formation and concretely for the working out of adequate curriculums, above all for initial formation, to enable assimilation of this Marianist spirit.

Accordingly, 8 publications are planned. Today we are beginning with the first of these: *A Short History of Marianist Spirituality*, by L. Cada, who for many years has been involved in reflection on this subject, above all when he was Director of NACMS. He has put great interest and dedication into this study in addition, of course, to great intelligence, and all of this is reflected in the work we are now publishing. We also wish to thank Father Eduardo Benloch and Father Theodore Koehler for reading, commenting on and making important suggestions that the author bore in mind before proceeding to the final publication. Our thanks go likewise to the team in charge of this project: Johann Roten, Timothy Phillips and Ignacio Otano (now replaced by Lorenzo Amigo).

We are beginning these publications in the year of Father Chaminade's beatification. Let us ask for his grace and his blessing to ensure that this effort contributes to arousing even greater enthusiasm and interest in what he said and wrote.

JOSÉ MARÍA ARNAIZ
Assistant General for Religious Life

Presentación

Hace cuatro años emprendimos el proyecto de estudiar el espíritu marianista a la luz de la teología actual. Este espíritu ha nacido y se ha convertido en tradición en los dos últimos siglos. En esa tradición hay experiencia y reflexión, hay espiritualidad y pastoral. Así se ha consolidado una tradición que comienza con la semilla plantada por el P. Chaminade y que brota del carisma recibido por él, y ha sido desarrollada por muchos cuando la han transmitido a las diferentes generaciones. De tal suerte han puesto un hilo conductor a la historia de los marianistas.

La teología de cada momento de estos dos siglos ha ayudado a clarificar, ahondar y enriquecer nuestro espíritu. Aquellos a quienes nos toca vivir en este período posterior al Vaticano II, también queremos confrontar, de una manera sistemática, este espíritu con la teología actual, sobre todo la que nace del Concilio y prolonga su mensaje. Un Concilio que ha sido «una verdadera profecía para la vida de la Iglesia y continuará siéndolo por muchos años en el tercer milenio apenas iniciado» (Juan Pablo II, *Oss. Rom.*, 28 febrero 2000). De esta manera, el pensamiento marianista llenará lagunas que en él se advierten, ampliará horizontes y tomará conciencia de la riqueza que encierra.

Este esfuerzo es necesario. Con él podemos dar una mejor fundamentación teológica a lo que creemos y vivimos. No hay duda de que, en su formación y estudio, algunos marianistas han dado una gran importancia y preferencia tanto a la teología actual como al espíritu marianista. Son pocos los que, a pesar de que lo han intentado, han sabido integrar teología actual y pensamiento marianista. Éste es, también, conveniente para profundizar en la unidad y convergencia en el modo de entender y

de presentar nuestra espiritualidad, y formular nuestro camino de formación en la fe. De entrada, creímos que quizá fuera imposible. Sin embargo, hemos visto que se podía llegar a la meta. La llegada del tercer milenio nos motiva para trabajar en una reinterpretación, adaptación y enriquecimiento de la herencia recibida del P. Chaminade a fin de hacerla más significativa para los hombres y mujeres de hoy.

La intención que nos ha movido en este trabajo ha sido triple: En primer lugar, reflexionar sobre la teología actual, es decir, la que nace en torno al Vaticano II y encontramos en los documentos fundamentales y en los grandes textos de teología que han visto la luz en los años posteriores. Ella nos aclara el modo de proceder de la Iglesia, nos ayuda a leer los signos de los tiempos de nuestros días, nos motiva para vivir la fe y para la misión. Sin conocer la teología actual es difícil hacer significativa la espiritualidad marianista para el hombre de hoy. En segundo lugar, nos hace bien conocer nuestro espíritu y situarlo en el conjunto de esa reflexión actual. Esto se consigue en contacto con los textos originales y con los buenos comentarios, así como a través del estudio de las implicaciones que la teología trae en el pensamiento y en la acción de los marianistas. Por fin, hemos querido proseguir o iniciar un diálogo en torno a la interacción entre la teología contemporánea y el pensamiento marianista. En ese diálogo se ha advertido complementariedad pero no han faltado divergencias. El objetivo, en el fondo, es muy ambicioso: llegar a un modo de pensar marianista que sustente nuestra espiritualidad, nuestra misión y la formación que se da en la Compañía.

Los destinatarios de estas reflexiones son los religiosos marianistas. Lo son, también, todos cuantos viven o desean vivir según el espíritu marianista. El tono de estas publicaciones puede hacer difícil la comprensión de algunas de sus partes. De todas formas, no se ha querido renunciar, ni en la forma ni el contenido, al estilo académico. Esperamos que, con todo, sea accesible a la mayor parte de los religiosos. Son destinatarios preferenciales de este proyecto los seminaristas, los religiosos en años sabáticos y aquellos que se encuentran haciendo su formación de postnoviciado.

Los autores son marianistas. Les agradecemos el esfuerzo que han hecho para responder a las exigencias de este proyecto. Sabemos que les ha supuesto tiempo y esfuerzo ya que este trabajo se ha unido a sus tareas habituales. Han sido unas 20 las personas implicadas en el proyecto.

El contenido de todo lo que se ofrecerá en esta serie de publicaciones incluye el estudio del panorama de la historia de la teología de los siglos XIX y XX. Se hará una presentación evolutiva y descriptiva de la espiritualidad marianista. Se abordarán, de modo sistemático, los siguientes aspectos: la persona humana, Jesucristo, María, la Iglesia y la Vida consagrada. Todo ello permitirá, en un volumen aparte, ver las implicaciones que este estudio trae para la Formación inicial y permanente y, de modo concreto, para la elaboración de los *curricula* adecuados, sobre todo para la formación inicial, a fin de asimilar este espíritu marianista.

Por lo mismo, se harán ocho publicaciones. Aquí se presenta la primera de ellas: *Una breve historia de la Espiritualidad marianista*. Su autor es Lawrence J. Cada. Por muchos años ha estado implicado en la reflexión sobre este tema, sobre todo desde su responsabilidad como director de Ncmus. Ha puesto en este estudio mucho interés y dedicación, y por supuesto mucha inteligencia. Todo ello se ve reflejado en el trabajo que ahora publicamos. Damos las gracias también a los padres Eduardo Benlloch y Theodore Koehler, que leyeron, comentaron e hicieron sugerencias importantes que el autor ha podido tener presentes antes de proceder a la publicación definitiva. Gracias, también, al equipo responsable de este proyecto: Johann Roten, Timothy F. Phillips e Ignacio Otaño, sustituido ahora por Lorenzo Amigo.

Comenzamos estas publicaciones en el año de la beatificación del P. Chaminade. Pedimos su ayuda y bendición para que este esfuerzo contribuya a despertar un mayor entusiasmo e interés por lo que él dijo y escribió.

JOSÉ MARÍA ARNAIZ
Asistente General de Vida religiosa

Présentation

Nous nous sommes engagés, il y a quatre ans, dans le projet visant à étudier l'esprit marianiste à la lumière de la théologie actuelle. Cet esprit est né, devenant peu à peu une tradition, lors des deux derniers siècles. Cette tradition est faite d'expérience et de réflexion, de spiritualité et de pastorale. Ainsi consolidée, elle nous vient du grain semé par le P. Chaminade et qui porte le fruit du charisme qu'il reçut; nombreux sont ceux qui l'ont développé lorsqu'il l'ont transmis aux générations successives qui ont, à leur tour, posé un fil conducteur dans l'histoire des marianistes.

La théologie de chaque étape, qui a fait partie de ces deux siècles, nous a aidés à clarifier, à approfondir et à enrichir notre esprit. Nous, qui vivons en ce temps qui suit Vatican II, voulons également confronter d'une manière systématique cet esprit avec la théologie actuelle, notamment celle qui naît du Concile et en prolonge le message. C'est ainsi que la pensée marianiste remplira les lacunes que l'on y perçoit, élargira des horizons et prendra conscience de cette richesse qui lui est propre.

Cet effort est nécessaire. Il nous permettra d'améliorer les fondements théologiques de ce à quoi nous croyons et que nous vivons. Quelques marianistes ont, sans aucun doute, donné leur préférence et une grande importance à la théologie actuelle, d'autres à l'esprit marianiste. Rares sont ceux qui ont su, malgré leurs tentatives, intégrer la théologie actuelle et la pensée marianiste. Il est également favorable pour approfondir l'unité et la convergence dans la manière de comprendre et de présenter

notre spiritualité et de projeter notre chemin de formation dans la foi. Lorsque nous avons commencé, nous avons cru que cela serait probablement impossible. Et pourtant, nous savions que nous pourrions rejoindre notre but. L'arrivée du troisième millénaire nous motive à travailler à une réinterprétation, à l'adaptation et à l'enrichissement de l'héritage que nous avons reçu du P. Chaminade, afin de le rendre plus significatif pour l'homme et la femme d'aujourd'hui.

C'est une triple intention qui nous a appelés à nous engager dans ce travail: En premier lieu, réfléchir à la théologie actuelle, c'est à dire, celle qui naît de Vatican II et que nous trouvons dans les documents fondamentaux et dans les grands textes de théologie qui ont été écrits les années successives. Elle clarifie à nos yeux la manière d'agir de l'Église, nous aide à lire les signes des temps actuels, nous donne une motivation pour vivre la foi et pour nous engager dans la mission. Sans connaître la théologie actuelle, il est difficile de rendre significative la spiritualité marianiste pour l'homme d'aujourd'hui. Deuxièmement, il est bon pour nous que nous connaissions notre esprit pour le placer ensuite dans le contexte d'une réflexion actuelle. Nous pouvons y arriver en consultant les textes originels, les commentaires de qualité, et par l'étude des implications que la théologie apporte dans la pensée et dans l'action des marianistes. Enfin, nous avons voulu continuer à créer un dialogue portant sur l'interaction entre la théologie contemporaine et la pensée marianiste. Une complémentarité a caractérisé ce dialogue, mais les divergences n'ont pas manqué. L'objectif est au fond très ambitieux: arriver à une façon de penser marianiste qui soutienne notre spiritualité, notre mission et la formation donnée dans la Société.

Les destinataires de ces réflexions sont les religieux marianistes, ainsi que tous ceux qui vivent, ou qui souhaitent vivre selon l'esprit marianiste. Le style de ces publications peut rendre difficile la compréhension de certaines de ses parties. L'on

n'a voulu renoncer, ni par la forme ni par le contenu, au style académique; nous espérons qu'il soit compréhensible à la plupart des religieux. Les séminaristes, les religieux en année sabbatique et ceux qui suivent leur formation de post noviciat sont les destinataires préférentiels de ce projet.

Les auteurs de cet ouvrage sont marianistes. Nous les remercions pour l'effort qu'ils ont fait afin de répondre aux exigences de ce projet. Nous savons que cela leur a demandé du temps et des efforts, compte tenu que ce travail s'est ajouté à leurs obligations habituelles. Une vingtaine de personnes ont été engagées dans ce projet.

Le contenu de tout ce qui sera offert dans cette série de publications comprend l'étude du panorama de l'histoire de la théologie des XIX et XX siècles. Une présentation évolutive et descriptive de la spiritualité marianiste en fera partie. Les aspects suivants seront affrontés d'une manière systématique: La personne en tant qu'être humain, Jésus-Christ, Marie, l'Église et la Vie consacrée. Tout cela permettra, dans un volume à part, d'évaluer l'influence de cette étude dans la Formation initiale et permanente et dans l'élaboration des curriculums adéquats, notamment pour la formation initiale, le but étant d'assimiler cet esprit marianiste.

C'est pour cette même raison que 8 publications ont été prévues. Nous commencerons aujourd'hui par la première: *Une brève histoire de la spiritualité marianiste*, dont l'auteur est L. Cada. Il a été engagé pendant de longues années dans la réflexion sur ce thème; l'une des raisons pour cela est son rôle de Directeur du NACMS. Il s'est consacré à cette étude avec grand intérêt et beaucoup de dévouement et d'intelligence. Tout cela transparaît dans le travail que nous sommes sur le point de publier. Nous remercions également le P. Eduardo Benlloch et le P. Théodore Koehler qui ont lu, commenté et suggéré un certain nombre d'aspects importants dont l'auteur a tenu compte avant la pu-

blication. Merci également à l'équipe responsable de ce projet: Johann Roten, Timothy Phillips, Ignacio Otaño, remplacé maintenant par Lorenzo Amigo.

Nous commençons à publier ces travaux durant l'année de la béatification du P. Chaminade. Nous demandons sa grâce et sa bénédiction afin que cet effort contribue à éveiller un enthousiasme et un intérêt toujours plus vifs envers ce qu'il dit et ce qu'il écrivit.

JOSÉ MARÍA ARNAIZ

Assistant Général de Vie Religieuse

Preface

This paper is one of seven papers on the theme of Marianist Spirituality in the light of current theology which were prepared under the direction of Father José María Arnaiz and the General Administration of the Society of Mary according to the plan announced in the SM 3 Offices Bulletin No. 63 (April 1, 1996). The other six authors and their topics are:

Fr. Lorenzo AMIGO, *Marianist Spirituality and Current Theology of Religious Life.*

Fr. Eduardo ARENS, *Marianist Spirituality and Current Christology.*

Bro. Hugh BIHL, *Marianist Spirituality and Current Theological Anthropology.*

Fr. John MCGRATH, *History of Theology in the 19th and 20th Centuries.*

Fr. José Ramón GARCÍA MURGA, *Marianist Spirituality and Current Mariology.*

Fr. Johann ROTEN, *Marianist Spirituality and Current Ecclesiology.*

Each author completed a preliminary version of his paper by the end of 1998, which was then sent to two commentators for review. The two commentators who reviewed my paper on the history of Marianist spirituality were Father Eduardo Benlloch and Father Théodore Koehler.

In April 1999, the authors met in Rome and presented the preliminary versions of all seven papers as well as written critiques of the commentators. Each paper was commented upon by the other authors. Suggestions were made for changes and improvements of each paper in the light of the critiques of the

other authors present at the meeting and the written critiques of the commentators.

I am especially indebted to Father Benloch and Father Koehler for their excellent reviews of my paper. This final version of my paper has been revised according to their critiques and those of the other authors. I have indicated the main places where I have changed my text or where the commentators or authors have interpretations which differ from mine. One short passage of Father Benloch's commentary has been added as an appendix to this paper.

LAWRENCE J. CADA
Prague, September 8, 1999

Opening Considerations About Terminology

The Word Marianist

In this paper, the word *Marianist* – both the adjective and the noun – will refer to everyone in the Marianist Family, not just to members of the Society of Mary or to Marianist religious. Thus, the Marianist spirituality whose history will be traced is the spirituality of both lay Marianists and religious Marianists.

This usage, which has become more common in recent years, is simply the latest phase of an evolution that has been going on steadily since about the middle of the 20th century. Before then, the term *Marianist* was almost never used, neither for religious Marianists nor lay Marianists. Father Chaminade did not use the term. The Constitutions of the Society of Mary and Daughters of Mary composed during the 19th century do not use the term. Neither did Father Simler in his biography of the Founder.

During the first half of the present century, use of the term was still rare. Classics such as *The Spirit of Our Foundation* or Father Neubert's *My Ideal* managed to characterize Marianist spirituality quite adequately without ever using the word *Marianist*.¹ However, when the Cause of Father Chaminade was introduced

¹ In fact, the compilers of *The Spirit of Our Foundation* do use the word in one place when they point out a few of its rare occurrences in the 19th century. Once, in 1837, Father Chaminade was addressed as the Superior General of the Marianists. In 1858, Father Lalanne remarked that members of the Society of Mary could be called Marianists to distinguish them from the Marists. In 1877, an indult that granted a special proper to the Society of Mary used the term. See *Spirit* 4, chapter 2, "The Updating of Monastic Observances", § 14, p. 78.