

Working Draft

**A New Moment for the Marianist Movement:
Continuing the Conversation**

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Prepared for

**An Assembly of the Marianist Lay Communities
of North America**

July 13 - 16, 2017

This Working Draft is located on the Fr. Ferree Website at the University of Dayton:
<https://udayton.edu/artssciences/endowedchair/ferree/programs-resources/papers.php>

The revision of this working paper will occur during the month of October 2017. Please send comments and suggestions for improvement to Bro. Raymond Fitz, S.M. at ray.fitz@udayton.edu. The final version of this paper will be ready by Nov 1, 2017.

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1 **A New Moment for the Marianist Movement:**
2 **Continuing the Conversation**

3 **Prepared for the**
4 **Assembly of the Marianist Lay Communities of North America**
5 **Bro. Raymond Fitz, S.M.**
6 **July 15, 2017**

7
8 **I. Introduction**

9 In preparing for the presentation on Marianist Movement at the Assembly of the Marianist Lay
10 Communities of North America in July 2017, I decided I had a superabundance of material that would fit
11 into at least two, maybe three, presentations. In order to sort out the appropriated content for the
12 presentation at the Assembly, I decided to organize this Working Paper “A New Moment for the
13 Marianist Movement: A Continuing Conversation.” In this paper, I will present a summary of what I have
14 heard over the past eight years from participating in conversations on the Marianist Movement in North
15 America.

16 **A. Why A New Moment?**

17 I have used “A New Moment” in the title. Why do I believe we are experiencing a new moment
18 for the Marianist Movement in North America? Let me single out four reasons. First, I believe this
19 Assembly is a historic event in the development of the Marianist Lay Communities in North America.
20 The excellence of the Assembly program is a wonderful illustration of how collaboration and
21 cooperation, across many persons and groups, can make great Marianist things happen. My
22 participation in this Assembly has convinced me that there is a strong momentum for moving the
23 Marianist Movement to a shared missionary vision and new organizational momentum. I believe we will
24 look back ten years from now and we will say these three days have been a historic moment in the
25 development of the Marianist Lay Communities and their relationship with the Marianist religious
26 communities.

27 During this Assembly the Leadership Team of the Marianist Lay Communities of North American
28 have presented or will present several significant challenges. Out of this meeting could be the
29 development of a structure that will accelerate the growth of Marianist Lay Communities in North
30 America. Long-range goals for internal development include the hiring of a Director for the Marianist
31 Lay Communities of North America, reinstating an Area Representative Structure Leadership Council,
32 and the development of a multi-leveled formation process. External goals include stimulating on-going
33 service projects partnering with people at the margins, expanding lay Marianist sponsored ministries of
34 justice, and significantly increasing the number of lay Marianists and Lay Marianist communities. These
35 are ambitious goals -- yet I sense the commitment and energy to make them happen.

36 Second, we have seen the emerging of at least two regional Marianist Family Councils formed
37 over the last several years. I anticipate that we will see more emerge in the coming years. I believe
38 these Councils will create momentum by connecting the people with the energy to extend the
39 Missionary vision of the Marianist Movement, and create new ways to realize this vision.

40 Third, the two religious communities in North America, The Daughters of Mary and the Society
41 of Mary, are expanding their efforts to form laypersons and lay communities in the Marianist charism
42 and its spirituality and apostolic method. The Society of Mary’s Sponsorship Program is making
43 excellent progress in educating lay leaders in the Marianist charism and missionary vision. I see great

1 potential for this program sustaining a strong Marianist mission and culture in the Marianist sponsored
2 institutions. These institutions will be a valuable resource for the future of the Marianist Movement.

3 In its strategic planning, Vision 2020, the Society of Mary has made a commitment collaborating
4 with others in the Marianist Family – Goal D – “The Province of the United States in partnership with
5 other communities and individuals of the Marianist Family will promote a network of sponsored
6 apostolic organizations and faith communities in each of the geographical areas of the Province.” While
7 I would like to see more action on this goal, the Province has taken the first step and committed to being
8 part of a ministry hub around the education of Hispanic youth in San Antonio.

9 At each of the Marianist universities, there has been the development of Marianist Educational
10 Associates. The laypersons work together with the vowed Marianist to strengthen the Marianist
11 mission, culture, and educational tradition of the Universities. Some of the Marianist Educational
12 Associates are considering the commitment as Marianist laity.

13 The two religious communities have a small but deeply committed and thoughtful young
14 religious who are committed to creating a Marianist missionary vision for the early 21st century. This
15 vision includes partnering with lay Marianist to expand the Marianist Movement and especially a
16 commitment to working with the poor.

17 The fourth indicator of the new moment is that there are at least two lay Marianist sponsored
18 and sustained immersions with those at the margins; The Mission of Mary Farm in Dayton and the
19 Women’s Prison Ministry Project in Honolulu. I will say more about these projects later, yet it is
20 important for us to recognize and celebrate that Marianist laity have initiated and sustained these
21 projects. This to me is a great sign of growing maturity of the Lay Marianist Communities.

22 **B. Overview of the Paper**

23 Let me provide an overview of the main sections of this paper. In Section II, I provide some background
24 on the conversation on the Marianist Movement. In the Section III, I present a short narrative on the
25 original missionary vision and plan of Father Chaminade. Every narrative has a point of view; my point of
26 view in the narrative outlined here is to see what potential lessons Fr. Chaminade might provide us as
27 we reflect on this new moment for the Marianist Movement. In the Section IV, I summarize the
28 manifestations of the Marianist charism and as well as what I believe are some of Chaminade’s
29 Principles for Change and Transformation and Principles for Social Analysis. In the Section V, I will
30 examine some of the signs of the times that the Marianist Movement must address as we look to the
31 future of the Marianist Missionary vision. In this section, we will look at the issues of regional injustice –
32 what I will call the “silent violence of poverty”, the breakdown of civic community, and the status of
33 faith in the Church, especially with young people. In the Section VI, I will bring the ideas of Fr.
34 Chaminade and Pope Francis into dialogue and present for further conversation and debate what I
35 believe is the key principle of the Marianist Movement -- a Marian style of evangelization. I believe this
36 Marian style of evangelization can be an important contribution that the Marianist Movement can make
37 to the Church of North America. In Section VII, I provide some recommendations that I hope stimulate
38 further conversation on the future of the Marianist Movement.

39 **II. The Conversation on the Marianist Movement: A Short History**

40 **A. Some Key Event in the Journey**

41 Let me provide a short history of the conversation on the Marianist Movement. It is important
42 to understand my perspective on the Marianist Movement. I am neither an expert on Marianist history,
43 a theologian, nor a social scientist; my perspective is that of a “reflective practitioner of social justice.”

1 Using my experience in advancing justice in the greater Dayton community, I strive to build a practice
2 theory of urban solidarity by bringing the principles of the Catholics social tradition and the knowledge
3 of urban poverty in dialogue with the voices of children and families experiencing poverty. As a
4 practitioner of social justice, I operate in the tension between “what is” and “what can we hope for,”
5 and then develop strategies for closing the gap between these two realities. The “reflective
6 practitioner” is always learning from the experience of working to define the gap and to close the gap. I
7 see our Marianist movement as a dynamic collaboration that can be a force for advancing urban
8 solidarity.

9 As some of you know, you cannot get through a Fitz course at the University of Dayton without
10 encountering the concept of “constructive conversations.” I use “Constructive Conversations” to
11 describe a process where a group takes an ambiguous and complex question and, through several
12 phases, constructs a meaningful answer to the initial question. While constructive conversations are
13 messy, they do have a flow to them. They start with the identification of a focus question, and then
14 progress through brainstorming answers, followed by focusing or clarifying the best candidate answers,
15 and then discerning the most appropriate answer through dialogue, and finally documenting a
16 consensus. A very important process, but never easy.

17 Most complex questions require a sequence of constructive conversations in which there is a
18 clarification of the initial question, followed by more brainstorming, focusing, discernment and
19 consensus building. In the midst of the conversation, new questions arise and then there is a new round
20 of brainstorming, clarification, and discernment. If persons enter into these conversations with respect
21 and commitment, then a great deal of learning can take place and often a shared consensus can
22 emerge.

23 I have been using the image of the ongoing constructive conversations of brainstorming,
24 focusing, discerning, consensus building, and documentation as a way to talk about the future of this
25 Marianist missionary vision. The framing question has been “What is the future of our Marianist
26 missionary vision as we move through the first quarter of the 21st Century?”

27 In February 19, 2009, I gave the Ferree Lecture entitled “The Marianist Movement and the
28 Challenges of Urban Justice and Reconciliation: An Interim Report on a Conversation¹. In that lecture, I
29 combined several ideas. First, I used the idea of leadership of a social movement, like the civil rights
30 movement or the women’s suffrage movement, and then used this idea as a lens to explore the origins
31 of the Marianist communities. Chaminade had a missionary vision of a new way of being the Church
32 coming out of the French revolution. A new question emerged for me, “Is it helpful to look at Blessed
33 Chaminade as a founder of a faith filled Marian social movement – what I termed the “Marianist
34 Movement?” Next, I explored the idea of how the Marianist Movement could address the issues of
35 inequality and urban injustice in metropolitan regions. While the written expression of the two ideas
36 were not a prize of coherence and logic, it did capture the imagination of some people, especially
37 younger lay Marianist.

38 Around 2010, as part of my work on the Catholic Social Tradition, I met Amy Uelmen, a member
39 of the Focolare Movement who at the time was a law professor at Fordham University. She shared with
40 me her experience as part of the Focolare Movement², a contemporary ecclesial movement. She is now
41 at Georgetown University Law School and continues to share with me some of her experiences as a
42 member of the Focolare Movement. This got me to reflecting on the similarities between contemporary

¹ Access to this paper is through the Fr. Ferree Professor of Social Justice Website at the University of Dayton.

² Thomas Masters and Amy Uelmen. *Focolare: Living the Spirituality of Unity in the United States*. New City Press, Hyde Park, NY. 2010

1 ecclesial movements and the Marianist Family. I shifted my focus from social movements to
2 contemporary ecclesial movements and began to explore the ways Chaminade’s original missionary
3 vision and missionary plan, the Institute of Mary, was similar to contemporary ecclesial movements. I
4 have continued to do reading about contemporary ecclesial movements and I find that we have much to
5 learn from these ecclesial movements.

6 On March 13, 2013, I found myself, as we all have, with a new conversation partner – Pope
7 Francis. “I want a poor Church for the poor.” This statement, as well as his actions, is a key focus that
8 has shaped Francis’ homilies, addresses, and statements. He challenged me to explore a vision for the
9 Church that would address the fragmentation, poverty, and injustice of our urban regions. It occurred
10 to me that if the Catholic Church was going to address the issue of urban solidarity in the “fractured
11 city” it could not be done on a parish-by-parish basis. We needed an ecclesiology of the regional
12 Church, a new way of how we see Church. This led me to addressing the questions: “What is Pope
13 Francis’s vision of the Catholic Church in the Metropolitan Region of North America?” and “Is there a
14 complementary of Chaminade’s and Francis’ vision of the Church?”

15 Over the past eight years, I have had the opportunity to present ideas on the Marianist
16 Movement to over 10 different groups of Marianist, lay and religious. Each of these sessions has
17 challenged me to clarify the presentation, and in turn has opened me to new questions and broader
18 horizons for thinking about the Marianist Movement. In these conversations, I have used the focus of
19 the metropolitan region – “What are the urban justice challenges in metropolitan regions of North
20 America?” “What is a new way of being Church in the metropolitan regions?” and “How can the
21 Marianist Movement be a partner and a catalyst in creating this new way of being Church?”

22 **B. The Marianist Movement: Toward a Working Definition**

23 In defining the Marianist Movement, I am attempting to put some order in what I see emerging
24 in the Marianist Family of North America. Any attempt to structure order involves simplifications and
25 may miss some emerging trends. Let me start with three questions I am often asked.

26 **Who is in the Marianist Movement of North America?** I see the Marianist Movement in North
27 America as three Autonomous but interdependent communities: 1) the Marianist Lay Communities of
28 North America, Daughters of Mary Province of the United States, and Society of Mary Province of the
29 United States.³ I would also include persons who are associated members of the three communities,
30 such as Marianist Affiliates, Marianist Educational Associates, etc.

31 Because each of the constituent communities is autonomous, they have developed their own
32 method of organizing to realize the Marianist charism and the Marianist missionary vision. The major
33 focus of the Marianist Movement is developing, implementing, and sustaining *collaborative missionary*
34 *vision and projects* of the three constitutive communities.

35 **What are the Characteristics of the Marianist Movement?** The constituent communities of the
36 Marianist Movement shares the following characteristics:

- 37 • A **common origin** in Charismatic founders – Fr. Chaminade, Mother Adèle, and Marie Thérèse⁴,
- 38 • A **common Marianist charism** which provides a lens on a radical commitment to the Gospel,

³ The Province of Meribah could easily be accommodated if they so choose.

⁴ Some Marianist scholars do not include Marie Thérèse de Lamourous as one of the Founders. I include her because she was an important partner with Fr. Chaminade in the growth of the Bordeaux Sodality and assisted in the deliberations of Fr. Chaminade and Mother Adèle in the founding of the Daughters of Mary.

- 1 • A **common set of Marianist practices** which keep the flame of the charism alive and are based
- 2 on the insights of the Founders – practices of spirituality, internal organizing, and being in
- 3 mission,
- 4 • A **common curricular framework of formation** in the Marianist charism, the Marianist
- 5 missionary vision and Marianist practices that is suitably adapted to the situations of each
- 6 community,
- 7 • A **public commitment** to the mission of their community, and
- 8 • A **common high-level missionary vision** that carries the missionary insights of the Founders and
- 9 is suitably adapted to the contemporary situation.

10 **How is the Marianist Movement Organizing?** A set of coordinating structures is being develop by
 11 the Marianist Movement. This development has been incremental, organic, and at several levels.

- 12 • **North American Level:** The Marianist Family Council of North America coordinates the
- 13 *collaborative missionary work* of the three constituent communities at a national level. The
- 14 Marianist Family Council seeks to identify emerging issues and coordinate the development of
- 15 resources at the North American level.
- 16 • **Regional Level:** Family Councils are organizing at the metropolitan regional level. Their mission
- 17 is to coordinate the *collaborative missionary work* of the three constitutive communities. The
- 18 Regional Family Council seeks to identify emerging issues and coordinate the development of
- 19 resources at the regional level.
- 20 • **Advocacy:** The Marianist Movement in North American has developed a collaborative social
- 21 justice effort -- the Marianist Social Justice Collaborative (MSJC). MSJC organizes around issue
- 22 teams that address a particular social justice issue.

23 Several clarifications are in order. First, I am not the first Marianist to describe the Marianist
 24 Family as a Movement in the Church. In Fr. Quentin Hackenewerth, S.M.'s *A Manual of Marianist*
 25 *Spirituality* (1988) there is Chapter 11 "Permeating the World as Movement." This Chapter contains a
 26 very thoughtful description of the Marianist Family as the Marianist Movement in the Church in four
 27 pages. "The Marianist Family perhaps can be characterized best as a Movement in the Church. As a
 28 Movement, all the various groups are seen as interdependent parts of an organic whole – as
 29 autonomous groups of a single Marianist Family."⁵ Father Quentin than goes on to describe how this
 30 movement is inspired by a common charism, spirituality, and method of organizing.

31 Second, you might ask why I use the "Marianist Movement" instead of the Family of Mary. I
 32 believe Marianist Movement captures the need for the communities inspired by the charism of
 33 Marianist Founders to become a missionary movement within the Church, a faith filled and Marian
 34 Missionary Movement that will make a profound difference in the Church, and be a social force for
 35 justice in our urban regions.

36 Third, Fr. Dave Fleming, S.M. has presented breakout sessions during this Assembly on the
 37 Future of the Marianist Family as a "Charismatic Family." Dave and I agree that we are both talking
 38 about the same vision for the future of our Marianist Family. Dave is certainly more familiar with the
 39 trends in Rome, Europe and the Southern hemisphere than I am. Charismatic Family may be a better
 40 language in trying to forge alliances with European and Southern hemisphere manifestations of the
 41 Marianist charism and missionary vision. I am not wedded to the term Marianist Movement. Fr. Dave

⁵ Quentin Hackenewerth, S.M. *A Manual of Marianist Spirituality*, North American Center for Marianist Studies, Dayton, OH. 2000.

1 and I both believe that an agreement on a common language to describe this emerging reality is highly
2 desirable.

3 Fourth, some people have objected that the term Movement might be too “bureaucratic” or
4 “political” of a descriptor for the dynamic Marianist future we are trying to create. To some, Movement
5 does not capture the spiritual and interpersonal dimension of what we want for our future. I realize
6 that how language touches the ears of the listener is important and can create obstacles. In a later part
7 of the paper, I hope to show that the interpersonal/fraternal dimension is an important element of the
8 Movement and that there are non-bureaucratic way of organizing the Movement in North
9 America.

10 Given these proviso and clarifications, I will speak about the Marianist Movement because that
11 is what the organizers of the Assembly asked me to address.

12 **C. Why a Regional Focus?**

13 You will see in this paper an emphasis on metropolitan regions. I have been using this focus for
14 two reasons. First, I believe our best bet for the growth of the Marianist Movement in the next 10 years
15 is in mobilizing the missionary dimension of the Marianist Movement at the level of the metropolitan
16 region. We are doing fairly well at the level of individual communities of laity and religious. We are also
17 making substantial progress in strengthening our sponsored ministries. It is my contention that what we
18 need is a more dynamic missionary focus of communities and the ministries at the regional level.

19 The second reason for focus on metropolitan regions is that many of the important signs of the
20 times cluster around an analysis of the metropolitan regions. It is my belief that our Marianist
21 missionary vision and missionary method is well suited for being a catalyst for the Church and society in
22 addressing these signs of the times. I believe a competence that is in the DNA of our Marianist charism
23 is to bridge the “personal” and the “political” with space for the “civic community.” I believe the
24 Marianist Movement will experience substantial growth if we focus at the regional level.

25 **III. Chaminade’s Missionary Journey: A Vision and A Plan⁶**

26 Let me provide a short narrative of Blessed Fr. Chaminade’s life. I have organized the narrative
27 so that we can appreciate some of the similarities and differences in the context of post-revolutionary
28 France and our current context of North America. Understanding these similarities and differences, I
29 believe, can guide us as we reflect on the revitalization of the Marianist Movement in the early 21st
30 century. While I believe no one can know all the complexities of Father Chaminade’s thinking about the
31 Marianist missionary vision and plan, I will conclude with a short reflection on what I believe he saw as
32 the Missionary Vision and Plan.

33 **A. Chaminade before the French Revolution (1761-1789)**

34 Before the start of the French Revolution, Father Chaminade was the business manager and a
35 member of the administrative team running the successful St. Charles Seminary in Mussidan, located in
36 southwestern France. As a young man he had a modest theological education, and was making progress
37 in the spiritual life under the direction of his older brother, Jean Baptiste, and was deeply loyal to the
38 Roman Catholic Church. While he was most likely aware of the major problems of the Church in France
39 and of French society, he and his colleagues were working to educate priests in piety and knowledge
40 that would strengthen the Catholic faith in southwestern France.

⁶ This outline follows Joseph Stefanelli, SM. *Chaminade: A Pragmatist with a Vision*. Noth American Center for Marianist Studies, Dayton, Oh. 2000 and relies heavily on his development of Chaminade’s life.

1 **B. The French Revolution (1789-1797)**

2 The chaos of the French Revolution disrupted the serenity of St. Charles and began a journey for
3 Chaminade that brought about major changes in the way he thought about his vocation. Chaminade
4 participated in the development of the *cahiers de doléances* for his region of Périgord that contributed
5 to the agenda for the Estates General that began on May 5, 1789. At this point in his life Chaminade saw
6 the monarchy as important for the future of the Church in France, yet his behavior demonstrates that
7 his sympathy was with the lower clergy, the common people, and for reform in the State and the
8 Church.

9 For the eight years of the Revolution, Chaminade, like all French citizens, was caught up in the
10 chaotic events of these times. Policies of the Revolutionary government brought about the closing of St.
11 Charles Seminary and forced him to move to Bordeaux and begin an underground priestly ministry. He
12 had to face actions of the Revolutionary government with discernment, integrity and faith; he did not
13 accept the Civil Constitution of the Clergy but remained faithful to the Pope. Even in the midst of
14 executions of clergy and faithful and in spite of many clergy leaving the country, he continued to risk his
15 life to service the faithful Catholics of Bordeaux.

16 I believe it is important to note the options Chaminade had at this time in his life. He could have
17 chosen to sign the Civil Constitution of the Clergy and be relatively safe, go into exile as many clergy did,
18 or move into underground service to the people of God at great risk to his own life. Through his deep
19 life of faith and prayer, he understood the gospel's deep call to undertake what I like to call "voluntary
20 displacement"; to move from where it is comfortable to where we live in deep uncertainty, and from
21 being at home to where we journey into the unknown for the sake of the Gospel. I believe it is
22 important for us to realize that as Fr. Chaminade encountered the French Revolution he chose a
23 "voluntary displacement" – not just geographically, but more importantly psychologically and spiritual.
24 In journeying through this voluntary displacement, the Holy Spirit graced him with the Marianist charism
25 and allowed him to bring this charism to the Church of post-revolutionary France. I will use this image
26 of voluntary displacement to describe a journey that we must take in renewing our Marianist charism
27 and missionary vision in the early 21st century.

28 As Chaminade experienced the events of the Revolution, he was constantly probing them in the
29 light of faith and endeavoring to understand how the Church was being affected and how he should
30 respond. In the midst of this rapidly changing situation, he discerned how he could minister to and
31 strengthen those who remained faithful to the Catholic faith. In the contorted staggering of the
32 Revolutionary government, he could sometimes afford to be more visible in his ministry, but then just as
33 quickly he had to change his approach to that of concealment and disguise. In this way he was able to
34 provide the sacraments and words of faith and courage. He met many who were strong in their faith.
35 Often sympathizers of the revolution disrupted his ministry and caused him to move into hiding. Chaos
36 was everywhere and he had to adapt quickly to the unfolding events of the Revolution. Throughout this
37 experience, Chaminade developed a deeper sense of how the many ideas and cultural practices of the
38 Revolution were tearing apart both French society and the French Church.

39 **C. Exile and Return (1797-1800)**

40 Through bureaucratic mistakes of the Revolutionary government, Chaminade was forced to
41 accept exile into Saragossa, Spain. In Saragossa there was peace and tranquility and yet a strangeness.
42 In this community, priests were accepted and honored, yet as *émigrés* from France they were not able
43 to participate in the active ministry of the Church. The three years of exile in Saragossa gave Chaminade
44 the opportunity to reflect on the last eight years and to read or interpret what had happened to him, his
45 many friends and associates as well as the nation of France and the Catholic Church within that nation.

1 While we only have a few stories about what happened during the time of exile we can conjecture from
2 his later actions and writings.

3 In accepting the journey through the French Revolution, Chaminade had to undertake a social
4 and cultural analysis of France and the French Church. The changes of the Revolution happened much
5 faster than anyone expected. Reflecting on the eight years of the Revolution, Chaminade could see the
6 reality of France and the Church in a new way. He saw the deep alienation between social classes within
7 French society and the inability of political and social structures to support the changing economy of
8 France. Louis XVI and Marie Antoinette, as well as the nobles and many of the archbishops and bishops
9 lived extravagant lifestyles and were exempt from paying a fair portion of taxes. The lower class people
10 and clergy were living in very poor conditions, subjected to heavy taxation, and often treated poorly by
11 the nobles. The emerging merchant class experienced a heavy tax burden. Chaminade experienced a
12 deep sense of polarization and injustice in France.

13 Also, there were deep divisions within the Catholic Church. The King of France appointed
14 archbishops and bishops; and while the Pope had veto power over these appointments, it was rarely
15 exercised. In some cases, the archbishops and bishops were younger sons of the nobility and, needless
16 to say, often provided less than exemplary leadership for the Church. The lower class clergy were often
17 not very well educated and were clearly looked down upon by the higher class clergy. The Revolution
18 brought about a split between those who were loyal to the Catholic Church under the leadership of the
19 Pope in Rome, and those who sided with the Revolutionary government and wanted the Church of
20 France to be independent of Rome. In Saragossa, Chaminade pondered these realities and searched for
21 ways to create healing and reconciliation within French society and the Church.

22 There was an alienation from, and indifference to, the Catholic faith by many people in France.
23 The institutional structures and practices of the Church that supported faith had been eroded by the
24 onslaught of ideas from the anti-Catholic French Enlightenment and by the laxity of practice among
25 many of the clergy, religious and laity. The Revolution created a decade in which most people were
26 uncatechized and were without the ritual practices of the Church. There was a whole generation in
27 France ignorant of the Christian faith and unable to pass on to the next generation the knowledge and
28 practices of faith. There was a need to address the religious indifference of a large number and to
29 address the lack of knowledge of the faith for those who were nominally Catholic. If the Church was to
30 be rebuilt in France, then a new way to evangelize had to be found.

31 **D. Establishing the Sodality of Bordeaux (1800-1809)**

32 Chaminade returned to Bordeaux with a missionary vision. He wanted to recreate a Church that
33 was modeled on the early Christian communities of the Acts of the Apostles and could demonstrate to
34 people of France that Christianity could be lived in the fullness of its spirit. Using the contacts that he
35 developed during his underground work in Bordeaux, he began to gather people in communities of the
36 Sodality of the Immaculate Conception (or the Sodality of Bordeaux).

37 Fr. Chaminade creatively adapted and expanded the Jesuit model of the Sodality as a critical
38 means of realizing his missionary vision. Instead of membership being strictly men, Chaminade worked
39 with Marie Thérèse de Lamourous to set up groups for women. Instead of drawing membership from
40 the elite of society, Chaminade wanted to include all of French society, including the well-educated and
41 well-heeled to coopers, tradesmen (ordinary people). Formation in faith was important for these
42 communities. The communities of the Sodality worked on their own faith formation. Chaminade knew
43 that if these communities were to embody the Word of God and to bring forth God's Kingdom, then it
44 was important to have a solid grounding in the Christian faith. All were concerned about growing in
45 their faith; those who knew more helped those who knew less. Blessed Chaminade did not assume a

1 deep faith – he created communities that could catechize their members. The communities of the
2 Sodality were to be attractive communities; they needed to embody the Word of God in a way that was
3 inviting and attractive to others.

4 The Sodality communities came together regularly in meetings in which they had constructive
5 conversations on important issues in the life of the community, in the Church, and in their city. The
6 communities of the Sodality organized themselves in an effective and efficient manner. Roles and
7 responsibilities for lay leadership were explicitly developed. Processes were set up for coordination and
8 communication that allow these Sodality communities to have “union without confusion.” A number of
9 people dedicated themselves to providing leadership for the emerging network of Sodality communities.
10 These Sodality communities were oriented to mission, that is, to multiply relationships and communities
11 that support the Christian practice of faith and gospel service, and that help other persons to flourish in
12 a more human manner.

13 Starting from a month after his return (December 8, 1800) the Sodality community he started
14 with a small group of twelve men and then grew to a 100 members a year later. This success
15 encouraged Archbishop d’Aviau to place the chapel of the Madeleine as a gathering place for these
16 Sodality communities. By 1809, the various branches of the Sodality numbered nearly 1,000 dedicated
17 and apostolic Christians. Chaminade began to see the flourishing of his missionary vision.

18 **E. Collaboration with Marie Thérèse and Adèle**

19 Influencing Chaminade’s shaping of the Marianist vision and missionary plan were two women
20 collaborators. Marie Thérèse de Lamourous and Adèle de Batz de Tranquelléon. In addition to working
21 with Marie Thérèse in setting up the women’s section of the Sodality, Chaminade collaborated with
22 Marie Thérèse in her work of setting up the Miséricorde, “a home for prostitutes, to give them an
23 education, prepare them for gainful employment in society, and, above all sustain them in living a
24 Christian life.” For many years, Chaminade collaborated with Marie Thérèse, ensuring the success of the
25 Miséricorde.

26 Through mutual acquaintances, Adèle and Father Chaminade develop a correspondence in
27 which they shared the individual projects for revitalizing the Christian faith in France. While
28 Chaminade’s Sodality was urban centered with frequent meetings and Adèle Association was rural
29 centered with small groups that stayed in contact through correspondence, yet both saw similarities in
30 their missionary vision and plans. Over time, Adèle progressively entered more fully into Chaminade’s
31 missionary vision. In turn, Adèle would add an innovative orientation to Chaminade’s missionary plan
32 through concern for educating the poor -- those at the margins of French society.

33 **F. New Difficulties (1809-1815)**

34 Because of a partial reconciliation of Napoleon’s government with the Pope, Father Chaminade
35 had the opportunity in 1800 to return to Bordeaux where he begins to implement his Missionary vision
36 and plan. Yet, ten years later Napoleon created major roadblocks to the Marianist missionary vision and
37 plan. Napoleon suppressed all Sodalities in France, including the Sodality of Bordeaux. This move was
38 precipitated by Napoleon’s secret police’s belief that members of the Paris Sodality were promoting a
39 return of the monarchy. This suppression forced the Bordeaux Sodality to go underground.

40 During the time of 1800 to 1815, there was a partial openness within France to exploring deeper
41 forms of dedicated lay life with some taking private vows of poverty, chastity, and obedience. During
42 this time of the suppression, some of the Bordeaux Sodalists and members of Adèle’s Association began
43 to journey toward discipleship by practicing the evangelical councils. Father Chaminade served as
44 spiritual director for many of them and encouraged them to explore the path with prayerful

1 discernment and prudence. This set the stage for some in both men's and women's sections of the
2 Bordeaux Sodality to explore living the evangelical council with a common community life.

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4 **G. Foundations of the Religious Institute (1816 and 1817)**

5 The women in Adèle's Association followed a path to holiness under the direction of a spiritual
6 mentor and at the same time, they engage the corporal and spiritual works of mercy. Beginning in 1810
7 members of Adèle's Association began to explore living in religious community under the guidance of Fr.
8 Chaminade. On May 25, 1816 Adèle and some of her associates founded the Daughters of Mary
9 Immaculate and were later joined by women from the Bordeaux Sodality. Father Chaminade guided
10 Adèle in her journey and provided the new community with a preliminary Constitution. At Chaminade's
11 request, Marie Thérèse went to Agen to assist in the inauguration of the Daughters. "Shortly after
12 Chaminade himself arrived, he met Adèle in person for the first time and gave the community a series of
13 conferences on the 'the spirit of the Institute, which is the spirit of Mary.'" (Stefanelli, 16)

14 As we all know, on May 1, 1817, a sodalist from Bordeaux came to Chaminade and offered to
15 join Fr. Chaminade in implementing his missionary vision and the promotion of the Sodality
16 communities. Lalanne and several sodalist agreed to initiate the Society of Mary. In Chaminade's mind,
17 the Daughters of Mary and the Society of Mary were one Institute – the Institute of Mary – because they
18 had the same end, the same means, the same organizational patterns, and the same form of
19 government, as well as the same superior general, Chaminade himself. Members of the Institute were
20 to address the great needs of society and they are to share in Chaminade's role as Missionary Apostolic.

21 In the many efforts to draft the Constitution for the two religious congregations, he insisted that
22 these congregations be faithful to their roots in the Sodality communities by continuing to focus on the
23 formation and multiplication of Sodality communities. In the spirit of Mary's command at the wedding,
24 at the feast of Cana, "Do whatever He tells you." Chaminade also insisted that they remain open to the
25 design of Providence, as these communities would discern and choose means of realizing the missionary
26 vision.

27 **H. Mission to the Schools (1817-1830)**

28 Given this openness to Providence, why did Chaminade discern that it was important to launch
29 a project of opening schools? I believe there are at least two reasons. First, many of the early members
30 of the religious institutes had backgrounds in education or could support the work of education. The
31 second, and I believe the most important reason for Chaminade, was the importance of the institution
32 of education in realizing his missionary vision. In the early 19th Century, the institution of education was
33 an important fulcrum of change to bring about the Missionary vision of rechristianizing French society.
34 In a letter to the Pope in which he was seeking the approval of the Constitutions of the two religious
35 communities he wrote:

36 I believed before God that two new religious institutes should be founded, one of young
37 women, the other of young men. They were to prove to the world, by their good
38 example, that Christianity is not an obsolete institution and that the Gospel is a
39 practicable today as it was 1800 years ago. [The branches of the Institute] would wage
40 battle against a thousand and one forms of propaganda, precisely on the field of the
41 schools, by opening classes at every level and of every kind, and particularly classes for
42 the common people, who remain the most numerous and most abandoned.

43 As we know, schools organized by the two Marianist religious congregations so spread throughout
44 southwestern and northeastern France.

1 The early members of the both congregations were innovative in their work reshaping the
2 institution of education. The work at St. Remy became a ministry hub for multiple works that radiated
3 throughout the region. St. Remy was the sight of the Marianist insight into the importance of education
4 of teachers. St. Remy became the first officially recognized private teacher-training college in France.

5 Because of Chaminade’s insistence that the two religious congregations continue to focus on the
6 continued formation and expansion of the Bordeaux Sodality, these communities saw tremendous
7 growth. With the assistance of members of the State, the Bordeaux Sodality had spread to fifty or more
8 other cities and diocese. Again, these developments indicated that Chaminade’s missionary vision was
9 successfully launched and was becoming a dynamic missionary movement.

10 I. Challenges to the Missionary Vision

11 The period from 1830 to the end of his life in 1850 were times of great trial for Chaminade
12 because of external events as well as internal dissention, within the Society. Once again, external forces
13 and events disrupted Chaminade’s plans to realize the missionary vision. Chaminade had to make
14 important adaptations. “In 1830, backed and manipulated by anti-clerical elements, the July Monarchy
15 came into power under Louis Philippe.” The Sodality was suppressed, as were the non-governmental
16 normal schools. Even the Madeleine was closed and Chaminade was forced into internal exile in Agen.
17 For the next five years he remained at Agen or visited the communities in the Northeast.

18 Many of us in this room can image the experience of Chaminade at this point in his life, he was
19 70 years old and he experience personal tragedies with the death Adèle in 1828 and that of Marie
20 Thérèse in 1836. In addition, there was turmoil within the Society of Mary. During our time in the
21 Society of Mary we have seen many changes. Yet when we joined the Society there were established
22 patterns and with a formation program, we had a good sense of what we were getting into. During
23 these years of the 1830’s Chaminade was formulating the Rule of Life of the Society of Mary. During this
24 time there was ambiguity about what life in the Society of Mary was all about. There was the defection
25 of several of the founding or early members, who did not share Chaminade’s missionary vision, his plans
26 for implementation, or they were just fearful of future political developments. In the midst of these
27 crises, Chaminade deepens his commitment to his missionary vision through prayer and reflection with
28 others. While leadership was difficult during these times, Chaminade continued to work with others to
29 prepare the religious congregations for times that might be more favorable to the missionary plans.

30 During the late 1830’s two events help solidify Chaminade’s missionary vision. In 1838 he
31 forwarded to Rome the Constitutions of the Society of Mary and the Daughters of Mary – what he
32 referred to as “The Institute of Mary”. Chaminade receive a Degree of Praise, dated April 12, 1830. This
33 Degree of Praise complimented Chaminade on the work of the two Institutes and added “His Holiness
34 had desired the spirit of this pious work be inculcated in the members, so that they may daily advance
35 with joy in the career which they have begun under the auspices of the Blessed Virgin Mary.”

36 The Degree of Praise created a deep sense of gratitude and joy within the Founder and he
37 decided to organize the annual retreats around helping the members of both congregations live the
38 charism of the Institute. In the Letter to the Retreat Masters we see a man of nearly eighty years old so
39 taken up with the deep conviction and passion for a missionary vision. In this letter, he emphasizes that
40 two religious communities dedicate themselves by a special vow of stability to Mary and commit
41 themselves to being in mission with her to overcome the heresy of religious indifference and to bring
42 Jesus and his kingdom to this time and place in history. While the language and metaphors of this letter
43 are from a different era, this letter still provides me a deep sense of Chaminade’s missionary vision and
44 his commitment and passion for his vision.

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J. Chaminade’s Final Years (1842-1850)

As we know from the outstanding work of Fr. Vincent Vasey, the last eight years of Chaminade’s life involved him in another very serious crisis. This time the crisis was not predicated by the anti-clerical political system or the concerns of the pastors of parishes. This time the crisis was the doings of his own confers – men who had exhibited great human weakness in their ability to sustain the missionary vision and emerging plan. Chaminade was often misunderstood as he insisted in the integrity of his missionary vision and plan. These misunderstandings caused deep alienation and isolation from the members of Council. In endeavoring to extricate the young Society of Mary from financial debts, Chaminade was advised by legal counsel to resign civilly as Superior General of the Society of Mary. While Chaminade didn’t believe this was a good move, but he undertook it so as to provide greater ease in adjudicating the debts of the Society.

While this civil resignation allowed the case to be resolved, the long-term consequences caused Chaminade great pain and suffering. Contrary to Chaminade’s understanding of what he had done, his “civil resignation” was interpreted by his councilors as the equivalent of “resignation, pure and simple,” as the Superior General. Chaminade protested to the Archbishop, a man very unfamiliar with Chaminade’s accomplishments in Bordeaux. The dispute eventually went to the Holy See for resolution and the role of superior general was declared vacant and the Holy See ordered a Chapter to be held to elect a successor, even though the Constitutions gave Chaminade the right to name his successor.

The Chapter met at St. Remy in 1845 and elected Father George Caillet, SM as the new superior general. Chaminade, ever faithful to the Holy See, declare his submission to the new superior general. Caillet had served as Chaminade’s First Assistant and Councilor. Friction grew between the two men. To quote Fr. Stefanelli “Chaminade fought to preserve the purity and integrity of his vision against what he saw as Caillet’s efforts to limit and even ‘bastardize’ it. (Chaminade’s words).” As Founder Chaminade exercised his responsibilities to preserve the original inspiration of his work; as superior general, Caillet saw this rebellion and an attempt to limit his authority. In these last years of Chaminade’s life he was seen by some his conferees as a bitter and stubborn man, unwilling to accept new authority. Yet through the documentation use in the Beatification process it was demonstrated that Chaminade was rightly exercising his role as Founder to keep the Marianist missionary vision and plans alive within the Marianist community and eventually the Marianist Family.

K. The Institute of Mary

As I have reflected on this narrative of Chaminade’s journey, I have drawn as a set of conclusions that I outline below. What was Chaminade’s missionary vision and how did he adapt his missionary plan to respond to complex and every changing situations of Post-revolutionary France? In searching for insight, the conclusions are stated in an over simplified manner. I invite members of the Marianist Movement to enter into a dialogue and argument with these conclusions so that as a Movement we can nuanced, corrected, and extend them.

When Chaminade came back to Bordeaux as Missionary Apostolic, he had a missionary vision of rebuilding the Church in France. He wanted to work with others to rebuild the Church in France. He wanted to recreate a Church that was modeled on the early Christian communities of the Acts of the Apostles and could demonstrate to people of France that Christianity could be lived in the fullness of its spirit.

In order to realize his missionary vision Chaminade created an innovative adaptation of the Jesuit Sodalities that incorporated some of the insights from the Enlightenment and the French

1 Revolution. The Sodality of Bordeaux was to include communities of both sexes, different age groups,
2 and different occupation groups. These Sodality communities were to both nurture a growth in faith of
3 its members in a development manner and to have a missionary focus of multiplying Christians. These
4 Sodality communities were the first adaptation of his missionary plan.

5 As the Sodality of Bordeaux expanded Chaminade experimented with ways of organizing the
6 communities so that they would maintain a dynamism and continued growth. To develop interior life of
7 the Sodalist he developed, for example, the method of the Prayer of Faith and the System of Virtues. To
8 assure a dynamic organization he developed, for example, a variety of meeting styles, the three offices
9 of zeal, education, and temporalities as well as different forms of directions for communities.

10 As the Sodality of Bordeaux grew, two new challenges emerged that required innovative
11 thinking by Chaminade and the lay leaders of Bordeaux Sodality. The first challenge was having
12 launched the missionary enterprise, how would it be sustained into the future? Chaminade saw the
13 need for a “Director that would never die.” He worked with the leaders of the Sodality Community to
14 form the State; a group that would be committed to being the “director that would never die.” The
15 second challenge was that some of the members of the Bordeaux Sodality, which include Adèle’s
16 Association, had a desire to pursue a deeper commitment to live the evangelical vows as religious
17 missionaries. These challenges led to the founding of the two religious orders, the Daughters of Mary
18 and the Society of Mary. These religious early communities focused on continuing the development and
19 multiplication of the Sodality communities and, for the most part, creating new educational pathways
20 for the some of the most neglected in French society.

21 The initial Constitutions of the two religious communities were very similar. In fact, Chaminade
22 saw the two religious communities forming one religious institute, the Institute of Mary. The
23 preliminary Constitutions of both orders were nearly identical. Both emphasized the work of education
24 and the continued development of the Sodality Communities.

25 Chaminade’s vision of the Institute of Mary was never fully realized. Several factors contributed
26 to the breakdown of this vision. There were substantial period where the French Government outlawed
27 the Bordeaux Sodality and other Sodality groups. While some members of the Sodality went
28 underground, the movement of lay communities faded from the scene. Another factor in the
29 breakdown of the vision was the Vatican’s insistence that a religious superior of men’s religious orders
30 should not have a role of authority over a religious community of women. Creative adaptation could
31 have kept the vision of the Institute of Mary alive, but the ineptitude of the Society of Mary leadership
32 lead to a rupture of relationship with the Daughters of Mary. Both orders became immersed in the
33 important and necessary work of education and they became quite good at this ministry. The vision of
34 multiply missionary disciples and communities was lost for a substantial period.

35 I believe that the question the Marianist Movement is facing today is whether Chaminade’s
36 Institute of Mary, suitably adapted for the first half of the 21st century, can provide a framework for
37 revitalizing the Marianist missionary vision and missionary plan. I believe it can. I will explore this belief
38 in the remainder of this paper.

39 **IV. Lessons from Chaminade’s Journey**

40 In this section, I want to draw out some ideas and principles from Founding narrative of the last
41 section that might help us think about the future of the Marianist Movement. I will outline Chaminade’s
42 vision for the Church of France and key ideas in the Marianist charism as well as some of the principles
43 he used in creating and adapting his missionary plan. I will infer from the narrative some principles for
44 leading a missionary vision and some principles for social analysis. We will use these ideas to frame our

1 reflections on how we might participate in revitalizing the Marianist missionary vision and plan for the
2 21st Century of North America.

3 **A. Chaminade’s Vision for the Renewal of the Church**

4 Because of his personal experience and the many conversations with fellow missionaries,
5 Chaminade had a deep awareness of the vast task that he and others faced in revitalizing the Church of
6 France. Even before the revolution, the Church had been experiencing a diminishment of the practices
7 of the Catholic faith. The Influence of the philosophes, especially their attack on faith, had substantially
8 weakened the faith among the middle and aristocratic classes. The revolution had ripped asunder the
9 structures of the Church and left a generation of young persons without an appreciation of the faith.
10 The practice of the faith was at a low ebb and there was little left of Church structures that would
11 support the growth of faith.

12 Chaminade came back to France with a missionary vision for rechristianizing France. In order to
13 realize this vision, he asked the Holy See and obtained the title of Missionary Apostolic, a title that
14 allowed him greater flexibility in his missionary work. Chaminade wanted to rekindle the flame of faith
15 in France. The image of the early Christian communities of the Acts of the Apostles inspired
16 Chaminade’s vision of the Church – communities of deep commitment to the faith, even to the point of
17 death, and living as a community of “one heart and one soul.”

18 **B. The Marianist Charism and its Manifestations.**

19 During his time in Saragossa Chaminade’s years of pastoral experience, his study of spiritual
20 theology, especially the French school of spirituality and most of all his prayerful reflection on scripture
21 were crystalized into an inspirational gift that we call the Marianist charism. A good summary of the
22 Marianist charism, which is applicable to all branches of the Marianist Movement, is given in Art. 2.
23 Book I of the Rule of Life of the Society of Mary:

24 In calling us to be Marianist,
25 God asks us to follow in a special way
26 Jesus Christ, Son of God, become Son of Mary
27 for the salvation of all.
28 Our goal is to be transformed into his likeness
29 and to work for the coming of his kingdom.

30 This charism is a gift of the Holy Spirit given to Chaminade and his collaborators to revitalize the
31 Church of Post-revolutionary France. This charism is a spark from the Heart of God dropped into the
32 heart of Chaminade to illuminate the Gospel through the call of discipleship of Jesus Christ, Son of God,
33 become Son of Mary for the salvation of all. The spark of the Charism attracted others and ignited the
34 flame of the early Marianist Family that inspired them to work to the rebuilding of the Church. If the
35 flame of this charism is to continue then this flame must be strong within each Marianist and illumine
36 the future of the Marianist Movement. This can only happen through collaborating with the grace of
37 the Holy Spirit. The flame of the Marianist charism will burn as long as it is needed by the Church.

38 **Importance of Faith:** Clearly rebuilding the faith in France was critically important to
39 Chaminade’s missionary vision. He understood that the many who wandered from the Church during
40 the time of the revolution required conversion to the person of Jesus Christ. This conversion would
41 come about by the encounter of Christians that were able to witness to the importance of Christ in their
42 life. Conversion required faith of the heart that comes from a personal encounter with Christ. This
43 encounter with Christ disrupts and reforms one’s inner beliefs and attitudes toward God in the persons

1 of the Trinity and these change beliefs and attitude transform our relationships with ourselves, others,
2 and with God’s creation.

3 Building on this encounter in Christ, persons could be formed in the mysteries and beliefs of the
4 Catholic faith. In this formation, Chaminade used in a variety of ways to instruct on the articles of the
5 Creed – instruction, reflection, and personal prayer. Sodality communities set up formation processes in
6 which those more mature in faith were able to help those who were being initiated in the faith. The
7 Sodality communities would also structure processes that allow those in all stages of faith development
8 to develop a deeper appreciation of the truths of the Catholic faith.

9 Faith was central to growing the following of Christ and growth in virtue. Chaminade would
10 insist in his work of direction to both persons and communities, that deep faith was central to living as a
11 missionary disciple in a hostile environment. Chaminade would encourage persons to discern personal
12 decisions in the context of faith – how was it that Christ was calling the individual at this time.
13 Chaminade practiced and encouraged others to discern in the light of faith what was the call of
14 Providence in a particular situation.

15 **Mary in the Charism:** Chaminade’s view of Mary was rooted in the French School of Spirituality
16 and was a great influence in his vision for rechristianizing France. Chaminade saw Mary as one
17 missioned to bring forth the Jesus of history. She forms Christians today, who are members of Christ’s
18 body and his missionaries in the world. For Chaminade, Mary was associated with the mysteries of
19 Christ. In his letters and his retreat talks, he emphasized Mary’s role in the many events of the life of
20 Christ and the early Church. The Incarnation at the Annunciation, the early childhood at Nazareth, the
21 beginning of his public ministry at Cana, her accompanying Jesus at different points in his ministry, being
22 at the cross to share in the sorrow of his final hours and to receive the mission of being Mother of the
23 Church, and the presence with the Apostles at the coming of the Holy Spirit – all these mysteries were
24 constantly mentioned and reflected upon by Chaminade in his retreats, conferences and
25 correspondence.

26 There are three important dimensions in Chaminade’s appreciation of Mary. First, she is our
27 spiritual Mother and just as she formed Christ, she forms us in our journey to be a follower and disciple
28 of Jesus Christ. Chaminade believed that Mary is instrumental in enabling Christians to “rekindle the
29 divine torch of faith,” both in personal conversion and in missionary zeal of the community.

30 Second, Chaminade saw that Mary had a mission, that in every age she was one who overcame
31 the heresies of each age in the Spirit of Genesis be the women whose heel would crush the head of the
32 devil and his influence in the world. Mary was to aid the Church in overcoming the heresy of religious
33 indifference that Chaminade saw as pervasive in French Society. Mary Immaculate was to animate the
34 missionary zeal of the Marianist Sodality communities and the Marianist religious communities.

35 Third, Chaminade saw that the individual Marianist, lay and religious, as well as the Marianist lay
36 and religious communities shared in Mary’s mission of bringing Christ into the world in their time and
37 place. Chaminade saw this shared mission as an alliance with Mary and recommended to his most
38 fervent sodalist, and the members to the Marianist religious communities, that they commit themselves
39 to this shared mission through a vow of stability.

40 **Building Strong Communities of Faith:** Chaminade appreciated that our relationships are a
41 strong determinate of our growth in the life of faith and in the following of Jesus. Relationships both
42 enrich and constrain our growth in holiness. Many aspects of the culture in post-revolution France were
43 hostile to growth in faith. Chaminade’s Sodality community was designed to provide an alternative
44 milieu or environment that would be supportive of faith. Bring Christians together in an environment
45 of support and challenge, reinforcing their commitment to following Christ. These bonds of community

1 would develop a social reality that radiated the attractiveness of the Christian life. Chaminade’s
2 principle apostolic method or strategy of evangelizations was the multiplication and deepening of
3 persons of faith and communities of faith.

4 **Developing a Missionary Focus:** The communities of faith that Chaminade created were not
5 only intended to gather persons who wish to grow in faith in an environment of support and challenge,
6 but those who saw their following of Christ as a missionary discipleship. Chaminade wanted the
7 communities of faith to invite people who had already some attraction to the faith and that the
8 communities would deepen and enrich that faith so that it becomes an apostolic faith that desires to
9 multiple Christians. Chaminade wanted the Marianist communities to gather people to grow in faith
10 and who would mature into a missionary vocation that sent them to be a missionary to the Church and
11 Society.

12 **Creating Unity across Diversity:** The French revolution was intent in disrupting the structure of
13 social classes and privilege in France. Chaminade had observed the many dysfunctional aspects of this
14 social structure. His encounter with the revolution helped him to see the need for a new way of
15 bringing the different gifts and assets of people together around a share apostolic vision. His insistence
16 in organizing the many different groups of the Bordeaux Sodality – sections of young men and young
17 women, fathers and mothers, different professional groups – is that all these entities played an
18 important role in the shared missionary enterprise of rechristening the City of Bordeaux and eventually
19 all of France. Chaminade guided the Bordeaux Sodality and the early religious community in developing
20 processes of shared leadership and coordination. Chaminade continually emphasized developing a
21 missionary enterprise that created unity across diversity – a community where there was “union without
22 confusion.”

23 These five ideas have been called manifestations of the Marianist charism:

- 24 • Formation in Faith, especially faith of the heart,
- 25 • Alliance with Mary in her mission,
- 26 • Building Communities of Faith,
- 27 • Developing a Missionary Focus, and
- 28 • Creating Unity across diversity.

29 **C. Principles for Change and Transformation**

30 Chaminade never explicitly outlined the principles that he used for creating the Marianist
31 Mission Movement. Here I would like to speculate, using the lens of social change, on some of the
32 principles for change and transformation that may have been important to him.

33 **Choosing Voluntary Displacement and Creating a Sense of Missionary Urgency:** Earlier in this
34 presentation, I indicated that Chaminade faced a critical decision shortly after the outbreak of the
35 French Revolution. His choices were: 1) to go into exile as many clergy did, 2) sign the oath of the Civil
36 Constitution and be relatively unharmed and secure, or 3) move into the underground service of the
37 people of Bordeaux at great risk to his own life. Through his life of faith and prayer, he understood the
38 gospel’s deep call to undertake what I like to called a “voluntary displacement”, i.e., to move from
39 where he was comfortable to where he had to live in deep uncertainty, and from being at home to
40 where he undertook a journey into the unknown for the sake of the Gospel. I believe it is important for
41 us to realize that as Fr. Chaminade encountered the French Revolution he chose a “voluntary
42 displacement” – not just geographically, but more importantly a psychologically and spiritually.
43 Journeying through voluntary displacement, the Holy Spirit graced him with the Marianist charism and
44 allowed him to bring this charism to the Church of post-revolutionary France. This voluntary

1 displacement deeply shaped his identity and created a sense of urgency and a missionary vocation to
2 assist in the rebuilding of the Church of France.

3 **Receiving a Missionary Vision through Conversation and Prayerful Discernment:** The time in
4 Saragossa pulled Chaminade out of the fray and dangers of underground ministry and gave him an
5 opportunity to look at the big picture. To use a phrase from Ronald Heifetz, a Harvard scholar on
6 leadership, exile in Saragossa give Chaminade to the opportunity to “move to the balcony” and reflect
7 on the “different patterns on the dance floor.” We know this was a time of intense conversation with
8 other exiles from France. In these conversations, the exiles shared ideas and strategies for how they
9 might rebuild the Church in France.

10 The time in Saragossa was a period where Chaminade spent many hours of prayerful reflection
11 on his own vocation before the statue of Our Lady of the Pillar. While we do not know the exact details
12 of the inspiration and revelation that Chaminade received at the foot of our Lady of the Pillar, we know
13 that it was profound in shaping of his missionary identity and vocation. Chaminade himself and many of
14 his early collaborators with whom he shared the Saragossa experience testified to the importance of this
15 time of discernment and prayer. Chaminade receives his missionary vocation through these
16 conversations with fellow missionaries and through prayerful discernment under the guidance and
17 presence of Mary.

18 **Engaging Others in Missionary Conversations:** Chaminade provided strong and focused
19 leadership for the unfolding of his missionary vision and plans to work for the rechristianization of
20 France. Yet he was in constant dialogue with others on how to realize this missionary vision. The origins
21 of the Bordeaux Sodality came from the conversations in which he shared his Missionary vision, listening
22 to the concerns from those gathered at the Madeline Chapel, and together they planned how they
23 might begin to realize the Marianist missionary vision. Chaminade continued these conversations
24 throughout his efforts to develop plans to implement his missionary vision of revitalizing Christianity in
25 France. Chaminade listened and dialogued with others and was able to weave together ideas for
26 greater apostolic effectiveness. A good example of his ability to listen was in his conversations with
27 Adèle as she shared her “dear project.” Initially he was not in favor of extending education in rural areas
28 of France, yet he changed his mind as he listen to the position put forth by Adèle. She enable him to see
29 the importance of forming faith among the most disadvantaged.

30 **Communicating the Vision:** Chaminade was consistent and forceful in his efforts to
31 communicate the Marianist missionary vision. He communicated this vision through multiple
32 conversations of personal and communal directions, through voluminous correspondence that was part
33 of implementing the missionary vision and plan, and by orchestrating key events in the life of the
34 Marianist communities. A good example of this communication strategy was his orchestration of the
35 retreat of the Daughters of Mary and the Society of Mary in 1839 and his very thoughtful articulation to
36 the Marianist missionary vision in the Letter to the Retreat Masters. Even in dealing with the mundane
37 affairs of the Marianist communities Chaminade usually put the resolution of these issues in the context
38 of the Marianist missionary vision and plan. Chaminade was a relentless communicator of the Marianist
39 apostolic vision and plan.

40 **Engaging Others to Take Broad Based Action:** Chaminade encourages others to enter into the
41 Missionary vision and plan by encouraging them to take responsibility for key initiatives. Chaminade’s
42 multiple writings and notes on the organization of the Bordeaux Sodality illustrates his efforts to
43 encourage lay leadership and initiative. He saw in the development of the State community an
44 opportunity to develop a group that would work to sustain and enrich the Sodality communities.
45 Working with Marie Thérèse, he was able to provide guidance to Adèle to undertake the foundation and
46 development of the Daughters of Mary. In the organization and development of the Society of Mary,

1 Chaminade entrusted important aspects of the missionary plan to members of the Society. Even with
2 knowledge of the liabilities and weaknesses of some of the members, Chaminade was willing to
3 delegate and implement important tasks of the missionary plan. Chaminade would both support and
4 challenge individuals as they carried out these tasks.

5 **Learning through Experimentation:** While Chaminade was prudent and discerning in
6 undertaking important projects of the missionary plan he knew there would be unexpected surprises
7 and obstacles encountered in the implementation. Some of these projects would fail. Yet, he was able
8 to persist in the midst of these difficulties and adapt to the circumstances that he encountered.
9 Through prayerful reflection and discernment, Chaminade was able to read the context of current
10 activities and make the necessary adjustments that were required to implement important projects in
11 the missionary plan.

12 **D. Principles of Social Analysis**

13 Chaminade was not acquainted with the social sciences, as we know them today, but from his
14 pastoral experience, he learned much about relations and how social systems, like the Church and
15 society, function. Again, I believe we can infer some of sociological insights from the actions he took to
16 implement the Marianist missionary vision and plan.

17 **Importance of Institutions and Culture:** Chaminade, in my judgment was a social realist. He had
18 a missionary vision -- ideals for the Church and Society -- and he knew that if he wanted to realize these
19 ideas he had to get involved in the complexity and messiness of changing institutions and culture. He
20 realized that institutions, like the family, the educational systems, and the economy, are social
21 structures that both constrain and enrich human life and the practice of faith. With the hostility toward
22 the Church in post-revolutionary France and purposeful destruction of Church structures, there was an
23 absence of structures for formation and sustaining of faith. Chaminade clearly saw that if Marianist
24 communities wanted to work at the rechristianization of France they would have to undertake
25 institution building. His strategies of creating the sodality communities was an effort to build new social
26 structures that would support conversation and growth in faith. His later work with the development of
27 a Marianist approach to education had him creating new institutions that supported both learning to be
28 a citizen of society and the growth in an apostolic faith.

29 Bro. Steve Glodek in his work on *Building a Marianist Educational Culture* provides a very helpful
30 definition of culture. Culture can be understood as the “learned and share values, beliefs, and attitudes
31 which shape and influence both perception and behavior.” Chaminade saw the culture was the
32 animating force, we might say the soul, of institutions.” In creating the Sodality communities and the
33 network of schools, Chaminade undertook a ministry of transforming culture both within the Church
34 and within the larger society. Chaminade wanted the members of the Marianist communities, the
35 missionary disciples, to be a leaven that would transform the culture of the Church and society.

36 In creating his missionary vision and plan, Chaminade took seriously the need for rebuilding
37 institutions and creating a culture within them that reinforced a deeper conversion to Christianity and
38 enabled the formation of missionary disciples.

39 **New Fulcrum for Change:** Fr. Dave Fleming organized a series of essays on the contemporary
40 challenges in our Marianist vocation around a key question of Chaminade “What thoughtful person fails
41 to see that the old levers that once moved the moral world now somehow need another fulcrum?” To
42 implement his missionary vision of rechristianizing French society and rebuilding the Church, Chaminade
43 had to prayerful discerned what the right contemporary fulcrum of change. While he maintained that
44 the Marianist communities must always be open to the call of Providence he saw that formation of
45 Sodality communities and that the ministry of education, especially to the young and the disadvantaged,

1 would be an important fulcrum of change in both rebuilding both the Church and society in post-
2 revolutionary France. Once he determined the appropriate fulcrum for change, he steadfastly pursued
3 this plan and adapted it to the opportunities he and the early Marianist communities encounter.

4 In this section, we have summarized important manifestations of the Marianist Charism and
5 inferred some principles of change and transformation and principles of institution analysis. This
6 summary and these principles can guide us as we work to keep the flame of the Marianist charism bright
7 in the early decades of the 21st Century.

8 **V. Signs of the Times⁷**

9 In this section, I want share a social analysis of urban poverty in our metropolitan regions. While
10 this analysis is detailed, I believe it can prepare us to both reflect on how we envision the challenge
11 facing the Marianist Movement in North America, and how the Movement might respond to the call of
12 Pope Francis to be “a poor Church for the Poor.” In this analysis, I will first show how the social
13 architecture of our metropolitan regions in North America have evolved into “Fractured Cities.” Regions
14 that are highly segregated economically and racially. Second, I will show that the social architecture of
15 the Fractured City has caused a major injustice that I have labeled “the silent violence of poverty.”
16 Third, I will illustrate how the social architecture of the Fractured City, and cultural trends of affluence,
17 has led to a breakdown in the relations in the civil community. Finally, I will provide a summary of the
18 challenges facing the Church within the Fractured City.

19 **A. The Image of the Fractured City**

20 If we are a city dweller, our place of residence is in an individual neighborhood. Yet if we
21 examine the patterns of our daily interactions it becomes clear that our city living involves not only our
22 neighborhoods, but also much of the metropolitan region. We go to the center city for entertainment
23 and perhaps good restaurants, and to the suburbs for visiting friends, shopping, or work. In our
24 contemporary life the metropolitan region has become the context of city living.

25 An analysis of trends over the past forty-five years illustrates that major metropolitan regions in
26 the United States evolved into a configuration that is highly segregated by economic class and race⁸.
27 This configuration of the region has high poverty neighborhoods in the center of metropolitan regions
28 with a high concentration of people of color and shows more highly affluent, mainly white
29 neighborhoods, in the extended suburbs. Our metropolitan regions are the context for city living and
30 our regions have become “fractured cities.” Below, we used the image of the “fractured city” to identify
31 dimensions of “the silent violence of poverty.” The image of the “fractured city” also helps identify a
32 major challenge that faces the metropolitan region, with its “diffuse and polarized governance
33 structures” and challenges that faces the Catholic Church in the metropolitan region, i.e. “a diminished
34 capacity to address the silent violence of poverty.”

35 **B. The Opportunity Gap: Critical Issues of Metropolitan Justice**

36 A number of studies have examined the impact of the fractured city on the opportunities for
37 children, and defined the “opportunity gap⁹.” The opportunity gap is the gap between children in high

⁷ This section is an adaptation of a paper “The Fractured City, Integral Development, and the Regional Church”, presented at University of Notre Dame for the *Populorum Progressio* Conference on March 24, 2017.

⁸ Data on these trends can be found in the Working Paper, *The Fractured City: Trends in Regional Economic and Racial Segregation*. This Working Paper is located under resources on the Fr. Ferree Professor of Social Justice Website at the University of Dayton <https://udayton.edu/artssciences/endowedchair/ferree/index.php>.

⁹ See for example, Robert D. Putnam, *Our Kids: The American Dream in Crisis* (New York, NY: Simon & Schuster, 2015).

1 poverty neighborhoods who have a large number of roadblocks to opportunities to realize the
 2 “American dream,” and children in highly affluent neighborhoods who have fewer roadblocks to
 3 opportunity as well as a supportive network of assistance in overcoming these roadblocks. This section
 4 summarizes some of the key elements in the opportunity gap by examining the difference between the
 5 “two neighborhoods,” the affluent neighborhoods and high poverty neighborhoods.

6 **Impact of Parents on Opportunity:** Parents are the first teacher of their children, and parents in
 7 high poverty neighborhoods are at a severe disadvantage in carrying out this task. Table 1 below
 8 summarizes the impacts of parents living in the two neighborhoods.

9 Being a parent in a neighborhood of concentrated poverty, especially if you are a single parent,
 10 is a highly stressful experience because as a parent you are constantly focused on making sure their
 11 family has food and shelter. A parent in a high poverty neighborhood experiences many roadblocks in
 12 accessing welfare benefits and they often run into the “cliff effect” i.e. the loss of critical benefits, like
 13 childcare support, as they increase their income. Parents often are not able to afford health insurance
 14 for themselves or their children. Managing this stress gives parents little time to engage in activities
 15 that could enhance their children’s intellectual and social-emotional development. The cognitive stress
 16 on parents in high poverty neighborhoods and their experience of many roadblocks in caring for their
 17 children can lead to a sense of hopelessness, depression, and sometimes substance abuse.

Table 1: The Impact of Parents on Opportunities for Children	
Affluent Neighborhoods	High Poverty Neighborhoods
Higher % of two parent families	Higher % of single parent families
Many parents are college graduates	Many parents lack post-secondary credentials
One or both parents have family supportive wages	Parents often do not have a family supportive wage and must rely on different aspects of the welfare system to provide for their children
Parents are more likely to engage in their children’s school	Parents often do not have time or the confidence to be engaged in the children’s school
Parents are more likely to set expectations for college	Parents often do not set expectations for college
Parents have time and resources to create opportunities for their children	Parents often lack time and resources to create opportunities for their children
Parents have free time to read to their children	Coping with the stress of poverty leaves little time for reading
Often parents have experienced strong parenting as children and have networks that support good parenting	A good number of parents have not experienced strong parenting as children and do not have the knowledge or skills of good parenting

18 **The Impact of Neighborhoods on Opportunity:** Neighborhoods provide an ecology for families
 19 and can enhance or detract from the development of children. Table 2, on the next page, summarizes
 20 the impact of neighborhoods on the opportunities for children.
 21

1 In high poverty neighborhoods, there is often a lack of supportive networks to help families raise
 2 their children. In affluent neighborhoods, there is a norm or expectation that children will go to college,
 3 and often there is not the same expectation in high poverty neighborhoods. In high poverty
 4 neighborhoods, there is often a lack of role models who can demonstrate what is required for work and
 5 for supporting a family. There is a lack of amenities in high poverty neighborhoods, such as playgrounds
 6 and recreational activities. The lack of these activities presents a roadblock to physical and social-
 7 emotional development of children. In affluent neighborhoods, there are many more opportunities.
 8 Often families in high poverty neighborhoods are isolated from one another and there are not the bonds
 9 of trust and a sense of efficacy that are needed to work with others to improve the quality of life in the
 10 neighborhoods and in local schools. Norms in affluent neighborhoods have people keeping their houses
 11 and property in good repair; in high poverty neighborhoods, with a large number of rental and
 12 abandoned properties, there is often a lack of pride in the upkeep of properties.

Table 2: Impact of Neighborhoods on Opportunities for Children	
Affluent Neighborhoods	High Poverty Neighborhoods
Often supportive networks and services for families	Lack of supportive networks and disjointed services for families
Lower rates of violent crime	Higher rates of crime, especially violent crime
Availability of adult role models	Very few adult role models
Access to healthy food	Deserts; unhealthy food readily available
Plentiful recreational amenities – playgrounds, athletic leagues, etc.	Very few recreational amenities
Healthy environment – high air quality, absence of toxic substances	Unhealthy environment – poor air quality (high % of asthma) and presence of toxic substances, e.g. lead paint

13 **The Impact of Early Learning on Opportunity:** Multiple research studies have demonstrated
 14 that the quality of the early learning environment of the child in the family, in child care, and in pre-
 15 school have a major impact on the early brain development of children. Table 3 below illustrates the
 16 difference early learning opportunities present in our two neighborhoods.

Table 3: Impact of Early Learning on Opportunities for Children	
Affluent Neighborhoods	High Poverty Neighborhoods
Availability of high quality child care and early learning opportunities	Absence of high quality child care and early learning opportunities
Families can afford high quality child care and early learning	High quality child care and early learning is economically out of reach for parents
School districts have sufficient resources to provide an enriched early learning curriculum	Urban school districts are under resourced and can't provide an enriched early learning curriculum

1 Since families in affluent neighborhoods are able to afford high quality childcare and preschool,
 2 there is an abundance of opportunities for early learning by children. In high poverty neighborhoods,
 3 there is a dearth of quality early learning opportunities. When parents work multiple jobs just to keep
 4 food on the table and roof overhead, they do not have the resources for quality early learning and they
 5 must rely on relatives or friends to provide childcare.

6 **Impact of K-12 Education on Opportunity:** There are important differences in the quality of K-
 7 12 education in affluent neighborhoods and high poverty neighborhoods. Major differences are
 8 illustrated in Table 4.

Table 4: Impact of K-12 Education Opportunities on Children	
Affluent Neighborhoods	High Poverty Neighborhoods
High % of children are Kindergarten ready	Low % of children are Kindergarten ready
High proficiency in 3 rd grade reading and 6 th grade math	Low proficiency in 3 rd grade reading and 6 th grade math
Low chronic absenteeism	High chronic absenteeism
Norms that reinforce college participation	Lack of norms that reinforce college participation
Higher high school graduation rates	Lower high school graduation rates
Higher persistence rates in college	Lower persistence rates in college

9 When students from high poverty neighborhoods come to school, they are up to a year and a
 10 half behind their peers from more affluent neighborhoods, so it is very difficult for faculties to get them
 11 on track for third grade reading. Schools in high poverty neighborhoods on the average have lower
 12 primary reading and mathematics scores, higher levels of chronic absenteeism, and higher dropout
 13 rates. For a multitude of reasons, parents in high poverty neighborhoods are disengaged and/or
 14 discouraged from participating in their children’s school. Because of declining property values and high
 15 tax delinquency rates, center city school systems have less money to invest in improving the quality of
 16 education. The systems, administrators, and the teachers are often not equipped to handle many of the
 17 roadblocks to learning that these children face.

18 **C. The Silent Violence of Poverty**

19 Clearly, children in high poverty neighborhoods face multiple interrelated and complex factors
 20 that place roadblocks in their journey to realize the “American Dream.” Qualitative and quantitative
 21 research methods have been helpful in identifying these factors, when you listen to children and
 22 families in high poverty neighborhoods; you hear narratives of painful suffering. One just has to listen to
 23 stories of a mother who eats very little, just so she can provide food for her children. Consider the story
 24 that I heard in a tutoring session where a second grader explains that he could not complete his
 25 homework because he hid in fear while his mother’s boyfriend was abusing her. A colleague tells the
 26 story about asking a third grader what they want to be when the grow up and hearing him say his only
 27 future was going to jail, because that was what had happened to the males close to him. The story of
 28 suffering of an alcohol-addicted mother who had neglected her child but who deeply wanted to change
 29 so she could be reunited with her child, but could not get services from the County for nine weeks.
 30 These are stories of pain, suffering, and violence to the children and parents in our communities. I

1 believe a better name for the opportunity gap is the “silent violence of poverty;” “silent” because most
2 people avoid noticing it; and “violence” because it does long-term physical and psychological harm to
3 children and families. Maps, graphs, and tables can demonstrate the immensity of the injustice of urban
4 poverty and the opportunity gap; but I believe these narratives of the “silent violence of poverty” are
5 the motivators for our personal convictions and the Church’s work of advancing urban justice.

6 **D. The Structural Sin in the Regional Architecture**

7 On April 12, 2016 when the Baltimore police approached Freddie Gray, a 25-year-old black man,
8 he ran. As he was capture by police and pinned to the ground, according to a video, he was screaming
9 and asking for help. While being transported in a police van, Gray fell into a coma and then he was
10 transported to a trauma center. After medical treatment Freddie Gray died. On the day of his funeral,
11 riots broke out in Baltimore. In his homily, in responding to the events around these riots, Archbishop
12 William E. Lori indicated:

13 “What we do know is that Freddie Gray’s death has brought to the surface longstanding
14 issues of what we call in Catholic moral theology ‘structural sin’ – structural sin, or social
15 sin, goes beyond individual wrongdoing. It is the sum of peoples’ injustice and
16 indifference that end-up creating a society where it is difficult, almost impossible, for
17 human beings to flourish, to lead lives that are happy, productive, and secure.”

18 The dynamics of the regions social architecture provide us with a lens to understand structural
19 sin. Sinful actions of a person or a group, e.g., greed, lust for power, or racial bias, can create and
20 sustain structural elements of the regional architecture that then create detrimental impacts on certain
21 people or groups in the metropolitan region. As the analysis of demographic has demonstrated there
22 has been a strong movement of the white population to the suburbs of the region at a faster rate than
23 other populations, a phenomenon called “white flight.” The sin of racism can be a cause of “white
24 flight” to the suburbs. A large percentage of white persons may have an explicit or implicit bias against
25 living in a neighborhood with a high percentage of African Americans – “African American
26 neighborhoods have a predominance of drugs and crime, poor schools, and rundown houses.” Over
27 time, this bias comes, in part, from a process of socialization where parents pass on, usually tacitly,
28 certain beliefs and attitudes about African American neighborhoods. Support for this bias also could
29 come by way of how local news presents African American neighborhoods in the region. White flight
30 has the effect of moving middle class persons out of neighborhoods and increasing the density of the
31 poor persons who cannot afford to move.

32 Another example of structural sin is “redlining,” i.e., being the practice of bankers not giving
33 mortgages to qualified people, usually people of color, in certain neighborhoods. Bankers may have a
34 bias against people of color, using color and the location where they want to buy the house as the only
35 indication that the person seeking the loan may not be a good credit risk. Redlining can have an impact
36 of decreasing home ownership in the redlined neighborhoods that leads to a growing number of rentals
37 and eventually to the decrease in housing values.

38 Blockbusting is another example of structural sin. A real estate agent intentionally engages in
39 moving African Americans into a predominately all white neighborhood. The agents do this with the
40 hope of causing white residents to move out of the neighborhood and this in turn provides them with a
41 stream of sales commissions. The sin of greed is a trigger for blockbusting.

42 Understanding structural sin allows us to appreciate that the personal sin can have multiple
43 effects on the social architecture of the metropolitan region and in particular neighborhoods within the
44 region. Appreciating structural sin also points out that to remedy the impacts of social sin we must both
45 call people to conversion of mind and heart and mobilize a commitment to participate in rebuilding the

1 social architecture of the region so that it can better support human flourishing of all people in the
2 region.

3 **E. The Breakdown of the Civic Community**

4 **Cultural Changes:** In his many major writings and addresses, Pope Francis has addressed culture
5 changes that is an important impact on the life of the poor. In this section, we identify some of these
6 culture trends pointed out by Pope Francis.

7 Many persons in contemporary society have a post-modern mentality that rejects beliefs in
8 universals and objective truth, leading to a rise in relativism. This relativism has led to a strong sense of
9 individualism. Individualism evaluates situations in terms of what is best for self, but rather what is best
10 for the common good. The sense of individuality is so strong that many have lost a desire for community
11 and for living in solidarity with others.

12 Pope Francis has challenge us consider a culture of prosperity “The culture of prosperity
13 deadens us; we are thrilled if the market offers us something new to purchase. In the meantime, all
14 those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us. (EG 54)

15 Pope Francis has identified three harmful dimensions of the culture of prosperity and have an
16 impact on the life of the poor:

- 17 • the *culture of comfort* that makes us think only of ourselves;
- 18 • the *culture of waste* that seizes the gifts of the created order only to savor them for a
19 moment and then discard them; and
- 20 • the *culture of indifference* that desensitizes us to the sufferings of others, no matter how
21 intense, and no matter how sustained.

22 Individualism and these harmful elements of culture have contributed to a breakdown of
23 concern for the poor and the common good of our metropolitan regions.

24 **Polarization in the Region:** As we have seen, the evolution of the social architecture of the
25 metropolitan region has reinforced patterns of isolation and disconnection between neighborhoods of
26 concentrated poverty and affluent neighborhoods. Each of these neighborhoods has developed their
27 own culture, i.e., shared convictions, beliefs, attitudes, and practices. In each of these neighborhoods,
28 they encounter people just like themselves; people who often use the same media for information and
29 share the same political convictions. In addition, the neighborhoods of the region have become isolated
30 from one another and have very few opportunities to share common experiences and stories. Through
31 a variety of media, the poor know about the life of the more affluent and the more affluent know about
32 the life of the poor through the reports of failing schools or TV reports of violence in poor
33 neighborhoods. These stereotypes of each neighborhood keep them isolated from one another. The
34 persons in neighborhoods of concentrated poverty have become “a stranger” to persons in more
35 affluent neighborhoods and persons in more affluent neighborhoods have become “a stranger” to
36 persons in neighborhoods of concentrated poverty.

37 This sorting of neighborhoods has led to polarization in regional governance and makes public
38 conversations within the region very polarized. This climate of polarization has neighborhoods and
39 political jurisdictions focusing on self-interest and not a mutual interest of the whole region.
40 Overcoming the silent violence of poverty and advancing justice requires a public space for
41 conversations that can address complex and wicked problems of the silent violence of poverty and
42 develop a shared vision for the future, characterized by equitable opportunities for human flourishing by
43 all people and groups within the region. The isolation of neighborhoods and political jurisdiction

1 contributed to the fractured nature of the region. While some metropolitan regions have made
2 progress on creating this public space to create a shared future of justice, isolation and the protection of
3 self-interest have made it difficult to create the necessary public spaces for conversations to promote
4 the common good of the region.

5 **F. The Church's Diminished Capacity to Address Poverty**

6 The growing economic and racial segregation also has consequences for the Church's capacity to
7 address the silent violence of poverty in the metropolitan region. The movement of Catholics to the
8 suburbs combined with an outmoded parochial financial strategy has caused the Catholic Church to
9 diminish its presence in the urban core, especially in high poverty neighborhoods.

10 **Movement to the Suburbs:** Because of their strong family structure and excellent education, most
11 often in Catholic schools, Catholics are among the most economically upwardly mobile religious groups.
12 In examining the available data, it also seems that Catholics are moving to the suburbs as fast as or
13 faster than the general population of the metropolitan region. This movement of Catholics to the
14 suburbs has resulted in the growth of suburban parishes and parish schools. This growth moves
15 resources to the suburbs that were once used to maintain a Catholic presence in the urban core.

16 **Inadequacy of a Parochial Financial Strategy:** A major obstacle to addressing the silent violence of
17 poverty by the Catholic Church during the first part of the 21st century has been a parochial financial
18 strategy that worked well during the early and middle 20th century. In simplest terms, this financial
19 strategy places the major responsibility for the creation and sustaining of Catholic educational presence
20 on the parents of the children and resources of the local parish. The major assumption of this strategy is
21 "If the parish can no longer support the school based on tuition and parish resources, it is to be closed."
22 If there is to be a Catholic educational presence then there must be local resources. For the most part,
23 responsibility for Catholic presence in high poverty neighborhoods is at the local level. The creation of
24 special inner-city Catholic education funds has been able to prop up this financial strategy on a
25 temporary basis.

26 In almost every metropolitan region, this movement to the suburbs and availability of fewer clergy along
27 with a parochial financial strategy has led to a significant diminishment of Catholic presence in the urban
28 core, especially high poverty neighborhoods. There has been a wide spread closing or consolidation of
29 urban parishes and the closing of many urban Catholic schools. There is initial research that has
30 indicated that once a Catholic school is no longer present in a neighborhood, there is a deterioration of
31 the social capital in the neighborhood along with the elevated levels of crime and disorder and
32 suppressed levels of social cohesion.¹⁰

33 **A Dilemma for the Church:** With the growth of economic and racial segregation, there is a growth of
34 center city neighborhoods locked in the cycle of poverty. Simultaneously Catholics have moved to the
35 suburbs and consequently the Catholic Church has invested its resources into building churches and
36 schools in the suburbs and has been disinvesting in the urban neighborhoods. What are the
37 consequences for the Church and her mission to advance justice? Are the members of the Catholic
38 Church willing to address the injustice of high poverty neighborhoods? Many Catholics in the suburbs
39 have little or no contact or interaction with people in high poverty neighborhoods and there is little
40 practical knowledge of the realities of living in poverty. There is a "gap" between the experience of
41 Catholics in the more affluent and middle class suburbs and the experience of Catholics and others living
42 in high poverty neighborhoods.

¹⁰ Margaret Brinig & Nicole Garnett, *Lost Classroom, Lost Community: Catholic Schools' Importance in Urban America*, Chicago: University of Chicago Press, 2014.

1 **G. The Status of Faith in the Church¹¹**

2 Over the past fifty years, there has been a growing indifference to the Catholic faith.

3 Demographic trends illustrate the growth of this indifference.

- 4 • In the past fifty years, the Catholic population in the United States has grown from 48.5
5 million in 1965 to 74.2 million in 2016 . . . but so has the number of former Catholic adults in
6 the past forty years, from 7.5 million in 1975 up to 30.1 million in 2016. This is a growth of
7 over 300%.
- 8 • Almost half of Catholics who are now unaffiliated (48 percent) left Catholicism before
9 reaching eighteen years old . . . an additional three in ten left the Catholic Church as young
10 adults between ages eighteen and twenty-three.
- 11 • Only one-fifth who are now unaffiliated (21 percent) and one-third who are now Protestant
12 (34 percent) departed after turning age twenty-four.

13 Mass attendance is another indicator of indifference to the faith.

- 14 • More than three in ten adult Catholics (31.4 percent) are estimated to be attending Mass in
15 any given week . . .
- 16 • Twenty-three percent say they attend Mass every week (once a week or more often.)
17 (Sacraments Today, 2008, Executive Summary, 3).
- 18 • The above statistic on weekly Mass attendance is especially true among the “Millennial”
19 generation (roughly those who were born between 1981 and 2000). Only 24 percent of
20 Catholic Millennials attend Mass at least weekly, as compared to 56 percent of Catholics
21 born before 1943.
- 22 • Among “Baby Boomers” (those born between 1943 and 1960), only 32 percent attend Mass
23 on a weekly basis (D’Antonio, Dillon, Gautier, American Catholics in Transition: Rowman and
24 Littlefield, 2013, 110).

25 I do not believe it is stretching the point to claim that the state of religious indifference in North
26 America today is very similar to the religious indifference Father Chaminade faced coming out of the
27 French Revolution.

28 **H. Some Questions for Reflection**

- 29 1. Are we as the Marianist Movement aware of the social architecture of metropolitan region – the
30 degree of economic and racial segregation and the concentration of poverty?
- 31 2. How well do we know the opportunity gap in our metropolitan region? Has the Marianist
32 Movement in my metropolitan region become indifferent to the violence of poverty?
- 33 3. How well do I know people who are facing the daily challenges of poverty? Can I count these people
34 as friends? Do I have dinner with them or go to Church with them?
- 35 4. Am I aware of the privileges that I have as a white person in a metropolitan region?

¹¹ These statistics are taken from the *Participant Guidebook and Journal* for the 2017 Convocation of Catholic Leaders: The Joy of the Gospel in America.

- 1 5. What awareness do I have about my own participation in the structural sins of the metropolitan
2 social architecture? How has racism entered into decision of where to live or where to send my
3 children to school?
- 4 6. How does the culture of individualism enter into my decisions and my life style? How prevalent are
5 the cultures of comfort, waste, and indifference in our metropolitan region? How prevalent are the
6 cultures of comfort, waste, and indifference in our Catholic Church of the metropolitan region?
- 7 7. How much polarization is there in public conversation of our metropolitan regions? How often do
8 people of the center city and the suburbs engage in extended conversations about important topics
9 of justice with in the metropolitan region?
- 10 8. In our community, are we losing large percentage of young people to the practice of the faith? If so,
11 what are the causes for this drift from the Church? What is the crisis of faith for North America in
12 the first quarter of the 21st Century?

13 Reflection on these questions and other questions like them should help us develop a sense of urgency
14 in mobilizing the Marianist Movement to be partners and catalyst in renewing the Church in North
15 America.

16 **VI Chaminade and Pope Francis: A Call to a Marian Style of Evangelization**

17 As I mentioned in the introduction, my mind is always moving back and forth around three
18 questions -- “What can be hoped for?”, “What is our current situation/” and “How will we close the gap
19 between these two realities?” Therefore, when I think about the Marianist Movement in a geographical
20 region I ask the question “what can be hoped for the regional embodiment of the Marianist
21 Movement.” To do this I create a working draft of a “vision statement” for the Marianist Movement in a
22 metropolitan region.

23 Marianist Movement within a metropolitan region is a dynamic collaboration of
24 Marianist lay and religious communities that is a catalysts and partner in creating a
25 Marian style of evangelization within the Church.

26 So what is “a Marian style of evangelization?” The purpose of this section is to provide some elements in
27 a Marian style of evangelization. To develop these elements I imaged a dialogue between Fr.
28 Chaminade and Pope Francis and identified some common themes.

29 **A. A Marian Style of Evangelization**

30 Starting with Pope Paul VI there has been a renewed emphasis on evangelization. In *Evangelii*
31 *Nuntiandi*, Pope Paul VI stated that the Church “exists to evangelize, that is to say in order to preach and
32 teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuated Christ’s
33 sacrifice in the Mass, which is the memorial of his death and glorious Resurrection.” (EV 14) Pope Paul
34 directed evangelization to those who have not heard the proclamation of Christ and to those of the
35 baptized that no longer practice the faith. Pope St. John Paul II emphasized and introduced the concept
36 of New Evangelization and asked that the Church focus with new intentionality and ardor the preaching
37 of the Gospel to those who have lost their sense of faith or no longer belong to the Church. Pope
38 Benedict XVI emphasize the need of evangelization to enter into dialogue with modern culture and
39 confronting the cultural crisis brought on by secularism.

1 Building on the work of these pontiffs, we can see that evangelization has four important
2 components¹²:

- 3 • **Conversion** – Encounter with Jesus
- 4 • **Formation** – Knowing the Faith
- 5 • **Witness** – Living the Faith in Communion
- 6 • **Mission** – Faith in Service and Transformation

7 In *Evangelii Gaudium*, we have from Pope Francis:

8 There is a Marian “style” to the Church’s work of evangelization. Whenever we look to
9 Mary, we come to believe once again in the revolutionary nature of love and
10 tenderness. In her, we see that humility and tenderness are not virtues of the weak but
11 of the strong who need not treat others poorly in order to feel important themselves.
12 Contemplating Mary, we realize that she who praised God for “bringing down the
13 mighty from their thrones” and “sending the rich away empty” (Lk 1:52-53) is also the
14 one who brings a homely warmth to our pursuit of justice. (EG 228)

15 Fr. Chaminade saw Mary as integral to rebuilding the faith in France. From the 1839 Letter to
16 the Retreat Masters, we have:

17 This, my reverend son, is certainly the distinguishing trait of both our Societies; we are
18 in a special manner the auxiliaries and the instruments of the Blessed Virgin in the great
19 work of reforming moral, of preserving and propagating the Faith, and in fact of
20 sanctifying our neighbor.

21 Chaminade saw the importance of Mary in what we would call in the contemporary Church the work of
22 evangelization.

23 Both Fr. Chaminade and Pope Francis see Mary as integral to rebuilding the faith in a culture
24 that has many elements, which undermine a faith commitment. Below we outline some key elements
25 of a “Marian style of evangelization.”

26 **B. Becoming a Missionary Disciple/The Essential is the Interior**

27 In examining the Marianist charism, we saw that as Marianists, “God asks us to follow in a
28 special way Jesus Christ, Son of God, become Son of Mary for the salvation of all.” The goal of Marianist
29 spirituality is “to be transformed into his likeness and to work for the coming of his kingdom.” (RL Art. 2)
30 From the very beginning, Chaminade insisted that as Marianist we are missionary disciples of Jesus.

31 Chaminade insisted in his direction with the Sodalist and later with Marianist religious “that the
32 essential is the interior.” In the early Rules for his religious congregations, Chaminade insisted the
33 transformation into the likeness of Christ required a sustained effort (a System of Virtues) to put off “the
34 old man” of sin and death and put on “the new man” of Christ. He insisted that a missionary disciple is
35 sustained by a deep prayer – “do not neglect prayer, however busy you may be.”

36 Pope Francis invites us to a personal encounter with Jesus. “I invite all Christians, everywhere,
37 at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to
38 letting him encounter them; I ask all of you to do this unfailingly each day.” (EG 3) This encounter with
39 Jesus leads us to be missionary disciples. “Every Christian is a missionary to the extent that he or she
40 has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ or

¹² The Bishop’s Committee on Evangelization and Catechesis views the process of evangelization as 1) Encounter, 2) Accompany, 3) Community, and 4) Sent

1 'missionaries', but rather we are "missionary disciples." (EG 120) It is through an encounter with Jesus,
2 through conversion, reconversion, and proclamation of the Good News that we become transformed
3 into Christ. Both Fr. Chaminade and Pope Francis emphasize the importance of becoming transformed
4 into following Jesus as a missionary disciple.

5 **C. Multiplying Communities of Encounter and Dialogue**

6 Both Chaminade and Pope Francis emphasize the necessity of creating communities where
7 there is a genuine relationships and encounter. Chaminade understood that to overcome the isolation
8 that many Christians experienced coming out of the French Revolution, it was important to gather
9 people together for mutual support in their journey of missionary discipleship. With mutual support
10 and challenges of a faith community, a person would find greater strength to grow in the following of
11 Christ. "The Sodality is defined as 'a society of fervent Christians ... who, in order to imitate the Christian
12 of the primitive Church, try in their frequent meetings to have one heart and one soul, and form only
13 one same family.'"

14 The union of the first Christian that can exist among sodalist is founded entirely in
15 Charity. Charity is its source and its bond. It has as its model of union the three
16 adorable persons of the Most Holy Trinity. The union of spirits and hearts, which to a
17 certain extent makes them a single soul in different bodies, allows Christians on earth,
18 when they gather to savor the happiness of the blessed, which comes from their being
19 together in the dwelling of glory.¹³

20 Pope Francis is a strong critic of our contemporary culture and a strong proponent of building a
21 culture of encounter characterized by dialogue.

22 We live in a culture of conflict, a culture of fragmentation, a culture in which I throw
23 away what is of no use to me, a culture of waste. ... [We] must go out to meet them
24 (others), and with our faith we must create a "culture of encounter," a culture of
25 friendship, a culture in which we find brothers and sisters, in which we can also speak
26 with those who think differently, as well as those who hold other beliefs, who do not
27 have the same faith.¹⁴

28 We must create a culture of encounter, and we must go out ourselves, because Jesus calls the Church to
29 be missionary. We create a culture of encounter through a deep faith and in dialogue with others in the
30 midst of differences and even polarization.

31 Whenever Francis is talking to civic leaders his message always emphasizes dialogue in the
32 public forum. Conflict and confrontation must be replaced by dialogue. Pope Francis believes that
33 dialogue is integral to the growth of individuals, families, and societies. It is only through a culture of
34 encounter where dialogue allows each individual and group, with different perspectives and mindsets,
35 to contribute a gift to the conversation and at the same time learn something by deeply listening to
36 others. Dialogue allows us not only to give, but also to receive.

37 Pope Francis is an advocate for dialogue at all levels of the Church and society. He
38 demonstrated his ability to build a container for conversation on the very difficult and controversial
39 topics that were included in the Synod on the Family. He showed courage in allowing different persons
40 and groups to articulate their perspective in a spirit of respect and to allow the difficult work of

¹³ These quotes are found in Eduardo Benlloch, *Chaminade's Message Today*, North American Center for Marianist Studies, Dayton, Ohio, pp 51-53.

¹⁴ Pope Francis, Vigil of Pentecost with the Ecclesial Movements, May 18, 2013.

1 consensus building to take place. In his apostolic exhortation following the Synod, *Amoris Laetitia*, he
2 clearly developed points of agreement and carefully nuanced some of the more neuralgic difference
3 that arose during the Synod.

4 At all levels of society, Pope Francis has encouraged the Church to be involved in public
5 conversations of action, which brings people of different faiths, or no faith, together to dialogue on the
6 issues of injustice in our society. Francis has a strong belief that patient dialogue and deliberation over
7 time can lead to consensus on policies and programs, which promote greater justice, peace, and the
8 integrity of creation within the society.

9 **D. Being With and For the Poor**

10 Both Chaminade and Pope Francis put an emphasis serving the poor and those at the margins.
11 In *A New Fulcrum: Marianist Horizons Today*, Fr. Dave Fleming, S.M. has a chapter “Marianist Charism:
12 Social Transformation or Middle-Class Conformity?” This chapter explores the early missionary
13 endeavors of the first Marianists and makes the argument that “... I believe it is clear that we [the
14 Society of Mary] were born as a missionary in a time of great social change, aiming not only as the
15 spiritual salvation of prosperous individuals, but also at the renewal of the social order for the benefits
16 of the poor and laboring class.” (NF p38) Father Dave continues the argument that “... current concerns
17 for solidarity with the poor and marginalized and for building “a society that is just and fraternal” is part
18 of our fundamental Marianist identity.”

19 From the very beginning of his Pontificate, Pope Francis has demonstrated through his actions
20 and his speeches that he wants a “Church of and for the Poor.” Pope Francis’ first call to us is to move
21 to the peripheries. He has advocated that the Church move to the existential peripheries of life, which
22 in the case of our metropolitan regions is our high poverty neighborhoods. He has strongly advocated
23 that as members of the Church we should be present to the poor and encounter them in a very personal
24 way. It is important that we take time to share in their experiences and stories. He emphasizes the
25 need to listen to the stories of alienation that comes from the “violence of poverty.” It is important to
26 listen to stories of a life being without food, being homeless or without descent shelter, and not finding
27 adequate child-care for their children. These stories enable members of the Church to touch the flesh of
28 Christ and develop the compassion needed to act in solidarity with the poor and to partner with them to
29 undertake the necessary transformations of society.

30 In *Evangelii Gaudium* Pope Francis challenges the Church to overcome our indifference to the
31 silent violence of poverty.

32 Almost without being aware of it, we end up being incapable of feeling compassion at
33 the outcry of the poor, weeping for other people’s pain, and feeling a need to help
34 them, as though all this were someone else’s responsibility and not our own. (EG 54)

35 Pope Francis has a warning for us who study the silent violence of poverty from an academic point of
36 view -- “There is risk of being informed bystanders and disembodied from these realities [of poverty], or
37 to have nice discussions that end up in verbal solutions and disengaged from the real problems.”¹⁵

38 **E. Being a Prophetic Presence for Justice**

39 Both Chaminade and Pope Francis have demonstrated the importance of prophetic presence in
40 midst of society. As we briefly examined the key events in Fr. Chaminade journey, we see him speaking
41 strongly against the prevailing culture of Post-Revolutionary France. He was strongly critical of the ways

¹⁵ Speech to National Confederation of the “Misericordie d’ Italia” on the occasion of the anniversary of its meeting with Pope John Paul II on 14 June 1986, June 14, 2014.

1 the *philosophes* and enlightenment ideas were shaping the secularism of French society that brought a
2 reaction against the Church. He clearly recognized that there were profound changes taking place
3 within his society and the Church. He was not afraid of naming trends within society that were
4 undermining the faith – moving people away from the Church and the message of God’s kingdom. He
5 reformulated a vision of the Church for his time that would witness that Christianity could be lived in all
6 with the same fever and intensity exhibited by the Church of the Acts of the Apostles. He developed an
7 apostolic method to realize this vision of new way of being Church – the multiplication of faith-filled
8 missionary communities dedicated to extending Mary’s mission of bringing Christ into the world.

9 Pope Francis has been a refreshing presence for the Church. He has used his bully pulpit to
10 speak prophetically about the issue of justice on the local level, the national level, and the global level.
11 Pope Francis speaks prophetically by his witness to being present to the poor. He visits refugees and
12 washes the feet of prisoners. He speaks prophetically in public forums. A good example of this prophet
13 presence was his visit to the United States. In each venue, he spoke in a spirit of dialogue – building on
14 shared values and beliefs, he was able to speak important truths that raised questions about practices
15 and structures that inhibited respect for human dignity and justice.

16 Pope Francis is calling us to be a Church that is able to speak prophetically in a wide variety of
17 settings. He has called members of the Church to reflect on their indifference to the plight of the poor.
18 He has called us to witness to God’s kingdom through our presence and encounter with the poor –
19 listening to their experiences and stories and reflecting on desires and concerns that we share in
20 common.

21 Pope Francis’s call to a prophetic presence also requires members of the Church to develop a
22 critique of society in which injustices are identified with insight and coherence. A prophetic presence
23 requires members of the Church to disrupt our regional social structure by speaking the truth to the
24 powers that maintain the status quo of injustice in our region. A prophetic presence requires members
25 of the Church to collaborate with others to imagine a more just future, and work to realize that future.
26 Given the silent violence of poverty within our regions, the Catholic Church must be a disruptive force
27 for advancing justice and a creative force for building the social architecture that is a greater realization
28 of the common good.

29 One helpful way to view the elements of prophetic presence in a metropolitan region is to
30 extend Walter Bruggemann’s description of the prophetic imagination and add some insights of Bishop
31 McElroy of San Diego ... “A prophetic presence in a metropolitan region has three elements:

- 32 • **Disrupting:** Analyzing and communicating the injustice of current social structures and
33 sharing grief with those who suffer injustice.
- 34 • **Re-imaging:** Creating a shared vision of the future that energies the people and restores
35 hope.
- 36 • **Transforming:** Creating a strategy to close the gap between “what is” and “the hoped for
37 future.”

38 Each element is briefly describe below.

39 **Disrupting:** Prophetic presence requires the community to take a critical stance or position with
40 respect to the injustices that are present in the structures and the culture of the metropolitan region.
41 This critical position comes out of a deep commitment to Jesus and the Kingdom of God and raises
42 questions about the ways that the prevailing structures and cultures of the region (the current situation)
43 are oppressing those that are suffering “the silent violence of poverty.” It is important that those at the
44 margins participate in the creation of this critical position. The formulation of the critical position must

1 come from a genuine encounter with those at the margins – with those who suffer injustice. What do
2 they see as the barriers to their human flourishing? It is important that members of the community also
3 recognize their connections to the causes of the suffering of others.

4 **Reimagining:** Prophetic presence must combine critique and judgment with a reframing and re-
5 imaging of the future that creates hope and energizes people to undertake change. This reimagining
6 starts with reflection on images from the Bible – the prophet and Jesus’ call to be blessed and to work
7 for justice. This creation of a hopeful future must also come from a genuine encounter with those that
8 live at the margins – with those who suffer injustice. How do they see what is important for their human
9 flourishing? The description of the desired future should provide a narrative that captures the
10 imagination and one that is a better realization of human flourishing that can offer a hopeful image to
11 the injustice currently present in the metropolitan regions.

12 **Transforming:** Persons with practical organizing skills are needed if there is to be movement
13 from the present situation to the hoped for future of the community. A careful assessment must be
14 made of the gifts and assets that the community can mobilize to move toward the desired future. In
15 addition, it is important to address the problems and barriers that could keep the group from realizing
16 their desired future. Thoughtful organizing strategies come when the groups are able to develop a plan
17 that both marshals the gifts and assets and overcomes the problems and barriers. Again, genuine
18 encounter and consensus building with those who are suffering injustice are critical to developing these
19 organizing strategies.

20 **Prophetic Presence as Community:** The tasks described are difficult and complex; they are
21 beyond the scope and talents of one individual. The organizing of a prophetic presence requires a
22 community of persons with multiple talents and yet with a common missionary vision of advancing the
23 common good and promoting justice, reconciliation, peace, and integrity of creation.

24 **Urban solidarity:** In a talk to leaders of Labor Unions in Chicago, Cardinal Cupich outlined what
25 he called the Church’s consistent ethic of solidarity “that aims at making sure no one, from the first
26 moment of life to natural death, from the wealthiest community to our poorest neighborhoods, is
27 excluded from the table of life.” The consistent ethic of solidarity is a focus that the communities of the
28 Marianist Movement can bring to the public conversations of the metropolitan region.

29 Building on the work of Kristen Heyer¹⁶, the consistent ethic of solidarity has four key
30 dimensions:

- 31 • an *incarnational* dimension that challenges persons of privilege to develop friendships with
32 those experiencing the silent violence of poverty, by engaging in common experiences and by
33 sharing stories,
- 34 • a *fraternal* dimension that has the building of strong relations and common purpose among
35 those working for solidarity.
- 36 • an *institutional* dimension that challenge those working for solidarity to work in partnership
37 with governments, civil society, school systems, etc. to transform key systems and processes of
38 the regional social architecture so that there is greater realization of the common good, and
- 39 • a *conflictual* dimension in which the Church and its members must speak prophetic words that
40 disrupt the thinking and action of those who keep systems in place that exacerbates the silent

¹⁶ Kristin E Heyer, *Kinship Across Borders: A Christian Ethic of Immigration*, (Washington, D.C., Georgetown University Press, 2012), pp 114-122. I have added the fraternal dimension.

1 violence of poverty, and create images and models that enable them to rebuild systems so that
2 there is a greater realization of the common good.

3 The incarnational dimension of consistent ethics of solidarity, challenges the Marianist
4 Movement to building bridges of friendship between persons in the suburban Church and persons in
5 high poverty neighborhoods. The institutional dimension requires the Marianist Movement to mobilize
6 groups to be partners in transforming the social architecture of the region so there is a greater
7 realization of the common good. The fraternal dimension is the building of strong relational support
8 and common purpose among members of the Marianist Movement. The conflictual dimension of a
9 consistent ethic of solidarity requires a period of disruption of status quo, and then the rebuilding a new
10 equilibrium of the social architecture that is a better realization of the common good.

11 **F. Mobilizing Lay Leadership**

12 Chaminade was creating lay leadership that was necessary for the rebuilding of the Church in
13 Post-Revolutionary France. One of the key insights of Fr. Chaminade and our Marianist charism is the
14 realization that the sacrament of baptism bestows the grace and responsibility for building up the
15 Church in members, both lay and clerical. The Bordeaux Sodality was an excellent training ground for
16 lay leadership. There existed the multiple levels of faith development, with laity taking responsibility for
17 building the school of faith. There was the multiple roles of responsibility in the leadership of the
18 Sodality – some responsible for zeal, some responsible for instruction, and others for temporalities. The
19 development of this “leadership school” was why Chaminade was recognized as a developer of lay
20 leaders at the time of his beatification.

21 In addressing the Pontifical Council of the Laity in June 2016, Pope Francis stated his conviction
22 that the responsibility for lay leadership come from baptism and not from a “delegation from the
23 hierarchy.”

24 We enter the Church through Baptism, not through priestly or episcopal ordination, we
25 enter through Baptism! And we have all entered through the same door. It is Baptism
26 that makes every lay faithful a missionary disciple of the Lord, the salt of the earth, the
27 light of the work, the leaven that transforms reality from within.

28 Pope Francis continues ...

29 We need lay people who are well formed in faith, animated by a clear and sincere faith,
30 whose lives have been touched by a personal and merciful encounter with the love
31 Jesus Christ. We need lay people who will take risks, soil their hands, who are not afraid
32 of making mistakes, who move forward. We need lay people with a vision of the future,
33 who are not enclosed in the petty things of life.

34 Clearly, both Fr. Chaminade and Pope Francis have a common concern to mobilize the power of
35 the laity in this time of renewed evangelization. For both of these men the laity are partners with the
36 hierarchy and collaborate with them to bring forth new life in Church. The hierarchy is a gift of the Holy
37 Spirit that teaches, sanctifies, and governs the Church in the name and power of Jesus Christ. The
38 hierarchy plays an essential role in building up and maintaining the Church’s life of faith, the living of the
39 Christian life in communion and charity, and the unity of the Church. The laity “seek the kingdom of God
40 by engaging in temporal affairs and directing them according to God’s will.” The initiative of lay
41 Christians is necessary, especially when the matter involves discovering or inventing the means for
42 permeating social, political, and economic realities with the demands of Christian doctrine and life.”
43 (CCC 898 and 899) The hierarchy and the laity work in communion for the good of the Church.

1 In this section, I have indicated my belief that Marianist Movement can be a catalyst and partner
2 in creating a Marian style of evangelization with in the regional Church. Listening to both Fr. Chaminade
3 and Pope Francis I believe some of the important elements of this Marian style of evangelization are:

- 4 • Becoming a Missionary Disciple/The Essential is the Interior;
- 5 • Multiplying Communities of Encounter and Dialogue;
- 6 • Being with and for the Poor;
- 7 • Being a Prophetic Presence for Justice, and
- 8 • Mobilizing Lay Leadership

9 With the grace of the Holy Spirit, the elements will allow us to be partners in renewing the Church in
10 North America.

11 VII. Exploring the Future: Some Recommendations

12 In this final section of the paper, I will outline some future directions for the Marianist
13 Movement. Again, I offer these recommendations in a spirit of conversation. I would welcome any
14 improvements, clarifications, and critiques of the assertions contained in this section. I start with a
15 description of the Marianist Movement at the North American level and share some ideas on the
16 organizing of the Marianist Movement at the regional level. I will follow with recommendations on 1)
17 deepening and adapting the Marianist practices, 2) on being with and for the poor, 3) mobilizing lay
18 leadership in the regional Church, and 4) developing intellectual capital for the Movement.

19 A. Mobilizing the Marianist Movement at a National Level

20 One strategy that would promote the development of the Marianist Movement would be the
21 discernment and communication of a vision and mission statement for the Movement in North America.
22 Let me offer a working statement of a vision and mission for the Marianist Movement of North America
23 as a starting point for this conversation.

24 **Marianist Movement Nationally – A Working Vision Statement:** Marianist Movement in North
25 America is a dynamic collaboration of Marianist lay and religious communities that is a catalyst and
26 partner in creating a Marian style of evangelization within the Church. Among the characteristics of a
27 Marian style of evangelization¹⁷ are:

- 28 • Becoming a Missionary Disciple with a deepened Interior Life,
- 29 • Multiplying Communities of Encounter and Dialogue,
- 30 • Being with the Poor and for the Poor,
- 31 • Being a Prophetic Presence for Justice, and
- 32 • Mobilizing Lay Leadership.

33 **Marianist Movement Nationally – A Working Mission Statement:**¹⁸ The communities of the
34 Marianist Movement collaborate to realize three essential functions:

- 35 • **Witnessing** – Witnessing as persons and communities that strive to live the Marianist
36 charism as missionary disciples of Jesus being formed by Mary and joining her in her mission
37 of bringing Christ into our present world;

¹⁷ Section VI outlines a Marian Style of Evangelization.

¹⁸ Bro. Brandon Paluch, S.M. suggested this format for the mission statement.

- 1 • **Forming** – Multiplying and educating persons and communities in an apostolic faith, as well
2 as in the knowledge and the leadership competencies needed to bring the joy and good
3 news of the Gospel into every sector of society; and
- 4 • **Transforming** – Working in solidarity with those at the margins and other partners to
5 transform the institutions and cultures of society and the Church so there is greater justice,
6 peace, reconciliation and the integrity of creation.

7 At this moment in growth of the Marianist Movement in North America, it will be important to
8 agree on guiding ideas for the development of the Marianist Movement over the next three years.

9 **Recommendation No 1:** Over the next three years, the Marianist Family Council of
10 North America should lead a discernment process to develop directional statements
11 (vision, mission, and core beliefs) to guide the development of the Marianist Movement
12 in North America.

13 These guiding ideas then can provide the basis for communities in each major metropolitan area
14 to develop their own set of guiding ideas (vision, mission, and core beliefs) that are adapted to the
15 assets and gifts of the communities and the opportunities and constraints of their region.

16 **B. Mobilizing the Marianist Movement at a Regional Level**

17 For reasons I outlined in Section II of this paper I have been focusing on the development of the
18 Marianist Movement as reality in a metropolitan region. In the major metropolitan regions of North
19 America, there are varieties of configurations of Marianist lay and religious communities and Marianist
20 sponsored apostolic organizations. Dayton, Honolulu, and San Antonio, for example, have multiple lay
21 and religious communities as well as Marianist sponsored apostolic works, like high schools, universities,
22 parishes, etc. At the other end of the spectrum, there are regions that may have only one lay or
23 religious community. In this section, we endeavor to develop a regional perspective on the Marianist
24 Movement. In this section, I outline some important roles and processes for the Marianist Movement in
25 a metropolitan region. To be effective these ideas must be implemented in an organic manner. The
26 ideal is not to create a bureaucracy, but a framework for dynamic coordination for mission.

27 **Regional Marianist Movement Council:** The Marianist Movement Council provides leadership
28 for the Marianist Movement in a metropolitan region by:

- 29 • **organizing deliberative conversations** to prayerfully discern guiding ideas (vision,
30 mission, and core belief statements), and develop plans to realize these guiding
31 ideas;
- 32 • **authorizing projects and events/celebrations** that are integral to the plan and make
33 sure there is an accountable champion to provide leadership;
- 34 • **providing formational activities** in Marianist charism and Marianist practices for
35 members in the region;
- 36 • **raising resources** to support the work of the Council, and
- 37 • **communicating** directions, plans, and activities to Movement members in the
38 region and to the Marianist Family Council of North America.

39 **Activities of the Council:** The Three Offices of Zeal, Education and Temporalities can provide a
40 way of organizing the planning and implementation of the Council. The activities of the Council would
41 be in two general categories. **Projects** are focused activities that bring people and communities
42 together around outcomes related to the regional mission of the Marianist Movement. Projects of the

1 region for the Marianist Movement usually require the collaboration of two or more communities of the
2 Movement. The Marianist Movement could start out with one project and grow its capacity to organize
3 and collaborate in further projects. The Mission of Mary Cooperative, in Dayton, and the Prison Reentry
4 Program in Honolulu are good examples of projects. Committing to a project requires the generosity of
5 availability to be present at regular times as well as unusual times. For example, if a women making the
6 journey from jail to a more stable quality of life and she encounters a crisis moment, then the Marianist
7 that are her supports have to make an on-the-spot adjustment to be present with her in this moment.
8 **Events/Celebrations** are activities that take place on a specific day or days and are important to the
9 plans of the regional Marianist Movement. An example of an event/celebration would be the hosting of
10 a Founders Day Celebration in the metropolitan region or monthly formation meetings. Again, to pull
11 off these events requires the generosity of volunteers.

12 **Important Roles in the Regional Marianist Movement:**¹⁹ To be effective the Regional Marianist
13 Movement Council must develop role descriptions and recruit people to fulfill these roles. Below is a
14 tentative list of some important roles.

15 **A Director or Co-Directors** provide leadership for the Council. These positions would be
16 responsible for organizing and delegating the work of the Council. It is important for the Council to
17 have, or develop, a set of guiding ideas (vision, mission, and core belief statements) that are appropriate
18 to the capabilities of the members of the regional Movement and factors in the regional context.

19 **Champions:** Champions are persons responsible for organizing and managing a project or
20 Events/Celebrations within the Movement. For example, the Marianist Manna project in Dayton has a
21 champion that schedules the series of potluck dinners for on-going formation in Marianist practices.
22 The champion organizes the formation topics and coordinates resources for these dinners.

23 **Volunteers:** To implement a project or an event/celebration, the champion will need to count
24 on persons within the Movement who can provide enthusiastic assistance.

25 **Weavers (Recruiters):** Weavers are an important part of the dynamics of a Movement.
26 Weavers are intentionally curious about people and their interests. The Weaver invites people to the
27 public events of the Movement and invites them to participate in a Marianist Community. Weavers also
28 use these skills to connect people from different communities to be volunteers in Movement projects.

29 **Accompaniment:** The Marianist Movement is a spiritual and religious enterprise. For the
30 members to grow in conformity to Christ as missionary disciples they ought to be accompanied by
31 excellent spiritual directors. While several Marianist religious have been or are training to be spiritual
32 directors, there is a need for many more people, both lay and religious, who are able to accompany
33 persons on their journey.

34 C. Deepening and Adapting Marianist Practices that Enrich the Charism

35 As we mentioned earlier, each of us as Marianist and as Marianist communities must keep the
36 flame of the Marianist charism alive through a consistent use of the Marianist practices of spirituality,
37 internal organizing, and missioning. While not a comprehensive list, these Marianist practices include:

38 **Practices of Spirituality**

- 39 • Mary as Mother -- forming us in the likeness of Christ
- 40 • Prayer of Faith, especially Faith of the Heart

¹⁹ These descriptions are incomplete and after further conversation, revisions will be made.

- 1 • System of Virtues, growing in the likeness of Christ

2 **Practices of Internal Organizing**

- 3 • The Three Offices – Zeal, Education, and Temporalities
4 • Constructive Meetings
5 • External Direction

6 **Practices of Missioning**

- 7 • Multiplication of Christians and Christian Communities
8 • Prayerful discernment of missionary vision and plans

9 To strengthen the dynamism of our Marianist Movement we as must deepen and adapt these practices.

10 **Deepening:** We keep the flame of our Marianist charism alive by deepening the Marianist
11 practices in our own lives and in the lives of our communities. There are multiple resources available on
12 these Marianist practices, e.g., growing in the likeness of Christ, the role of Mary, principles of Marianist
13 spirituality, faith of the heart, the systems of virtues, Marianist direction, etc. There is no excuse for us
14 as members of the Marianist Movement not to know what is involved in these Marianist practices. To
15 inspire and energize the Marianist Movement, each of us as Marianists must deepen our appreciation of
16 these practices in our personal growth in the likeness of Christ and in our community development. We
17 cannot share with others what we ourselves have not internalized and made part of our daily practice.

18 **Adapting:** Most of what has been written about the Marianist practices has focused on these
19 practices within the context of vowed religious life. It is important for the growth of the Movement that
20 these practices be adapted and extended to lay spirituality. For example, the Saragossa Experience, a
21 retreat for religious before final vows, has proven to be an excellent means of deepening an
22 appreciation of the Marianist charism and the practices of Marianist spirituality. I believe this
23 experience could be adapted to fit into lay lifestyle by shaping it for weekend retreats and a series of
24 daily meditations. Bro. Thomas Giardino, S.M. has adapted many of the Marianist practices of internal
25 organizing in his book *The Promise and the Path: Starting and Sustaining Marianist Communities* (North
26 American Center for Marianist Studies, 2011). It would be beneficial for communities to utilize this book
27 as part of an ongoing formation process and to reflect on how these practices can strength the internal
28 workings of the community. Chaminade’s insights on multiplying Christians, a Marianist practice of
29 missioning, can be adapted by using contemporary ideas for faith formation. A Marianist method of
30 social analysis and discernment can utilize the rich tradition of Catholic social traditions’ *See, Judge, and*
31 *Act,*

32 **Recommendation No. 2:** There is a need to adapt Marianist practices that support
33 growth in the Charism to a lay lifestyle and for lay communities. This should be an
34 initiative of the Marianist Lay Communities of North America with assistance of the
35 Marianist Center for Lay Formation, the Office for Formation for Mission and other
36 experts from the two religious communities.

37 **D. Focusing on Urban Solidarity and Subsidiarity in Metropolitan Regions**

38 As I indicated in the introduction, one of the signs that we have a new moment in the Marianist
39 Movement is the emergence of projects of urban solidarity, such as the Mission of Mary Cooperative in
40 Dayton and the Honolulu Marianist Family Prison Reentry Program. For the growth of our Marianist
41 Movement on a regional basis, I believe it is important that part of their Missionary vision and strategy
42 include a project of urban solidarity and subsidiarity. Urban solidarity is organizing for change and

1 transformation so that there is greater realization of the common good within the metropolitan region,
2 especially for the human flourishing of those most at the margins. Subsidiarity works to engage those
3 most at the margins in the definition and planning of the urban insertion by the Marianist Movement.

4 The Mission of Mary Cooperative²⁰ was the initiative of the Nassau St. Lay Marianist Community
5 – a group of University of Dayton graduates in 2007. The community started its efforts by being present
6 to the urban neighborhood, and listening to their needs and identifying the assets of the neighbors and
7 the neighborhood. In 2010, the community organized a 501.c.3 non-for-profit organization – the
8 Mission of Mary Cooperative. The Mission of Mary Cooperative is:

9 The purpose of the Mission of Mary Cooperative (MMC) is to provide an intentional
10 presence to the people and land of Dayton, Ohio’s neighborhoods in an effort to
11 respond to the signs of the times and create bridges for the Marianist Family, to meet
12 the most urgent needs of Dayton’s neighborhoods through a charitable and
13 collaborative effort that will engage the Marianist Family, neighbors, and others in:

- 14 1. Providing relief for the poor, distressed, or underprivileged by creating and
15 sustaining a number of urban agricultural plots that will provide affordable,
16 accessible, and nutritious food for the people in neighborhoods without economic
17 or geographic access;
- 18 2. Creating and sustaining functional and attractive green spaces within the
19 neighborhood through programs of natural land restoration, thereby combating
20 community deterioration and lessening the burdens of government; and
- 21 3. Providing experiential learning and service opportunities for students from PK-8
22 Schools, High Schools, and Universities, churches, and other volunteer groups to
23 learn about urban land stewardship.

24 The Mission of Mary Collaborative is a partnership with the neighborhood and acts as a bridge allowing
25 the Marianist Movement in Dayton to be present and for the poor.

26 The Honolulu Prison Reentry Program got started when members of the Faith of the Heart
27 Marianist Lay Community began to investigate the critical justice issue of the incarceration of native
28 Hawaiian women. The issue of incarceration of women and their very difficult journey back to a
29 stabilized life after prison was the focus by a local foundation and an ecumenical group concerned about
30 this issue. The Lay Marianist Community got involved by collaborating with these local groups that were
31 working on the program. Over time, the members of the Lay Community got involved by visiting
32 particular women throughout incarceration, teaching life skills courses, some helping with obtaining
33 suitable clothes for job interviews and attending family picnics and celebrations at the picnic.

34 The Lay Community connected a Marianist student community at Chaminade University (The
35 Sacred Light Community) and the Office of Native Hawaiian Partnerships at the University to the project.
36 The women in the prison found their interaction with the members of the Marianist Family to be a
37 source of healing and allowed them to rebuild trust. By sharing the stories of these women in prison,
38 the members of the Marianist Lay Community were able to appreciate the plight of these women and
39 the trauma that they often experience.

40 For our Marianist lay communities to grow, I believe it is important for them to investigate
41 issues of urban poverty and discern how they might be partners with those that are at the margins in
42 addressing critical issues of urban justice. This can be done in multiple ways. The Mission of Mary

²⁰ Details about the Mission of Mary Cooperative can be found at <http://www.missionofmary.org/>.

1 Cooperative is an example of a project initiated and sustained by a Marianist lay community. Honolulu
2 Prison Reentry Program is a partnership with an ecumenical coalition in the community that was
3 addressing the issue of prison reentry. In each of these cases, the presence of a lay community with
4 persons and neighborhoods at the margins allowed them to provide a bridge for students, faculty and
5 staff at our Marianist sponsored schools and Universities to be present to the realities of people at the
6 margins.

7 One of the characteristics of a Marian style of evangelization is multiplying communities of
8 encounter and dialogue. As the Marianist Movement establishes a presence in neighborhoods of
9 poverty or with people at the margins, it can use that presence to building a bridge between suburban
10 Catholic and neighbors in high poverty neighborhoods. Utilizing methods of encounter and dialogue
11 that will allow both groups to share their appreciation of the critical issues of justice and equity. Over
12 time, this encounter and dialogue can lead to forging effective responses to the issues.

13 Presence with those at the margins also allow the Marianist Movement to develop linkages with
14 non-profit organizations and ecumenical groups. The Mission of Mary Cooperative works to accomplish
15 its mission through collaboration with East End Community Services, a community center, and with New
16 Hope Church, a non-denomination Church. The Prison reentry project got started by the Marianist lay
17 community joining an ecumenical and public foundation effort in Honolulu.

18 Through their presence with those at the margins, members and communities of the Marianist
19 Movement can collaborate with others to make sure that the voices of the poor are part of public
20 conversations of the region. Working to bring this voice forward is one way of being a prophetic
21 presence in the region. When important issue are on the ballot, such as a school levy or a human
22 service levy, the members and/or communities could weigh into these conversations by authoring op-ed
23 pieces in the local paper and by participating in public meetings on the issues.

24 **E. Mobilizing Lay Leadership**

25 The growth of the Marianist Lay Communities of North America in the last decade is the result
26 of lay leadership stepping forward to take initiative in organizing the network of Marianist lay
27 communities. For the Marianist Movement to continue its growth it is important to focus on the
28 development of lay leadership for the Marianist Movement. Three important tasks will be required.
29 The first task is to define the skills needed for leadership of the Marianist Movement. These leadership
30 skills would include a knowledge of the Marianist charism and the Marianist Practice as outlined above.
31 Particularly important for leadership are the skills of community building of Marianist lay communities,
32 facilitating encounter and dialogue, network organizing for the regional growth of the Marianist
33 Movement, social analysis of urban injustice and community organizing.

34 The second important task is organizing opportunities for lay leadership development. This task
35 involves the development of written material, on-line courses, workshops, and mentoring activities – all
36 designed to promote lay leadership within the Marianist Movement and in the Church. For example,
37 the North American Center for Marianist Studies (NACMS) is offering a Marianist Studies Program (MSP
38 2.0) that can be very beneficial to raising leaders in the Marianist Movement. NACMS, in partnership
39 with the Institute for Pastoral Initiatives, could develop an on-line course for lay leadership in the
40 Marianist Movement. Another option for leadership development could be the development of a
41 summer workshop for Leadership Schools for the Marianist Movement. Here a number of vowed
42 Marianist could be helpful in delivering this workshop.

43 The third task is the identification and mentoring of potential leaders for the Marianist
44 Movement. Each of the Marianist Universities has organized formation programs for students to make a
45 commitment as lay Marianist. The Marianist Partnership for Urban Leadership in Service and Education

1 (Marianist PULSE) has an explicit objective of preparing college graduates for participation and
2 leadership in the Marianist Movement. It would be important to develop ways of connecting this
3 stream of potential leaders to existing Marianist communities in geographical regions and offering them
4 future opportunities for developing their skills as leaders.

5 **Recommendation No. 3:** There is a need to develop lay leadership for the Marianist
6 Movement. It will be important to define key leadership skills and the appropriate
7 methods of developing these skills. This should be an initiative of the Marianist Lay
8 Communities of North America with assistance of the Marianist Center for Lay
9 Formation, the Office for Formation for Mission and other experts from the two
10 religious communities.

11 **F. Building Intellectual and Professional Capital**

12 For the Marianist Movement to continue its growth it will require the building of intellectual
13 capital. This intellectual capital is needed not only in the area of the Marianist charism and Marianist
14 practices, but also in the knowledge that provides the basis for a social analysis of the signs of the times
15 and the fashioning of appropriate responses to these signs. Over the years, the Movement has been
16 blessed with outstanding scholars on the Marianist charism and Marianist practices. These scholars
17 have been drawn mostly from the religious communities. Leadership of the constituent communities of
18 the Marianist Movement need to plan for the next generation of Marianist scholars who can continue
19 the necessary work of scholarship in Marianist topics. NACMS can provide leadership for this effort by
20 working with the leadership for the constituent communities of the Movement.

21 Recently a number of lay Marianist have reflected on ways the Marianist charism and Marianist
22 practices could be utilized in professional settings such as business or public policy. The leadership team
23 of the Marianist Lay Communities of North America could facilitate these initiatives by encouraging
24 those interested in this exploration and providing some resources to facilitate conversation. NACMS, in
25 conjunction with the Institute for Pastoral Initiatives, could set up blogs and video conferencing
26 approaches that would facilitate these conversations.

27 **VIII. Conclusion: Continuing the Conversation**

28 In this paper, I endeavored to summarize and extend the conversation on the Marianist
29 Movement. I stated my belief about the present being a new moment for the Marianist Movement in
30 North America. I provided an updated working definition of the Marianist Movement and some of the
31 characteristics that I believe are important. Next, I developed a brief narrative of Chaminade's
32 missionary journey emphasizing his style of leading change. Out of this narrative, I speculated on what I
33 believe are Chaminade's principles of change and social analysis. This was followed by an analysis as
34 what I see as the contemporary signs of the times in North America -- the silent violence of poverty in
35 our metropolitan regions, the breakdown of civic dialogue, the diminished capacity of the Church to
36 address injustice and the growing indifference to faith in North America. I then look toward the future
37 by addressing these signs of the times with a vision for the Marianist movement that emphasizes being a
38 partner and catalyst in creating a Marian style of evangelization. By imagining a dialogue between Fr.
39 Chaminade and Pope Francis I laid out what I believe are some of the main characteristics of a Marian
40 style of evangelization. In the last section, I developed some recommendations for shaping the future of
41 the Marianist Movement in North America.

42 I have endeavored to state the arguments as succinctly and coherently as possible. I have
43 summarized what I see as the state of the conversation in a manner that people can agree with the
44 arguments, modify them, or contest them. As I look back over this work, I realize that the paper

1 describes a work very much a working process. I look forward to continuing the conversation as we
2 move into the future to create a vibrant Marianist Movement in North America.

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