



Engaging Aging

Aging with Mary

By Reverend James L. Heft, SM

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"...we are, so to say, conceived of the Holy Spirit; but we must, like the Savior, be born of the Virgin Mary."

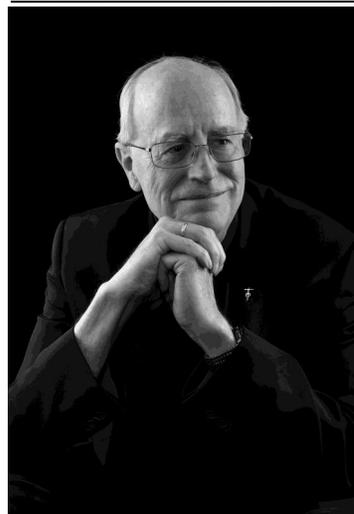
Blessed William Joseph Chaminade

Marianists see Mary as the mother and religious educator of Jesus, mentor to the Apostles, and Mother of the Church — indeed, the sinless virgin and mother— and someone who also suffered the dark night. At least, that is what St. John Paul II suggested in one of his first encyclicals. Picture Mary at the foot of the cross. Try to square what she was witnessing then with the message of the angel at the annunciation over thirty years earlier.

"Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women." And again, "Great will be his dignity and he will be called the son of the most high!" Really? Joseph, the just man to whom she was betrothed, seems to have died years before Jesus began his public life.

The last we hear of Joseph was when he and Mary tracked down the twelve year old Jesus in the Temple where he was locked into animated conversation with the temple scholars. The last we hear of Mary, unless we go to the figurative Woman clothed with the Sun in the Book of Revelation, was at Pentecost. At that time she gathered in the upper room with the Apostles, praying for the outpouring of the Spirit upon them, the same Spirit that had already transformed her life decades before.

We also know that she pondered things in her heart. And that pondering lasted for decades. If she was a teenager when she conceived, she was

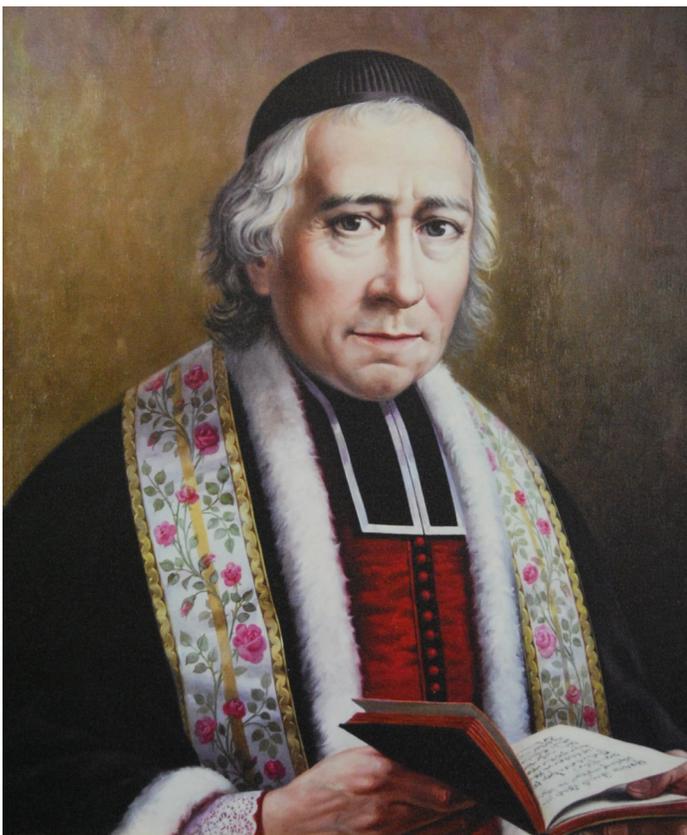


Reverend James L. Heft, SM, is a priest in the Society of Mary and a leader for over twenty years in Catholic higher education. He spent many years at the University of Dayton, serving as chair of the Theology Department for six years, Provost of the University for eight years, and Chancellor for ten years. He left the University of Dayton in 2006 to found the Institute for Advanced Catholic Studies at the University of Southern California in Los Angeles, where he now serves as the Alton Brooks Professor of Religion and President of the Institute. In 2011, Father Heft received the Theodore M. Hesburgh award from the Association of Catholic Colleges and Universities for his long and distinguished service to Catholic higher education.

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likely into her fifties when Jesus suffered, died and rose from the dead. And she continued to live after that, for how long we do not know. But we do know that she outlived her son, by perhaps even twenty years. And during that long time, she remained deeply attached to him, and he to her. At the end of her life, Jesus took Mary, body and soul, to heaven with him. The dogma of the Assumption tells us that whatever our struggles in this life, the relationship between us and Jesus will be the power of love that will finally bring us all home. "Eye has not seen, ear has not heard, what God has prepared for those who love him" (1 Cor. 2:9). That wonderful passage applies, I believe, to Mary more than anyone else.

In these reflections on the Marianists and aging, I want to say something first about the Marianists; how we are and how we think of ourselves. Then, I will take a candid look at how religious experience and deal with getting older. Finally,



I want to return to the relationship we hope to have with Jesus, Mary and our Blessed Founder, William Joseph Chaminade, as the shadows lengthen, and the evening of our lives draws near.

The Marianist Story

As a Marianist, I belong to a community of brothers. Some of the brothers become priests for the brothers. Most do not. When I entered the Marianists, I had no interest in the priesthood. At the high school I attended in Cleveland, the brothers outnumbered priests seven to one. The brothers were the best teachers. I wanted to be like them. It was only in the novitiate that it was suggested that I think about being a Marianist priest. In the Marianists, when a brother seeks ordination, all the brothers with whom he has lived the previous three years, and any other brothers who would know enough about him to comment on his candidacy, are consulted. Why? Because in our order the priests are ordained to serve first the brothers with whom they live, and then, with them, others through various ministries. As one of our priests often remarked, "I am a brother who happens to be ordained." Brothers are not there to serve the priests, except through the mutual responsibilities that characterize any group that aspires to be a real community. Our common life and the three vows, plus a special vow that dedicates us to Mary, constitute our identity. We call that fourth vow stability. In essence, it commits us for life to make Jesus better known, to conceive him in our hearts and present him to the world as Mary herself did. No one knew Jesus better than she did, nor more generously offered him to the world. We think it wise to acknowledge that and follow her example.

Blessed William Joseph Chaminade, (left) founder of the Marianist. Picture courtesy of the Marianist Province of the U.S.

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Shortly after being ordained a deacon, I remember talking with a group of Jesuit deacons, explaining to them that in our communities, the priest preaches to the people he lives with. One of the Jesuits, a little surprised, asked, "Really, you preach to the people you live with? Isn't that difficult?" I am not sure what I replied, but I can say that priests in Marianist communities seldom give long boring sermons or boast of their own virtues. They would be told by their brothers to shorten their homilies and get real.

Our founder, Blessed William Joseph Chaminade, wanted priests and brothers to live together without privilege or rank. In fact, from the beginning of our society, brothers were sometimes appointed as directors in communities in which ordained brothers (priests) also lived. It took us nearly 50 years to convince Rome that our practice was legitimate. Rome didn't believe that priests should be subject to lay people. The 1981 revisions of our Rule of Life opened the door to brothers to serve as novice masters and provincials. Only one office is reserved to a priest, that of superior general, which, according to Canon Law, allows us certain benefits. All of our brothers have access to whatever level of education they desire and are capable of. Our brothers and ordained brothers live without privileging themselves in any ways. Perhaps there is a lesson in all this for the Church today.

For eight years I served as the senior vice-president and provost of the University of Dayton. During that same time, the president of the university, a brother, had a doctorate in systems engineering, and the other senior vice president, also a brother, had a doctorate in theoretical mathematics. I'm not good at math, even when it's practical! That same brother went on to a nine year distinguished presidency of another

Marianist university. I, as a Marianist priest, was never even tempted to talk down to either of them or any other of my brothers, nor claim some clerical privilege. I have been blessed living with brothers who are artists, woodworkers, biologists, historians, philosophers and financial experts.

We also have within the Marianist family a religious order of sisters, the Daughters of Mary Immaculate (FMI). I think that orders that have both male and female branches benefit from the interactions that take place between men and women of the same spiritual family in shared ministries, especially in recent years. If brothers tend to be allergic to clericalism, most women religious are especially allergic to it, having experienced it so frequently. St. John XXIII noted as one of the signs of our times the rapidly changing roles of women. Changes in roles that women play in the Church have hardly played themselves out. Just as clericalizing brothers is not the best way to elevate the brothers, clericalizing women religious is not the best way to elevate women religious. I am not making a statement against the ordination



In 1816, Blessed Adèle de Batz de Trenquelléon (above) founded the Marianist Sisters, Daughters of Mary Immaculate, along with Blessed Chaminade. Picture courtesy of the Marianist Province of the U.S.

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of women; rather, I am making a statement against locating leadership in the Church exclusively with the ordained clergy.

Fr. William Joseph Chaminade (1761-1850)

Both Jesuits and Benedictines influenced William Joseph Chaminade, a diocesan priest and the founder of the Marianists. So did the trauma of the French Revolution. In the early 19th century, he went around forming small groups of lay people dedicated to presenting Christ to the world after the example of Mary. While exiled in Spain, Chaminade, praying before the Marian shrine of our Lady of the Pillar, had some sort of vision of Mary. In that vision, he was given an intuition that he would found a unique religious order dedicated to Mary's Christ-centered mission. The local bishop wanted to make Chaminade a bishop but Chaminade refused, saying that if he were to have any title, it would be that of a "Missionary Apostolic." In short, he

wanted to form lay communities for mission, not be tied up with administration. He wrote, "One of the surest means for re-establishing religion soon in France is that of missions, above all if they are done by missionaries who combine light and exactness with true zeal."

For Chaminade, Jesus was the center of the Christian faith, but that center was born of and formed by the Virgin Mary. He had a unique appreciation of the place of Mary in our life of faith through baptism and faith. He wrote, "...we are, so to say, conceived of the Holy Spirit; but we must, like the Savior, be born of the Virgin Mary." No one knew Jesus better than Mary. Mary, with Joseph, raised Jesus, and as a Jewish mother in those times, taught her son how to pray. Chaminade was convinced that after the Holy Spirit, the most knowledgeable and holy spiritual director, the person who could best foster and form the Christ-life in others, is Mary.

Jesus followed the commandments, including the fourth commandment that required every son or daughter to honor and love their parents. If Jesus loved Mary, so should we. In the Marianist Rule of Life we read: "Moved by Jesus' love for his Mother, we dedicate ourselves to her so that the Holy Spirit, in whose action she cooperates with a mother's love, may form us more fully to the image of her Son." Chaminade called imitating Jesus' love for his Mother "filial piety." Thus, Marianist spirituality is Christocentric, Marian-mentored, and radically apostolic. "Do whatever He tells you."



Our Lady of the Pillar (left) held special devotion for Blessed William Joseph Chaminade who prayed at her shrine in Saragossa, Spain while in exile during the French Revolution.
Photo courtesy of the Marianist Province of the U.S.

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Getting Older

As a young brother in the Society of Mary, I sat in chapel next to an 80-year-old priest, Father Edwin Leimkuhler. In the 1950s, he was a national leader in creating theology courses adapted to college students. Until then, theology was taught only in seminaries. He also was instrumental in bringing Erma Bombeck, an undergraduate at the Marianist University of Dayton, into the Church. When I knew him, he was still active and would always climb stairs two at a time, muttering repeatedly, "never get old."

Despite Father Leimkuhler's warning, getting older can offer us opportunities for further growth. Writer George Eliot remarked that "it is never too late to be what you might have been." From the opposite direction, others have thought that we do not change as we get older; we just become more clearly ourselves. Filled with confident hope, we might say of aging what May Sarton wrote: "Old age is not an illness, it is a timeless ascent. As power diminishes, we grow toward the light." Or with Father Leimkuhler, we might say, with a smile, "I'll never make the mistake of turning 80 again."

I will soon turn 76, but am still teaching and enjoying good health. Unless I am blessed with a sudden death, I think I will have a difficult time with that transition. I might start mumbling, "never get old!" I need the prayers of our founder, Blessed Chaminade, who remained undaunted by the repeated challenges he faced. Approaching the age of sixty, he founded the Marianists. Imagine founding such a demanding mission at that age. Most of us would already be thinking seriously of retiring. Unusual in the 19th century, he lived a long life, much of it apostolically vibrant. He was one determined man, noted to have said, "I am like a brook that makes no effort to overcome obstacles in its way. All the obstacles can do is hold me up for

a while, as a brook is held up; but during that time, it grows broader and deeper and after a while it overflows the obstruction and flows along again. This is how I am going to work." Despite his determination, he suffered the "founders' disease." The last five years of his life were bitter. He was rejected by the first administration to succeed him. For a while, they locked him in a room, even preventing him from seeing his confessor. It was a dark night for sure.

Nonetheless, Chaminade still labored vigorously into his mid-eighties. One of the benefits of religious life is that we can work for as long as our health permits. And when the time comes to begin cutting back on our activities, we can do so gradually and gracefully. But not all of us are cut from the same cloth. We have some brothers who fight tooth and nail to avoid going to one of our retirement communities. Some resent not being allowed to drive anymore. After many years of vibrant and fruitful apostolic ministry, some feel diminished energy, as being not that useful. As one ages, the difficult transition from doing to being becomes inescapable. But I also see some brothers who make the transition willingly and gracefully.

Getting old is not for the faint of heart. Blessed John Henry Newman (1801-1890) didn't like it. In his 80s, in a letter to a friend, he wrote, "I speak with difficulty. I can hardly walk, never without the chance of tripping up. I, with great difficulty, go up and down stairs. I read with discomfort. I cannot write except very slowly, and I am deaf." His mind did not work as quickly as before, but, he explained, "except in failure of memory, and continual little mistakes in the use of words, and confusion in the use of names, I am not conscious that my mind is weaker than it was." However, "like other old

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men, I am so much the creature of hours, rooms and of routine generally, that to go from home is almost like tearing off my skin, and I suffer from it afterwards."

But for all these inescapable effects of aging, our hearts can remain apostolic, our prayers focused on the mission and our desires rooted in the Gospel. Shortly before her death, Dorothy Day made this entry in her diary: "No matter how old I get..., no matter how feeble, short of breath, incapable of walking more than a few blocks what with heart murmurs, heart failures, emphysema, perhaps, arthritis in feet and knees, with all these symptoms of age and decrepitude, my heart can still leap for joy as I read and assent to some great truth enunciated by some great mind and heart."

The Eyes of Faith

I am old enough now to have accompanied some of our brothers in the last years, weeks and even days of their lives. Some, as they weaken and face their death, put it all in the hands of God, are peaceful and grateful. Other brothers, also exemplary religious, suffer doubts, becoming anxious and afraid. Some plunge into a dark hole of loneliness. Some worry that their lives were not as virtuous as they should have been, that their actions were laced with ego, that their passion for the mission was as much for the praise of others as it was for building God's kingdom. Some wonder whether they are truly forgiven, or even have doubts as to whether there is a next life.

Someone once quipped that during the first half of our lives we struggle with the sixth commandment (thou shall not commit adultery) and the second half with the fifth (thou shall not kill). One is reminded of Luke's parable of the younger brother who went off and lived wildly, and the older brother who resented him. Harboring



Brother Norbert Karpfinger, SM, (pictured above) was featured in our Fall 2016 issue of *Engaging Aging* as he continued to write letters of thanks and requests for contributions to further the mission. Photo taken in 2016 by Activities Coordinator, Sarah Makena Hamilton.

resentments, however, is like letting someone live rent-free in your head.

Such struggles and doubts are not as unusual as some people might think. We shouldn't air-brush the process of aging. Learning how to let go is not easy.

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It is in the midst of such struggles that we need to see with the eyes of faith, even if those eyes see through a glass only darkly (1 Co. 13:12). We sing, don't we, that we live by faith and not by sight? As Marianists age, they should be moved by the example of Mary about whom, from the cross, Jesus said to the beloved disciple and to all of us, "Behold your mother." It makes all the more sense, then, to look to Mary as we make our own way through this life. If we keep our eyes focused on her, she will direct our gaze repeatedly to Jesus, for He remained the center of her long life. At least, this is how I, as one aging Marianist, see it.

From the Editor's Desk

Sister Sherryl White, CSJ, Ph.D.



Walking through LaGuardia airport recently, I saw a quotation by the artist Georgia O'Keeffe on the wall of the newly renovated terminal. It read, "One can't paint New York as it is, but rather as it is felt." In those few words, she captured what artists of all mediums struggle with daily; how to express for others a knowing of their subject that transcends the ordinary.

Each December we invite a writer to share what the experience of aging looks like through the lens of his or her congregation's spirituality. This annual shift from the practicalities of tending the needs of elder members is, perhaps, the best resource we offer. Without fail, the writers have shared their gratitude for the invitation to dig beneath the surface. But to really catch their depth, you must read between the lines of the narratives' facts. There, you'll see in the writer's personal life the felt depths of the charisma.

We are grateful to Fr. James Heft, SM, for his expertise in bringing to us the gifts of the Marianist charisma. Especially in this Advent season, the Marianist spirit points a way to invitations that will enhance our journey of aging.

Finally, I want to extend a special note of thanks to Marianist Br. Bob Metzger. *Engaging Aging* was one of the duties Bob took on as Associate Director at NRRO. In the midst of deadlines and editorial errors, Bob was always the voice of patience and humor. Every phone call ended with his summary, "that sounds good, Sherryl." And so it was. May it always be so for Bob who lives the Marianist spirit we reflect upon this month.

Tending the Vineyard Video Series

NRRO is pleased to announce Tending the Vineyard video series to promote effective property planning among religious institutes. The videos are designed for use by religious institute leaders and members, as well as lay staff and stakeholders who aid institutes in assessing and managing properties. To access the videos, visit <http://www.usccb.org/about/national-religious-retirement-office/tending-the-vineyard/index.cfm>

Calendar 2019

January 1

- Direct Care Assistance applications mailed

January 7

- NRRO Assistance Review Committee meeting

January 16

- NRRO Management Committee meeting

January 27-31

- Informational Meetings on Planning and Implementation Assistance; San Antonio, TX

February 12

- NRRO Webinar; Topic to be announced

***Please join the staff of the
National Religious Retirement Office
as we give thanks this Christmas
for the generosity of our many friends
and benefactors.***

***We pray that the birth of the
Christ Child will bring peace and joy
to your life and to our world
throughout the coming year***

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