

SEEDS  
of  
LIFE

47

Marist Brothers  
martyred in Spain

Beatification

Rome, 28<sup>th</sup> October 2007



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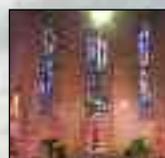
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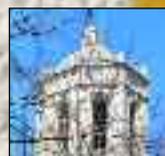
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# THE FIRST BEATIFIED MARIST BROTHERS



The beatification of a group of Marist Brothers, for the first time since their foundation, opens a solemn chapter in the pages of the history of our Institute. The journey of this story, from its beginning with the shooting of these servants of God up

to their beatification celebrated in Rome, has been long and tedious. This news, which today is proclaimed to the ends of the earth, has been coming of age for more than seventy years. The story of the successive steps followed by the two long "processes" can be quick-

ly learned through the reading of an abundance of elaborated documentation under the guide of the experts of the Congregation for the Causes of Saints. The progress of the work has come marked with official decrees. Brother Bernardo's cause followed its own route. Laurentino, Virgilio and their 44 Marist companions, on the other hand, were included in one single cause, because they were martyred on the same night. In total there are 47 Marists who have shared life's project and martyrdom. Today, having concluded these two processes, these brothers are officially recognized as martyrs, as Christians who died for their faith. This news, announced with this headline, remains thus fixed forever in the history of the Little Brothers of Mary.



## THE LETTER of SEÁN SAMMON, SUPERIOR GENERAL

Brother Seán Sammon, Superior General, in his letter of June 6, 2007, gave congratulations to these witnesses of



the Gospel in the name of all of Marists and extended those congratulations to the whole Institute, for this new sign of life that the Lord has raised up among us.

In that same letter, Brother Seán placed on record the names of the 47 brothers whose witness has been officially recognized by the Church and indicated that “they became seeds of new life no only for our Institute and its mission but also for the universal Church.” For this reason the slogan “Seeds of Life” has become a motivating incentive to describe the spiritual distance toward the beatification that the whole Institute has lived through.

### **MARTYRS FOR THEIR FAITH IN JESUS CHRIST**

The death of these brothers, who today are recognized by the Church as martyrs for their faith in Jesus Christ, occurred in the midst of complex circumstances, launched on the ship of history when it was crossing rough and troubled waters. Brother Juan Moral describes for us the setting in which the Marist Brothers in Spain were working when the events occurred that demanded of our brothers the surrender of their lives. The facts have been interpreted through several different clues in books, magazines and other types of massive dissemination. In this task Feliciano Montero accompanies us with

his reflection “to try to understand history,” while Juan María Laboa, on his part, offers us a vision of what it means to be a martyr today.

### **EACH ONE OF THE BEATIFIED BROTHERS**

Next a brief biographical account is given of each one of the beatified brothers which tells of the places that saw them born to life and to the faith, their family roots, their initial steps in their Marist life, the dates of their commitments, the places of their apostolates and the final tragedy before the rifles and machine guns that ended their lives.

Also accompanying us on this journey is the written testimony of some companions who survived the events, especially one who did some writing about what happened in those tragic days. The voices of the bishops of Girona and Palencia join throughout the life of Brother Bernardo who appears as the precursor of this group.



The pastoral voice of the Archbishop of Barcelona resonates from the city in which Laurentino, Virgilio and their 44 companions died, and where the whole diocesan canonical process was completed, prior to the Roman process, which concluded with the proclamation of their martyrdom.



### **Their lives have been fruitful for God, for the Church and for the Institute**

*FMS Message* wanted to gather together the testimony regarding our martyred brothers in order to make known, in a simple form, the persona of each one of them as sons of the Church, witnesses of the faith and faithful followers of the Marist charism and mission. The 47 Marist martyrs belong to 14 different dioceses of the country. In small parishes, in families and Christian communities, the faith in Jesus Christ was passed on to them through baptism and they were included on the list of believers. Religious profession, made in maturity, solidly confirmed their option for Jesus Christ. And the spilling of their blood sealed definitively the option that began with their baptism. This witness of fidelity is personified by a large group of young brothers who gave their lives while sowing in the fields. They participate in the honor at the altar, joined to a larger group of contemporaries belonging to other orders or religious congregations, whose lives were interrupted by the same storm; another ecclesial sign of communion in the same faith. Today we proclaim them blessed, eternally happy, because their lives have been fruitful for God, for the Church and for the Institute. The choir of martyrs praises you Lord and their voices unite also with ours from the fidelity of each day.



---

# Superior General

Br. Seán Sammon



6<sup>th</sup> June 2007

DEAR BROTHERS AND ALL WHO SHARE THE CHARISM OF SAINT MARCELLIN CHAMPAGNAT: WITH GREAT JOY WE ANNOUNCE THE OCTOBER 28<sup>TH</sup>, 2007 BEATIFICATION HERE IN ROME OF 47 OF OUR BROTHERS. VICTIMS OF THE RELIGIOUS PERSECUTIONS THAT TOOK PLACE IN SPAIN DURING THE 1930s, THESE MEN ARE NOW RECOGNIZED BY OUR CHURCH AS MARTYRS, HEROIC WITNESSES TO THE GOOD NEWS OF JESUS CHRIST. THESE BROTHERS OF OURS ARE ALSO THE FIRST AMONG US TO BE BEATIFIED. ON THE DAY OF THE CEREMONY ITSELF, THEIR CAUSES WILL BE JOINED TOGETHER WITH THOSE OF 451 OTHERS WHOSE ZEAL FOR THE GOSPEL COST THEM THEIR LIVES.

universal Church in giving thanks for the gift of martyrs, especially among those who share our way of life. The public commitment of our Brothers who will be beatified to live fully and radically the gospel of Jesus Christ as the plan of their life brought them to the point of the cross. In embracing this journey as their destiny, each of them also became a seed of new life not only for our Institute and its mission but for our Church universal also.

## LETTER TO MY BROTHERS

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OCTOBER 28<sup>TH</sup>,  
2007  
BEATIFICATION  
IN ROME  
OF 47 BROTHERS

The group includes 2 bishops, some married men and women, several secular priests and seminarians, other religious—men and women<sup>1</sup>, laity and young people. This important moment in the history of our Institute gives all of us an opportunity to unite ourselves with the

<sup>1</sup>Along with our brothers, the latter group is made up of 98 Augustinians, 62 Dominicans, 59 Salesians, 58 De La Salle Brothers, 31 Discalced Carmelites, 29 Franciscans, 23 Adorers, 16 Carmelites, 9 Dominican Sisters, 9 Trinitarians, 4 Carmelite Missionaries, 4 Missionaries of the Sacred Hearts, 4 Marianists, 3 Daughters of the Heart of Mary, 2 Franciscans of Mercy; 1 Religious of the Order of St. Dominic, 1 Carmelite of Charity, 1 Cloistered Trinitarian, 1 Carmelite of the Presentation.

# Superior General

*Br. Seán Sammon*

## **OUR MARTYRED BROTHERS SEEDS of life**

Our predecessors in the faith coined the phrase: “Blood of the martyrs, seed of Christians” (Tertullian, Apol. 50, 13). Its words express the conviction held by many that

the life and death of those who remain faithful to the gospel are rich indeed. Inspired by this same conviction, the team of Brothers preparing for the beatification of our martyred brothers, remind us that these men were “seeds of life,” not only

for both our Institute but for the Church.

The slogan “Seeds of life”, therefore, will accompany us on our journey toward the celebration of the beatification of our 47 martyrs. The name, year of birth, and native village of each are listed just below:

|   |
|---|
| BERNARDO: Plácido Fábrega Juliá, 1889, Camallera (Girona).                          |
| LAURENTINO: Mariano Alonso Fuente, 1881, Castrecías (Burgos).                       |
| VIRGILIO: Trifón Lacunza Unzu, 1891, Ciriza (Navarra).                              |
| ALBERTO MARÍA: Néstor Vivar Valdivielso, 1910, Estépar (Burgos).                    |
| ÁNGEL ANDRÉS: Lucio Izquierdo López, 1899, Dueñas (Palencia).                       |
| ANSELMO: Aniceto Falgueras Casellas, 1879, Salt (Girona).                           |
| ANTOLÍN: Antonio Roig Alibau, 1891, Igualada (Barcelona).                           |
| BAUDILIO: Pedro Ciordia Hernández, 1888, Cárcar (Navarra).                          |
| BERNABÉ: Casimiro Riba Pi, 1877, Rubí (Barcelona).                                  |
| CARLOS RAFAEL: Carlos Brengaret Pujol, 1917, Sant Jordi Desvalls (Girona).          |
| DIONISIO MARTÍN: José Cesari Mercadal, 1903, Puig-Reig (Barcelona).                 |
| EPIFANIO: Fernando Suñer Estrach, 1874, Taialà (Girona).                            |
| FELIPE JOSÉ: Fermín Latienda Azpilicueta, 1891, Iruñuela (Navarra).                 |
| FÉLIX LEÓN: Félix Ayúcar Eraso, 1911, Estella (Navarra).                            |
| FORTUNATO ANDRÉS: Fortunato Ruiz Peña, 1898, La Piedra (Burgos).                    |
| FRUMENCIO: Julio García Galarza, 1909, Medina de Pomar (Burgos).                    |
| GABRIEL EDUARDO: Segismundo Hidalgo Martínez, 1913, Tobes y Rahedo (Burgos).        |
| GAUDENCIO: Juan Tubau Perelló, 1894, Igualada (Barcelona).                          |
| GIL FELIPE: Felipe Ruiz Peña, 1907, Cilleruelo de Bezana (Burgos).                  |
| HERMÓGENES: Antonio Badía Andalé, 1908, Bellcaire (Lleida).                         |
| ISAÍAS MARÍA: Victoriano Martínez Martín, 1899, Villalbilla de Villadiego (Burgos). |
| ISMAEL: Nicolás Ran Goñi, 1909, Cirauqui (Navarra).                                 |
| JAIME RAMÓN: Jaime Morella Bruguera, 1898, Sant Pere d’Osor (Girona).               |

# LETTER TO MY BROTHERS

JOSÉ CARMELO: Gregorio Faci Molins, 1908, La Codoñera (Teruel).

JOSÉ FEDERICO: Nicolás Pereda Revuelta, 1916, Villanueva la Blanca (Burgos).

JUAN CRISÓSTOMO: Juan Pelfort Planell, 1913, Igualada (Barcelona).

JUAN DE MATA: Jesús Menchón Franco, 1898, Murcia (Murcia).

LAUREANO CARLOS: Pedro Sitges Puig, 1889, Parlavà (Girona).

LEÓNIDES: Jerónimo Messegué Ribera, 1884, Castelló de Farfanya (Lleida).

LEOPOLDO JOSÉ: Florentino Redondo Insausti, 1885, Cárcar (Navarra).

LICARIÓN: Ángel Roba Osorno, 1895, Sasamón (Burgos).

LINO FERNANDO: Víctor Gutiérrez Gómez, 1899, Villegas (Burgos).

MARTINIANO: Isidro Serrano Fabón, 1901, Cañada de Verich (Teruel).

MIGUEL IRENEO: Leocadio Rodríguez Nieto, 1899, Calahorra de Boedo (Palencia).

PORFIRIO: Leoncio Pérez Gómez, 1899, Masa (Burgos).

PRISCILIANO: José Mir Pons, 1889, Igualada (Barcelona).

RAMÓN ALBERTO: Feliciano Ayúcar Eraso, 1914, Estella (Navarra).

SALVIO: Victoriano Gómez Gutiérrez, 1884, Villamorón (Burgos).

SANTIAGO: Serafín Zugaldía Lacruz, 1894, Echálaz (Navarra).

SANTIAGO MARÍA: Santiago Saiz Martínez, 1912, Castañares (Burgos).

SANTOS: Santos Escudero Miguel, 1907, Medinilla de la Dehesa (Burgos).

TEÓDULO: Lucio Zudaire Aramendía, 1890, Echávarri (Navarra).

VÍCTOR CONRADO: José Ambrós Dejuán, 1898, Tragó de Noguera (Lleida).

VICTORINO JOSÉ: José Blanch Roca, 1908, Torregrossa (Lleida).

VITO JOSÉ: José Miguel Elola Arruti, 1893, Régil (Guipúzcoa).

VIVENCIO: Juan Núñez Casado, 1908, Covarrubias (Burgos).

VULFRANO: Ramón Mill Arán, 1909, Castellserà (Lleida).

## **Many signs of new life are evident within our Institute**

This beatification takes place during a year when many signs of new life are evident within our Institute. Septem-

ber's Mission Assembly in Mendes, Brazil will bring the work of many months and hands to fruition. A year of Spirituality will be launched shortly thereafter calling our attention to both the recently



# Superior General

Br. Seán Sammon

*The church at the Monastery of "Les Avellanes"*



provide testimony about the lives of each of our martyred brothers.

## Words from JOHN PAUL II'S EXHORTATION

We invite you to read its pages keeping in mind these words from John Paul II's exhortation "Ecclesia in Europa": "...together with the Synod Fathers, I want to point out to everyone, so that it will never be forgotten, that great sign of hope represented by the many witnesses to the Christian faith who lived in the last century, in both East and West. They found suitable ways to proclaim the Gospel amid situations of hostility and persecution, often even making the supreme sacrifice by shed-

published document on Marist Apostolic Spirituality as well as 12 months of activities and reflections aimed at making Jesus more and more the center and passion of our lives. The ever expanding Marist lay partnership network, the opening of another series of new communities throughout south Asia as our Mission ad gentes efforts continue to unfold—these and so many other examples bear witness to the legacy left to us by our martyred Brothers in Spain. They have been described by the Church as "martyrs of the Christian education of youth." Despite persecution, these men did everything possible to remain faithful to the children and young people en-

trusted to their care. We would do well to take them as models of Marist mission at its best. You will receive shortly a publication that will



*Tomb of the Martyrs*

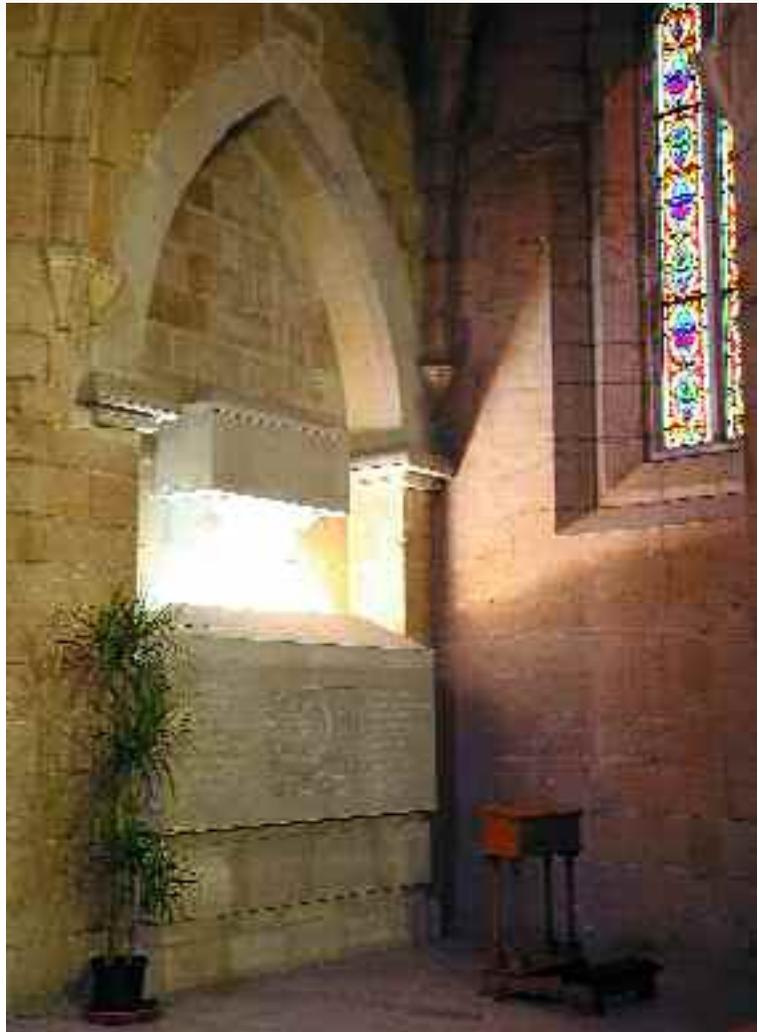
# LETTER TO MY BROTHERS

Chapel  
of the Martyrs

ding their blood. These witnesses, and particularly those who suffered martyrdom, are an eloquent and magnificent sign which we are called to contemplate and to imitate. They show us the vitality of the Church; they stand before us as a light for the Church and for humanity because they caused the light of Christ to shine in the darkness. Even more radically, they tell us that martyrdom is the supreme incarnation of the Gospel of hope: "In this way, martyrs proclaim 'the Gospel of hope' and bear witness to it with their lives to the point of shedding their blood, because they are certain that they cannot live without Christ and are ready to die for him in the conviction that Jesus is the Lord and the Savior of humanity and that, therefore, only in him does mankind find true fullness of life."

## LET US CELEBRATE THE LIVES OF THESE MARTYRS STUNNING WITNESS TO GOD'S GOOD NEWS

Let us celebrate—either by our presence in Rome or in our place of origin—the lives of these martyrs and let us be thankful for their lives and stunning witness to God's Good News. Above all, though, let us honor them especially by imitating their virtue and



their zeal. With Marcellin and all of the Brothers who have preceded us in Marist life, we give thanks to the Lord for the blessing of these beatifications. Let us, like Mary, ac-

knowledge that God has looked upon us with favor and pray that our work may continue to be truly His own.

Blessings and affection,

A handwritten signature in black ink that reads "Seán".

Brother  
Seán D. Sammon, FMS  
Superior General

A handwritten signature in black ink that reads "Emili Turú".

Brother  
Emili Turú, FMS  
Council liaison  
for the Beatification  
of our Spanish martyrs



# TRYING TO UNDERSTAND HISTORY

THE MARIST MARTYRS  
OF THE SUMMER 1936 IN BARCELONA

INTERVIEW **FELICIANO MONTERO GARCÍA**

**F**eliciano Montero García is a teacher of Contemporary History at the University of Alcalá de Henares and consequently knows well the social and historical context in which our Brothers were murdered. He has published, among other books: "The Catholic movement in Spain"; "Francoism and popular memory"; "Spanish Catholic Action and Francoism: expansion and crisis of the Specialised Catholic Action in the sixties" and has collaborated on significant collective books regarding the History of Spain. As well he knows the Marist Institute since he was a student at the Marist College of Salamanca from primary years until pre-university and his brother Augustine is a Marist Brother of the Province of Compostela. He very kindly received us in the premises of the Marist Conference at Madrid where he explained to us the historical context in which occurred the deaths of the Marist martyrs during the summer of 1936.



**T**he ecclesial celebration of the beatification of a group of Marist Brothers murdered at the start of the Spanish Civil War from 1936 -1939 has been decided upon. What is the state of public opinion at this time in Spain?

.....



There was a time, at the end of the Regime of Francisco Franco (leader of Spain between April 1939 and November 1975, following a coup against the government of the Second Republic on the 18<sup>th</sup> July 1936 and the Civil War which followed between the years 1936 and 1939), when the claiming of martyrs and of the civil war as “crusaders” appears to have passed in history on behalf of an understanding and a consideration of the Spanish Civil War as a monstrous error in which all the protagonists, from one side to the other, had a certain responsibility.

After this universal recognition of faults and responsibilities, it was a compromise of reconciliation and an attempt to overcome revenge and retaliation. In this context, the multiple processes of beatification of the martyrs of the war were paralysed at the service of this objective of reconciliation as the principal way for a pacific process of transition to democracy in which the Church would play an essential role. On their side, the heirs of the vanquished would renounce claiming their own.

Time passed, the transition consolidated, the Church, to-

wards the middle of the eighties, coinciding with the fiftieth anniversary of the civil war, started or relaunched the process of beatification of the martyrs, at the same time as non-Catholic sectors openly criticised the Church for its involvement and collaboration in the repressions of Francoism, and consequently, they demanded that she ask for pardon, in the spirit of the Jubilee of 2000.

More recently the research of historians and some citizen initiatives, such as “The Association for the recuperation of historical memory” claimed with force other victims, martyrs of other causes, anonymous, disappeared, buried in common tombs, victims of the repression of conquerors during the war and during the first years after the war.

In fact a climate of confrontation coming from the violence committed during the civil war seems to have returned, in all its virulence, in the Spanish public opinion, as if it concerned a new settlement of

scores. By avoiding the risk that this media confrontation can signify for the consolidation of the coexistence of citizens, it can also be the occasion for definitely “washing”, with a sufficient distance, the latent wounds, rendered silent perhaps by fear of reproducing the conflict.

**I**n any case, in this climate of confrontation, with the risk of a settlement of scores, or explanation of the complete “truth” about all that happened, it is in this that we must situate the memory and the homage to our Marist martyrs. How do we do this without contributing to the exacerbation of the political confrontation?

.....

Surely by doing an exercise of historical comprehension, complementary to the Christian reading, of the events. By putting into context what was produced according to the political, social



and mental objectives of this time. By trying to respond to questions on the nature and the reasons for an anticlerical and antireligious violence, which surely came from afar, it had slowly smouldered, and which is manifested again today in a surprising and disorganised way, inexplicable and irrational, incomprehensible for historians and for the ideological or political heirs of this violence. What is surprising, as noted by the anthropologist Manuel Delgado, is the incapacity of historians and politicians to understand and assume this anticlerical and antireligious violence that caused the martyrs of the summer of 1936.

**H**ow was the current of thought of anticlericalism forged in Spain?

Evidently, the anticlericalism in Spain came from afar, it was cyclically shown in the massacres of monks in 1835, but it

was especially nourished since the beginning of the 20<sup>th</sup> century, following the example of other countries, especially France of the III Republic. Anticlericalism in its multiple manifestations and expressions, before the Second Spanish Republic, was already the expression of a defensive and offensive struggle against its antagonist “clericalism”, that is to say, according to the perception of anticlericals, against the social, political and especially ideological weight of the secular and regular clergy in social institutions and especially in education: an influence that was considered pernicious, an obstacle to modernisation and progress. What the anticlericals claimed as legitimate secularisation of an autonomous State, the clericals denounced as a dangerous process of dechristianisation, which was once understood as a fundamental loss of national identity and of harmonious social coexistence.

In the Spain of the “Canovist Restoration” (political system promoted by Cánovas del Castillo during the period 1876-1923) the legal setting, the Constitution and the Concordat with the Holy See protected a regime of confession and of Catholic unity, leaving little margin to free expression and to the propaganda of liberals and agnostics.

Bit by bit, however, these cultural and pedagogical initiatives gained ground and real influence, still without succeeding in hardly modifying the legal setting of minimal tolerance for non-catholics.

In the same way, Catholicism consolidated its hegemony and its social and ideological influence by the growing implantation of new religious congregations, many like the Marists having come from France at the end of the nineteenth century and at the start of the twentieth. Male and female congregations dedicated principally to teaching and social assistance. They were precisely the principal target of the denunciation of the anticlericals from the start of the twentieth century.



A systematic campaign, parallel to settlement projects of the Congregations, tried to discredit their task and to make them responsible for all the “evils” of the nation. The regeneration of Spain, its modernisation depended on the reduction of their presence in education.

**E**ducation is a subject of discussion and confrontation between the Spanish clericals and anticlericals. Really didn't the regeneration of Spain depend on the reduction of the presence of the Church in the educational domain?  
.....

This thesis of anticlerical rhetoric, reiterated and assumed especially at the time of the Second Republic, did not correspond with the social reality. Rather, according to recent studies (Maitane Ostolaza), if the colleges of the Congregations developed so much in the first decades of the twentieth century, it was not only due to legal (political) protection but because they responded effectively to social demand. Their educational offer was better adapted on the other hand than the rare and weak public school to the new social demands. But what is certain is that the contribution of the Catholic school to the economic and social “modernisation” of a country in the process of industrialisation did not prevent its doctrinal contents (“liberalism is a sin”) from being considered pernicious by the liberals, the men of the Free Institution of Education, the freemasons and the

liberal thinkers, the republicans, the socialists and the anarchists. That is to say that in the first two decades of the twentieth century, the confrontation and the reciprocal disqualification between clericals and anticlericals did not cease growing. It does not matter whether the arguments were real or mythical: what is certain is that they were effective in the configuration of the two blocks, of two antagonistic cultures and collective identities, called to exclude and eliminate each other reciprocally.



*The FTD logotype and commercial brand designed by Joaquín Renart.*

**A**midst intense social and political turmoil, a process of measures of the secularisation of education culminated in Spain at this time. How did the educational laws promulgated during this period affect the Marists?  
.....

The Congregations law of 1933, result of a series of measures of secularisation, in accord with the ar-

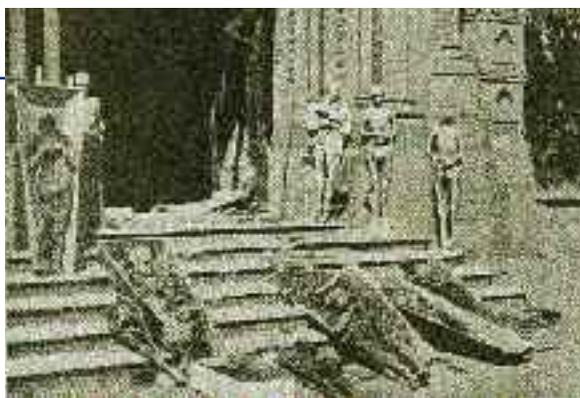
ticles of the Constitution, directly affected the life and the teaching activity of Congregations such as the Marists. It obliged them to secularise their colleges by placing them in the hands of civil associations if they wanted to continue to exercise their activity. But scarcely had the said law been approved when the political change which had marked the electoral triumph of the right, alleviated the situation. The anticlerical laws were not abolished, because for that it would have needed to revise beforehand the corresponding articles of the Constitution but its application was stopped or attenuated. In effect, during the period 1933-35, a coalition of radical republicans (moderate despite the name) and Catholics of the Spanish Confederation of Autonomous Rights governed in an unstable manner. The Spanish Confederation of Autonomous Rights was the majority party of the coalition but it did not have a sufficient majority to govern alone, and as well its republican sincerity was suspected by the republicans of the left and the socialists. That's why before the arrival of several ministers of the Spanish Confederation of Autonomous Rights to the Government, the working-class left organised a general revolutionary strike (October 1934), which, even though it had failed except in Asturias, it provoked manifestations of anticlerical violence. The death of Brother Bernardo at Barruelo was an expression of this violence which anticipated those that were going to be produced in July – August 1936.

**W**as there thus a passage of legal aggressiveness, from “legal” anticlericalism to anticlerical violence?  
.....

During the Second Republic there were already some violent episodes, especially the burning of convents on the 11<sup>th</sup> May 1931, at least one month from the proclamation of the Republic, and during the revolution of October 1934. But the anticlerical violence, the religious persecution properly said, the systematic and indistinct massacre of priests, religious and militant laypeople from Catholic organisations, the burning and defilement of places of worship, the violation and mockery of the sacraments, rites and ceremonies, was not produced before the summer of 1936. Under the form of working-class initiatives, revolutionary committees and local militia, among their revolutionary objectives had as a priority the physical elimination of the Church and of their ministers, considering them as the principal obstacle to social modification.

The multiple testimonies gathered by historians, and very especially in the classic work which is still fundamental of Antonio Montero, confirm the radical and indistinct nature of this violence, which made no difference between the “good” or “social” priest and the less virtuous; between the more religious and the more politically involved... There were certainly as many variants as local and social situations. There were republicans who tried to negotiate and avoid with more or less success the executions of persons whom they had hidden and given their protection.

*Bodies from the Salesian convent (Barcelona), today a school of the Marist Brothers, exhibited at the door of the church by the revolutionaries.*



All the historians from one or the other side recognise the extent of the anticlerical violence (the numbers offered in the book of Antonio Montero have been accepted as good: 13 bishops, 4,184 secular priests, 2,365 male religious and 283 female religious, a total of 6,832 victims); as well as the reasons that were fundamentally religious more than political of this persecution. Though not all are in agreement with this distinction. The truth is that it was very difficult at that moment to separate the religious reason from the political reason.

**D**oes this mean that the civil war and the consequent manifestation of anticlerical violence were inevitable?  
.....

Not necessarily. The violence in the street was very important, but it was the failed military coup that liberated the popular resistance and the revolutionary violence under the form of a great “settlement of scores”. The anticlerical violence continued during all the war, but it was especially intense in the months from July to September 1936, the “bloody summer”, the time when the local powers and revolutionary committees directly controlled

the situation, over and on the fringe of republican institutions. This is what has been retained to remove or reduce the responsibility of republican authorities in the anticlerical violence of the early months; by highlighting on the contrary the attempts at mediation and covering exercised by the authorities faced with the revolutionary committees. In fact, this is what happened with the group of Marist Brothers from Barcelona saved “in extremis” by the authority of the Generalitat (government of Catalonia), the day following the massacre of the first group.

**W**hat could be the reasons for the violence and working-class anticlericalism in Spain during this turbulent period?  
.....

As I said at the start, one does not still understand well today the reasons for this anticlerical, antireligious violence and this phobia of the sacred in the early months of the civil war. The republican authorities have tried quickly to contain it and to distinguish themselves from these actions, by washing themselves of their responsibility and by attributing them to uncontrolled agents. However, one cannot deny a certain degree of

complicity with these initiatives. And especially the question is to explain the possible connection, even without wanting it, between the verbal violence and the accumulated propaganda since the start of the century and especially during the thirties, and the working-class violence.

Some authors, in an anthropological perspective, suggest very profound and ancient reasons that must be seen with the absence of the Protestant reform. From the study of cultures and of political identities, others seek roots more linked to the struggles for the secularisation of the State and of the society that were given in all the Latin Catholic countries (France, Italy, Portugal). In any case, it seems clear that in the violence in the summer of 1936 there were combined various elements or factors of origin and of diverse nature, of old prejudices or images of the “vices” of the clergy and the most recent settling of scores in relation with the control of working-class education and union struggles.

**C**an one attribute the working-class anticlerical violence to a reason of defence faced with the alignment of the Church, to its collaboration with the military coup, and even in some cases in the material participation in the struggle, by stocking arms or by using religious buildings as fortresses?

.....

The denunciations of this type have not been able to be demonstrated; and on the other hand, the manifestation of the violence and the anticlerical persecution was previous or simultaneous to the first events of the war, when one could hardly know with certitude what had happened. That does not mean that the massacre of ecclesiastics was planned beforehand but that it was a priority revolutionary objective, a condition anticipated for the realisation of other objectives. It was a conviction long nourished by the re-

flection and the propaganda of the press and working-class atheists.

**W**hat was the perspective of the Spanish Catholic Church in relation to the confrontation for the school and for working-class education?

.....

One of the clearest expressions of the clericalism-anticlericalism confrontation, or Catholicism-secularism, is the struggle for the school, that is to say for the control of the educational contents and the whole of the educational system.

In the Catholic perspective, in the name of the liberty of teaching one had already posed in the national Catholic Congress at the start of the twentieth century (Burgos 1899 and Santiago 1902) the possibility of the creation of teaching centres faced with what they called the “the monopoly of the teaching State”, and with that, the defence of religious Congregations faced with settlement projects and the control of its activities (in 1910 the Government presided over by Canalejas approved the law called “the law of the padlock”, which prevented the establishment in Spain of new religious orders without the express authorisation of the Council of Ministers).

The anticlerical pressure seemed to cede between 1912 and 1931, and in the protected climate of the dictatorship of Primo de Rivera, the Catholic school in its various expressions did not cease



*Marist College at Sants (Barcelona) burnt by the revolutionaries.*

growing. A table of the evolution of the schools, of communities and of Marist vocations in the Province of Spain between 1919 and 1931, shows this growth well. The number of colleges and schools passed from sixty to sixty-nine, that of the brothers from 587 to 813 and that of the students from 13,023 to 20,246.

The good health of the Catholic school did not miss arousing the preoccupation of its antagonists. In this as in other subjects yet to be “secularised”, the proclamation of the Second Republic was the occasion to carry out the objectives of secularisation in a radical manner. That was also reflected in article 26 of the Constitution of 1931, and in a more entire way in the Law of religious Congregations of June 1933. According to article 30 of the Law of Congregations, the orders and religious congregations could not dedicate themselves to the exercise of teaching (...) the Inspection of the State would see to it that the orders and religious congregations could not create or support private teaching colleges, neither direct-

ly nor by using civil intermediaries. And article 31 imposed an immediate concrete time limit for the exercise of this teaching.

**W**hat was the reaction of the Marist Brothers faced with the laws of secularisation which prevented them from teaching, creating schools or supporting colleges of private teaching?

.....  
The Congregations took good note of the new situation and tried to adapt and defend themselves by taking opportune measures. The majority of them secularised their public presence (civil clothes instead of the soutanes, obtaining of official teaching titles); especially by transforming the juridical and nominal tenure of the colleges in “mutual students”, and by transforming juridically the properties in new societies with the placing of capital abroad. The book by Brother Teodoro Barriuso on Brother Laurentino explains this

necessary transformation very well.

The vicissitudes of the Republic marked the fears and hopes of survival. The hostile panorama perceived from the beginning (the burning of convents from the 11<sup>th</sup> May and from the 31<sup>st</sup> May affected some colleges), persisted and grew until June 1933 (the application of the law of the Congregations making it difficult to sustain the colleges and the communities even under their secularised aspect). But the triumph of the Catholic party, the Spanish Confederation of Autonomous Rights, during the elections of November 33 aroused the hopes of a modification; and even though the modification of the legality was not produced the new governmental climate permitted the survival of Catholic colleges. Hope again radically changed with the electoral triumph of the Popular Front in February 1936. The governments of the Popular Front took up the objectives and the reformist programmes on all terrains, also on that of secularisation and the school.

But as well, the impulse of the revolutionary bases overflowed legality itself (as an example the municipal initiative of confiscating the Marist college of Orihuela). There was a clash between the position of the Government, defending legality, the application of the Constitution and the law of the Congregations, and the working-class revolutionary pressure, which in remembering what had happened in October 34, could explode with all its virulence, as it thus happened.



Marist school at Torelló.



From the manifestation of the war there were neither negotiations nor adaptations, and the physical elimination of persons, centres and means was imposed; the Edelvives publishing business was one of the first objectives to be destroyed.

**F**inally, from your point of view as an historian and as a believer, are there some lessons that the Church, and more concretely the Marist Brothers, should learn from what happened in this summer of 1936?

As an historian and as a believer, in the line of thought of the Second Vatican Council, and in the line of the spirit of the proposition made by Pope John Paul II on the occasion of the conclusion of the Millennium of inviting the Church, of inviting Christians and Catholics to a self-critical revision of their own history, I would invite the Marist

### BRIEF CHRONOLOGY OF THE HISTORY OF SPAIN (1868-1939)

- 1868 – Revolution against Isabella II [exiled in France on the 30<sup>th</sup> September]
- 1870 – Election of Amadeo I of Saboya as king
- 1872 – Third Carlista War (1872-1876)
- 1873 – Resignation of Amadeo II
- 1873 – Proclamation of the First Republic
- 1874 – Restoration of the Bourbon Monarchy with Alfonso XII [son of Isabella II]
- 1876 – New Constitution and “Municipal Law”
- 1885 – Regency of María Cristina
- 1893 – Anarchist attempts (Bombing of the Opera (Barcelona) of Barcelona)
- 1897 – Murder of Cánovas (Prime Minister) by the anarchists
- 1898 – War with the United States
- 1898 – Loss of the last imperialist colonies. Treaty of Paris
- 1902 – Coming of age of Alfonso XIII
- 1909 – Start of the Morocco War
- 1909 – General strike in Barcelona [the TRAGIC WEEK]
- 1911 – General strikes protesting against the Morocco War
- 1912 – Murder of Canalejas (Prime Minister)
- 1917 – General revolutionary strike in Spain
- 1921 – The Spanish troops fighting in Morocco suffer the disaster of Anual
- 1923 – Coup of Miguel Primo de Rivera
- 1927 – Peace in Morocco
- 1931 – 12<sup>th</sup> April the declaration of the Second Republic
- 1931 – Burning of convents in Madrid
- 1932 – Failed military coup of General Sanjurjo
- 1932 – Autonomy of Catalonia
- 1932 – Anarchist agitation in Catalonia
- 1932 – The Company of Jesus is dissolved
- 1934 – The Spanish Confederation of Autonomous Rights forms the government
- 1934 – Revolutionary movements in Catalonia and in Asturias
- 1936 – The Popular Front wins the elections
- 1936 – Uprising of General Francisco Franco on the 18<sup>th</sup> July: start of the CIVIL WAR
- 1939 – End of the Civil War on the 1<sup>st</sup> April
- 1939 – Government of General Franco (1939-1975)

Brothers to make the effort to see the past in a comprehensive way but at the same time in a self-critical way. Even though conflicts seem to be currently reproduced between the followers who fought in one or the other camp, I think, however, that the real Spanish social context of this moment has nothing to do with the context of

the thirties. In this sense there is no need to have fears. But in any case, it is necessary to try to avoid nourishing the roots that led this conflict and insist rather on the openness to dialogue with others of an ideological and social point of view and transform platforms which can potentially be in conflict into platforms of understanding and dialogue.



# THE MARTYR IS THE ONE WHO DOES NOT SAVE HIS LIFE

AT ANY PRICE

I N T E R V I E W

JUAN MARÍA LABOA GALLEGO

**J**uan María Laboa Gallego (Pasajes de San Juan, Guipúzcoa, 1939), diocesan priest, incardinated in the Diocese of Madrid, has degrees in Philosophy and in Theology and a doctorate in the History of the Church from the Gregorian University in Rome where he gave courses for twelve years. He was a professor for fifteen years at the Faculty of Political Sciences of the University of Alcalá of Madrid, ordinary professor at the University of Comillas for thirty-five years and invited professor in various European and American universities. Founder and director of the magazine "XX Centuries of History of the Church", among his books we should highlight "The Long March of the Church" (1985), "Historical Atlas of Christianity" (2000), "History of the Church, Contemporary Age" (2002), "Historical Atlas of Monarchism" (2003) as well as his collaboration with the book "Church and Intolerances: The Civil War" with the chapter "Reasons for the persecution". We interviewed Father Juan María at the Marist Conference in Madrid.



**T**he celebration of the beatification of Brother Bernardo, murdered at Barruelo de Santullán (Palencia) in 1934 and that of Brothers Laurentino, Virgilio and forty-four other companions, murdered at Barcelona, bring back to mind the numerous episodes of violence that marked the history of the twentieth century. Have you an explanation for the institutionalised violence of the twentieth century?

.....

The twentieth century was a century especially traumatised by its institutionalised violence and by its massive non-discriminated murders or by its selective murders. Let us remember the more than one million Armenian deaths, the countless deaths of the communist dictatorship in USSR and under the Stalin terror, the two world wars and the extermination of the Jews, the thirty million deaths from hunger in China from 1958 to 1962, the violence of authoritarian regimes in Latin Amer-



*Children of Madrid during a military instruction.*



*The burning of churches and convents in Barcelona during the "Tragic Week", seen from Montjuic.*

ica and the wars in Africa, the death of a third of the Chinese population, the murders in Yugoslavia and in Rwanda. All had an explanation, but the explanation was always unacceptable.

**T**he violence that was experienced in Spain after the Second Republic had renowned protagonists among the anticlericals. Is anticlericalism a justification of the errors of the Church?

.....

Since the apparition of numerous writings, some illustrated and since the French Revolution, a furious anticlericalism marked a good part of the politics and culture of European countries of Latin origin, who, often, became intermingled with the development of social movements that accompanied the process of industrialisation. It is not reasonable to justify without discernment this anticlericalism with the possible sins of the Church

which evidently it had committed. Historical anticlericalism surpassed in all its senses these apparent causes.

**W**hat are the motivations of the antireligious activities in republican Spain?

.....

In the twentieth century, the night was "very long and very obscure" for Christianity. Antireligious persecution was not an accidental question of the policy of a country or of its politicians, but a permanent component of liberal countries and, in a special way, of all the soviet policy in its various versions. All Christians were considered as enemies by the various communist regimes. Anthropological, ideological and symbolic motivations nourished the root of these persecutions. For their components, the ecclesiastics and the religious communities had to disappear to make way for a new society, without "religious alienation". Be-

yond the historical-political motivations that one can examine, there existed a specific antireligious and identifying motivation. A dogma more or less conscious, more or less express, in all cases operational, consisted in that religion had to be eradicated from society.

In Spain, we have the example of Alejandro Lerroux, who, during a period of time, had so much influence in a few milieux, extolling a radical aggressive anticlericalism: "There is nothing sacred on earth. The people are slaves of the Church and we need to destroy it", was his dogma a thousand times repeated.

The events in Asturias showed the existing anticlerical climate, as much in the social domain as in the political and cultural domains. There is no doubt that the persecutions of 1934 and 1936 are inscribed in the great chapter of the struggle against the Church. They attacked a Church whose presence they wanted to eradicate.



general, was simple, hidden and passed unnoticed, but their sole existence constituted the recall of a choice. This explains that poor and unknown people and famous preachers were murdered with the same rancour. Meritorious fighters in favour of social justice as well as Carthusian monks.

For some, as has happened in Russia, the religious were perceived as a threat that prevented the ideological domination of the country.

In the martyrs is frequently combined interior integrity and fragility, in the sense of interior insecurity. The Church has never approved the seeking of martyrdom and heroicity does not demand a striking valour. It can be consequent and exemplary even when the pathway to the guillotine is travelled with fear and anxiety. Apart from the one who, despite the rare occasions that one offered him to save himself if he married or renounced his vow of chastity, we do not find cases of abandonment of their ideal. Numerous priests and religious and some

bishops were given the chance to escape, but nearly all decided to stay with the people to whom they had been entrusted.

**M**any deaths battled for a just human cause or for values not always understood by the dominant ideology. Is martyrdom a confrontation of ideas?

.....  
In the concept of martyrdom enter the expressions of solidarity and involvement in the human cause, in the defence of values such as justice, love and solidarity, not always understood in the same way by the dominant ideologies of the moment. It is revealing and clarifying to show martyrdom as an attempt to eliminate Christianity as a reserve of faith and interpretation of humanity, not shared, by the persecutors. We need to integrate these martyrs in the struggle of the twentieth century in the defence of the rights of mankind and of liberty.

**T**he Marist Brothers who were murdered: Bernardo first at Barruelo, Laurentino, Virgilio and forty-four other companions at Barcelona, can we say that they are martyrs because they died for their faith?

.....  
Many of these martyrs do not die directly for their faith but for the attitudes that they have assumed due to their faith, for the coherence of their life led in their apostolate. Their life, in

**A**re not martyrs victims of the history caused by others, victims of the inconsistencies and sins of the Church?  
.....

It is true that all of us are accomplices in the evil existing in the world and, in this sense, martyrdom could be interpreted as the judgement of a Church. Also, one could consider that the martyrs are frequently victims of history that others have caused with their decisions and their words. This is a very beautiful subject, but which breaks down if we confront it with complexes, masochism or jugglery. In effect, despite all the attempts at rationalisation, no justification exists for the crimes committed against people who, in the immense majority of cases, were not guilty of any fault or had they indulged in any political activity.

**C**hristians have learnt from Jesus to forgive. "Forgive them for they do not know what they are doing," he said on the cross. A lot of murders belonged to uncontrolled groups: were they ignorant? Didn't they know what they were doing? Who should be pardoned?  
.....

It is true that many martyrs were executed by people out of control, but one cannot forget a prolonged and controlled campaign of negative publicity, of myths

and of scandalous propaganda which accused the religious of all sorts of faults and false crimes. The absurd character of a prolonged publicity and malicious accusations at the most dramatic moments did not prevent them being believed. The hatred manifested in many of the murders can only be explained by a great ignorance and by a bombardment of negative propaganda. The pre-Revolutionary anticlerical brochures and those existing during the French Revolution, with an enormous success in these events, explain to us what happened throughout the nineteenth and twentieth centuries.

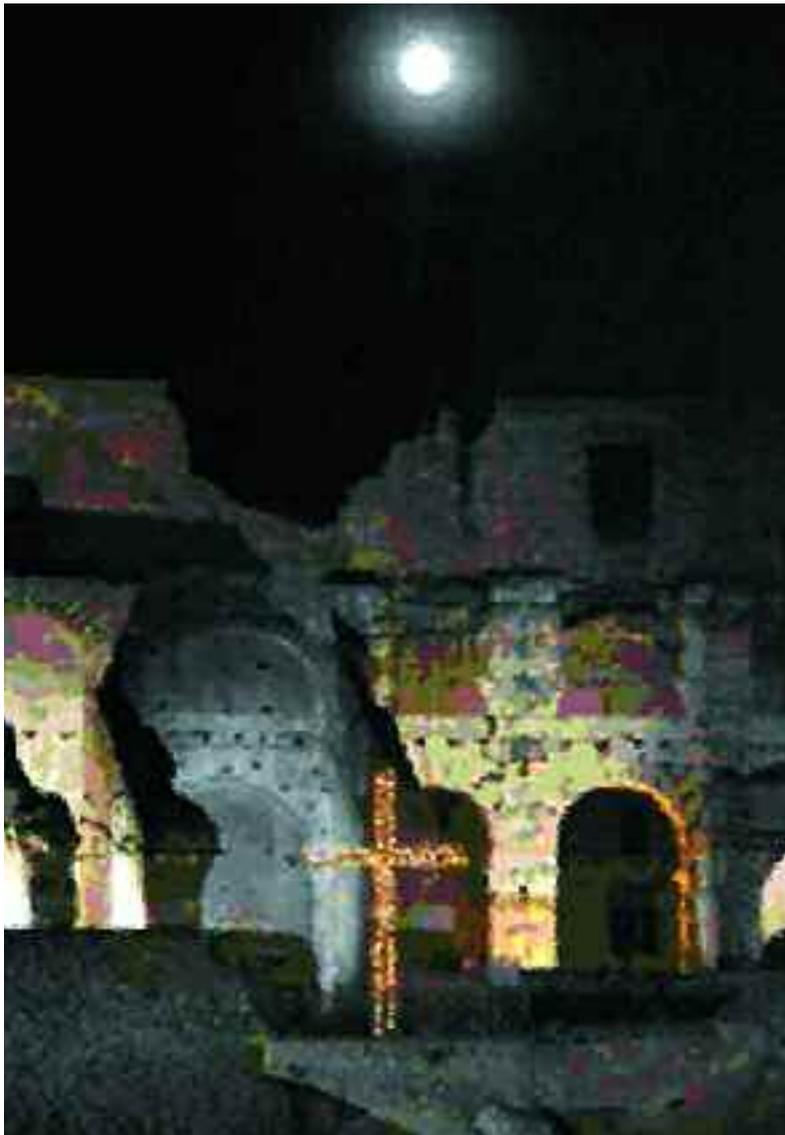


**T**he Church has traditionally given the appellation of "martyr" to the one who dies for his faith. Isn't it an audacity and a martyrdom to live faith amidst a world with a strong opposition, a disdain or a marginalisation of faith? What is the sense of a martyr for the Church today?  
.....

"A martyr is also the one who perishes in his active fight so that the demands of his Christian convictions are affirmed," Rahnner wrote, convictions that are opposed to certain dominant ideologies of the contemporary period of time. The martyrdom of the contemporary period has extended its motivations and its characteristics and, naturally, cannot be understood without the illustrated or cultural evidence of the nineteenth century or without the anarchist or socialist propaganda.

Throughout the century, we find an interminable list of priests and religious murdered for their defence of the poorest, the marginalised and abandoned. They are the martyrs of charity, of those who have maintained a life consistent with their vocation, martyrs of the injustice of an established situation that cannot bear putting limits to its impunity; martyrs for their fidelity to a Church that maintains values contradictory to those that dominate a country or a region at a determined moment.

The martyr is the one who does not save his life at any price. He



*The Coliseum of Rome, symbol of Christian martyrdom.*

is someone who believes and hopes, who announces the Gospel and who loves the Church, and continues his work and his testimony, even when his life is in danger, because he overcomes his fear. It is a matter of believers who do not renounce believing and living their faith, even in circumstances of incomprehension and of rejection. Many would have saved their life if they had renounced their faith or re-

nounced working in the educational or charity domains of the Church. The way in which they lived their faith and their Christian vocation, with which they generously worked for the common good, helps to understand their acceptance of martyrdom, not because they were seeking it but because it was consistent with their usual form of living. They persevered in their vocation until death.

**I**n your point of view, in what way can the beatifications of our brothers be converted into a stimulant for the Marists of the whole world?

Nowadays, the dominant mentality in a comfortable and middle class world, which also includes the believers, is concerned about the final consequences of fidelity to love, to a doctrine and to ideals. We are used to coffee without caffeine, sweets without sugar, beer without alcohol, etc. The martyr introduces us to the setting of personal consistency, to that of the consequences of love and of generosity, to the demands of the vocation itself. Martyrdom puts the focus on the mystery of the cross and there is neither cross nor martyrdom without love. For each of us, the gift of life itself constitutes a strong call and a challenge.





**COLLEGIOS DE ENSEÑANZA**

|              |     |                        |      |                               |      |
|--------------|-----|------------------------|------|-------------------------------|------|
| Algebra      | 106 | Calendario de la P. M. | 140  | Religiosos                    | 119  |
| Arithmetica  | 114 | Clases de Maestros     | 200  | Sabados - Inicial de Maestros | 371  |
| Arqueologia  | 130 | Clases                 | 18   | Chil. P. M.                   | 200  |
| Botanica     | 400 | Colegios               | 100  | Talleres                      | 400  |
| Calculo      | 27  | Clases - Soc. Econ.    | 100  | Yardas                        | 100  |
| Comercio     | 100 | Ignorancia             | 50   | Art.                          | 400  |
| Costas       | 100 | La Guardia             | 100  | Practicas de Maestros         | 200  |
| Electricidad | 100 | Legislacion            | 100  | Practicas de Maestros         | 400  |
| Geometria    | 100 | Legislacion - Maestros | 100  | Practicas de Maestros         | 400  |
| Historia     | 100 | Legislacion - Maestros | 100  | Practicas de Maestros         | 400  |
| Matematicas  | 100 | Legislacion - Maestros | 100  | Practicas de Maestros         | 400  |
| Quimica      | 100 | Legislacion - Maestros | 100  | Practicas de Maestros         | 400  |
| Teologia     | 100 | Legislacion - Maestros | 100  | Practicas de Maestros         | 400  |
| Totales      |     | 1000                   | 1000 | 1000                          | 1000 |

**ESTADISTICA DE LA MATRICULA ESCOLAR DEL DISTRITO CHILENO-PERUANO**

| COLEGIO       | Alumnos | Maestros | Profesores | Alumnos | Maestros | Profesores |
|---------------|---------|----------|------------|---------|----------|------------|
| San Juan      | 100     | 10       | 10         | 100     | 10       | 10         |
| San Pedro     | 100     | 10       | 10         | 100     | 10       | 10         |
| San Pablo     | 100     | 10       | 10         | 100     | 10       | 10         |
| San Mateo     | 100     | 10       | 10         | 100     | 10       | 10         |
| San Marcos    | 100     | 10       | 10         | 100     | 10       | 10         |
| San Antonio   | 100     | 10       | 10         | 100     | 10       | 10         |
| San Carlos    | 100     | 10       | 10         | 100     | 10       | 10         |
| San Francisco | 100     | 10       | 10         | 100     | 10       | 10         |
| San Lorenzo   | 100     | 10       | 10         | 100     | 10       | 10         |
| San Sebastian | 100     | 10       | 10         | 100     | 10       | 10         |
| Totales       | 1000    | 100      | 100        | 1000    | 100      | 100        |

The statistics include the 1934 school enrolments in the District of Chile-Peru, dependent on the Province.

### THE EDUCATIONAL-APOSTOLIC style

There was a way of proceeding that was repeated precisely nearly in each town where they were established, something inherited from their elders who had preceded them and who had sent them. Perhaps this came directly from the Founder himself, Marcellin Champagnat. "You must be in agreement with the ecclesiastical and civil authorities, in order to establish any activity in a town."

The gratuity was not absolute and they asked what the parents could give in the different situations. Near a large school, small schools were created that looked after the less talented and those more in need. In Barcelona, for example, small schools grew in numbers: more than five were opened under the "protection" of the college, which was in Lauria Street, before the start of the war.

When the first four Marists sent to Spain received the blessing from the Superior, he said to them: "You are going to study Spanish and then be at the disposal of divine Providence... Be regular, devoted and pious religious. You must serve as a model to many others who will come afterwards." This interior obligation which the one sent took on mission was undoubtedly passed on to generations of Marists who succeeded those who were sent first.

There was a clear and significant predominance of working-class schools not only by the implantation of these schools, but if we examine case by case more attentively, as it happened at Barcelona, the five small schools were established in districts having a special need of schooling. These schools were staffed by small communities of three or four brothers, except that of Sants in which there were eleven, to look after more than five hundred students; twenty-three of them did not exceed three hundred.

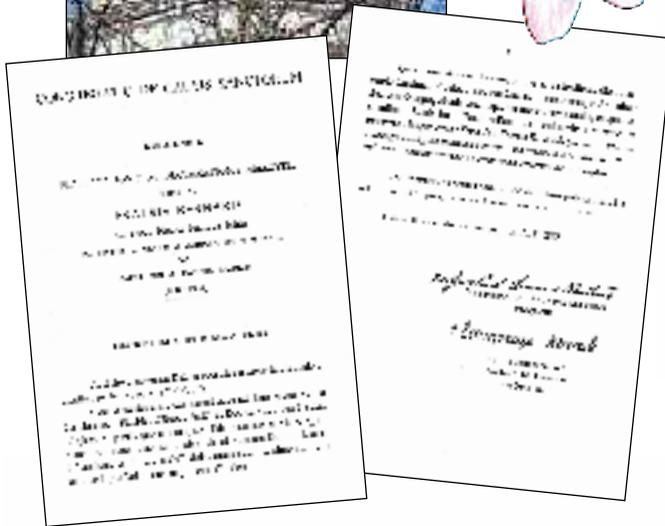
Towns and districts with a strong presence of workers were the places that were the most helped. The transfer and evolution of small schools was done according to the needs or the impediments of educational and apostolic work. The establishment of evening classes, authentic classes of literacy, of culture and of integration were considered as a normal complement of the school and of the district.

# BROTHER BERNARDO

Plácido Fàbrega Julià, 1889-1934  
Camallera (Girona)



Diocese of **GIRONA**



*Anyone who acknowledges  
that Jesus is the Son of God,  
God remains in him and he in God.*

**1 Jn 4, 15**



## THE REVOLT AT BARRUELO

This revolt had a more general scope, extending in the month of October 1934 to the entire mining region of the province of Palencia. The town of Barruelo was one of the coalmines among the most important of the region.

The paramilitary exercises of the socialist organizations and the torments of the national politics, being still more convulsive in January 1934, worked towards reviving the revolutionary ferment in the entire region of the mines. At Barruelo, during the summer of 1934, the voices of a possible uprising became insistent. Arms were accumulated and bombs and Molotov cocktails made.

The newspaper *El Socialista*, on the 4<sup>th</sup> October 1934, had given the instruction: "Not one step backwards. Forward... Everyone!" and the socialists of Barruelo waited for their orders. A general strike was called for and the support was total. On the 5<sup>th</sup> October, the town prepared itself for the revolt. The first attack was against two policemen who sought refuge in the town hall. This was immediately burnt to the ground. There were other attacks and marches to the chant of *The International*. On the 6<sup>th</sup> October, at two o'clock in the morning, the revolt broke out again.

The barracks and the parish church were set alight.

The brothers' school was at the entrance to the locality. Towards four o'clock in the morning, the people in revolt made it their first objective. They attacked it by throwing sticks of dynamite and Molotov cocktails... Not being able to catch the brothers who had fled, they wrecked and ransacked the school. It was in these circumstances that, towards half past four in the morning, Brother Bernardo was killed.

*Mass celebrated in Barruelo on the occasion of the transfer of the remains of Brother Bernardo to the parish church.*



## TO BE A MARTYR, YOU NEED TO BE PREPARED

A heart of an apostle beat in Brother Bernardo. Everywhere he went, apostolic initiatives increased: choirs, former students' associations, Catholic Action groups, movements of young



*The mother with  
her two Marist sons.*



apostles among the students, open doors, en-thronements of statues of the Sacred Heart, prayer vigils, study circles, cultural and religious conferences, classes for adults, savings banks for the sons of miners, study scholarships, a travelling library, theatre troupes, folk activities, visits to the families of the miners, visits to the sick, vocations ministry, accompaniment of young brothers, and all that on top of his ordinary work as director and teacher in school.

*Nine hours of classes each day, he wrote to one of his former students, hours that seem to me to be minutes, because I am happy to find myself with the children, and all that I do for them seems to me to be so little!*

All that we describe here matured in an intense life of intimacy with the Lord and with the Good Mother, without forgetting mortification and the hair shirt. He used to say, *What good can I do for the students if I am not the first to live what I tell them.*

## ❖ His ENTIRE life in ONE PAGE

- 1889.** 18th February, Brother Bernardo Fàbrega Julià was born in Camallera, near Girona. In Baptism, he received the names of Plácido Juan José.
- 1901.** On the 9<sup>th</sup> March, he entered the Juniorate, where one of his brothers had preceded him.
- 1905.** On the 8<sup>th</sup> September, he made his first vows and in 1910 his perpetual vows. He followed all the stages that every brother followed in those days: community cook, studies, primary school teacher, then secondary school teacher, sub-director of a school, community superior and director of a school.
- 1910.** He taught in the school of Igualada and in 1916 he was among the founders of the San José College, Barcelona.
- 1925.** He was appointed director of the coal-miners' school in Vallejo de Orbó. His apostolate centred on the formation of the miners' sons. He passionately loved this working people who were poor and affected by the ideas of Marxism. Conscious of the poverty of these families, he wanted to create chances of a better future for their children.
- 1931.** The Superior asked him to take over the direction of the school at Barruelo de Santullán, still in the region of the mines.
- 1934.** On the 6<sup>th</sup> October, towards four in the morning, he was murdered. His body was the object of insults, mutilations; he was dragged by the feet into the brothers' garden and abandoned for twenty-four hours.  
His remains now rest in the parish church of Barruelo de Santullán.

## Brother Bernardo

Diocese of Girona

*Garden of the brothers' school.  
The cross notes the place  
where the body  
of Brother Bernardo remained  
for twenty-four hours.*



## TESTIMONIES



WHEN I DRAW NEAR TO SAINTS,  
IT IS THE LITTLE THINGS THAT REVEAL TO ME  
THE LIGHT THAT SHINES IN THEIR SOUL AND WHICH  
ENLIGHTENS MY HEART. I FEEL AS THOUGH I AM BETWEEN  
TWO POLES: THE OVERFLOWING APOSTOLIC ACTIVITY AND  
THE SENSE OF THEIR DEEP POVERTY. THEY EXPERIENCE  
THE FRAGILE SIDE OF OUR OWN SPIRITUAL EFFORTS AND WALK  
AS WE DO IN THE DIFFICULTIES OF LIFE.

IT IS A DAILY HOLINESS, MADE UP OF LITTLE GESTURES:  
A GLASS OF WINE ADDED TO THE MEAL FOR THE POOR; THOSE  
WOUNDED IN WARS CARED FOR WITH THE SAME AFFECTION  
WITHOUT ASKING WHOSE SIDE THEY WERE ON.  
AND FROM 1931, THE SLOW ASCENT TOWARDS MARTYRDOM,  
THOSE WHO HAD NO OTHER POLITICS THAN CHRIST.  
THEY TEACH ME THAT IT IS IN THE DAILY FRAMEWORK OF LIFE  
THAT HOLINESS WEAVES ITS PRESENCE, THE LORD TAKES  
PLEASURE IN THE HUMILITY OF THE EVERYDAY AND IT IS  
THERE THAT HE SOWS THE STRENGTH OF MARTYRDOM.

**BR. GIOVANNI BIGOTTO, POSTULATOR GENERAL**

If Brother Bernardo was a great educator of the faith of his young students, this was not only due to his theological knowledge, but above all to his experience of God.

He was an extraordinary teacher, of strong will, with an energetic, serious and profound character in all that he undertook; and on the other hand he proved to be respectful, affable and delicate in his relationships and very charitable... His sincerity and his rectitude were remarkable.

A young brother was sent to the community of Brother Bernardo. The Provincial gave him this simple advice: *Try to always be with Brother Bernardo*. After a few days the brother understood. It was as if someone had said to him: I can advise you on how to be pious, mortified, of great apostolic zeal, in a word, that you would be a saint. But I recommend all of that to you in asking you to live very close to Brother Bernardo. In effect, he will be for you a model of piety and a mirror of abnegation and of regularity; an example of apostolic zeal and a light for holiness. A copy and a résumé of all the religious and Marist virtues. In him you are going to meet a guide, a friend, a father and a brother.

# A life given

Ángel Pérez Torices,  
parish priest  
of Barruelo and of Vallejo

**B**arruelo, a former mining village in the north of the Province of Palencia, is today a small township inhabited by retired people.

The village has many memories. Among these memories, those of the Marist Brothers stand out in a special way. They have made a milestone in the history of the village. The children of the miners, educated by them, today hold important positions throughout the whole country.

Among all these brothers, the figure of Brother Bernardo, firstly at Vallejo de Orbó and then at Barruelo, stands out in a special way. A life devoted to the education of young people; young people who, if deprived of his help, would have had no other choice in life than to mine coal from the depths of the earth. He died a martyr, but the martyrdom of Brother Bernardo did not occur on one 6<sup>th</sup> October, no! For the children of all the villages, his martyrdom took place all of his life, for to be a martyr is to sacrifice yourself day after day and to give your life by doing good to everyone.

Only a few of the students who had the opportunity to know him personally remain. But we all know him, because they have told us, and still tell us every day, many details of his life.

In meetings, in talks, in interviews with those who come to the village, Brother Bernardo is always the topic of conversation: *What has happened with his cause of beatification? They wouldn't have forgotten him? It's all the same, because for them he is an authentic saint...*

And... why not go into the details? As parish priest of the parish, I see a number of them in the daily life of the

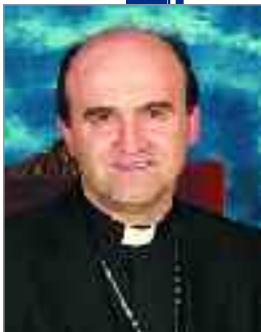
inhabitants of these villages. I will note some:

- Since his remains were transferred to the parish of Saint Thomas in the nave that is called the "nave of Baptism", not a single day goes by without fresh flowers being placed at his tomb. Today, it is already called the "chapel of Brother Bernardo".
- In the fresco on the vault of the parish church, a work by Jorge del Nozal, an artist, a miner's son and former student of the Marist school, the halo of Brother Bernardo clearly stands out between the clouds as Brother Bernardo rises smiling from the place of his martyrdom towards heaven. This is despite the opposition of the bishop.
- It is usual to see the parishioners, those who come to daily Mass and those who only come on Sundays, pass by the chapel of Brother Bernardo before moving to the central nave for the Eucharistic celebration.

As parish priest of the parish and as a Marist student who I will always be, I know the details of the life of Brother Bernardo very well. I am united with the inhabitants of Barreulo and Vallejo in affirming that his martyrdom was not a one day affair but it was his whole life. As for us, he does not need to be beatified. For us all, he is already a saint.

*Priests and authorities  
around the urn which contains  
the remains of  
Blessed Brother Bernardo.*





## BROTHER BERNARDO APOSTLE AND MARTYR

José Ignacio Munilla,  
Bishop of Palencia

I give thanks to God for the numerous testimonies, all magnificent and heroic, that I have been discovering since the 10<sup>th</sup> September of last year when I received the Episcopal Consecration in the cathedral of Palencia. In this present case, it is not a matter of a person born in Palencia but someone originally from Camallera (Girona) who will always remain associated to our Castilian diocese by virtue of Catholic universality that makes us totally available for the Kingdom of God.

That Providence wanted this beatification of Brother Bernardo to take place at a troubled time in the history of Spain.

The divisions and the confrontations at the heart of Spanish society are obvious. The testimony of Brother Bernardo teaches us to surpass the blockages and social dissensions, putting ourselves at the service of men and women, in flesh and bone, aside from political labels. That is the way to follow: the service of every human person.

The principal sign that authenticates martyrdom is this: dying while forgiving others. It is enough for us to know the

words pronounced by Brother Bernardo, mortally wounded, to note that his life and his death followed in the footsteps of Jesus: "Forgiveness, my God!

I forgive him, Lord! O my Mother! Most Holy Virgin Mary, forgive him".

The practical application that we must draw from this is obvious: To die forgiving others, it is necessary to live forgiving others. Our world needs, especially and above all else, mercy. So let us ask Brother Bernardo to obtain this grace for us: to look at the world through merciful eyes.

The diocese of Palencia is enthusiastically preparing for the beatification of these 498 servants of God, victims of religious persecution, that will take place on the 28<sup>th</sup> October in Rome. In the setting of the Marist family, two other fellow citizens of Palencia will accompany Brother Bernardo: Brother Ángel Andrés, originally from Dueñas and Brother Miguel Ireneo, originally from Calahorra de Boedo. We will go on pilgrimage to Rome to renew and rejuvenate our faith. It was not in vain that Tertullian said: "*The blood of the martyrs is the seed of Christians.*"

## A MARTYR WHO ENNOBLES THE CHURCH OF GIRONA AND THE CHURCH OF PALENCIA

Carles Soler i Perdigo  
Bishop of Girona



It is with great joy that the Church of God on pilgrimage in the diocese of Girona sees one of its sons, Plàcid Fàbrega y Julià is known as Brother Bernardo, born and baptised in the parish of Saint Bartholomew of Camallera, commune of Sau, beatified that is to say raised to the honours of the altars and proposed as a model and intercessor for us all.

Brother Bernardo showed great love for children and young people on different occasions for nineteen years, always with devotion and apostolic abnegation. Where he is logically best known and remembered is in the coalfields of Vallejo de Orbó and of Barruelo where he gave himself, body and soul, to his educational, catechetical and apostolic

work as a teacher and director of the school, always attentive to the needs of the children and young people. The Church of Girona and the parish of Camallera are filled with holy pride, for the faith and Christian education received by Plàcid Fàbrega y Julià, that he lived and celebrated firstly among the people of his natal country in the last years of the nineteenth century and the start of the twentieth century, he radiated and generously gave witness to them in all the Marist schools where religious obedience sent him. The blood shed in his martyrdom ennobles our Church and that of Palencia, and weaves the bonds of fraternity between the parish of Camallera and that of Barruelo.



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Blessed Laurentino and Bernardo in a stained glass window in the Marist house in Miraflores (Burgos).

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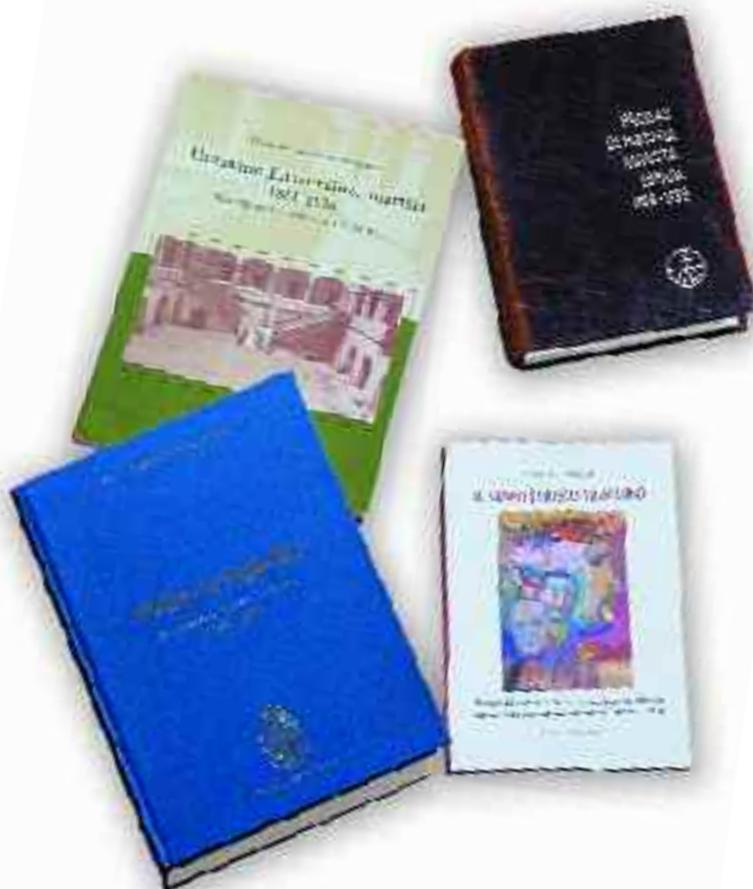
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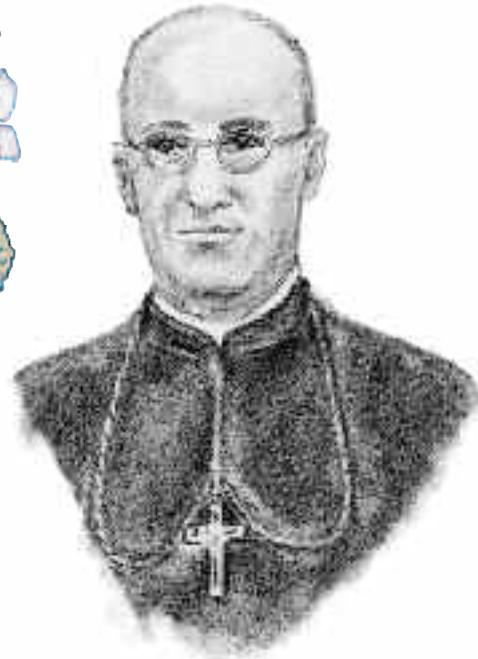
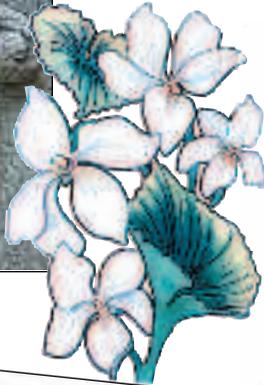
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# BROTHER LAURENTINO



Mariano Alonso Fuente, 1881-1936  
Castrecías (Burgos)



Diocese  
of **BURGOS**



*We were baptised into one body  
in a single Spirit. 1 Cor 12,13*



Mariano (Brother Laurentino) was born on the 21<sup>st</sup> November 1881 at Castrecías, (Burgos).

In 1897 he started the novitiate and then in 1899 his apostolic work in Cartagena. At the start he struggled with discipline. But very quickly, his students came to respect him due to his frank and stable character, his goodness and his knowledge which earned him their hearts to the point that forty years later his students remembered him in admiration of his eminent qualities as an educator.

In 1905, he was appointed director of the college at Cartagena. When Brother Bérillus, Assistant General, visited this community, he found there such a union and devotion to the students that, full of admiration, he rewarded the brothers with an outing to Oran (Algeria).

When he was thirty-one years of age, he took up the direction of the college at Burgos, one of the most important in Spain. His success was



total. He had the opportunity to form a great number of young brothers and obtained great stability in community. When Brother Floribert, Provincial, presented him to the brothers, he said to them, *I am bringing you, as Director, a brother who is a great devotee of the Sacred Heart.* Brother Evald, Visitor, asked him to be his assistant seeing the Province of Spain was so big with eight hundred brothers and sixty houses. But Brother Evald was sent to Mexico and Brother Laurentino found himself to be the only Visitor.

In 1928, Brother Laurentino was called to lead the Province of Spain. He went to Canet de Mar, a sanctuary of the Virgin Mary and he renewed the consecration that he had made thirty-one years before and he placed in the hands of the Virgin Mary the work that had been asked of him.

Spain was entering a tragic and turbulent period. The brothers needed to be guided by a prudent and strong person. In the middle of the torment, Brother Laurentino knew how to pass on the courage and audacity needed to resist and even to form new schools: Seville, Cordoue, Huelva... which are still flourishing colleges today. He also knew how to create among the



brothers a climate of intense spiritual life that energised the apostle and prepared the martyr. During the period of the persecution, the spiritual and apostolic life of the communities attained an astonishing level.

The hour of martyrdom was close. On the 18<sup>th</sup> July 1936, the African army started the national uprising. On the 19<sup>th</sup> the revolution broke out at Barcelona and in the evening hundreds of churches and convents were set on fire.

What was the state of the soul of Brother Laurentino? On the 3<sup>rd</sup> October 1936, he sent Brother Atanasio to Murcia to give support to brothers who were in prison. He advised him to take the Blessed Sacrament with him and he confided this message to him: *Tell the brothers that since this bloody revolution has started, I live only for them,*

*I remember them constantly and I never cease to recommend them to the Blessed Virgin Mary.*

It would have been easy for Brother Laurentino to save himself in Italy. He always preferred to remain with his persecuted brothers. He organised for one hundred and seventeen young people in formation to get into France. But he and one hundred and six other brothers fell into the trap that the FAI had set for them.

On the 7<sup>th</sup> October 1936, in the port of Barcelona, the brothers were made prisoners when they were in the boat Cabo San Agustín which was to have taken them to France, according to the agreement reached with the FAI.

During the following night, forty-six brothers, among them Brothers Laurentino and Virgilio, were shot in the cemeteries of Barcelona.

*Crypt of the church on the street of San Elías in Barcelona, where the general barracks of the FAI was located, turned into a "checa."*





## A LOOK INTO HIS SOUL

**I**N THESE SAD days, during which we have experienced hours of deep worry, my thoughts have always turned to the persons and

the beautiful works of our beloved Province, desirous of putting myself in frequent communication with the brothers, especially those most threatened, in the desire of consoling them and expressing to them the religious affection that my heart of a father feels more than ever during these days of mourning.

In these critical moments may our attitude not be that of those who give way to sterile lamentations... Let us be religious in words, actions and sentiments, especially in these moments when it seems that the Lord desires us to feel a little the light weight of his adorable cross... Thus let us pray with fervour... Let us give ourselves totally to God and to our work... We are at a favourable time since now we truly feel ourselves to be disciples of Christ. A thousand times happy if the Lord judges us worthy to suffer for Him.

I CAN CONDENSE THE LIFE OF BROTHER LAURENTINO, BEING INSPIRED BY THE

SENTENCE OF SAINT MARCELLIN AND FROM THE RECENT CIRCULAR OF BROTHER SEÁN, IN THE ABOVE TITLE THAT HE PUT INTO PRACTICE DURING ALL OF HIS LIFE AND IN HIS DEATH.

BROTHER LAURENTINO, ONE HUNDRED YEARS AGO, DRINKING FROM THE SOURCES THAT CAME TO US FROM THE HERMITAGE, ALSO CONDENSED THE DOCTRINE OF MARCELLIN ABOUT MAKING JESUS CHRIST KNOWN: "THE CATECHISM MUST OCCUPY A PLACE OF HONOUR IN THE PROGRAMME OF OUR CLASSES; THE LESSON IN DOCTRINE MUST BE THE BEST PREPARED AND EXPLAINED BY THE TEACHER, THE ONE TO WHICH OUR STUDENTS LISTEN WITH THE GREATEST PASSION AND INTEREST." BUT HIS LESSON DID NOT STOP THERE, SINCE DURING THE LIBERTARIAN COMMUNIST REVOLUTION IN SPAIN, HE WAS ABLE TO GIVE HIS LIFE FOR HIS BROTHERS, EVEN THOUGH HE HAD THE OPPORTUNITY TO SAVE HIMSELF. IN EFFECT, IN THE MIDDLE OF THE BRUTAL PERSECUTION THAT HAD ALREADY KILLED MORE THAN ONE HUNDRED BROTHERS, ON THE 8TH OCTOBER 1936, BROTHER LAURENTINO WAS MURDERED IN THE COMPANY OF FORTY-FIVE OTHER MARISTS. IN ONE OF HIS RECENT BIOGRAPHIES, I SUMMARISED HIS LIFE IN THESE WORDS: BROTHER LAURENTINO, MARIST, MARTYR OF THE CATHOLIC SCHOOL.

BR. TEODORO BARRIUSO MARTÍNEZ

## Now is the time!

These are the quite surprising New Year greetings that Brother Laurentino, Provincial, sent to his brothers at the start of 1933:

*You who tell God every day that you love him with all your heart, with all your soul and with all your being, well, now is the time to show this. Yes, now while those who persevere in loving him are mocked, abandoned, defamed, deprived of their legitimate rights as citizens, insulted and made the target of a satanic persecution.*

*Now is the time to show how great is the fidelity that you have sworn to the Lord. Now is the time to prove that your desires for sacrifice are not illusory and pure fantasy. Perhaps those who today show cowardice and desert the good cause once believed they were invincible...*

*The time is coming when we will see the valiant, those for whom there is nothing that they cannot master with the help of the One who gives them strength, those for whom nothing in the world can take away their peace, but who shelter behind the rampart of God, give the impression that their souls are becoming stronger as they face the present difficulties and worries. They do not recoil from great sacrifices – although they willingly recognize their fragility – as the pleiad of martyrs, of confessors and of men enamoured of Jesus Christ did not recoil from tyrants and persecutors.*

*Now is the time to rejoice and to exult, as Jesus told us and as the apostles did when the time came to suffer trials and persecutions for the name of the divine Master.*

*Besides, it is not we who are persecuted, but Jesus who is persecuted in each of his faithful servants. Each of us suffers for one only, but he suffers in all his members.*

*So cease your complaints and lamentations, you who follow the Redeemer; you have not yet experienced the sufferings of Calvary or the destitution of*



*the Saviour. He remains silent, prays, suffers and redeems. Pray, make amends, work, co-operate with Him for the salvation of souls. Would you want any better preparation to celebrate the 19<sup>th</sup> centenary of the blood-soaked drama of Calvary?*

*Now is the time to make amends more efficaciously for oneself and for others for our unfaithfulness to God. Now is the time to storm heaven with fervent and continual prayers for the intentions of God and of the Church; and for the intentions of the people and the works that are so dear to us and particularly recommended to us.*

*Yes, now is the time to pray and to pray indeed as our situation demands of us.*

*Now, now, without waiting any longer... Now is the hour to benefit from this time of trial, which is a time of grace and of blessing... This is to be our motto for the year 1933.*

Brother Laurentino  
Stella Maris, January 1933,  
number 138, page 5



## ADMIRATION AND GRATITUDE

IN RECALLING THE EVENTS EXPERIENCED BY THE BROTHERS OF THE MARIST COMMUNITY OF FRAISEZ SEVENTY-ONE YEARS AGO DURING THE SUMMER AND AUTUMN OF 1936, I EXPERIENCE TWO INTENSE FEELINGS: ADMIRATION AND GRATITUDE. THE TIME THAT HAS PASSED HAS NOT DULLED THESE MEMORIES. ON THE CONTRARY, IN RECALLING THE ATTITUDE OF THE SUPERIORS RESPONSIBLE THEN FOR THE PROVINCE OF SPAIN: BROTHER LAURENTINO (PROVINCIAL AND HIS COUNCIL), THE SUPERIORS OF THE HOUSE OF LES AVELLANES AND BROTHER DIRECTORS OF THE SCHOLASTICS, NOVICES, POSTULANTS AND JUNIORS, I ADMIRE THE STRENGTH THAT THEY HAD IN CONFRONTING UNKNOWN SITUATIONS IN WHICH THEIR OWN LIFE AND THE LIFE OF MORE THAN TWO HUNDRED PERSONS WHO WERE IN THEIR CHARGE WERE PUT AT RISK. ADMIRATION ALSO FOR THEIR SENSE OF RESPONSIBILITY SHOWN BY NOT DISAPPEARING FROM THE DANGEROUS SCENE IN WHICH THEY FOUND THEMSELVES – EVEN THOUGH SOME OF THEM COULD HAVE DONE SO WITH RELATIVE EASE – BUT INSTEAD THEY REMAINED WITH US UNTIL WE HAD ALL BEEN PLACED WITH FAMILIES IN THE NEIGHBOURING VILLAGES OF LES AVELLANES.

WHEN IT SEEMED THAT THE SUPERIORS' DESIRE TO ASSURE THE DEPARTURE OF ALL OF US FROM THE ZONE CALLED THE "RED ZONE" WAS TO BECOME A REALITY, ONLY ABOUT ONE HUNDRED OF THE YOUNGEST OF US WERE ABLE TO GO TO FRANCE. I WILL NEVER FORGET THE SCENE AS I MOVED AWAY FROM THE GROUP OF OLDER BROTHERS WHO WOULD REMAIN PRISONERS AND IN THE INCERTITUDE OF WHAT WAS GOING TO HAPPEN TO THEM.

ALSO, I CANNOT FORGET THE THOUGHT THAT I HAD AT THIS MOMENT: "MY COMPANIONS AND I ARE GOING TO FREEDOM, LIFE, SECURITY... BUT AT A VERY COSTLY PRICE: THE BLOOD AND THE LIFE OF MY BROTHERS WHO REMAIN ON THE OTHER LIMITS OF THE BORDER"...

I HAVE NEVER FORGOTTEN THE GRATITUDE THAT I OWE THE MARIST CONGREGATION AND THE BROTHERS WHOM IT HAS FORMED FOR THEIR EXTRAORDINARY HUMAN AND MYSTICAL QUALITIES.

IN THEIR MEMORY, I DEDICATE THESE TWO LITTLE FLOWERS OF MEMORY: ADMIRATION AND GRATITUDE.

BR. JAVIER GARCÍA TERRADILLOS

# BROTHER **Virgilio**

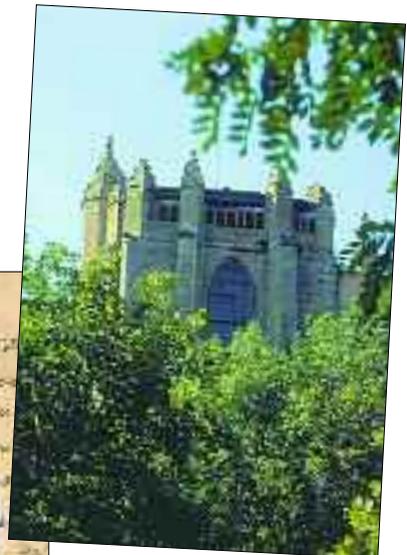
Trifón Nicasio Lacunza Unzu, 1891-1936  
Ciriza (Navarra)



Diocese of **PAMPLONA**

*You must see what great love  
the Father has lavished on us  
by letting us be called God's children  
– which is what we are!*

**1 Jn 3, 1**



## A FAMILY DEDICATED TO WORKING

Trifón was born in Ciriza, Navarra, on the 3<sup>rd</sup> July 1891, into a family of farmers dedicated to working the fields of the fertile lands of the Echauri valley, watered by the waters of the Arga river.

On the 17<sup>th</sup> March 1903, his older brother, Brother Sixto, took him to the juniorate at Vic. Four years later, he pronounced his first vows.

On the 15<sup>th</sup> August 1912, he consecrated himself definitively to the Lord through perpetual profession. Brilliant in studies, in 1923 he obtained his degree in Philosophy and Arts, majoring in History and Geography.

In October 1908, he was sent to the college at Burgos where he stayed

until 1935. In 1925, he was appointed director of this college which had 683 students. Even in the years when the persecution was the most violent, the number of students did not stop increasing. Between January and June 1936, he was at Murcie where he replaced the Brother Director. The superiors were preparing him to replace Brother Laurentino.

When the revolution broke out, Brother Virgilio was at Barcelona. Throughout September, the Brother Provincial made him responsible for organising the departure for France of one hundred and seventeen young people in formation. On the 5<sup>th</sup> October, he succeeded in getting them across the border. However, the one hundred and six brothers who were with him on the boat Cabo San Agustín, anchored in the port of Barcelona, with the intention of sailing to France, were betrayed and taken to the San Elías prison, where the FAI had its headquarters. During the night of the 8<sup>th</sup> October 1936, forty-six of them, including the Provincial and Virgilio himself, were shot in the silence and the solitude of the cemeteries of Barcelona.



*The church of Ciriza.*



## PERSONALITY

Brother Virgilio had a rich personality: *His authority over the students was absolute, but at the same time he was loveable. He inspired confidence and attracted the students with his eloquence...* In community, he had the “elbow devotion” and was at the service of others, being the first to work. When the superiors appointed him as director of the college at Burgos, he started to cry, believing himself to be one of the most reckless of the community.

He spoke of the Virgin Mary in true lyrical accents: *Make sure that your favour is never lacking, and that now and always your love enchants me, attracts me, seduces me, fills me with love, embellishes me, astonishes me and draws me to the heights.*

He was a friend of joy and jokes: *He was a companion whose presence gave courage, made you forget the fatigue of the day and renewed your energies for the following day. During recreation times, he proved to be always joyous, loving to make and receive jokes that eliminated tensions. Someone who knew, kept this memory: He had a way of being agreeable, a happy conversation and he showed enthusiasm in his work, where he showed a great spirit of initiative. During walks, recreations, excursions, he showed his family spirit and sympathy. His healthy joy, his good humour was pleasing to everyone and attracted the most serious. An untiring worker, he was faithful and simple in the accomplishment of his duties... His simplicity and his affability earned him the affection of many and the admiration of all.*

**M**ARIST Spain in 1936 was divided in THREE PROVINCES:

1. THE PROVINCE of ANZUOLA, in the BASQUE COUNTRY, founded by the FRENCH PROVINCE of LACABANE.

2. THE PROVINCE of LEÓN which EXTENDED in the WESTERN PART of Spain: GALICE AND LEÓN. It was founded by the FRENCH PROVINCE of AUBENAS.

3. THE PROVINCE of Spain, THE MOST NUMEROUS and which TOWARDS 1930 included NEARLY 800 BROTHERS. It was ALSO THE LARGEST in extent occupying CATALONIA, ARAGON, NAVARRE, THE TWO CASTILLES and ALL of the SOUTH of Spain. NEARLY ALL of the MARTYRS of the PERSECUTION of 1936-39 BELONGED to this PROVINCE.



## CINEMA OPERATOR

*Image of Mary  
venerated at Ciriza.*



I WELCOME THE BEATIFICATION  
OF FORTY-SEVEN MARTYRED BROTHERS

WITH AN IMMENSE JOY. IN THEIR MEMORY, I DISCOVER VERY DEAR FAMILY ASPECTS: BROTHERS OF ALL AGES WHO CARRIED OUT THEIR MISSION IN SIMPLE ENVIRONMENTS, MANY IN WORKING CLASS SCHOOLS. IN THE LIST OF THE ONE HUNDRED AND SEVENTY-FIVE BROTHERS WHO WERE KILLED, THERE IS A PROVINCIAL, COUNCILLORS, COMMUNITY SUPERIORS AND FORMATORS; TRUE SHEPHERDS WHO DID NOT ABANDON THEIR BROTHERS. CELEBRATING THE FIDELITY OF OUR MARTYRS GIVES RISE TO A CONCERN IN ME. I DO NOT DOUBT THAT THEY ARE MARTYRS OF FANATICISM AND OF IDEOLOGICAL AND RELIGIOUS INTRANSIGENCE BUT THEIR DEATH REMINDS ME OF A PAINFUL CIVIL WAR; A WAR IN WHICH THERE WERE INNOCENT VICTIMS AND ALSO VICTIMS OF ABSURDITY AND POLITICAL MANIPULATION. WHAT A BEAUTIFUL OCCASION TO PROPOSE A FRATERNAL MESSAGE AND TO ADD OUR STONE TO RECONCILIATION, IN A SOCIETY IN WHICH THE WOUNDS OF A LAMENTABLE PERIOD OF OUR HISTORY ARE STILL BLEEDING. WE KNOW THE EXPLICIT FORGIVENESS OF SEVERAL OF OUR BROTHERS FOR THOSE WHO MURDERED THEM. THIS IS OUR OCCASION TO SHOW OUR RESPECT TO ALL THE VICTIMS AND TO PROMOTE TOLERANCE IN DIVERSITY, COUNTING ON DIALOGUE AND RECONCILIATION.

He had become a specialist as a “cinema operator”. In 1918, during the interminable winter Sunday evenings, when it was impossible to go out for a walk, he showed the students interesting films that he followed with a discussion on the artistic and moral value of the film. He insisted that his superiors buy better pro-

jectors.

He justified the

cinema sessions thus: *It is a marvelous work for preserving the children and young people, it is a true apostolate.*

In 1932, the laws against Catholic teaching were enforced. Before the imminent threat, Brother Virgilio created the civil society “La Cultural” and by a contract he passed the control of this college to this society; the college took the name Liceo Zorrilla. The teaching staff was formed by lay teachers and *secularised* brothers. At

the same time he stored in a secure place the objects of value from the museum and the library. Brother Laurentino thought these initiatives were excellent and suggested them to all the colleges with this advice: *Make yourself safe, resist and save, if possible, all our works.*

Apart from martyrdom, there is in Brother Virgilio material for a sympathetic and close saint.



BR. BENITO ARBUÉS, FORMER SUPERIOR GENERAL

## “CABO SAN AGUSTÍN”

### “The Ordaz Affair” or the perfect betrayal

Everyone left the house of Les Avellanes (Lleida), the central house of formation of postulants, novices and scholastics, nearly two hundred people. After the house was requisitioned to become a hospital, the young people in formation had to be dispersed in the nearby villages and farms. They were very well welcomed by these people, but this situation could not last for very long.

The Provincial Council decided to make direct contact with the leaders of the Iberian Anarchical Federation, Aurelio Fernández Sánchez and Antonio Ordaz Lázaro. After some long, complex talks, finally an agreement seemed to be found: pay 100,000 French francs and the whole community of Les Avellanes could go to France through the Puigcerdá pass. Then spend another 100,000 French francs so that the other Brothers of the Province could go to France by boat. The Brother Adjutant, a Frenchman, was entrusted with the task of finding

and paying these sums.

On the 5<sup>th</sup> October 1936, the community of Les Avellanes reached Puigcerdá. But only the young people in formation were allowed to cross the border: 114, accompanied by Brother Moïse Félix who was French and two other young Brothers. All the formators were sent back. Thus the Iberian Anarchical Federation did not maintain the integrity of the commitment. But among the Brothers, it was considered as a success as the young brothers in formation were able through France to reach the part of Spain where the persecution did not exist.

The second part of the contract anticipated that the Brothers would meet on the boat “*Cabo San Agustín*” on the 7<sup>th</sup> October 1936 at nine o’clock in the evening, to be transferred to a French boat and then taken to Marseilles. The password was “*Ordaz Affair*”. Thus 107 Brothers came to be on the boat.

When the Brother Adjutant wanted to pay the 100,000 francs for the brothers, Antonio Ordaz Lázaro dryly said to him: *"The CNT and the FAI do not sell themselves and cannot be bought!"* The Brother Adjutant, a strong character, responded: *"That's true! But they steal, ransack and kill!"* having stripped the brother of all that he had, Ordaz had him thrown in prison. On the boat the hours passed and there was no presence of the French boat. The idea of a betrayal arose first as a suspicion, then as anguish and finally as a certitude. Aurelio Fernando Sánchez, president of the FAI, prided himself on this abundant hunt and invited the militia to not miss *"these little rabbits"*. The Brothers were divided as prisoners into three groups of fifty,

forty-four and thirteen, according to the capacity of the cells. In the group of forty-four there were the superiors and the Brothers of value in the Province. It was this group and two other brothers who were led during the night of the 8<sup>th</sup> October 1936 to the cemeteries of Barcelona: Montacada and Les Corts, and there they were shot by machine-gun. This betrayal had no tribunal or judgement. The Brothers were killed for being religious, men of the Church, witnesses to Christ and to his values. For the anarchists, it was amply sufficient since they wanted to install an atheist world. The mortal remains of a great number of these brothers rest in the chapel of Les Avellanes, a place of Marist pilgrimage among the most loved and frequented.



# Diocese of

# BURGOS



**ALBERTO MARÍA**  
**FORTUNATO ANDRÉS**  
**FRUMENCIO**  
**GABRIEL EDUARDO**  
**GIL FELIPE**  
**ISAÍAS MARÍA**  
**JOSÉ FEDERICO**  
**LICARIÓN**  
**LINO FERNANDO**  
**PORFIRIO**  
**SALVIO**  
**SANTIAGO MARÍA**  
**SANTOS**  
**VIVENCIO**

*These are the people who have been  
through the great trial; they have washed  
their robes white again in the blood of the Lamb.*

**Rv 7, 14**



*As the sufferings of Christ  
overflow to us, so, through Christ,  
does our consolation overflow.*

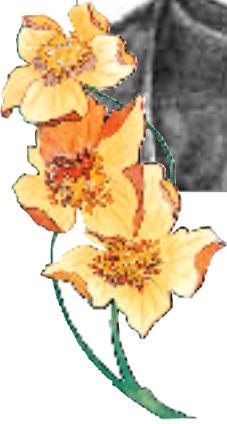
**Liturgy of the hours. Antiphon from Evening.  
Prayer 1 of the Common of Several Martyrs.**



BROTHER

# ALBERTO MARÍA

Néstor Vivar Valdivielso, 1910-1936  
Estépar (Burgos)



**N**éstor was born in Estépar (Burgos), on the 4<sup>th</sup> March 1910. His parents were farmers working the land of the Castilian tableland. At the age of ten he entered the Marist juniorate in Vic (Barcelona). On the 23<sup>rd</sup> August 1931, he made his perpetual profession.

When he had finished his formation studies he was sent to the postulancy at Avelanes as prefect and laundry supervisor. The order and discipline in the distribution of things and his attention to peo-

ple were admirable. The postulants truly loved him. He had a joyous character and his usual simplicity, leaving transparent the candour of his happy and satisfied soul in the service of God, were proverbial. He joined to his joviality and to his inalterable friendliness a constant interest for all with whom he dealt.

**LATER, HE WAS SENT TO THE SCHOOL OF VALDEMÍA (MATARÓ) WHERE,** despite his youth, he earned the sympathy of all. He enjoyed the confidence of all who on many occasions asked his advice.

When the revolution of 1936 broke out, he was visiting his family. With the torment that was approaching, his parents did not see any security for him in Catalonia. But he said to them, *I cannot stay. My place is there. And even if we must not see each other again, it is as God wishes. He will help me! ... If they kill me, do not cry, I will be happy to shed my blood for Christ.* That is how he bid his farewell to his parents.



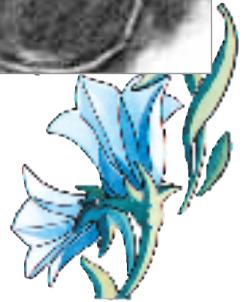
*The church where Néstor was baptised.*

Diocese of  
**BURGOS**

BROTHER

# FORTUNATO ANDRÉS

Fortunato Ruiz Peña, 1898-1936  
La Piedra (Burgos)



**F**ortunato was born on the 2<sup>nd</sup> February 1898 in La Piedra (Burgos), in a family of workers. At the age of thirteen, he entered the juniorate at Artziniega (Álava). On the 8<sup>th</sup> September 1914 he pronounced his first vows. On the 28<sup>th</sup> September 1920 he made his perpetual profession.

He taught in Artziniega (Álava), Cabezón de la Sal (Santander), Vallejo de Orbó (Palencia), Zaragoza, Les Avellanes (Lleida).

Because of all the services that he rendered, the militia in the monastery did not want to do him any harm, but they advised him to save himself if he wanted. He went to Os de Balaguer. In this village everyone knew him. Things must have gone fairly well for him since, when he ran to the boat, he was the only one to be in good physical shape.

He was shot with forty-five other brothers at Barcelona during the night of the 8<sup>th</sup> October 1936.

**He was patient, kind, prompt for service and very gifted in mechanics.**

No machine could beat him. He did not stop working until he had got the motor functioning again. When the militia took possession of the monastery of Les Avellanes, they wanted to protect him knowing his ability with motors and electricity. As well, he prepared very savoury meals and could do any kind of work.

Seeing someone poor made him feel deep compassion. He could not let anyone go without helping them and he added a glass of wine to the meals for the poor. When he saw that they needed clothes, he asked the superiors for them.



Diocese of  
**BURGOS**

BROTHER

# FRUMENCIO

Julio García Galarza, 1909-1936  
Medina de Pomar (Burgos)



Julio was born on the 28<sup>th</sup> June 1909 in Medina de Pomar (Burgos). He entered the juniorate at Artziniega (Álava) in 1921. In 1926 he pronounced his first vows. On the 15<sup>th</sup> August 1932, feast of the Assumption of the Blessed Virgin Mary, he made his perpetual profession. He taught in the following places: Artziniega (Álava), Vic (Barcelona), Sants (Barcelona), Valencia, Alcazarquivir (Morocco). When the revolution broke out he was at Sants (Barcelona).

**IN THE COMPANY OF BROTHER ALBERTO AYÚCAR HE ABANDONED THE SCHOOL AT SANTS** and found accommodation in Nueva de San Francisco Street, Barcelona, and afterwards in Tallers Street

where they met up with Brothers Santiago María Sáiz and Félix León Ayúcar. They were not bothered until the 20<sup>th</sup> September, when they were arrested and put into prison.

The same red committee that had them put into prison led them, with an escort, to the ship on the 7<sup>th</sup> October, and afterwards to the San Elías prison. They were finally taken to the Montcada cemetery where they were shot.

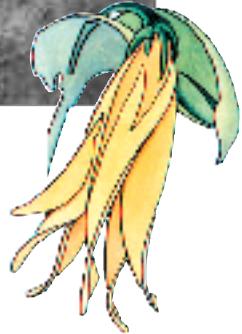
The only reason why Brother Frumencio was killed was the fact that he was a religious. It was not for political reasons or for personal vengeance or for any other reason.



*The church where he received the water of Baptism.*

# GABRIEL EDUARDO

Segismundo Hidalgo Martínez, 1913-1936  
Tobes y Rahedo (Burgos)



**S**egismundo was born in Tobes y Rahedo (Burgos) on the 28<sup>th</sup> April 1913. His parents were farmers. In 1924 he entered the juniorate at Artziniega (Álava). On the 8<sup>th</sup> September he pronounced his first vows.

He taught at the juniorate at Villafranca de Navarra, 1930, Saragosse, 1933, Les Avellanes (Lleida), 1935. In July 1936 the militia occupied the monastery of Les Avellanes (Lleida). Brother Gabriel Eduardo met with the master of novices, Brother Felipe José, and they decided to hide. On the 4<sup>th</sup> October 1936, Brother Virgilio came looking for him to go to France via the Puigcerdá pass. But Brother Gabriel Eduardo was stopped at the border.

**ON THE 7<sup>th</sup> OCTOBER HE HURRIED TO THE BOAT CABO SAN AGUSTÍN.** He was killed the following day at the Montcada cemetery with forty-five other brothers. His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of Les Avellanes (Lleida).

At the juniorate at Artziniega (Álava), his teachers as well as his companions noted the gentleness of his character, his docility and application to study. The Brother Director appreciated him greatly due to the great progress that he made in all domains.



*Tobes y Rahedo  
(Burgos).*

BROTHER

# Gil Felipe



Felipe Ruiz Peña, 1907-1936  
Cilleruelo de Bezana (Burgos)



**F**elipe was born on the 23<sup>rd</sup> March 1907 in Silleruelo de Bezana (Burgos). His parents worked in agriculture and cattle rearing. He entered the juniorate at Artziniega (Álava) in 1923. On the 8<sup>th</sup> September 1926, the date on which the liturgical feast of the birth of Mary is celebrated, he pronounced his first vows in Les Avellanés. On the 15<sup>th</sup> August 1932, he made his perpetual profession. His apostolate saw him working in Artziniega (Álava), 1928, Jaén, 1931, and Lleida, 1933. He was in this city when the national uprising broke out. He was for a time one of the infirmarians in the school of Montserrat which had been converted into a war hospital and where the brothers offered their services as infirmarians. Afterwards, he was able to head for Barcelona to board the boat which was to take them to

France. He was taken prisoner along with 106 other brothers and shot during the night of the 8<sup>th</sup> October 1936 at the Montcada (Barcelona) cemetery. His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanés (Lleida).



**The simplicity of Brother Gil Felipe was extraordinary** and earned for him the esteem of all. The testimonies given by some childhood friends arouse admiration. God wanted to reward with the crown martyrdom the one who had served him unreservedly.

Diocese of  
**BURGOS**

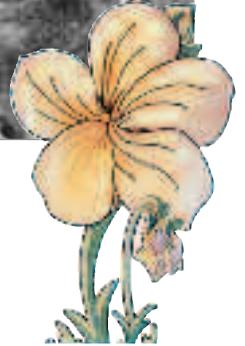


*The church where Felipe was baptised and his family home.*



# ISAÍAS MARÍA

Victoriano Martínez Martín, 1899-1936  
Villalbilla de Villadiego (Burgos)



**V**ictoriano was born on the 1<sup>st</sup> March 1899 in Villalbilla de Villadiego (Burgos) where his parents cultivated the land well endowed with wheat and vineyards. He entered the juniorate at Vic (Barcelona) in 1912. In 1915 he made his first vows. On the 28<sup>th</sup> September 1920, he made his perpetual profession. He worked with young people at the follow-

ing places: Lleida, 1917; Madrid (Cisne), 1924; Málaga, 1927; Lleida (Montserrat), 1928; Mataró (Valldemía), 1929; and finally Barcelona (San José Oriol). He was in this school when the community had to disperse after the 18<sup>th</sup> June 1936.

when needs used to oblige many movements, especially for the young brothers. Brother Isaías was in the community of San José de Oriol. After the school was set on fire and there were searches by



armed people, he did not doubt for one minute and he sought refuge in the Provincial residence. He had also started some steps to go to Madrid. Before leaving, he was invited to board the boat Cabo San Agustín. He was among the forty-six who had to undertake the walk to death, which was commonly known as the "paseillo", during the night of the 8<sup>th</sup> October 1936.

**HE WAS A STRONG-MINDED MAN, A FIGHTER, WITH A FRANK AND OPEN CHARACTER.** During his period of work he had few destinations. This is an important observation for this time



BROTHER

# JOSÉ FEDERICO

Nicolás Pereda Revuelta, 1916-1936  
Villanueva la Blanca (Burgos)



**N**icolás was born on the 20<sup>th</sup> February 1916 in Villanueva la Blanca (Burgos). He entered the juniorate at Artziniega (Álava) in 1927. On the 8<sup>th</sup> September 1932, he pronounced his first vows.

His appointments were: Barcelona (San José Oriol) 1933; Canet de Mar (Barcelona), 1934; and in November 1935 he was sent to Torelló (Barcelona). He was in this school when the national uprising broke out on the 18<sup>th</sup> July 1936.

**THE FAITH AND PIETY OF THE FAMILY HOME WERE REPRODUCED AND LIVED OUT IN BROTHER JOSÉ FEDERICO.** He was attracted gradually to religious life. One of his confrères in community said, *I have been a witness to the enthusiasm with which he spoke of the first years of religious life and the desire to consecrate himself to the life of perfection.*



Like the other brothers, he was also captivated by the fact of being able to leave for France by boat, not knowing that it was a trap. The boarding house in which he had found accommodation was sure and tranquil but he left it to make his way to the boat and there to meet imprisonment and finally death, while his youthfulness was still full of dreams. This happened during the night of the 8<sup>th</sup> of July 1936 at the Montcada (Barcelona) cemetery. He was only twenty years and seven months old.

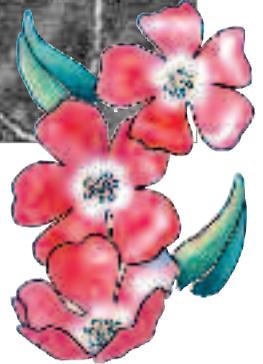
His mortal remains were brought to the church of the Monastery of Saint Mary of Bellpuig of les Avellanes.



*The house where he was born.*

# LICARIÓN

Ángel Roba Osorno, 1895-1936  
Sasamón (Burgos)



**Á**ngel was born on the 27<sup>th</sup> January 1895 in Sasamón (Burgos). His father earned his living by looking after flocks of sheep and his mother was a housewife. He entered the Marist juniorate at Artziniega (Álava) in 1907. In 1911 he pronounced his first vows. On the 15<sup>th</sup> August 1916, he made his perpetual profession.

His appointments took him to the following places: Barcelona, Artziniega (Álava), Pamplona, Logroño, Gerona, Toledo, Zaragoza, Valencia, Lleida, Alicante and Burgos.

infirmarian and helping wounded soldiers. From Lleida, where he was at the outbreak of the national uprising, he made his way to Barcelona. He was taken from the boat Cabo San Agustín to the tragic end that we already know.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanes (Lleida).

*He was an active man, efficient in this work as teacher and catechist. He had an energetic character but he knew how to be a docile and exemplary religious.*

(Cf. Positio, p. 124, § 373)

**HE HAD A FRANK, EXPANSIVE CHARACTER;** he maintained in those around him joy and optimism. People were comfortable to be with him as were his students who appreciated him, as he knew how to win their sympathy. His activity, his love of work and his discipline were not commonly found in others and even though these values are not easily found in students, he happened to get his students to imitate his example enthusiastically.

The boarding school where Brother Licarión resided was requisitioned as a hospital and he stayed there offering his services as an



*The historical part of Sasamón.*



Diocese of  
**BURGOS**

BROTHER

# LINO FERNANDO



Víctor Gutiérrez Gómez, 1899-1936  
Villegas (Burgos)



**V**íctor was born on the 23<sup>rd</sup> December 1899 in Villegas (Burgos). He was the son of a humble family that ran the tobacco shop in the village. He entered the Marist ju-



*The house where he was born.*

niorate at Artziniega (Álava) in 1913. On the 8<sup>th</sup> September 1916, he pronounced his first vows. On the 25<sup>th</sup> August 1925, he made his perpetual profession.

**His way of being and his relationships with others gave him the reputation of being a peaceful man.** Not only did he not have problems with people around him, but you could be sure that everything would go very well. He obeyed with such facility that his companions used to often say, *Obedience is natural for him.*

Brother Lino spent nearly all his religious life at Les Avellanes (Lleida), except for a brief sojourn of one year at Torrelaguna (Ciudad Real), then at Manzanares

(Madrid), and finally at Barruelo (Palencia). At Les Avellanes he had the role of aide-infirmarian.

On the 7<sup>th</sup> October, he boarded the boat Cabo San Agustín and

was killed during the night of the 8<sup>th</sup> October, at the same time as forty-five other Marist Brothers, in the Montcada (Barcelona) cemetery where they had been taken from the prison of San Elías. *He was an extremely gentle man ready for service; he was somewhat shy, after having suffered from meningitis.*

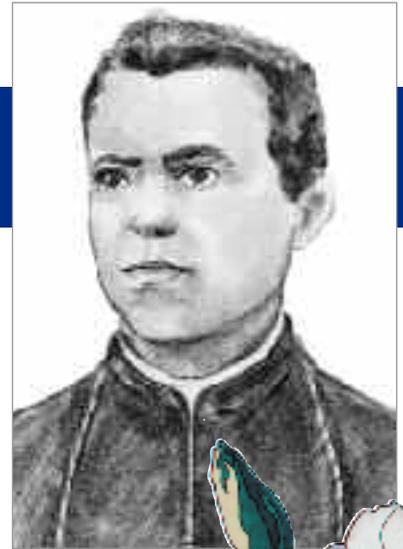
(Cf. Positio, p. 56, §172. Brother Eusebio José)



*The church of Villegas (Burgos).*

# PORFIRIO

Leoncio Pérez Gómez, 1899-1936  
Masa (Burgos)



**L**eoncio was born on the 6<sup>th</sup> July 1899 in Masa (Burgos) within a family of workers. At the age of thirteen years he entered the Marist juniorate at Artziniega (Álava). On the 2<sup>nd</sup> February 1916, he made his first vows. On the 6<sup>th</sup> August 1925, he pronounced his perpetual vows. His apostolate took him to Alcoy (Alicante), Pamplona, Murcia, Mataró (Barcelona) and Barcelona. He was at San José de Oriol when the revolution broke out. He was one of the victims of the night of the 8<sup>th</sup> October 1936, shot in the cemetery at Montcada (Barcelona).



*Leoncio's Confirmation certificate.*

**BROTHER PORFIRIO HAD ACQUIRED THE REPUTATION OF BEING A STRICT MAN WITH HIMSELF**, mortified and rigorous on days of fasting. He had attacks of malaria, but rarely retired to his bed.

When he was sick he was still more demanding in his ordinary life. He did not tolerate the delicacy of an easy life and he easily coped with austerity and rigour.



*He was a happy man, ready for service, competent in the courses that he gave and which he prepared in advance and he was extremely charitable. (Cf. Positio, p. 124, § 373. Jesús Lama-ta Martínez )*



*The house where he was born.*

DIOCESE OF  
**BURGOS**



**Victoriano Gómez Gutiérrez, 1884-1936**  
**Villamorón (Burgos)**

**V**ictoriano was born on the 8<sup>th</sup> November 1884 in Villamorón (Burgos) in a humble family of Castilian farmers. He entered the Marxist juniorate at Burgos in 1896. In 1902 he pronounced his vow of obe-

stationed in 1936. On the 3<sup>rd</sup> October, after hiding in the surroundings of the novitiate, he made his way to take the boat Cabo San Agustín which was to take him to France. But the FAI betrayed the agreement, arrested 107 brothers, and sent them to the San Elías prison. From there, a group of forty-six, including our Brother Salvio, was taken to the cemetery of Montcada (Barcelona) and Les Corts (Barcelona) and they were killed during the night of the 8<sup>th</sup> October.

*The church  
of Villamorón  
(Burgos).*



**THE TESTIMONIES ARE UNANIMOUS IN RECOGNISING THE HUMILITY OF BROTHER SALVIO,** as also his simplicity in his words and affection. His usual smile spoke of the peace that inhabited him and which characterised his relationship with God and with people. This smile never left him, even when he was paralysed on one side which meant that he always had to lie down. Young people found in him an example of virtue.

He openly said, *I want to obtain the grace of martyrdom or at least its equivalent: to be able to die as a martyr of love as Saint Therese of the Child Jesus.* His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanes (Lleida).

dience. On the 28<sup>th</sup> August 1907, he made his perpetual profession. After his formation, he was sent to the following places: the locality of Alella (Barcelona), San Andrés de Palomar (Barcelona), Pamplona, Artziniega (Álava) and Les Avellanes, where he was

# SANTIAGO MARÍA

Santiago Sáiz Martínez, 1912-1936  
Castañares (Burgos)



**S**antiago was born on the 30<sup>th</sup> December 1912 in Castañares (Burgos) in a family of workers. He entered the Marist juniorate at Vic (Barcelona) in 1925.

On the 8<sup>th</sup> September 1930, he consecrated himself to God with his first vows.

Brother Santiago María started his apostolate in Lleida, 1931, from where he went to Barcelona in 1933. The persecution found him in the school of San José Oriol. The community was obliged to abandon the school and the Brothers had to find accommodation with friends, relatives or in constantly inspected boarding houses.

He was part of the group that was killed during the night of the 8<sup>th</sup> October 1936 without any judgement or chance to defend their innocence.

The life of Brother Santiago María was mown down in the prime of his youth, for the simple fact that he was a religious, and not for political or any other reasons.



**WITNESSES AFFIRMED: BROTHER SANTIAGO MARÍA WAS AN EXCELLENT TEACHER;** *he was faithful to his responsibilities and to his work and he gave a great deal of promise as an apostle to youth.*

The community of San José Oriol, which consisted of seventeen brothers, was the most severely hit in those unfortunate days. In this community Brother Santiago María was the youngest Brother. His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of Les Avellanets (Lleida).

*He was a teacher who was full of zeal and devoted to his task. He taught the catechism with love and his devotion to the Blessed Virgin and the Eucharist were very well known. He was gifted with a character given to service and to the gratitude towards the students and the teachers. (Cf. Positio, p. 8, § 24)*

BROTHER

# SANTOS

Santos Escudero Miguel, 1907-1936  
Medinilla (Burgos)



**S**antos was born on the 30<sup>th</sup> October 1907 in Medinilla (Burgos). His parents were farmers. He entered the Marist juniorate at Artziniega (Álava) in 1919. On the 8<sup>th</sup> September 1924, he pronounced his first vows at Les Avellanes (Lleida). On the 15<sup>th</sup> August 1929, he made his perpetual profession.

His first placement was Lleida, in the day school at Clavé Street, and he stayed there for five years. Afterwards, he went to the Montserrat boarding school in the same city. He was here when the civil war commenced in 1936. He was part of the group of forty-six brothers killed during the night of the 8<sup>th</sup> October, because they were religious, following the intrigues of the F.A.I. on the boat Cabo San Agustín and in the prison of San Elías.



Since the 15<sup>th</sup> August 1967, his mortal remains have been in the church of the Monastery of Saint Mary of Bellpuig of les Avellanes (Lleida).

## His apostolic life was short but he was noted for his virtue

and his qualities as a teacher: *For the students, he was a complete teacher, he gave himself totally to his work and he was an example for others in his serious approach to all things. He was also a good religious.*



*Brother Santos and his community.*

Diocese of  
**BURGOS**

# VIVENCIO

Juan Núñez Casado, 1908-1936  
Covarrubias (Burgos)



Juan was born on the 10<sup>th</sup> January 1908 at Covarrubias (Burgos). His father was a shoemaker and his mother took care of the home. He entered the Marist juniorate at Artziniega (Álava) in 1920. On the 8<sup>th</sup> September 1924, he pronounced his first vows. On the 15<sup>th</sup> August 1930, he committed himself definitively by his perpetual profession.

His apostolate was carried out in the schools at Sabadell (Barcelona), Badalona (Barcelona), Igualada (Barcelona), Zaragoza, Barcelona (Sants), Barcelona (Lauria), Larache (Marruecos), Logroño and Girona (La Mercè). It was here in this last house that he was found throughout the school year of 1935-1936.

to the fact that the government allowed the substitution of military service by voluntary service in the social domain. Religious could, to this effect, offer this collaboration for a time as missionaries in certain countries agreed to by the government.

*I was able to read the letters that his mother sent him at Larache, said a witness. They were from a saint. She had a*



Covarrubias (Burgos).

## THE BROTHERS OF THIS COMMUNITY RECEIVED THE INVITATION OF THE SUPERIORS TO MOVE TO FRANCE.

Brother Vivencio left Girona with this in mind. He joined Brother Vicente Palmada and they made their way to the boat Cabo San Agustín where they arrived with the orders: "Ordaz Affair". There 107 Brothers were betrayed and taken to the San Elías prison. During the night of the 8<sup>th</sup> October 1936, a group of forty-six, including Brother Vivencio, was taken to the cemeteries of Montcada (Barcelona) and Les Corts (Barcelona) where they were killed. His stay at Larache (Morocco) was due

*great influence on him. He always showed a great admiration for his mother. It was to her that he owed his vocation and his spiritual life... Brother Vivencio had an impetuous character, but he made every effort to control himself; he was a good religious.*

(Cf. Positio, p- 43 § 14.

Brother Pedro Rueda Contreras)

LES AVELLANES WAS THE GREAT FORMATION CENTRE OF THE MARIST PROVINCE OF SPAIN. HERE, THERE WAS THE JUNIORATE, THE POSTULANCY, THE NOVITIATE, THE SCHOLASTICATE AND THE PROVINCIAL INFIRMARY. IT IS EASY TO UNDERSTAND HOW TWO HUNDRED PEOPLE LIVED IN THIS HOUSE. WHEN THE MONASTERY WAS REQUISITIONED BY THE REVOLUTIONARIES TO MAKE IT A MILITARY HOSPITAL, THE BROTHERS AND YOUNG PEOPLE IN FORMATION WERE FORCED TO



quickly find ACCOMMODATION IN THE SURROUNDING AREA, IN THE LITTLE VILLAGES, HAMLETS AND FARMS OR EVEN HIDE IN THE CAVES IN THE MOUNTAINS.

IN THE GROUP OF FORTY-SIX MARTYRS, TEN BELONGED TO THIS COMMUNITY.

TODAY, LES AVELLANES IS A MARIST SANCTUARY BECAUSE MANY OF THE BODIES OF THE MARTYRS REST IN THE CHAPEL. IT IS A MARIST SANCTUARY AND CENTRE OF FORMATION IN THE MARIST SPIRIT FREQUENTED BY MANY YOUNG PEOPLE AND LAYPEOPLE.



**Diocese  
of**

**CARTAGENA**



*You were darkness once, but now you are light  
in the Lord; behave as children of light,  
for the effects of the light are seen in complete  
goodness and uprightness and truth.  
Try to discover what the Lord wants of you.*

**Ep 5, 8-10**

**JUAN DE MATA**



*Thus he chose us in Christ before  
the world was made to be holy and  
faultless before him in love.*

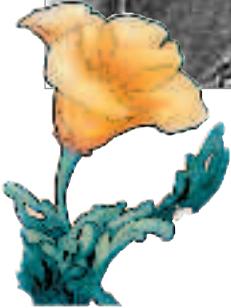
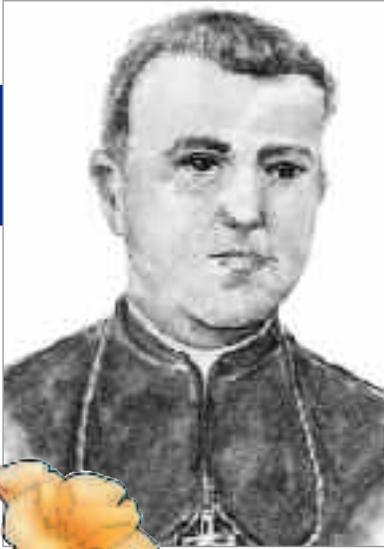
**Ep 1, 4**



BROTHER

# JUAN DE MATA

Jesús Menchón Franco, 1898-1936  
Puente Tocinos (Murcia)



Jesús was born on the 15<sup>th</sup> June 1898 in Puente Tocinos (Murcia). His father was a miller and his mother was a housewife. In February 1926, he entered the postulancy at Les Avellanes. The following year, he pronounced his first vows. On the 15<sup>th</sup> August 1932, he committed himself definitively by his perpetual profession.

When the civil war broke out, he offered his services as an aide-infirmarian at Las Avellanes. On the 7<sup>th</sup> October of this same year, he made his way to Barcelona to the boat Cabo San Agustín and from there he was led to the prison of San Elías. During the night of the 8<sup>th</sup> October, he was shot together with forty-five other Marist Brothers.

Brother Juan was an extraordinary case of adaptation. He was twenty-seven years old when he made the decision to enter the novitiate at Les Avellanes. Few thought that, despite his will, he could adapt to the rigid life of the novitiate. But the rigorous discipline and the demanding practices did not demoralise him. In fact he was

able to adapt to everything joyfully. He knew the life of the brothers and he was used to service.

**WITNESSES SPEAK OF A RESERVED MAN IN WORDS, BUT HIS FACE REVEALED DEEP FEELINGS.** His joy for religious life and for his vocation showed itself continually. One witness affirmed that it was impossible for him to hold back tears at the reading of the Spiritual Testament of the Founder, Saint Marcellin Champagnat.

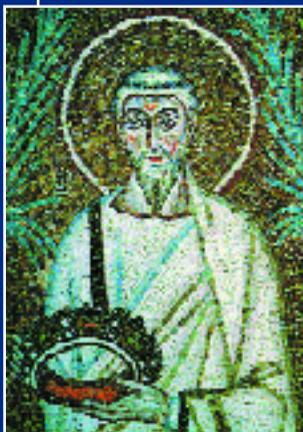
As an aide in the infirmary in Les Avellanes, he gave himself to his work with all his soul and with all his heart. He was skilful in resolving problems of the house and he knew how to be close to the sick and make their sufferings his own.



Diocese of  
CARTAGENA

## YOU HAVE GRANTED ME

*"O Lord God Almighty, the Father of your beloved and blessed Son Jesus Christ, through whom we have received the knowledge of you, the God of angels and powers and of all creation and of the whole race of the righteous, who live in your presence; I bless you because you have granted me this day and hour, that I might receive a portion among the number of martyrs in the cup of your Christ unto resurrection of eternal life, both of soul and of body, in the incorruptibility of the Holy Spirit. May I be received among these in your presence this day, as a rich and acceptable sacrifice, as you did prepare and reveal it beforehand, and have accomplished it, you who are the faithful and true God.*



*For this cause, yes and for all things, I praise you, I bless you, I glorify you, through the eternal and heavenly High-priest, Jesus Christ, your beloved Son, through whom, with him and the Holy Spirit, be glory both now and ever and for the ages to come. Amen."*

*(Martyrdom of Polycarp 14, 1-3)*

# THE AGE OF THE BROTHERS

CARLOS RAFAEL 19 years and 3 months

JOSÉ FEDERICO 20 years and 8 months

RAMÓN ALBERTO 22 years and 9 months

JUAN CRISÓSTOMO 23 years and 5 months

GABRIEL EDUARDO 23 years and 6 months

SANTIAGO MARÍA 23 years and 10 months

FÉLIX LEÓN 24 years and 10 months

ALBERTO MARÍA 26 years and 7 months

ISMAEL 26 years and 10 months

FRUMENCIO 27 years and 4 months

VULFRANO 27 years and 7 months

JOSÉ CARMELO 28 years and 7 months

HERMÓGENES 28 years and 6 months

VICTORINO JOSÉ 28 years and 8 months

VIVENCIO 28 years and 9 months

SANTOS 29 years

GIL FELIPE 29 years and 7 months

DIONISIO MARTÍN 33 years and 9 months

MARTINIANO 35 years and 2 months

LINO FERNANDO 36 years and 10 months

MIGUEL IRENEO 36 years and 10 months

PORFIRIO 37 years and 3 months

ISAÍAS MARÍA 37 years and 7 months

ÁNGEL ANDRÉS 37 years and 7 months

JAIME RAMÓN 37 years and 11 months

JUAN DE MATA 38 years and 4 months

VÍCTOR CONRADO 38 years and 7 months

FORTUNATO ANDRÉS 38 years and 8 months

SANTIAGO 40 years and 6 months

LICARIÓN 41 years and 9 months

GAUDENCIO 42 years and 7 months

VITO JOSÉ 43 years and 7 months

VIRGILIO 45 years and 3 months

FELIPE JOSÉ 45 years and 3 months

ANTOLÍN 45 years and 8 months

BERNARDO 45 years and 8 months

TEÓDULO 46 years and 6 months

LAUREANO CARLOS 47 years and 5 months

PRISCILIANO 47 years and 8 months

BAUDILIO 48 years and 5 months

LEOPOLDO JOSÉ 51 years and 7 months

SALVIO 51 years and 11 months

LEÓNIDES 52 years and 9 months

LAURENTINO 54 years and 10 months

ANSELMO 57 years and 5 months

BERNABÉ 59 years and 1 month

EPIFANIO 62 years and 7 months

**Diocese  
of**

**GIRONA**



- ANSELMO
- CARLOS RAFAEL
- Epifanio
- LAUREANO CARLOS

*It is God who gives us, with you,  
a sure place in Christ  
and has both anointed us  
and marked us with his seal,  
giving us as pledge  
the Spirit in our hearts.*

**2 Cor 1, 21 and 22**



*But in so far as you share  
in the sufferings of Christ, be glad,  
so that you may enjoy a much greater  
gladness when his glory is revealed.*

**1 Pe 4, 13**



BROTHER

# ANSELMO



Aniceto Falgueras Casellas, 1879-1936  
Salt (Girona)



**A**niceto was born on the 16<sup>th</sup> April 1879 in Salt (Girona). His family ran a bakery in the village. He entered the Marist juniorate at Canet de Mar on the 24<sup>th</sup> July 1893. In 1895 he pronounced his vow of obedience and on the 15<sup>th</sup> August 1900 he made his perpetual profession.

**He was pious, mortified and austere.** He put aside the desserts in the refectory and then during his walks, he distributed them to the poor and to the children to whom he taught catechism. This happened in the port, among the small gypsies of Barceloneta (Barcelona), and in San José de la Montaña (Barcelona).

In the juniorate at Vic, he was the economer. The community was not rich, but he put so much effort into his work that no one ever lacked what was necessary.

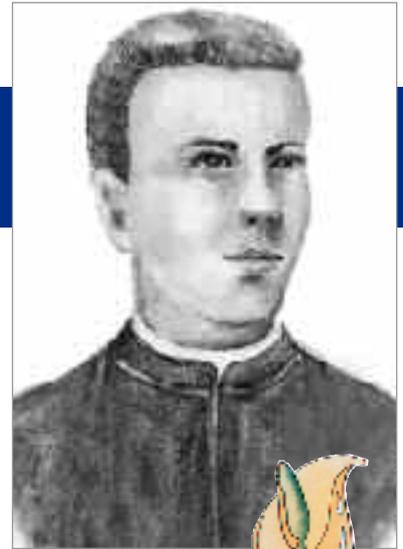
**In the early days of the civil war, that is to say from the 19<sup>th</sup> to the 30<sup>th</sup> July, he maintained a great serenity** and took prudent measures to face the situation in the best possible way. Without counting his efforts, he looked after the different groups of the house at Vic: juniors and brothers, hidden and distributed among the various farms of Pla de Vic.

On the 30<sup>th</sup> July, when the militia had taken hold of the school and had made it into a prison, Brother Anselmo came down to Barcelona. He was awaiting the events in a resigned manner, when at the start of October 1936 he received the news of a possible embarking for Marseille. He thus went to the boat Cabo San Agustín, the rendezvous point, on the 7<sup>th</sup> October. He was part of the group of forty-six brothers from the prison of San Elías who were murdered for the simple fact that they were religious.

Brother Anselmo was the co-founder of the first Marist house in Mexico, in Guadalajara. He worked in Mexico from 1899 to 1909.

# CARLOS RAFAEL

Carlos Brengaret Pujol, 1917-1936  
Sant Jordi Desvalls (Girona)



**C**arlos was born on the 11<sup>th</sup> July 1917 in Sant Jordi Desvalls (Girona), in a family of farmers. At the age of eleven he entered the juniorate at Vic (Barcelona). On the 2<sup>nd</sup> July 1934, he pronounced his first vows. Once his formation studies were finished, he was sent by his superiors to Mataró (Barcelona).

**HE WAS THE YOUNGEST VICTIM OF THIS GROUP OF FORTY-SIX BROTHERS KILLED IN BARCELONA.** A true angel that the Virgin had made enter heaven! During the year that he exercised his apostolate among the children, he was a model of candour and of astonishing simplicity. He rejoiced in his very noble vocation as a teacher; his optimism and his

healthy joy were proverbial and contagious. He had no difficulty with anybody and felt at ease in his ministry.

His director, Brother Doroteo, wrote: *He was an excellent teacher and also a pious and steady soul.* When the civil war started, he left Mataró (Barcelona) and headed towards his family. Having found out about the boat to France, he said goodbye to his family and joined the boat on the 7<sup>th</sup> October 1936. He was imprisoned in the San Elías prison. Knowing that the groups who were leaving the prison were not returning because they were being killed and calculating that he could suffer the same fate, he said to his neighbour: *We are also going to die as martyrs and we will go to heaven! What luck!* Everyone was convinced that they would die only because of Christ. *You even joined in the sufferings of those in prison and joyfully accepted the confiscation of your property, knowing that you had a better and lasting possession.* (He 10: 34-35)



*Former convent of the "Clarisas de Santa María de Jerusalén", located on the street of San Elías in Barcelona, also known in the literature after the war as the "checa" of San Elías.*

BROTHER

# Epifanio



Fernando Suñer Estrach, 1874-1936  
Tialà (Girona)



**F**ernando was born on the 26<sup>th</sup> March 1874 in Tialà (Girona). His parents were farmers. On the 21<sup>st</sup> September 1888, he entered the juniorate at Saint-Paul-Trois-Châteaux (France), two years after the arrival of the Marist Brothers in Spain. He made his vow of obedience in 1890. On the 19<sup>th</sup> September 1895, he pronounced his perpetual vows.

### **BROTHER EPIFANIO LEFT A PROFOUND MARK ON THE MARIST PROVINCE OF SPAIN.**

He was a student of the first school founded in our country and he asked the director, Brother Hilario, if he could enter the congregation which he would honour with his merits and virtues. He was an excellent teacher: he quickly earned the confidence of the students. He was

director at Lloret (Barcelona), Malgrat (Barcelona), Igualada (Barcelona), Logroño, Manresa (Barcelona) and Lleida. A few years later, he was at the school at 38 Lauria Street Barcelona. It

was here that the civil war surprised him. As soon as the revolution broke out, the community had to disperse in search of shelter. The director, concerned

about the abandoned house, had the unfortunate idea of returning to the school to see if he could save some things. That was when he was captured and put in prison. He was freed and he looked for accommodation in a boarding house when he fell once more into the hands of the revolutionaries who threw him into prison for the second time. He was one of those who from the beginning mistrusted the good faith of Aurelio Fernandez's men, but finally he accepted his superiors' plan and went aboard the ship Cabo San Agustín on the 7th October 1936.

From the prison of San Elías, he was taken to the cemetery of Les Corts (Barcelona) and there he was killed. He was a Provincial Councillor. His mortal remains were taken to Les Avellanes (Lleida).



Diocese of  
**GIRONA**

# LAUREANO CARLOS

Pedro Sitjes Puig, 1889-1936  
Parlavà (Girona)



**P**edro was born on the 4<sup>th</sup> May 1889 in Parlavà, a village of the province of Girona. He entered the juniorate-postulancy at San Andrés de Palomar in 1904. In 1906 he committed himself to Marist life with his first vows. On the 20<sup>th</sup> February 1911, he made his perpetual profession at Lleida.

**HE WAS AN EXCELLENT TEACHER AND HE KNEW HOW TO WIN THE CONFIDENCE OF HIS STUDENTS.** His confrères, in the various educational communities, gave witness to this reputation. At Toledo, Badalona, Sabadell and Igualada, where he stayed for several school years, people remembered his teaching fondly. A witness said: *For me he was a man of simplicity who had the characteristics proper to the brothers: affability, modesty, disposition to service towards all and in whatever occasion. His heart was so good and sincere that it was impossible for him to have adversaries.*

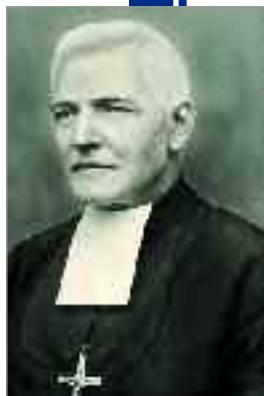
During the school year of 1935-1936, he was in the community of Igualada with eight other brothers. The Catalan government gave the order to seize all the buildings that had a religious character. The committee of Igualada, which had always defended the brothers and had put a car at their disposal to take from the school the objects that they considered necessary, had to comply with this order.

Several brothers took accommodation in a boarding house in Igualada and they remained there until the invitation from the superiors arrived to go to Barcelona to the boat Cabo San Agustín which was to take them to France, according to the arrangement organised with the F.A.I. Brother Laureano Carlos made his way to the rendezvous.

He was shot on the 8<sup>th</sup> October 1936. His body was recognised at the cemetery of Montcada (Barcelona). His mortal remains are now in the church of the Monastery of Saint Mary of Bellpuig of Les Avellanés (Lleida).



*S. Andrés de Palomar (Barcelona).*



## THE FATE OF THE BROTHERS OF SPAIN LIVED THROUGH THE GENERAL ADMINISTRATION IN GRUGLIASCO

Some paragraphs from the Circular of Brother Diogène

**L**et's take a look at some paragraphs from the Circular of Brother Diogène of December 25, 1936, written from the General House in Grugliasco (Italy), in which we can appreciate what emotions they felt in the General Administration from the stories from Spain in which our brother martyrs were heroic characters.

See the complete text in Circulars, Volume XVII (1933-1937), p. 527-598

"We carefully gathered together in the Secretariat, in the order of arrival, all of the information concerning our Brothers and our works in Spain."

"You have all learned of the cruel situation in which Spain finds itself since the end of the month of July. Your letters addressed to the Mother House, to both the Reverend Brother Superior General and to the Brothers Assistant, show us with such fraternal

feelings your interest in our persecuted Brothers and the prayers you address to the good God for them so that he will come to their aid."

"This is, in effect, my very dear Brothers, the saddest event that has happened in our Institute since its foundation. We have never faced such persecution with so many victims and the ruin of so many works."

"The Catholic land of Spain had been for us, as you well know, a field of excellent opportunity. In a relatively short period of time, the most diverse, the most alive, the most apostolic of works were born, had grown and even had, in their turn, spread to different countries, like the Argentinean Republic, Chile, Peru and other Spanish speaking regions." (...)

"In reality, we've had some serious worries for several years." (...)



danger of death. Nothing is known of where they are, nor can any among them write or give an address for that would compromise him. On the other hand, it is impossible to go to them. The ways that we have attempted through different routes from Italy, from France and from England have been several times more dangerous for those who have tried them and almost always without success. The only help is in prayer for the deliverance of these poor confreres, since men are powerless.” (...)

“Such is the heartbreaking liability of these four months of religious war, because this is certainly about religion. This is for their faith; it is because they are religious that our Brothers suffer, that they are expelled, robbed, dragged into prison and shot. This is for them, undoubtedly, in their misfortune a consolation to suffer for God. They know it well and this will be their glory in heaven.” (...)

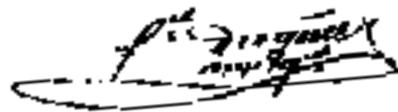
“This is our bitter state, but all the same comforting consolation, of knowing that those of our Brothers who

have been massacred have given their life for God. They spend it drop by drop in their devotion of each day, in service to the children. God asked it of them from a single blow and they offered it to him, like the martyrs of all times, with submission and prayer on their lips.” (...)

“Here at the Mother House and, I know in most of the provincial houses, a solemn service has been celebrated for these deceased brothers as well as the numerous private prayers of their communities. While waiting to decide what will be able to be done at the end of these sad events, although the deaths have all of the characteristics of martyrdom, I recommend them to your fraternal prayers.” (...)

“Dear Brother Michaélis, Assistant General, was able to go as far as Burgos, thanks to the goodwill of the military authorities. He is busy with the Brothers who have been deprived of their Brother Provincial, imprisoned in Barcelona.” (...)

“I’m going to stop here, my very dear Brothers; there is news whose

A handwritten signature in black ink, appearing to be 'P. J. ...' with a flourish underneath.

circumstances do not yet permit me

# Diocese of

# LLEIDA



**LEÓNIDES**

**VÍCTOR CONRADO**

**VICTORINO JOSÉ**

*It was for no reason except his own faithful love that he saved us, by means of the cleansing water of rebirth and renewal in the Holy Spirit which he has so generously poured over us through Jesus Christ our Saviour. Tit 3,5*



*I have been crucified with Christ and yet I am alive; yet it is no longer I, but Christ living in me. The life that I am now living, subject to the limitation of human nature, I am living in faith, faith in the Son of God who loved me and gave himself for me. Gal 2, 20*



BROTHER

# LEÓNIDES



**Jerónimo Messegué Ribera, 1884-1936**  
Castelló de Farfanya (Lleida)



**J**erónimo was born on the 27<sup>th</sup> January 1884 in Castelló de Farfanya (Lleida), in a family of farmers. At the age of fourteen he entered the postulancy at Vic (Barcelona). Two years after, he pronounced the vow of obedience. On the 27<sup>th</sup> August 1905, he made his perpetual profession.

The older students realized the value and the merit of their teacher for he was an excellent educator who gave his lessons with concision and method, with precision and exactitude. Brother Leónides often changed his educational community and travelled through the immense territory of the Province of Spain, from Girona to Cartagena, and from Madrid to Pamplona then to Mataró.

*of her life in the church in the village, on her knees before the Blessed Sacrament or saying the rosary before the statue of the Blessed Virgin. He attributed the piety that accompanied and helped him in all circumstances to his mother.*

When the school at Mataró (Valldemía) was requisitioned by the republican authorities, the brothers had to seek refuge elsewhere. Leónides found accommodation with an aunt in Barcelona. He also made his way to the rendezvous at the boat. The death walk, the "paseillo", as the militia called it, during the night of the 8<sup>th</sup> October 1936, put an end to his life.



### **His convictions as a religious were firmly rooted and deep.**

We have this confession from his own mouth: *I owe my vocation to my mother who was a saint. She certainly passed half*

*of her life in the church in the village, on her knees before the Blessed Sacrament or saying the rosary before the statue of the Blessed Virgin.* His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanes (Lleida).

# VÍCTOR CONRADO

José Ambrós Dejuan, 1898-1936  
Tragó de Noguera (Lleida)



**J**osé was born on the 26<sup>th</sup> March 1898 in Tragó de Noguera (Lleida). He entered the Marist juniorate at Vic (Barcelona) in 1913. In 1915, he pronounced his first vows at Les Avellanes (Lleida). On the 28<sup>th</sup> September 1920 he committed himself definitively by his perpetual profession. His appointments were to the following places: Cullera (Valencia), Les Avellanes (Lleida), Torelló (Barcelona), Centelles (Barcelona), Canet de Mar (Barcelona). He was at La Garriga (Barcelona) when the civil war broke out in 1936.



## THE REVOLUTIONARY EVENTS, FOLLOWING THE NATIONAL UPRISING OF FRANCO, REVERBERATED IN ALL THE SMALL TOWNS AROUND BARCELONA.

It started in a calm way on the 20<sup>th</sup> July, but by eleven o'clock in the morning the church was burning and the detentions and executions had commenced.

The brothers were alerted by a friend of the school. They escaped and found refuge in a farm belonging to the family of Brother Victor Luis Tresserras where they were well received. They found the situation peaceful, but the searches were being made more and more frequently. So as not to compromise the



family that had welcomed them, the brothers decided to disperse into the boarding houses of Barcelona.

At the start of October, on the invitation of the superiors, Brother Victor Conrado made his way to the rendezvous place, the boat Cabo San Agustín, where 107 Marist Brothers were deceived and arrested by the F.A.I., then led to the prison of San Elías. From there, forty-six of them, including Victor Conrado, were led during the night of the 8<sup>th</sup> October to the cemetery of Montcada (Barcelona) and to the cemetery of Les Corts (Barcelona) where they were killed.

BROTHER

# VICTORINO JOSÉ

José Blanch Roca, 1908-1936  
Torregrossa (Lleida)



**J**osé was born on the 23<sup>rd</sup> February 1908 in Torregrossa (Lleida) where his parents were labourers. At the age of eleven years he entered the Marist juniorate at Vic (Barcelona). In 1924, he pronounced his first vows at Les Avellanes (Lleida). On the 15<sup>th</sup> August 1929, he consecrated himself to God through his perpetual profession.

Brother Victorino José exercised his apostolic work in the following schools of the Province of Spain: Mataró (Barcelona), Sabadell (Barcelona), Alcoy (Aliante), Alicante, Girona, Barcelona (Sants) and from 1935 Mataró (Barcelona) once more.



led to the two cemeteries of Montcada (Barcelona) and Les Corts (Barcelona). Brother Victorino was shot by machine gun, fell to the ground but was only wounded. When the murderers left the place, he dragged himself as much as he could to a house of a good family, but this place was also under threat: *You are in danger here*, said the woman of the house, *at this very moment they are searching for my husband who is employed at the railway in order to kill him*. And she showed him the road to Barcelona. On the way he entered another house but instead of telling him how to arrive in the city, they put him back into the hands of the revolutionary committee. He was arrested again and executed at the Montcada cemetery. *He was an intelligent man, attached to his studies, humble and constant in the service to others. A grand devotee of the Blessed Virgin Mary and fearless in the defence of the faith.* (Cf. Positio, p.242 §770)

## HE WAS A MAN OF SIMPLE WAYS, WORKING WITHOUT DUPLICITY.

The odyssey of his martyrdom is worthy of heroes of the early centuries of Christianity.

He headed to the boat Cabo San Agustín, on the 7<sup>th</sup> October 1936. Instead of going to France, the 107 brothers were betrayed and led to the prison of San Elías. Forty-six of them were taken from there during the night of the 8<sup>th</sup> October and



# THE MARIST CAUSES of SAINTS TODAY

## CONFESSORS



**SAINT  
MARCELLIN  
CHAMPAGNAT  
(1789 – 1840)**

Canonised by John Paul II  
on the 18<sup>th</sup> April 1999.



**VENERABLE  
BROTHER  
FRANÇOIS  
(1808-1881)**

French. Successor of Saint  
Marcellin and the first Superior  
General of the Institute.  
On the 4<sup>th</sup> July 1968, the  
Church granted him the title  
of "Venerable" with which  
the heroicity of his virtues was  
recognised. The following stage  
of the process will conclude  
with his beatification.



**VENERABLE  
BROTHER  
ALFANO  
(1873-1943)**

Italian. The Pope recognised  
the heroicity of his virtues  
on the 22<sup>nd</sup> January 1991.  
The title of "Venerable" shows

that he lived the virtues  
of faith, hope and charity  
in a heroic way.  
The following stage of  
the process will conclude  
with his beatification.



**SERVANT OF GOD  
BROTHER  
BASILIO  
(1924-1996)**

Mexican. Superior General  
of the Institute for eighteen  
years. His beatification cause  
has been opened  
in Guadalajara (Mexico)  
and it is quickly developing.



**SERVANT OF GOD  
BROTHER  
CRISANTO  
(1897-1936)  
AND 68  
COMPANIONS**

Spanish. The Positio that  
gathers all the documentation  
of this group has already been  
delivered to the Sacred  
Congregation for the Causes  
of Saints on  
the 7<sup>th</sup> December 2001.



**SERVANT OF GOD  
BROTHER  
EUSEBIO  
(1878-1936)  
AND 58  
COMPANIONS**

Spanish. The Roman process  
has been started.

## MARTYRS



**SERVANT OF GOD  
BROTHER  
LICARIÓN  
(1870-1909)**

Brother of Swiss origin.  
He worked in Barcelona where  
he was murdered in 1909 during  
the so-called "tragic week".  
His beatification cause  
has already been introduced  
in Rome.



**SERVANT OF GOD  
BROTHER  
HENRI VERGÈS  
(1930-1994)**

French. Murdered in Algiers  
on the 8<sup>th</sup> May 1994.  
His cause is linked to that  
of eighteen other martyrs  
of Algeria.



**T**HE “Cabo San Agustín” WAS A SEQUESTERED BOAT. IN THE AGREEMENT BETWEEN THE SUPERIORS OF THE MARIST PROVINCE OF SPAIN AND THE LEADERS OF THE CNT-FAI, THE

BOAT “Cabo San Agustín” WAS TO WELCOME THE BROTHERS ON THE NIGHT OF THE 7<sup>th</sup> OCTOBER 1936 TO PASS THEM ONTO A FRENCH BOAT EN ROUTE FOR MARSEILLE.

THE FRENCH BOAT WAS NEVER SEEN. THE BROTHERS WERE ARRESTED AND LED TO THE SAN ELIAS PRISON.

ON THE BOAT “Cabo San Agustín” 107 BROTHERS WERE ARRESTED AND PUT IN THE SAN ELIAS PRISON; FORTY-SIX WERE SHOT.

THIS GIVES THE PROPORTION BETWEEN THE BROTHERS KILLED AND THOSE PUT IN PRISON, IF 172 WERE KILLED, PROBABLY 300 OR MORE HAD THE EXPERIENCE OF A PRISON AND SOMETIMES TORTURE AND WORK CAMPS.

THREE HUNDRED IS PRACTICALLY THREE-QUARTERS OF THE PROVINCE.

My PATERNAL family is originally from the SAME REGION of CATALONIA in which the MARTYRED BROTHERS VulFRANO and HERMÓGENES WERE BORN. IN MY GRANDPARENTS’ HOUSE, THESE TWO MARTYRS WERE OFTEN REMEMBERED NOT ONLY BECAUSE THEY WERE FROM THE NEIGHBOURHOOD BUT BECAUSE WE WERE RELATED (SECOND COUSINS) AND ALSO BECAUSE MY GRANDMOTHER WAS A SCHOOL TEACHER AT BELLCAIRE d’URGELL, THE VILLAGE WHERE BROTHER HERMÓGENES WAS BORN. I REMEMBER THAT IN THE FAMILY EVENING ROSARIES, WE WOULD SAY AT THE END A LONG SERIES OF PRAYERS AND INVOCATIONS COMMON TO THE REGION AND PART OF OUR FAMILY DEVOTION. THE INVOCATION TO THESE TWO BROTHERS WHOM WE CALLED “SERVANTS OF God” WAS NEVER MISSING. My GRANDMOTHER spoke A LOT ABOUT THE GOODNESS AND HOLY RELIGIOUS life OF BROTHER HERMÓGENES. WHEN I RETURNED TO THE NOVITIATE OF “LES AVELLANES” TOWARDS THE MIDDLE OF 1960, my GRANDMOTHER TOLD ME THAT “BROTHERS HERMÓGENES AND VulFRANO HAD A GREAT DEAL OF FAITH AND THAT THEY died FOR God.” THIS WAS SO I WOULD LEARN THAT LESSON! I REMEMBER ALSO THAT IN THE family dining room, STUCK TO A PICTURE OF THE SACRED HEART, THERE WAS A PHOTOGRAPH OF BROTHER HERMÓGENES. I THINK THAT IT HAD BEEN CUT FROM ONE OF THOSE BROCHURES “FLOWERS OF MARTYRDOM AND HOLINESS” THAT WERE published BY THE VICE-POSTULATION AT THAT TIME.

**BR. RAMÓN BENSENY, BOGOTÀ (Colombia)**

**Diocese  
of**

**PALENCIA**



*Every one of you  
that has been  
baptised  
has been clothed  
in Christ.*

**Gal 3, 27**

**ÁNGEL ANDRÉS**

**MIGUEL IRENEO**



*These are the people  
who have been  
through the great trial;  
they have washed their  
robes white again in  
the blood of the Lamb.*

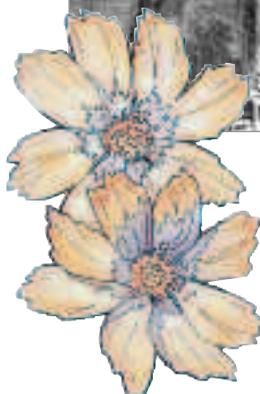
**Rv 7, 14**



BROTHER

# ÁNGEL ANDRÉS

Lucio Izquierdo López, 1899-1936  
Dueñas (Palencia)



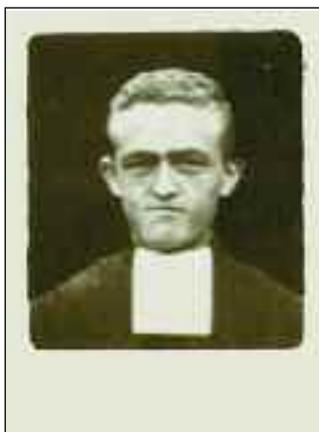
**H**e was born in Dueñas (Palencia) on the 4th March 1899. His father was a woodworker and his mother was a seamstress. At the age of thirteen, he headed to Artziniega (Álava), the juniorate of the Marist Brothers. On the 12th April 1914 he started his novitiate. On the 28<sup>th</sup> September 1920, he made his perpetual profession.

Having graduated from the faculty of Philosophy and of Arts, he was a good writer and poet.

**HE CONSECRATED ALL HIS TIME TO STUDIES, WITHOUT AFFECTING HIS PIETY AND RELIGIOUS SPIRIT.** Many of his articles were published in the magazine *Stella Maris*. As well, he was one of the most active collaborators for the publishing house FTD. He also collaborated on

the magazine *Festivities of the Liturgical Year* and *A Saint for each day*. It is to Brother Ángel Andrés that we owe the school edition of *Quichotte*, enriched by notes, comments and application and writing themes.

At the same time as these works, he was also teaching. He was a teacher at Burgos, Logroño and especially at Madrid. Every Sunday saw him at the head of a group of young people visiting the poor and looking after them. In his last year, he was teaching at Madrid. When the school year finished, he went to Barcelona to dedicate his holiday time to the Luis Vives publishing house. In the peril he totally forgot himself and his security. He thought only about helping his brothers. This zeal did not escape the notice of the leaders of the FAI and especially of Ordaz. When on the 8<sup>th</sup> October they took the brothers from the boat to take them to prison, Brothers Ángel Andrés and Virgilio Lancunza were put in a car and disappeared. They were part of the group of forty-six brothers from the prison of San Elías who were shot.



*Lord, stay with us  
and continue to guide  
your flock with love;  
august sign that never pales  
It is the Cross in which  
you lay down your Law.*

BROTHER

# MIGUEL IRENEO

Leocadio Rodríguez Nieto, 1899-1936  
Calahorra de Boedo (Palencia)



**L**eocadio was born on the 9<sup>th</sup> December 1899 in Calahorra de Boedo (Palencia) into a family of labourers. In 1912, he entered the juniorate at Carrión de los Condes (Palencia). Four years after, he pronounced his first vows. On the 28<sup>th</sup> September 1921, he made his perpetual profession. Brother Miguel Ireneo and his companions, once they had finished the novitiate, were sent to Mexico to continue their formation but the country was experiencing difficult times and after a brief stay, they returned to Spain in 1916. He exercised his apostolate at Pamplona in 1917, Pontós (Girona) in 1920, Pamplona once more in 1921 and Barcelona in 1933.

**Very gifted intellectually, he easily outstripped his companions and those of his age.** His capacities were noted in his schoolwork and in the academic preparation in which he dominated in all the subjects. He prepared the courses for which he was responsible with care and then gave them with great confidence. The brothers of his community appreciated especially his spirit of faith, his piety and his serenity because he saw divine Providence in everything.

His life was his best preparation for martyrdom. During the night of the 8<sup>th</sup> October 1936, he was led with forty-five other brothers to the Montcada cemetery where they were killed.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanés (Lleida).



*In 1928, this servant of God was teaching the first year of the Baccalaureate. With everyone he was an affable character, ready to serve; he loved his work and he was faithful to his duties as a religious; he gave proof of a very solid faith and a visceral love for his vocation. (Cf. Positio, p. 109 § 321. Brother Julio Domeque Alguacil)*

Diócesis de  
**PALENCIA**



**T**HE STATISTICS SHOW US THAT THE YEARS 1930-1939 WERE A GREAT TRIAL FOR THE PROVINCE OF SPAIN WHICH PASSED FROM 800 BROTHERS TO A LITTLE MORE THAN 400. IF 172 OR

179 ARE THE VICTIMS OF THE PERSECUTION AND OTHERS DIE ON THE FRONTS, AND IF NEW ENTRIES TO RELIGIOUS LIFE WERE LESS, ONE CAN THINK THAT A GOOD HUNDRED BROTHERS LEFT (THE AVERAGE WAS OF 29 PER YEAR). THIS TRUTH GIVES MORE VALUE TO THE BROTHERS WHO WERE GENEROUS AT THE TIME OF THE TRIAL.

My knowledge of the new Blessed is that of their witness; but that is

enough for me. Their life is a response of love to the Lord who had chosen them as apostles of young people, especially the most abandoned.

I think about Brother Bernardo, about his work with the sons of the workers in the mine of Barruelo. A Champagnat of Asturias, whose life is light. "The saints only have to be: their existence is a call." (Bergson)

Brother Laurentino, the good shepherd, and his companions manifest the pastoral charity of the sons of Saint Marcellin towards children, a charity that goes as far as giving one's life. Providence wanted me to meet Brother Émile Aragou (Brother Luis). A man of courage during the war of 1914-18, he exposed his life to save that of the young brothers and novices in 1936. The malice and cupidity of influential men did not allow him to see the "Cabo San Agustín" operation through to its end, an operation that was to save many brothers from death, for whom he had paid the ransom demanded by the executioners.

Belonging to a Marial Institute which has given so many witnesses (martyrs) to the Church can only stimulate the desire to walk in their footsteps.

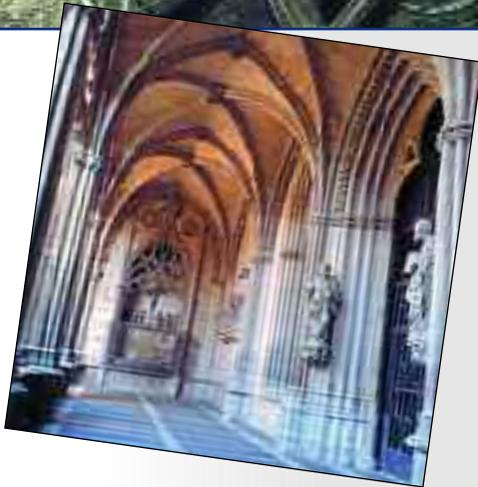
**BR. ALAIN DELORME**



**I**N THE GROUP OF FORTY-SIX MARTYRS, SEVENTEEN WERE IN THEIR TWENTIES: YOUNG MARTYRS WITH A SHORT AND SIMPLE RELIGIOUS LIFE; BUT WITH THE GENEROSITY PROPER TO YOUTH, THEY GAVE THEIR LIFE TO THE LORD.

**Diocese  
of**

# PAMPLONA



- BAUDILIO**

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- FELIPE JOSÉ**

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- FÉLIX LEÓN**

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- RAMÓN ALBERTO**

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- LEOPOLDO JOSÉ**

---

- ISMAEL**

---

- SANTIAGO**

---

- TEÓDULO**

---

*Children, you are from God  
and have overcome them,  
because he who is in you is greater  
than he who is in the world.*

**1 Jn 4, 4**



*Anyone who proves  
victorious I will make into  
a pillar in the sanctuary  
of my God, and it will stay  
there for ever. Rv 3, 12*



BROTHER

# Baudilio



Pedro Ciordia Hernández, 1888-1936  
Cárcar (Navarra)



**P**edro was born on the 19<sup>th</sup> May 1888 at Cárcar (Navarre), into a family of labourers. At the age of thirteen he entered the Marist juniorate at San Andrés de Palomar (Barcelona). He pronounced his first vows on the 2<sup>nd</sup> February 1905. And on the 30<sup>th</sup> August 1910 he made his perpetual profession.

**BROTHER BAUDILIO WAS FAITHFUL AND EXACT IN THE CORRECTION OF THE WORK THAT HE GAVE**, noting what was good and what needed improvement. He spent so many hours in the correction of notebooks and of homework! He found his recompense in the enthusiasm that he aroused in his students.

In 1917 he made the Second Novitiate at Grugliasco (Italy). He wrote a synthesis of ascetic theology. His companions in community realised quickly that the doctrine and the spirit contained in this were the soul of his interior life and of all his actions. Appointed director of the school at Canet de Mar and then of Sants (Barcelona), the two works were times of prosperity under his prudent and firm direction, for the number of students, the good spirit and the emulation which reigned among the teachers as also among the students.

In 1933, it was necessary to apply the official orders which made the religious teaching congregations disappear. The school at Valldemia (Mataró) was bought, in conformity with the new laws, by the society "Inmobiliaria Mundial S.A.", whose central headquarters were at Lyons (France). It was rented by a group of teachers who were all brothers, in civil dress. Baudilio was appointed manager and representative of the business. His tact and his prudence helped to overcome the difficulties of the time.

When, at the end of September 1936, there was talk of an agreement with the FAI, Brother Baudilio remained sceptical. But he went aboard and in the boat he shared the same cabin as the Brother Provincial and followed his superior to the same final tragic destiny during the night of the 8<sup>th</sup> October 1936.



*The church of Cárcar.*



DIOCESE OF  
PAMPLONA

# FELIPE JOSÉ

Fermín Latienda Azpilicueta, 1891-1936  
Iruñela (Navarra)



**F**ermín was born in Iruñela (Navarra) on the 7<sup>th</sup> July 1891. He was the son of Crispulo and Francisca. His birth coincided with the popular patronal feasts of Pamplona and the child received the name of Fermín. On the 8<sup>th</sup> September 1903, he entered the juniorate at Vic (Barcelona). In 1907, he pronounced his first vows. On the 15<sup>th</sup> August 1913, he committed himself through his perpetual profession. *In Brother Felipe José*, wrote one of his companions, *I saw personified the virtues of the religious educator: piety, dignity, competence. Friend of the Socratic process, he intelligently accompanied the disciple so that, by question after question, he would himself deduce the appropriate formulae and conclusions.*

In February 1936, he arrived at Les Avellanes as interim Master of Novices: the novices felt they were orphans as they esteemed Brother Luis Gonzaga who had just left for the Second Novitiate.



*The house where he was born.*

At the start of the war, Brother Felipe José headed to Vilanova de la Sal with all the teachers and disciples. In this village one commented on his vigils and his abnegation in favour of his novices. His pain was great when, by order of the Red Committee, they had to disperse in the region. In this situation, the presence of Felipe José became compromising for the others. He hid himself with a few brothers in the grottos of the surrounding area. With all its discomfort, he was victim of a paralysis that made movement difficult. He was among the victims of the San Elías prison.

**The piety, prudence and joy of Brother Felipe José quickly helped to calm their spirits.** A graduate from the University of Saragossa, he was competent and simple in his talks, offering each person opportune knowledge and advice.

A companion testified: *He had a frank and open character, full of humour. I remember how much he was an example for us and the signs of simple, intense and persistent piety that we could see in him.*

BROTHER

# FÉLIX LEÓN

Félix Ayúcar Eraso, 1911-1936  
Estella (Navarra)



**F**élix was born on the 4<sup>th</sup> December 1911 in Estella (Navarra) in a family of workers who gave two of their sons to the Marist congregation and the two of them would be martyrs. His father was a foreman of roadmen; his mother died when he was very young. In 1924, he accompanied his young brother Feliciano to the juniorate at Villafranca de Navarra. On the 8<sup>th</sup> September 1929, he pronounced his first vows. He was only temporarily professed when the civil war broke out. He taught at Igalada, Mataró and Barcelona.

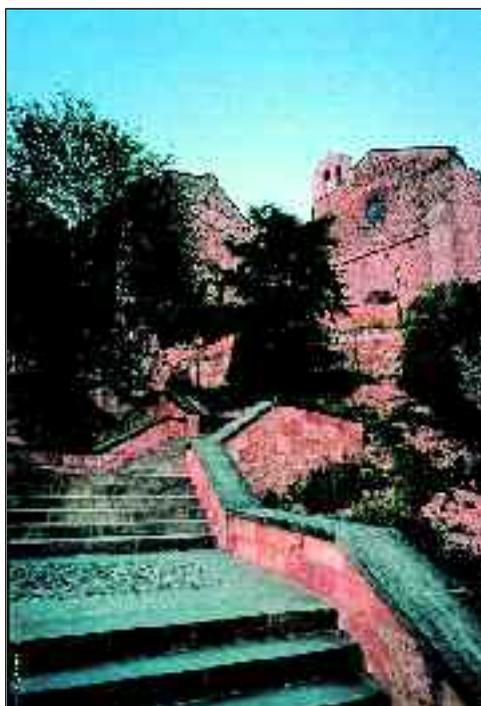
**DURING HIS YEARS OF FORMATION, HE WAS NOTED FOR HIS PIETY AND HIS SILENCE.**

At the end of his scholastic studies, he was sent to make his debut at Igalada.

During the troubled days which followed the beginning of the war, he had the possibility of hiding himself in the early days in the house of one of his brothers. When the militia took him they found him in the company of two other Marists. They detained them and took them to the place where they held rowing races at Guinardó. There they found themselves with other brothers. Later they joined the others on the boat Cabo San Agustín. Here he had the strange surprise of seeing two militia wearing his clothes and those of one of his brothers from whom they had taken them a little time before.

After that Brother Félix León was put into the San Elías prison from which he only left for the final sacrifice, the night of the 8<sup>th</sup> October 1936.

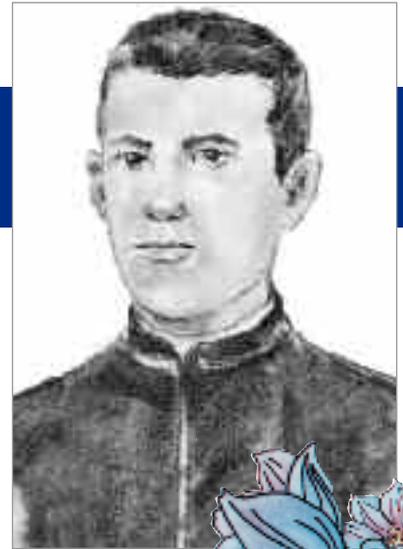
A brother who was his companion said: *He never panicked about what could happen to him, as the circumstances allowed him to think that he would gain what he so much desired: martyrdom.*



Estella.  
San Pedro de la Rúa.

# RAMÓN ALBERTO

Feliciano Ayúcar Eraso, 1914-1936  
Estella (Navarra)



**F**eliciano was born on the 24<sup>th</sup> January 1914 in Estella (Navarra). In 1924, he entered the Marist juniorate at Villafranca de Navarra, together with his brother Félix who was three years older than he was. It was there that he pronounced his first vows on the 8<sup>th</sup> September 1930.

The superiors sent him successively to Vic, Torellò (Barcelona), Vilafranca del Penedès, and La Mercè day school at Girona.

Brother Ramón Alberto was in the community of Sants (Barcelona) when the persecution commenced. Following a search made on the 20<sup>th</sup> September 1936 in the boarding house where he was staying with his brother, Brother Santiago María and Brother Frumencio, he was put into prison. A short time later he was freed

and having heard of the invitation of the superiors to join a boat to go to France, Brother Ramón Alberto made his way to the boat Cabo San Agustín on the 7<sup>th</sup> October. After having passed through the prison of San Elías, together with the group of forty-six Marist Brothers, he was shot during the night of the 8<sup>th</sup> October 1936.

**HE WAS ONE OF THE YOUNGER MEMBERS OF THIS GROUP OF MARTYRS, BEING JUST TWENTY-TWO YEARS OLD.** The first posting to which he was sent was the juniorate at Vic; his qualities and virtues ensured that the superiors were confident enough in him to send him to a house of formation.

*He was a simple young person, ready to serve, reserved, one of these young people incapable of doing harm to anyone, a worker and committed in class.*

(Cf. Positio, p. 134 § 400)



*The city of Estella borders the river Ega.*



*The city of Estella is closely associated with the pilgrimage of the Road to Compostela.*

BROTHER

# LEOPOLDO JOSÉ

Florentino Redondo Insausti, 1885-1936  
Cárcar (Navarra)



**F**lorentino was born on the 14<sup>th</sup> March 1885 in Cárcar (Navarra) into a modest home. His father was a roadmender and his mother looked after the household. In 1898 he entered the juniorate at Canet de Mar. Four years after, he pronounced the vow of obedience. In September 1903, he went to America (Argentina-Luján) where he stayed for twelve years. On the 15<sup>th</sup> August 1907, he made his perpetual profession.

During his stay in Argentina he worked at Mar del Plata, Caseros and Luján. In 1915 he returned to Europe and stayed in Italy until 1920, in Grugliasco, Vintimille and Mondovì. After this, he was at Mataró (Valldemía). He stayed here for sixteen years as a domestic worker and as an infirmarian until the day the civil war broke out.

On the 7<sup>th</sup> October 1936, he headed, as did all the other brothers, towards the boat

Cabo San Agustín and he was killed the following night in the Montcada cemetery.



**HE WAS A SILENT SERVANT OF THE LORD AND OF ALL THOSE WHO NEEDED HIS HELP.**

The life testimonies of Brother Leopoldo abound in two directions: his interior life and his availability for service. He maintained silence with all the rigour anticipated in the Rule. This did not make him a brusque and strange man; quite on the contrary, it made him sympathetic and appealing. He always wore a frank smile on his face and his personality, his attitude and his service were pleasant. The students called him "the saint". This is what he wrote to his sister Leonor: *I am going to give you some advice: it's that you must spend a lot more time thanking Our Lord God for the innumerable benefits that you have received, rather than losing time by asking for new favours or graces. That is what pleases God the most; thanking is the best way of asking; even among people it is like this.*



Diocese of PAMPLONA

## ISMAEL

Nicolás Ran Goñi, 1909-1936  
Cirauqui (Navarra)

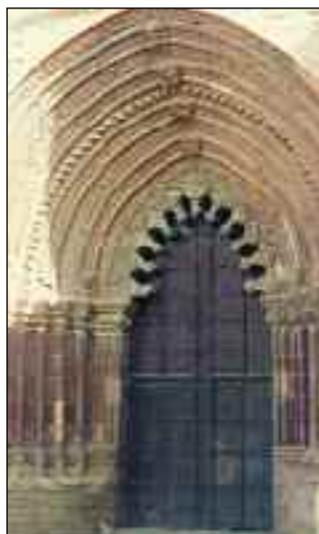


**N**icolás was born on the 6<sup>th</sup> December 1909 in Cirauqui (Pamplona), into a humble family having strong religious convictions. On the 7<sup>th</sup> January 1920, he entered the juniorate at Artziniega (Álava). Six years after, he pronounced his first vows. On the 23<sup>rd</sup> August 1931, he made his perpetual profession.

He worked as a religious educator at the following places: Burgos, 1927; Villafranca de Navarra, 1929; Burgos, boarding school, 1930; Jaén, 1931; Logroño, 1932; Artziniega (Álava), 1934; Lleida (Monteserrat), 1936.



*The house where he was born.*



*The church where Nicolás was baptised.*

### When the troubled days of the war started, he was in the boarding school at Lleida.

As the other brothers did, he put himself at the service of the injured as an infirmarian. They arrived in great numbers from the front of Huesca and the brothers took them in charge as their school had been transformed into a hospital. But Brother Ismael had to flee as they came looking for them to kill them. He also made his way to the boat Cabo San Agustín on the 7th October 1936: He was shot the following night, the 8<sup>th</sup> of October, together with Brother Laurentino, Provincial, with Brother Virgilio, Visitor, and forty-three other Marist Brothers. All were executed because they were religious.

In his work as a teacher in the school at Burgos and Logroño, he knew how to earn the affection and the love of his pupils and their parents. Due to his delicate health, he spent a few years in the infirmary of Les Avellanes. Throughout this illness he forged in himself a greater confidence in God and a greater openness to his decisions and good will.

BROTHER

# SANTIAGO



Serafín Zugaldía Lacruz, 1894-1936  
Echálaz (Navarra)



**S**erafín was born on the 16<sup>th</sup> April 1894 in Echálaz, Egüés Valley (Navarra). His father was a teacher and his mother looked after the house. At the age of fifteen, he entered the Marist juniorate at Vic (Barcelona) and from there he went to the international juniorate at Grugliasco (Italy). In 1914, he pronounced his first vows. On the 27<sup>th</sup> September 1919, he made his perpetual profession.

Brother Santiago started his apostolate at Pamplona throughout 1915 and then went to Carrión de los Condes (Palencia), Vic (Barcelona), Les Avellanes (Lleida), Villafranca de Navarra, Girona and Barcelona. When the civil war broke out in July 1936, he was at Les Avellanes. During the months of July, August and September he hid in several places near the novitiate. He was part of the group of forty-six brothers murdered at the Montcada cemetery during the night of the 8<sup>th</sup> October 1936 for the sole reason of being religious.

**HE WAS A BROTHER OF VAST LITERARY AND MUSICAL CULTURE** and he worked on the publication of several books. In his musical repertory he showed that he was a fine connoisseur of liturgy; he animated religious ceremonies with enthusiasm and love through the choice of his hymns. He published some articles in which he gave witness not only to his taste but also to his liturgical knowledge and Eucharistic fervour.

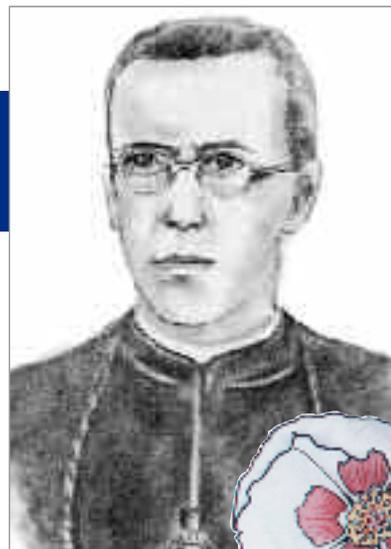
In 1933, year of the Redemption, he wrote these poetical words: *Hail O Cross! You are all to me and I am all to you; bind us with your soft ties of mutual and constant pure love, this will be our union forever.*

A witness wrote: *He was simple, hard-working and an excellent organist who played in the church of Les Avellanes where he lived for a long time. As well as a musician he was also a composer and published various liturgical works.* (Cf. Positio, p. 8 § 23. Brother Jaime Gregori Corsa)



# TEÓDULO

Lucio Zudaire Aramendía, 1890-1936  
Echávarri (Navarra)



**L**ucio was born on the 23<sup>rd</sup> April 1890 in Echávarri (Navarra). His parents were farmers in the valley watered by the Ega. At the age of twelve he entered the Marist juniorate at San Andrés de Palomar. (Barcelona). In 1907, he committed himself to Marist life through his first vows. On the 15<sup>th</sup> August 1912, he consecrated himself definitively by his profession of perpetual vows.

He carried out his apostolic work at Cabezón de la Sal (Santander), Valencia, Mataró and Les Avellanes. He was the director of the scholasticate in this last locality when the civil war broke out. The formation house was occupied by the revolutionaries and the young people in formation had to disperse into the neighbouring farms and the brothers hid in the mountains.

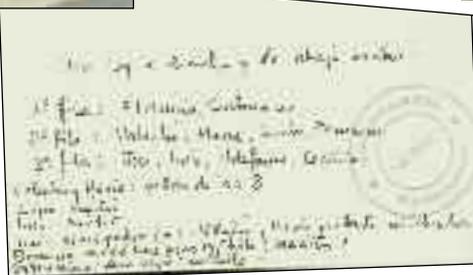
Teódulo was one of those who co-operated with Brother Virgilio in getting the young people in formation into France on the 7<sup>th</sup> October 1936. A few days later, he made his way to Barcelona to board the boat Cabo San Agustín where 107 Marist Brothers were betrayed and arrested by the revolutionary patrols. During the night of the 8<sup>th</sup> October, forty-six of them were taken from the prison of San Elías to the cemeteries of Montcada and Les Corts (Barcelona) where they were shot.



*The house where he was born.*



*Family photo.*



**BROTHER TEÓDULO WAS A GRAND FIGURE AND THE SUPERIORS HAD PLACED GREAT HOPES IN HIM.**

Contrary to what was usually done, he was allowed to continue his studies in philology in Germany. He was director of the school at Valencia where he was noted for the high quality of his teaching and his direction. He was also an excellent educator. He was entrusted with the scholasticate at Les Avellanes where he was forming fifty young brothers. Teódulo's opinions held a lot of weight due to their level headedness and critical judgement. Among the young people, he enjoyed prestige and admiration.

Diocese of  
**PAMPLONA**



BROTHER Claudio Alberti is the author of the book

“Il tempo è presto trascorso. Laurentino e 45 compagni, Fratelli Maristi vittime della persecuzione Spagna in religiosa, 1936”. Fratelli Maristi, Rome.

I wrote the biography of Brother Laurentino and of his forty-five companions, (the title is a verse from a poem by Novalis) urged, nearly jostled by Brother Gabriele Andreucci. It was work that I refused at first; but that, finally I am very happy to have done because I knew forty-seven men who, without knowing and without wanting to, were able to respond to history and to be logical with their weighty demands: very weighty indeed. Forty-seven “normal and abnormal men” (as Chesterton would say), who lived their daily life but accepted to die for their ideal in which they believed: without any heroic attitude, they were heroes.

Br. Claudio Alberti

I N THE city of Lleida, there were two Marist schools, one a day school and the other, Montserrat College, a boarding school. This was requisitioned to become a military hospital. At first, the Brothers stayed there, working as infirmarians; they welcomed the wounded who arrived everyday from the Huesca front. But after they were sus-

pected because they were religious, their services were no longer wanted and they sought to eliminate them physically. Five of these Brothers were martyred on the night of the 8<sup>th</sup> October 1936.



E l paseíllo, that is to say, the little walk, was what the anarchist militia called the last walk that led to martyrdom, often at night in solitary places without witnesses. Many martyrs simply disappeared; God alone saw and welcomed their testimony.

**Diocese  
of**

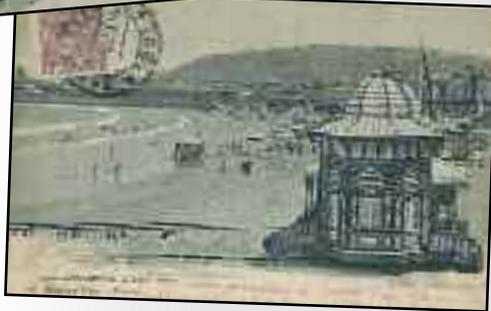


*Your love is better than life itself,  
my lips will recite your praise.*

**Liturgy of the hours.  
Antiphon from Morning Prayer  
of the Common of One Martyr**



**Vito José**



*To those who prove victorious  
I will give some hidden manna  
and a white stone,  
with a new name written on it,  
known only to the person  
who receives it.*

**Rv 2, 17**

# SAN· SEBASTIÁN

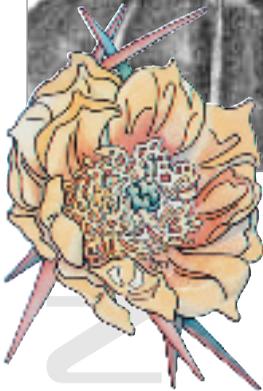


BROTHER

# VITO JOSÉ



José Miguel Elola Arruti, 1893-1936  
Régil (Guipuzcoa)



**J**osé Miguel was born on the 5<sup>th</sup> March 1893 in Errezil (Guipúzcoa) in a hamlet situated on the beautiful slopes of Mount Ernio. In 1907, he entered the Marist juniorate at Vic (Barcelona). He pronounced his first vows in 1907 in Manresa (Barcelona). On the 15<sup>th</sup> August 1914, he consecrated himself to God through his perpetual profession.

He worked as a teacher and catechist at Santa Coloma de Querat (Tarragona), Margrat de Mar (Barcelona), Badalona (Barcelona), Torrelaguna (Madrid), Melilla, Barcelona. In August 1919 the superiors sent him to Les Avellanes where he

stayed for seventeen years in charge of the infirmary. When the civil war of 1936 broke out, he was here looking after the sick.

Vito José was a registered nurse. For this reason the superiors appointed him in charge of the infirmary at Les Avellanes.

**BUT WHAT GAINED HIM THE AFFECTION AND FRIENDSHIP OF ALL THE SICK BROTHERS WAS HIS AFFABILITY** in words and his opportune and constant service. His medical knowledge was known outside the walls of the monastery of Saint Mary of Bellpuig and families willingly called on him for their sick members.

When the house at Les Avellanes was requisitioned for the service of the Republic, the sick Brothers were sent to the dispensary at Balaguer. The militia came to know the good work of Brother Vito José and they invited him to stay among them. He said to them determinedly, *I will go with my sick ones to Balaguer. And if God asks me for my life, I will be ready to give it to him.* At the dispensary, they were all in admiration for the gentleness with which he treated the patients of the institution. He looked after everyone with an equal attention and affection, no matter what side they were on.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanes (Lleida).

Y como vuestro apostolado  
dirigido de Barcelona en Cataluña  
Barcelona y alrededores  
Mi celo y celo de pie  
para que el mundo, siempre  
- Hechos las cosas buenas  
que os son, pronto terminen,  
Y las otras personas  
de la tierra, ya pronto,  
de la tierra, siempre  
con muchas cosas y cosas  
que son, en la tierra,  
una persona del cielo,  
de la tierra, ya pronto  
Polonia y Francia, con cosas  
que son, siempre  
al cielo, siempre pronto.

*Congratulations sent by sick Brothers.*



Diocese of **SAN SEBASTIAN**

## THE PLAN OF SALVATION TO THOSE THAT PLEASSED HIM

*Thus it was, too, that God formed man at the first, because of his goodness; but chose the patriarchs for the sake of their salvation; and prepared a people beforehand, teaching the headstrong to follow God; and raised up prophets upon earth, teaching man to bear his Spirit within him, and to hold communion with God: he himself, indeed, having need of nothing, but granting communion with himself to those who stood in need of it, and sketching out, like an architect, the plan of salvation to those that pleased him. And he did furnish guidance to those who beheld him not in Egypt, while to those who became unruly in the desert he promulgated a law very suitable to their condition. Then, on the people who entered into the good land he bestowed a noble inheritance; and he killed the fatted calf for those converted to the Father, and presented them with the finest robe. Thus, in a variety of ways, he adjusted the human race to a covenant with salvation.*



*(Ireneus of Lyons – Against the Heretics IV, 14, 2)*



**SAINT MARCELLIN CHAMPAGNAT WAS CERTAIN: "YES, I DARE TO SAY IT AND ONLY**

**THINKING ABOUT IT GIVES ME UNSPEAKABLE CONSOLATION AND JOY: WE WILL HAVE 'MARTYRS' WHO WILL BE SACRIFICED BY THE PEOPLE THEY ARE GOING TO INSTRUCT; WHO WILL GIVE THEIR LIFE FOR JESUS CHRIST."** OUR FIRST MARIST MARTYR WAS BROTHER JACINTO, MURDERED BY THE ABORIGINES OF OCEANIA IN 1847; ONLY SEVEN YEARS AFTER THE DEATH OF OUR HOLY FOUNDER.

**A TOTAL OF TWO HUNDRED BROTHERS HAVE ALREADY SHED THEIR BLOOD ON ALL THE CONTINENTS.**

**TODAY, WE INTENSELY EXPERIENCE THE UNSPEAKABLE CONSOLATION AND JOY OF SAINT MARCELLIN THROUGH THE BEATIFICATION OF NO LESS THAN FORTY-SEVEN BROTHERS OF MARY – AS HE LOVED TO CALL US; THE FIRST ONES, BECAUSE THE OTHERS MUST FOLLOW THEM WITHOUT TOO MUCH DELAY, WHO WERE THEIR COMPANIONS AND EMULATORS IN THEIR APOSTOLIC WORK AND IN THE SHEDDING OF THEIR BLOOD. "TO YOU, GOD, THE GLORIOUS ARMY OF MARTYRS PRAISES YOU" WE SING IN THE HYMN "**

**TE, DEUM, LAUDAMUS."** AND THE HOLY FOUNDER OFFERS US ANOTHER PEARL: TO BECOME A MARIST BROTHER IS TO UNDERTAKE TO BECOME A SAINT. SUCH A REQUIREMENT IS ADDRESSED ALSO TO US AND TO ALL THE LAY TEACHERS WHO ACCEPT TO WORK IN OUR MARIST COLLEGES.

**BR. SALVIO (JESÚS M<sup>A</sup> MARTÍNEZ GÓMEZ)**

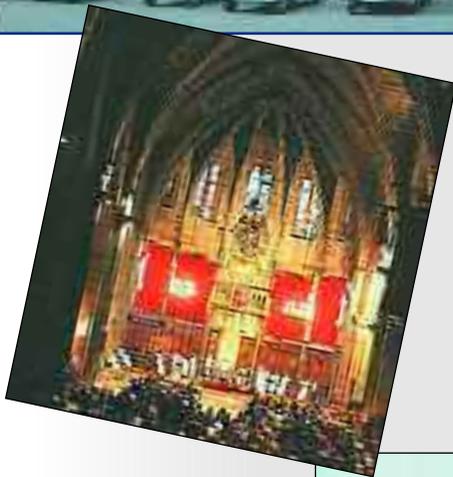
**T**HE IMITATORS OF CHRIST IMITATE HIM IN REALITY WITH ALL OF THEIR STRENGTH; SINCE THOSE WHO HAVE PUT ON CHRIST FORM THEMSELVES IN THE IMAGE OF CHRIST IN ALL THEIR WORKS, IN LIFE, IN CONDUCT, IN PURPOSE, IN WORDS, IN ACTIONS, IN PATIENCE, IN STRENGTH, IN PRUDENCE, IN JUSTICE, IN FORBEARANCE, IN TOLERANCE OF INJURIES, IN PIETY, IN SANCTITY, IN CONTINENCE, IN FAITH, IN HOPE AND IN PERFECT CHARITY WITH GOD. THUS, NO ONE OF THOSE WHO PROFESS VIRGINITY, MAN OR WOMAN, WILL BE ABLE TO SAVE THEMSELVES AND NOT MAKE THEMSELVES TOTALLY LIKE CHRIST AND OF CHRIST.

**(CLEMENT I, LETTER 7:  
BAC 45, 968)**



**Diocese  
of**

**SOLSONA**



*Yahweh is  
my strength  
and  
my song,  
he has been  
my Saviour.*

**Ps 118, 14**

**DIONISIO MARTÍN**



*The martyrs died as witnesses to Christ;  
they will live forever.*

**Liturgy of the hours. Antiphon from Evening  
Prayer 1 of the Common of Several Martyrs**



BROTHER

# DIONISIO MARTÍN

José Cesari Mercadal, 1903-1936  
Puig-Reig (Barcelona)



**J**osé was born on the 16<sup>th</sup> January 1903 in Puig-reig (Barcelona). His parents worked in a cotton textile factory. In 1916 he started his journey in Marist religious life. He pronounced his first vows in 1909. On the 15<sup>th</sup> August 1924, he made his perpetual profession.

He exercised his teaching career in Les Avellanes, 1919; Lleida, 1921; Madrid, 1924; Larache, 1925; Valencia (Alameda), 1928; Vic, 1929; Pamplona, 1932; Zaragoza, 1934; Les Avellanes, 1935-36 (in the novitiate).



## **AN EXCELLENT TEACHER, HE INSPIRED IN HIS STUDENTS THE LOVE OF WORK AND OF STUDY.**

He gave brilliant courses that brought him the congratulations of examination tribunals. Full of piety and of zeal, he urged his students to attend daily Mass and to receive Holy Communion. He loved

the hidden life and study and he also requested from his superiors a position in the novitiate house of Les Avellanes. A witness says: *He was full of goodness and zeal, very concerned to give his disciples examples of piety and especially of the human virtues.*

*La Hoja dominical de Barcelona*, dated the 13<sup>th</sup> August 1939, carried a photo of Brother Dionisio Martín in soutane and it described him as one of the victims sent to the sacrifice on the 8<sup>th</sup> October 1936 by Aurelio Fernández, the Asturian leader of the F.A.I., who directed the operations from the prison of San Elías.

His mortal remains were recognised in the cemetery of Montcada. His mother and brother were present there.



## IN GIVING FORGIVENESS

### Br. Mariano Santamaría

In reading the memoirs of the surviving Marist Brothers from the “Cabo San Agustín”, a boat seized and anchored in the port of Barcelona, the references that they made to Aurelio Fernández, one of the leaders of the Iberian Anarchist Federation, have always attracted my attention. It was he who intervened in a fundamental manner in the negotiations that the Institute of the Marist Brothers made with this anarchist organisation to allow the students and the Brothers who found themselves in the zone of the republicans to move to France. The Brothers are very sober in their information. Before the delegated Judge, in the process of instruction of the cause of forty-six servants of God, the witnesses who provide some details about this affair are rare. The Marist historians themselves – who have described the anarchist atmosphere of Barcelona in 1936 – have not given very much information about him.



My desire to know the man who was named Aurelio Fernández

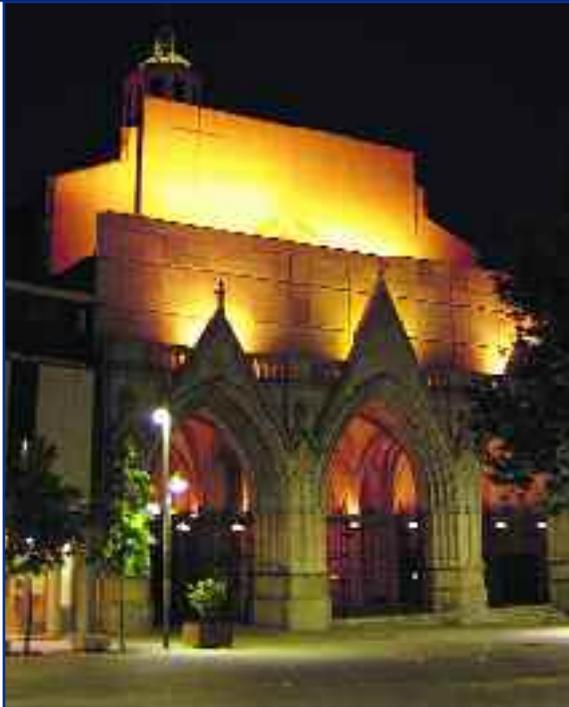
pushed me to do some research on the life of this famous anarchist. I knew in which school he was formed: I knew his correspondence during the years of the Republic and the civil war; and I knew that, at the end, he was exiled to Mexico. I also knew that he resided for a long time in the Mexican city of Puebla.

Taking advantage of an opportunity that was offered to me by the Provincial of Catalonia – Brother Emili Turú – to go to Mexico, I used my time in Guadalajara and Mexico City to interview exiled Spaniards residing in the two cities. Some of them had known Aurelio Fernández, but no one could tell me his pied-à-terre. I then contacted the Spanish embassy and explained my reasons for my visit to the official. He telephoned the Spanish Consul in Puebla and,

surprise, it happened that Aurelio Fernández and he were old acquaintances. The Consul told me that he had already died but that Violeta, his companion, was still alive. He gave me her address and her telephone number. With this information I contacted her and she very amiably said that she would receive me at her house with pleasure. A former student from Mexico accompanied me to Puebla. Towards ten o'clock in the morning, we were received by Violeta. At the start, it was with mistrust and astonishment. But when I explained to her the reasons for my visit and when I said I had come from Barcelona – a city very dear to her as she had lived a good part of her life there – it was easy for both of us to enter into a frank conversation. She told me about the life of the anarchists in Barcelona; their adventures and struggles for the working class; the reprisals against the fascists, the priests and the monks. The interview was long and moving. Her memories reminded me about all that I had read about the Brothers, victims of the hatred that these people kept in their heart against the Church and all that concerned it. I thought about Brothers Laurentino, Virgilio, Andres, Atanasio, Epifanio and so many others; in their fraternal

love and in their innocence; in the many memories that the documents of the surviving Marists had given me, when they were transferred to San Elías in buses. I remembered their silence in the concentration halls; their prayers; their forgiveness of those who had betrayed them, those whom we also wanted to forgive and do forgive. I took notes, trying to pass on all these memories that came to my mind as these good Brothers would have done. Our whole conversation was very cordial. When we finished speaking, I invited Violeta to share a meal with us in a restaurant but she excused herself explaining that she had a cold, something that was quite obvious. Without wanting to embarrass her, I gave her a gift that I had bought for her. I explained that this was proof of the Christian forgiveness of these one hundred and seven Brothers who had been betrayed by Aurelio Fernández and especially of the forty-six who were murdered in the cemetery of Montcada (Barcelona) during the night of the 8<sup>th</sup> October 1936. With the same aim in mind, I wanted to give her a kiss on the cheek, a symbol of the forgiveness of all the Marist Brothers who had been betrayed by Aurelio Fernández, the companion of Violeta.

**Diocese  
of**



**BERNABÉ**

# TERRASSA



*You even joined in the sufferings of those in prison and joyfully accepted the confiscation of your property, knowing that you had a better and lasting possession.*

**Heb 10, 34-35**

*To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever.*

*Amen.*

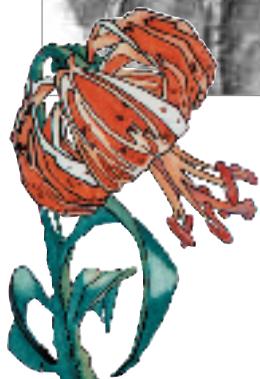
**Rv 1, 6**



BROTHER

# BERNABÉ

Casimiro Riba Pi, 1877-1936  
Rubí (Barcelona)



**O**n the 14<sup>th</sup> September 1877, Casimiro was born in Rubí (Barcelona). His father was a carpenter. In 1893, he entered religious life at Canet de Mar. On the 17<sup>th</sup> September 1899, he committed himself to God through his perpetual profession.

He started his apostolate at Girona, under the direction of Brother Hilario. These were two souls who would become deep friends. His success in teaching was complete, as much at Girona as later at Lleida and Barcelona (the schools of the Immaculate Conception). He captivated his students and his moral authority was great. In 1903, Brother Bernabé founded the school at La Garriga (Barcelona). There, as everywhere else, he earned the respect of the families and authorities, content with the education given to their children and proud to have such a

centre of fine teaching. Later, he would become director of the schools at Girona, Igualada (Barcelona) and Badalona (Barcelona).

**THE QUALITIES OF HIS DIRECTION WERE PARTICULARLY NOTED IN THIS LAST LOCALITY.**

When the war broke out on the 19<sup>th</sup> July 1936, he retired to Rubí in the house of one of his brothers. He was safe there because his brother passed as being on the left. When they spoke to him about the trip to Marseille by boat, he accepted to be part of it.

Bernabé was killed, not for political reasons or for personal vengeance, but solely because he was a Marist religious.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanés (Lleida).



*Brother Bernabé, seated at the centre, surrounded by his community.*



## A POSTULATOR IN THE SERVICE OF THE CAUSES OF MARIST SAINTS

*Those present at the conclusion of the diocesan process of the cause of Brothers Laurentino, Virgilio and their 44 companions in the chapel of the Marist school at calle Vallespir 160, Barcelona.*



**T**he Institute has reached, in less than a decade, three great goals in the causes of saints thanks to the effort of many people: the first was the canonization of Marcellin Champagnat; now the beatification of Brother Bernardo and Brothers Laurentino, Virgilio and the 44 companion martyrs.

the benefits of his know how is the successful result of the negotiations to place a statue of St. Marcellin in St. Peter's Basilica. Thanks to his efforts the two "Posito super martyrio" were able to be presented before the Holy See. They were complete and well documented reports, each thousands of pages, on the life and martyrdom of Blessed Brother Bernardo and that of the Blessed Brothers Laurentino, Virgilio and their 44 companion martyrs.



*Bishop Modrego affixes his signature upon the conclusion of the diocesan process of the cause of Brothers Laurentino, Virgilio and their 44 companions in Barcelona.*

Without any doubt Brother Gabriele Andreucci has been the key person and one of the major figures in the efforts that have been required in order to reach these accomplishments. His conviction of the sanctity of Marcellin Champagnat, his tenacity and his professional expertise have been decisive in bringing Marcellin Champagnat to the altar of canonization on the 18<sup>th</sup> of April 1999. Also among

### BROTHER GABRIELE

**ANDREUCCI,** was born in San Lorenzo Nuovo, Viterbo, Italy on September 1, 1933. He belongs to the Province of Mediterranea and was named Postulator for the Causes of Saints



before the Holy See in 1990, replacing Brother Augustin Carazo. At the end of 2001, he was replaced in this office by Brother Giovanni Bigotto from the Province of Madagascar.



## THIS LIVING PRESENCE

ALTHOUGH ONLY A YOUNG BOY AT THE TIME,  
I CAN STILL REMEMBER MEN LEAVING AUSTRALIA TO GO TO  
SPAIN TO TAKE PART IN THE CIVIL WAR. LITTLE DID I KNOW THAT IN 2007  
I WOULD BE HONOURING SOME MARTYRS OF THAT WAR! WE GIVE THANKS  
FOR THE HEROISM OF THESE BROTHERS, FOR THEIR FIDELITY AND BRAVERY  
IN TERRIBLE CIRCUMSTANCES, AND IT IS NATURAL THAT WE ASK OURSELVES  
WHAT DOES THIS MEAN FOR US TODAY.

BROTHER JEFF CROWE'S BRIEF BUT COMPELLING STORY OF OUR MOST RECENT  
MARTYRS IN BUGOBE, MOVES ME VERY MUCH EACH TIME I REFLECT ON IT.  
I FIND THE HEROISM OF THESE BROTHERS AND OF OUR SPANISH MARTYRS  
A POWERFUL CALL TO FIDELITY, TO HEROISM IN OUR OWN LIVES.

ONE OF THESE MEN, MIGUEL ANGEL ISLA, HAD WRITTEN TO ANOTHER  
BROTHER SOME YEARS BEFORE, AFTER A RETREAT HE HAD MADE,  
AND I OFFER YOU THIS EXTRACT FOR YOUR REFLECTION.

*CHRIST HAS RISEN AND IS ALIVE IN YOU AND IN ME,  
AND HAS PLEDGED TO BUILD UP LOVE IN US AND FOR US, AND I AM WITNESS  
TO WHAT HE IS DOING PROGRESSIVELY AND SURELY!*

*I WOULD LIKE TO SHOUT OUT THIS JOYFUL REALITY SO THAT YOU COULD SHOUT IT  
OUT WITH ME, IN ORDER TO SHARE WITH ME IN THIS LIVING AND ACTIVE  
PRESENCE OF CHRIST IN US.*

*I BECOME ILL JUST THINKING THAT I CAN PROGRESSIVELY KILL THIS PRESENCE  
IN MY LIFE, THIS ACTION WHICH IS GOD WORKING IN ME TODAY.*

*I AM HORRIFIED AT THE THOUGHT OF BECOMING BLAST ABOUT THIS  
COMMITMENT.*

To this may we all respond:

"AMEN! Alleluia!"

BR. CHARLES HOWARD

**Diocese  
of**

**ZARAGOZA**



*So you are no longer aliens or foreign visitors;  
you are fellow-citizens with the holy people of God  
and part of God's household. You are built upon  
the foundations of the apostles and prophets,  
and Christ Jesus himself is the cornerstone.*

**Ep 2, 19 and 20**



**José Carmelo  
Martiniano**

*Even if you have to die, keep faithful,  
and I will give you the crown  
of life for your prize.*      **Rv 2, 10**



BROTHER

# JOSÉ CARMELO

Gregorio Faci Molins, 1908-1936  
La Codoñera (Teruel)



**G**regorio was born on the 2<sup>nd</sup> March 1908 in La Codoñera (Teruel). His parents worked as salaried employees on the farms of those dry lands. He entered the juniorate at Vic (Barcelona) in 1919. Four years later, he pronounced his first vows. On the 15<sup>th</sup> August 1929, he made his perpetual profession.

His apostolate took him to the following places: Cartagena (Murcia), 1925; Alicante, 1929; Valencia, 1929; Girona, 1931; Mataró (Valldemía), 1933; Sabadell (Barcelona), 1935.

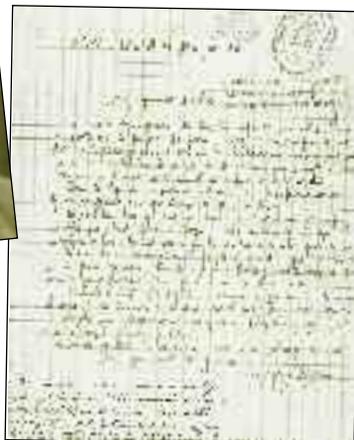
**BROTHER JOSÉ CARMELO WAS A SOUL DEDICATED ENTIRELY TO GOD.** He had a meticulous Christian formation, a treasure that he received from his parents. He distinguished himself by his innocence and his simple



character; he was refined, gentle, pious and serious regarding his duties. Peaceful, simple, without presumption, he sought to eclipse himself and to live silently.

He was a gifted violinist. This was his favourite distraction, his ideal pastime, even though at this time one could not aspire to a more advanced formation in the mastering of a musical instrument. On the 18<sup>th</sup> July 1936, José Carmelo was at Sabadell. The revolution reached this city and the school was set on fire. The nine brothers of the community had to flee. The director, Brother Fausto and Brother José Carmelo were martyred, but on two different dates. The latter presented himself at the boat, the Cabo San Agustín From there he was taken to the San Elías prison which he only left to be shot together with forty-five other Marist Brothers.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of Les Avellanes (Lleida).



Diocese of  
**ZARAGOZA**

# MARTINIANO

Isidro Serrano Fabón, 1901-1936  
Cañada de Verich (Teruel)

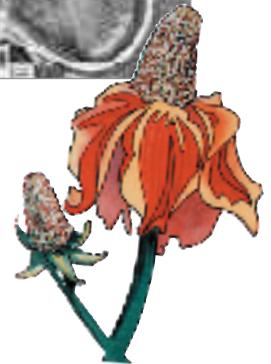


Isidro was born on the 5<sup>th</sup> August 1901 in La Cañada de Verich (Teruel). His father was a mason and his mother worked in the home. At the age of fourteen, he entered the Marist juniorate at Vic (Barcelona). He pronounced his first vows in 1918. On the 15<sup>th</sup> August 1923, he made his perpetual profession.

The superiors sent him to Barcelona, Girona, Lleida, Murcia, Cartagena (Murcia) and Valencia. He was in this school when the revolution broke out. He was part of the group of forty-six brothers murdered during the night of the 8<sup>th</sup> October 1936. After being formed as a teacher in various schools, he asked to work in the parish schools of the Conception in Barcelona where he stayed for the longest part of his life as an educator.



*The baptismal font where he received the faith.*



**HE WAS AT EASE IN THE PARISH SCHOOLS BECAUSE OF THE SIMPLE CHARACTER OF THE STUDENTS TO WHOM HE FELT VERY CLOSE.**

It was a milieu where he judged that he could better live the charism of Marcellin Champagnat, the Founder. It was in this milieu that Brother Martiniano lived his vocation with joy and pleasure. *You would see him happy and satisfied in his work of teaching. He was a true family son, with the characteristics of the good children of Marcellin Champagnat. In the parish schools of the Conception in Barcelona, Brothers Gaston, director, and Martiniano were like father and son.* (Cf. Positio, p. 321 § 948. Brother Mateo Pousse Pelofi)



*The house where he was born.*

DIOCESE OF ZARAGOZA



**T**HE COMMUNITY OF SAN JOSÉ ORIOL, WITH SEVENTEEN BROTHERS, WAS THE MOST TESTED. THE COLLEGE WAS BURNT ON THE FIRST DAY OF THE REVOLUTION ON THE 19<sup>TH</sup> JULY 1936. FOUR BROTHERS OF THIS COMMUNITY WERE KILLED ON THE NIGHT OF THE 8<sup>TH</sup> OCTOBER 1936, WHILE FOUR OTHERS, INCLUDING THE DIRECTOR, HAD BEEN KILLED BEFORE.

I WROTE THE BOOK "A COMMUNITY OF MARTYRS" BECAUSE I FELT ADMIRATION AND DEVOTION FOR THE MARTYRED BROTHERS, AS I CALLED THEM, WHEN READING OR LISTENING TO THEIR STORIES AND THEIR LIVES. BROTHER CRISANTO, DIRECTOR OF THE JUNIORATE, "MARTYR FOR HIS FLOCK", FASCINATED ME BY HIS LOVE FOR THE JUNIORS. AQUILINO AND HIS COMPANIONS, CALLED THE MARTYRS OF THE PEDIMENT, ATTRACTED ME AND CAPTIVATED ME WHEN I SAW IN THE WALL OF THE PEDIMENT THE HOLE LEFT BY THE BULLET FIRED AT THE TIME OF THE EXECUTION OF THESE BROTHERS. BROTHER LAURENTINO AND HIS FORTY-FIVE COMPANION PRISONERS AT SAN ELÍAS TRANSFORMED INTO A BARRACKS AND "CHECA", VICTIMS OF THE GREATEST BETRAYAL AND DECEPTION. IN RE-READING THESE STORIES I WAS MOVED, ASTONISHED AND I FELT SO SMALL BEFORE SUCH A SPIRITUAL DIMENSION, BEFORE SUCH A SINGULAR AND SILENT HEROISM. ALSO, I FELT HAPPY AND PROUD OF MY BROTHERS WHO ACHIEVED HEROICITY. THE BEATIFICATIONS ARE A REASON FOR A LOT OF JOY. A SONG OF GRATITUDE AND A COMMITMENT TO REMAIN UNITED IN INTIMATE LOVE FOR THE CONGREGATION. I WAS A WITNESS TO THE CANONICAL EXHUMATION OF THEIR REMAINS AND THE PLACING OF THESE IN THE URN-RELIQUARY IN THE BEST MAUSOLEUM THAT COULD RECEIVE THEM, THE GOTHIC CHURCH OF THE MONASTERY OF LES AVELLANES. I FELT THE DEVOTION OF THEIR HUMBLE NEIGHBOURS FROM THE NEARBY VILLAGES TOWARDS THEIR MARISTS AND I HEARD THEIR PRAYERS OF INTERCESSION.

**BR. INOCENCIO MARTÍNEZ CALVO,**  
AUTHOR OF "A COMMUNITY OF MARTYRS"



**T**HESE MARTYRED BROTHERS LED THE HIDDEN AND SIMPLE LIFE OF A MARIST BROTHER, SO SIMPLE AND BANAL, LIKE OURS, THAT SOMETIMES THERE WAS LITTLE TO SAY EXCEPT THE HUMBLE FIDELITY TO THE HUMILITY OF ORDINARY THINGS: THE DAILY MEETING WITH CHILDREN AND YOUNG PEOPLE TO MAKE THEM DISCOVER JESUS AND TO PASS ON KNOWLEDGE AND WISDOM IN ORDER TO MAKE THEM HONEST CITIZENS AND CONVINCED CHRISTIANS. A MODEST AND SUBLIME LIFE!

# Diocese

of

# URQUELL



*In all truth I tell you, no one can enter the kingdom of God without being born through water and the Spirit; what is born of human nature is human; what is born of the Spirit is spirit.*

**Jn 3, 5 and 6**



**HERMÓGENES**

**VULFRANO**



*Christ suffered for you and left an example for you to follow in his steps.*

**1 Pe 2, 21**



BROTHER

# HERMÓGENES

Antonio Badía Andalé, 1908-1936  
Bellcaire (Lleida)



**A**ntonio was born on the 13<sup>th</sup> April 1908 in Bellcaire d'Urgell (Lleida). His family was involved in the growing of grain and hay on the plain where his home village was found. He entered the juniorate at Vic (Barcelona) in 1921. In 1925, he made his first profession. On the 15<sup>th</sup> August 1930, he pronounced his perpetual vows. His apostolate of teaching took him to the following places: La Garriga (Barcelona) 1926; Badalona, 1927; Vic, 1929; Palafrugell (Girona), 1931; Sabadell (Barcelona), 1932; Alcazarquivir (Morocco), 1933; and finally Torelló (Barcelona). He left this city when the revolution broke out and he took refuge in Barceloneta, a district near the port of Barcelona. Afterwards he went to the district of Sants, staying in the house of one of his brothers. On the 7<sup>th</sup> October 1936, he went to the boat Cabo San Agustín. He was shot with the other 45 brothers of the San Elías prison at the Montcada (Barcelona) cemetery. Having to change house, in one of his first years of apostolate, he said to a brother, *I think that I have*

*left nothing here!* The other responded, *Do not believe it! Here you leave the memory of your regularity, your good character, your judgement and your obedience. Your memory is going to be maintained among the teachers and the students.*

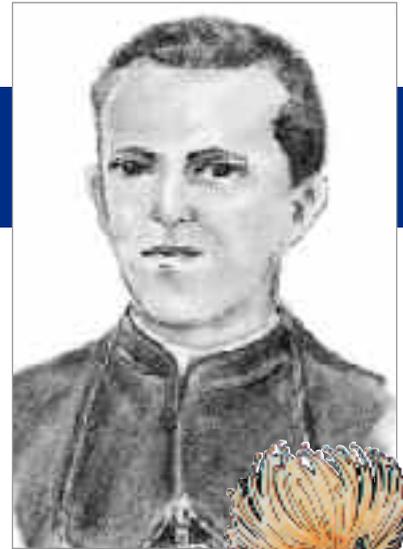
**IN EFFECT, HE WAS ONE OF THOSE BROTHERS WHO ARE WORTH THEIR WEIGHT IN GOLD,** because they always make themselves responsible for what obedience confides to them. His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanès (Lleida).

Only the fact that he was a religious was the motive of the execution of this brother who was so young and so good.



# VULFRANO

Ramón Mill Aran, 1909-1936  
Castellserà (Lleida)



**R**amón was born on the 3<sup>rd</sup> March 1909 at Castellserà (Lleida). His parents were farmers. At the age of eleven, he entered the Marist juniorate at Vic (Barcelona). In 1925 he started religious life with his first vows. On the 15<sup>th</sup> August 1930, he committed himself definitively by pronouncing his perpetual vows.

Brother Vulfrano started his apostolate at Centelles (Barcelona) and then at Vic (Barcelona), Igualada (Barcelona), Sabadell (Barcelona), Mataró (Barcelona), Girona and Alcazarquivir (Morocco). The civil war broke out when he was at Girona.



**BROTHER VULFRANO distinguished himself by his docility; HE WAS ALWAYS disposed TO DO WHAT HIS SUPERIORS REQUESTED.**

He showed that in accepting the many postings where he was sent during his short religious life. He zealously accomplished his mission everywhere as a Christian educator among the children, putting all his energy into showing them the pathway to knowledge. His class was always noted for its discipline and work. Vulfrano was part of the group of forty-six Marist Brothers who were killed during the night of the 8<sup>th</sup> October 1936.

*I remember my uncle for the great good he wished for us, mainly to us his nephews and nieces and especially to the smallest, and we were very happy with our religious uncle. When the religious persecution broke out, our mother told us not to make it known that our uncle was in the house so that he would not be taken. But he replied that this was not important and if the revolutionaries came looking for him, may God be blessed! (Cf. Positio, p. 153 § 469. Mrs. Teresa Farres Mill, niece of Brother Vulfrano).*



**BROTHER EDUARDO CORREDERA, A MARIST BROTHER, IS AN HISTORIAN AND HAS**

published *PÁGINAS DE HISTORIA MARISTA. ESPAÑA 1936-1939, GRÁFICAS CASULLERAS, BARCELONA 1977*. WE WOULD LIKE TO MAKE A FEW OBSERVATIONS – BEFORE OR AFTER ITS READING – THAT WILL HELP IN HAVING A BETTER AWARENESS OF THE CONTENTS OF THE FOLLOWING PAGES; THESE WILL BE VERY BRIEF NOTES, BUT ONES THAT WE JUDGE TO BE PRECISE FOR THEIR JUST INTERPRETATION. LET US SEE: THIS WILL BE A FIRST NOTIFICATION ABOUT THE PREHISTORY OF THESE PAGES OF MARIST HISTORY. I WAS ASKED TO GATHER AS MANY DOCUMENTS, INFORMATION, MEMORIES, ETC. THAT COULD BE ACQUIRED AND KEPT, REGARDING OUR BROTHERS AND HOUSES DURING THE TIME FROM 1936 TO 1939. WHEN I THOUGHT I HAD FINISHED THIS TASK OF RETRIEVAL AND COLLECTION, THIS DUTY, I SAID TO MYSELF: “SINCE I HAVE KNOWN MANY OF THESE GOOD BROTHERS AND SINCE I THOUGHT THE OTHERS WERE WORTHY OF A SIMILAR DEVOTION AS COLLABORATORS IN AN IDENTICAL MISSION AND WORK, THEY ALL DESERVE A FEW MOMENTS EXTRA THAN MY DAILY WORK, CONSECRATED EXCLUSIVELY TO PROFANE HISTORY; I MUST DO SOMETHING SO THAT THEY DO NOT DIE DOUBLY AND WITH THEM THEIR HEROIC EXAMPLE...” AND I STARTED THE WORK AT MY OWN RISK; WITH PATIENCE AND TENACITY; RESEARCHING ALL THE TIME. THAT IS HOW THIS BOOK CAME TO BE.

**BR. EDUARDO CORREDERA**

**T**HE PROVINCE OF SPAIN WAS GENEROUS WITH THE MISSION. IT SENT MORE THAN TWENTY BROTHERS TO MEXICO, MORE THAN A DOZEN TO PERU AND CHILE, ABOUT TEN TO COLOMBIA AND ABOUT TEN TO ARGENTINA. IT CONTINUED TO BE MISSIONARY AFTER THE PERSECUTION SENDING BROTHERS TO VENEZUELA, CUBA, ECUADOR, PARAGUAY, URUGUAY AND BOLIVIA. AND THIS HEALTHY TRADITION STILL CONTINUES TODAY: BROTHERS ARE SENT TO HUNGARY, ROMANIA, ALGERIA, IVORY COAST, CONGO...



AND WHEN AT LAST THE PERSECUTION CEASED, AND THE BLESSED BISHOP PETER HAD BORNE HIS TESTIMONY, ANTHONY DEPARTED, AND AGAIN WITHDREW TO HIS CELL, AND WAS THERE DAILY A MARTYR TO HIS CONSCIENCE, AND CONTENDING IN THE CONFLICTS OF FAITH. AND HIS DISCIPLINE WAS MUCH MORE SEVERE...

ATANASIO. *Life of St. ANTONY (47)*.

# Diocese of

# VIC



*I am coming soon:  
hold firmly to what  
you already have,  
and let no one take  
your victor's crown  
away from you.*

Rv 3, 11

**ANTOLÍN**

**GAUDENCIO**

**JAIME RAMÓN**

**JUAN CRISÓSTOMO**

**PRISCILIANO**



*Now you too, in him, have heard the message  
of the truth and the gospel of your salvation,  
and having put your trust in it you have been  
stamped with the seal of the Holy Spirit  
of the Promise, who is the pledge  
of our inheritance, for the freedom  
of the people whom God has taken  
for his own, for the praise of his glory.*

Ep 1, 13



BROTHER

# ANTOLÍN



**Antonio Roig Alibau, 1891-1936**  
**Igalada (Barcelona)**



**O**n the 6<sup>th</sup> February 1891 Antonio was born in Igalada (Barcelona). At the age of thirteen he entered the juniorate at Vic to start his Marist life. On the 8<sup>th</sup> September 1907 he pronounced his first vows. And he committed himself to God through his perpetual profession on the 15<sup>th</sup> August 1912.



**THE SUPERIORS APPOINTED HIM AS SACRISTAN AND TAILOR'S AIDE.** He was very happy in these humble employments and he kept all the material in perfect order. At the age of thirty, he did not have one dark hair left. They say that his hair turned white following a great scare during the Tragic Week of Barcelona in

1909. To avoid the desecration by a mob in revolt, he hid himself for hours in a confessional with a ciborium full of consecrated hosts. That happened at San Andrés de Palomar.

When the war broke out, of which he was one of the victims, after a month of imprisonment at Girona, he was granted conditional liberty and authorised to go to Igalada (Barcelona), his native area. Invited to transfer to France, he accepted the position and joined the boat Cabo San Agustín on the 7<sup>th</sup> October 1936. He was shot the following day, because he was a religious. His body was recognised in the cemetery of Montcada.



*Transfer of the mortal remains of Brother Antolín and other brothers to Les Avellanes, passing through Igalada.*

# GAUDENCIO

Juan Tubau Perelló, 1894-1936  
Igalada (Barcelona)



**J**uan was born on the 10<sup>th</sup> March 1894 in Igalada (Barcelona). His father was a postman and his mother attended to the needs of the home. In 1907, he entered the juniorate at Vic (Barcelona). Three years later, he pronounced his first vows. On the 11<sup>th</sup> August 1915, he made his perpetual profession.

His appointments were the following: Lleida, 1911; Zaragoza, 1919; Alicante, 1920; Barcelona, 1923; Murcia, 1926; Alicante, 1930; Valencia, 1931; Girona, 1934; Valencia, 1935. When the revolution broke out, he was able to find refuge with his family in Igalada.

**WE CAN BE ASSURED THAT BROTHER GAUDENCIO WAS ALWAYS A TOTAL RELIGIOUS, DISTINGUISHING HIMSELF ESPECIALLY BY HIS UNLIMITED CHARITY AND HIS GREAT PIETY.** Never did he miss a community prayer. Even though he had a lot of work, he never refused a service. A brother in the community had

the habit of asking him frequently, *Make me a summary of what is important in this lesson.* And he would do so willingly.

He got on well with all the brothers with whom he lived: *Peace and good food* was his motto. He would say that in Catalan which made the motto more musical and meaningful. One of his directors was a hard man who sometimes hindered the good harmony of the community. But Gaudencio, who was a virtuous man, never had any difficulty or dispute with him. He had taken refuge with his family in Igalada (Barcelona), but, as soon as he heard of the plan to go to France, he took leave of his family and headed to Barcelona to join the boat Cabo San Agustín. He was one more victim of the prison of San Elías and was killed in the Montcada cemetery on the 8<sup>th</sup> October 1936.

BROTHER

# JAIME RAMÓN

Jaime Morella Bruguera, 1898-1936  
Sant Pere d'Osor (Girona)



Jaime was born on the 25<sup>th</sup> November 1898 in Sant Pere de Osor, Girona, in a family of farmers. At the age of fourteen, he entered the juniorate at Vic (Barcelona). He pronounced his first vows in 1915. On the 28<sup>th</sup> September 1920 he made his perpetual profession.

His appointments were to the following places: Sabadell (Barcelona), 1916; Barcelona, 1919; Valencia, 1920; Barcelona (Lauria 38), 1924; Barcelona (San José Oriol), 1925; Sabadell, 1930; Barcelona (San Olegario), 1934; and finally he went to the FTD Publishing House.

Jaime Ramón was in the publishing house the day when the militia burnt the buildings, on the 19<sup>th</sup> July 1936. He went to seek refuge with a relative at Tetuán Square (Barcelona).

**He was recognized as a religious, accused, detained and imprisoned.**

He was seen in the San Elías prison in very bad conditions due to the treatment he had received. He left the prison for his final walk on the 8<sup>th</sup> October 1936 and he was killed with his Brother Provincial, Brother Laurentino.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanes (Lleida).

Brother Jaime Ramón distinguished himself by his total devotion to his classes. His character, a little strange, made him

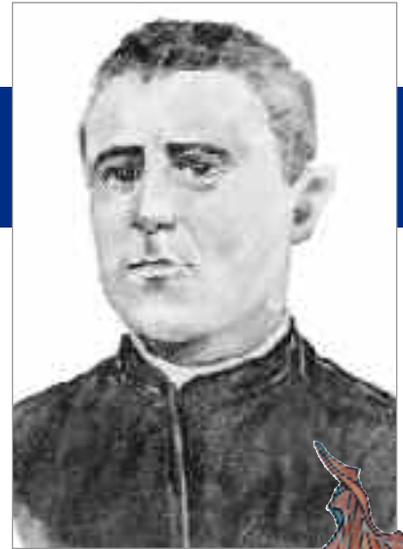
suffer in his work which was difficult for him. He would shout often, but he only did so out of interest for his students. He wanted them to learn, progress. Everything seemed insignificant for him, even the depletion of his energy, compared to the important gain of his students of a good future.



The work of teaching was finally too much for him and he asked for a more tranquil work. This was given to him as a reward for his devotion.

# JUAN CRISÓSTOMO

Juan Pelfort Planell, 1913-1936  
Òdena-Espelt (Barcelona)



**J**uan was born on the 21<sup>st</sup> May 1913 in Òdena-Espelt (Barcelona). His parents worked in the typical industry of the region, the tanning of skins. At the age of sixteen, he entered the postulancy at Les Avellanés (Lleida). On the 8<sup>th</sup> September 1930, he pronounced his first temporary vows.

He was probably formed by the piety of his parents or by that of the brothers of Igualada (Barcelona), since Juan entered directly into the house of the novitiate. Nothing seemed strange to him and he adapted perfectly to the demands of the timetable, the studies and the work.



*The village where he was born.*

**IMPREGNATED WITH THE PIETY AND STUDIES OF THE HOUSES OF FORMATION, AND STILL YOUNG IN LIFE, HE TOOK THE PATHWAY TO MARTYRDOM.** He was only twenty-three years and five months old and still in temporary profession. He was appointed to only two places: Badalona and Mataró. His teaching in the younger classes was very much appreciated by the students and their parents. He gave himself totally to his work.

When the school at Valldemia was requisitioned as a war hospital, Brother Juan Crisóstomo withdrew to his family, to his birthplace at Òdena (Barcelona), near Igualada (Barcelona). But, finally, he preferred to follow the invitation of the su-

periors and made his way to Barcelona. He shared the same fate as Brother Laurentino, Provincial, and the other Marist Brothers who were shot during the night of the 8<sup>th</sup> October 1936 in the Montcada (Barcelona) cemetery.

His mortal remains are in the church of the Monastery of Saint Mary of Bellpuig of les Avellanés (Lleida).



BROTHER

# PRISCILIANO



José Mir Pons, 1889-1936  
Igalada (Barcelona)



**J**osé was born on the 1<sup>st</sup> February 1889 in Igalada (Barcelona), into a family of farmers. In 1904 he directly entered the novitiate house at San Andrés de Palomar.

Two years later, he pronounced his first vows. On the 20<sup>th</sup> August 1911, he made his perpetual profession.

His apostolate in schools was at Manresa (Barcelona), Mataró (Barcelona), Sabadell (Barcelona), Azpeitia (Guipúzcoa), Badalona (Barcelona), Valencia, Toledo, Lleida, Alicante, Murcia, Cartagena (Murcia), Lucena (Córdoba) and Barcelona. When the civil war broke out, Brother Prisciliano was in the San José Oriol school. The militia expelled the community who had to find accommodation in

the houses of friends, parents or in boarding houses.

He was killed because he was a member of a religious congregation, during the night of the 8<sup>th</sup> October 1936 together with forty-five other Marist Brothers.

**BROTHER PRISCILIANO WAS BORN INTO A FAMILY OF MUSICIANS AND HE WAS A TALENTED PIANIST.** He successfully attended courses at the Madrid Conservatorium. He practised this art as a virtuoso.

*He was full of goodness and he showed himself to be amiable with everyone, especially those of his family. He attracted us by his virtues and by his eloquence. He exhorted us to be well behaved towards our parents, grandparents and friends. Many times, I heard him say that he was very content in his vocation and that he had been called by God. He was an organist; during the solemnities he would play the organ in the parish of San José Oriol. Throughout the days of trouble, he did not want to live in his parents' house, or with his grandmother at Igalada so as to not cause any problems for them. (Cf. Positio, p. 191 § 600)*

*Igalada today.*



## THE DIOCESE OF BARCELONA AND THE MARIST MARTYRS

Lluís Martínez Sistach  
Metropolitan Archbishop of Barcelona

**A**s the Archbishop of Barcelona, but also, allow me to say, as a former student of the La Inmaculada College run by the Marist Brothers, Valence Street, Barcelona, I am wholeheartedly united to this intense spiritual moment that the Institute of the Marist Brothers



is preparing to celebrate. Faced with the beatification, I have often remembered the words of the Catechism of the Catholic Church on martyrdom: "Martyrdom is the supreme witness given to the truth of the faith: it means bearing witness even unto death. The martyr bears witness to Christ who died and rose, to whom he is united by charity. He bears witness to the truth of the faith and of Christian doctrine. He endures death through an act of fortitude." (n. 2473) These Marist religious were religious dedicated to teaching, to catechesis and to Christian education. Certainly, they did not all have the makings of a saint; these were human persons, like all of us, with their own particularities. But they were able to give the supreme witness of the love of God, by associating the sacrifice of their life to that of Jesus Christ and of his mother the Most Blessed Virgin Mary at the foot of the cross at Calvary. I am convinced that they will all be without exception intercessors before God for our diocese and for all.

# WHAT IS THE “CAUSE” OF THE SAINTS?

**T**HE TERM “CAUSE” HAS SEVERAL MEANINGS. USED IN THE EXPRESSION “CAUSE OF THE SAINTS” OR “CAUSE OF THE MARTYRS”, IT IS A TECHNICAL TERM, USED BY JURISTS, THAT REFERS TO THE PROCESS THAT TAKES PLACE BEFORE A TRIBUNAL IN VIEW OF DEMONSTRATING THE HOLINESS OR THE MARTYRDOM OF A PERSON OR OF A GROUP OF PEOPLE. THE TRIBUNAL MUST CLOSE THE PROCESS AND PRONOUNCE A SENTENCE, CONFIRMING OR DENYING THE HOLINESS OR THE MARTYRDOM OF THE PEOPLE WHO HAVE BEEN SUBMITTED TO THE PROCESS.

The Congregation for the Causes of Saints is an organisation of the Catholic Church that is responsible for assuring that the judiciary processes that obtain information for the demonstration of the holiness or the martyrdom of Catholic Christians are carried out in a professional way, with rigour and veracity.

## WHO IS THE PROMOTER OF A “CAUSE”?

A “cause” is introduced at the request of someone, properly called “Promoter” or “Petitioner”, who belongs to the people of God. This promoter considers that someone has the “reputation” of having been a saint or a martyr. The role of the promoter can be exercised by a diocese, a religious congregation, a parish or an association. The “cause” is introduced, with the authorisation of the bishop, in the diocese where the

Servant of God dies. The bishop sets up a tribunal composed of a delegate judge, a promoter of justice and a notary. The promoter appoints a postulator who will be responsible for following the course of the “cause” on his behalf.

## WHAT IS THE ROUTE TAKEN BY A “CAUSE”?

All causes following a double juridical route, the first in the diocese where the process has been started and the second in Rome.

### 1. DIOCESAN JURIDICAL INVESTIGATION

The first phase of the cause is the *diocesan juridical investigation*, called thus because it is done in a diocese; it includes two stages: the study of *documents* and the gathering of *testimonies*.

#### 1.1. The study of documents

A commission of historians gathers all the documents possible as well as the writings of the martyr, prepares minutes of the sessions and hands on the documentation together with a report of the work carried out.

#### 1.2. The stage of testimonies

A commission delegated by the bishop convokes the witnesses and gathers the testimonies of people who knew the Servant of God, transcribes these testimonies and presents them before the tribunal. The diocesan juridical process finishes by sealing the Acts and by handing them on to the Congregation for the Causes of Saints in Rome.

## 2. ROMAN JURIDICAL INVESTIGATION

The Congregation for the Causes of Saints examines if the correct procedure has been followed, respecting the norms during the diocesan juridical investigation. In the event of an affirmative reply, it grants the Decree of validity of the said investigation.

#### 2.1. The “positio”

The promoters of the “cause” and the Postulator write a report or “positio” under the direction of a Relator of the Congregation for the Causes of Saints (a little like a supervisor of a doctoral thesis in a university). This report includes the documented biography of the mar-

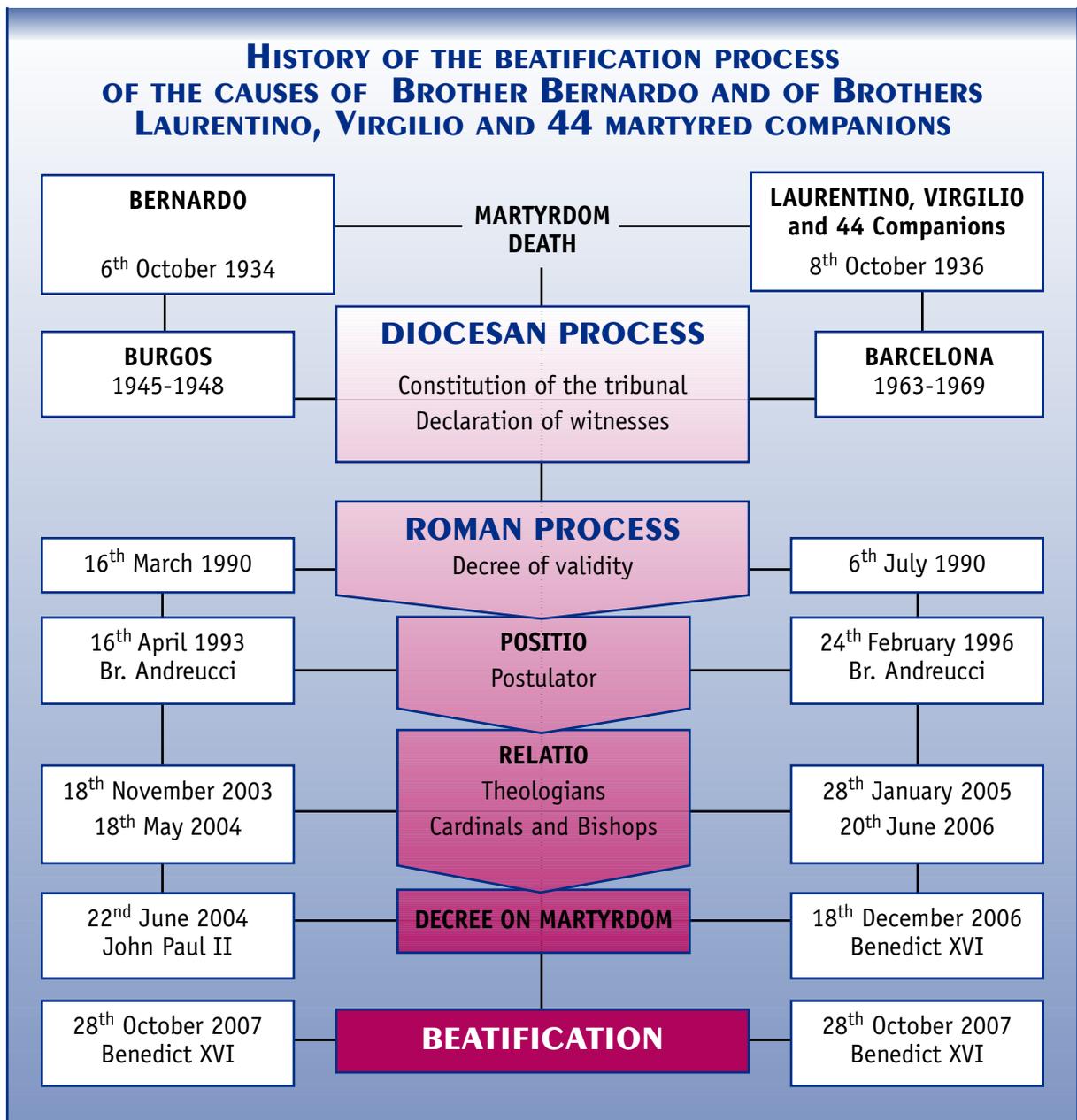
tyr, the judiciary instruction of the declarations of the witnesses, the documentary part gathered by the commission of historians and what is called the “informatio”, which is something like the thesis or the defence of the “cause”. The report is given to the Congregation for the Causes of Saints.

### 2.2. The report or “relatio”

In the first place, it is the Congress of Consulters and of Theologians

that studies the report and that produces a document declaring if there was martyrdom or not and if the Servant of God practised the virtues to a heroic degree or not, and that for each of the cases, in accordance with the sentiment of the Catholic Church. The report is then studied by the cardinals and bishops who are members of the Congregation for the Causes of Saints. Meeting in an “ordinary congregation” they analyse if the whole process

has been conducted correctly; in the case of an affirmative reply, they propose the Decree on the martyrdom or on the heroicity of virtues of the Servant of God to the Pope. If the Pope judges it to be opportune, he orders the promulgation of the Decree on the martyrdom to the Cardinal Prefect of the Congregation for the Causes of Saints. Once the decree has been promulgated, one can proceed to the beatification of the martyr.



We will not permit the supreme cry  
of your love to die away, we will not  
allow your blood to be sterile.  
Nor will we content ourselves,  
superficially or irresponsibly,  
with displaying your posters and  
singing of you on a pilgrimage  
or crying for you in a dramatization.  
We will take on your lives and your deaths,  
taking on your causes.  
Those causes, divine as well as human,  
that break down  
in an historic moment  
and with efficacious charity  
the main cause of the Kingdom.

(Father Casaldàliga)

