

A Message

BULLETIN OF THE INSTITUTE OF THE MARIST BROTHERS OF THE SCHOOLS





GRUPO STUDENTI «JESUS MAGISTER»

De pie, izqda.-dcha. Danilo Forneda, Elio Dotti, Jesús Conderana, Juan M. Plasencia, Pedro A. Sánchez de León, José Feix, Julián Vidal, José Igarza, Lauro Hochscheidt, H. Superior General, Damiano S. Forlani, João Gutemberg, Gabriel Nonso, Vittorio Vuyet, Afonso Murad, J. Antonio Alarcón, Domingo Marcos, Fernando Nebreda, Isidoro García.

Agachados, izqda.-dcha. Joaquim Sperandio, Ramón Martínez, Andrés Arnaiz, Roberto Moraglia, Torcuato Tenorio, Honoré Rakotonarivo, Hogo Depiné, Laurentino Albalá, Fernando Hinojal, Martí Enrich.

CURSO INTERNACIONAL PARA FUTUROS MAESTROS DE NOVICIOS

(De izquierda a derecha y de arriba abajo)

1.ª fila: Dominique Kwan-Ho (Korea); Cima Onwujuru (Nigeria); Bernhard Tremmel (Alemania); Rodrigo Cuesta (América Central); Lorenzo Urién (Norte); Sebastião Ferrarini (São Paulo); Spiridion Ndanga (Rwanda); Jair R. Gallina (Porto Alegre); Joseph Ramarosoan (Madagascar); Fidèle Ramarosaona (Madagascar).

2.ª fila: Iulio Suaesi (Samoa); Jesús Bayo (Chile); Léon Hebert (Zimbabwe); Volmar Loz (Santa María); Michael Hoare (Sud África); José Luis Elías (Bética); Carlos Khin (Río de la Plata); Luis Miguel Herrero (León); Joe Wara (Fidji); Réginald Racine (Iberville).

3.ª fila: Alejandro González (Méx. Occ.); Victor Liuzzo (Esopus); Robert Gaston (Iberville); Charles Howard (Superior General); Basilio Rueda (Méx. Central); Michael Hill (Sydney); Sebastien Chupa (Zaire); Tony Clark (Melbourne); P. Raúl Valles (Misionero de la Sda. Familia);

4.ª fila: Alfonso García (Perú); Jesús Caballero (Venezuela); Nicholas Fernando (Sri Lanka); Enrique Escobar (Méx. Occ.); Anselmo Kim (Korea); Libardo Garzón (Colombia); Michel Morel (Hermitage).



ONE HUNDRED YEARS IN CHINA

Editorial



I am delighted to be able to give thanks in these pages to God and to Our Lady for all the blessings represented by the hundred years of existence of our Marist Province of China. The history of this Province is indeed a rich one, involving Brothers from Europe and our Brothers from China itself.

My reflection on the history of this Province includes four elements which I find particularly striking, and which I would like to share with you briefly. The first deals with the incredible richness of Chinese culture. Before the European Industrial Revolution, which took place roughly between 1760 and 1840, Chinese science and technology had been consistently far advanced over those of the West, and the Chinese led the world with many of their inventions. In the artistic realm, Chinese literature and painting hold a unique place in the world's cultural heritage.

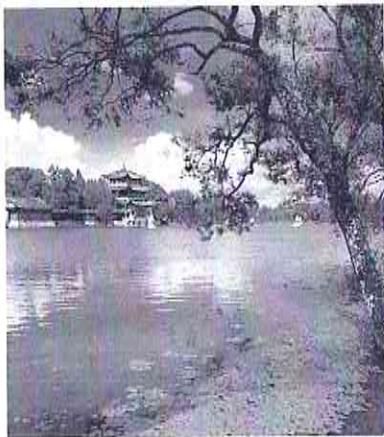
So it is not surprising that when St. Francis Xavier was preaching Christianity to the Japanese in the middle of the sixteenth century, their reaction was that there could not be much value in this new religion, because if there were, the Chinese would have already come to hear about it and would have adopted it.

This was one of the reasons why Xavier was so keen to go to China, but he died in 1552 on an island a few miles off the coast, while waiting for permission to set foot on the mainland. A few weeks before Xavier died, Matteo Ricci was born. He was to become a famous Jesuit, one of the most cultured men of his age, a mathematician, geographer and astronomer, a man of European classical scholarship — and a wonderful apostle.

Summary

EDITORIAL: One hundred years in China (Brother Charles Howard, S.G.)

MARIST THEMES: MARIST CHINA	4	— Centenary of the marist presence in Algeria	34
— One hundred years of Marist history	5	— Our Provinces: Marist Catalonia (Catalunya)	38
— Celebration of the Centenary in China	15	— Provincial Assembly in Esopus	41
— Map of the Marist presence in China	19	— Camp of the refugees in Thailand	43
AROUND THE MARIST WORLD	20	— Marist Brothers and Marist Fathers in Holland	45
— Venerable Brother Alfano	21	— Angola. — Madagascar	46
— VII CLAP (Conference of the Provinces of Latin America)	22	— Models: The day of a handicapped person	48
— Descendants of the Champagnat family come to the Hermitage	23	— Parish visitation	49
— Formation Houses: Carrión de los Condes	25	— European Encounter of Marists: «Pentecost 92» ..	51
— Centenary of the Varennes-sur-Allier	26	THE CHURCH IN THE WORLD	52
— Impressions of a Course for Masters of novices ..	28	— The message of «Centesimus annus»	53
— Marist Fraternities: «Norte»	30	— The Church in China	55
— Movement of the Family in Ecuador	32	— The Church in the East of Europe	57
— Fraternity in Tarare (France)	33	General statistics of the Institute: 31-12-1990 ..	60
		Our deceased	61
		Brothers Provincials	63



He has been described as one of the most remarkable men of all time, and an extraordinary ambassador for Christianity and for all that was good in Western society. When he died in 1610 after his years of ministry among the members of the Chinese imperial court, the emperor provided the site for his monument, at a spot outside the city walls, next to where our Provincial House would one day stand. I was very pleased to see this monument in 1988 when I visited the site of the former Provincial House and formation centre of the China Province, which today is a centre for the formation of young Communist cadres.

*Secondly, this centenary has made me think once again of **the team of brave young French Brothers who set out on 8th March 1891, to begin Marist work in China.** And young they were: one was in his 19th year, three in their 20th, and the two "old-timers" were in their 29th and 35th! Their trials and triumphs, and those of their successors, have already filled the pages of a marvelous history.*

*Thirdly, there are **the heroicity and the fidelity of the Brothers of the China Province in recent years** — a story which cannot yet be told in all its detail.*

*And fourthly, another whole chapter which is still being written, concerns the decades of the diaspora, and the great work done in **setting up new Marist foundations in different countries of Asia, amid difficulties of all sorts.***

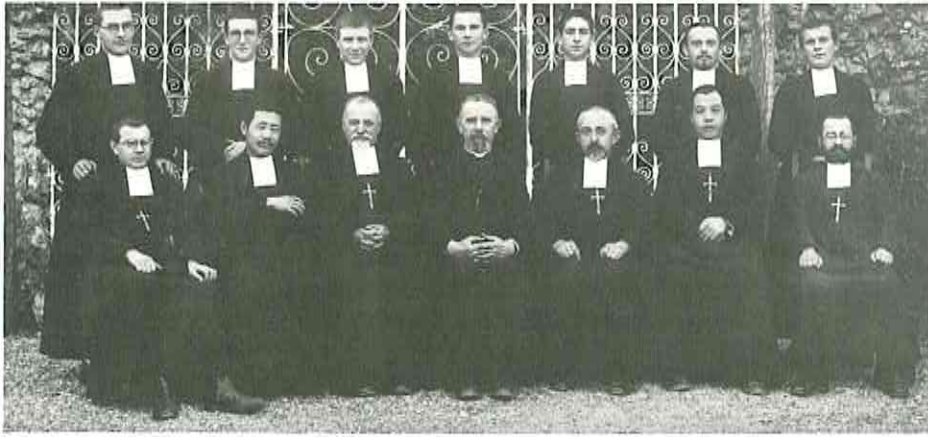
We obviously have so much to be grateful for, as we give thanks today for the graces of these one hundred years, and in particular for the extraordinary fidelity of those Brothers who through years of suffering remained loyal to their vocation as Marist Brothers.

We pray that the Holy Spirit will continue to work in the heart of each person in China to strengthen the unity of the Church in that country, and we pray that all believers will open their hearts to His influence.

*To our Brothers working in the various parts of the Province of China, we **send joyous greetings on this happy occasion and we join with you in thanking the Lord for the many graces he has bestowed on you.***



Chala-Eul: Community and Juniors.



The community of N.D. de l'Hermitage in Hei Shang Hou near Peking.

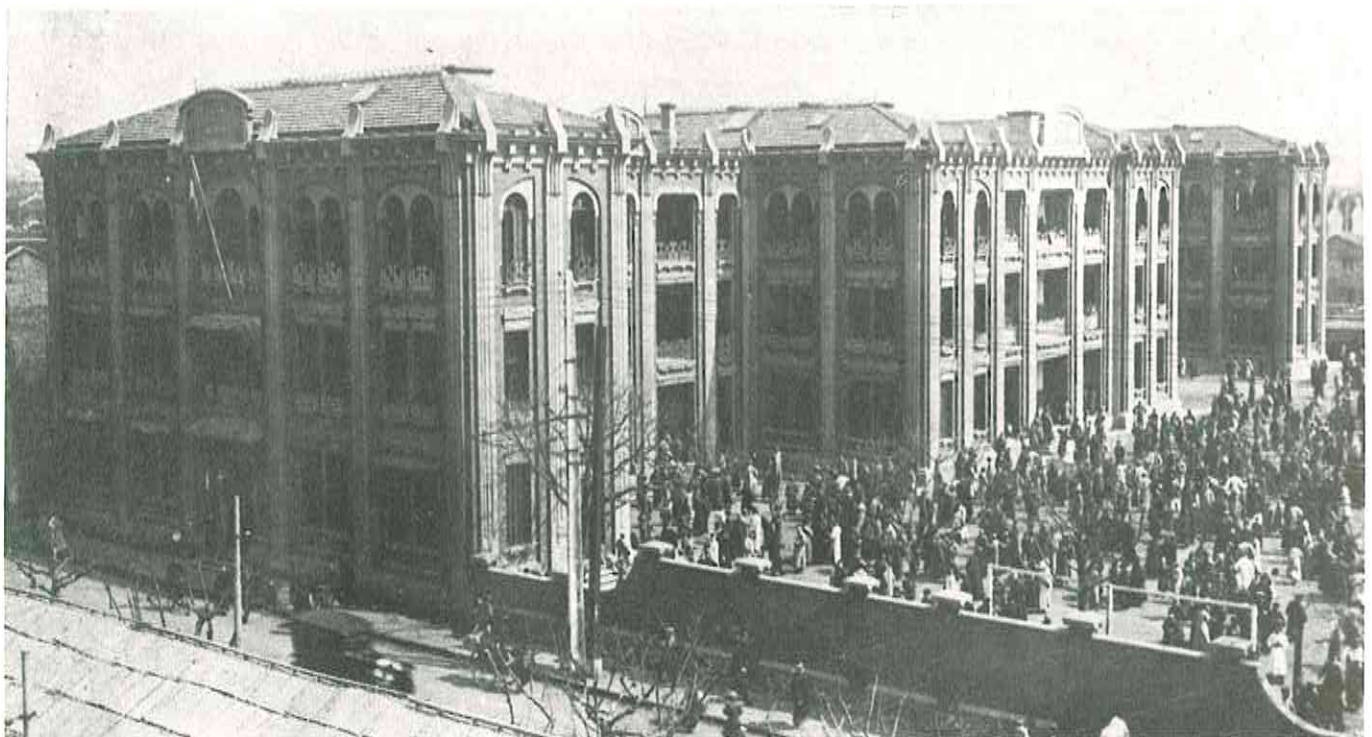
With you, I pay tribute at this time of remembrance and thanks giving to the pioneering Brothers and to all those who have followed in their footsteps down to today. With you, I give thanks also for the generations of teachers and parents and friends who have worked together in the apostolate of the education of young people. Father Champagnat saw the mission of the Brothers as helping children and young people to develop all their gifts and talents, and to become good citizens. Generations of Brothers have given their lives to this work.

May we all continue to be inspired by a real spirit of respect, love and brotherhood so that our work for young people, whatever their religion, may draw faith, culture and life into harmony.



B. Charles Howard

Brother Charles Howard
Superior general

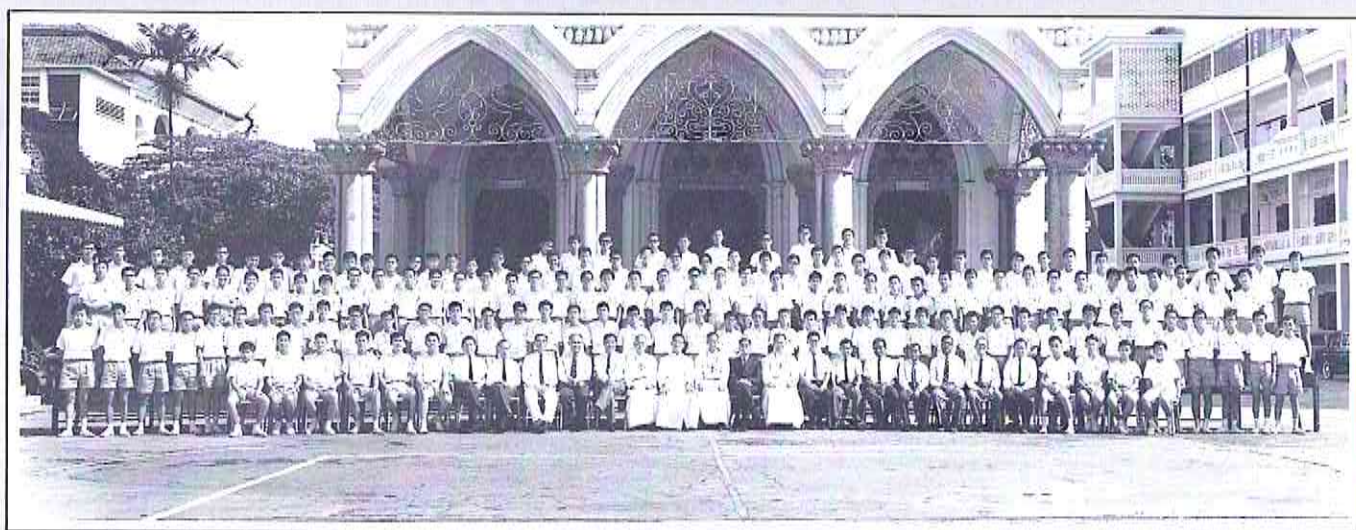


Municipal Franco-Chinese School (Shanghai). It was given to the Brothers in 1909.

MARIST THEMES

MARIST CHINA

- *One hundred years of Marist history.*
- *Celebration of the Centenary in China.*
- *Map of the Marist presence in China.*



A group of graduation of Catholic High School Singapore, with their teachers.

ONE HUNDRED YEARS OF MARIST HISTORY

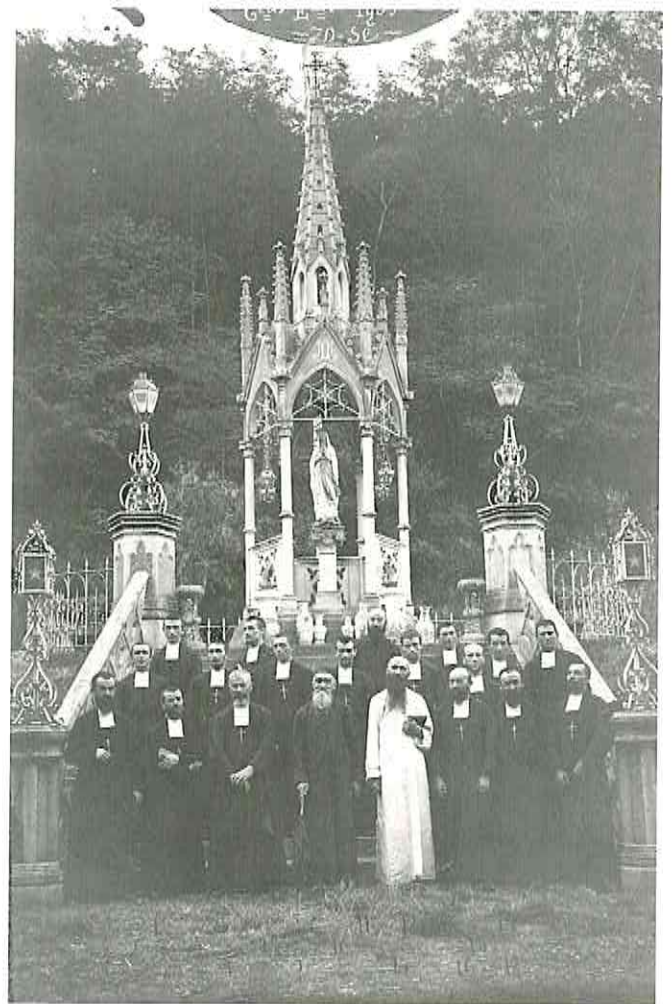
- *That sentence sums up what has been for so long the great work of these men who launched themselves into the unknown to tackle a new, extensive and unfamiliar field in order to spread the work of Marcellin Champagnat.*
- *To leave their homelands in the west and plunge into such different cultures, among an alien people whose customs were in such great contrast to theirs, all this required a great spirit of faith and confidence in God and in his work.*
- *Their great resolution and ability to adapt allowed them to face all these difficulties and exercise their apostolic activities in the great land of China.*
- *We are filled with admiration, when we read the history of the one hundred years of their achievements, at the immense amount of work they got through. Human circumstances have not allowed all they accomplished to be evident in our days owing to the ineluctable events which alter the course of history.*
- *In this summary of the story of those one hundred years, we are going to concentrate on their attainments, the works they started, the foundations they made and the great courage and faith they showed in remaining constant to their apostolic aims in spite of the difficulties they encountered during this long period.*

"The Province of China," wrote Brother Jean-Émile in 1940, "is certainly one of the jewels of our Institute. It is approaching the 50th anniversary of its foundation, so this is the time to go back over the different events in its long and action-packed career, and at the same time put together an account of the wonderful example given to future generations by the veterans who devoted themselves to its foundation and development. It should serve their successors as an encouragement to walk in their steps with the same dedication to God's cause."

The beginning of Marist work in China

After the conclusion of the Anglo-France expedition of 1860, Mgr. Mouly C.M., Vicar Apostolic of Peking, had the idea of founding a school. About 1885, a missionary, P. Capy arrived in Peking and he was put in charge of the project. In 1889, the French College of Nantang was founded. On the 23rd October, Mr. Battembourg made an official request for six Marist Brothers to direct a school in Peking where French would be taught to young Chinese. **In November, the Superiors chose six Brothers for the Chinese mission: Brothers Marie-Candide, Aristonique, Antonin, Louis-Michel, Marie-Basilus and Joseph-Félicité.**

They embarked at Marseilles on the steamship "Yangtse" of the Messageries Maritimes. Before leaving France, our missionaries went on a pilgrimage to the Hermitage and La Valla to recommend themselves and their mission to our Founder. On the 26th April, Mgr. Sarthou told Brother Théophane of their safe arrival.



Marist community (1903).



«... For these pioneers poverty was something real, recalling the early days in La Valla...»

«... the Brothers who were an example, he himself said, to the whole Vicariate, of zeal, devotedness and hard work...»

The Brothers in Peking (1891-1900)

The Circulars of the Superiors General (Vol. VIII, page 180) quote in full a letter from Brother Marie-Candide dated 22nd October 1891, a historical document which we have liberally used for this account. For these pioneers poverty was something real, recalling the early days in La Valla. There was no lack of difficulties from the very beginning.

The Circular of 27th December 1892 gives these figures, taken from a letter of Br. Marie-Candide: **Community: 5 Brothers, 4 assistant Chinese teachers, 145 pupils of whom 38 are boarders, 35 pagans and 4 baptisms in the course of the year.** These figures are for the school year 1891-92 when the school was entirely the Brothers' responsibility.

Life goes on in this little community of 5 Brothers, for one of the original six is now in Tien-Tsin with two Brothers who have come from Australia during the summer of 1891 to take charge of the small St. Louis College.

The Orphanage in Chala

Chala is a suburb of Peking. In the course of time, Chala had become the main Catholic cemetery of Peking, the centre of our works of formation and the seat of the regional seminary of Northern China. The first official overtures regarding this work which was to be confided to us date from 24th November 1892. This establishment had 250 boys aged from 8 to 18. P. Favier, Vicar General of Peking, wrote: ***We are so satisfied with our Little Brothers of Mary that, at our last Council meeting, we unanimously decided to confide this work to them.*** The proposition of the Peking Mission was favourably received by the Superiors and, on the 16th April 1893, 5 Brothers embarked at Marseilles for Shanghai and the north of China. The Brothers, under the direction of Br. Candide and then his successor Joseph-Félicité, were to carry on this work with great devotedness until 1900, among boys who in many cases had been completely abandoned.

Tien-Tsin: St. Louis College

Tien-Tsin is the port for Peking, some 150 km from the capital. St. Louis College was founded at the request of residents of several nationalities. The excellent results achieved at the college of Nantang in Peking and the presence of these same Marist Brothers in Tien-Tsin naturally gave rise to the idea of opening in that same town a school for Chinese youth. This was done in 1895.

Recruiting

Having made their first contacts with the milieu where they were to exercise their apostolate, one of the chief concerns of Br. Marie-Candide and his confrères was to ensure that there was a supply of local helpers, especially of Chinese Brothers. On the 11th August three Chinese novices took the habit and all three later died in the Institute.



Community of the College of St Louis in Tientsin.

The Sino-Japanese War

This troubled period, during which many foreigners gave way to panic, had no repercussions on the progress of our works, but you can feel in the correspondence of **Br. Marie-Candide** that he and the Brothers had frequent cause for apprehension. His fears were not unfounded and no one knows what would have happened had the Japanese really threatened Peking.

Epidemics, bereavements

We now come to a sad page in this historical account: the story of the great trial, the first of a long series which struck our Province in the early years of its existence, **the death, within one year, of the first two visitors, Brothers Marie-Candide and Elie-François.** We are talking about the epidemics which decimated the population of Northern China: typhus in springtime, cholera in summer, malaria and other fevers all through the year. Living as they did in the midst of the Chinese people and in the same hygienic conditions, or lack of them, our Brothers could not escape. It was at Chala that the first four sick Brothers were nursed by Br. Marie-Candide himself helped by Br. Fidelis-Bernardo. *"To-day I will send you only a few words because that is all I can manage. After ten days and nights without sleep, I feel like an anguished mother at the bedside of her child... Do pray for us and for our dear sick Brothers. Don't worry about me. I am in the hands of Providence."* Worn out by so many acts of sollicitude and by work beyond human endurance Brother Candide was to fall an easy prey to typhus. As soon as he felt

himself stricken, he put his affairs in order and asked for a priest to administer the last sacraments. He was confined to bed on the 24th April and was carried off by a heart attack on the 3rd May.

His successor was Brother Élie-François. *"At present," he wrote, all the Brothers are well but we are afraid that those of them who escaped contagion this year may not escape next year.*" He himself was to be the victim.

St. Francis Xavier College, Shanghai

Mgr. Garnier S.J., Vicar Apostolic of Shanghai, asked for our collaboration with the Jesuit college in Shanghai. The first overtures for this foundation date from 1892 after our Brothers had become established in Peking.



The Provincial House and House of Formation in Chala-Eul.



Four Brothers named for this new mission embarked at Marseilles on 23rd July 1893. They were **Brothers Emilliani, Jules-André, Alboin and Marie-Prudent**. During the first term of 1895-96 there were 240 pupils on the roll, 50 of whom were boarders. They came mainly from the large Portuguese community which had come from Macao to settle in Shanghai. This mission asked for our collaboration in setting up another educative venture, a Franco-Chinese school.

At this time, then, the Brothers were installed in the following establishments: the French College of Nantang and the orphanage of Chala in Peking; in Tien-Tsin, the St. Louis College and the Chinese School; in Shanghai, the St. Francis Xavier College, with two Brothers teaching in the Franco-Chinese School; in Wuchang, the Franco-English School of the Catholic Mission; in Han-Kow, the Franco-Chinese School of the railway company.

The Boxers

In one of his first letters to Br. Théophile, Br. Marie-Candide had written: "We are on top of a volcano. Will it erupt?" It did, with a sporadic eruption in several regions of China. In Peking, for example, the Boxers broke in and set fire to the house, the college and the church. The establishments in Chala were pillaged and put to the flames, the people in them massacred and their bodies thrown into a pit... During the siege at Peitang:

"Such is the tension," wrote Br. Jules-André, "that after the fervent recitation of the Rosary and the Office together, we have the Chapter of Faults to ask pardon for our breaches of the Rule, and with what feeling! Then, instead of devotions for the month of the Sacred Heart, each one goes to make a good confession in order to be ready for the great journey..." Br. Joseph-Félicité was killed with 25 of his workers, dying in the breach at the age of 28. On the 11th August, Br. Jules-André wrote his last entry in his diary. The following day he would answer the final call. It was Sunday. The Brothers were attending a second Mass. A mighty explosion shook the ground, leaving a crater seven metres deep and forty meters across. The Brothers rushed out to save the victims who were still breathing. Br. Jules-André went across the unprotected ground to help a woman who was groaning under the rubble. He was hit in the chest by a bullet. He began his act of contrition and fell back dead into the arms of Br. Marie-Nizier, a martyr to charity. The Brothers regrouped after these tragic days, but gone were Brothers Joseph-



"During the fighting," says the text accompanying these pictures, the villages in this region were occupied by soldiers, and the people sought refuge in flight. They came to our clinic looking for shelter and safety. As it happened, there was building work going on at the house so the material was used to build shelters. From time to time we gave out grain to those whose supply had run out... There were up to five thousand refugees as well as two thousand beasts (horses, mules, donkeys). The people behaved very well and keep a grateful memory of our hospitality..."

Félicité, Jules-André, Adon and the postulant Paul Jen. As far this world's goods are concerned, they had only the clothes they were wearing.

China: a Vice-Province in 1903, a Province in 1908

Up to 1903, the establishments in China had formed a district as an integral part of the Province of St.-Genis-Laval, under the authority of a Visitor who was simply a representative of the real Superior of the Province. In 1903, China was named a Vice-Province. Br. Antonin, who had been in charge of the Chinese establishments since 1900, was elected Vice-Provincial. In 1908, a rescript of the Sacred Congregation for Religious approved the erection of the Vice-Province of China as a Province. The General Council elected Br. Louis-Michel as first Provincial. The French College near Peitang housed the provincial administration and the house of formation.

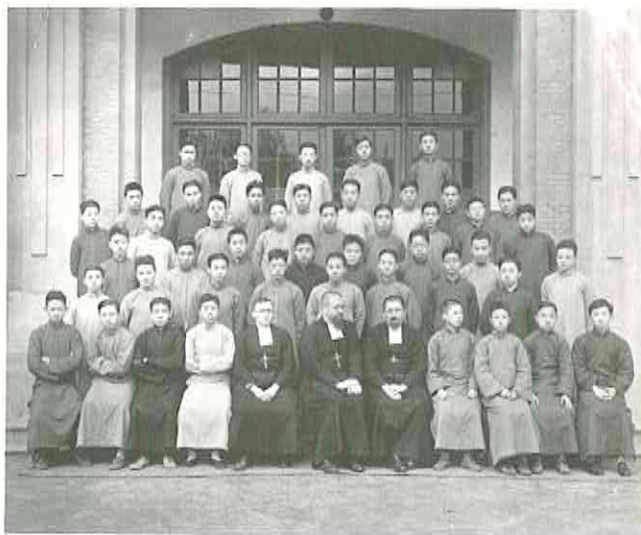
Later, when they were looking for a suitable site, their thoughts turned to Chala, attracted there by so many memories. There we had worked in that orphanage where our Brothers had shown such patience and self-sacrifice, where our first two Visitors (one of whom was Br. Marie-Candide, the leader of the pioneers) were buried. **There too were our martyrs of 1900, Brothers Jules-André, Joseph-Félicité, J.M. Adon and the postulant Paul Jen...** And now, what has become of our Provincial house in Chala? One can only weep over the ruins.

Provision for an average of 120 young people in formation called for considerable resources and they could count on very little help coming from outside.

In China, besides the ordinary contributions coming from the communities of the Province, we had our wine-producing business whose profits maintained the Novitiate and Juniorate. Br. Louis-Michel, one of the pioneers of 1891, who had been Director, 7 Provincial and Master of Novices, continued his service as Director of this enterprise till his death in 1946.

Between the 14th August 1904, date of the first taking of the habit in Peking after the Boxers, until the 5th August 1948, the last clothing ceremony before the communist take-over, in 27 clothing ceremonies, the Marist soutane was given to 192 young Chinese. Moreover, on the 8th December, in the middle of the communist régime, 8 young people received the habit at Chala, but this novitiate was forcibly scattered in June, 1954.

In 1945, there was no lack of projects for giving our young people a more advanced formation in all fields to answer the requirements that the Church in China had the right to ask for from a congregation of teaching religious; but within some two years the communist tide had overwhelmed everything, ruined the work of more than 60 years and swept away all our hopes. But the Province has built itself up again in what we call "China Exterior": Hong Kong, Singapore, Malaysia, Borneo, Formosa.



Municipal French-Chinese School (Higher class).



St Joseph's School in Hei Shang Hou, Training College, Juniorate and Novitiate (1927-1932).



Community of the College of St Jeanne d'Arc.



Community of Chinese Brothers.

College of St Jeanne d'Arc.



COLLEGE SAINTE JEANNE D'ARC.
1935



Community of the school in Hankow.

THE MARIST BROTHERS IN CHINA

The bright side of the coin is that as from 1949, some older Chinese Brothers were evacuated to Hong Kong and Macao; these were followed by recently professed novices, then by novices and postulants. The Bishop of Macao extended a gracious welcome, loaned his seminary for a novitiate and scholasticate, and soon the Training Centre was moved from Chala to Macao. By 1951, however, all contacts with mainland China became impossible and these training facilities had to be closed in 1953. A total of 28 young men took the habit in Macao, and some 38 made their first vows there.

We mention here the fraternal assistance given us by the Provinces of Poughkeepsie and Sydney when they accepted 11 Brothers each into their Scholasticates and saw them through training till they obtained a first degree.

The first foundation made by Chinese Brothers abroad was in Singapore when the Brothers took over St Teresa's Primary School in June 1949; in September of that same year they entered Catholic High School as ordinary members of the staff; later they took full charge of the school.

In 1950, some Brothers went to work in a school in Rabaul and the first of the schools to be opened in Malaysia was at Ipoh; Bukit Mertajam followed. In December of that same year the Brothers went to Medan in Indonesia; the foundations in Rabaul and Indonesia



Community of Chinese Brothers.



Catholic pupils of the school at Chefoo.

Community of St Francis Xavier College in Shanghai.





Catholic pupils of the school in Hankow.



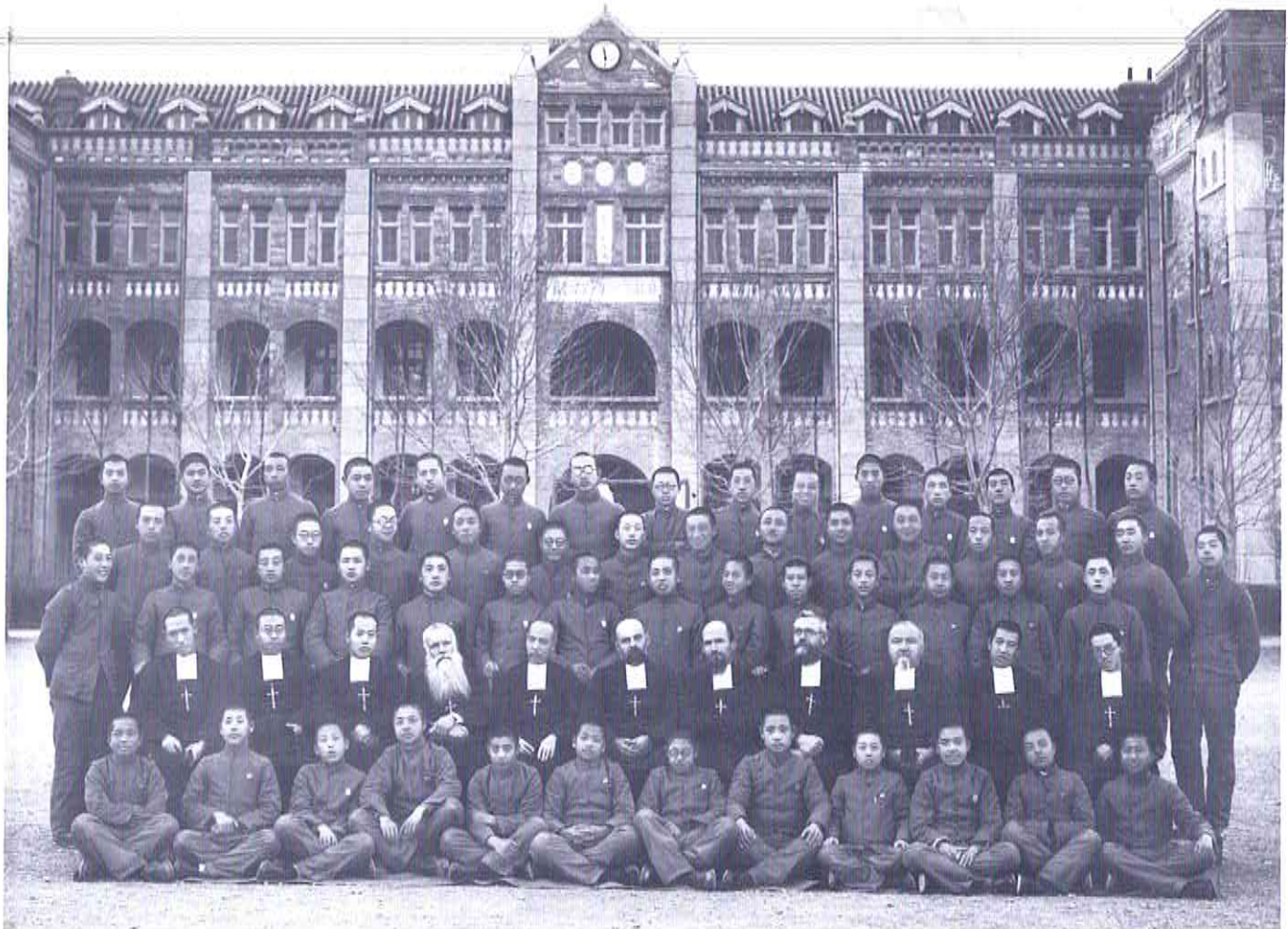
Taking a short-cut.

St Joseph's Training College.

were closed for different reasons a few years later but the schools opened in Malaysia became prosperous and influential.

Meanwhile in China, the screws were tightened on foreigners doing business in Shanghai and Tientsin and gradually they moved away. Enrolment in our schools there diminished drastically, and it was foreseen that they would ultimately have to close. To make use of personnel available, two foreign Brothers were sent to Kobe, Japan, where they opened a school.

That same year some of the expatriates from China found work in Hong Kong and prepared the way for a foundation there. That came about in 1952, when the Province took over a small private school in Kowloon and started developing it; by 1955, the Marist Brothers had become incorporated in the colony as a non-profit-making Educational Society. They had obtained land, built a school and were soon to have an enrolment of over 1000 pupils. In 1964, at the request of the Bishop, a second school was opened in Tsuen Wan in the New Territories and this too could take in over 1000 pupils. In Singapore, Brother Joche Chanel was put in charge of the project of building Maris Stella High School. In 1958 he undertook the task, but he ran into formidable difficulties and delays, and needed all his dogged determination to achieve his objective.



Looking back over the last hundred years one might be inclined to shed tears over what was one of the most wonderful mission lands to work in, but was snatched from our hands when it seemed ready to make a giant step forward. It was indeed a heart-breaking loss to the men who had left France because of persecution and now must return home, again because of persecution. True, a new mission was landed in our lap, and the message was still the same: «Go and teach all nations.»

Nevertheless one would like to measure what was achieved by the 239 Marists who worked in the Celestial Empire; at least for the present, that is impossible, for one is not free to roam about and meet people and talk about the «bad old days». But what is evident to all is that the 140 young Chinese who joined the Brothers were solidly trained, with a great spirit of faith, the courage and perseverance of Champagnat and zeal for the conversion of their countrymen. Those who stayed behind withstood the onslaughts of the communists against their faith, were willing to suffer persecution, imprisonment and death. What more proof can one require?

Those who moved abroad were well-tempered steel too, for they laid the foundations for a new Marist Province, in a region rich in possibilities though not devoid of obstacles similar to those faced by the men who started it all. We pray for the happy repose of the souls of the 77 men from Europe who, with their 80 Chinese confrères, died and were buried in China, and for the 83 foreign Brothers who had to return to Europe and who died there.

*



The pioneering Brothers. They remind us of the first long stage.



Many Chinese Brothers undertook to give witness. They are still continuing their work. In the picture are some Brothers who remained in continental China.



Flowers for the veteran Br. Jean-Émile, quite symbolic. The small boy was a Junior at that time, now he is the Brother Provincial of the Province of China, Br. John Lek (on the left of the picture).

**The establishments founded between
March 1891 and August 1938.**

1. Peking-Nantang, May 1891
2. Tien-Tsin St. Louis, August 1891
3. Chala-Orphanage June 1893
4. Shanghai-St. Francis Xavier, August 1893
5. Wuchang, September 1898
6. Shanghai-Franco-Chinese School, September 1898
7. Tien-Tsin-Franco-Chinese School, September 1895
8. Suifu (Seu-Chuan), September 1901
9. Canton (Pichon) September 1901
10. Nanning, February 1902
11. Chung-King, November 1902
12. Cheng-Too, March 1903
13. Soo-Chow, February 1903
14. Ning-Po, March 1903
15. Che-Foo, April 1903
16. Nan-Chang, August 1903
17. Ki-Ngan, February 1904
18. Kweilin, July 1904
19. Weihweifu, May 1905
20. Peking-St. Michel, 1906
21. Zieka, February 1909
22. Provincial House-Peking, September 1903
23. Provincial House-Chala, September 1910
24. Peking-Sacred Heart, September 1910
25. Hsuenhwafu, September 1916
26. Zikawei-Juniorate, November 1917
27. Shanghai-Jeanne d'Arc College, August 1922
28. Che-Foo, September 1924 (reopening)
29. Mukden, September 1924
30. Weihaiwei, September 1928
31. Yangkiaping (Trappists), September 1929
32. Peking-Sacred Heart College, August 1930
33. Tsing Tao, July 1931
34. Tien-Tsin-Sikai School, August 1938

**THE BROTHER PROVINCIALS
OF THE PROVINCE OF CHINA**

French Provincials:

1891-1895 H. Marie-Candide
 1895-1896 H. Elie-François
 1896-1900 H. Jules-André
 1900-1903 H. Antonin
 1903-1906 H. Antonin
 1906-1911 H. Louis-Michel
 1911-1917 H. Antonin
 1917-1926 H. Marie-Nizier
 1926-1928 H. Antonin
 1928-1938 H. Joseph-Vincent
 1938-1947 H. André-Gabriel
 1947-1950 H. Marie-Nizier
 1950-1953 H. André-Gabriel
 1954-1959 H. André-Gabriel

Chinese Provincials:

1959-1969 H. Joche-Philippe
 1969-1974 H. Paul Clet
 1974-1980 H. Laurence Tung
 1980-1989 H. Joachim Heng
 1989... H. John Lek



Brother Léonida, Superior General, in China.

Celebration of the Centenary in China

The Brothers have recently celebrated their Centenary in a number of ways:

Visit of Brother Charles to each community

On account of his extremely full programme, **Brother Charles** was not able to be present for the main centenary celebrations. Therefore he paid a short visit to each of the communities in the month of June in order to pay tribute to the Brothers in person, and to join them in thanksgiving for the past 100 years.

An Assembly of the Province was convoked by **Brother John Lek, Provincial**, and held in Petaling Jaya during the week preceding the official Centenary Mass and banquet. This Assembly had four *Aims*:

1. To GIVE THANKS for the past 100 years of Marist Mission in the Orient;
2. To EVALUATE the present Province commitments in accordance with *C. 85* and *C. 168*;
3. To DISCERN CRITERIA and STRATEGIES for their Marist Mission in the future;
4. To CELEBRATE AS BROTHERS.

The Assembly was facilitated by a team of three Brothers: two General Councillors, Brothers **Philip Ouellette** and **Richard Dunleavy**, and the Director of the English-speaking Second Novitiate, Brother **Brian Wanden**. The Assembly lasted five full days, and was marked by good participation and family spirit, in accordance with the above Aims.

The official Mass of Thanksgiving and Chinese celebration meal were held in Petaling Jaya, Malaysia, on Saturday 24 August. The Mass was celebrated by the Apostolic Delegate, Archbishop Tricarico, who was joined by other Bishops and priests from Malaysia and Singapore. There were also representatives of the Brothers' families, friends, colleagues, students and ex-students. A message from the Superior General was read to the whole congregation at the end of the Mass. The Eucharistic Meal was followed by a celebratory agape for some 300 guests of the Brothers.

Each community of the Province which extends throughout Malaysia, Singapore, Hong Kong and Taiwan is also arranging a local celebration to mark the Centenary during 1991.



MASS OF THE CENTENARY

Here is a brief account of the homily which the Apostolic Delegate delivered at the celebration marking the one hundredth anniversary of the arrival of the Marist Brothers in Petaling Jaya.

Your Grace, Anthony Soter Fernández, Archbishop of Kuala Lumpur, Archbishop Dominic Vendargon, let me underline the happy coincidence: **our dear Archbishop Dominic is celebrating on this day his 82nd birthday and the 32nd anniversary of his Episcopal Consecration. His Grace has made history in the Church of Malaysia. He it was who first welcomed the Marist Brothers who came to this country 25 years ago.** Excellencies, Bishop James of Johur Bahru and Bishop Anthony of Penang,

Rev. Brother John Lek, Provincial Superior of the Marist Brothers,

Rev. Brothers Richard Dunleavy and Philip Ouellette, General Councillors representing the Very Rev. Superior General, Brother Charles Howard:

Your presence here means a lot to us.

Rev. Brother Alphonse (92 years old), Venerable Dean of the Marist Brothers in the Far East.

We give glory to the Lord for the evangelical mission of the Marist Brothers that has been accomplished, here in Asia, for one hundred years. You came to these blessed lands, dear Brothers, among these peoples, to teach the Gospel of Love, to show the salvation of God in Christ. Through you "grace is spreading to more and more people", causing "the giving of thanks to abound to the glory of God" (2 Cor, 4.15).

You, teachers, in union with the divine Teacher, the only Teacher (Mt 23), Jesus, who has brought to mankind the revelation of God, have made here "disciples", faithful followers of Jesus. You arrived here bringing with you the call of God, your faith, the endeavour and courage of an apostle, Christian love and brotherhood. And still today

you are accomplishing this precious mission, to spread the good news in all faithfulness. The Spirit of God is with you.

In this beautiful church of St. Francis Xavier, we are praising the Lord for your mission, being spiritually united to the Holy Father, John Paul II, Vicar of Jesus Christ, the Head of the Catholic Church, the Mystical Body of Christ.

We are united to all the Church's men and women, to the Church's institutions, which are in the service of Christian education.

Our Bishops here present speak of your great ministry, speak of the high respect in which you are held. How marvellous are these bonds of unity, understanding and appreciation in the Holy Church!

I bring to you the felicitations of His Holiness John Paul II. The Supreme Pontiff rejoices in your steady attachment to "The Ministry of the Word". Through the humble person of his Delegate, he sends to you, dear Marist Brothers, his paternal blessing, which I shall have the pleasure of imparting to you, together with our beloved Bishops, at the end of the Holy Mass.

I bring to you also the warm remembrance and the greetings of His Eminence Josef Tomko, Prefect of the Papal Office for the World Propagation of the Faith, and all the collaborators of Propaganda Fide. The Cardinal Prefect praises your "great work for the Gospel" and wishes you wonderful new paths and achievement in the field of the Apostolate.

The Marist Brother!

You, educator par excellence, you bear on your shoulders a heavy burden. I see in front of you multitudes of young people, arms and hearts open in confidence: "Lord, that I may see!"

That is how they feel in front of you, and from you they expect true knowledge. "Man is called to know", and first of all to know himself.

Brothers, you are among the main collaborators of the Church. "Mother and Teacher", the Church works unceasingly for the sake of education at all levels, at all



latitudes and in all instances. (It is interesting to peruse the Catholic publication "The Month at UNESCO", and to see the innumerable initiatives of Catholics in the world, in favour of people's education.) Your Founder, Venerable Marcellin Champagnat, one of the main apostles of Christian education, has given the highest witness of concern and zeal for education.

Dear Brothers, teachers, be mindful of the Lord's warning against the wrong practices of the Pharisees: "...do not, however, imitate their actions, because they don't practise what they preach" (*Matt 23,3*), because they are motivated by base considerations and earthly ambition of "broader phylacteries", "places of honour", expecting to be called 'Rabbi' ...

Please, learn to value more deeply every day the grace of your religious vocation. Let it be enthusiastic, attractive to other people, especially to young people. Increase and perfect your union with God in your prayer life. Make your life a life of prayer.

Strive to make people know the faith and be happy in it. Be caring, cherishing and holy by a loving acceptance of God's call.

The Brother is called to "lay aside the old self with its evil practices and put on the new self who is renewed by a true knowledge" (*Coloss 3, 9-10*).

To all of you, dear faithful of this Eucharistical Assembly:

Today we praise the Lord! We take our prayer from the words of David: "I will bless the Lord at all times" (*Ps 34, 1 and 3*).

"O magnify the Lord with me,
Sing to him a new song...

The earth is full of the loving kindness of the Lord":

You, Brothers, are those who talk of the kindness of the Lord, you show to your people God's love. You are the communicators of Grace, of Hope, of Joy. The Lord is praised for the wonderfully accomplished mission in the Far East.

We put our prayers in the hands of our Blessed Mother in heaven; we implore "the admirable name of Mary", the Blessed Creature who came up "from the oceans of the divine Charisms" (St Amadeus, Ep. Lausanne - Horae Lit. 22 Aug).

Our Mother Mary accompanies you while you begin the new century of your mission. In nomine Domini!



Centenary Mass (entry procession).

TO THE BROTHER PROVINCIAL OF CHINA

Dear Brother John Lek,

One hundred years ago, Marist Brothers came to the Far East. Today, the St Francis Xavier's Alumni, Hong Kong Division of the World Marist Family, is made up of ex-students from Marist schools in Australia, Shanghai, Tientsin, Kowloon and the New Territories of Hong Kong.

Every year the Alumni organize different functions for the ex-students to meet each other and the Rev Brothers who taught them in school. We always remember how we got our education from the Marist Brothers and the message that we should always love the people around us. In fact, we are always excited whenever we sing our school song during such functions.

Let us join you in sharing the joy of celebrating the Marist Brothers coming to the Far East in this 100th year. On behalf of the SFX Alumni we wish you great success with the functions you are holding in Malaysia on Saturday, 24th August, 1991.

Congratulations!

Johnson C. K. Lin.
President.

Celebration of the Centenary in Kaohsiung (Taiwan)

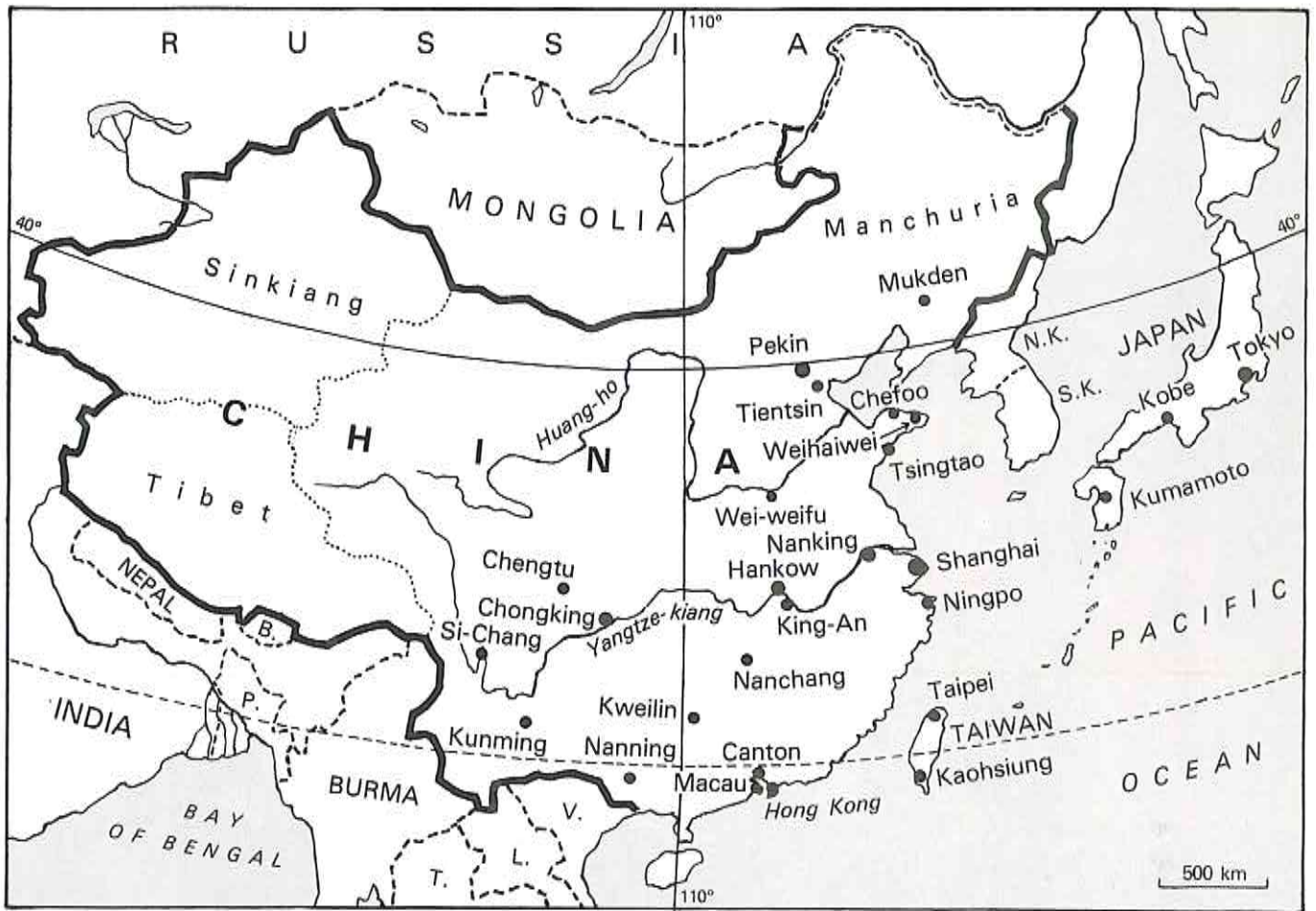


台灣省高雄市聖保祿會院慶祝聖母昆仲會來華百周年留影80. 7. 6



WELCOME REV. BRO. CHARLES HOWARD SUPERIOR GENERAL IN ST PAUL'S HIGH SCHOOL JUNE 21, 1991

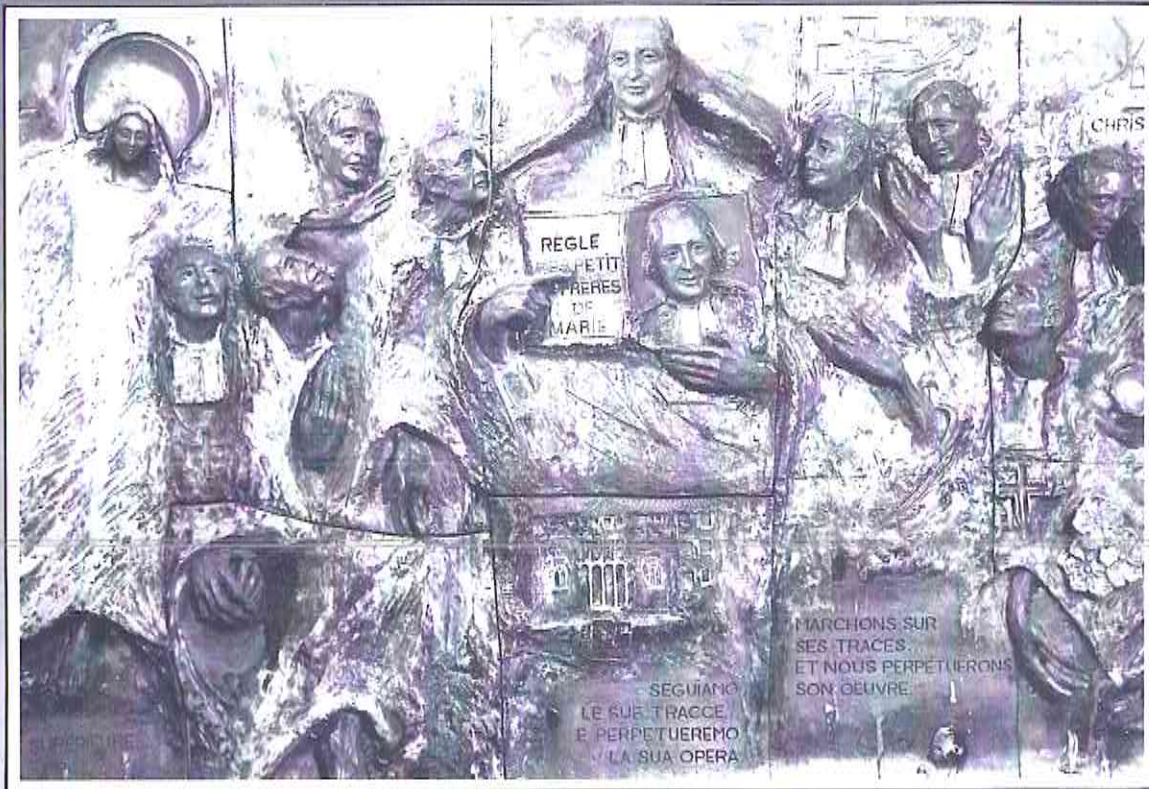
歡迎聖母昆仲會總會長郝嘉祿蒞臨本校指導民國八十年六月二十一日



Marist Brothers in China and Asia-Pacific



AROUND THE MARIST WORLD



- *Venerable Brother Alfano.*
- *VII CLAP (Conference of the Provinces of Latin America).*
- *Descendants of the Champagnat family come to the Hermitage.*
- *Formation Houses: Carrión de los Condes. — Varennes-sur-Allier.*
- *Impressions of a Course for Masters of novices.*
- *Marist Fraternities: Prov. of "Norte". — Ecuador. — Tarare.*
- *Centenary of the Marist presence in Algeria.*
- *Our Provinces: The Catalunya Province.*
- *Provincial Assembly in Esopus.*
- *Camp of the refugees in Thailand.*
- *Marist Brothers and Marist Fathers in Holland.*
- *Angola. — Madagascar.*
- *Models: The day of a handicapped person.*
- *Parish visitation.*
- *European encounter of Marists: "Pentecost 92".*

**ESUMAZIONE DELLA SALMA DEL SERVO DI DIO FR. ALFANO,
IN VENTIMIGLIA, SUO TRASPORTO A ROMA E COLLOCAZIONE
PROVVISORIA NEL CIMITERO DEL VERANO**

Il giorno 22 marzo 1988, alle h. 9.00, presente Mons. Angelo Raimondo Verardo, vescovo di Ventimiglia, il can. Pietro Rossi, Promotore di Giustizia, il can. Francesco Palmero, Notaio, e i periti anatomici Dott. Giuseppe Rebaudo Ufficiale sanitario del Comune di Ventimiglia assistito dal Dott. Palumbo; presenti pure Fr. Agostino Carazo, Postulatore Generale dei Fratelli Maristi e Fr. Alessandro Di Pietro, Postulatore della Causa, ed io stesso, Fr. Graziano Gori, Superiore Provinciale della Provincia d'Italia dei Fratelli Maristi, in conformità con le prescrizioni della «Instructio» della Congregazione per le Cause dei Santi, si è proceduto nel cimitero di Ventimiglia all'esumazione e alla ricognizione dei resti del Servo di Dio Fratel Alfano, al secolo Giuseppe Carlo Vaser, dell'Istituto dei Fratelli Maristi delle Scuole.

Con sorpresa di tutti, il corpo del Servo di Dio è stato trovato in stato di buona conservazione, di modo che è stato disposto di collocarlo, tale quale era stato rinvenuto, in una nuova bara, chiusa e munita dei sigilli del vescovo di Ventimiglia. Essendo stato designato il sottoscritto quale «portitor», fu decisa la partenza alle h. 10,45, per arrivare a Roma a tarda sera.

La bara fu deposta nella Cappella dell'Istituto S. Leone Magno, sito in Piazza di S. Costanza 2, dove sostò durante la notte. Intorno ad essa si dispose la Comunità religiosa dei Fratelli Maristi durante la celebrazione della messa della feria il mattino del giorno successivo, 23 marzo.

Essendo già stata ottenuta l'autorizzazione dell'Autorità ecclesiastica per la tumulazione privilegiata del Servo di Dio nella stessa Cappella del S. Leone Magno, in attesa del completamento delle pratiche introdotte presso le competenti Autorità civili, decisi, col pieno accordo del Postulatore generale e del Postulatore della Causa, che la bara contenente i resti mortali del Fr. Alfano venisse provvisoriamente depositata nella tomba dei Fratelli Maristi nel Verano, ed ivi fu collocata nel loculo n.º 11. Ciò venne eseguito, con l'autorizzazione della Polizia mortuaria, il mattino del giorno 23 marzo alle h. 11,00.

In fede.

*Il Superiore Provinciale, F.M.S.
Fr. Graziano Gori Roma 28/02/1991.*



Exhumation of the remains of Ven. Br. Alfano.

CONFERENCE OF THE PROVINCES OF LATIN AMERICA (VII CLAP)

The seventh CLAP took place from 16th to 28th September 1991 in the welcoming Marist complex of Loma Bonita, Guadalajara, seat of the Province of Mexico (West).

The sixteen Provincials and two District Superiors of the region took part in this meeting. The General Council was represented by Brothers Charles Howard, S.G., Benito Arbués, V.G., Marcelino Ganzarain and Claudio Girardi, Counsellors.

The general theme of the meeting was:

THE NEW EVANGELISATION IN LATIN AMERICA AND THE MISSION OF THE MARIST BROTHER.

A time-schedule which had been drawn up by the preparatory team of Latin America (ELABOR) was approved by the assembly and provided a programme for the deliberations which were presided over by Brother José Guadalupe Romero, Provincial of Mexico (West) who was taking his turn as president of CLAP.

The climate in which the proceedings took place could be summed up in the words from the Acts of the Apostles: "One heart and one mind".

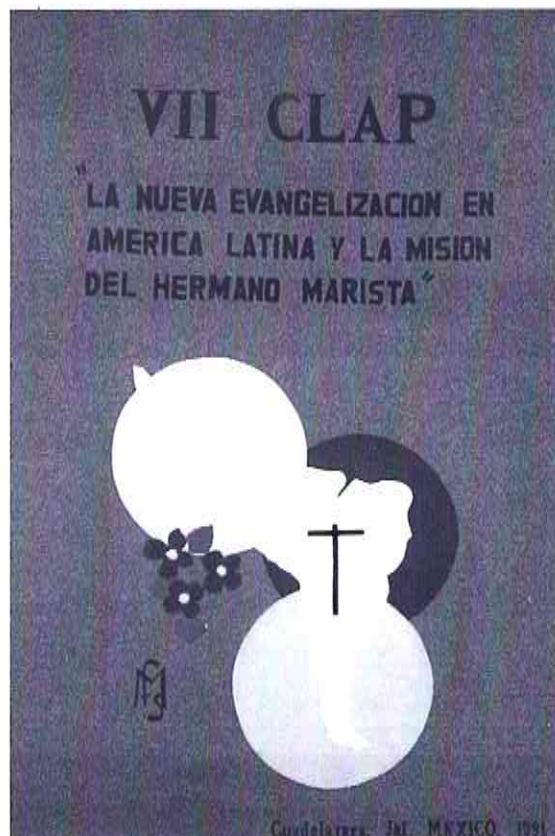
The presence of Mary and Champagnat could be felt and animated the whole process of discernment, undertaken in an attitude of brotherliness, frankness, lucidity and boldness.

The fraternal, enlightening, dynamic and stimulating words of Brother Charles, Superior General, which on two occasions were directed at Brothers exercising their functions as Superiors, were much appreciated and found their repercussion in the conclusions of the meeting and their projection towards the future of the Provinces.

The final commitment, which was the result of intensive discussion was divided into nine lines of action and was introduced by the following declaration:

"HAPPY IN OUR CONDITION OF FOLLOWERS OF JESUS IN HIS SPREADING OF THE GOOD NEWS AND CONSCIOUS OF THE TRANSFORMING STRENGTH OF THE SPIRIT, WHO IS LEADING THE CHURCH ALONG PATHS EVER NEW, WE, THE BROTHER PROVINCIALS AND DISTRICT SUPERIORS OF LATIN AMERICA, UNITED UNDER THE PROTECTION OF OUR LADY OF GUADALUPE, UNDERTAKE, AS OUR PRIORITY FOR THE NEXT FEW YEARS, THE NEW EVANGELISATION, WITH ALL THAT IT DEMANDS OF US IN OUR DAILY LIFE AND MISSION."

Brother Claudio Girardi



DESCENDANTS OF THE CHAMPAGNAT FAMILY COME TO THE HERMITAGE

A first!

We thought it would be a fitting closure to the ceremonies celebrating the Bi-centenary of Marcellin Champagnat's birth to invite to the Hermitage all the families related to Champagnat.

On Sunday, 10th June 1990, about forty lay people and two Brothers answered the invitation. They joined the Brothers' community at the customary assembly of the faithful to take part in the Mass at 10.30 am.

"The first welcoming gesture had to be one that Father Champagnat would have approved of—a prayer before taking any decision or meeting anyone—and that in a chapel of dazzling brightness." (Jean Arnaud from Lyons, a distant grand-nephew of Marcellin)

After the Gospel, **Brother Gabriel-Michel** addressed the congregation, taking as his theme: "What would Marcellin Champagnat say today?"

The family meal, which all shared with the Brothers, allowed the guests to renew acquaintances and even to discover relatives previously unknown. In fact, relatives coming from Pilat, St. Chamond, St. Étienne, Lyons ... were meeting with people from, for example, Puy de Dôme, all bearing the name Champagnat.

What an emotional moment it was for them, finding themselves all together on the very spot where their great-uncle had come to settle and where he had worked with his Little Brothers.

In the course of the meal the genealogy of the Champagnat - Chirat lines was discussed. **Marie-Antoinette Arnaud**—Aunt Nanette— 94 years old, summoned up all her strength and her memories to put right any mistakes that were made and add not a few items of information. Needless to say, tongues were loosened and contacts were cordial.

"We have been most touched by your enterprise in gathering together the family of Champagnat," wrote **Maryvonne Arnaud**, distant grand-niece of Marcellin. "This meeting has been a time of reflection, questioning and uplift: prayer, symbolism of the frescoes, friendship. Thank you for giving us this hope of Life." (J. A.)

Saint-Sauveur visits La Valla and N. D. de l'Hermitage

The success of the 10th June venture encouraged us to throw out an invitation to the people of Saint-Sauveur-en-Rue.

Remember that before entering the minor seminary of Verrières-en-Forez, Marcellin in 1804 stayed in Saint-Sauveur with his sister **Marie-Anne**



and her husband **Benoît Arnaud**, a teacher. For a year Benoît tried to teach the rudiments to his nephew, a lad of 15 who hardly knew how to read or write. Moreover, many families in Saint-Sauveur are related to Marcellin, as we shall see later.

The invitation was not ignored since more than a hundred people took part in the meeting on Saturday, 6th October 1990: inhabitants of Saint-Sauveur, natives now settled in St. Étienne, St. Chamond, Rive-de-Gier, Irigny, Francheville and elsewhere. The meeting was honoured by the presence of **Jean Moutot du Montet**, a General Councillor in Bourg-Argental, and himself a descendant of the Chirat-Bonnet family.





Descendents of Champagnat-Chirat families from St-Sauveur-en-Rue in 1856.

At about ten o'clock the pilgrim-visitors got off the bus at La Valla in the modest Rue Champagnat which leads to the house bought in 1817 by the intrepid curate as an abode for his very first Little Brothers.

They were warmly welcomed by the present community two of whose members come from St.-Sauveur: **Brother Joseph Quiblier**, 87 years old, and Brother Marcel Arnaud, director of the school which has 130 boys and girls. The latter is himself related to Marcellin through his mother, **Hélène Barralon**.

Afterwards they visited Father Champagnat's bedroom where "we admired the stone anvil used for making nails", remarked Sylvette Moyroud, then the statue of Fr. Champagnat with young Gabriel Rivat and also the parish church whose modern stained-glass windows recall the past.

Looking for our roots

Brother Henri Vignau, Provincial, was pleased to address this friendly gathering which had come from a district where Marcellin's Brothers had guaranteed a Champagnat presence for 169 years.

Then we listened to a long talk illustrated with tableaux showing the Champagnat-Chirat line up to our own days. Here are some excerpts:

About the year 1700, **Barthélemy Chirat** of St. Sauveur had three sons:

- Georges, who succeeded to his father's farm in the hamlet of Lourbat;
- Jean, who set up his home in the hamlet of Linossière;
- Charles, who came to stay in Malcognère (at present part of the commune of St.-Régis-du-Coin) and had the good fortune to have a daughter, Marie-Thérèse who was to marry Jean-Baptiste Champagnat of Le Rosey in February 1775. In 1789 Marcellin Champagnat was born of this union.

Moreover, **Marie-Madeleine Champagnat**, twin sister of Jean-Baptiste, married Charles Chirat; they set up their home in the hamlet of Aiguebelle, St.-Sauveur. This Charles was none other than the son of Georges Chirat mentioned above.

The Aiguebelle branche of the family produced three daughters:

- Marie-Madeleine**, who married **Jean Roux** of Les Chavannes;
- Marie-Thérèse**, whose second marriage was to **Jean-Claude Peyrachon** of Montrabier;
- Euphrasie**, who married **Jean-Baptiste Courbon** of Pochon (Vanosc), but whose son, Romain, came to live in his mother's place, establishing himself in the hamlet of La Taule.

So today, the distant grand-nephews and nieces of Marcellin are members of the following families:

Champagnat, Arnaud, Moutot, Vial, Pichon, Rivolier...

Afterwards the guests made the rounds of the buildings and the property.

"We saw and appreciated," said S.M., "the frescoes, which were explained to us; otherwise we might have passed them by. ... The diaporama not only delighted our minds and ears, but also touched our hearts."

Pilgrims of hope

"The Mass took on a special dimension for us because it was at Notre Dame de l'Hermitage ... with the Marist Brothers." (S.M.)

Since Marcellin dedicated his life to young people, it was fitting that the Mass should be prepared and animated with the help of young people from St.-Sauveur. It was celebrated by Father Jean Richoud, the parish priest, and by Father Maurice Colombet, chaplain of the Retreat House. The organ, which had been inaugurated on the 26th September 1990, was played, not without some emotion, by André Leborgne.

In his homily, **Father Richoud** emphasised:

"Today we are making a pilgrimage to the springs of our faith in the steps of one witness - Marcellin Champagnat." We have received a lot and "what we receive from God very often comes to us through others." We have to make an inventory of the gifts we have received in order to say 'thank you' for them. But our faith in God turns us towards the future: "God depends on his vine-dressers," continued Father Richoud. "God needs men, he wants to associate us with his mission; this is a mark of his trust in us ... Yes, the seed planted in La Valla has borne fruit. Following Marcellin we too hear the call to be Sowers of the Gospel."

The celebration ended with the singing of the hymn: "Avec toi, Marcellin, pèlerins d'espérance."

This was a day of meeting, of friendship and discovery which many will remember.

F. Marcel Soutrenon

FORMATION HOUSES: CARRIÓN DE LOS CONDES

We are referring to the Marist Juniorate in this spot in the Province of Palencia. Last year they celebrated the 75th anniversary of its foundation. Its history has been a long and fruitful one which, however, is nearing its end. The Provinces of Central America which have been the beneficiaries of the work done in this house of formation, took the decision to transfer those sections (Juniorate and Noviciate) to their American Provinces. This move, which has been well thought over and is no doubt a bold step will therefore affect the Juniorates of Carrión de los Condes and Miranda de Ebro as well as the Novitiate of Venta de Baños. It is the same story with the Juniorate of Arceniega with respect to the Province of Venezuela. Today we are talking about Carrión since it has just finished celebrating a long period of training future Brothers. In the words of one Superior General, "It is one of the Juniorates which has given most Brothers to the Congregation."

From its foundation up to the year 1990, here is its record: 3,805 Juniors of whom 1,006 made profession in the Institute. Very many Brothers, then, received their early and solid formation here. They have most grateful memories of Carrión. Our congratulations to all those who have collaborated in the formation of so many generations of Marist Juniors.

Historical background

The Brothers of the Marist Province of Mexico took advantage of the opportunity offered them in Carrión de los Condes (Palencia) to establish there a house of formation in order to guarantee the continuation of their work in the Americas. From 1903, a school, which had been entrusted to the Marist Brothers, had been functioning there. On the 9th April 1912, the Province of Mexico founded, in this same place, a

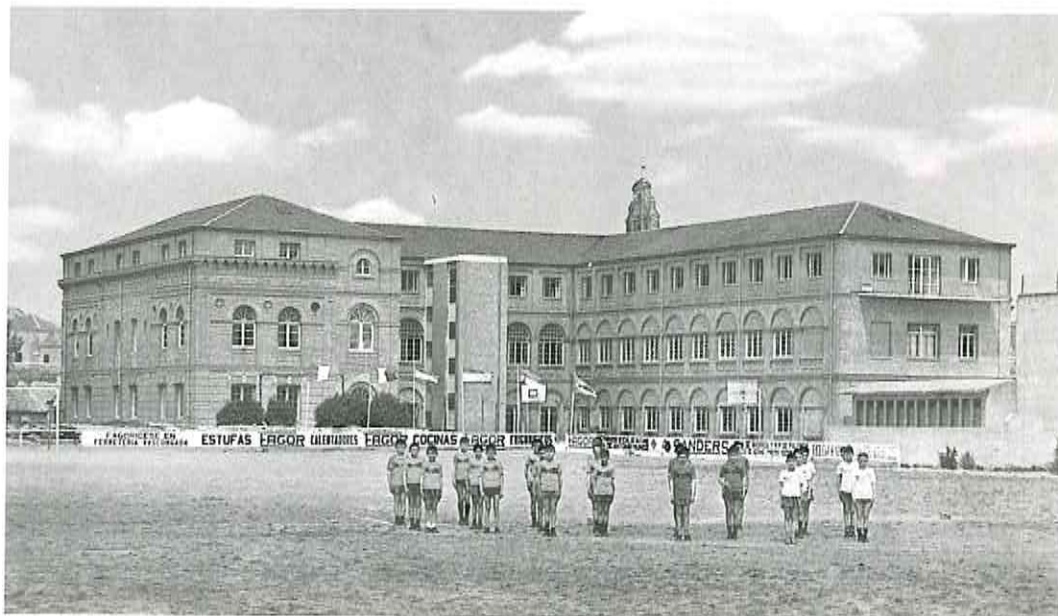
Juniorate which had such providential results for the Central American provinces and for the whole Institute. It was the distinguished Brother Filogonio Oller who played a leading part in this foundation and established the work on a solid basis.

During this period of more than 75 years the building has undergone many additions and improvements as the numbers grew. Many Juniors have benefitted from the good organisation and excellent Marist spirit which have always been its characteristic. In the time of its founder, Brother Filogonio, the number of aspirants who had enrolled in the Juniorate was over 500. From Carrión they passed on to different houses of formation in the Institute: Grugliasco, Pontós, Las Avellanas, Anzuola, Espirá de l'Agly, Jacona (Mexico), etc. where they continued their formation. This gave a diversity and a universality to the destiny of so many Brothers who started their training here. The annals of the house and the long list of enrolments contain the names of Brothers who were to do great work in the different sectors of the Congregation: we see the names of three General Counsellors (Leoncio Martín, Ezequiel Vaquerín and Eugenio Magdaleno), eight provincials and more than a hundred directors of colleges and houses of formation. A formidable list!

The missionary impulse that the young men received in Carrión has resulted in Brothers from this foundation going forth on mission to 22 different countries in our wide-spread Marist world.

The blessing of the Lord and of our Mother have been evident in the development of this work in Carrión de los Condes. "Our good Mother, the Virgin of Guadalupe," said Brother Stratonique, Superior General at the time, "wanted this work and guaranteed it many good vocations." May God be praised.

*Juniorate of
Carrión de los Condes.*



CENTENARY OF THE VARENNES-SUR-ALLIER

The name of Varennes means a great deal to many generations of Brothers, recalling, as it does, unforgettable memories of days spent in this house. The youth and the declining years of many are closely bound up with this spot. Its history has been one of constant ups and downs of all kinds. Let us take a brief glance at its long history and at these changes in its destiny.

Building

The Marist Province of Centre (France) which had been founded in 1878 had no Provincial House because of lack of resources. They bought a large piece of land on a favourable site at Varennes-sur-Allier.

During the years 1890-91 it was transformed into a work-site which was huge for these days. To get the work started material was brought in carts drawn by horses.

Inauguration

In May, 1891, a community of six Brothers came from Saint-Genis-Laval to take up their abode in Varennes. There was no lack of work to be done. In July other Brothers came to help in this huge undertaking where everything had to be done.

Finally everything was ready on the 16th September 1891 for the blessing of the house and the retreat which began on the following day. "The Brothers, who were happy to join their prayers to those of the Church, were strengthened in their conviction, seeing this large and

beautiful house, that everything turns out well for the man who seeks above all the Kingdom of God." (Br. Théophane)

Religious formation

Three days after the retreat the novitiate arrived and was given an enthusiastic welcome. On the same day the scholasticate was opened with twenty student Brothers. The juniorate was started in 1894.

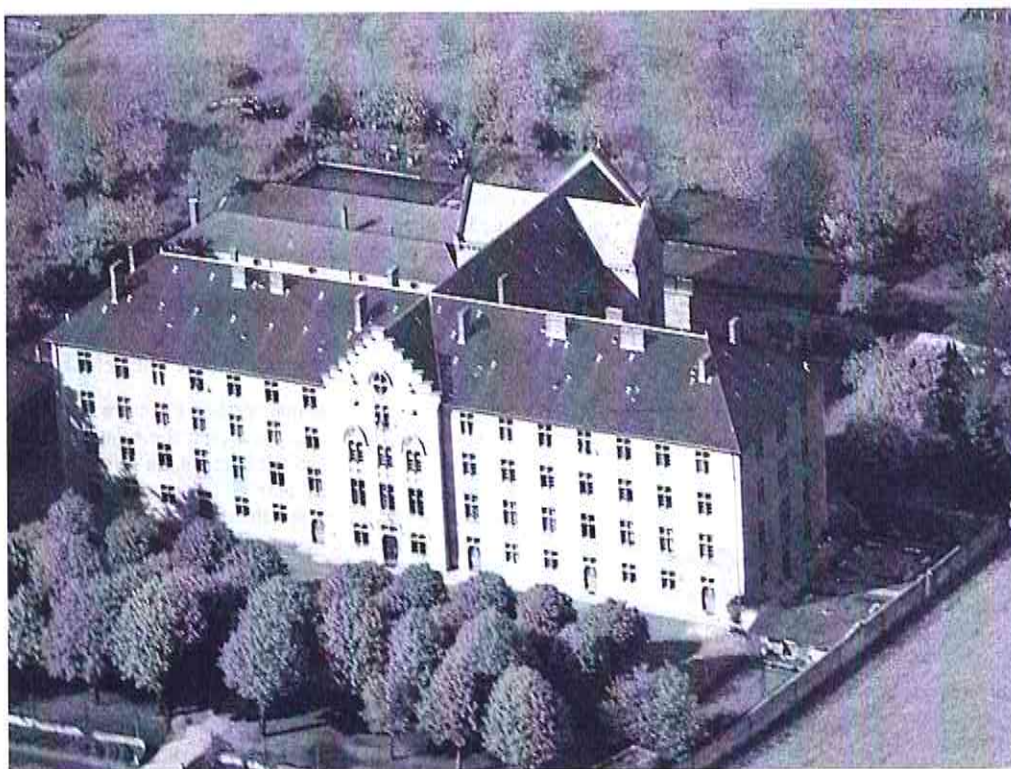
The house enjoyed its most prosperous period in the last years of the century. In the Centre Province there were nearly 400 Brothers running 95 schools.

The turmoil of 1903

On the 3rd April 1903, Parliament rejected, without looking at it, the request for authorisation of the Institute of the Marist Brothers, which had been presented in conformity with the law of 1st July 1901 concerning associations. The schools received official notification to close within a certain period. The school in Varennes, along with the juniorate, novitiate and scholasticate were wiped out in 1903.

An impressive convoy

On the 1st May, forty volunteers, mostly young, and the teaching staff, left Varennes. On the 9th May they landed in Beyrouth and established themselves in Amshit, where their work of forming youth continued.



Buying back the house

Brothers who were obliged to rest because of old age or sickness remained in Varennes. The house, which had been confiscated by the French Department of Properties, was put up for sale. Some benefactors started a building society which bought it back on the 18th December 1906 and so the Provincial House preserved its religious character.

1914-1918 War

In August 1914, the house took in a large group of young refugees from the north of France. In the following year, the military administration requisitioned part of the house, called "Caserne Puisaux", for use as a school for machine-gunners.

Fire

On the 10th July 1922 a fierce fire broke out in the middle of the night and destroyed the house completely. Since the whole of the inside of the building was made of wood the fire spread rapidly. The people of Varennes showed admirable kindness by giving accommodation to the retired Brothers who were later brought to Saint-Chamond and Saint-Genis-Laval.

Second juniorate

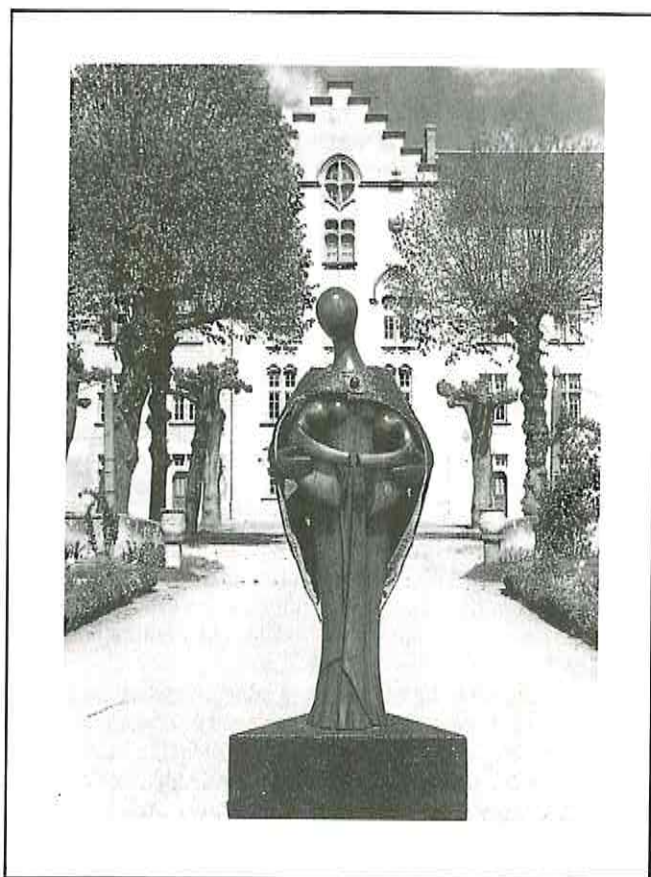
It was founded in July 1927 under the patronage of Saint Joseph, its first members being a small group from La Valla. Then came the vocations crisis and there have been no juniors there since 1968.

Return of the novitiate

With the threat of war, young French subjects returned from the house in Bairo (Piedmont), and other novitiates which had taken refuge in Italy were told by the Superiors to return to their former abodes. The numbers in the house at Varennes were increased by 7 Brothers, 18 novices and 25 juniors on the 1st April 1939.

War of 1939-1945

From June to November 1940 the house took in 200 old people from the home of Bar-le-Duc.



In 1941, about a hundred officers in training established their headquarters there. On 11th November 1942 it was the turn of German soldiers to occupy the property. After the liberation a group of German prisoners stayed there till 1948.

Retreat House

In preparation for the centenary, the renovation of the establishment has just been completed. Brother Provincial and his Council wished to make the place more comfortable for the old and infirm Brothers and to improve the amenities.



Impressions of a course

FORMATION COURSE FOR MASTERS OF NOVICES

After having lived through this formative experience, we spent the whole of the last month evaluating the course.

a) By reflecting on this experience we were able to realise how much our lives had been influenced by it in some important aspects. Long periods of contemplation allowed us to become expert in having a good look at ourselves in order to bring home to us and give thanks for the certain presence of God in our lives, in our path to conversion and in his call to our future mission.

b) Sharing our life experience in a process of self-evaluation with the help of some of our fellow-adventurers helped us to bear witness to one another regarding our personal interior life and the extent to which Marcellin's charism had touched the depths of our hearts, in each case with personal nuances which served for mutual enrichment and with constraints, which challenged us to greater generosity and self-surrender. We felt great joy at being able to put into words the things that God had done in our hearts.

c) In the process of evaluation, along with our "accompanier", we were able to express in words our experience as Christians and as Marists. We could see the way by which God had led us and how our history, being the history of salvation, is the most important point of reference in our training of young men who feel themselves called

to share with us, by their consecration, the mission of the Marist Brother in the Church.

d) During the last week of June, we also evaluated the concrete features of the happenings throughout the year: courses of lectures, assimilation of their content, the clarification of ideas that are fundamental for a sound approach to formation, the exact way we should interpret all we had been through during those eighteen months, how our way of looking at things had changed, what we had gained in objectivity by a clearer appraisal of our objective approach in the different stages of our conversion and transformation, the structures we had worked out for our life together, our readiness to commit ourselves in the future to the work of formation and for what levels of this work we felt ourselves best prepared.

e) The personal letter that each one sent to the Brother Superior General allowed us to give concrete expression to our filial relationship with the Institute and to put ourselves in the hands of our Superior who, being better aware of what God has done in each one of us, will be better able to help us discern the way in which we will be most helpful to our respective Provinces.

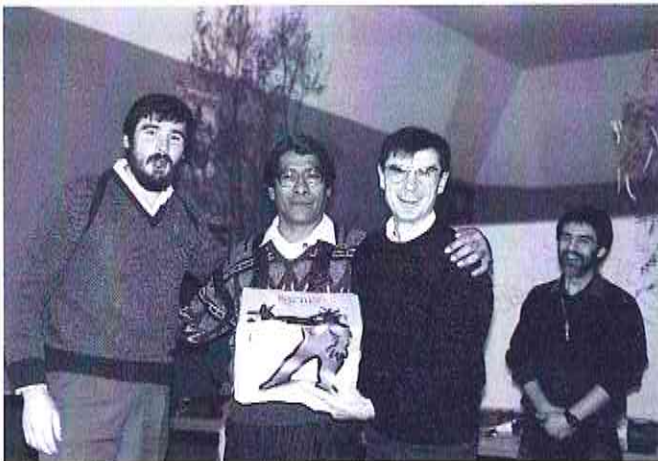
What follows are some samples of the impressions expressed by some Brothers who took part in the course.

"At the beginning of the course, what struck me most was the diversity of those attending. This, it seemed to me, was a source of richness but at the same time a challenge to be constantly attaining new heights. I was afraid that this diversity might even be a cause of possible conflict and frustration. However, as time passed, I became aware of Marcellin's charism which is capable of arousing enthusiasm and of bringing together those whose lives are dedicated to following Christ and of gradually building up a spirit of close attachment to the Marist family.

(Br. Réginald Racine - Iberville)

"I found myself faced with the great challenge of examining in depth my own formation in order to be better able to cooperate with the Lord in the formation of young men who wished to become Marist religious. During the whole course this challenge remained: to be docile to the calls the Lord was making on me by means of meditations, especially through my Superiors, to be permeable to all that could contribute to my own formation in the different topics, community life, the Eucharist, the Word of God, setbacks, counselling, frustration at my inability to accomplish what I wanted. All that was transformed into excellent formative material."

(Br. Sebastian - Rio de Janeiro)



"I am very grateful for the experience of having sampled the international nature of our Institute by living with Brothers brimming with kindness..."

"The Lord has given generously to me and expects a generous return: by continuing the process of my conversion, being attentive to his calls, continuing my growth in faith, using my life to pass on what I have received, helping my Brothers to discover the love of God in their life and to live each day as a formative experience."

(Br. Jesús Caballero - Venezuela)

"I am very grateful for the experience of having sampled the international nature of our Institute by living with Brothers brimming with kindness, tolerance and understanding, and facing up to cultural and social challenges. This experience of Marist life made a deep impression on me. The Marist charism imparts to us that gift of God which we are called on to embody in a multiform and complex world. I feel myself called to be a man made to confront the situation where God places me. We have taken the first steps in our efforts to accomplish our function as masters of formation. We put our trust in the Lord and in our Good Mother who have guided us in our work."

(Br. Bernhard Tremmel - Germany)

"What impressed me in the course was the chance we had to achieve the harmonious integration of different aspects of a Religious Community preparing for its mission. I was struck by the fact that during the whole experience we kept to the lines suggested in the Formation Guide. I am deeply aware that I put in a great deal of work towards my personal formation. I look upon this as a great grace which gives me a better understanding of people in relation to the forces at work in the development of vocation. In this matter I would like to stress the importance of accompaniment as the best means for guiding a person in his apprenticeship, of discernment and of the disposition to give oneself up entirely for the service of others. The way the animating team went about its work was also impressive. Our inclination to use recipes for formation was shown to be useless.

I am convinced that when the General Council set this formation session in motion they threw down a formidable challenge which was met with faith and fortitude. I shall always be thankful for the help I received to be a better Marist Brother."

(Br. Michel Morel - France)



"I was especially attracted by the way in which we approached the process of knowing oneself and of knowing Jesus as he is, of accepting what I am and growing to adulthood in Christ. That was the really important thing in this time of grace. Prayer was the guiding line on my way and was consequently the most demanding factor in my conversion. The light and the divine strength I received in prayer worked marvels. It was God who brought about my transformation."

(Br. Lorenzo-Urién - Norte, Spain)

"The most outstanding aspect for me was the way the course was organised and coordinated. We were led, a short step at a time, along the way to knowledge and personal experience of Christ who called me and who is my travelling companion. This teaches me to make of my life a constant liturgy, following the model of Mary in the path traced out by Marcellin. The high point for me was the Spiritual Exercises. The rest of the time afforded plenty of opportunity for seeking a deeper insight."

(Joseph Ramaroson - Madagascar)

"What struck me most in the course was the way in which it helped me to know myself better as a person, as a Christian and as a Marist. I lost my fear of myself and regained my confidence in God. I thank all the Brothers and teachers who helped us, under the guidance of Brother Superior General and his Council, to form this community pulsating with the Marist way of life, notwithstanding the pluralism of persons and cultures. This experience gave me a deep love of my vocation and a desire

to live it to the full, responding with generosity to what the Lord asks of me."

(Br. Nicholas-Fernando - Sri Lanka)

"The course helped to bring home to me in a deeper way what it really means to be a Marist Brother. The road we travelled and the interviews made me suffer a lot, and yet I am satisfied. I see that whatever fruit I gathered from it I owe to the fact that I suffered and matured beside the Lord. With the help of accompaniment I tried to make greater efforts to lead community life and that helped me to come out of myself and learn to face up to the problems of life and of religious consecration. The community made an effort to put to one side all selfishness and susceptibility in order to prepare with patience and not without difficulty a suitable ambience for our development as consecrated Marists.

(Br. Julio Suaesi - Samoa)

To end, it only remains for us to say loud and clear to all our Brothers the length and breadth of the world: "We have experienced all that the Constitutions contain and we are very happy. We followed the pedagogy of the Formation Guide and found therein a powerful instrument for making them live in our own lives. We are thankful to God, to Our Lady, to Marcellin and to our Superiors for this grace. Now we are ready to be Marist Brothers in the Church in the way in which today's world requires.

Br. Alejandro González
Rome, 4-VII-1991

MARIST FRATERNITIES: "NORTE"

The following pages tell us about some of the Fraternities which have recently sprung up. It is heartening to know that there is a continuing increase in the number of these groups who declare their Christian way of life by following the way and the charism of Marcellin Champagnat. In his coming Circular n.º 7 the Brother Superior General deals with this important topic.

Marist Fraternities in the Province of Norte (Spain)

These are the result of the efforts of Brothers who have undertaken to spread the knowledge and love of Father Champagnat, thus adding a new dimension to the Marist Family. There is already a large number of pupils, former pupils and helpers in the work of our Founder who have acquired a deeper appreciation and love of the work and charism of Marcellin Champagnat.

One outcome of these efforts has been the creation of Marist Fraternities. We have already set up four in our Province of Norte (Spain), in Pamplona, Zaragoza, Bilbao and Logroño. Their beginnings and development have much in common, being characterised by that fraternal relationship which inspired their formation.

A brief look at their history

The first Fraternity in the Province was established in Pamplona. Its animator was Br. Carlos García Zamora. In a short time that of Zaragoza followed. It was founded on the feast of the Immaculate Conception 1988, being closely linked to the

one in Pamplona. Br. Lorenzo Urién was its moving spirit in its beginnings, today Br. José Luis Lázaro and Br. Aurelio Sedano have taken over. Only a short time ago those of Bilbao and Logroño were added to the movement. Most of these Fraternities sprang from groups of animators working with the Brothers in youth movements whose aim was some collegial or catechetical activity. A good number of these youths entered more deeply into the life and spirit of Father Champagnat. There were meetings, a sharing of experiences, contact with the Brother Superior General in Lardero, and for some a visit to the Hermitage. All this led them to a kind of call which moved them to dedicate themselves to the project which inspired the formation of these Fraternities. There developed in them a real devotion and affection for the Founder and a strong desire to be influenced by the witness of his life. His person, his style, his simplicity, his love for Our Lady attracted them. They spoke about it to people who did not belong to the original groups. Today they are from different age-groups, professions and pursuits and until now have remained faithful to their first commitment.

To get an inside picture of these Fraternities, we arranged a meeting with one of them, the Zaragoza group, to ask them, on behalf of Message, for a self assessment and to hear some of their experiences. They told us with great simplicity and spontaneity of their beginnings and development. We give them to you here as we received them, almost word for word. The same sentiments are common to the other Fraternities. "It's as if we were the same Fraternity," they say. "When we were at the Hermitage together, for example, you did not know who was from which Fraternity."

Statutes, plans

Some rough drafts have been made to enable them to have a closer look at their objectives and procedures. They are not too keen on structures which might hamper their generous freedom of spirit:

"What pleases me most is that everything is open and that you can fashion it according to the way you live; it is not something forced on you... The ease with which you can adapt it to your work, your family, your life, to everything ... I take the plan of life and I see that it is very close to the Gospel: that's what I'd like my life to be."

"I have been in the Fraternity from the beginning," says another. "I belonged to the group of animators working with the Brothers in different activities inside and outside of school... Afterwards some rough drafts of rules and regulations etc. were proposed. They seemed to me too restrictive and legalistic. Others less structured were offered as a plan of life. These I liked."

In the steps of Marcellin

They all agree. It was their knowledge and love of Father Champagnat, the



Members of the Marist Fraternity of Zaragoza.

attractiveness of his style, admiration of his charisma, the wish to base their way of life on his which moved them. Here are some of the things they said in this respect:

“Later I began to take charge of groups of secondary pupils and I realised that I had to gain a lot of experience —sharing, giving, receiving. You feel you are not getting there and then the presence of Marcellin Champagnat comes into your mind and you begin to understand what your life is all about .. When you were a pupil in the college you saw him in a picture frame and for us he was, well, ‘Marcelino, pan y vino’, as we used to say, that’s all. But now it’s different.

“And when you begin to pray, you remember Marcellin, and you entreat him, you shout at him, you chat with him and bit by bit you get close to him. And you find out how he lived ... When you go to the Hermitage and see the place where he lived, what he had to do, the kind of ground he had to cover ... your head starts to spin and you say to yourself that here is a man who lived his convictions, something which is lacking in today’s society, I think, people who practice what they preach.”

“After having heard about Marcellin for many years, he seemed to me to be a good man, but learning about his life is not the same as knowing him. I had not yet discovered him. My discovery of him at the Hermitage left a strong impression on me.”

“So, you hear people talking about Marcellin, ‘That’s Marcellin,’ they say. ‘They tell you he’s the Founder...’ and so on, until gradually you find out that he is a way of life, a way of getting to Mary so that she can bring you to Jesus. You begin to see that Marcellin should have some influence on you.

“I was in the college for six years. There you hear talk about Marcellin. You hear, but it does not go deep. You limit yourself to the daily prayer: ‘Blessed Marcellin, pray for us’ and that’s it. But now, the contact you have with the group, the meeting we held in Burgos, the unaffectedness of the Brothers, of the Superior General ... all these ideals are contagious and you get to know Marcellin better ... ”



Group of Fraternities from Norte Prov.

“I began to hear talk of Marcellin, but only in theoretical terms. I did not see any connection with him or with my life. He was there, but just in books. And it was only this summer in Lyons that I realised that Marcellin was not just something in books but was there as an example to be followed and that I had a great desire to get to know him. And I am very pleased with what I am finding out. Every time you get to know him better, his devotion to Mary, his fighting spirit, his perseverance. And all this is in the Fraternity where it is easy to learn about Marcellin.”

All are at one in picking out his spirit of simplicity and devotion to Mary as elements of Marcellin’s charisma:

“The Marian charism,” they say, “consists in her readiness to do God’s will, her ‘Fiat’, the way she did things quietly without bothering if others knew about it or not, her maternal protection ...”

“What I most liked about Marcellin Champagnat, the Brothers, the Superior General whom we met, was their simplicity ...”

“I also had the privilege of meeting so many Brothers who are living Marcellin’s charisma of simplicity, humility, family spirit, work ...”

Working with the Brothers.

Another element which strengthens the Fraternity and binds it together is their work with young people in animation groups, catechetics, preparation for Confirmation etc. in collaboration with the Brothers. In this work, their way of doing things and their devotedness, the presence of Marcellin and the witness of his life are evident.

“Sometimes,” says a girl from the Fraternity, “the young boys get on my nerves, but thinking of the strength of character and the constancy of Marcellin I get courage to go on ... ”

“I have been working with a group of children who were confirmed five days ago, and what I have learned from my meetings and the time I spent with these boys and girls, was the truth of what Marcellin said: ‘Do not try to educate, catechise or do anything at all with a child if you do not love him: love him first and then try to educate him.’”

Relationship with the Brothers

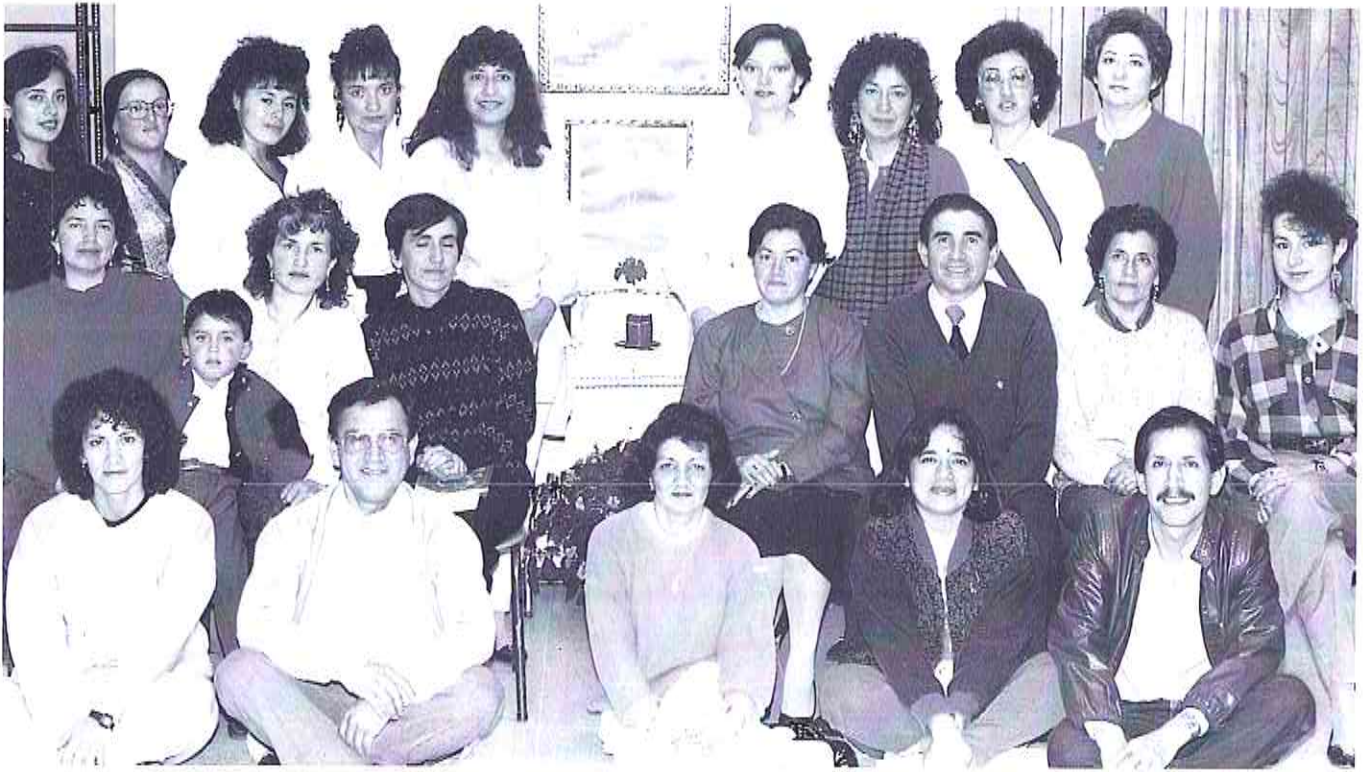
Excellent, they say. They prefer to call them the “Little Brothers”. Someone called them the spiritual heirs of Marcellin. They feel themselves at ease in the company of most of the Brothers:

“The problem could be that one or other of the Brothers might think that we are around the house too often ... The welcome we receive from the Brothers is fabulous. If you go to any house of the Brothers as a member of the Fraternity, it is extraordinary ... ”
And so on.

The future

They look forward to it with hope and optimism. They think the movement will continue to grow. People are beginning to ask about it. At present they look upon it with a certain reserve: *“It frightens them a little. They look upon us as different. We tell them to come and have a look at us, that something of the sort is needed in this life.”*

We are, without a doubt, facing an experience which we must encourage. We must open up and communicate the spirit and the charisma of Marcellin Champagnat to other people. The result of this opening out, of this growth of the Marist spirit which fascinates and attracts, can be a revelation. It is in our hands to turn it into a joyful reality. May the Lord and his Mother bless the project.



Marist Fraternity of Ecuador.

MOVEMENT OF THE FAMILY IN ECUADOR

The person of Marcellin Champagnat is **the vital and dynamic centre of the Marist Family way**. From Marcellin we discover the presence and action of Mary, our GOOD MOTHER.

Members of the Marist Family see in Marcellin an attractive, captivating personality who inspires enthusiasm and commitment. Knowledge of Marcellin and what we are finding out about his life and spirituality commit us to transform our lives in our families, in our work and in our social life.

The discovery and experience of Marcellin's Marian spirituality helps us to put Mary at the centre of the spirituality of members of the Marist Family.

From this experience of Marian spirituality, which we are acquiring at Marcellin's side, arise commitments in the lives of each member of the Marist Family and in the Fraternity itself.

It is in this sense that we see the lifestyle of the Fraternity developing: penetrating more deeply into the knowledge of Marcellin and of his spiritual and human experience; **discovering the presence and action of Mary in order to develop, as Marcellin did, and to pledge our Christian lives to our baptismal commitment.**

Starting from there, and always striving for improvement, we try to be Christians who are committed to the preaching and revelation of the Gospel, by words and, above all, by example and the witness of our lives.

In our way towards the imitation of Champagnat, our aim is to let people find out, through members of our Fraternity, why a life is transformed and changed into light, friendship and motivation: **BECAUSE THERE IS ONE PERSON - MARCELLIN - WHO BY HIS LIFE** arouses enthusiasm and commitment; because there is a spirituality which is shared

and leads to responsibility and fidelity to Christian life; and because one discovers and accepts a presence of Mary, our Good Mother, with whom all is possible, from overcoming evil to giving us the joy of being always ready to serve those around us.

This is the objective of the two Fraternities of the Champagnat Movement of **the Marist Family of Loja**. This objective has been adopted by a **Fraternity in the College of Quevedo by a group of teachers and parents, and by a group of students in our University of Loja.**

May Marcellin bless this seed and, under the protection of Our Lady, may it bring forth fruits of holiness in individuals and families.

Bro. Ángel Pastrana

Photo:

Members of the Fraternity of the Champagnat Movement of Loja, during their monthly meeting in May. They took part in the opening day of the May Devotions in the Champagnat community in Loja.

Our Fraternity's Plan of Life

FRATERNITY IN TARARE (FRANCE)

Here are some ideas taken from a programme of the activities and organisation of young Marist Fraternities in Tarare (France). We print them here on the chance that other groups might wish to use them. At least they will serve to foment the "communication of ideas" and dialogue between Fraternities.

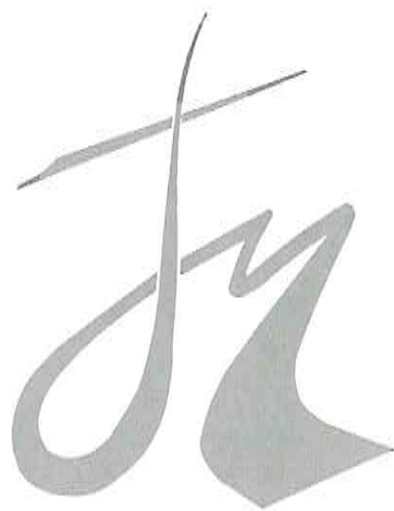
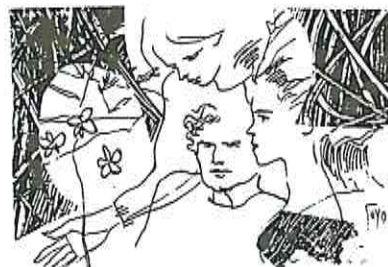
We wanted a Marist Brother as animator. He's a full-fledged member of the group. He directs us, even though he's not to "do everything for us" (personal initiative is essential). We want to be able to have confidence in him and talk to him about anything and everything.

It was suggested that meetings be held in each member's home in turn. Three members will prepare the meal. Two others will prepare the meeting, with help from the animator. Our host prepares the setting.

Since we wanted our meetings to be worthwhile despite their brevity, we decided to begin with the meal, then have our discussion, and end with our prayer.

We want to:

- live in an atmosphere of mutual trust;
 - talk about our life-experience, our important moments;
 - learn how to re-read our life, how to discuss and share;
 - help one another to take responsibility for our lives;
 - be attentive, listen to others —in the group first of all, and then "outside it;
 - open ourselves to the world around us, through daily events and our contact with people who witness to us.
- We are drawn to the sort of family spirit which is so dear to the Marist Brothers. We want to share that with them.
 - We want to live our faith and live it every day (several members of our group have just been confirmed).
 - We hope our fraternity will bring us into closer contact with the broader Church (our contact with witnesses).
 - We want to give special attention to younger people (two members of the fraternity are involved in setting up and animating a fraternity for younger people).
 - During our meetings, we like to be enriched by and to discuss a scripture text or a videocassette or simply some event from daily life.
 - We also want to set aside some time during our meeting for silence. (This is easier to do during longer meetings; short ones are too crowded.)
- N.B. *If each member takes some time for personal preparation beforehand, meetings go more smoothly and the discussion goes much deeper.*
- The animator may offer personal accompaniment to those who want it (something to be arranged with each one).



CENTENARY OF THE MARIST PRESENCE 1891 • IN ALGERIA • 1991

Foundation and growth

From 1869, different dioceses in Algeria had taken steps to get Brothers, but without success. They had to wait until 1890 for their request to be granted when a favourable reply was given to Father Carrière, parish priest of St. Pierre in Mascara. **Two Brothers landed in Oran on the 14th March 1891, three more in October, and in November of that year they opened the school.**

From then on we see an astonishing burgeoning of communities, to the end of the century and beyond. In chronological order they are: **Setif (1891), Aïn Temouchent, Agha (St. Charles) (1892), Boufarik, Maison Carrée, Mustapha (St. Bonaventure), Saint-Denis du Sig (1893), Hussein Dey (1894), Souk Ahras (1895), Saïda (1896), Mareng, Cherchell, Orléansville (1899), Fort National (1900), Oran (1901). That meant 107 Brothers in Algeria in 1900.**

Their schools took in members of all the different local communities (Moslems, Jews, ...) while at the same time there was a predominance of Europeans from different social levels, in the spirit which was later well defined by Cardinal Duval (S. R. Alger 17.07.69): "According to Blessed Champagnat the whole work of education is based on respect for the person of the child or young man, a respect inspired by the presence of the Holy Spirit in the soul of the pupil, a respect which commands respect and is a considerably tempering factor in the exercise of an authority whose aim is more to prevent faults than to correct them; to develop the personality rather than to draw up a list of prohibitions.

The squall of 1903

And now this splendid flowering, so promising for the future, is going to be swept away in the twinkling of an eye by the French secularisation laws of 1903.

Of the 18 communities existing at that time, fifteen were dissolved in

the summer of 1903. Only three defied the law and kept their school going by clandestine means and at the price of many a worrying moment which often led them before the tribunal. The one in Marengo, which at that time had 120 pupils, finally had to disappear in 1907. Two survived until their position was regularised in 1940:

— *St. Charles* (Agha), whose community had to give way to a staff of priests in 1958, and

— *St. Bonaventure* (Mustapha), the only one to see the independence of Algeria in 1962.

In independent Algeria

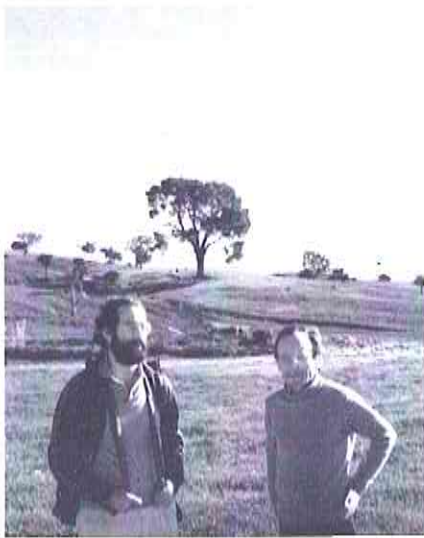
In 1962, the four Brothers remaining in St. Bonaventure's carried on with their work of education, passing rapidly to a scholastic population which was exclusively Algerian and Moslem. By 1969 there were no longer any Europeans. With an active Parents Association and an Educational Project they attained an exceptional degree of participation by all concerned. In 1976 came the decree of nationalisation which brought the community within the structures of the state with an annual contract.

It was then (1988) that the diocese offered to the two "surviving" Brothers the responsibility for the animation of the Maison Ben Chareb, which had been left by the White Fathers. They are still in their chosen place, among young people, to whom are added students from the African Students' Chaplaincy.

One hundred years helping the Church in its work in Algeria; sharing its restrictions, but also in humble readiness to be of service at the call of the Lord and of men, in a dialogue that is patient and considerate with everyone.

With Mary, we give thanks in the Spirit, hoping for a peaceful opening into the future.

Brothers Jesús and Henri



Brothers Jesús and Henri.



"... here everyone of us finds the continuity of the Church through contact with other missionary teams..."

PETITION OF CARDINAL DUVAL TO THE HOLY FATHER

Algiers, 14th March 1991.



Most Holy Father

It is exactly two hundred years today that the Congregation of the Marist Brothers started work in the diocese of Algiers. They have not missed a single day in this apostolate in spite of three long wars and the National Revolution. Before the Government suppressed private schools, they were in charge of a big school in the town of Algiers, whose memory is deeply engraved on the hearts of many families and to which the National Education Authorities have on many occasions paid tribute. After the suppression of the schools two Brothers accepted posts in a state secondary school in a district far from the capital. At present there are three of them in the Casbah of Algiers where they look after the spiritual needs of secondary pupils from poor families in a Hostel (an enrolment of 1,000 pupils), and run a secretariate for the people.

This example of missionary fidelity prompts me to address your Holiness in order to beg him to grant the honour of canonisation to Blessed Marcellin Champagnat, former co-seminarian of Saint John-Mary Vianney and Founder of the Marist Brothers.

At the present time this congregation is honouring the bi-centenary of the birth of its Founder and the 150th anniversary of his death; they number about 6,500 members spread over the whole world. The truly universal nature of the Society is marked by the different nationalities of their recent Superiors General: the present one is an Australian, his predecessor was a Mexican.

The spiritual formation given to the Brothers is solidly based. It reflects, as was the wish of their Founder, an authentic Marial character, which explains the atmosphere of fraternal union and joy that reigns in each community.

Catechism and prayers take first place in their teaching. When they have to deal with children from non-Christian families the Brothers give them a moral education in the Christian spirit, in line with the directives given by the bishops in each region.

The Society founded by Marcellin Champagnat is a missionary one. Spread throughout the whole world, it is faithful to the apostolic directives of bishops and maintain excellent relations with the clergy and other religious societies.

Poor children have been and still are the chosen beneficiaries of the sons of Blessed Marcellin Champagnat.

The canonisation of this admirable missionary will serve as a wonderful illustration of the magnificent encyclical "Redemptoris missio" of your Holiness on the missionary apostolate.

And may God ...

+ Léon Étienne, Cardinal Duval



Allocution of Mons. Teissier, archbishop of Algiers

We thank the Marist Brothers for having chosen this setting for the meeting of Major Superiors to celebrate the centenary of their presence in Algeria. In the History of this presence, which Brother Henri is going to present, many points will be relevant to the Scripture texts which have just been read.

1. A Marist presence in the midst of conflicting events

The first feature of this history that strikes me is the part played by outside events in the life of the Congregation. It was a decision of the French Government which put an end to the first stage of this Marist presence in Algeria. Only the two schools of St. Charles and St. Bonaventure survived, and then, finally, only St. Bonaventure's. This is the result of a second decision, this time by the Algerian Government, which put an end to the second stage by integrating diocesan schools into the state system. Again it was a decision by the Algerian Government, which intervened, after the "Arabisation" of National Education and the "Algerianisation" of its framework, to end our contracts for public teaching.

While recalling these facts I think of the Scripture reading we have just heard: *"The rain poured down, the rivers overflowed and the wind blew hard against that house. But it did not fall, because it was built on a rock"* (Matt 7,24-27). *"God purposely chose what the world considers weak in order to shame the powerful"* (I Cor 1.27).

I find in your Constitutions the source of that "evangelical stubbornness" which maintained the Marist presence: "In situations where religion is

persecuted or society is in crisis, we remain in the country, if at all possible, through a sense of fidelity to our mission" (C 80).

The history which is written into the life of the Marist Brothers in Algeria is, as it were, a symbol of what is asked of the whole Church. Of the many schools founded between 1891 and 1903, there only remains the small community which is now serving young people at Ben Cheneb. This sacrifice is that of the whole Church which has had to agree, in the face of events, to give up so much. Your Constitutions say: "Adaptation of our ministry to the needs of the Church and of society calls for discernment and evaluation at regular intervals" (C 85).

And yet we are not at all disabused. We have just seen that in the crisis we lived through during the six weeks of the war in the Gulf. We have just asserted it in the exchange at this morning's meeting on the motivation for a religious presence in Algeria.

2. What counts, as the Gospel tells us, is to do the will of God.

We are all convinced that in the core of all those difficulties there is a "will of God" to be followed from stage to stage. For the Marist Brothers, it is their educative presence with young people. Blessed Marcellin Champagnat was born at a crucial moment when the French Revolution was turning society upside down. He answered a need of a society which was being rebuilt, the industrial society of 19th century France. There are many points of similarity between French society of that time and the Algerian society in which we live.

3. I would like to stress another parallel between the beginnings of the Congregation and the life of the Marist team in Algeria.

This is the great union that exists between the project of religious life for Brothers and other parallel projects of missionary life, male or female. The Marist Brothers are the cousins of the Marist Fathers through the friendship between Marcellin Champagnat and Father Colin. They are also the cousins of the Marist Sisters. We have recognised this great friendship between Fathers and Brothers, Brothers and Sisters in community life during these last years. I recall the links of the Brothers with Fathers Peuvergne, Salomon, Gagnaz, Courbon, when they were at Aïn-Bessem, also their links with the Marist Sisters in Algeria. One of them has, in a way, taken over in the region they left,





since Sister Christine is now in the plain of the Beni-Slimane, at the beginning of the road to Sour-el-Ghozlane.

The same kind of collaboration is evident in their relations with priests and religious in the new apostolate at Ben Cheneb or with African students. But (how social relations have evolved!), if Marcellin was a curate in La Valla in the Lyons diocese, Brother Jesus is now a "curate" to a female religious in the service of students! A real union of vocations this, but which takes away nothing from the charism proper to their congregations in the service of youth.

4. A communion of vocations in the local Church

Here we come across another grace which has been granted to our little Church - the communion of vocations while each one remains faithful to his or her original call. I am happy to bear witness to this grace in the presence of Superiors of congregations who have come here from abroad. They may sometimes be uneasy about the small number of religious of their Institute which, in small groups, have to face up to the difficulties of existence in Algeria. But let their minds be at rest. Each one of us here finds the Church present through the other Brothers and Sisters in the community, through the other missionary teams. I do not think that there is in Europe another community of Marist Brothers playing such a practical part in the life of the diocese as our three Brothers —in the parish choir, in their educational work among the secondary pupils, in their representation of the Church in the Casbah or in the Baobab, in their service of the poor with Jean-Benoît, and now with Florence and the Little Sisters of the Assumption in the theological and Biblical classes.

This insertion in the local Church puts into effect another injunction of the Constitutions: "Religious consecration unites us in a special way to the Church and its mystery. ... True to the charism of the Institute, we collaborate in the pastoral action of the local Church" (C 10).

Or again: "Each of our communities, sent by the Institute, carries on its apostolate in union with the

pastors of the local Church, and in collaboration with other religious and lay people dedicated to the same task" (C 80).

5. A communion which goes beyond the frontiers of the Church

We wish the Superiors of Institutes working in Algeria to be reassured, for another reason, concerning the human and spiritual balance of their religious, men and women. This fraternal support is found, not only in the Church, but also in Algerian society, among our brothers who profess the Muslim faith. We have just experienced this during the Gulf War.

6. A future for our tiny Church

The day before yesterday I received a visit from a bearded Muslim, not necessarily well-balanced. He came to tell me that the Basilica of Our Lady of Africa had to be immediately changed into a mosque, for the time of the Church in Algeria was over. All our former pupils of St. Bonaventure, Sour el Ghozlane or of Ben Cheneb learned something else: "*He chose what the world looks down on and despises, and thinks is nothing, in order to destroy what the world thinks is important*" (I Cor 1,26).

One day I happened to meet the mother of a family who had been associated with an educational project which had been in vogue during the first years of independence, for Algerian boys and girls. Pointing to her teen-age children she said to me: "They are unlucky, they will never know what we knew. They will never have the benefits that we had."

It is to give the lie to this pessimistic statement by their work that this small Marist team is carrying on its witness. The Constitutions give clear injunctions to seek out young people, even in situations when they cannot easily come to us. Here it is: "*We are close to young people in their actual life-situations, taking the risk of what may be going into unexplored areas where those in material and spiritual poverty await the revelation of Christ*" (C 83).

Marists were brought into the world under the protection of Our Lady, Our Lady of Fourvière, Our Lady of the Hermitage. They are living here under the protection of Mary, Our Lady of Africa, who was also born of the Marial piety of Christians from the district around Lyons, like the Marists themselves. Their Constitutions say: "Our attitudes towards young people find their inspiration in Mary, bringing up Jesus in Nazareth. Our apostolic work is a sharing in her spiritual motherhood" (C 84).

It is to Our Lady of Africa that we confide their future and their present.

"Consider, Brothers, who you are,
you who have received the call of God."

Henri TEISSIER
Archbishop of Algiers

MARIST CATALUNYA

Marist Catalonia (Catalunya)

This article is a summary of a long and wide-ranging conversation between Brothers Ramón Bensen and J. M. Ferre about the present state of the Province and challenges for the future.

The work carried out in the Province of Catalonia and in so many of our provinces to overcome the problems that religious life is facing as a result of the secularism and indifference of these times is truly a matter of wonder. Much has been realised in matters like encouragement of vocations, formation of Brothers, organisation of educational activities etc.

Brother Ramón has been five years at the helm, having succeeded Brother Benito Arbués, the present Vicar-General, in this office. He attended the Colegio Montserrat de Lerida for fourteen years, entering the novitiate of Las Avellanas when he had finished his secondary studies. His apostolate has been exercised for the most part in houses of formation. This fact, and his university studies in Philosophy, Theology and Psychology have assured his great competence in



Brother Benito Arbués (Vicar General) and Bro. Ramon Benseny (Provincial).

dealing with people and in directing aspirants and Brothers. Brother Ramón prides himself on something which comes natural to him: his constant readiness to be of service and his close relationship with his Brothers. He likes to chat with them, share their worries, be at their disposal. He con-

siders it fundamental to accompany each Brother at his own speed, taking account of the different characteristics and features of each one.

In the conversation to which we have alluded, he begins by giving the statistics of the Province: there are 253 Brothers in the Province of Catalonia. We are talking, therefore, of one of the most numerous in the Institute. At the moment some of these Brothers belong to the District of Paraguay which was founded by the Brothers of Catalonia. The average age is about 46½ years. This is a healthy situation compared with the average age of Brothers in the whole Institute.

Vocations work

The number of aspirants and young Brothers in the Province of Catalonia is worthy of note: **in ten years the number of first professions has passed one hundred.** This is the result of good planning, of work well thought out and well performed. The considerable difficulties presented by the present world situation demand great dedication to vocations work. It has not been easy to achieve this success. He refers to difficulties arising from the growing number of Brothers who have given up their vocation, to the fact that in a society like that of Catalonia, which he defines as a society of the comfortable life, of consumerism and competition, it is difficult to attract young people to the religious life. In fact, the general picture of the Church in Barcelona is rather disquieting. He talks of a real "red alert". There is an intercongregational novitiate with 15 novices altogether. Ninety congregations with a total of 160 novices. Great scarcity of priests and seminarians.

In this context the Province of Catalonia is enjoying fair-weather conditions on the vocational front. This is due to the vocations programme which has been implemented for many years now with enthusiasm



House of Formation in Les Avellanas.



Group of novices (1989-1990).

and efficiency. We recall the times of **Brother Virgilio** who was a great promoter of this plan and did so much for the formation of the younger members of our Province. We have seen better times he says, and refers to difficulties of a different kind which he defines as "tensions of purification". However, notwithstanding these difficulties and tensions, we are maintaining a comparatively high level of success. **There are at present : 10 postulants, 15 novices and 26 scholastics.** These look like figures from the better times. He adds the significant fact that a big number came from our own colleges. Some university students also enter our training centres each year.

He talks about a whole mystique of formation and speaks of the important role of formation staff who have been giving themselves heart and soul to this vital mission.

There have been many meetings on the subject of promoting vocations. At present some enthusiastic work is being done on a study in depth of the Guide of Formation and its application to our Province. Many Brothers, conscious of this problem, are trying to cooperate more closely in the development of vocations work. The aim is to revitalize it, to approach young people from the standpoint of faith and love, to offer them something which will encourage them to

follow our way of life. Reflection, self-criticism, prayer ... and without becoming discouraged in spite of poor results. In the forefront of this vocational drive there are some Brothers who dedicate three school days every week to the exclusive work of the vocational apostolate.

Ongoing formation

He continues: we are very much concerned with the ongoing formation of Brothers. This need and the pedagogical renewal of Brothers and secular teachers are much in our thoughts. To this end we organise many in-service meetings and summer courses.

At the present moment 90 per cent of the teachers of religion in our colleges have gained a certificate of aptitude in the teaching of religion.

Our apostolate in the schools

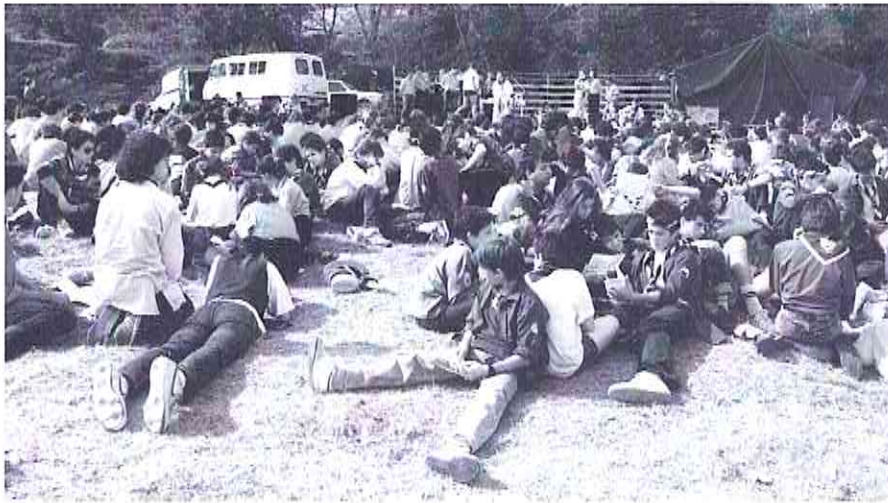
We have some 12,000 pupils in our schools. The apostolate among these young people is going ahead with great efficiency. We all know the difficulty that young people have today in accepting matters of faith and of a life oriented towards some ideal. Most of our Brothers take their teaching of religion seriously. We try to get secular teachers and other members of the teaching body to join us in this work.

We are taking decisive action to face the challenge of the new education law (LOGSE). As is happening in the other Spanish Provinces we are constantly trying to take up a position with regard to these challenges and to straighten out anything that might appear irregular in the context of that law. We have the excellent support of the School Councils, Parents' Associations and Former Pupils. Some years ago we succeeded in forming Confederations of these Associations in the Catalonia Province. We consider the Federation of APAS (Parents' Associations) singularly effective.

We have experienced the "schools crisis" in a big way. We still think the work we do through the school is fundamental, although we are aware of the urgent need for a complete revision of the use we make of this secular institution in order to make it a suitable instrument for the task of educating young people in today's conditions. There are many difficulties in creating



"The apostolate among these young people is going ahead with great efficiency..."



Young folk celebrate Easter.

a Christian atmosphere in the school, in forming committed youths by the education we impart. Fortunately there are many activities inside and outside of the school to guarantee this education in faith and the commitment to live according to that faith. Many young folk from our colleges are associated with different Christian movements.

The educational community

In the college, collaboration between parents, former pupils and teachers is good. Meetings and study sessions take place regularly. In some colleges "Schools for Parents" have been established. They have regular meetings in which they analyse their role as parents, their matrimonial relations, etc., passing in review and making changes to their future plans and training.

Associations abound in Catalonia. It has always been so. The Province has many venues for such activities at its disposal, houses for meetings or get-togethers of the many groups and associations of our colleges. They are much in demand during the year (week-ends, holidays ...) for parties, camps etc. The Scout movement is especially strong in the Province. Brothers and groups of enthusiastic helpers work together with great zest to promote this association. By attending courses and working through organisations they have acquired the ability to promote and direct the movement to which a big number of boys belong. At the same time it helps young Brothers in their educational development.

Option for the poor

In common with all the Brothers of the Institute, we are concerned with this project which we consider as something basic. The General Conference provided a salutary shock for the Province. Nowadays we speak openly about our option for the poor, although there are still some who set "college" against "poor". Perhaps we lack the experience of poverty to evaluate in concrete terms the importance of finding a true interpretation of this option for the poor according to what the feelings of Father Champagnat were concerning it. It was to further our commitment to this apostolate that the Province undertook the foundation in Paraguay. Many Brothers in the Province dedicate themselves to work among the poor and marginalised. In Catalonia there are many possibilities for this kind of work. Let us not forget that many immigrants have come to this country looking for work. They come first of all from within the Peninsula, but just now there is an increasing number from other countries. There are Brothers working in poor quarters that are completely inhabited by outsiders.

Devotion to the Founder

The cup has been filled, but it is not yet running over! Much has been done during these last years. Love for Father Champagnat has entered deeply into the hearts of Brothers and pupils alike. The recent bi-centenary commemoration which was celebrated with great fervour, the lessons on his life, the fraternal gatherings etc. have

all made a deep impression on Brothers and boys. One significant detail: not one Wednesday has passed without a Brother sending a meditation on Father Champagnat to all the communities.

Looking to the future

He made several more points to complete the picture of the Marist Province of Catalonia which have been put on tape, but we are obliged to limit ourselves to what we have just written. This should be enough to illustrate the enthusiasm and the work of this Province and to give a new impetus to our own projects. Thanks be to God there are many Brothers who are keeping up the fervour we inherited from our Founder. As is natural, Brother Ramón is concerned with future challenges which have not yet been clearly revealed, but which we must accept in hope, being assured of the accompaniment of the Lord and of Mary for whom the Brothers show such great love.

The fact that so many Brothers are in favour of renewal is a hopeful sign for future progress as are their apostolic concern, the closer links between the older and the younger Brothers, the desire to adapt ourselves to modern conditions.

A whole process of adaptation and renewal has begun in the Province: opinion-polls, collection of facts and statistics, meetings about the priorities of the Province, commissions of discernment. This process has started off with positive objectives. It will serve as a preparation for coming Provincial Chapters. In a word, the Brothers and their co-workers are well disposed to overcome tensions and difficulties and face the challenge of the future. May God be with us. ■



Board of Management of the Federation of Marist pupils in Catalonia.

PROVINCIAL ASSEMBLY IN ESOPUS

The brothers of the province of Esopus had found the convocation held in 1986, to mark the centenary of the arrival of the first Marist Brothers in the United States, such a powerful experience of brotherhood, that when the members of the Provincial Council visited the communities in 1988 to discuss with them the state of the province and to ask for their suggestions for the future, one of the strongest requests was that a provincial assembly be held.

And so, from Friday, April 12th through Monday, April 15th, 1991, all the members of the Esopus province who were able to be present, 130 out of 160, came together at a retreat) and conference centre directed by the Sisters of Charity in Convent Station, New Jersey. We came from all corners of the United States, as well as the Philippines and Rome. During these four days, we deepened our awareness of our brotherhood through sharing Eucharist, prayer, discussions, meals and relaxation.

We spent Friday evening, after the opening prayer service, in relaxation and conversation. The keynote address was given on Saturday morning by Sr. Anne Veronica, RSM, who began by telling us that our Constitutions were "one of the sanest documents I have ever read on religious life". She chose as her theme the words of Jesus, "The one who does the will of my Father is my brother, my sister and my mother" (Lk 8:20-22), and exhorted us to be real "brothers" to one another and to those whom we serve, and not merely "professional religious", men more interested in their own security and comfort than in serving others. Sister spoke of the world's extreme need for men who can truly love as brothers, men who will respond to what is happening at the cribs, the crosses and the altars of the contemporary world. She urged us to make better use of our powerful male capacity for interaction and bonding, to provide better role models for young people, so many of whom come from broken homes. She also



Provincial Assembly with Br. Charles Howard.

advised us to celebrate ourselves, to forgive ourselves, to recapture our spirit of adventure and our sense of trust, following the example of Marcellin Champagnat.

Bro. Richard Shea, provincial. He spoke briefly about some of the concerns of the province: the increasing age of the brothers, the difficulties facing Catholic education, the pressures exerted on community life by our increased personal freedom.

He also presented some positive signs: our apostolic work, our willingness to discuss spiritual issues, the good spirit prevailing in the province, our acceptance of apostolic diversity, and the amount of freedom and personal responsibility we enjoy. On the basis of those concerns and positive aspects, he challenged us to maintain a hopeful, positive attitude toward the future, to deal thoughtfully





with important practical issues, to keep our focus on important things: our spirituality, our enthusiasm for our apostolic efforts, and our enthusiasm for work in general.

Saturday Afternoon's session addressed the question, "Who Are We?" Five brothers representing various age-groups and apostolates presented their replies to three questions:

- (1) What is one thing in my life as a Marist Brother which has made me aware of my innate goodness?
- (2) What is one thing which makes me proud to be a Marist Brother?
- (3) What is one issue we need to address as a province?

After these presentations, any other brother who wished to respond publicly to one or more of those questions was invited to do so, and everyone present was invited to answer them in writing. At least a dozen brothers, again representing a diversity of ages, apostolates and lifestyles, went to the microphone to share with their brothers some of their deeper feelings about being a Marist Brother today.

Sunday's focus was on the future. The entire assembly was divided into six "provinces". Each member of each "province" was asked to do three things: first, to present what he saw as our needs and concerns for the future, on the basis of present

reality; second, to give his reaction to all of the needs and concerns he had heard expressed by the others; third, to suggest some specific proposals for helping the province move into the future.

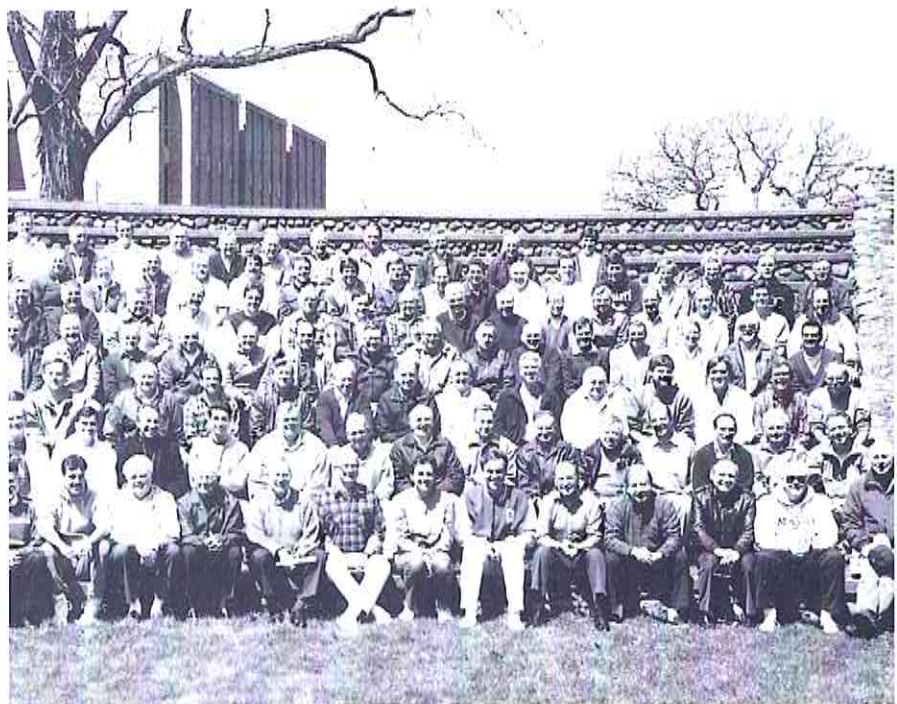
The concluding session, on Monday morning, was an "open forum" at which anyone who wished could address the assembly briefly on any topic. Nearly everyone who spoke stated what an enriching and

valuable experience he had found the assembly to be, and requested that others be held regularly in the future, perhaps as a preparation for the provincial chapters.

The concluding remarks were given by **Bro. Charles Howard**, who had been present during the entire assembly. He stressed that assemblies such as this are moments of grace, and also moments when we are called anew by the Lord. He shared his perception that the brothers of Esopus are men who are grateful to be Marist Brothers and men with a spirit of hope for the future. **He recommended that we make greater use of our Constitutions, and become increasingly preoccupied with living and loving in community. He concluded with two appeals: that we be faithful to what we are: men of faith, men who walk with the Lord, men who listen to the Lord; and that we be courageous, audacious, and dangerous men.**

The assembly concluded with Eucharist and lunch. It was evident that all of us would return to our everyday lives and activities greatly strengthened, encouraged and challenged by everything we had experienced and shared with one another at this, our first provincial assembly.

Bro. Leonard Voegtle



Camp of the refugees in Thailand

Over 1 899 000 refugees fled from Indo-China between the years 1975 and 1988. Approximately 70% of these were Vietnamese, the rest were mainly Khmer and Laotians (both Lowland Lao and Hill Tribe Lao such as the Hmong). About 62% of all those Indo-Chinese obtained initial refuge in Thailand. At the end of 1988, 1 684 195 of these refugees had re-settled throughout the world and 4912 had been voluntarily repatriated to their homelands. At the same time 167 892 Indo-Chinese refugees remained in refugee camps throughout Asia, with a large proportion of this group in Thailand.

Throughout the refugee camps in Thailand the most significant voluntary organization to assist the refugees is the **Catholic Office for Emergency Relief and Refugees (COERR)**. Run by the Thai Catholic Church, it employs over 260 volunteers, the vast majority of whom are Thais. It receives funding from throughout the Catholic world, but mainly from Western Europe. COERR is engaged in a variety of activities. Many are educational and include adult training in mechanical and secretarial skills, in small scale farming, in the teaching of English and French, and in the teaching of traditional handicraft, tailoring, needlework and other culturally based skills. At a more basic level COERR organizes water distribution, electricity supplies, sanitation as well as running hospitals in the various camps. For these activities COERR receives some funding both from the United Nations and the Thai government. It is an enormous organization which makes life in the camp much easier for the refugees. Its existence is a magnificent achievement both for its founder, Father Bunlert, a Thai priest, and the Thai Catholic Church.

Australian Marist Brothers have participated in COERR's work since mid-1986—Brothers Brian Etherington and John Holdsworth (Sydney Province) are the present team. They have all worked in a camp near Phanat Nikhom, a town about 120 kilometres east of

Bangkok. This camp holds approximately 20 000 refugees. A large number of these people, but not all, have already been accepted by various governments for resettlement in a third country. The Brothers have been mainly engaged in a programme called the Australian Orientation School. This school operates under the umbrella of COERR and works with refugees who have been provisionally accepted by the Australian Government for settlement in Australia. Final acceptance depends on passing a medical test, having the air ticket paid by the Australian sponsor and other criteria. A lot of the funding for this project has been provided by the Australian Government. The main work of this school is to teach English and to provide the refugees with some cultural orientation for their future homeland. Refugees attend this school at different times during the day, for an hour a day five days a week. Their ages vary from twelve years upward although the majority are in their late teens, twenties and thirties with a few somewhat older. All the main ethnic groups listed earlier are present in this school.

The school is staffed firstly by Australian volunteers, and usually a Thai to provide a link with the

COERR administration. The rest of the staff are drawn from the refugees themselves. Each ethnic group provides administrators, interpreters, assistant teachers and even cleaners, nightwatchmen and gardeners. All these workers do this out of a sense of service to their own group and receive the most nominal of monthly salaries for their efforts. For the last four years different Brothers have been in charge of the school. **A significant aspect of the work has been the close friendships which have formed between the Brothers and the other Australian staff, and between all the Australian staff and the refugee staff.**

Let us put a human face on these refugees we work with each day. Here is a 16-year-old girl, separated from her mother, brothers and sisters several years ago. She lives alone in the camp. She came to Phanat Nikhom in February full of hope that she would soon rejoin her family. It is now July and she is still being "processed" by a slow uncaring bureaucracy, her file being occasionally side-tracked by difficulties she can't understand. Over there is the father of a large family of young children. He has spent several years in camps and so has very few skills





which will make him employable in Australia. He works desperately at learning English. For him life in Australia is going to be a struggle but he lives in hope that his children will grow up in a land of peace and opportunity. This young woman is a widow with two small children. Since she has been accepted for settlement in Australia, it has been discovered that her nine-year-old daughter has congenital heart disease. Her case is being "re-considered". Each month as the list of names of those leaving for Australia is announced, and more and more of her friends leave for their new home, she has to hide her disappointment and continue to hope against hope that the feared, badly stated letter of rejection does not turn up, as it may one day.

For all these people life in the camp is a daily monotonous routine, tinged by loneliness and often ever increasing anxiety, as they are forced to sit on the sideline watching their case being handled by the various authorities, while they can do little to help themselves.

Although we are in the camp as teachers the most significant work of the Brothers and other volunteers is to simply provide a daily presence of hope, to rekindle in a little way the humanity of these people by relating to them with the dignity that our common humanity demands. Unfortunately this is treatment they rarely received, caught as they are between a cold bureaucracy and fairly callous camp guards.

Working in this camp is not especially glamorous. We work long hours in a very unappealing monsoon climate, in a fairly primitive teaching environment. Often we experience frustration in our attempts to help these people by dealing with official agencies, we experience a lot of anger at the treatment handed out to them by camp authorities. A feeling of powerlessness is a common experience. Yet it is easy to develop a strong love for these people, to find your life unexpectedly enriched as you share with them many simple joys as well as sorrows and disappointments. It is deeply satisfying work, and most of us feel privileged and grateful to be involved in it.

Brother Brian Etherington

There are many Brothers who for various reasons have no significant contact with the truly poor or marginalized of our society. This can be explained in a number of ways: the nature of their work, or the situation of the school. Or perhaps they can be too absorbed in their work. It is possible for some Brothers to live in mental or physical ghettos where the poor are nothing but insignificant statistics. This can easily lead to certain deviations, for example, in our life style or in our apostolic priorities.

When I speak of deviations I do not mean that we have to abandon our schools and other ministries. Nor am I suggesting that we should close the present schools in order to open new ones —although that may sometimes be necessary. What I am saying is this: if we do not establish real contacts with the poor, it is almost inevitable that this situation will show itself in apostolic priorities which are not in line with the spirit of our Founder.

Article 34 of the Constitutions is a very rich article:

«In being true to Christ and to our Founder, we love the poor. They are God's blessed ones; they draw down His gifts upon us and evangelize us.»

(Circular - 6, Br. S. G., pages 325 y 333.)

MARIST BROTHERS AND MARIST FATHERS IN HOLLAND

The first foundation of the Marist Brothers in Holland may be considered to be a consequence of political difficulties in Germany in the thirties.

New laws promulgated by the National Socialist Government rendered impossible teaching given by religious. **Some Brothers came from our house in Recklinghausen, crossed the frontier and established themselves in Almelo.** In 1939, the General Council authorised them to buy a piece of land. Because of the war, it was only in 1945 that they were able to open a boarding school and a secondary day school there. Today there are 15 Brothers in Holland making part of the Belgian-Holland province.

In 1952 a second boarding school and a day school were opened in Nijmegen. At the end of the sixties the scholastics of the Marist Fathers left their house at Lievelde to come to Nijmegen to start university studies. Until 1973 they stayed in the Brothers' house.

Some years ago the Brothers proposed to the Fathers that they should form a small commission to study the possibilities of a closer cooperation between the two congregations. The Fathers are represented on this commission by the Provincial of the Marist Fathers and a member of his Council, the Brothers by the vice-Provincial and two Brothers. The group meets every two months. These frequent meetings are at the base of an ever-growing union between the two congregations.

The first care of this working-group was to present ourselves in Holland as a religious community having common roots and our own kind of spirituality. It took the opportunity presented by "Champagnat Year, 1989" and "Colin Year, 1990" to publish, in a series on religious orders and congregations, a book of 200 pages entitled: "Maristes, une présence attentive".

Another small group is preparing a brochure to be distributed to young people and interested laymen.

At the beginning of this year, Fathers and Brothers together published a list of names and addresses of the SMSM Sisters, the Marist Fathers and the Marist Brothers in Holland.

What is still more important is that the Brothers and the Fathers are getting to know each other better. During Champagnat Year, the community of Azelo invited the Marist Fathers to hold their annual provincial assembly in their house at Azelo. In 1990, Fathers and Brothers met together in the Fathers' house at Lievelde. This year's meeting has already been arranged,

The Marist Fathers have started a catechetical centre in their house at Lievelde. Brother H. Wienk plays an active part in it. Two Brothers who are working as parish assistants and so are unable to live in community, take part in the district meetings of the Fathers.

Father A. de Block has formed a small but active group of young people, mostly university students, who are keen to share their faith and get to know our history and spirituality. This group uses our Nijmegen house for its meetings and several Brothers lend a hand to Father A. de Block.

At the moment work is going on to set up two centres of Marist Documentation, one in Nijmegen and one at the Fathers' place in Lievelde. Other projects are under consideration.

Since we have been working with the Fathers in this way and have learned to know and appreciate each other better, we find new ways of working at this common project which our Founder envisaged as the work of "Her who has done everything for us".



Meeting of Marist Fathers and Brothers.

ANGOLA

The calm after the storm

After the cease-fire there was peace, and our Marist future in Angola opened onto new panoramas and presented new challenges to the brothers there and in Portugal.

The news we have received is good

First, the juniorate building in Bié was returned to the brothers on 3rd August 1991.

What a joy to be able to return to a house which is so much more welcoming and spacious than the "residence" which has served until now. But before that becomes a reality, we must:

- repair all the damage done to the building from top to bottom.
- obtain all the material we need.

Everything we need for the construction will have to be shipped from Lobito or Luanda; we are about 600 km from either city.

Second, negotiations are in progress concerning the secondary school which is still functioning. Either the brothers will take charge of it, which is impossible under present circumstances, or the government will be responsible for the buildings.



We are awaiting further news as to how things are progressing with our former secondary school of Christ the King in Luanda.

The Marist Sector of Angola presently has one second-year novice and one first-year novice in the international novitiate in Nyangezi, Zaire.

This missionary sector is confronting the urgent necessities provoked by the new and favorable situation, and is appealing to all the provinces of the Institute which would like to share funds or personnel with us to help us overcome the great difficulties which are now arising.

From 20th to 25th May, 1991, the Marist School in Lisbon celebrated a **Cultural Week** to inaugurate its move to its new quarters at Rua Major Neutel de Abreu, 11; 1500, Lisbon.

The opening session on the 20th was presided over by the Minister of Education, Dr. Roberto Carneiro. In his address, he praised the educational efforts of the Marist Brothers, and bestowed on the Marist province of Portugal the Major Diploma of Educational Merit.

On the 24th, a solemn Eucharist was celebrated by Don Albino Cleto, auxiliary bishop of Lisbon; some twenty priests concelebrated with him. After the Eucharist, Don Albino blessed the various buildings of the new school.

Another event on the program of the Cultural Week was a round-table discussion on education, whose participants were the Secretary of State for Educational Reform; Dr. Lucas Pires, a member of the European Parliament; Bishop José Policarpo, rector of the Catholic University; and Dr. Coelho Antunes, director of Social Services for Education.

Br. Abilio Marques, Provincial



St. Joseph's college

MADAGASCAR

Brothers,

Share our joy! Share the joy of the five Brothers of the **Immaculée Conception school** and the five Brothers of the **Collège St. Joseph d'Antsirabe**. From now on the street which joins our two schools like a hyphen of love will bear the name of our Founder. More precisely, the street will now be called "**Rue Marcellin Champagnat, Prêtre-Educateur, Fondateur des Frères Maristes**".

The inauguration ceremony took place on the 8th June as part of the festivities for the 70th anniversary of the Collège St. Joseph. Many highly placed persons came from the capital to add splendour to the ceremony: the Supreme Counsellor of the Revolution, Monsieur RAKOTOVAO RAZAKABOABA, former Finance Minister, the pro-Nuncio who had just arrived in the island, the French Chargé d'Affaires (there being no Ambassador), the Secretary General of the Ministry of National Education, the President of the Provincial People's Council, the two bishops of the city and all the local authorities.

Seven speeches preceded the unveiling of the plaque. The mayor of the town expressed the wish that the rue Champagnat become street of "peace and understanding especially in these difficult and troubled times that the nation was going through". The President of the People's Council put Marcellin Champagnat alongside Rasalama, the young Protestant martyr, and Blessed Victor Rasoamanarivo, the guardian angel of the fledgling Catholic Church: "**Marcellin Champagnat, because of all the good he has done for the young people of Madagascar, at Antsirabe and throughout the whole island, deserves to be considered as a child of the country and a shining light for the people of Madagascar**". The French Chargé d'Affaires remarked that young Marcellin, listening to the revolutionary speeches of his father had his mind and heart moulded to a love of freedom, justice, promotion of the status of the people, democracy, and that, wherever there are Brothers, France stands to gain



The Celebration in Antsirabe.

because of the emotional and cultural bonds they brought. The Supreme Counsellor of the Revolution recalled that one of the miracles required for the beatification had taken place in the town hospital and expressed the wish that the other miracle needed to effect the canonisation should also take place in Madagascar. All the speakers praised the great compassion that Marcellin and his Brothers had for young people and their long period of faithful service to the island and to the town, as was expressed on the banner which was on display on the façade of the College: "**70th Anniversary of the College: 70 years of fidelity to Antsirabe**"; and everyone expanded on the theme which was hung high up across the new street: "**Marcellin Champagnat: to form good Christians and exemplary citizens!**"

The inauguration of the rue Champagnat has filled us all with pride: parents, friends and former pupils who came in their hundreds from the capital. It was a most prestigious climax to the 70th anniversary celebrations. Many other activities had been organised: T-shirts of the Founder, peaked caps bearing his picture, poetry contest, speeches, songs and drawings on the theme of peace, the environment and the 70th anniversary, a video-cassette on the town, the school, extra-curricular activities and feast-days, recording of an audio-cassette with musical compositions of the pupils, 1,000 publicity plaques, open

air spectacle performed by the Rossy troupe, dance for Former Pupils at the Hôtel Diamant, Grand Dinner for 480 guests, also at the Hôtel Diamant. We gave thanks to God, to Our Lady, to Marcellin and to St. Joseph, patron of the College. The festivities had been preceded by thirty Masses of thanksgiving, the theme of the May devotions was a prayer of gratitude and we had asked the Poor Clares to accompany us by their intercession. Moreover, the celebrations were opened with an open air Mass for 1,700 pupils and closed by a more solemn Mass in the cathedral for parents, friends and pupils past and present.

As the word of God has often been quoted in the speeches, as Marcellin and the Brothers who went before us have been praised, so is it our wish that, influenced by the nobility of the Brothers' charism, some of our young men may be drawn by Marcellin and come to swell our ranks.

*Br. Jean-Marie Bigotto
Director*



Brother Director.

MODELS

The day of a handicapped person

Today we offer our readers the testimony of one of our old and infirm brothers. Bro. Fernand Gagnon describes very simply how he spends his days, what his daily routine is like, and the spirit in which he does "ordinary things in an extraordinary way". We are sure it will serve as an encouragement to our many brothers who live in similar circumstances.

What does a handicapped person, like me for instance, living in our infirmary, third floor south, do during any twenty-four hour period? Perhaps I should tell you first of all that I was 79 last 17th November.

The head nurse comes to wake me at 5:30 a.m. That's not really so terrible; we used to get up at 4:30 in the old days, to the sound of the bell and the "Laudetur Jesus Christus"! First, I wash up, in bed if you please, and since my legs won't carry me any longer, the nurse installs me in my wheelchair for the day, and there I stay until 9 p.m. The head infirmarian was careful to put two cushions in the chair: one on the seat and one against the backrest, so that the old man can stay in as good a shape as possible.

Then I put a bit of order in my room while listening to some music: order leads to God! Then comes my morning offering: "Almighty God, I want to offer you this new day; I want to remain unshaken and to control my feelings. In my old age, I am ashamed to be so mediocre when I share a sanctified table. Those are my intentions. O Christ, guide me on my way" (taken from *Prières des premiers chrétiens*). After that, Morning Prayer and an



hour's meditation. Then I shave; I like to be neat and clean. Our nurses insist on that and give us good example on that point.

At 7:45, it's time to roll towards the 8:00 breakfast. **It's a good habit to say good morning to one another, as well as to the nurses and other employees, whether or not the sun is shining!** The morning news flies back and forth. I have the privilege of being able to greet my brother Julien, since he lives on the same floor. The head-nurse gives me my breakfast, since I can't serve myself: juice, a bowl of cereal, two rolls, a piece of cheese, a tiny bit of meat, a serving of honey, a cup of coffee. Not bad, for a handicapped person who rolls instead of walking like everyone else! My medicines and serviette are always in the sideboard...

Around 8:45, I make a visit to the choir-loft right near the cafeteria, to say my first rosary. Then I finish washing up. After that, to the sound of music in the community room, I prepare the altar for the 11:00 Mass. I've been sacristan for nearly 60 years now. Around 10:00, the coffee-break **gives me a chance to meet my confrères, our superiors and visitors, missionaries passing through, etc.** Then I make my daily pilgrimage to the second floor. I stop for a few minutes in the community oratory, then catch up on the news; I want to retain my title as our local information officer!

I go back upstairs for the Eucharist. Our confrère Fr. Heureux is as regular as clockwork, seven days a week. At 83, he has to be... At 11:30, dinner. The duty nurse prepares the plates for the handicapped. I'm spoiled: a thick soup with meat or fish, vegetables, potatoes, etc., all passed through the blender, a piece of fruit, and a little something easy to swallow (fortunately, because that bit doesn't go through the blender!), and tea. After dinner, I put back the portable altar, again to the sound of music, and return to my room, number 311. I don't take a siesta; I say Evening Prayer.

Then comes the hour I've so much looked forward to: a "walk" around our beautiful property. At Easter 1990, the provincial authorities bought a solid motorised chair for the provincial infirmary. It rolls like a charm on pavement. Sometimes I slip into the Hermitage (our retired brothers' residence) for the coffee-break. I never fail to

visit the cemetery and to make my pilgrimage to St. Joseph and to Blessed Bro. André in our maple grove. If that "walk" isn't part of the hundredfold promised by Fr. Champagnat, I'd like to know what it is.

Speaking of my "walk", let me tell you about the little accident I had on 11th September, around 2:30 p.m., on one of the roads around the Hermitage

...it was definitely not part of the hundredfold! I made a wrong move and went into the ditch, which fortunately wasn't very deep. The motorised chair was smarter than I. It stayed on four wheels, while I was thrown head-first into the bushes. I broke my glasses, and acquired some minor scratches on the right side of my face, my forehead and my nose.

A good Samaritan, an employee of Hydro-Québec, who saw me take my nose-dive, ran to help. He certainly knew how to handle such situations, because he told me what to do and asked nearby brothers to help. A whole troop of strong-armed men carried me to the infirmary where Claire, the nurse, administered first aid. The misfortune was quickly dealt with and life went on...

Back to my timetable. After my "walk", I take a snack; my brother Julien serves me a truly brotherly coffee. Then I read the papers and visit the main chapel. At 5:00, the community rosary, where many intentions are recommended. At 5:30, supper, followed by the TV news. In the evening, I take my turn in the whirlpool bath, watch some TV, receive a few visitors, and get ready for



bed. At 9:00, the infirmarian, with the help of the male nurse, puts me into bed. My wheelchair can get some rest until 6:00 a.m. **The handicapped person's day has ended. I have my moments of insomnia to keep me company during the night —normal enough at my age. When they appear, I fill the empty minutes by saying my rosary, and sleep returns.**

*Bro. Fernand Gagnon
November 1990*

PARISH VISITATION

Eighteen months ago I changed the direction of my life as a Marist Brother.

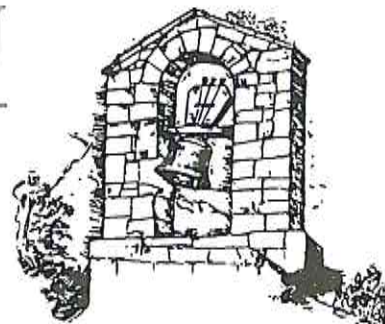
I had just completed forty-five years of teaching and thought it in the best interests of myself and others that I take on something less demanding while I still had my health and strength.

My parish priest had no hesitation in laying claim to me, and so for the first time in my life I was able to put aside school books and lesson preparations, and walk away from classrooms, school bells, time-tables and crowds of kids.

The adjustment was surprisingly easy. **I am called upon to do a wide variety of activities as the need arises, but my chief role is that of 'Visitor of the Parish'.**

I took on the work of Visitation with a certain amount of trepidation. But this was softened somewhat by the fact that I had just completed 16 years of teaching in the local Catholic High School and knew the parish and its people reasonably well.

Visitation was a neglected practice in our parish. The clergy used to do it many years ago but this fell into decline with the shortage of priests.



However, it did not take me long to discover how many people wanted and appreciated a visit. Just to be called on by a significant member of the parish, meant a lot to them. They felt they were important after all, the Church did care about them and the parish hadn't forgotten them. Apart from that, the good that obviously emanated from it was incalculable.

What could be more assuring than to have a young mother ring me to announce she is now going back to Sunday's Mass. Or another to call in and say, "Thanks for your visit, Brother. I've now got the baby baptised." Or where two people have lived together for years with a worrying marriage problem and now have the courage to go ahead and have it righted.

I had thought of introductory letters and preparatory phone calls when confronting my new apostolate and even



tried a few, but this idea fell by the wayside as unnecessary, and even a little threatening for some people.

And so it was, armed only with a welcoming smile on my face and much love and openness in my heart, I sallied forth like the knights of old to fight injustices and sow the seeds of love and compassion.

People are usually wary of salesmen, imposters and religious fanatics, and the unexpected knock at the door can have them ducking for cover. Allaying their fears is most important. No trouble when they know you. *"Oh, it's you, Brother. Do come in."*

A friendly greeting and a smiling introduction usually puts them at ease, and on hearing the purpose of my visit, they will welcome me in. On rare occasions I have been kept waiting at the door as the conversation proceeds, but their fears soon abate and in I go. An hour later I might get away with the promise I will call in to see them another time. They finish up so grateful for the visit.

Other occasions I may go about it somewhat differently. The person perhaps is working in the garden or standing on the verandah, and I might say (with a big grin on my face) — "Hello, you probably don't know me from a bar of soap."

The person will look me back and a big grin will start to appear in return. "No. I'm afraid I don't."

"I'm Brother Brian from the Catholic Church," I answer, **"and I'm just dropping in to say goodbay and wish you well."**

Since it is only the Catholic families I visit, I always make sure I have checked the church records carefully and put together the names of all the families who live in a particular street, together with the Christian names of the father and mother.

I have received no knockbacks and certainly no hostility. Occasionally I realise that I have come at an inconvenient time. The family already have visitors or are in the middle of preparing dinner or just getting ready to go out, and so I excuse myself with the assurance that I'll drop back later.

Each visit averages out to about half an hour or more. As the one calling on the homes, I find I have to be in control and initiate the conversation. There are so many things to talk about according to circumstance. After a little experience, questions begin to flow naturally and spontaneously — questions about the family, their origins, work, school, health and so on.

Whenever I see a picture of the Sacred Heart, a Crucifix or some other religious item, I usually make mention of it. The same, too, with photos of the family. They appreciate one's interest and concern.

Being a good listener is essential. I now find I am better able to hear what people are saying, to sympathise with their problems and identify with their ups and downs. A little question from time to time reassures them of one's attention and interest.

I am careful not to put people 'on the spot'. It is important that they realise that you are not there to check up or to be in any way judgemental.

When it comes to practical issues like the practice of their faith, I take particular care. I might say "Do you manage to get to Mass occasionally?"

"Have you thought of getting the baby baptised?"

"Your little girl must be nearly ready to make her First Holy Communion."

Never will I tell people why they should do things. Rather I tell them the benefits I get from doing them.

In my plastic folder I carry a bundle of coloured "Universal" holy cards. Depicting a nature scene or a mountain shrine with a little verse of scripture, they are ideal as a memento. I have printed on the back - **"Memento of a visit - May Christ and his Blessed Mother keep you always in their love and care. Brother Brian."**

I give one to each family before I leave. They love it and cherish it.

The old Italian or Spanish people with little understanding of English require special attention. By listening carefully and speaking slowly and clearly, we manage to communicate reasonably well. They in particular appreciate the visit.

Included in my folder is a set of recording cards to record name, address, phone number, date of visit, names of children and their address, if they live away, together with other snippets of information I see as valuable. These I file away in my office in the presbytery.

Visitation can at times be demanding. **It requires lots of dedication, sensitivity and love for people.** But at the same time it is very rewarding, and the feedback one receives from time to time, makes it all worthwhile.

I hope to continue the work for some time yet.

Brother Brian Murray

EUROPEAN ENCOUNTER OF MARISTS

FOR: MARIST COMMUNITIES.
BROTHERS ENGAGED IN VOCATIONS WORK.
MARIST COLLEGES AND PASTORAL WORKS.

Here, in brief, is some information about the aims of this meeting which has been given the name: Encounter "PENTECOST 92":

This is an initiative started by some secular youths and adults whose objective is to project Marist work on to a European level. Brothers from two Marist Provinces in France are animating and supporting the project.

PLACE OF THE MEETING: Beaucamps-Ligny, a small town near Lille and seat of the Province of Beaucamps, created in 1842 by Notre-Dame de l'Hermitage.

DATE: 6th and 7th June 1992, feast of Pentecost and of our Blessed Founder.

THEME: It has been presented in a published programme and will be supplemented by further documentation which is in the process of being published and which can be obtained by writing to the address given below.

PREPARATION: There is an urgent need for individuals and groups to prepare themselves for the building of a Marist future in Europe .. This is the objective of the documentation to which we have alluded above.

EUROPE PRESENT IN THE ENCOUNTER "PENTECOST 92":

Belgium, Great Britain, Spain, Italy, Hungary .. have answered and guaranteed their participation.

PROGRAMME OF THE MEETING:

Saturday, 6th June:

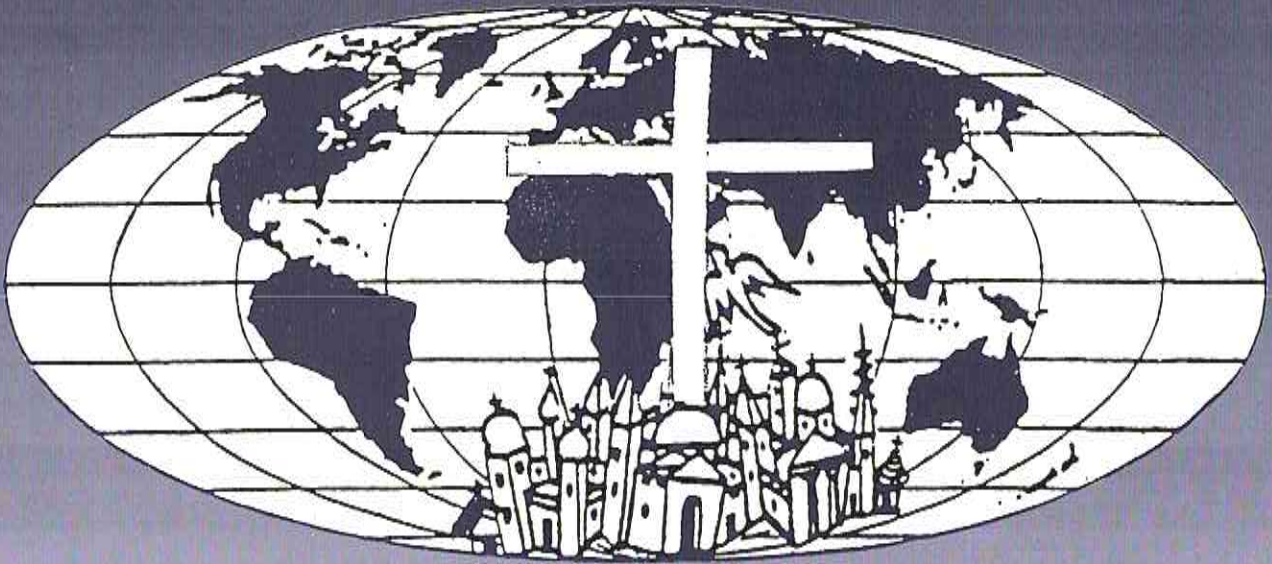
- 14h. Welcome.
- 15h.30 Opening of the meeting by Brother Charles Howard, S.G.
Presentation of the groups.
Animation by L. Grzybowski.
- 20h Prayer vigil.
- 22h Spectacle: The people of Beaucamps-Ligny present a historical panorama.

Sunday, 7th June:

- 9h. Animation according to age-groups: exhibitions, workshops, games, witness, encounters.
- 14h. Animation under canvas.
- 15h. Eucharist (President: Mgr. Vilnet, Bishop of Lille).
- 17h. Soirée folklorique.

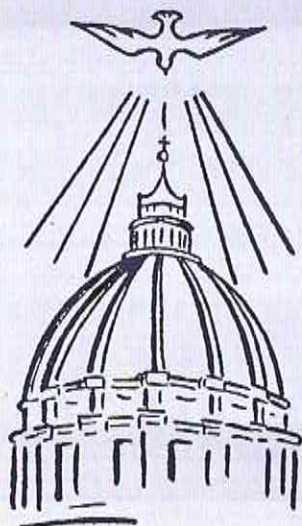
FOR INFORMATION AND INSRIPTIONS get in touch with:

Rassemblement Mariste Européen
31 bis, rue de l'église,
59134 Beaucamps-Ligny (France)
Tel. 20 50 35 04. FAX: 20 50 30 62.



THE CHURCH IN THE WORLD

- *Encyclical "Centesimus annus"*.
- *The Church in China.*
- *The Church in the East of Europe.*



THE MESSAGE OF «CENTESIMUS ANNUS»

What the Encyclical contains

On the 1st May 1991, His Holiness John Paul II, signed his new encyclical, "Centesimus annus", which dealt with social matters.

The occasion was most propitious, recalling as it did Pope Leo XIII's "Rerum novarum" of one hundred years ago. Its most important aspect, however, was not the historical one, but the study and analysis of the social conditions of a century ago compared with those of today and the practical and down to earth suggestions that the Pope makes for the renewal of society. It embraces not only man's right to work but also his duty to cultivate this right in a way which goes well beyond the juridical aspect. It goes from a simple reflection on a workers' movement to take a deeper look at its theological, anthropological, social, economic and political roots. All these points are amply considered and form a basis for a catechetical programme dealing with the whole man.

The importance of this Encyclical is that it has gone deep into the social question in its doctrinal aspect based on the Bible and Revelation whence it derives its forceful statement on human dignity which is analysed in the light of the purest Christian theology and doctrine. Hence a commentator had no hesitation in declaring that "the social question has become the human question." It contains a statement on human ethics based on a correct conception of the human person and therefore of his true "dignity".

Clear principles relating to man and his destiny are applied to concrete situations of life today. This is the reason why we can talk about a well established ethic in the matter of economics: assessment of human work in relation to capital, relations between the business and the worker, rules of a free market within a "liberal economy", the problem of "alienation", of exploitation, etc.

If we pass from the economy to the social order, or rather socio-economic relations, these too are discussed: the limits the State fixes to its financial help, the responsibility of all elements in a more just society, solidarity towards those who are weaker, in any sense, solidarity between rich and poor countries, foreign debt and the problems it entails etc. are so many other points on which the Pontiff makes pronouncements, and to this he adds reflections on a policy inspired by Christian principles of government.

This pontifical pronouncement is none the less realistic and very much in accord with the world as it is. In this matter his words are especially rich and practical. He even pauses to analyse two controversial points: Against a certain trend which places



in doubt, in the strict sense, the doctrinal character of the "social magisterium of the Church", the Pope points out: "From this point forward it will be necessary to keep in mind that the main thread and, in a certain sense, the guiding principle of Pope Leo's Encyclical, and of all of the Church's social doctrine, is a correct view of the human person and of his unique value, inasmuch as "man ... is the only creature on earth which God willed for its own sake" (*Gaudium et spes*, 24). On him he has imprinted his own image and likeness (*cf Gen. 1,26*), conferring on him an incomparable dignity, as the Encyclical repeatedly insists" (*par. 11*).

Of the doctrinal order also are the ethical norms to be applied in this respect. The Encyclical has reaffirmed the theological basis of the social doctrine of the Church which heretofore was above all philosophical and based on natural right.

The second question is whether the Encyclical supports capitalism or is opposed to it. The answer to this is given in par 42: "If by 'capitalism' is meant an economic system which recognises the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a 'business economy', 'market economy' or simply 'free economy'. But if by 'capitalism' is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative."

Reactions to the Encyclical

Generally speaking, it can be said that it received a warm welcome, although not with the same enthusiasm everywhere, and derogatory criticism was not lacking. The most enthusiastic welcome came from the United States, whose attitude of preventive criticism, fearing a possible condemnation of capitalism, was changed into one of delighted gratitude. Let us look at some of the supportive comments:

The patriarch of a liberal economy, John Kenneth Galbraith, described it as "A magnificent document". *The New York Times* said: "The Pope offers qualified support to a free market". *Newsweek* spoke of "blessings on the market". The Director of the Ludwig von Mises Institute wrote in the columns of the *Washington Times*: "For a century the Vatican has published a depressing stream of liberal economic pronouncements from the left. The new encyclical of Pope John Paul II is an explicit defence of the free market." Kenneth R. Craycroft in the *Washington Times*: "If the encyclical of Pope Leo XIII was revolutionary in the history of Catholic thought, that of John Paul II is cataclysmic." The Professor of Ethics at the University of Notre Dame, Oliver Williams, says: "This is the strongest, the most favourable declaration on capitalism that the Catholic Church has ever made." The greatest praise comes from Catholic neoconservatives. The theologian, John Nelhaus says: "The Pope confirms the new capitalism." For Michael Novak: "Great and splendid is the papal document", and he speaks of "reformed capitalism". Many others talk in the same vein.

In Europe, with the exception of Italy, the reception has been more cool than in the American continent. The Spanish paper, *El País*, accuses the Pope of "social theocracy", with critical reference to the establishment of trade unions in the Vatican State. *The Independent* says: "A great part of this encyclical could be subscribed to by any liberal business man, banker, politician, Protestant churchman or even by our heir to the throne." It places the Catholic Church right in the middle of contemporary political consensus. The commentator in *The Tablet* is less kind.

In France, *Le Figaro* is exultant over the merciless condemnation of Marxism. The commentator, Jean Daniel, in the *New Observer* strongly recommends the reading of the Encyclical and says: "John Paul II is a man of imposing political stature, a man of faith, an indomitable crusader."

In Germany, the *Frankfurt Allgemeine Zeitung* limits itself to a routine summary, and the liberal *Die Zeit* speaks of "idols of the market. The Pope criticises capitalism." The Director of the weekly economics paper *Wirtschaftswoche* is disdainful: "Adam Smith's ethic of responsibility is to be preferred to the ethic of a priestly credo," *Die Welt* is different: "The Pope asserts that the free market is the most effective instrument."

In Italy, the chorus of praise is almost unanimous, from *Avvenire* to *La Stampa* and even *Unità*. *La Repubblica* comments: "In the Palace everyone is pleased with the Vatican document."

The educative programme in "Centesimus annus"

The Encyclical stresses the importance of education, describing it as "necessary and urgent" and even indicates the points on which action should be taken: consumers should make responsible use of their power of choice, producers should develop a deep sense of accountability, especially those engaged in communication media. The Pope speaks of the use of drugs as "a sign of a serious malfunction in the social system; it also implies a materialistic and, in a certain sense, destructive reading of human needs." He repeatedly denounces "wrong life-styles", and continues: "It is therefore necessary to create life-styles in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments" (*par. 36*).

Good taste in the choice and use of this world's goods is a lesson that educators ought to consider important. Education is necessary as a defence against the great power of the mass media which can often corrupt the minds of people of all ages.

From the university to the primary school an effort must be made to create a society which is imbued with the values proposed in the Encyclical, to prepare in our pupils minds that are capable of discerning the aberrations of modern society in the question of the use of this world's goods.

There is a clear connection between the Pope's ideas and our own apostolate. This is clearly reflected in chapter V of our Constitutions, for example when they speak of "the most neglected" (*art. 80*) and how Father Champagnat "was alive with a zeal born of the Gospels and knew how to respond effectively to specific problems" (*art. 81*); or else "we continue the charism of the Founder by responding to the expectations and needs of today's young people" (*art. 81*); or again "we are close to young people in their actual life-situations, taking the risk of going into what may be unexplored areas" (*art. 83*).

But where there is a direct reference to this educative commitment is in our *Statutes*, where *art. 87.2* states: "We teach the Church's social doctrine and awaken people's consciences to the problems that affect society. We involve our pupils in charitable works that bring them into contact with situations of poverty". In *art. 87.3*: "We educate our pupils in the use of the mass media, giving particular attention to developing their sense of critical judgment".

Article 89 tells us in its second paragraph: "Whatever be our role there, we are Gospel witnesses in the school situation. We contribute to the building up of society and of the kingdom of God by working to provide a human development illuminated by faith."

There is no need to multiply the quotations, enough has been said to let us see that the educational commitment encouraged by this Encyclical enters fully within our objectives as Christian educators.

Bro. Luis Puebla
Rome, July 1991

The Church in China

The Church of the nineties in China lives under a Communist regime which is different from that of 40 years ago. There is freedom of religious belief, but this freedom, at best, is tolerated by a communist and socialist government. It permits religion to have a community organization, liturgical expression and a religious discipline.

China's Constitution strictly prohibits any foreign interference by those religions having world wide connections. Religion is solely a matter for China's internal administration and foreign powers are forbidden to intervene in any way. The Catholic Church is in a worse situation than other religious bodies that do not have centralized leadership. The primacy of the Pope and the Vatican with its apparent political organization makes the communist government extremely suspicious.

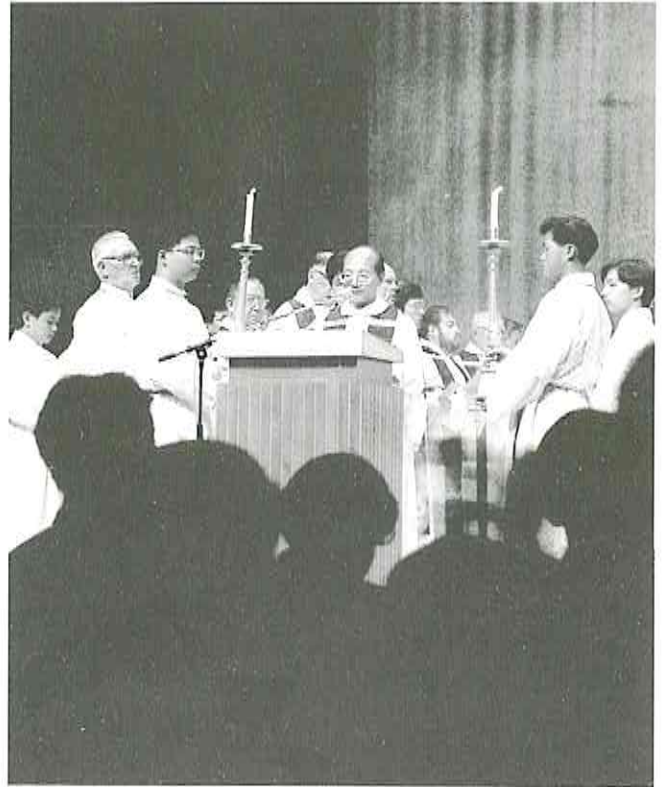
Under the Communist regime religion exists for the good of the country and society. Under the United Front Department and Religious Affairs Bureau, there is the Catholic Patriotic Association. Other religions have parallel associations.

The United Front and Religious Affairs Bureau use the Patriotic Association as a liaison unit between the party and government on the one side and the Church on the other. It is responsible for transmitting government and party directives and policies to the Church. In turn it also lets government officials know the Church's needs.

The Chinese Catholic Patriotic Association (CCPA)

The Chinese Catholic Patriotic Association has a chairperson and a vice-chairperson. Its membership consists of bishops, priests, sisters and lay Catholics. It is divided into national, provincial, urban and local associations, and it adjusts its policies and their implementation to fit the needs of the United Front Department... It has made several contributions to the Church. Owing to the Association's mediation with the government many Churches have been rebuilt.

The situation: We must bear in mind that the environment in which the Church on the China mainland today finds itself is not favorable to religious freedom. This situation is something which all of us should realize and always keep in mind. The church is split into two factions: the Official and the Unofficial Church. The Official Church is the one recognized by the government. The Unofficial Church is not. An antagonism exists between these two entities.



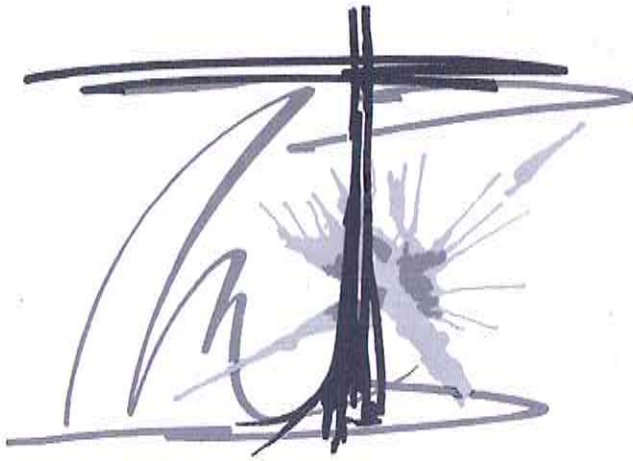
The Official Church

The Church exists by following party and government regulations and brooks no foreign interference. It implements the policy of independence and autonomy in Church administration. This causes an incomplete communion between the Local Church and the Holy See, especially on the level of law. In the past, owing to government pressure, the Official Church expressed a certain hostility towards Rome. Lately, however, this attitude has gradually mellowed. Today, The Official Church publicly recognizes that the Pope's pastoral primacy belongs to the content of faith. It even prays for him.

The incomplete communion of the Official Church in China with the Pope is, I maintain, at least, a legal question which hopefully one day will be resolved. An indication of this possibility lies in the fact that some bishops in China have already been legalized.

The Unofficial Church

This Church does not accept the party's demands that it be independent and self-governing. The Unofficial Church firmly maintains complete union with the Pope in order



Principles and Activities of the Bridge Church

The analysis of the situation on the China mainland can help us chart a course which we, who live outside China mainland but who are called to be the Bridge Church, can follow. The Pope, knowing the situation on the China mainland, has appealed to us, living outside that mainland, to bear the responsibility of being the "Bridge Church". He has called us to action. We cannot stand by disinterested in what is happening in China as though helpless and devoid of concern or feeling for this situation. God is speaking to us through the Church's Chief Pastor who asks us to be the "Bridge Church. We must respond actively to this call...

We believe that the Holy Spirit is at work in the Church on the mainland. The Spirit is the one who preserves and develops the faith of the Christian Community.

to safeguard the hierarchical nature of the Church and loyalty to his primacy. There is an antagonism, even conflict, between the Official and Unofficial Church. Both, however, despite their differences, are influenced by the special circumstances in which the Church in China exists...

THE MESSAGE OF THE BISHOPS' CONFERENCE OF CHINA

Conscious of the Asian realities which are critical and challenging indeed, and convinced of our mission of evangelization, we pledge our commitment to renew our sense of mission, its meaning for us and our motivations for it.

We dedicate more efforts to serve God in you, with you and through you, and to know, show and go the Way of Christ in our attempts to become a "communion of communities" that is open to the divine and sensitive to the human.

Evan as we humbly accept our vulnerability, we are happy and hopeful to aim at healing our wounds and strengthening our weaknesses in order to be ourselves authentic persons, credible and prophetic.

Together with our beloved clergy, Religious and laity, we shall decide to develop "formation processes" and to encourage initiatives toward "integral development" that are Christ-centered, Scripture-directed and culture-based.

Let us explore more pastoral approaches to the formation, spirituality and apostolate of our youth, who form 60 percent of the Asian population.

Aware and assertive of our respective "gifts of the Holy Spirit," let us share in and contribute to the building up of the Church in Asia that is one People of God, whose joy is serene and whose hope springs eternal.

Mary, the Mother of Jesus our Lord, directed the servants at Cana of Galilee, "Do whatever He tells you" (Jn 2:5).

THE CHURCH IN THE EAST OF EUROPE

• Special mission of the religious •

1. A few introductory remarks:

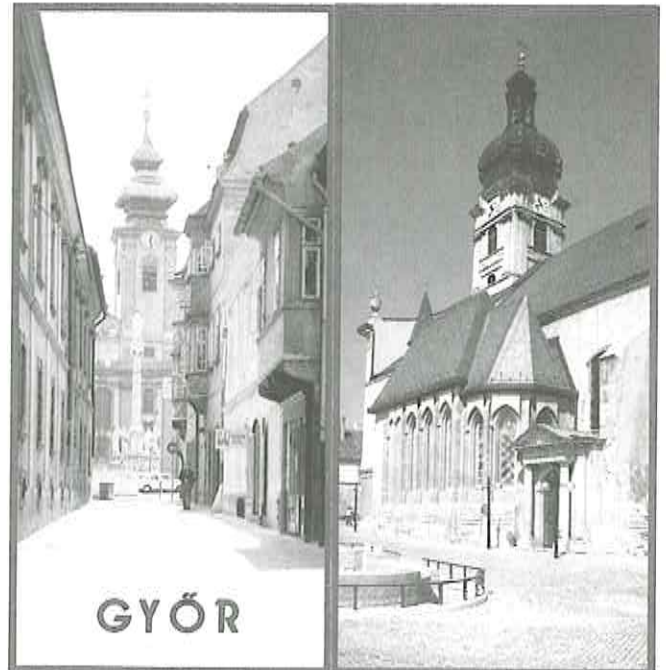
- A. I will speak about Eastern Europe in general, but more specifically about Czechoslovakia, Hungary and Rumania. Our confreres and sisters are located in these countries, and through personal contact I know these countries better than others. Likewise, we have sisters located in Poland.
 - B. The sources for my conference are: visits and meetings with my own confreres, with other religious, local bishops and the laity, articles from newspapers and periodicals, especially "Informationsdienst Osteuropaisches Christentum", and interactions with other Superiors General.
 - C. The situation in Eastern Europe is still changing regularly and very rapidly, rendering it impossible to present a clear and stable picture of the situation. And, in addition, the information I have gathered was not presented always in the same fashion.
2. Now I would like to come *in medias res*. We can state the question as follows: What was the *role of the Church(es)* during the communist oppression? What is the *role of the Church(es)* at this moment? What will be the *role of the Church(es)* in light of the new possibilities and new freedom that are possessed?

During the communist oppression the role of the Church in the various countries was vastly different. I will provide a brief survey.

POLAND: Even after the communist take-over of the government the Church in Poland remained basically strong. During forty years the Church in Poland remained a constant and strong opponent of the communist rulers and the communist party on three levels: religious, political and social. The Church provided strong support to the movement of "Solidarnosc". The Church played an important role in the process of establishing a more democratic way of thinking. The fact that we have a Polish Pope for the universal Church gives a strong incentive to the Polish Catholics. The Church kept the people unified during the oppression. To be Polish means to be Catholic, and to be Catholic means to be faithful to the Church.

THE SOVIET UNION: The Russian Orthodox Church has been strongly oppressed and persecuted by the Soviet State and the communist government. They lost both their churches and their freedom. The Church in Russia has had hardly any role in the changes that have taken place in recent years. The revolution and evolution of the past few years is a phenomenon within the communist party between those who seek reforms and those who struggle to maintain the previous status quo. In this evolution the Church is completely an outsider who is gaining more freedom.

CZECHOSLOVAKIA: The Catholic Church in Czechoslovakia has reacted again in a different way. The state government has tried to completely seize the Church and its power, and to eradicate the Church completely. In 1983 a confrere told me, "Here in Czechoslovakia we have communism in the most strict sense of the word, because the state rules everything, even the religion."



However, the government did not succeed. The underground Church was quite strong: regular protest against violations of freedom could be heard, ordinations of priests and even of bishops took place in secret, men and women joined religious orders and congregations even though it was forbidden, members of religious orders and congregations came together in small groups to pray and to celebrate the Holy Eucharist.

EAST GERMANY: The Evangelical Church (Evangelische Kirche) has again played another role. She did not want to identify herself with the communist party. She did not want to hide or isolate herself. She did not want to be a ghetto in the society. She wanted to live and work in the socialist society. Possibly we can say that the Church in East Germany was standing at the root of the changes in East Germany. The Catholic Church in East Germany is a minority, but she worked well together with the Evangelische Kirche.

HUNGARY: After the death of Cardinal Mindszenty the Church in Hungary lacked a strong leader, and suffered apathy, indifferentism, fear, despair and discouragement. Some Church leaders were considered as collaborators with the government. This caused a division among the bishops themselves and other Church leaders. Unfortunately, this mistrust continues even in the present.

RUMANIA, BULGARIA and the UKRAINE: The Greek Catholic Church and the Ukrainian Catholic Church were forced to unite with the Orthodox Church. Losing their freedom, they suffered very hard from persecution and oppression. In Bulgaria the situation of the Church was very difficult. The people did not have any freedom. In some countries individually, or in small groups, people attacked the Church and her leadership and accused them of col-



laboration and compromise with the communist government and the state. An example of this is Bishop Tokes in Rumania.

In conclusion to this section, forty years of communist government has instilled a tremendous fear, a persecution, a violation of freedom, poverty, suspicion, a memory of physical and psychological injuries. But in spite of these hardships the people of Eastern Europe have demonstrated a tremendous courage, resistance, hope and confidence in their faith, support for one another, prayer and fidelity. **Sanguis martyrum semen est christianorum.**

3. We can say that at this moment the Church as well as religious orders and congregations are in a period of re-orientation, research, re-evangelization, attempting to heal the wound of religious oppression of the past years.

The critical question now becomes: what does a Church do when freedom is suddenly restored. There are various possibilities. You can resume your position of forty years ago; you can make a forty year leap to use all the possibilities and the renewals of today. I think this is not possible, and like-wise dangerous. You can look for models of ecclesial communities from elsewhere; that is, form a more collegial framework of a parish with workshops, dialogue, lay ministers, etc. This question expresses itself in many areas; for example, priestly formation and religious life, the catechesis and religious formation of youth. How



do you teach youth who know only words like forbidden, not allowed, dangerous to enjoy social, political and religious freedom?

These are the questions and anxieties. At the same time I have experienced a great deal of courage, hope, faithfulness and openness to a new future. The Church in Eastern Europe is in a period of reorientation. Above all, I have felt a tremendous joy because of the regained freedom.

4. I would like to speak now particularly about religious orders and congregations in Eastern Europe.

If there is anything held in common for the Churches of Eastern Europe, it is that they have all lost their structures and institutions. Their schools and hospitals, in some places their churches, their monasteries, their bookshops and their printing presses, their pastoral and catechetical centers, their seminaries, etc., were confiscated by the government. They are asking for our help to re-establish these institutions. Here for sure there is a great task and possibility for religious.

- A. Although many abbeys and houses have been returned to the religious, there is not at this time a solution for the location of the present inhabitants of the buildings; for instance, the sick, the aged, the handicapped. They cannot be put out into the street. Some of the buildings are used for archives, expositions, libraries, etc. Alternative locations have not been found for these functions. Smaller houses, like parish houses and rectories, have been given to religious to use for their members or new candidates. It is not necessary to have returned all the former larger buildings and property previously held, nor the precious objects of art and antiques. We would like at least enough rooms to re-institute community life and to receive the new candidates. There are many vocations in Czechoslovakia. Combined, the five abbeys of our Order have thirty novices.

Fortunately, most of the religious do not want to go back to their former lifestyle, which quite often did not reflect an evangelical sense of poverty. They want decent housing. Many of the religious houses are in poor condition. Two of our abbeys were used for many years as military barracks. You can imagine their condition.

- B. All houses and abbeys are asking for financial aid. I feel we should help our brothers and sisters with generosity, but also with wisdom and common sense. This help should be coordinated. In our Order we have started a general fund to which individual abbeys in the West may send their contributions. This is to promote a fair distribution of gifts to the East. We give preference, as far as possible, to pastoral projects, to formation programs, mainly to those items that are people-centered, not for general building restorations.
- C. During the communist oppression all the religious men were ministering in parishes, hospitals, etc., if they were permitted to do anything. Some of them were forbidden to do pastoral work. In practically all the countries community life was not allowed, but now it is permitted. This means that some priests are withdrawing from parish and other directly pastoral works. This creates a problem for bishops who need priests to staff parishes. It is a cause of tension in some cases between bishops and male religious.

In some countries community life was allowed for religious women, but without pastoral ministry like teaching, hospital ministry, religious formation of youth,

etc. In Czechoslovakia, for example, some Sisters were all gathered together in one little village, in Bila Voda, in the northeast of the country. There were six hundred Sisters. In other cases, they were gathered together in other smaller units.

- D. There are major questions about the formation of candidates for religious life and the priesthood. There are not enough qualified teachers, and those who are available are mostly elderly, and the literature for theology, philosophy, liturgy and other areas of study is dated. Superiors are asking for help in formation, but they do not want to receive all we have "achieved" in the last forty years. There is a certain hesitation about developments in the West. In general, there is some fear of consumerism, materialism, individualism and liberalism.

To some extent there is a necessity to "re-form" younger priests. Most of them have been educated in seminaries where a majority of the professors were "pacem in terris" priests. Some of the younger priests have received an incomplete and/or unbalanced formation.

- E. The religious need to recall how to live in community. For forty years they were dispersed and isolated to some extent. Community life is a new possibility for them, but it is also a challenge for many religious.
- F. There is the problem of the "pacem in terris" priests also among the religious. At the moment this organization does not exist. These priests, in some cases, have been removed from their previously held positions. Most of them have received a small country parish. Some, however, have remained in administrative positions.
- G. Some bishops have asked the religious not to concentrate only in the metropolitan areas like Budapest, Prague, Bratislava, etc. The bishops have asked the religious not to forget the country and rural areas.
- H. Some problems are the same all over, and thus for religious orders and congregations in Eastern Europe; advanced age of members, re-defining pastoral commitments, re-invigorating community life.
- I. The laity have a high level of expectation from the religious and the bishops. They expect encouragement and support, also a solid religious formation of the laity in Christian education. After so many years of communist domination, a complete change of mentality is required. In the area of social services, the laity expect much from religious.
- J. The communist regime had little interest in cultural values, like art and the performing arts, etc. In this area the people also expect support from the Church and the religious, especially in establishing a Christian culture.
- K. There is no reason for pessimism or discouragement, but it is clear that there are problems and questions. The formation of qualified persons with the values of courage, ingenuity, perseverance and fidelity is urgent.
- L. There is need for reconciliation. There is the fear of acts of retaliation and revenge, after so many years of persecution and suppression. A real Christian and evangelical attitude of reconciliation is necessary. Religious should be examples in this respect.
- M. A new problem is developing; namely, the ethnic problem. In Czechoslovakia there are some tensions between Czechs, Slovaks and Hungarians. In Rumania,

between Rumanians and Hungarians, and in Yugoslavia, between Serbs, Croats and Albanians. In Russia, between several ethnic groups.

5. What can we do? What should we do?

- A. *Clearly show our solidarity with our brothers and sisters in Eastern Europe. They are asking for our support and help.*
- B. *Pay visits to our confreres and sisters. They want more contacts with the Superior General, with members of the Curia, with their confreres and sisters in general. They have been cut off from the rest of the order and congregation for many years.*
- C. *Send them, as much as possible, information, periodicals and reports about the order and congregation and about religious life in general. For forty years this information was difficult or even impossible to receive.*
- D. *They want to receive good and solid theological, philosophical, liturgical and catechetical literature.*
- E. *They hope to receive help from us in the formation of their young people, and also in ongoing formation and renewal. They expect help to establish community life again. They have little experience in this area. In several countries of Eastern Europe there are many vocations, especially to religious life.*
- F. *They expect financial aid and material help.*
- G. *Above all, they expect our prayers and sincere concern for them in faith, hope and charity.*

A well-known Czech theologian, Josef Zverina, recently has said, "The euphoria is over: now the reality. We should not expect further miracles". The answer to the new reality is expected from us also, my dear brothers.



GENERAL STATISTICS OF THE INSTITUTE

• 31-12-1990 •

PROVINCES & DISTRICTS	NOV.1	NOV.2	TEMP.	PERP.	TOTAL	SORT.	DÉC.	TOT.	1° V.	P.P.
01 AFRIQUE DU SUD		0	2	24	26	4	4	8	0	0
02 ALLEMAGNE	2	0	5	64	69	1	2	3	1	1
03 AMÉRIQUE CENTRALE	8	5	37	149	186	4	3	7	6	4
04 BEAUCAMPS-St GENIS	2	0	9	224	233	0	4	4	4	0
05 BELGIQUE-HOLLANDE		0	0	144	144	1	5	6	0	0
06 BÉTICA	16	0	27	168	195	3	3	6	5	4
07 BRÉSIL NORD	7	3	15	70	85	3	2	5	4	1
08 CASTILLA	6	5	22	153	175	5	0	5	4	0
09 CATALUNYA	7	9	48	210	258	4	1	5	9	0
10 CHILI	2	0	8	94	102	0	1	1	2	0
11 CHINE	3	0	2	55	57	1	2	3	0	1
12 COLOMBIE	12	0	18	72	90	3	2	5	4	0
13 CÔRDOBA	1	1	4	82	86	1	0	1	0	0
14 EQUATEUR	2	0	4	42	46	2	1	3	0	2
15 ESOPUS		0	4	157	161	0	2	2	2	0
16 GRANDE BRETAGNE	2	0	9	61	70	6	1	7	2	0
17 IBERVILLE	1	0	3	190	193	1	4	5	0	0
18 IRLANDE		0	0	36	36	1	3	4	0	0
19 ITALIE		0	4	105	109	0	3	3	1	0
20 LEÓN	3	0	13	154	167	9	4	13	4	0
21 LEVANTE	4	5	12	100	112	3	1	4	4	0
22 LIBAN-SYRIE		0	0	17	17	0	0	0	0	0
23 LUJÁN	5	0	3	99	102	1	3	4	0	0
24 MADAGASCAR	1	0	22	47	69	2	0	2	0	0
25 MADRID		1	5	119	124	0	1	1	2	1
26 MELBOURNE		0	0	138	138	5	1	6	0	0
27 MEXIQUE CENTRAL	6	11	30	127	157	6	1	7	6	1
28 MEXIQUE OCCIDENTAL	2	7	20	159	179	7	1	8	5	2
29 MIDI, C.O. HERMITAGE		0	1	241	242	0	8	8	0	0
30 NIGERIA	14	0	17	63	80	2	0	2	2	0
31 NORTE	8	0	8	140	148	0	1	1	6	2
32 NOUVELLE ZÉLANDE	3	6	18	162	180	6	2	8	4	1
33 PÉROU	7	0	26	57	83	4	4	8	8	0
34 PHILIPPINES	1	4	9	40	49	2	0	2	4	1
35 PORTO ALEGRE	7	3	11	143	154	0	2	2	3	0
36 PORTUGAL	1	0	6	56	62	1	0	1	0	0
37 POUGHKEEPSIE		0	4	132	136	1	3	4	1	0
38 QUÉBEC	12	9	28	145	173	0	5	5	11	0
39 RIO DE JANEIRO	3	0	11	82	93	2	3	5	3	3
40 RWANDA		2	6	29	35	2	0	2	0	0
41 SANTA CATARINA	5	0	14	66	80	0	0	0	2	2
42 SANTA MARIA	5	0	11	89	100	2	1	3	5	1
43 SÃO PAULO	5	0	7	86	93	6	2	8	1	3
44 SRI LANKA		0	6	41	47	1	0	1	2	0
45 SUISSE		0	0	22	22	0	2	2	0	0
46 SYDNEY		0	14	305	319	6	3	9	1	1
47 URUGUAY		0	0	31	31	1	1	2	0	0
48 VÉNÉZUELA	7	8	26	51	77	1	1	2	5	7
49 ZAÏRE	3	3	13	35	48	3	0	3	1	5
— ADM. GÉNÉRALE (INDE)		0	5	0	5	0	0	0	0	0
TOTAL 1990	255		567	5076	5643	113	93	206	124	43
TOTAL 1989	267		548	5170	5718	104	95	199	105	45
DIFFÉRENCES	-12		+19	-94	-75	+9	-2	+7	+19	-2

OUR DECEASED

Mes très chers Frères, soyez fidèles à votre vocation, aimez-la et persévérez-y avec courage. Conservez-vous dans un grand esprit de pauvreté et de détachement. Que l'observation journalière de vos saintes Règles vous préserve de manquer jamais au voeu sacré qui vous lie à la plus belle et à la plus délicate des vertus. Il y a des peines pour vivre en bon religieux, mais la grâce adoucit tout. Jésus et Marie vous aideront; d'ailleurs la vie est bien courte et l'éternité ne finira jamais.

Ah! qu'il est consolant au moment de paraître devant Dieu de se rappeler qu'on a vécu sous les auspices de Marie et dans sa Société.



NOM	PRÉNOM	PROVINCE	DATE DÉCÈS
VOGL SCHONBERGER	Konrad	URUGUAY	01 04 90
SANMIGUEL GARCÍA	Julián	BÉTICA	05 05 90
RIGHETTO	Gino	ITALIE	04 07 90
IRULEGUI ARZÁLLUZ	Rafael	MADRID	05 07 90
OPPITZ	Franz	MELBOURNE	11 08 90
HONING	Albert	AFRIQUE DU SUD	11 09 90
MULDOON	Edward Gregory	SYDNEY	02 10 90
KING	Arthur	AFRIQUE DU SUD	03 10 90
DORE	Wilfrid	QUÉBEC	04 10 90
ALONSO PÉREZ	Euquerio	LEÓN	04 10 90
BEGIN	Louis	IBERVILLE	09 10 90
MAZARIEGOS DE LA ROSA	José	PÉROU	09 10 90
REY CALDERÓN	Félix	LEVANTE	12 10 90
MARTÍNEZ GARCÍA	Manuel Ángel	BRÉSIL NORD	16 10 90
CINQUIN	Jacques	M.C.O.: N.D. DE L'HERMITAGE	20 10 90
ROY	Laurent	QUÉBEC	25 10 90
VASER	Domenico	ITALIE	26 10 90
GERBORE	Attilio	ITALIE	28 10 90
SAUZON	Cyprien	M.C.O.: N.D. DE L'HERMITAGE	12 11 90
CHRÉTIEN	Robert	QUÉBEC	15 11 90
GIL GARCÍA	Gonzalo	RIO DE JANEIRO	21 11 90

MARTÍN	Desmond	IRLANDE	26 11 90
DÍEZ ANDÉREZ	Darío	ÉQUATEUR	15 12 90
MARTÍNEZ FERRERAS	Antonino	LEÓN	19 12 90
DONNELLY	Vincent	POUGHKEEPSIE	19 12 90
IGLESIAS MONEDERO	Alipio	PÉROU	21 12 90
SMITH	George Ross	SYDNEY	22 12 90
ALDRETE MUÑOZ	Gabriel Alfonso	MEXIQUE CENTRAL	31 12 90
MELCHIORS	José Theodoro	PORTO ALEGRE	03 01 91
LAMONTAGNE	Rosaire	QUÉBEC	10 01 91
HILL	Martin Peter	MELBOURNE	13 01 91
CALVO ALONSO	José	CASTILLA	19 01 91
PUEBLA BARCENILLA	Mariano	ÉQUATEUR	20 01 91
KOEHLI	Robert M.	ESOPUS	21 01 91
GAGNON	Julien	IBERVILLE	08 02 91
FANJÜL DÍAZ	Abelardo José	CASTILLA	09 02 91
GAGNON	Fernand	IBERVILLE	14 02 91
MIRANDA CASADO	Primitivo	LEÓN	15 02 91
RABANAL FERNÁNDEZ	Florentino	LEÓN	16 02 91
VERMETTE	Henri	IBERVILLE	19 02 91
REIS	José Alexandre	PORTO ALEGRE	23 02 91
LODOSO MARTÍNEZ	Donato	CASTILLA	27 02 91
PENA CABELLO	Leonardo	CATALUNYA	27 02 91
LÓPEZ CORTÉS	Antonio	MEXIQUE OCCIDENTAL	08 03 91
CHATELARD	François	BEAUCAMPS - SAINT-GENIS	13 03 91
GOÑI FERNÁNDEZ	Pablo	NORTE	15 03 91
PATENAUDE	Auguste (L.J.)	IBERVILLE	16 03 91
DAVIDS	Charles	BELGIQUE-HOLLANDE	16 03 91
CIPRIANI	Aghetino	ITALIE	16 03 91
SILVEIRA	Luiz	RIO DE JANEIRO	20 03 91
TCHANG TCHUEN LONG	Henri	CHINE	21 03 91
BUISSON	Benoît Joanny	RÍO DE JANEIRO	23 03 91
CIACCIavicca	Luigi	ITALIE	28 03 91
RUIZ SOTO	José Ramón	CASTILLA	31 03 91
PÉREZ GÓMEZ	Teódulo	CATALUNYA	03 04 91
FELDKIRCHER	Jacob Baldoino	PORTO ALEGRE	04 04 91
CAVIA MAESTRO	Víctor	RÍO DE LA PLATA	05 04 91
CELAYA PARDO	Jesús	CATALUNYA	07 04 91
LECLAIR	Jean Paul Josep	ESOPUS	10 04 91
CHANAVAT	Léon	M.C.O.: N.D. DE L'HERMITAGE	10 04 91
LÓPEZ NIETO	Enrique Eugenio	MEXIQUE OCCIDENTAL	13 04 91
SEHNEM	Léo Carlos	PORTO ALEGRE	25 04 91
MUÑOZ GARCÍA	Victoriano	MEXIQUE CENTRAL	02 05 91
ROSSELL MIRABET	Juan	CATALUNYA	03 05 91
KINDS	Jérôme	BELGIQUE-HOLLANDE	15 05 91
BARBERÁN MARTÍN	Pascual	PÉROU	17 05 91
SANTOLAMAZZA	Antonio	ITALIE	30 05 91
BARRY	John James P.	ESOPUS	05 06 91
VERNHEs	Jean	M.C.O.: N.D. DE L'HERMITAGE	15 06 91
HANSER	Xavier	BEAUCAMPS - SAINT-GENIS	21 06 91
PROVOST	Pierre	POUGHKEEPSIE	24 06 91
REYMOND	Emmanuel	M.C.O.: N.D. DE L'HERMITAGE	26 06 91
MANDERLIER	François Joseph	ZAÍRE	02 07 91
ALLEC MARTIN	Jules Gabriel	MEXIQUE OCCIDENTAL	03 07 91
ALLEYSSON	Albert	M.C.O.: N.D. DE L'HERMITAGE	05 07 91
SCHMIDT	Sebaldo	SANTA CATARINA	08 07 91

BROTHERS PROVINCIALS

Brother MARCO SAN ESTEBAN - Provincial of Perú

He was born in Burgos on 2nd August 1942. His early formative years were spent in Grugliasco and Valladolid. He did his novitiate in Bairo in 1958 and his scholasticate in Limace, Chile, where his apostolic activities started in the College of Alonso Ercilla. In 1968 he made perpetual profession. His advanced studies were done in Santiago (Chile). In 1984 he was named Provincial of Chile, in which post he remained until 1990. In February 1991 he was elected Provincial of Peru.



*

Brother CHRISTOPHER MANNION - Provincial of Great Britain

He was born in Yorkshire, England, on the 15th May 1951. He began his novitiate in Habay-la-Vieille in 1969 and finished it in Farranboley (Dublin) in 1970. His scholasticate, including university studies in London, ended in 1975, in which year he went to work in our Mission in Cameroon. In 1979 he returned to Britain to pursue advanced studies and returned to Cameroon the following year. Since 1986 he was Master of Novices in Farranboley (Dublin) until being named Provincial on 24th December 1990, which post he assumed on 23rd March 1991.



*

Brother HENRY SPINKS - Provincial of New Zealand

He was born in Paeroa, New Zealand, on 4th June 1942. He entered the Juniorate of Tuakan in 1958 where he remained until 1960. His novitiate was made in Claremont (1961-62) and his scholasticate in Auckland (1963-65). He taught in different schools from 1966 to 1972 and in the Juniorate in 1973. Between 1974 and 1985 he was Director in St Peter's College, Palmerston North and Chanel College, Masterton. He performed the functions of Visitor in the years 1986 and 1987 and was elected Provincial on 16th April 1990. He will take up his duties at the Provincial Chapter in December.



*

Brother AGUSTÍN MARTÍNEZ RAMOS - Provincial of Río de la Plata

He was born in Villaturde, Palencia, on 26th August 1950. His early Marist training was in Carrión in 1962 and then in Miranda de Ebro. His novitiate was made in Pontos in 1968. He was destined for Buenos Aires and it was there on the feast of Our Lady of Luján that he made perpetual profession. In 1984 he joined the International College in Rome to follow a course on vocational work at the Salesianum. On his return to Argentina he was appointed Master of Novices. In 1991, through the union of the Provinces of Uruguay and Luján, the new Province of RIO DE LA PLATA was created and Brother Agustín was named as its first Provincial. This was on 9th March 1991.





Brother STANISLAS NGOMBWA BISHINGICUMU - Provincial of Zaïre

He is a native of Rwanda. He was born on 4th November 1944 in Simbi, Butare. He began his novitiate on 3rd July 1965 and did his scholasticate in Kyimana (Nyangezi). He worked in Save in 1970 and in 1971 went to Louvain to pursue higher studies. After making perpetual profession he was named Superior of the community of Bobandana. In 1981 he took part in a session of spirituality in Rome. He was appointed Master of Novices at Nyangezi in 1987, in which post he remained until 22nd January 1991, on which date the General Council nominated him Provincial of Zaïre.

*



Brother SANTIAGO CISNEROS - Provincial of Central America

He was born at Quintana de Raneros (León) on 30th January 1943. He entered the Juniorate at Carrión in December 1945 and made his novitiate in Pontós. The period of his scholasticate was spent in Miranda de Ebro. After serving for some years in the Province of Central America his Superiors appointed him to the Juniorate at Carrión where he taught from 1964 to 1968. He then returned to Central America and later returned to Spain for his second novitiate. Some years later he was appointed Master of Novices at Venta de Baños. The tragic death of his brother, and our confrère, Moisés, who was Director in Guatemala, happened on 29th April 1991. On 17th August 1991, the General Council appointed him Provincial of Central America.



GRUPE FRANCOPHONE DE SPIRITUALITÉ, Rome, août-octobre 1990

(De gauche à droite)

1. Adelino de Costa Martins, Henri Luquet, Gérard Vermeersch, Jean Harlé, Alonzo Boudreault, Paul Chu En Kuei, Paul Breyse, Paul-Henri Paquet, André Caze, Pierre Goutard, Antoine Parrel.
2. Étienne Rwesa, Abbé Vincent Barugahare, Adelino Martins Pires, René Massacrier, Charles Howard, S.G., Philippe Dumont, Edouard Blondeel, Joseph Callaert, Francis Berthet, Benoît Galley.
3. Jean-Marie Genin, René Sporen, Willy Klein, Willy De Kee, Joseph Martin, Albertino José Jorge, Maurice Bouchet, Anton Haus.



CURSO DE ESPIRITUALIDAD. EL ESCORIAL, agosto-diciembre 1990

(De izquierda a derecha)

Primera fila: Carlos Garola, Ricardo Piña (subdirector), Alejandro Saiz, Luigi Masio, Basilio Gómez, Abelardo Leal.

Segunda fila: Luis Francisco Avendaño, José Luis Saiz, Alfredo Moreno, Clemente Aparicio, Manuel Vázquez, Ignacio Ucar, P. Guillermo Rubio (capellán), Domingo Ruiz, Ireneo Conde.

Agachados: David Fernández, José Luis Ampudia (director), Teódulo Pérez (administrador), Zacarías Aguirre, Victoriano Galerón, Teófilo Martínez.

CURSO DE ESPIRITUALIDAD. EL ESCORIAL, febrero-junio 1991

(De izquierda a derecha)

Primera fila, de pie:

José Antonio Franco, José Ramón Ruiz, Martín Rico, Juan Ramón Alegre, Evangelista Jacinto y Rodrigo Olvera.

Segunda fila, de pie:

José Carlos Oliveira, José Luis Ampudia, Andrés M. Níguez, Carmelo Celada, Alfonso García, Vicente García, Salvador García, Jesús Rodríguez, Ailton dos Santos, Jesús León y José Luis de la Torre.

Sentaos:

Joaquín Barón, H. Superior General, Justino Hartmann, Teódulo Pérez, Gregorio Alonso y Ricardo Piña.





GROUPE FRANCOPHONE DE SPIRITUALITÉ, Rome, janvier-juillet 1991

(De gauche à droite)

Debout: Robert Lemaire, Charles Howard, S.G., Edouard Blondeel, Michel Gaubert, Étienne Rwesa, Lucien Silberbaur.
Assis: Maurice Godenir, Jean-Baptiste Rakotondralambo, Jean-Paul Mounard, Vittorio Vuyet, prêtre, Claude Desaulniers.

1991 ANGLOPHONE FMS RENEWAL GROUP - NEMI DI ROMA, ITALY:

(Left to right)

Front row: Brothers John Klein (Esopus), Ralph Arnell (Sydney), Michael Beaumont (New Zealand), Father Mark Coleridge (Chaplain), James Norton (Esopus), Charles Howard, SG, Anacleto Phiri (Malawi), Paul O'Brien (Melbourne), Anthony Hunt (Sydney), and Brendan Neily (Sydney).

Back row: John McDonnell (Sub-director), Brian Callaghan (New Zealand), Emil Denworth (Poughkeepsie), Josep Lluís Martí (Catalunya), Ernest Houston (Sydney), Jerry Dowsky (Poughkeepsie), Roger Burke (Sydney), John Furlong (Melbourne), Michael McManus (Melbourne), Brian Wanden (director), Thomas Mulhern (Ireland), and Matthew Clarke (Melbourne).



SESSIONS DE SPIRITUALITÉ