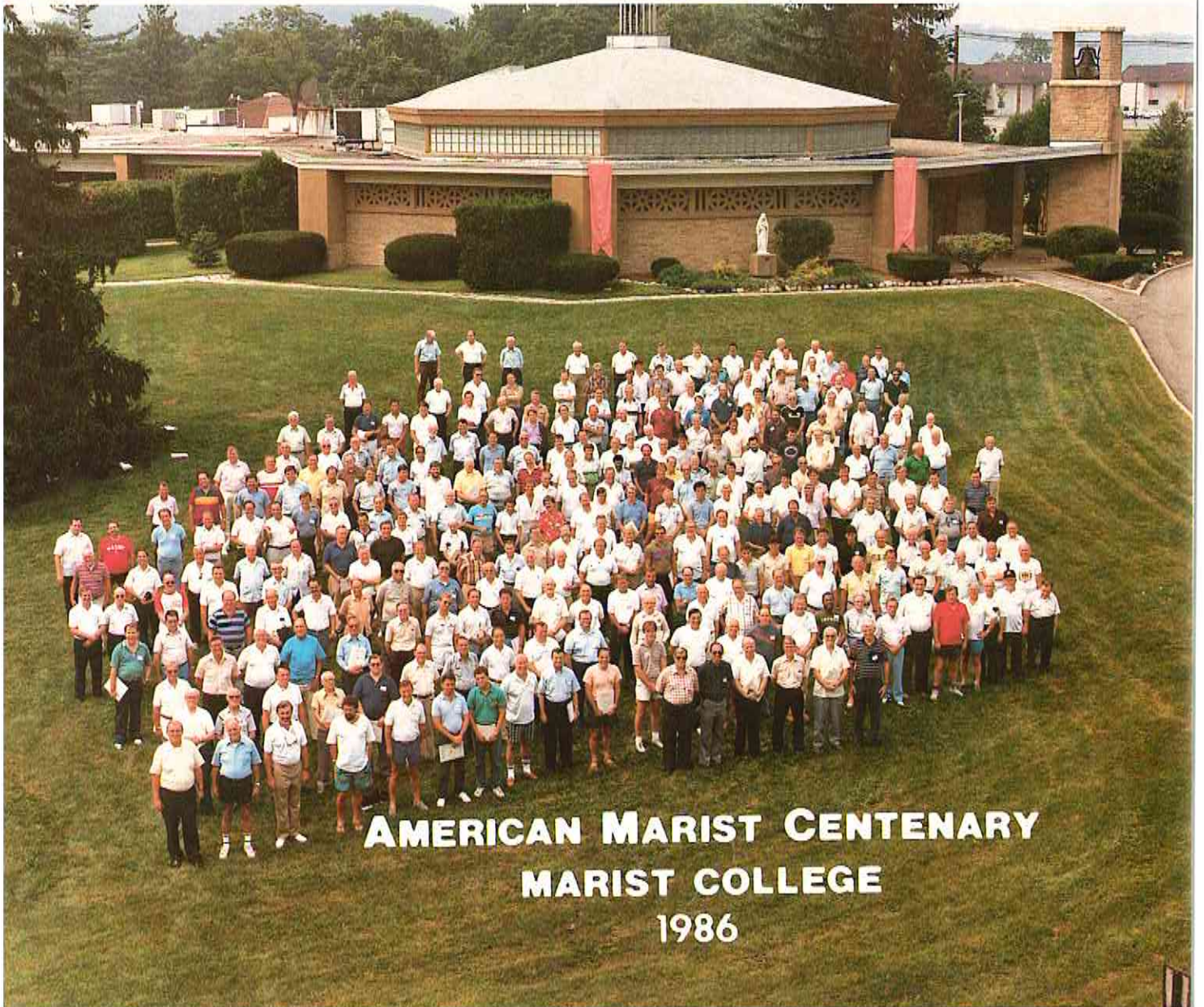


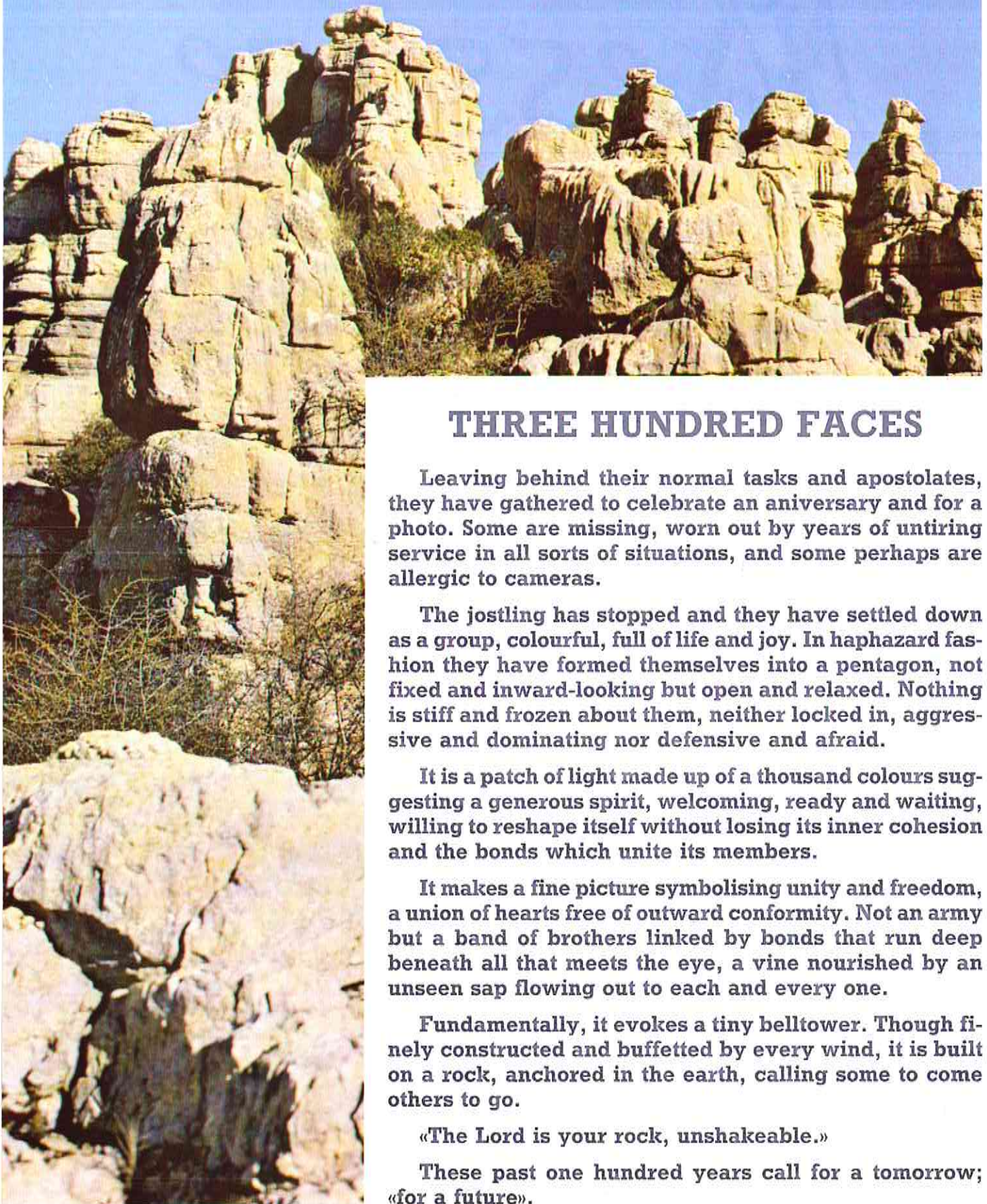
A Message

BULLETIN OF THE INSTITUTE OF THE MARIST BROTHERS OF THE SCHOOLS



**AMERICAN MARIST CENTENARY
MARIST COLLEGE
1986**

YEAR 1987 • NOVEMBER • NUMBER 2



THREE HUNDRED FACES

Leaving behind their normal tasks and apostolates, they have gathered to celebrate an anniversary and for a photo. Some are missing, worn out by years of untiring service in all sorts of situations, and some perhaps are allergic to cameras.

The jostling has stopped and they have settled down as a group, colourful, full of life and joy. In haphazard fashion they have formed themselves into a pentagon, not fixed and inward-looking but open and relaxed. Nothing is stiff and frozen about them, neither locked in, aggressive and dominating nor defensive and afraid.

It is a patch of light made up of a thousand colours suggesting a generous spirit, welcoming, ready and waiting, willing to reshape itself without losing its inner cohesion and the bonds which unite its members.

It makes a fine picture symbolising unity and freedom, a union of hearts free of outward conformity. Not an army but a band of brothers linked by bonds that run deep beneath all that meets the eye, a vine nourished by an unseen sap flowing out to each and every one.

Fundamentally, it evokes a tiny belltower. Though finely constructed and buffeted by every wind, it is built on a rock, anchored in the earth, calling some to come others to go.

«The Lord is your rock, unshakeable.»

These past one hundred years call for a tomorrow; «for a future».



*The solitude of the long roads
across Pilat
plunges Marcellin into prayer.
The journey is arduous.
The prayer is full of joy...*

Community of Pélussin
St. John's Boarding School

CHAMPAGNAT YEAR

20 May 1989 - 6 June 1990

To make it a ROUSING SUCCESS!...

Preparations for the Champagnat Year are on the way throughout the whole of the Institute. The following are some activities projected by various Provinces to provide some mutual stimulation as we prepare for the celebration of these family events.

The Province of New Zealand is organising a pilgrimage to Hokian-ga, the harbour in the North of the country where Mgr Pompallier landed with three Brothers one hundred an fifty years ago.

In South Africa, where the celebration will coincide with the centenary of the arrival of the first Brothers at Johannesburg, a Mass of thanksgiving will be celebrated in the Cathedral of that city. No dinners or other festivities of that kind are planned but there will be a modest publication which will serve as a reminder of the work of the Brothers, their involvement today in the struggle against apartheid and will make known more widely the gift which we have received in the person of Father Champagnat.

In Australia, Melbourne is considering holding liturgies on a local scale and a conference of the young Brothers.

The provinces of Brazil are going to organise themselves on a national scale and we hope to be able to give you their programme in the next issue.

SUMMARY

	<i>Page</i>		<i>Page</i>
— Champagnat Year	1	— A Catholic School in China	22
— South Africa	3	— On a Sunday afternoon	23
— Yad Vashem (Budapest 1944)	7	— God answers our prayers	23
— The Brothers Provincial and the District Superiors	8	— Manaus	24
— Marist History	10	— General Statistics	30
— The Marist Family	18	— Necrology	31

The Province of Poughkeepsie (USA) proposes to commemorate the birth of Father Champagnat in three regions —East, Centre, West— with a Brother who is expert in our history as animator. It also envisages the translation of the Founder's letters into English. Likewise our Korean Brothers are envisaging the translation and printing in Korean of the books of our origins.

The Province of Germany has its programme well planned out. A group of young people animated by a Brother, has worked at cleaning out the family home of Brother Francois at Maisonnettes in August, 1987 (so that step is finished). A retreat at N. D. de l'Hermitage is planned for 1988, involving Brothers and young people. Studies on Marcellin Champagnat. Publication in German of the illustrated album of Goyo. Commissioning of a statue or of a painting representing our Founder. Displays in our schools about the life of the Founder. The visit of the Bishop of Ratisbonne to the Provincial House at Furth arranged for the 21st of May, 1989.

In Latin America, the fourth Episcopal Conference on Vocations will take place in Colombia in the course of 1989. That will commemorate the centenary of the arrival of the Brothers in the country (1889). The Provincials' Conference has programmed the making of a videocassette on Father Champagnat and his work: 40 minutes of scenes from the life of the Founder and of the first Brothers and a 20 minute documentary on Marist work today. A tool for the promotion of vocations and of the Marist family.

The province of Portugal has centred its whole project from '86 to '89 on the bicentenary.

The two Provinces of France have assigned seventeen Brothers to a special Commission to prepare for the event. The following are some proposals already received which will be examined in the coming meetings: designing of a crest, of a logo - Marcellin Champagnat in history: display projects in the schools, stages of formation to prepare adults for it (1987) - «Pathways of History» to discover the Marist places - making use of local radio - Expo Champagnat, the Marist World - Videocassettes - Gospel - Iconography on Father Champagnat - various discussions - publications - Historial (some scenes to be restored - a Champagnat Pathway to be marked out in the Mt Pilat national park - renovation of some of the guest accommodation - televised Mass on the national level, preceded by a magazine on Father Champagnat - as for the youth, proposals on three levels: local, regional, national. To make Champagnat known and celebrated, to invite the youth to set out to follow him. A calendar for this could be

*14 May, 1989: a call to the youth
end of July, August: the discussions
4th quarter, 1989: T. V. Mass
6 June, 1990: grand final gathering.*

Our Provinces of Spain are also going to put together a calendar.

We hope to be able to inform you of all other initiatives.

Let us be touched by this great movement of preparation for the Champagnat Year in our whole religious family. It is a grace which will allow us to make better known and loved a «saintly educator» capable of bringing so much to the youth of our time.

SOUTH AFRICA

Up to a point, we all take some interest in world affairs. We cannot help but be moved by the situation in South Africa. At times it is the request from one or other of the different movements, that we take a stand, which makes us feel its injustice. The analysis of the situation sketched by Archbishop Hurley in his address at Georgetown University last February, where he received a Doctorate, «Honoris Causa», will help us to see the situation better and to judge of its complexity.

ARCHBISHOP HURLEY'S ADDRESS

I feel all the more unworthy of this honour because I have sonlitle to offer by way of credible suggestions of how the country is going to find its way out of its present tragic situation. We all know that in the end the sheer numbers of the Black population will ensure that South Africa, under whatever future name it will be known, will have a Black majority government. It is the manner of its getting there that is unpredictable and for the time being so ominous. We are in the classical situation of the irresistible force and the immovable object.

The immovable object is the White regime representing some five million White people of whom roughly 60% are Afrikaner, descendants of the original Dutch, French and German settlers of the 17th century and later. The 40% who are English-speaking in large measure share the basic ethnic attitudes of their Afrikaans speaking fellow citizens though they produce a larger proportion of more liberal minded representatives.

The most resolute focus on White survival and White self determination is found in Afrikaner nationalism now spread over the majority of the majority National Party and two lesser break-away right wing Parties, one of which may well emerge as the second largest Party in the White parliament at the forthcoming election on 6th May.

Africaner nationalism is a striking example of an ethnic community and culture at its most intense and vigorous. The community instinct and the instinct for survival produce, I think, the toughest and most resistant amalgam in all human experience.

There is very little that is rational about it. It cannot even be called emotional. It is the very being of a community determined to go on being to take whatever measures are necessary to achieve that purpose. it is in no way a special characteristic of Afrikaner nationalism or of White South African social attitudes.

It is a basic human attitude. Humanity survives and grows through community and culture. A group that

finds its community and culture threatened considers its very life in jeopardy and reacts accordingly.

That explains why the White regime in South Africa is so tough. The people that support it cannot envisage life under a Black government. Being told that things are not all that bad in Zimbabwe and that former Rhodesians often return to their home country makes little impression on them. Unfortunaely they can always invoke what Zimbabwe's Prime Minister, Robert Mugaba, says about Marxism and the one party State.

But in reality arguments and comparisons count for little. The gut conviction that community and culture would be engulfed in a Black dominated State is the supreme fear and as is well known fear is not impressed by arguments.

So a people that is not by nature cruel adopts the most cruel and oppressive methods to ensure its survival as the dominant force in South Africa. It would love to find a solution to its problem that would enable it to dispense with all that is oppressive in its treatment of the Blacks.

Its leaders maintain that they have turned their backs on apartheid but in reality the great pillars of apartheid remain: the political constitution, the laws about land and education, the so-called Black Homelands within South Africa's borders and the Population Registration Act, ensuring the tabulation of people according to race - all this remains, but the regime says that it has abolished apartheid because it is working desperately to find a formula that will enable it to share power with Black Sout Africans Without losing any of it.

So much for the immovable object.

The irresistible force is the Black power that has shown itself since September 1984. Obviously this power was building up in in the years preceding but what has happened since September 1984 is a clear indication that the Black people of South Africa have taken their destiny into their own hands and are determined to pursue their liberation no matter what the cost, no matter how long it will take.

In September 1984 troops were sent into a Black township in the Transvaal Province of South Africa to quell unrest. The immediate cause of the unrest was, to the best of my recollection, community resentment at the rise in housing rents. But deep down it was the utter frustration of a people long subject to all the stifling, suffocating oppressions of apartheid and what preceeded apartheid under the name of segregation.

The immediate target of angry discontent was often the township council consisting of Black people imposed by the White government. Their homes and person

were subject to attack. In many cases they had to move out of the township into armed camps. The unrest swept from township to township rapidly engulfing the whole country.

A remarkable feature of the unrest was the part played by young people, mainly high school students. For years they had been protesting against their inferior education, inferior in quantity, in administration and in academic standards. The ultimate weapon of protest was the boycott. In many parts of the country education, especially high school education, became non-existent. The slogan was: Liberation before Education.

Parents were in a quandary. Young people taunted them for having failed in their generation to overthrow apartheid and proclaimed their determination to show their parents how. Parents formed education councils to thrash out the problem with their children - half admiring them for their spirit, half fearing that their opportunities for education, no matter how defective, would be lost forever. Finally, at the beginning of this year there seems to have been a general acceptance by Black youth to go back to school.

The months of unrest since September 1984 have taken their toll of human lives by injury and death, and of property by damage and destruction. Over two thousand three hundred have been killed by police violence, by reactive popular violence by group, or group violence.

On two occasions a state of emergency was declared, first a geographically partial one in July 1985 which lasted till March 1986 and then a general one which came into force a few minutes after midnight of 11th June 1986. It is still in force. Its provisions are draconian in the matter of suppression of information and the interpretation of subversive speech and action.

It is calculated that close on twenty-five thousand people are detained at present. Quite a few of these are Church personnel, including Father Smangaliso Mkhathwa the general secretary of the South African Bishops' Conference. At one time the score in Catholic Church personnel detained was about forty. Now it is down to four priests, two sisters, two deacons and four lay workers.

It is difficult to foresee when the state of emergency will be lifted. The question arises: will it ever be lifted before the great transformation comes involving the accession of Black people to political power? From the perspective of the Black activists this is the indispensable goal. Black activists have increased enormously in numbers and motivation since September 1984.

Within South Africa the chief liberation agency is the United Democratic Front, UDF, called into being by a Dutch Reformed minister and theologian, Alan Boesak, a so-called coloured person, in 1983 to oppose the imposition of a new Constitution on South Africa and the holding of elections in terms of this new Constitution.

The Constitution provided for the semblance of parliamentary representation for Coloured and Asian people but not for the African majority. Hundreds of Black community organisations and some White ones flocked to the banner of the UDF and this organisation became the main inspiration and promoter of the unrest that has been fermenting since September 1984.

In policy and outlook the UDF shares the vision of the African National Congress which has been operating in exile since 1964, led by Mr. Oliver Tambo and fired from his life imprisonment near Capetown by the symbolic presence, power and pervasive charisma of Nelson Mandela.

Besides the UDF there are two other political groups that clamour for attention: the Azian Peoples Organisation AZAPO which is much smaller than the UDF and is inspired by Black consciousness and is therefore unwilling to work with the UDF which accepts White participation; the INKATHA, a movement led by Chief Gatscha Buthelezi of the Zulu people of Natal, mainly composed of Zulus and accepting to work under the Constitutional framework of a so-called Homeland. Both the UDF and AZAPO will have no truck with INKATHA.

Another important element in the evolution of South Africa is the growth of a powerful Black trade union movement dominated by two federations that have not yet managed to get together. Inkatha rejects both and tries to promote its own union movement led by business men and politicians.

This makes for an extremely complicated liberation scene.

The ANC and the UDF share a common policy and outlook and welcome trade sanctions against South Africa. The ANC has committed itself to violence to overthrow state oppression, but the UDF as yet has not. The ANC collaborates with the South African Communist Party in exile and has many communists in its ranks, including at the highest levels. The UDF cannot show its hand in regard to communism because communism has been banned in South Africa since 1950. However it does share with the ANC the vision of a socialist future in South Africa.

Conflict has broken out between the UDF and AZAPO and between INKATHA and the UDF affiliates. In fact the area around Durban has become a veritable arena of low-key guerrilla warfare between the latter two bodies.

However, the greatest violence is directed against Black people who serve in institutions and structures upholding the White regime, for instance, the police and Black township councils. The most barbarous method of dealing with these people is the «necklace» - a car tyre soaked in petrol and placed around the neck of the victim whose hands are tied. The tyre is then set alight.

What sort of Church leadership can we give in situations like this? We denounce the violence on both

sides, state violence and popular reactive violence. We call for a rapid political evolution providing for negotiated movement towards full participation of all South Africans in the political, economic and cultural life of the country. And that obviously means the emergence of Black government.

We have come out in favour of the moral justification of economic pressures against South Africa, though we could not see ourselves as political or economic experts and expressed our fear of such far-reaching measures as would wreck the economy and lead to significantly greater unemployment and poverty.

What effect do such decisions and proclamations have in a country seething with unrest and held under some semblance of control by the police and the army? I leave you to answer that.

Our greater weakness as the Church consists in not having promoted the social education of our people in the christian understanding of the grave political, economic and cultural problems of our country. We have been prophetic about these things. We have not really evangelized. We have nothing comparable in size and achievement to the christian base communities of Latin America and, I believe, the Philippines.

This has led our Episcopal Conference these last few years to concentrate on pastoral planning: that is, rethinking our whole pastoral approach so as to intensify the formation or evangelization of ourselves, our priests, religious and people, with a view to extending that evangelization into the social environment.

It may be a case of too little, too late, but at least we are going hard in a specific direction realizing how difficult it is for large communities to change their outlook particularly when, as in the case of the Whites, power and privilege have been characteristic of their social life.

We have to act under God's guidance with a sense of extreme urgency as no doubt the Latin American Churches had to do a generation ago and more recently the Church of the Philippines. We confide our hopes to God's mercy and your prayers.

What Latin America and the Philippines have done we must try to do too. In fact the whole Church must try to do it. The whole Church cries out for a great evangelizing effort to enable it to relate its life and mission more effectively to the social needs that have emerged in the last hundred years as a dominant factor in human experience.

I think that most of us realise this in principle - our problem is to choose and apply the methods of evangelization that will turn the principle into practical success.

If we pursue the matter seriously, the changes we have seen in the Catholic Church since Vatican II will be nothing compared to the changes that lie ahead of us. They will be based on full acceptance of the dominant influence in our lives of the social and cultural factors that make us largely what we are.

Empowered by God may we prove ourselves equal to the task.»

INTERVIEW WITH BROTHER JUDE PIETERSE, SOUTH AFRICA.

Q. Brother Jude, since you finished your nine years as Provincial in South Africa you have been working for the Church there in South Africa. Would you tell us something about the work you are doing.

A. The situation in South Africa is one in which education is playing and will continue to play a very, very key role. In one sense it's not just education but really the lack of it that is the key factor for the vast majority of the people in the country. The Bishops' Conference was concerned about the work that was being done in the Catholic schools and what could be done to improve the effectiveness of the schools in the South African situation. The plenary session of the Conference decided then to set up an Institute that would work with the teachers in Catholic schools around the country to try and make them more aware of the role of the Church in education, really the direction that the schools should be taking for the future, and to assist in the upgrading of teachers in the schools.

The vast majority of black teachers in the schools generally in the country have not even completed their own high schooling. Therefore it is crucial that the black teachers be assisted to complete their own schooling so that they will feel more confident and competent in their situation. Also the whole area of the social teachings of the Church: were the schools following the same lines as the state schools or were they really being instruments of evangelisation in the country? And so there was the decision to set up the Catholic Institute of Education. Because of my involvement in affairs dealing with education over the years and the fact that I was well known to many in the school situation the Bishops asked the South African Province if I could be released to initiate the work in this area. That basically has been what I have been trying to do. I have presently a staff of seven people assisting me with work in the first place with young students who are at colleges of education. All tertiary education is in the hands of the state. No other body can set up any tertiary institution that can train teachers and then receive qualifications that would be recognised by the state. So we run workshops for Catholic students in state colleges of education to try and counteract a lot of the Cristian national education that is promoted in those colleges. Christian in the sense that it is Calvinist really, national in that it is extremely patriotic and unquestioningly follows what the Government lays down. Secondly we work at the upgrading of the teachers especially the black teachers in the schools and we try to make the schools more aware of their role in the South African context, emphasising the social teachings of the Church. Thirdly we try and produce materials which can supplement what is available from the state,

particularly in the area of History, where it is all given very much from the white perspective and we try and use materials which give a more balanced outlook on the situation and which give the African viewpoint as well. The fourth area in which we work is to be a resource centre for the schools on educational matters and this also entails negotiations with the Government on all matters affecting the schools. In many ways it has been that area that has occupied a lot of my time. The schools have done something which is small in terms of the overall situation in the country but significant in terms of what it has meant and that is the opening of schools to children of all races.

Q. Brother Jude, as I go around on my travels visiting communities as a member of the Council I find that the Brothers are very interested in places like South Africa, Lebanon, Sri Lanka, the Philippines, countries where the Brothers must obviously be facing difficulties, so the question I would like to ask is really what is the role of the Marist Brothers in South Africa in trying to promote harmony in the country and the end of apartheid?

A. Yes, I think one can approach that in terms of the Brothers generally and then the specific works that they do. I think the really significant factor is that the Brothers have now aligned themselves, placed themselves on the side of the oppressed people in the country. Not that we are neglecting the people in the white community but very definitely we are trying to see the situation through the eyes of the oppressed. Whereas I think previously for many, many years, for historical reasons, we viewed what was going on in the country through white eyes. And more and more today I think the Brothers view what is happening within the country through, if I can use the term, black eyes. In that sense I think there has been a significant shift in the thinking and the attitudes and approaches of the Brothers in the country.

The work of the Brothers is in three areas really. First of all the Brothers have, since the beginning, played a significant role in the opening up of the schools to children of all races and in the early years there were significant threats to the very future of those schools. In that area the numbers in the schools directed by the Brothers are very significant now. I think at least three of the schools would have close on 50% black students today compared with none ten years ago and in the other schools the numbers are like, say, in a 20 to 30% range of black students in white registered schools. So it has been a significant move to open the schools to children of all races and there has been a huge demand in some areas particularly in the past year or so when we have had a large degree of unrest in the school situation for black parents to try and get their children into our schools. I think at the school at Observatory last year alone they would have had to turn down a couple of thousand applications from black students wanting to be in the schools. So there's that area and I think it has been a very significant move and continues to be. We are also looking at present at what is actually happening in the schools, at what the curricula is actually say-

ing, that is the hidden curricula in the schools as well as the formal curricula. And we are trying to examine all that in consultation and cooperation with the other Catholic schools in the area.

Secondly, I think the Brothers have moved into the more formal black education and we have Brothers teaching in two of the Catholic High schools in **Soweto**. We also have Brothers working in a black school down in **Umtata** in the Transkei, and Brothers working in one of the community schools in one of the resettlement villages at **Slough**.

The third area in which I think the Brothers are making a contribution is in general work with the poor and oppressed in the country and this could be from helping to ensure the erection of schools and clinics in some areas to work which means collecting food and clothing for the poor and oppressed in other areas. A couple of the Brothers are doing work assisting families of detainees to enable them to visit those people and to ensure that they at least have some financial assistance to get back to their own areas as well. So it is in a wide variety of areas that the Brothers are working today, some of which can be mentioned, others it is really not good to mention, not safe to mention because of the possibility of a follow up by the authorities with some of the people that would have been involved.

Q. Thank you, and may I ask, do you think in the future that the Country and the Brothers are moving into a more threatening, a more dangerous phase?

A. It's very difficult to respond to that, really. I think there can be no doubt that the situation in the country is going to get worse. We are going to have ever more repression as black aspirations continue to rise and the state is going to use more and more force to suppress those aspirations and inevitably we are going to be caught up more and more in that. How we Marist Brothers are going to respond in that situation still remains to be seen but hopefully we will continue to side with the poor and the oppressed in any situation.

Q. Thanks, Jude. I understand that the Province has commenced a novitiate this year in South Africa. How do you see the future of the Marist Brothers in terms of recruitment?

A. Yes, that's a tricky question as all questions dealing with numbers going to postulancies and novitiates are, but hopefully we will continue to attract young people to join our ranks, to join the work of the Brothers. I think people have seen the change in direction that the Brothers' work has taken and I think that has inspired many young people to at least contemplate our life. And we would hope that it would go further than that and that in actual fact they would want to join us. But the novitiate has started off in a small fashion this year and hopefully we will take it further than that. It's a very, very difficult situation, on the one hand for the black community because of the political aspirations that are there.

And for the white community it's a difficult situation because we have certainly shifted the centre of gravity of our work and of our thrust.

Thank you very much, Brother Jude.

YAD VASHEM

All honour to the Jewish people and to those who, at the peril of their lives, saved Jews from the Nazi terror.

After nearly forty years, eight Marist Brothers from Budapest have been pronounced, «JUST MEN IN THE SIGHT OF ALL PEOPLE», in the Synagogue at Vichy. Why has it taken so long, even though one can concede that the research would not have been easy.

This recognition is expressed symbolically by the establishment of a «Living Garden», in contrast to «Fields of death», and the planting of a tree bearing a name on the Hill of Memories in Jerusalem.

Because of the impossibility of going there, the Brothers have asked the «YAD VASHEM» Committee to plant a single tree bearing the eight names and the title, «The Marist Brothers of Budapest».

Pilgrims to the Holy Land, if you are spending a day at the Hill of Memories look for this tree among the thousands of others. It is a precious family souvenir for us, recalling for the years to come, the charity of one of our communities towards our other persecuted and defenceless brothers.

From an Article by Brother A. Pflieger, Étincelle No. 50.

From the History of the Province of Constantinople.

The story of this community during the two years of Nazi occupation is mentioned briefly here.

At the time these Brothers had constantly to save, hide and find a place for dozens of Jewish children let alone taking the risk of helping soldiers from Alsace who were in difficulties.

They were denounced to the Gestapo as traitors. However the closeness of Russian troops soon led to the disappearance of their torturers but not before the Brothers had suffered fifty-six days of imprisonment and constant interrogation.

On the 11th February 1946 the prison was destroyed by bombs and they were able to escape.

But what did freedom mean? They tried to restart the school but it didn't long for them to realise that were deluding themselves, and that there was no way that they could maintain their work. All that remained was to find away to leave the country so the Hungarian Brothers ended up by making a gift of their school and their house to the Government.

The Budapest Community of 1944:

Brother Louis Gabriel - Louis Pruscer
Brother Etienne Albert - Albert Pflieger (Varennnes)
Brother Edouard Etienne - Ladislav Pingiczer
Brother Joseph Felicien - Alex. Hegedus (Langon)
Brother Jules Bernard - Bernard Clerc
Brother Felicissime - J. B. Bonnetbeltz (Brive)
Brother Nandor-Francois - Angyal (Varennnes)
Brother Victor-Marie - Ferdinand Fischer.

The ninth Brother in the photo is Brother Ladislav Harnisch who left the community before the arrival of the Nazis (19-03-44).



Five of the survivors, after the Jewish ceremony in Vichy (France).

THE BROTHERS PROVINCIAL AND THE DISTRICT SUPERIORS

CENTRAL AMERICA



José Javier Espinosa

Born at Tafalla in Navarre, the 4th of December, 1944. After two years of teaching he pursued studies at Jesus Magister and began his career as teacher and director until 1980. He was named Master of Novices at Venta de Baños and was chosen as Provincial in December, 1985.

BELGIUM - HOLLAND



Marcel Blondeel (Edouard)

Born at Pittem in Belgium, the 15th of January, 1932. In 1953, he taught for two years before pursuing a Licenciante in Pedagogy at Louvain. In Rome in 1961, served his first two terms as Provincial from '73 to '79. He ensured the teaching of pedagogy on the Scholasticate. He accepted the position of Provincial once more in December, 1985.

Born at Tepatlán, México in October 1932. After his scholasticate at Querétaro, he began a career of 12 years as a teacher. He attended the Centre Champagnat at Rome in 1971 and returned there in 1985 to direct a two month session on Marist Renewal. He was appointed Provincial in December, 1985.

MÉXICO OCCIDENTAL



José Guadalupe Romero

NORTE



Antonio Martínez Fernández

Born at Lodosa, in the Navarre, the 7th of March, 1941. Some 20 years of his life were given to the apostolate of teaching. He spent some time in renewal at Rome in 1983 at the Centre Champagnat. Provincial Econome in 1984. He was transferred from temporal affairs to spiritual ones by being appointed Provincial in 1985.

Born at Wellington, New Zealand, the 21st of April, 1927. For 21 years, from '47 to '68, he devoted his life to teaching and directing. In 1968 he followed the exercises of the second novitiate at Fribourg. On his return to Auckland he was entrusted with the responsibility of the Scholasticate. He became Provincial in December, 1985.

NEW ZEALAND



Bernard Blewman

SANTA MARIA



Carlos Mombach

Born at Campestre, in Brazil, the 15th of May, 1919. His career in teaching which began in 1939 was interrupted only by his participation in 1956 in the second novitiate at St Quentin Fallavier. After these 45 years of activity he was withdrawn from this sphere to be entrusted with the responsibility of Provincial in December, 1985.

Born at Kala-Eliya, in the Island of Ceylon, the 4th of September, 1938. Some years of filling in time after the novitiate before going to Poughkeepsie to finish his studies in 1965. Back in his province he was entrusted with some important responsibilities in formation. He is called to the responsibility of Provincial in 1986.

SRI LANKA



Remigius Fernando

POUGHKEEPSIE



Sean Sammon

Born in Manhattan, N. Y., the 26th of November, 1947. He began his apostolic life in the seventies as a teacher, before completing his studies at St Agnes from 1974 to 1976. After this interlude he was appointed to Whitinsville and from 1983 was international Director of the «House of Affirmation». He was called to the position of Provincial in March, 1987.

Born in April, 1937 a S. Giorgio de Nogaro. His apostolate in teaching saw him in turn at Rome, Mondovi, Rome and Genes. From 1979 his province entrusted him with a more general role in appointing him director of their educational works. In February 1987 he accepted the responsibility of Provincial.

ITALIE



Graziano Gori

MADRID



Jesús García-Garayo López

Born in Zubiri, in Navarre, in October, 1938. Six years of teaching from 1959 were followed by some advanced studies in 1965. As Superior of Alcalá he shared in the direction of his province as councillor, vice-provincial, and in December 1986 accepted the responsibility of Provincial.

Born in Adelaide, South Australia, the first of August, 1943. At the end of his scholasticate in '65, he began a career of about ten years as a teacher. He then returned to working in formation for some years. The responsibility for the Noviciate at Lomeri in Fiji and some advanced studies in Chicago prepared him for the direction of the District.

DISTRICT OF PAPUA...



Desmond Howard

DISTRICT OF PARAGUAY



Inocencio Martínez Calvo

Born in Segura de los Baños (Teruel - Spain) in December, 1933. A rather brief career in teaching from 1953. Four years of studies at «Jesus Magister». In 1967 he was appointed master of novices at Las Avellanas and next spent three years at the International Centre in Rome. In 1982 he went to work in Paraguay and is now District Superior.

Born in Brazil at Nova Prata, the 19th December, 1930. He finished his scholasticate in 1954 and worked as a teacher until 1965. He made the year of spirituality at Rome in 1965 and returned there in 1975. From 1969 he was entrusted with different responsibilities including that of Vice-Provincial from '81 to '84. He became Provincial in 1986.

PORTO ALEGRE



Albino Trevisan

We are pleased to associate ourselves with the joy of the Missionary Sister of the Society of Mary (SMSM) and present our fraternal respects to Sister PATRICIA STOWERS, elected Superior General at the beginning of the General Chapter with their Congregation held in Rome during last June. Born in Western Samoa, she had already been entrusted by obedience with the responsibility of Regional Superior for that Sector. In 1984 at Fribourg, she shared in the experience of a combined course for the four Marist Congregations (English language session). May God bless the Sisters' efforts, their prayers, their consecration.



MARIST HISTORY

CANADA - NORTH AMERICA

Except for the Diocese of Quebec which was established in 1674, all the Canadian Dioceses date from after 1800 and when the Marists came to Canada there were only twenty-six of the present sixty in existence. Since 1908 the Canadian Church was no longer under the Congregation for the Propagation of the Faith; it was what one would call these days, «a young Church». Its first Cardinal was elected in 1886 and in 1889 an Apostolic Delegation was established in Ottawa.

Thirty years after its erection in 1852 the Bishop of St. Hyacinth finalised the organisation of his Diocese. He kept to the usual structures for a Diocese at the time and among these the catholic school occupied a very important place. Canadian catholics held firmly to their faith and, faced with demographic growth, as a society they were strong enough to have their rights and their culture respected. The Bishop then set out to endow his parishes with good catholic schools for as many as possible. This was needed by families whose children would otherwise have been neglected. With a high birthrate, families were large and the needs were great.

A ready solution was to have recourse to Congregations of teaching Religious who could provide this service without creating heavy financial burdens and without overshadowing the work of the diocesan clergy, since the task was distinct and specific. So they turned to the «old world» for this gift and there the potential was willing and available. For the Bishop, effective teaching would only be assured if he obtained the support of several Congregations and this is what happened during the twenty-five years of his episcopate.

«This was all that diocese lacked. Now we have no further need to go elsewhere to ask for teachers. From now on we will find them here in our midst.»

(Letter of Bishop Moreau to the Diocese, 1887)

The Bishop's care to maintain the continuity of this work led him to interest himself from the start in the establishment of a Brothers' Novitiate in his Diocese.

Two years after the foundation it was easy to see that account would have to be taken of the fact the communities were already economising, especially since the contract provided a stipend of just \$200 for each teaching Brother. The financial resources of the Brothers were very weak so the Bishop himself must help them if he wished to fulfill his desires.

«It is important that these good Brothers start thinking about building a Novitiate. (At that time it was just a dream as far as the Brothers were concerned) Since the growth of this Congregation is in the interests of all of us in the Diocese it is only right that we should all contribute. I believe I have a duty to show a lively interest in this religious foundation, coming to its aid right from the very start. The Diocese should lend me its generous and devoted support.»

(Bishop Moreau)

Since no one wished to delay the foundation of the Novitiate and since expansion depended essentially on it, a temporary situation was accepted at Iberville in the parish of St. Athanase. Bishop Moreau had already envisaged this in a letter of February 1885.

«At the moment I have no other place to offer you for your Novitiate. But things should not be delayed for too long because several priests have already expressed a desire to have the Brothers teaching in their parish. In any case you can make a start at St. Athanase. The place is big enough to provide for the Novitiate, without interfering with the classes.»

When the Brothers arrive it will be easier for them to choose a more favourable site for the novitiate and I will consider it a duty to help them find a suitable base for their Canadian foundation.»

Letter 08/02/85 of Bishop Moreau

At least the Bishop of St. Hyacinthe did not let the plans gather dust. He particularly wanted to relocate the novitiate in his episcopal city but the transfer met with fairly lively resistance from the parish community and district of St. Athanase. They had contributed a good deal to its establishment and tended to regard it as their own and now that was to be frustrated. The Parish priest, Abbe St. Georges, was embarrassed finding himself caught between the interests of his parishioners, the wish of the Bishop, concern for the Brothers and for his parish. Some hot heads even wanted to refer the matter to the Cardinal Prefect of Propaganda in Rome. However street demonstrations were not then in vogue and finally things worked out well, to the advantage of both parties.

The Bishop shelved the St. Hyacinth project in the meantime but did not give it up and the Novitiate was finally transferred there on 3rd November 1892, the seminary having made the villa «Bedini» available for this purpose.

By the time of the Bishop's death in 1901 we had a juniorate, a scholasticate and a novitiate.

At the time of the Bishop's Jubilee, Brother Come expressed the very sincere feelings and thoughts of the Canadian Brothers.

«The Little Brothers of Mary will never forget, My Lord, the kindness with which you welcomed them for the first time to America. You have been their constant support, always encouraging them, helping and, at times, defending them. The Juniors at Iberville and the novices at St. Hyacinth owe their existence to you. You are their founder, their father their devoted friend and their signal benefactor».

Marist Bulletin No. 811

18...

For the moment let us leave the St. Lawrence river and turn East across the border. With the rise of industry people started to relocate. It was no longer religious or political persecution which led people into exile, it was the need for work and for salaries. New parish communities began to spring up near industrial centres and so also the need for schools and for teachers.

A request came from the Prior of the Dominicans at LEWISTON who wanted a school for his parishioners to help them maintain their culture and their faith while adapting it to the requirements of the New State. The need to teach English sometimes posed problems and for those undertaking work in this region there was a legal obligation to wear secular dress outside the house.

Contracts were drawn up according to the practice of the times: parish schools, an annual stipend for the Brothers who were teaching, freedom for the Brothers to follow the teaching methods in use in the Institute, freedom for Superiors to nominate personnel. Paying due regard to our place within the Church, the Superiors only accepted the work after agreement with the Bishop of Portland (a diocese erected in 1853). Such was the modest beginnings of a school with three Brothers which launched our apostolate in the United States.

1905: FOUNDATION AT POUGHKEEPSIE

The first school having been launched, it was time to think about a formation Centre. If you are going to talk about schools then you have to think about Brothers and Brothers from the country itself. In the course of a visit with Brother Theophane SG in 1904, Brother Stratonique made the initial moves before handing over to Brother Zephiriny. First they talked to the Redemptorists and then to the Jesuits who settled our future, immediately helping us to find a suitable property. Chaplaincy was assured by the proximity of a Convent close by the Jesuits. It was a 16ha site mid way between New York and Albany, slightly hilly and partly wooded with good prospects for further development. At the time the decision seemed to be one that generations to come would not want to change. The place grew in importance and with the purchase of an adjoining property in 1904, provision for a novitiate was assured.

FOUNDATION IN ZIMBABWE. 1937

The Province of Iberville took charge of this mission after the division of the province in 1943.

In September 1936 the Province plan to undertake missionary work began to take shape. Five Brothers went to London to prepare for the work. They were to go to Roma but a change in plans took place during the course of the year.

At the request of the Jesuits the Brothers took over the direction of a school for African children at Kutama. A remarkable consequence at the beginning of this year was the opportunity for the Prime Minister of Zimbabwe, Mr. Robert Mugabe to welcome Mr Brian Mulroney, the Prime Minister of Canada, at the school.



An extract from the Kutama Old Boy's Association (KOBA) magazine gives a history of the mission - No. 4:

1912: Mass is celebrated for the first time at Kutama village.

1913: First Primary school is started.

1914: Father Loubiere SJ becomes the first resident priest (Reserves Law).

1916: Two Jesuit Brothers, Haupt and Marley, build the first church.

1926: The first Teacher Training School is opened. The Course is a two year one, post Standard 4.

1937: Five Canadian Brothers arrive after finishing a year at University of London.

Bishop Chichester SJ personally arranges for them to take over the direction of the Teacher Training School, both for boarders and day students.

1939: The Canadian Brothers open a School at Kutama: Brother Patrick, Director, and Brothers Michael, Ernest, Anthony, Ephrem and Paul Benedict. One of their pupils was Robert Gabriel Mugabe who came third in a class of 29.

- 1943: The School welcomes some Italian refugees.
- 1944: Brother Anthony becomes Principal.
- 1949: All preparations being complete, Brother Ephrem becomes the Principal of the first Higher Teacher Training Institute in the country.
- 1953: Brother Augustine becomes Principal.
- 1957: Introduction of the Cambridge «0» level examinations. The Central Block for the new buildings is started.
- 1964: An earthquake cracks the walls of the old church and it is dynamited.
- 1982: Foundation of the Kutama Old Boys' Association (KOBAs).
- 1985: Higher Secondary Department (Form 6) is started.
- 1986: Science Department is completed. The first students enter for the Official Examinations.
- 1987: In January the School receives a visit from the Prime Minister, Mr. Robert Mugabe, who welcomes Mr. Brian Mulroney, the Prime Minister of Canada. There are about 2000 students present for the occasion along with a large number of old boys who are pleased to have the opportunity to renew links with their old school and to admire the progress that has been made.

Personnel:

Father C. Freyer SJ, School Chaplain.
 Brother Gaetan Boudreault fms, Director.
 Mr. J.A. Chinamana, Assistant Director.
 Mr. S.P.C. Muringi, Prefect of Studies.

School Roll:

Form 1 and 2: 256.
 Form 3 and 4: 233.
 Form 6: 117.

1946: FOUNDATION IN MALAWI AND ZAMBIA

The Province of Levis started this new mission at Mtendere. Within a few years the principal places in the region had made a start:

- Likuni - 1949 - Likuni Boy's Secondary School.
- Zomba - 1950 - Zomba Catholic Secondary School.
- Sinda-Chassa - 1954 - Chassa Secondary School.
- Kabwe - St. Paul's School was handed over to the Province of Castille, as agreed in 1964.
- Nianga - 1959 - Nianga Secondary School.

Here things began to take shape in 1959 under the leadership of Brother Paul Constant. The buildings are in two blocks about 700 m apart; «Marist Vale», which was to be a House of Formation and «St. Patrick» which offered complete Secondary education up to the Cambridge Examinations.

Situated at the foot of mount **Mose** the whole campus presents a beautiful perspective, enhanced since 1967 by a fine swimming pool.

1948: PHILIPPINES

Since 1941 the Oblates of Mary Immaculate (OMI) had been in touch with the United States Province about taking over some of their schools in the Philippines.

«Pearl Harbor» played a part in the project and the Brothers and the Province were able to start missionary work.

Faithful to the promises of 1941 and 1947, the Brother Provincial, came to **Cotabato** to study the situation. At the request of the Superior of the OMI The plan was passed by the Provincial Council and approved by the General Council, so the mission was founded. Brother Maurus James, Humbert Damian, Herbert Daniel and Peter Leonard left New York on 5 th June 1948 and eventually arrived at Cotabato, the Provincial capital in the west of the Island of Mindanao.

At the time most of the buildings were made of bamboo covered with a straw thatch. The city itself had been destroyed during the Japanese occupation. The Brothers were aware of this from the time of the Provincial's first visit and were not discouraged by it because they had expected something worse.

Though they were living in the poverty of Bethlehem, at the same time they set out to show themselves worthy of the reputation they came with.

Studies were organised along American lines, secondary schooling being in two four year cycles. The school year was almost finished so the teachers and pupils removed the bamboo buildings and started the foundations for the new school. The United States Province advanced the necessary funds and during the holidays the building went ahead as fast as possible so that things would be ready for the new school year.

At Marbel in the centre of the Island, a further contingent of four Brothers took over the School in 1950.

By 1960 the expansion of the work in the Philippines was sufficient for it to become an autonomous District.

1951: FOUNDATION AT KOBE - JAPAN

Two Brothers expelled from China and Brother Marie Raphael (Paul Ziegler) turned their sights towards Japan. How were they to start teaching in a strange country whose language they did not know and where primary schooling was carefully guarded by the Government. They looked at the possibility of establishing a private school for European and American children whose parents were working in Japan. But first of all they needed to find a place to live, and this came as a windfall through the good offices of the clergy. Even though twice exiled, they now needed a field for their apostolate.

A community of Sister were trying to sell a quarter hectare property with some small Japanese buildings on it. The Brothers set themselves up there on 17th September and started school with whatever furniture and



With hands raised, the Brothers mission their confreres to Liberia and Japan.

books they could find. It was just a beginning with a roll of sixteen pupils. The Brothers of St. John of God, needed a property like ours for a hospital site and an exchange would give us a site closer to the city, so a mutually satisfactory exchange was worked out. Within two years there were five Brothers and 87 students. The school program was in English with additional lessons in French and the students took the Cambridge examinations.

Five years later a committee of parents organised the construction of a new building and so the Marist Brothers High School was born and was given legal recognition in Japan.

Even if this foundation was not directly made by the Provinces of North America, it was from this point that our work in Japan was taken over by the Province of Poughkeepsie in 1957.

1954: ZAMBIA

In this year the Province of Iberville undertook the mission to Zambia, commencing our work at Kabwe and Lusaka.

1958: MAKOUA

Quebec looked towards Africa and tried to make a start in Congo-Brassaville with a school at Makoua. Unfortunately the political direction taken by the new Government blocked all possibilities of carrying on the school so it had to be closed and the work of seven years abandoned.

They left for the Camerouns to take over two schools in the Diocese of Yaounde. The Province now has three centres there: Akono, Saa and Yaounde.

1959: THE UNION OF ST. FRANCIS REGIS WITH THE MARIST BROTHERS

Reference is made here to an episode of no great consequence to the Institute as a whole but of sufficient



Cardinal O'Connor greeting the Brothers after the Liturgy.

significance to warrant a mention. The Congregation of St. Francis Regis had a very specific apostolic work, the education of orphans. It depended on farm produce as its main resource to finance its orphanages and afterwards, to help establish the orphans. It was chiefly based in France and the laws of 1903 fell particularly hard on them. Orphanages had to be closed and this involved a great deal of trouble, the Brothers losing both their works and the means of maintaining them, so they eventually emigrated to Canada. There they and the Marist Brothers came to know one another well. In 1959 there were only 20 Brothers left, 16 in Canada and 4 seventy year olds at St. Arnaud in France.

Their work at Chicoutimi flourished and was their General House. However they became discouraged and the future looked bleak so they began to think of joining some other Congregation. Their only solution at the time was a «Fusion of extinction». Let us skip the details couched in such barbarous, but typically Roman terms. Discussions took place between the General Administrations and the lawyers worked out the details attaching the Brothers at Chicoutimi to the Province of Levis and those in France to the Province of Notre Dame de l'Hermitage.

With the freedom of the individual allowed for by Canon Law in such cases, 16 Brothers accepted to undertake vows in the new Congregation. After the ceremonies in the morning presided over by the Bishop of Chicoutimi a celebration of welcome was given them by our community there. The suntanned skin of these workers from the fields soon blended with the wearing of the rabat and before long all felt at home and by the end of the evening there was little distinguishing the new from the old. Everyone here was now Marist. In passing we salute the six remaining members of this addition to our ranks; Brothers Rochette Joseph, Gagne Ul-deric, Lapointe Laureal, Villeneuve Bruno, Rochette and Rouleau Patrice. Some of our Canadian Brothers would well remember them.

FROM 1942 UP TILL TODAY A MATTER OF INSIDE INFORMATION

Organs usually remain in the same place. It is almost their privilege to do so. However in spite of difficulty such a move involves sometimes it has to be done. Such an undertaking is more than just a do-it-yourself repair job on an old car.

In the fifties, Brothers from Canada and the United States were engaged in just such an enterprise. With what might be called the «wandering organ»!

The history of the organs at the Provincial House in Iberville goes back to the advice given by Brother Stratonique and the attentive ear of Brother Louis-Armand. It also includes the story of the resourcefulness of a group of Brothers with faith in themselves and their plan, undaunted by the time and trouble involved, to dismantle an organ in New York bring it to Iberville.

It all started with the updating of a part of New York which involved the demolition of three churches, one of which was an Episcopalian Church where there was a good organ with forty-six stops. It was a beautiful instrument and on the advice of Cardinal Spellman some Brothers from New York went to see it. It took them a whole week to dismantle it and transfer it temporarily to a cellar at the College. For the time being that was the best that could be done.

Bellows and wooden pipes suffered in silence in this rather unsuitable environment. Then the two Provincial Councils agreed to a further transfer, this time to Canada. Crossing the frontier involved a lot of paper work and permits, but things worked out well with very little payment being necessary because the organ was classified as material for school use. A wagon covered by a tarpaulin was just big enough for the job.

The Brothers at Iberville welcomed the arrival of the instrument and the work of restoration was organised. Like a team of surgeons they renewed some of the wooden pipes and refitted the leather bellows, the forty-seven stops and the double keyboard. By the end of June 1945 twenty-two of the stops were completely renewed and year by year advantage was taken of the holiday times to push ahead with the work. There was an opportunity to buy another console with four keyboards and the work was given the final touches by the firm of Casavant.

Four thousand pipes with twenty-five thousand soldered joints to be repaired and thirty connecting cables. So the years passed until 1952 brought another windfall, a golden jubilee gift to the Brother Provincial of a carillon of twenty-five bells.

It took eight years to bring to reality what at first sight might seem a foolish dream. The reality is still very much alive and the organs at Iberville are even used for International concerts. So the pipes dismantled in 1942 in the Episcopalian Church in New York still resonate har-

moniously in the Chapel of the Iberville Provincial House to the great satisfaction of artist and amateur alike.

1959: DIVISION OF THE UNITED STATES PROVINCE

Development since 1911 finally led to the division into two Provinces - ESOPUS and POUGHKEEPSIE. It seemed unnecessary that each Province should have its own formation Centres so the existing Centres were administered jointly. Existing works of varying importance were shared out. Most of them were very unevenly spread over four States and much research was needed to make a fair and equitable division.

1965: FOUNDATION IN THE CAMEROONS

The evangelisation of the Camerouns was started by a German Congregation, The Palletines. Then the work was confided to the French Holy Ghost Fathers and finally to the Claretians.

The Canadian Brothers from the Province of Desbiens came to help the Holy Ghost Fathers, arriving in September 1965 to take over BULLIER College at Saa. In August 1966 a new team came to take charge of STOLL College at Akono, sixty-five miles from the capital, Yaounde.

For two years the Brothers organised the clearing of a 16ha site to allow the full expansion of the College. It was to be developed as a private catholic College giving a full secondary education. It is well equipped and capable of accommodating 600 pupils, day boys and boarders. The roll is actually about 500. Teaching is in French with Spanish as a second language.

The French Sisters of the Cross of Strassbourg work together with the Brothers in this co-educational school.

1985: FOUNDATION IN HAITI

In August 1985 Bishop Willie Romelus of Jeremie and the Provincial of Iberville were in contact with one another with a view to the Brothers making a foundation in his diocese in Haiti.

Eventually this led to a new foundation for the Province of Iberville and on 9th March Brothers Gilles Hogue, Gerald Gatien, Gilles Lacasse, Daniel Cournoyer, Marcel Labarte and Clement arrived at Dame-Marie to take over the school for the following year.

A further foundation followed with four Brothers establishing themselves at Latiboliere not far from Jeremie.

We left for Dame-Marie by truck at 4 in the morning on 15th September. It is quite a long way and took us about twelve hours. Our first surprise was to see Bishop Romelus at a ford on the River Glacee where he had been waiting for two hours for the water level to fall. At midday we were met by the Brothers of St. Gabriel

of Jeremie and after a quick wash to get the dust off, we had a good meal and the Brothers bucked us up for the last stage of the journey.

As we approached Dame-Marie we passed more and more people welcoming us with smiling faces. At the entrance to the town there was quite a big crowd waiting for us, headed by a troop of boy scouts. We finished the journey on foot accompanied by the whole crowd. At the presbytery we were welcomed by Father Ciceron and the Sisters of Charity who joined the procession with drums and trumpets right to the door of our house. Here there was a banner bidding us welcome and the mayor gave us the keys of the house. It was useless our trying to bring the bags in from the truck and in a few minutes the crowd had everthing unloaded for us. We were given some time to freshen up and change and then we all shared our first meal prepared for us by the parishioners.

At 7:30 in the evening we had our first meeting with the parish for a Mass of Thanksgiving. This welcome so deeply marked by the joy and respect of many people expressed the hopes that had been raised by our arrival. We were deeply moved by it on this day of the Lord.

After Mass we were able to unpack just what was necessary for the night and on Monday morning the Sisters very kindly brought us coffee, milk and sugar, but without cups we were not able to take advantage of it till after Mass. Then Father brought us bread and cakes and we set about installing ourselves. With no furniture we made makeshift provision for ourselves with boxes and planks serving as a temporary office. What we lacked in comfort was amply made up for by the sympathy and kindness we were shown. What a reception!

ONE HUNDRED YEARS OF MARIST PRESENCE AND ONE HUNDRED YEARS OF LIFE

An Exceptional Conclusion to a Centenary (*Taken from «Ensemble» - Prov. of Quebec - Château-Richer.*)

On the 26th of July, the feast of Saint Anne, the Province celebrated the centenary of the doyen of the Institute, Brother Joseph Mercier. What great joy and gladness it was for the Province to express to the Lord, the giver of all gifts, heartfelt thanksgiving for this wonderful gift of a centenary.

It is on the banks of the great river, at Riviere-Ouelle de Kamouraska, a parish more than three hundred years old, that our Brother Mercier had his roots. In a deeply Christian family he saw the light of day on the 29th of July, 1887. Canada was only 20 years old and the Marist Brothers had been in the country for only two years.

At the age of 13 years, the lad set out for the Juniorate at Levis which was in its second year. After a course lasting a few months, the junior was sent on to St Hyacinthe for his postulanship and novitiate. He took the Marist habit on the 8th of December, 1902 and made his first vows on the 24th of May, 1904.

After some months of scholasticate, his first obedience took young Brother Henri Colomb to the United States and it was as cook that he became a member of the communities of Heavenhill and Poughkeepsie.

Later on he returned to Quebec to begin his long career in education. As teacher, school principal, and community superior, for 36 years, he was to make a deep impression on the Marist work in Canada. A man of good order and discipline, an excellent educator, he enjoyed a high moral standing among his students. His reputation and his zeal took him in turn to Baie St Paul, Roberval, St Jean d'Iberville, St Malo de Quebec and to LaTuque.

From 1943, as a member of the new Province of Levis, he filled important administrative posts. Appointed provincial economer, he took charge of the community vestiaire, ran a printery, began the publication of school books. He fulfilled these duties for nearly twenty years.

In 1962, at the age of 73, he began a semi-retirement. At Pont-Rouge and at Valcartier he found the opportunity to do valuable auxiliary work. It was not until 1985 that he joined the community of the provincial infirmary at Château-Richer.

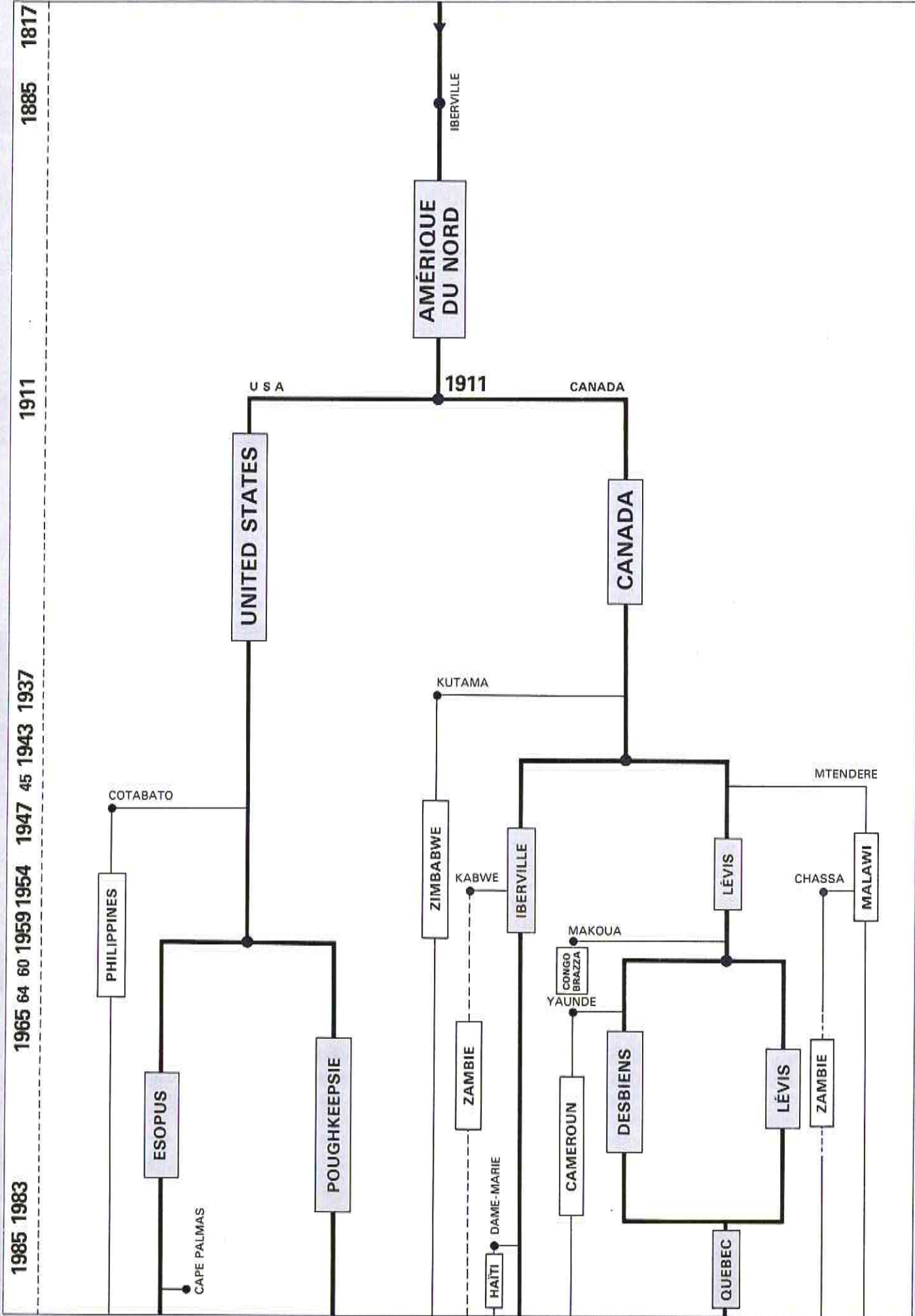
As we review this century of personal history we cannot help marvelling at the whole wealth of talents that the Lord has brought to bear fruit in him.

This venerable religious embodies for us fidelity and exceptional perseverance in the service of others. His rich moral and intellectual qualities have been put to use for the benefit of his community and of his Institute.



In spite of suffering from shingles for the past two years, our jubilarian retains his brightness of spirit, and always shows a lively interest in community happenings. He remains a clear-minded old man, serene, affable, open and sympathetic. He amazes and cheers up those around him with the zest of his humorous remarks.

With these very fraternal words of tribute from his Province, we hope that the good Lord continues to allow him this happy and radiant old age, rich in the fruits of peace, of joy, of tenderness and of love.

(Translated from the address of Brother Arman Morin, Provincial.)





-  ESOPUS
- △  POUGHKEEPSIE

THE MARIST FAMILY

MARIST RELIGIOUS CONGREGATIONS

and the spiritual journey of the laity in today's Church

THE OCCASION FOR THIS PROJECT:

The 1987 Synod of Bishops whose principal theme is:

«The vocation and mission of the laity in the Church and the World, twenty years after Vatican II»

In response to this question, Marist Congregations working from the «**original Marist Project**» are searching for attitudes and actions appropriate to them today, as they seek a closer rapport with the laity.

THE ORIGINS OF THE MARIST FAMILY PROJECT

In the inspiration of Puy, we find the call to bring the presence and influence of Mary anew to the Church. The original plan included a lay branch.

Founders, Foundresses and the first members of each Congregation have shown what such a marial mission implied:

—Marcellin Champagnat upheld Father Colin's plan for a Third Order. He wished that the Brothers should inspire their pupils with the spirit of Mary and cultivate devotion to her.

—Jeanne-Marie Chavoin, Foundress of the Marist Sisters, was a member of the first group of tertiaries at Belley and undertook responsibility for it in the absence of Father Colin. The Third Order came together for retreats and meetings at their Houses in Belley and Lyons.

—Jean-Claude Colin made a number of attempts to establish a Marist lay branch and right up to the end of his life, he dreamt of a Marist Lay Confraternity to bring the spirit of Mary to all corners of the Church and even to the ends of the earth.

—The four Pioneer missionaries in Oceania who commenced the work which led to the establishment of the Missionary Sisters of the Society of Mary were members of the Marist Third Order. This had played an important part in their mission and they began as a Religious Congregation under the name, the Third Order Regular of Mary.

OUR SPIRITUAL TRADITIONS

These are the basis of an authentic Marist approach. From the beginning each Marist Congregation developed its own traditions, drawn from their own experiences and from the particular gifts of their founders and pioneer members. These traditions are a valuable expression of the original Marist inspiration.

Each underlines certain aspects of this spirituality and ministry. Taken together they form a basis for a fully rounded spirituality which could be the gift of Marists to this Project. A key word for each of these traditions could be:

A. For the FMS one could readily take the word «**COMMUNION**»

Champagnat was inspired by the relationship which united Jesus and Mary and, in their turn, the Brothers were very much inspired by the affection which he showed them.

The FMS tradition underlines the affective and family aspects of marial spirituality. «To be brothers to all...sharing their lives with the young». «Develop a deep family spirit within the community and with the laity.»

The burden of individuality which many lay people feel and their search for a way to take responsibility and find a role in the community of faith present challenges which could well be met through this aspect of the FMS life.

B. «**SPIRITUALITY**»: to live the mystery of the presence of Mary in the Church could be the most clearly evident

and characteristic traditional aspect of the Marist Sisters. The power of a life of prayer at the heart of every act of ministry.

This would stimulate Marist to explore, along with the laity, the spiritual roots of their service of ministry and in reality, to discover ministry undertaken in the spirit of Mary. «Don't recruit people just for work», but to be collaborators in the work of the Gospel, that implies a whole spirituality - the mystery of Mary in the Church.

C. «MISSION» is naturally the word to evoke the contribution of the «SMSM». They have best expressed the missionary aspect of the Marist charism and underline, in a number of different cultures, a life joyfully given to God for the sake of the Kingdom and in the spirit of Mary. There is a spirit which is sensitive to the gifts of the poor and the powerless.

Animated by this missionary spirit we can take a global view of **Mission**, confirming the people of the Church in a missionary spirit as they face a world which is estranged from the message of the Gospel.

D. VISION could be the heritage of Jean-Claude Colin. Their Founder has left the Fathers and Marist Brothers the vision of a new beginning in the Church, a world where the spirit of Mary will penetrate, above all, amongst the laity; the Church becoming a marial people.

This word evokes a way that, for the sake of an effective ministry, is «hidden and unknown», a marial style which is loving and without threats.

«Avoid all seeking after power and prestige», becoming free to give full power to others.

It disposes us Marists to take note of the new role of the laity and suggests to us an effective approach to their taking their own proper place in the ministry.

BEING IN STEP WITH THE LAITY

We are convinced that our brothers and sisters are called by their baptism to a full sharing in the life and mission of the Church, building up, with their pastors, the community of faith and communion. We are also convinced that their position in the world confers on them a unique and specific share in the work of evangelisation, so we Marists wish, «to walk with them and support them on their journey».

Our origins encourage us to believe that, among the laity, there will be those who feel the call to live by a marial charism as they seek their vocation and mission in the Church and the world.

Accordingly we are invited to walk together, exploring our Marist heritage in common and seeking its attractions for our times, those things that will lead us to new depths of living in the spirit of Mary.

Some ideas for setting out the guidelines of such a possible collaboration with the laity.



Holy Family Group. Marist College (Primary), San Isidro - Lima (Perú).

COMMUNION

1. The various experiences of communion in religious communities and in families, in a social environment, will bring about a mutual enrichment of laity and religious alike.

The importance of human relations in the lives of the laity could help to humanise religious communities where such relationships are more easily overlooked or considered as if they were a special gift. Religious life, for its part, taking advantage of the call of the Gospel to reconciliation and communion, and living up to it, should be a leaven of communion for the Church in general.

2. True communion implies a certain equality and reciprocity in sharing and service, guarding against all forms of domination. The journey should lead to a fuller expansion into adult faith, each according to his or her particular vocation.

3. It is desirable that groups of lay people, drawn together by these Marist ideals, be open to the influence of the traditions of all the Marist Congregations. So there is need for collaboration between the Marist Congregations themselves.

4. Avoid the laity becoming newly dependent. The activities and responsibilities of Marist lay groups properly belongs to its own members.

5. At times the desire for communion will be a call for solidarity with those lay people whose spiritual journey has led them to support the poor and the oppressed.

6. Coming together has its own risks: misunderstandings, hidden antagonisms surfacing, attitudes of bad will. Communion is bought at the price of many acts of reconciliation and new beginnings.

SPIRITUALITY

«The religious programme of life for lay people should take its special quality from their status as married people and family people, or as one who is unmarried or widowed, from their state of health, and from their professional and social activities».

(Apostolicum actuositatem 4)



Mosaic (detail). Community Chapel. General House - Rome.

1. Our journeying with lay people consists in accompanying them, exploring with them what is significant in their various situations in the world, so that they may lead a life according to the Gospels, and with a particular spirit.

2. By contact with Marist Religious, lay people can adapt the gifts of our spiritual heritage to their own situations, they can discover how the marial charism may lead them towards conversion and involvement.

They will thus enrich our Marist spiritual heritage with a new perspective.

MISSION

Lay people whose vocation commits them to the world and to various temporal enterprises, should exercise a special form of evangelization.....The special field for their evangelical zeal is the wide and complex arena of politics, sociology and economics. They can be effective also in the spheres of culture the sciences, the arts, international relations and the communications media. There are certain other fields that are especially appropriate for evangelisation such as human love, the family, the education of children and adolescents, the practice of the various professions and the relief of human suffering».

(Evangelii nuntiandi 70)

1. Recognising the fact that lay people are the principal evangelizers in the family, social, political and culture spheres, demands that we adopt a less directive role among the people of God on mission.



The spirit of the African expresses his devotion to Mary by carving it in wood.

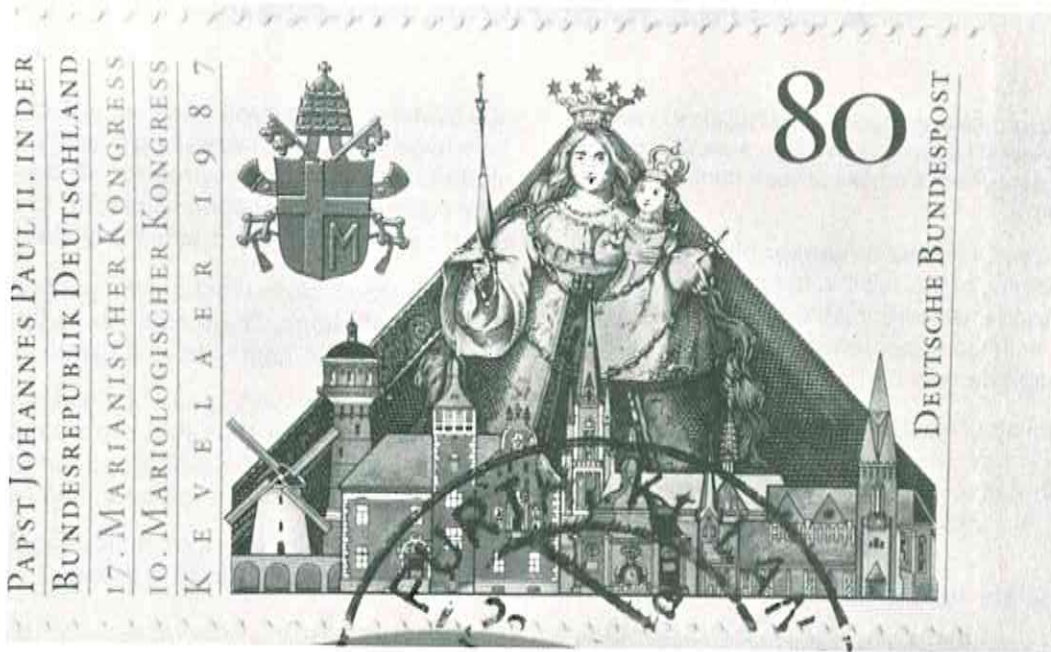
It means behaving as one who serves, releasing and making available those spiritual energies which lead to maturity and active, responsible participation.

2. Marist Congregations try to open up to lay people, leadership roles within the ecclesial community.

3. We also try to give women a wider scope for activity within the church, especially as guides and counselors. As such, thanks to their own special gifts, they can make a fuller contribution to the life and mission of the Church.

4. Marist Religious know from experience that lay people bring a new spirit of enthusiasm for Marist traditional values and for new approaches to our collaboration in ministry.

This contributes especially, to the renewal of Marist apostolic ways and of effective Marist presence.



A whole world lives and gathers at the feet of Our Lady.

VISION

«The birth of the Church and the illumination of its prophetic conscience are the two characteristics which coincide with Pentecost, and they move forward together...»

(Paul VI, Ecclesiam suam, 22)

1. Our journey with the laity is one of exploration. There is no clear outline for the Church's plan for the future. Roles, relationships and new structures evolve along Gospel lines, coming as a gift of the Spirit in our own day. They arise from new experiences of the Church based on the creative use of these gifts, and the exercise of new duties and responsibilities.

2. The form of our Marist contribution to the Church is to take in the future is now no better defined.

Once again, from the collaboration between the

Marist Religious Congregations and the Laity, a stronger Marist Lay Movement is emerging, able to reach decisions about new achievements unforeseen in the original Marist dream.

They will come to life from our experiences, our searching and our experimentation.

3. The inspiration for this Marist work and the test of our experiences, goals and methods are the light of the Gospel and the image of the presence of Mary at the birth of the Church and at the end of time.

The light of the Gospel and the image of Mary present at the Birth of the Church and at the end of time, are the inspiration of this Marist work. In that light our undertakings, our goals and our ways of proceeding will be tested.

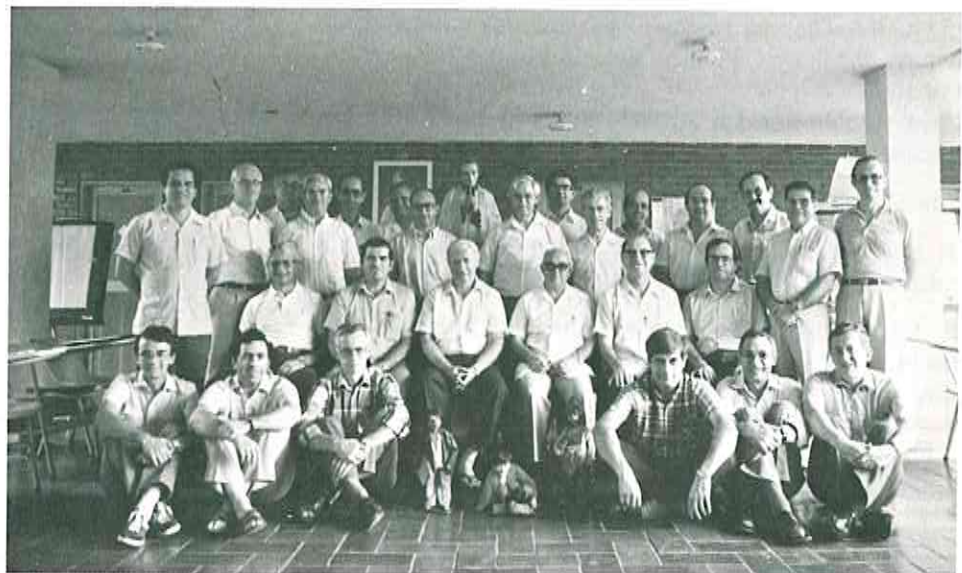
CALI (Colombia), September, 1987

In the quiet of this retirement house a plenary meeting of the Brother Provincials of Latin America (CLAP) reinforced by members of the "ELAMAR" team.

The object of the meeting: To make a concrete and united study of the problems posed today by "The Formation of Marist Brothers in Latin America".

Roman presence: we recognise Brothers Charles, SG, Benito, VG, Pedro Huidobro, CG, and Marcelino Ganzarain, CG.

At Br. Charles's feet, two mascots symbolise the thrust of the gathering. Down there they are known as "Los muñecos de Panini".



A CATHOLIC SCHOOL IN CHINA

(Extracts from an article in which Father Roderick O'Brien, the parish priest of Naracoorte in South Australia, writes about his experience of Catholic schools during a recent visit to China.)

Earlier this year, I visited a number of cities in China, to see something of the «visible face» of the Church. Of course, the reader will understand that this short tour was organised with the cooperation of the local authorities, and the agenda was by no means exhaustive.

While in Beijing (Peking), on 3 April I was taken to visit Xiangbo School, the first Church-run spare-time school. The school occupies humble premises adjacent to the Dongtang (the East Church, dedicated to St Joseph).

Private Schools in China

Although the state runs most educational institutions in China, the state's facilities are not adequate. Social groups and individuals were permitted to open their own schools to supplement the opportunities provided by the state. Private schools were banned during the Cultural Revolution, but from 1979 permission was again granted for these schools.

By 1983, there were more than fifty in Beijing alone. These are supervised by the municipal government, and their main income is from tuition fees.

Xiangbo School

Xiangbo School draws its teachers from various Beijing institutes of higher learning. Most are Catholics. The principal is Brother Damien Tchang Jioue Tin, a Marist Brother, who also teaches at the National Catholic Seminary. Brother Damien, who appears to be over seventy, is a lively and interesting man who converses well in French and English. He told us that there were five Marist Brothers in Beijing.

All the teachers are Chinese, and they number over twenty. Most are Catholics, who undertake this work on top of their regular duties, with a dedicated spirit. Some have studied abroad, others at local foreign language institutes.

The School is concentrating on two areas:

a) teaching foreign languages: presently Latin (medical and biological), English, French and Japanese;

b) tutorial classes for secondary school students. Apparently these are remedial classes for students who have not performed well in their regular studies, and wish to improve their opportunities for work or further education.

The School operates both day and evening classes: the day classes for the tutorial students, the evening classes for working people. There are presently about

400 students, using three classrooms. Class sizes range from twenty to sixty. Classes begin at 7:00 a.m. and conclude at 9:00 p.m. The expression «spare-time» school may come from categories within the Chinese educational system: certainly it offers day classes.

We visited a class teaching the geography of China to the day students. There were about 60 in the class, apparently senior high school students in age.

Our hosts were very proud of their school: they saw it as a contribution by the Church to the nation and happily informed us that the school had received excellent comments from students, parents, and government.

We were informed that school fees were kept minimal, but were not given a figure.

Ma Xiangbo

The choice of name for the school is interesting, especially in the light of the present situation of Catholics in China. Ma Xiangbo, baptised Joseph, lived from 1840 to 1939, and was a prominent educator and patriot. He belonged to an old Catholic family. A short entry in a biographical dictionary recently published in China gives us part of the picture:

Ma Xiangbo: modern bourgeois educator and patriot. Styled Ma Liang, he was born in Jiangsu province. In his early days he was appointed Principal of the Xujia Public School in Shanghai. The Qing dynasty government appointed him to the diplomatic mission in Japan, and he took part in the Reform Movement of 1898. Afterwards he was involved for long periods in educational and academic affairs. He founded Shanghai's Aurora College and Fu Dang Public School. At the time of the 1911 Revolution, he advocated a constitutional monarchy. At some time after the 1911 Revolution, he was appointed President of Beijing University. After the «September 18th» incident in 1931, he unceasingly called on the Kuomintang Government for a united war of resistance against Japan. After his passionate statements about the war against Japan, he was appointed to the Republican government in 1937, and later retired to live in Vietnam.

A Catholic biographer would add that Ma was educated by the Jesuits in Shanghai, and in 1862 entered their novitiate. He was ordained in 1870, but left the order in 1876 and commenced his service with the Qing dynasty government. In later years, he returned to the practice of his faith, but not to the exercise of his priesthood. He had a high reputation as both a Chinese and a Latin scholar. In 1913 he published a translation of the New Testament, with commentary. At the age of 88 he translated the autobiography of St Theresa of Lisieux, and in 1938 published another version of the Gospels.

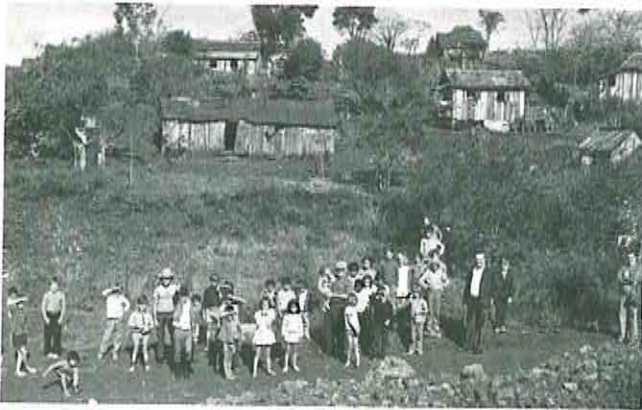
In December 1984, the magazine «Catholic Church in China» (published by the Beijing Chinese Catholic Patriotic Association and the Religious Affairs Commission) devoted the bulk of this issue to Ma. The titles of some articles carry their own impression:

The Old Patriot Ma Xiangbo; The Model Lover of Country and Church; Studying Ma Xiangbo's Spirit of Patriotism; in Memory of the Venerable Patriot Ma Xiangbo.

Obviously there is a deep anxiety to assure readers —presumably both Catholics and the Communist officials— that it is possible to be both a good Catholic and a good patriot.

One brief visit to a school, still in its first year of operation, is plainly insufficient for anything but the most fleeting of impressions. Yet the Church has been prominent in modern education in China, and Xiangbo School is a small but exciting development.

ON A SUNDAY AFTERNOON



Where Brother Remigius works on Sundays.

In 1968 and Brother Remigio Paulo Rizzotto was sent to the Juniorate at Getulio Vargas in the north of the State of Rio Grande do Sul to help the Brothers there.

During his weekly walks he came in touch with the pitiable condition of families in the surrounding villages.

With the approval of the Superiors he made contact with them and having won their confidence he organised a number of activities for the children preparing for first communion and confirmation. During the afternoons he helped organise some of their games.

In due course there were monthly parents meetings. Some wellwishers joined in and helped out with discussions on important matters concerning their daily life such as education, health and schooling.

Brother Remigius had only one eye, «But one sees with the heart», and this big hearted man did wonders with these little groups of people.

A story about this handicap of his for which I can vouch dates from before 1968.

When he was teaching the junior classes, Brother Remigius had to be absent and the question was, how was he going to ensure good order, then he had an inspiration. Before leaving he discreetly took out his glass eye and showed it to his pupils. «I have to go out for a while, but watch out, my eye can still see you!» The eye on his desk watched over the whole class and perfect silence reigned.

There was similar problem another time. Encouraged by his previous experience he tried it again with the same effect. But this time a smart guy in the front desk covered the motionless eye with his cap and you can guess what happened.

Fifty years among the little children brought Brother Remigius good humour, kindness, love and simplicity.

GOD ANSWERS OUR PRAYERS

«I have not fully absorbed this message: Each is called to something and it is necessary ...»

Dieudonné

The Brother Superior of the District of Zaire had made a request for prayers to all the provinces and districts of the Institute, to obtain on the 6th of June, 1987, the miraculous cure of a former student: Dieudonné Mbayu, a quadriplegic.

The miracle did not happen.

The following lines, written by Brother Rieu, contain the replies of Dieudonné to questions put to him.

Br. Rieu: —The Congregation of the Marist Brothers has joined together to pray in order to obtain your cure. What does this represent for you?

Dieudonné: —This action confirms the warmth that exists in the Marist Family to which I belong. The Brothers are with me and do not forget me.

Br. Rieu: —We have prayed together, but we have not obtained from God the favour asked. What is your feeling about this?

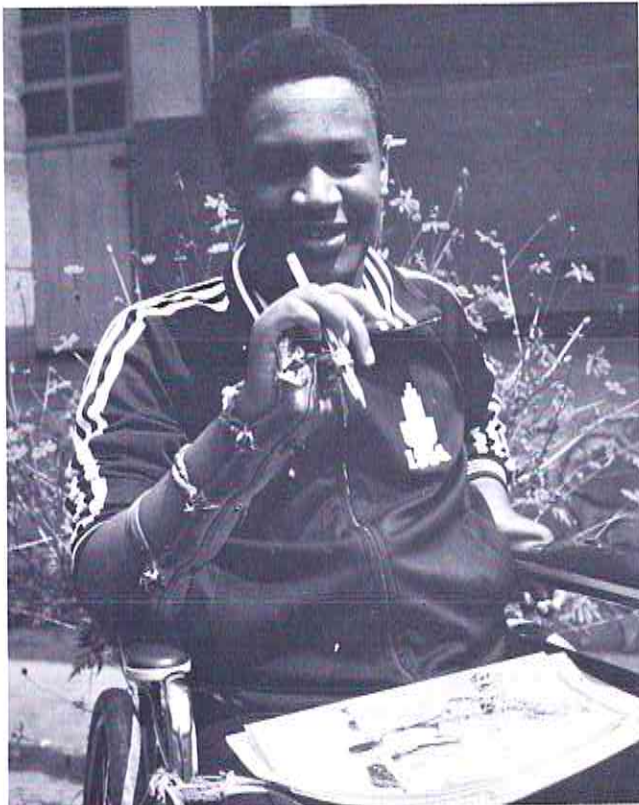
Dieudonné: —It is a question of understanding, not of feeling. I do not say this through resignation. If I am in a wheel chair it is not by chance. I ask myself questions about my life and about my future.

If this favour was not obtained for me, it was not because God did not hear our prayers. For me it is the way God wants to make use of me. So far I feel my-

self entrusted with a certain mission which I can accomplish only through the grace and will of God.

Br. Rieu: —What do you want most of all at the moment?

Dieudonné: —As I said, I feel myself entrusted with a certain mission. I have not absorbed this message to the full. Each one is called to something and it is



Dieudonné sends us his smile... and his will to work.

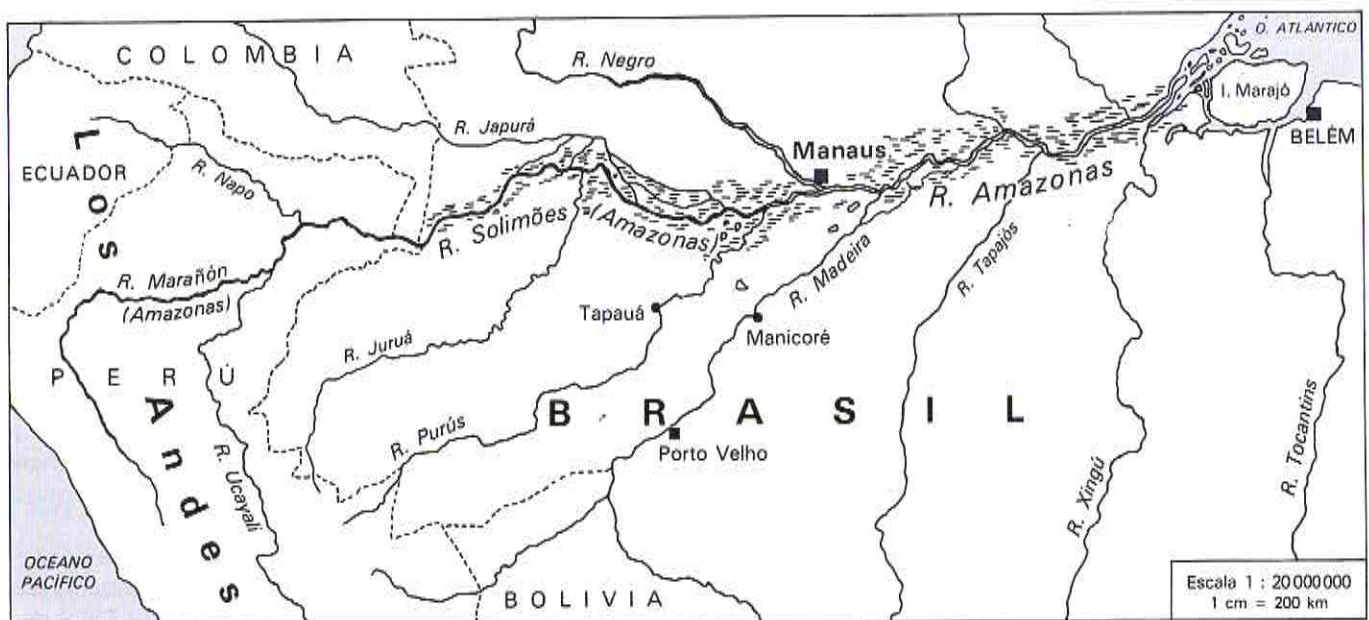
necessary to listen carefully in order to understand what it is that we are called to and failure to do this would result in a great misfortune.

I said that it was not just by chance that I am in a wheelchair. I have come to understand that in the conditions under which I live I am perhaps better placed to carve a new path for myself and do something for my friends, for those like myself. On the other hand, I stick to my principle: «Justice for everyone». Those who have the means to attain their rights, good luck to them, but it is also necessary that those who don't have the means also achieve this. The trouble is that those who have the means at their disposal use them not only to attain their rights but also to crush the smaller people. It is with these sentiments that I multiply my efforts in my studies in order to be more prepared to live up to my principle one day. Then also, I will need the help of God for alone I can do nothing either for my health or for my being.

Br. Rieu: —Do you wish to give a message to the Marist Brothers throughout the world?

Dieudonné: —In the first place I would like to thank them for all that I am today. In fact, I am nothing but I try to live the life of a man. I would like to mention here some Brothers in particular but I refrain for certain reasons. After all, I will always think of them from the depths of my heart and I dare to hope that I shall never forget them. In the second place, I would ask them to enjoy very close relations with their pupils, to reduce distances in order to know them better and in this way provide them with an adequate formation and a sound education. Besides, concern to form «men» and not future doctors, lawyers ... must animate them.

MANAUS



A Drama in the Amazonian Forest

1. SUSPENSE

How we lived through the drama at Tapauá: contradictory news, prayers and waiting.

(Related by Brother Zenóvio Kocianski)

This actually happened... Believe it or not...

Through a letter from Brother Nilso, dated 3rd May, we knew he would be travelling on the 6th or 7th of May, accompanied by two women, officials from the Department of Education. They were to make a final decision on whether or not the school could introduce more advanced classes. We had already been waiting a year to have this matter cleared up. They were to travel by river transport; Br. Nilso had already made arrangements for that. But... the two officials adamantly refused. And Mayor Raimundo Andrade had to hire an air taxi, a four-seater amphibian. This was done and at nine o'clock they took off under the control of the experienced pilot, Camarão. The radio at Tapauá received from Manaus a message announcing arrival about 14.00 hours. Another message in the afternoon asked for news of the aircraft. The reply was negative and I do not know the reaction of the air staff at Manaus, the Mayor or the Brothers there. As for me, although I was at Tapauá, I knew nothing until 16.00 hours.

At that point the secretary Manoel Costa, who was paying a visit to one of our schools, came up to me and whispered in my ear: «Brother Nilso left Manaus at 11 o'clock and so far we've heard nothing: something must have happened to him.» I must confess that I didn't pay much attention. People talk a lot here. Better to keep listening and wait. By contrast he was very concerned. However we had classes as usual. But the airfield radio kept contact with Manaus.

We have since learnt that the following day three aircraft were sent out to search for the missing people. The searches were fruitless. Next day, the 9th, there was another aerial search. This time one of the planes flew over Tapauá. People took this for a sign of good news —our friends had perhaps been found. But in fact there was still no news at all. Poor Brother Zenovio kept getting questions like «Has the plane been found yet?» And when the answer was still no, everyone began to take a deep interest. Nevertheless there was still a glimmer of hope.

At midday the master of a fishing boat arrived with the story that the missing plane had been found, that all the occupants were safe and that another boat was already on Lake Popunha bringing help. Exactly what was needed to produce relief and excitement in the community. I remember very well how one teacher passing by came up to me and said: «I'm really thrilled about that. We must talk about it later.» The Deputy Mayor arranged for a boat from the town to go and meet them. A num-

ber of people lined up for the trip. I could not leave the house. In my place I sent a young postulant who took with him clothing, blankets, a pallet and some fruit. About 3 o'clock in the afternoon, off they all went, accompanied by the Deputy Mayor and the Parish Priest. They had sailed for scarcely two hours when they met the boat «Lorena» (which belonged to a friend of Brother Nilso) which was returning from Manaus. It was carrying a rather badly written note with the following message: «A farmer saw the plane in trouble and falling. It must have been 11.40 when the plane came down.» This news was carried to Tapauá where people added an extra bit: «The plane had caught fire and all the occupants were dead».

You can imagine how despondent we all were. The Deputy Mayor continued on as far as Lake Popunha in order to verify on the spot what had happened. Meanwhile Father Nicholas and some others tramped into the forest for a day and a half. They had to give up their attempt, though, because of difficulty in making any headway. In the meantime the Deputy Mayor returned to Tapauá to coordinate the search efforts that were going to be needed. As for myself, faced with the possible loss of a confrere, I wasn't interested in doing work so I went off to bed earlier than usual. I was already asleep when a group of teachers arrived and knocked softly on the door. I had left the lamp burning in the hope that Brother Nilso might return. I woke up and called out «Have they arrived?». The teachers were pretty apprehensive as to how to tell me the bad news. I got up and immediately saw how sad Fátima was. She was groping for words: «Brother Zenóvio», she said, «A message has reached us from a tribesman. The aeroplane crashed, it caught fire, and ...oh, it's horrible...». Rosemary was overcome and went out without saying a word. What could I do? To try and soften their grief I invited them to have a cup of coffee. Afterwards they went off saying «How can we sleep now?»

Saturday the 10th was spent in deep gloom. The planes had stopped searching and we were simply waiting for time to pass.

Next day there were more and more public prayers. The legion of Mary made vows. And in the evening during Mass the priest, certainly inspired, alluded to the expectant attitude of the apostles after the Ascension of Our Lord and invited the faithful to have the same dispositions and maintain an attitude of hope.

Manaus radio at that moment was announcing the disappearance of the aircraft. The false news of the fire had already reached there. Now, it was a Brazilian Air Force plane which was making a search for the crash victims.

On Monday the 12th, towards evening, this plane flew over the area where the accident had happened. They spotted smoke and some debris. But as night was falling they had to leave without any certainty of the outcome of the accident.

On the 13th of May, the feast of Our Lady of Fátima, the plane set out again, accompanied by a helicopter. This time they also spotted evidence of survivors. Rescue was effected without delay. The four survivors were taken as far as Manicoré on the river Madeira and from there to the airport at Manaus.

It took no time for the good news to reach Tapauá. The whole population joined in a celebration in which there was no shortage of fireworks; everywhere there was jubilation, classes were interrupted. Everybody went to the Square for a Mass of thanksgiving. The joyful festivities continued late into the night. There was plenty of free beer. On every street corner you could hear the cry «It's a miracle of St Rita... it's a miracle» (St. Rita is the patroness of the town).

Days later many people were questioning Brother Zenovio to find out when Brother Nilso would be back at Tapauá. Several had made vows in the name of their friend and he ought to know this: to hear mass on their knees, to make novenas... and to set off fireworks. The only trouble was that Brother Nilso and his companions were still at Manaus undergoing the necessary medical examinations.

Brother Zenóvio Kocianski
Community of Tapauá

2. THE ACTION

My experience in the Amazonian forest

On the 7th of May, 1986, I was travelling to Tapauá by an aerial taxi belonging to the son of the Mayor of Tapauá: an amphibian with a single motor. Our pilot was Mr. Jose Afonso, known as Camarão. Very experienced and well known to the people of the town he used to make this journey almost every month. There were three passengers: Antonio Campos, Director of Education for the State of the Amazon, Helena Freitas, Inspector of schools and myself. They were to visit the schools of the district with a view to the introduction of senior classes.

The day was very pleasant. But about 10.35, between Lake Jari and the river Purús, there was a loud noise from the engine. It stopped and two or three minutes later the plane plunged into the thick forest. The plane was damaged severely but we got out of it unscathed except for Helena who suffered a blow on the left ear, fortunately without serious damage.

We then walked for seven days, lost in the forest. We followed more or less the direction leading to the river Purus, but we were not at all sure of being able to reach it and still less of being found one day. Many times we thought about the time we had still to live... or how we could try to survive.

On the 6th of May, the day before our departure, I had made a short retreat, I had asked for spiritual direction and made my confession. On the 7th, Eucharist at the church of Saint Sebastian. I was carrying medical

supplies, meat, cheese, some magazines. At the airport I also bought all the daily papers so as to give them to my friends at Tapauá; it was the day of the match between Brazil and Chile.

I had with me a large quantity of documents relating to the schools of Tapauá. All these papers were soaked and I have had to dry them in front of the fire. Many things have been lost: clothing, documents, suitcases, footwear, spare parts.

I will describe how we lived in the Amazonian forest during those six dramatic days; for brevity let us use these headings: food and health, friendship, our fortunes, trees and characteristic features, skirting obstacles, feelings during the dive, noises, union with God and vows, getting to sleep, the fire, the huts, weapons, illusions, a request, thanks.

1. Food and health

I was bringing two kilos of meat and two cheeses for my friends, and two others sent by the Mayor of Tapauá to his relations. I still had some sweets and chocolate. After the crash we had nothing more than the Mayor's two cheeses, the meat and the jam. We ate very little and that, as a rule, between 3 and 5 o'clock in the afternoon. A small piece of meat and some cheese. By the fifth day there was only some cheese left. The tension took away our appetites.

To tell the truth, there were times when we wanted to eat a lot. We always had an abundance of clear water, except for one day when we had to drink water that was a little muddy. I was in the habit of repeating that nothing would harm us. Then we read Matt. 6, 25-34: At a time when so many people are unemployed, have no property, at best a little flour or are even reduced to rummaging in rubbish bins,... if these people survive, we should not die of hunger either. That is why many times I wandered away from the group, either to look for paths or to find some stalks to feed on. My labour wasn't wasted: I found some hearts of palm trees, the «milk» of a tree named Amapá, a variety of stalks and shrubs and some fruit.

The constant rain, the humidity, the insects... nothing harmed us. Camarão and I had fever one night; but Camarão and Antonia had malaria scarcely two weeks before. True, we were victims of prickles, creepers or falls. Before going to sleep we would bathe ourselves but the fire and the effort of keeping it going made us perspire as much as before. For the final chore of the day we would tend our wounds. I had some hipoglos andromaco and we replaced the alcohol with the perfumes that the two ladies had with them. Then to finish off, prayer, so necessary for our spiritual health.

2. Friendship

The great word of the Lord during those days was certainly affection experienced and shared.

a) *Leaving the plane.*

When the pilot said goodbye to the plane -

«Goodbye, old friend of many a long journey»,

I seemed to hear a reply:

«Off you go, keep up your spirits. I will stay here. I have given my life so that you may give yours, so that you may be saved and that likewise you may give your life for the others» (cf. *John, 10, 10-11*).

To live one's life - for others.

b) *The presence of the forest*

We are accustomed to hear about and to see the sad face of the forest. Yet it is also affectionate.

«Blessed are the pure of heart for they shall see God.»

Little by little we were beginning to become accustomed to it, to its prickles, to its shadows, to its loftiness, (trees of 40 or 50 metres, always very tall, close together, without fruit), its swamps, numerous streams, humidity, noises.

At times I felt like one of its elements, being only one with it.

How many times did I stop to contemplate the immense and magnificent trees. On one occasion I kissed a palm tree and said thank you for its beauty and for the nourishment it provided for us.

3. The hope that guided us

Why did we not remain near the plane? Why did we not make a fire at the spot? We thought of it, but we had a map and a compass and we knew that the river was not very far away. To survive, to find a path which would lead to the river Purús, to be rescued, and for that reason, every day we made a fire —to serve as signal and as protection— that is what we were trying above all to achieve.

4. Within the group

Several times I shared with Camarão my thoughts about the courage of Antonia and Helena. What problems for them: to walk in flimsy and torn shoes in a dense, dark forest, on wet and slippery ground, crossing streams... Neither of the two was prepared for such an adventure. But they showed themselves women of courage. They knew how to keep with us without complaint, they accepted our suggestions, at times they talked over strategies with us. They knew how to laugh and to cry when we fell to laughing or crying. They discovered with us the redemptive value of human suffering. With them, we analysed the various kinds of suffering that people meet: drug addiction, abandoned children, broken homes, men without faith, the selfish society... What happened to us is not an everyday experience, it is no necessary to pass along that road to understand the meaning of our lives. Each of us, you and I, in taking up fully his daily task, in acting

in all simplicity, is in the heart of the greatest and most marvellous adventure.

What happened to us was an exceptional event through which we have learnt a way of loving one another more and of glorifying the Lord in our struggles, in our falls and in our victories.

My admiration and my gratitude go to Antonia, Helena and Camarão, for they have made me strong in them, with them and through them so that I could be more a Brother and more a Marist.

5. We had to try skirting around obstacles

We thought we could keep walking west, the direction leading to the river Purús. But that proved impossible. The fact is that in a very dense forest two minutes are sufficient to lose yourself unless you set reference points or better, that you have either the sun or a compass. The Purús was in flood and its waters penetrated the forest over a distance of several kilometres. As early as the second day we met the white waters of this enormous river. We had to skirt around them. In vain we tried towards the west, towards the north, towards the south. After long tramps we still found ourselves at the edge of the water. We also had to swim across «igapos» (stretches of forest submerged by the waters of the river). It was a spectacular adventure to have to swim 100 metres for the first time. I had to cross one igapo five times to carry over what remained of our belongings while Camarão watched out for the possible presence of crocodiles. We also crossed these flooded areas on tree trunks which wasn't without its danger, either.

By then we had already lived out our drama for five days; then we made the decision not to skirt around any more. Later, when the helicopter had carried us three kilometres further on, to the bank of the Purús river, we realised that it would have been impossible for us to reach our goal. Yet in two more days, if we had not been found, I think that I would have tried to swim across that great mass of water, in spite of crocodiles and in spite of the enormous extent...but would I have succeeded?

6. Feelings during the plane's dive

After the sinister noise of the engine and the frank message from the pilot telling us: «We are going to fall into the forest», a sensation of cold and of weakness came all over me. During the two or three minutes that preceded the crash and during which I was busy opening the door, grabbing the parachutes, throwing out fifty litres of petrol, fastening my safety belt, I had only one thought: that soon it would be all over. I felt an emptiness, a sensation of numbness. The adrenalin was already racing through my body. When the aircraft struck the trees I thought that parts of my body were jumping everywhere. But once we were on the ground I unfastened my safety belt and then jumped from the plane, helping Helena to do the same. Straight after us the pilot and Antonia jumped also and joined us. We were expecting a fire, an explosion...but nothing came. I con-

gratulated the pilot on his skill; I greeted Helena and Antonia: we were beginning to come alive again.

Next I wanted to see the state of the trees at the site of the crash: but a forest as dense as this one did not let you see a great deal: some broken branches, three trees of modest size uprooted, the wing of the plane badly damaged, the fuselage holed, suitcases and other things scattered around. We alone had remained in the cabin. No one cried out, no one gave vent to feelings of despair. It was truly a silence that stifled us. I looked again at the plane, I took some photos. You got the impression of hearing it say to us: «I have given my life for you.»

7. The noises of the forest

Is there an orchestra in the amazonian forest? I don't know the answer to that. There were many different noises but how do you identify them? Impossible. When night was coming on we would begin to notice them, each in turn. From the third day on we could hear the noise of boats travelling up and down the river Purús. This gave us fresh hope and also some idea of the direction we had to follow. For interminable hours we followed the noises from the boats. But there were still the noises from the boats. But there were still the noises of leaves rustling, of drops of moisture falling, at times making us afraid: could it be a leopard? Then there were the birds, our friends, even while we slept. And that multitude of sounds produced by insects...

8. Union with God

There are numerous people who keep claiming that it was a miracle, considering the outcome. Others, and not just from curiosity, put this question to me: «How did you feel at the time? What part did God play in the action?»

What I can say is that in circumstances of that kind we are exactly as we have been in our daily lives. Immediately after the crash the pilot said to me spontaneously: «Brother, you certainly prayed, didn't you?»

The first day, I think that each one of us prayed under the shock of finding ourselves still alive. Life, the fact of being alive and struggling to get ourselves out of our predicament, this was union with the Creator. Antonia was reading her little Bible. My companions asked me to give them a reflection on God. So we read and meditated on *Matt 7, 7 - 13* (The goodness of God). From the second day to the seventh, as soon as it was light about six o'clock in the morning, while we were still in our shelters, our prayers rose to heaven.

This was our method, as flexible as our prayers themselves: praise to God for the gift of life and for the beauty of the forest pardon for our doubts and our lack of confidence - petitions that our lives be saved - supplications for the members of our families who were troubled by uncertainty at that moment - other requests: that we be found, that we might meet someone in the forest, that

we might reach the river - praise to the Lord for the birds, for the insects which made us welcome or were a nuisance to us - invocations to our Good Mother, with Hail Marys, Salve Reginas, Our Fathers - other invocations: «Father may your will be done», and invocations to the Holy Spirit. I think that prayer set us in perfect harmony with nature which was all around us. On the 11th of May, Mothers' Day, we prayed for each one's mother.

On the 10th of May we entrusted our lives to Our Lady of Fátima, and we were rescued on the 13th, the day of her feast. We made a promise to go together on pilgrimage to the sanctuary of Fátima of Manaus. And for a more concrete action, we would make a visit to a family or to a person who was suffering. In the town of Manaus, frequent prayers were offered everywhere. Each day the radio devoted one hour to prayer. Masses were celebrated for our intention. Prayer vigils were held. In that time of sorrow even the clairvoyants were not forgotten. They were consulted and they pronounced that all were alive but would be very difficult to find. Another one declared that she could see only three of the missing people; not the Brother.

9. Night and sleep

We «built» six huts in succession, kinds of cabin, made of branches and leaves of trees. The ground was covered with foliage and I hung up in the hut everything that was left of our belongings. We didn't sleep long but very soundly. I used to listen at times to the snores of my three companions. It was better, nevertheless, than in the concentration camps in Chile where I spent some time. There, for the first ten days, I had to sleep standing up and for hardly a few seconds at a time.

Camarão and I lay down along the sides of the hut since it was necessary to guard against an unexpected visit of some over curious animal. I never had any moments of fright during the night; for Helena and Antonia it was different. Whenever I went out to build the fire up they were very worried.

The first and the fifth nights we couldn't get to sleep. How long those twelve hours of night were. The darkness was total. It was because of this that we noticed some dry leaves which were phosphorescent, like glow-worms. We spent the time smoking and talking. The mosquitoes waged a terrible war on us.

On the eve of Mothers' Day it was for another reason, the rain, the thunder, the lightning...it lasted till 8 o'clock in the morning. We weren't afraid. The will to survive gives strength to face up to every danger.

10. Fire, huts, weapons

Every day we had to build our hut. It was made of foliage and branches of trees; the whole thing tied together with creepers and vines and with twine which we guarded as a treasured possession. For mattresses we used piles of leaves. We weren't well off for weapons or utensils: a pocket knife, a table knife, three boxes of

matches and... the fire. We built it from leaves, branches and shrubs: not as simple as it sounds. It was necessary to find dry materials. On Mothers' Day it took us no less than six hours to get our fire going. But we felt that it was our best weapon of defence.

11. Illusions, vexations

On our return to Manaus, it was all feasting and rejoicing. But the reality of daily life, the trauma resulting from the accident and the fact of living again began to be felt. I prefer to sing about the joy of forgiving.

«If one day you happen to fall on the roadside, never say to your poor heart: you are bad, you have betrayed me, you are ungrateful and disloyal. For rancour destroys the man who makes this mistake. Kindness and love are better. Repair your wounded heart and say to your brother who gave you the wound: Courage, my friend. Let us walk together. One more time let us try to succeed together. And God who is good, will help us.»

Brother Nilso Antonio Ronchi

3. MEDITATION (Related by Antonia Campos)

Meditation. That is a word and an action which were companions to me during the seven days in which I was lost in the amazonian forest with my three friends, following the crash of the Cesna; I would rather say with my brothers in fortune, in distress, in joy, brothers re-born, brothers in every way.

Clearly we all did the same things; but each one in his innermost heart kept his secrets, his thoughts, his prayers and his vows. Each one meditated alone, in silence. Perhaps you would like to know when we happened to do this and in what manner? It was when we were walking, when we stopped to catch our breath, and in a special way during the twelve hours of rest at night: twelve hours when we had to stay in our cabin, because it was night.

How many times I sat on the heap of leaves - our mattress - gazing into time and space. In these circumstances there is no politico-social, philosophical or psy-

chological theory which has any relevance. The only thing that matters is faith in God. In such a situation thoughts get jumbled together. Certain ones have been constantly present in my meditations.

1. Prayers, sometimes interior, or together as a group.

At other times it was a conversation with God in which I thanked Him for the gift of life, of health, of tranquillity and of resignation in order to accept everything that was happening to us and to offer all our sufferings in exchange for consequences of the accident which could have been much more serious.

I always keep in my travelling bag a little Bible. Though it was soaked I made use of it to say psalm 100 and to read *1thess 5* and *Heb 13*. Then I would praise the Lord. When I felt rather downcast I would say other psalms also. In this way, in my prayers, there was no longer any place for despair. My faith and my hope grew.

2. Our questionings

At times I asked myself: why has all this happened to us? - How can we understand that we could be still alive after such an accident?

—Are we worthy of such a favour from God? - Have we deserved such a test? - How are we to understand our resignation? - Of what use is all the money we possess if we cannot buy anything here?

Our friends the birds, the fish and the forest give all that they possess and ask nothing in return.

—When we wear ourselves out working each day are we doing it for the good of others or simply for the money?

—Why do we place so much importance on our social status, very often to the detriment of our brother?

I learnt a lot during those days of meditation. I am convinced that

«essential truth is invisible to our eyes».

What matters is trust in God; love; affection.

What matters is giving a meaning to life; humility also; and friends.

Nothing of all that can be seen; it is experienced.

Antonia Campos

GENERAL STATISTICS OF THE INSTITUTE AT 31 DECEMBER 1986

	UNITÉS ADMINISTRATIVES	Post.	Nov.	Total	Temp.	Perp.	Total	Décès	Sorties	Total
01	Afrique du Sud	4	—	4	4	34	38	—	—	0
02	Allemagne	2	3	5	3	77	80	1	1	2
03	Amérique Centrale	18	15	33	33	141	174	3	1	4
04	Beaucamps St-Genis	4	3	7	4	244	248	7	2	9
05	Belgique Hollande	1	—	1	2	155	157	4	—	4
06	Bética	2	6	8	28	176	204	2	2	4
07	Bésil Nord	4	16	20	12	79	91	3	—	3
08	Castilla	—	9	9	24	154	178	1	4	5
09	Catalunya	14	32	46	41	213	254	3	3	6
10	Chili	2	2	4	7	103	110	1	2	3
11	Chine	1	—	1	5	46	51	1	—	1
12	Colombie	—	17	17	12	77	89	1	1	2
13	Córdoba	1	3	4	6	93	99	—	4	4
14	Équateur	3	3	6	13	44	57	1	2	3
15	Esopus	6	—	6	5	173	178	4	2	6
16	Grande-Bretagne	—	7	7	11	66	77	1	1	2
17	Iberville	—	1	1	1	220	221	6	—	6
18	Irlande	—	1	1	1	40	41	—	2	2
19	Italie	1	3	4	9	108	117	1	—	1
20	León	3	10	13	10	170	180	3	1	4
21	Levante	—	4	4	13	107	120	1	5	6
22	Liban-Syrie	—	—	0	—	19	19	2	—	2
23	Luján	—	3	3	9	110	119	3	1	4
24	Madagascar	12	—	12	37	37	74	—	3	3
25	Madrid	—	2	2	11	125	136	3	3	6
26	Melbourne	—	—	0	8	147	155	1	4	5
27	Mexique Central	47	9	56	37	127	164	3	4	7
28	Mexique Occidental	27	4	31	24	177	201	—	4	4
29	Midi-C.O.-NDH	—	—	0	2	270	272	9	—	9
30	Nigéria	8	6	14	23	60	83	—	1	5
31	Norte	—	2	2	5	147	152	4	9	11
32	Nouvelle-Zélande	—	8	8	18	176	194	2	1	3
33	Pérou	9	20	29	17	60	77	2	1	2
34	Philippines	10	5	15	10	43	53	1	3	3
35	Porto Alegre	8	7	15	5	152	157	—	2	2
36	Poughkeepsie	2	2	4	7	149	156	2	—	2
38	Québec	—	7	7	14	161	175	6	—	6
39	Rio de Janeiro	4	—	4	19	80	99	5	3	8
40	Rwanda	2	3	5	15	32	47	—	—	0
41	Santa Catarina	4	4	8	11	66	77	—	3	3
42	Santa Maria	3	2	5	9	91	100	—	3	3
43	São Paulo	2	4	6	22	92	114	2	3	5
44	Sri Lanka	—	2	2	12	44	56	—	1	1
45	Suisse	—	—	0	—	27	27	—	1	1
46	Sydney	9	2	11	16	326	342	3	8	11
47	Uruguay	7	1	8	4	37	41	1	2	3
48	Vénézuéla	10	8	18	30	43	73	—	5	5
49	Zaïre	—	11	11	23	29	52	2	1	3
	<i>Total 1986</i>	230	252	482	637	5.406	6.043	95	101	196
	<i>Total 1985</i>	211	242	453	628	5.482	6.110	82	145	227
	<i>Différences</i>	+ 19	+ 10	+ 29	+ 9	- 76	- 67	+ 13	- 44	- 31

NECROLOGY

*«Qu'il n'y ait entre vous
qu'un même coeur et un même esprit...
C'est le voeu de mon coeur le plus ardent
à ce dernier moment de ma vie.»*

Marcellin Champagnat



GARCÍA MORÁN Isidoro (Luis Aurelio)	78	P	LEÓN, Espagne	22.03.86
BRADY John Patrick (Ambrose Paul)	78	S	CAIRNS, QLD., Australie	27.03.86
FITTON Francis Patrick (Bede Mary)	79	S	AUCKLAND, New Zealand	19.05.86
MURPHY Anthony W. (Anthony Charles)	80	S	MIAMI, Florida, U.S.A.	28.08.86
SÚAREZ FERNÁNDEZ Avelino (Salvator)	84	P	VIGO, Pontevedra, Espagne.	02.10.86
SANTOS Manuel Antunes dos (Cirilo Manoel)	77	S	RECIFE-Apipucos, Brésil	05.10.86
PELLICIER Vital (Michel Marie)	86	P	VARENNES sur/Allier, France	11.10.86
RASCLE Claudius (Louis Clément)	80	S	N.D. de l'HERMITAGE, France	21.10.86
LEPAGE Henri Louis (Louis Gatien)	72	S	HABAY-LA-VIEILLE, Belgique	22.10.86
GARCÍA GARCÍA Marcelino (Telmo)	80	P	MADRID, Espagne	25.10.86
GELINAS Gerard Charles (Thomas Aquinas)	61	S	FORT LAUDERDALE, Fla. U.S.A.	26.10.86
GROSPERRIN Félix (Thomas d'Aquin)	72	P	N.D. de l'HERMITAGE, France	31.10.86
ECHVERRÍA AIZPURU Domingo (Simón Luis)	75	S	TRUJILLO, Pérou	14.11.86
PIOVANO Bartolomeo (Expedito)	88	S	LUJÁN, Bs.As. Argentine	20.11.86
FORTIN Paul Henri (Joseph Ernest)	82	P	QUÉBEC, Canada	27.11.86
ÁLVAREZ LÓPEZ Luis (Tobías Nicolas)	59	P	SAN SEBASTIÁN, Espagne	05.12.86
VICENTE ANTOLÍN Eusebio (Gaspar Eusebio)	71	S	QUITO, Équateur	05.12.86
FERNÁNDEZ GREZ. Eleuterio (Marino José)	75	P	GOIÂNIA, GO. Brésil	09.12.86
ALOSSERIE André (Gratien)	73	P	BEAUCAMPS, Nord, France	10.12.86
ARRIBAS ZABALETA Ángel (Adrián Esteban)	70	S	SALAMANCA, Espagne	11.12.86
CASERIO Silvio (Florinus)	64	S	BARRACENA, M.G. Brésil	13.12.86
FALETTO Giacomo (Pietro Alberto)	69	S	BARRACENA, M.G. Brésil	13.12.86
JOHNSTON Peter (Laurentinus)	84	S	IBERVILLE, PQ. Canada	18.12.86

ROCHFORD Adrien (Adrien Régis)	83	S	ST. JEAN, PQ. Canada	18.12.86
GIL LARRAMENDI José (Moisés María)	81	S	RIO DE JANEIRO, Brésil	18.12.86
TEISSEIRE Joseph (Théophane León)	74	S	AUBENAS, Ardèche, France	27.12.86
NEGRO Emilio (Simone)	88	S	ALBANO LAZIALE, Italie	28.12.86
GUERENDIÁN ASTIZ Tomás (Isidro José)	84	S	IGUALADA, Barcelona, Espagne	31.12.86
MALCLES Marius Joseph (João Climaco)	82	P	RECIFE-Apipucos, Brésil	05.01.87
SINGLA Adrien (Teofano)	91	S	MENDOZA, Argentine	15.01.87
KMITA Josafat (Josaphat)	69	S	ITAPEJARA D'OESTE, PR. Bré.	16.01.87
LAROCHE Arthur J. (Arthur Xavier)	81	S	MIAMI, Florida, U.S.A.	19.01.87
HECK Laurencius (Jeronimo)	56	P	SÃO MARTINHO, RS., Brésil	20.01.87
RAMOS CEBRIAN Arsenio (Basilio Manuel)	66	P	LUJÁN, B., Argentine	23.01.87
MCGANN Alfred (Bernard Alfred)	85	S	BENDIGO, Australie	28.01.87
DESMARAIS Raymond (Joseph Maximin)	65	S	ROMA/Casa Generalizia, Ital.	28.01.87
FONSECA PÉREZ (Domnino)	71	S	SANTA TECLA, El Salvador	06.02.87
SUEN KUO HUA Joachim (Joche Timothée)	79	P	Province de SICHUAN, Chine	10.02.87
GINNITY Richard (Brendan Regis)	58	P	NEW YORK, N.Y., U.S.A.	15.02.87
GOSELIN Hector (Pierre Hector)	87	S	CHÂTEAU-RICHER, PQ. Canada	19.02.87
LAVENIR Lucien Cl. Marie (Callixte)	81	S	VARENNES s/ALLIER France	19.02.87
GONZALEZ Fdez. Jacinto (Víctor Doroteo)	84	P	VIGO, Pontevedra, Espagne	28.02.87
SILVA Francis Sales (Francis Wenceslaus)	51	P	COLOMBO, Sri Lanka	02.03.87
ANDRADE GONZÁLEZ Alberto (Adolfo Joviniano)	73	P	LEÓN, Gto. Mexique	04.03.87
DURANTON Antonius (Louis Antonius)	86	P	N.D. de l'HERMITAGE, France	12.03.87
DEPINE Celestino (Daniel Celestino)	74	S	CURITIBA, PR. Brésil	14.03.87
ANDRIOLI Gaetano, (Gil Caetano)	72	S	CAMPINAS, SP. Brésil	14.03.87
ARELLANO ÁLVAREZ Francisco (Francisco Arturo)	78	P	QUERÉTARO, QRO. Mexique	27.03.87
DETRAZ Hilaire (Jules Henri)	86	S	VARENNES s/ALLIER, France	31.03.87
RUEDA CONTRERAS Pedro (Pedro Celestino)	78	S	SALAMANCA-Champagnat, Esp.	31.03.87
DURR Georges Victor (Georges Gabriel)	86	P	KOWLOON, SF. Hong Kong	02.04.87
DUCROS Henri (Henri Justin)	87	S	ST.-PAUL-3-CHÂTEAUX, France	04.04.87
BORDIN João (João Benigno)	79	S	PORTO ALEGRE, PUC. RS. Brés.	10.04.87
MESTDACH Lucien (Lucien Georges)	55	P	BRUXELES, Belgique	16.04.87
PASUCH Pedro (Odorico)	63	P	NOVA ROMA, RS. Brésil	18.04.87
WEIAND José (Vendelino)	89	S	SANTA MARIA, Cerrito, Brésil	27.04.87
FOUQUETTE Rolland (Rolland)	77	S	MONT LAURIER, Qc. Canada	28.04.87
MENCHACA CORTÉS Manuel (Manuel Agustín)	53	S	GUADALAJARA, Mexique	02.05.87
BRUNEEL Aloïs (Amé - Amaat)	79	S	TIELT, Fl. Occ. Belgique	08.05.87
ST. MARTIN Denis-Adrien (Etienne Adrien)	73	S	IBERVILLE, Qué., Canada	09.05.87
DRUMM Patrick (Felix Patrick)	81	S	MULIVAI, Samoa	10.05.87
HERRERO LÓPEZ José (José Clemente)	81	S	MIRANDA DE EBRO, Espagne	13.05.87
STEPHENS Clement John (Edgar Louis)	72	S	PRESTON, Vic. Australie	17.05.87
RANDRIAMANANTENA Henri	24	P	ANTANANARIVO, Madagascar	21.05.87
ÁLVAREZ ÁLVAREZ José (Aniano José)	68	S	VIGO, Espagne	23.05.87
TIERNEY Thomas (Dermot)	86	S	SLIGO, Irlande	27.05.87
NICOLE Adolphe (Pierre Adolphe)	90	S	CHÂTEAU-RICHER, Qué., Canada	30.05.87
AIZPEURRUTIA MENDIGUREN Anastasio (Víctor Julián)	75	S	SAN SEBASTIÁN, Guip. Esp.	07.06.87
ZIEGLER Paul (Marie Raphaël)	93	S	KOBE, Japon	10.06.87
LACOURSIÈRE Alphonse (Joseph Léonard)	80	P	CHÂTEAU-RICHER, Qué., Canada	13.06.87
SCHÜLER Robert Emil (Robert Emil)	78	P	KOSTENZ (Bayer Wald) Allemagne	16.06.87
PÉREZ GÓMEZ Baltasar (Venancio)	74	P	SAN RAFAEL, Mend. Argentine	23.06.87
RONCAROLO Juan (Cesidio)	89	S	BUENOS AIRES, Argentine	26.06.87
MOREL Jean (François Stanislas)	88	S	VARENNES sur/ALLIER, France	29.06.87
POZO POZO Adolfo (Bento Gabriel)	87	S	MENDES, RJ. Brésil	29.06.87
PASIN José (Telmo José)	52	P	PORTO ALEGRE, Brésil	30.06.87
DE ROP François Bernard (Raymond)	82	S	HERSELT, Belgique	10.07.87
FERNÁNDEZ DELGADO Gracián (Gracián María)	82	S	POPAYÁN, Colombie	12.07.87
FERNÁNDEZ FERNÁNDEZ Crescenciano (Eufronio)	77	S	LARDERO-Logroño, Espagne	15.07.87
PEDRO MARQUES Ruy (Ruy Maria)	82	S	RECIFE-Apipucos, PE. Brésil	17.07.87



CENTRE DE SPIRITUALITÉ de langue française, Rome, le 6 juin 1987

(de gauche à droite)

1. Gilles Beauregard, Louis Karambizi, Jean Roche, Charles Howard, S.G., l'abbé Charles Cauty, Majella Bouchard, Gilles Paquette,
2. Paul Boyat, René Cellier, Charles Dargaud, Jean Damon, Norbert Razafindralambo,
3. Louis Vincent, Gilbert De Coutere, Pol Grégoire, Johannes Koller, Jean-Claude Christe.

SECOND NOVITIATE, Fribourg, February-June, 1987

- Back row* Br. Patrick Howlett (Sydney), Br. Hans Seubert (Guam), Br. Manuel Uluan (Philippines),
Br. Graeme Clisby (N.Z.), Br. John Horgan (Melbourne).
- 2nd row* Br. Bruno Wisidagama (Sri Lanka), Br. John O'Brien (Sydney), Br. Jim Jolley (Melbourne),
Br. Thomas Hughes (Sydney), Br. John Honan (Sydney).
- Front row* Fr. Reg Keating, S.M., Br. Joe Cerin, Br. Charles Howard, S.G., Br. Denis Hever,
Br. Brian Wanden.





PRIMER CURSO DE FORMADORES, Roma, enero-junio 1987

Fila superior:

HH. José Antonio Camposo (Bética), Hermes João Pandolfo (Porto Alegre), Fernando de la Fuente (Chile), Miguel Rey (León), Marco Fidel Navia (Colombia), Ernesto Tendero (Madrid), Jesús García-Garayo (Madrid), Teódulo Hernando (América Central), Jesús Esteban Vélaz (Norte).

Fila inferior:

HH. Imeldo Link (Porto Alegre), Agustín Montero (Castilla), Manuel Jorques (Levante), Jesús Navarro (Norte), Charles Howard, S.G., José Luis Ampudia (León), J. Jesús González (México Central), Antidio Bolívar (Colombia), Tomás Acebes (Chile), Tomás Dancourt (Perú).

Ausentes: H. Francisco Javier Ocaranza (México Occidental). P. Luis Antón (Zimbabue), Capellán.

CENTRE DE SPIRITUALITÉ, Rome, le 27 octobre 1987

(de gauche à droite)

1. FF. Henri Poncin, Jean Roche, Benito Arbués, V.G., l'abbé Charles Cauty, Charles Howard, S.G., Majella Bouchard, Claude Berthet, Pascal Coumbourakis,
2. FF. Marcel Deweindt, Alexandre Hegedus, Paul Devantery, Andries Devos, Robert Desrumaux, Joseph Bossaert, Stéphane Saelens, Hugues Hardy,
3. FF. Francis Venet, Alphonse Charrier, Elie Thomas, Armand Laflamme, Eurico Souza, Pablo Suárez, Rinaldo Sargolini, André Bagny, Marcel Coutagneux.



SESSIONS DE SPIRITUALITÉ • MAISON GÉNÉRALICE