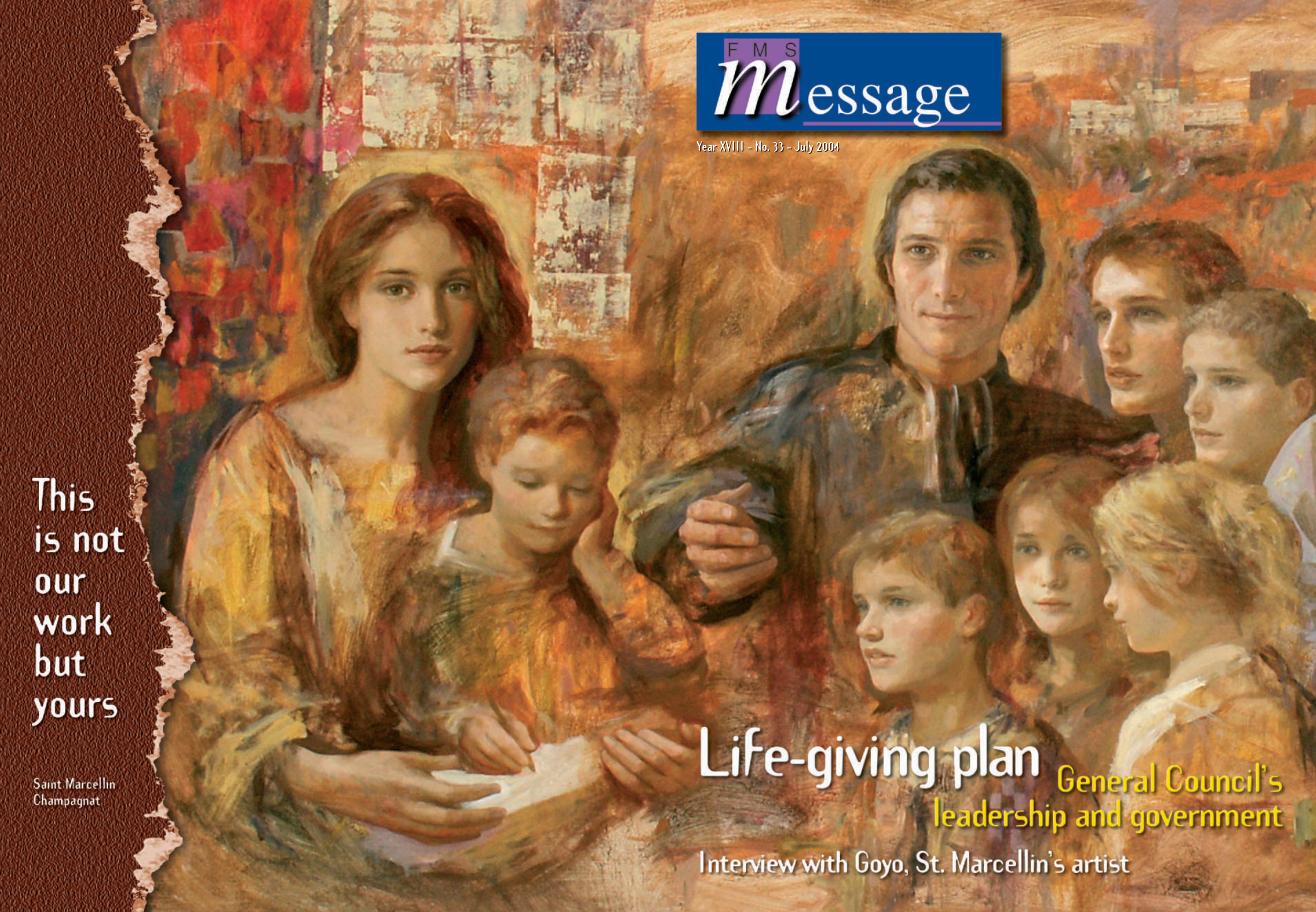


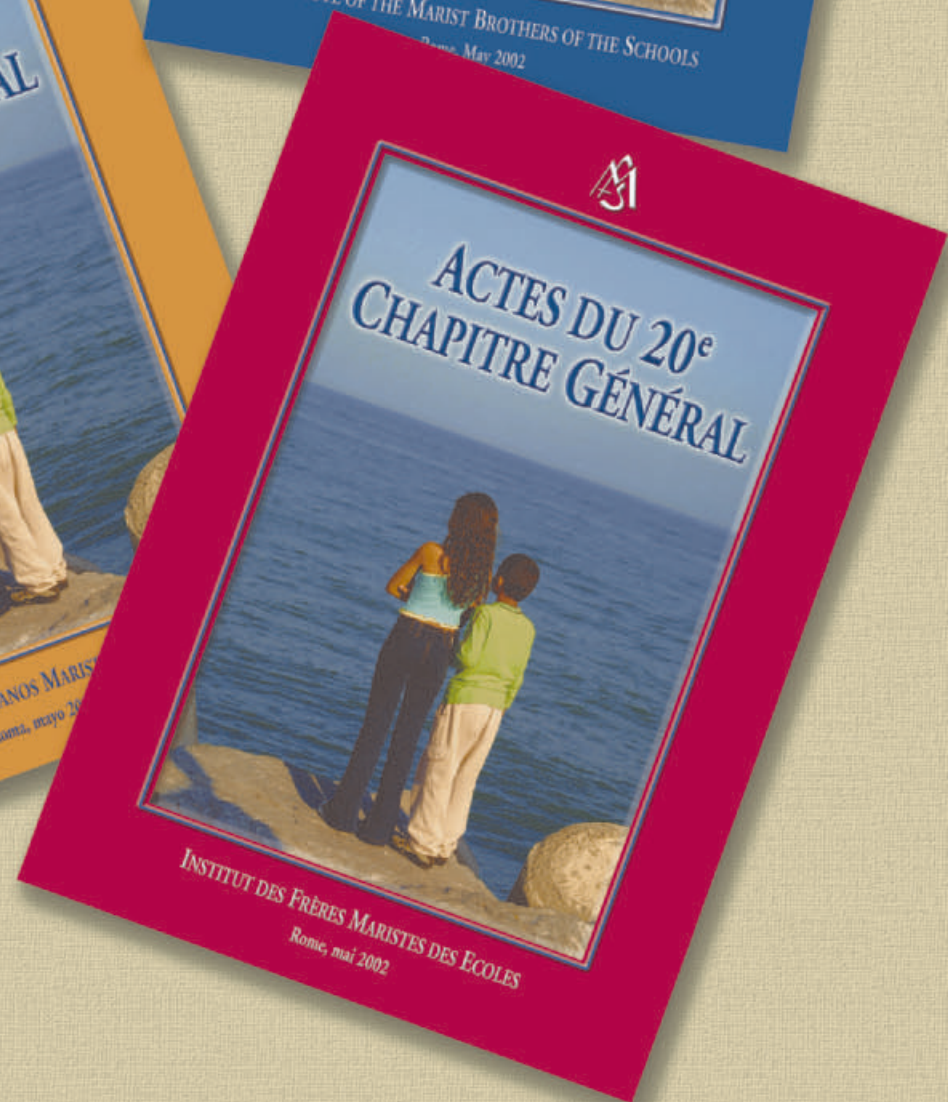
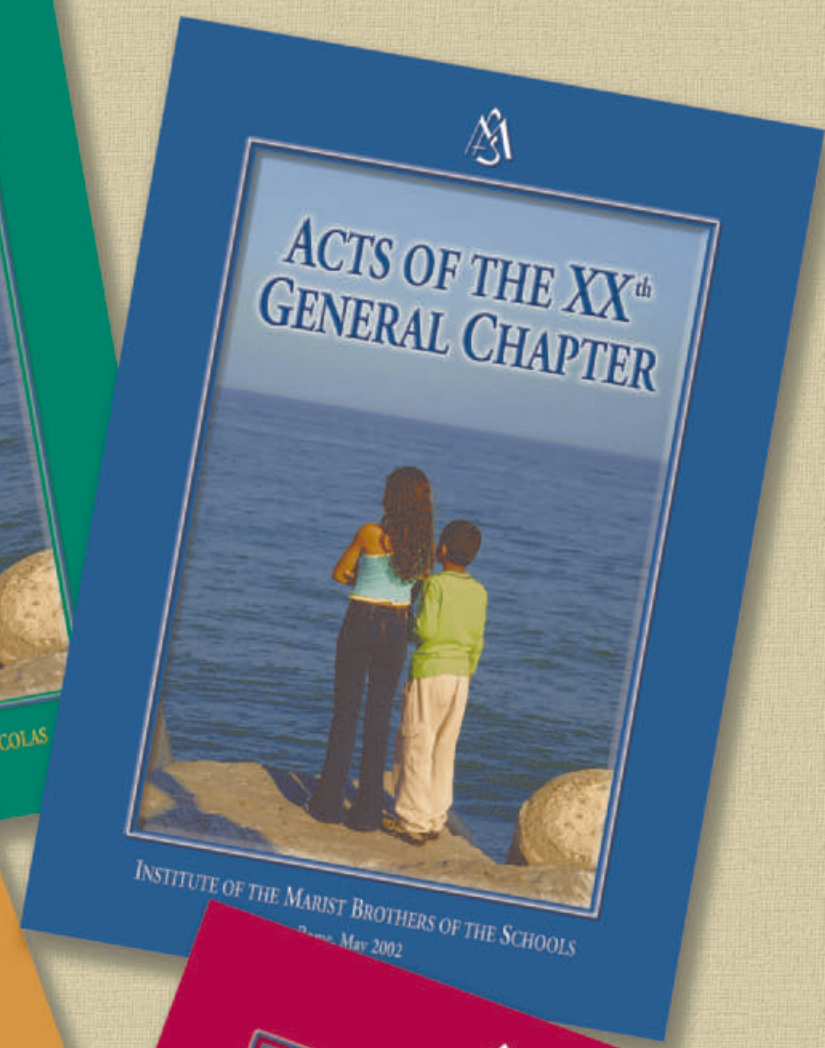
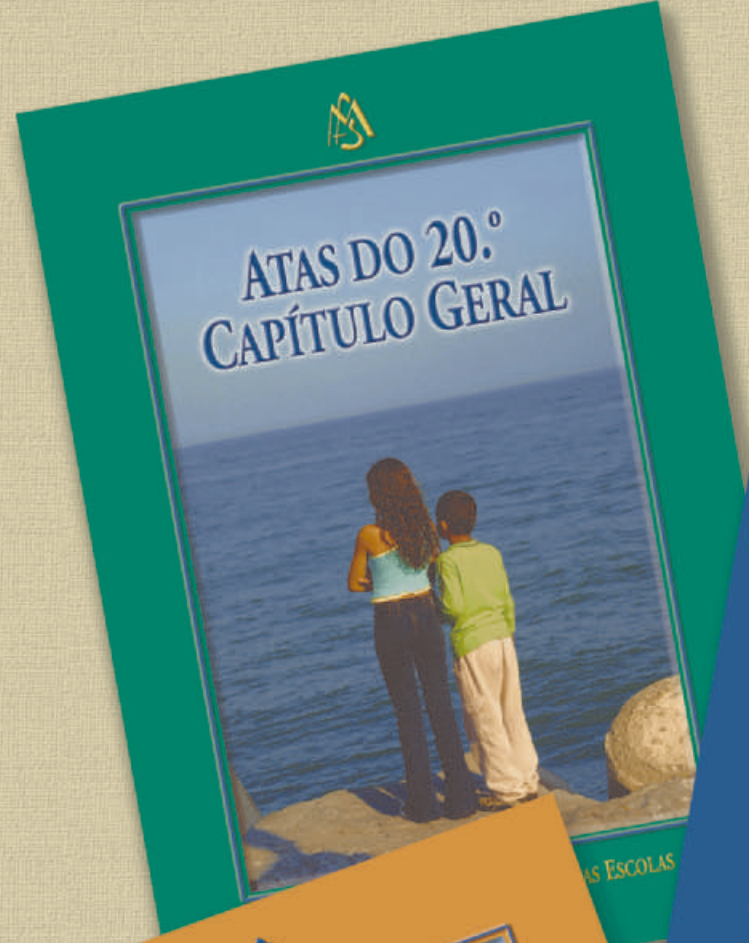
This  
is not  
our  
work  
but  
yours

Saint Marcellin  
Champagnat

**Life-giving plan** General Council's  
leadership and government

Interview with Goyo, St. Marcellin's artist





**Le rêve de Marcellin : Vis-le !**

**Viva hoje o sonho de Champagnat!**

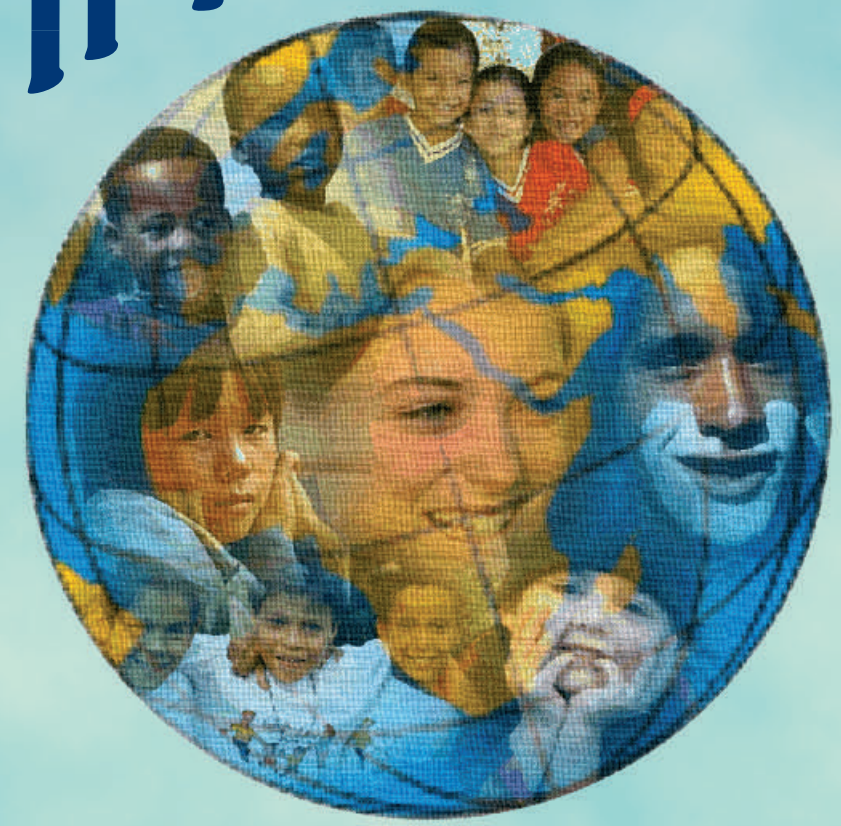
**Marcellin's dream Live it today!**

**¡Vive hoy el sueño de Champagnat!**

**Marcellin's dream Live it today!**



**Marist Vocation Year 2004-2005**





## Acts of the XX<sup>th</sup> General Chapter

Pages 55-56

### 3. Animation and Government

3.1 Aspects of leadership to be fostered in the next 8 years at all levels of government (General, Province, local):

1. Leadership that promotes the transformation demanded by the calls of the 20<sup>th</sup> General Chapter.
2. Leadership that fosters communion among the Brothers.
3. Leadership that gives priority to co-responsibility and subsidiarity.
4. Leadership that is creative.
5. Government that is pastoral.

3.2 General Government

#### A. Objectives

1. To implement the calls of the 20<sup>th</sup> General Chapter.
2. To fulfill their constitutional responsibilities of animation and government.

#### B. Overall expectations

1. That a spirit of communion characterise the General Council and that it fosters unity in the diversity of the Institute.
2. That the Council be creative and daring in promoting the vitality of the Institute.
3. That the action of the Council takes into account our multi-cultural and international character.

#### C. Animation

1. That there be a 'flexible' approach – able to respond to different needs in different places.
2. That the Superior General and the Provincial dialogue on the objectives and style of visit appropriate to the Province.
3. That the General Council call upon other people for assistance in the animation of the Institute, and to be members of commissions.
4. That the General Council take note of the openness of the Chapter towards Councillors being given responsibility for particular themes.
5. That the General Council take note of the openness of the Chapter towards Councillors being linked with groups of Provinces.

Year XVIII - No. 33 - July 2004

**Editor**

Br. Lluís Serra

**Publications Commission**

Brs. Emili Turú, Maurice Berquet and Lluís Serra.

**Associates**

Brs. Séan Sammon, Luis García Sobrado, Théoneste Kalisa, Antonio Ramalho, Peter Rodney, Pedro Herreros, Emili Turú, Maurice Berquet and brothers in the General Administration.

**Coordinator for translation services**

Br. Jean Ronzon.

**Translators**

English: Brs. Gerard Brereton, Ross Murrin, and Patrick Sheils

French: Brs. Gilles Beaugard and Aimé Maillet

Portuguese: Brs. João Fagherazzi and Virgilio Balestro

Spanish: Brs. Miguel Ángel Sancha, Josep Roura,

Antonio Eduardo Rué, and José Díez Villacorta.

**Photos**

Brs. Lluís Serra, and the Archives of the General House, Provinces, Districts, and Sectors.

**Records and statistics**

Ms. Erika Gamberale.

**Formatting and photolithography**

TIPOCROM, s.r.l.

Via G.G. Arrivabene, 24

00159 Roma (Italy)

**Production and Administrative Center**

Piazzale Marcellino Champagnat, 2

C.P. 10250 - 00144 ROMA

Tel. (39) 06 54 51 71

Fax (39) 06 54 517 217

E-mail: publica@fms.it

Web site: www.champagnat.org

**Publisher**

Istituto dei Fratelli Maristi

Casa Generalizia - Roma

**Printing**

C.S.C. GRAFICA, s.r.l.

Via G.G. Arrivabene, 40

00159 Roma (Italy)

Cover-page photo: Mural by Goyo, at Colegio Chamberí in Madrid, Spain. All rights reserved: any publication of the photos of this mural used in this edition of FMS Message without the expressed written authorization of Colegio Chamberí is strictly prohibited.

page **INDEX**

<b>4</b>	<b>Looking at our Founder</b> Message of the 20 <sup>th</sup> General Chapter
<b>5</b>	<b>Lamps lit</b> Br. Lluís Serra
<b>6</b>	<b>Letter to my brothers</b> Br. Seán Sammon
<b>8</b>	<b>Mandates of the General chapter</b> Chapter Document "Choose Life"
<b>10</b>	<b>Five calls, six recommendations, seven mandates</b> Br. Luis García Sobrado
<b>12</b>	<b>Six Council Commissions</b> Excerpts from the Bulletin for Provincials
<b>14</b>	<b>Processes for life</b> Br. Antonio Ramalho
<b>16</b>	<b>Plan of the Religious Life Commission 2002-2005</b> The Commission
<b>18</b>	<b>Marcellin's dream - Live it today!</b> Br. Théoneste Kalisa
<b>20</b>	<b>Plan of the Vocation Ministry Commission</b> The Commission
<b>24</b>	<b>Different but complementary</b> Br. Pedro Herreros
<b>26</b>	<b>Plan of the Marist Laity</b> The Commission
<b>29</b>	<b>Looking at Marist life today</b> Message of the 20 <sup>th</sup> General Chapter
<b>30</b>	<b>How many loaves do you have?</b> Br. Emili Turú
<b>32</b>	<b>Plan of the Marist Mission Secretariat 2002-2009</b> The Commission
<b>36</b>	<b>Restructuring: a work in progress</b> Br. Peter Rodney
<b>40</b>	<b>Plan of the Governance Commission</b> The Commission
<b>42</b>	<b>Use of Material Goods: a Plan of Discernment</b> Br. Maurice Berquet
<b>44</b>	<b>The Plan of Discernment</b> The Commission
<b>46</b>	<b>New Marist map</b> The restructuring process in our Institute as of January 2004
<b>48</b>	<b>Visits to animate the Marist world</b> Br. Lluís Serra
<b>49</b>	<b>The 2005 General Conference, in Sri Lanka</b> Br. Seán Sammon
<b>51</b>	<b>The Dynamics of the General Council</b> The Editor
<b>53</b>	<b>Goyo, Saint Marcellin's artist</b> Br. Lluís Serra interview to Goyo Domínguez
<b>62</b>	<b>Animation and government of the General Council</b> Br. Lluís Serra
<b>64</b>	<b>Animation and government of the General Administration</b> Br. Lluís Serra
<b>66</b>	<b>Following Jesus like Mary and with her</b> Message of the 20 <sup>th</sup> General Chapter
<b>67</b>	<b>Office of the Superior General</b> Brs. Donnell Neary and Roberto Clark
<b>68</b>	<b>Secretary General</b> Br. Jean Ronzon
<b>70</b>	<b>Postulator General</b> Br. Giovanni Bigotto
<b>71</b>	<b>Procurator General</b> Br. Juan Miguel Anaya Torres
<b>72</b>	<b>Communications</b> Br. Lluís Serra
<b>73</b>	<b>Archives</b> Br. Jean-Pierre Cotnoir
<b>74</b>	<b>Translations</b> Br. Gilles Beaugard
<b>75</b>	<b>Technical Services</b> Br. Henri Réocreux

page

## INDEX

<b>76</b>	The Office of the Economy General Br. Antonio Martínez
<b>78</b>	BIS - Bureau of International Solidarity Br. Dominick Pujia
<b>80</b>	The General House Br. Juan Arconada
<b>81</b>	Communities Br. Onorino Rota
<b>82</b>	The International College Br. Wency Calimpon
<b>83</b>	Villa Eur - Parco dei Pini Br. Juan Arconada
<b>84</b>	General Statistics of the Institute - 31/12/2002 Registry and Statistical Service of the General Secretariat
<b>85</b>	First professions - 2002 Registry and Statistical Service of the General Secretariat
<b>86</b>	Perpetual professions - 2002 Registry and Statistical Service of the General Secretariat
<b>87</b>	Brothers who died in 2002 Registry and Statistical Service of the General Secretariat
<b>89</b>	General Statistics of the Institute - 31/12/2003 Registry and Statistical Service of the General Secretariat
<b>90</b>	First professions - 2003 Registry and Statistical Service of the General Secretariat
<b>91</b>	Perpetual professions - 2003 Registry and Statistical Service of the General Secretariat
<b>92</b>	Brothers who died in 2003 Registry and Statistical Service of the General Secretariat
<b>94</b>	The official web <a href="http://www.champagnat.org">www.champagnat.org</a> Department of Communications



## HIGHLIGHTS

PAGE 6



**LETTER TO MY BROTHERS**  
Brother Seán Sammon,  
Superior General



**COMMISSIONS OF  
THE GENERAL COUNCIL**  
Their thoughts and plans

PAGE 12



PAGE 53

**GOYO, ST. MARCELLIN'S ARTIST**  
An interview  
with Goyo Domínguez



**THE GENERAL COUNCIL'S  
LEADERSHIP AND GOVERNMENT**  
Services of  
the General Administration

PAGE 62



PAGE 84

**STATISTICS OF THE CONGREGATION**  
Listing of deceased brothers and  
newly professed brothers

# Looking at our Founder

## Message of the 20<sup>th</sup> General Chapter



**15** *We look at Marcellin as our father, and learn from him the values that he held dear. We see in him:*

- a heart in love with God: a man of God, passionate for Jesus and Mary, a man of prayer, a pilgrim in faith.*
- the heart of a father and a mother: a father who cared for his Brothers as if they were his children, a man of strength yet full of gentleness, a man who knew how to bring joy and laughter to others.*
- the heart of an apostle: a pastor who would listen to and welcome others, an apostle burning to proclaim the Good News of Jesus, a friend of children and youngsters, an educator who was both firm and compassionate, a man of creativity and daring.*
- a heart without bounds: a man whose vision extended beyond his own era, embracing the whole world and preparing missionaries; a man who lived out his ideal so intensely that many others wished to be like him and to live like him.*

**16** *The canonization of our Founder gave us great joy, confirming that Father Champagnat chose a path that leads to life.*

*We are even happier to see that thousands of men and women from all corners of the world are enthusiastic about him, including members of other Christian churches and faiths, and non-believers as well.*

*The plea of the prophet applies to us too: "Widen the space of your tent, ... for you will burst out to right and to left" Father Champagnat is a saint for the whole Church and the world.*

# Lamps lit

*Br. Lluís Serra*  
Editor



Leadership and government are two vital points for the Marist Institute, and in both cases the Superior General and his Council have a straightforward responsibility. This edition of FMS Message is dedicated to providing our readers with a clear understanding of the criteria and objectives behind the way this responsibility is being carried out.

What is the relationship between leadership and government? The parable of the ten virgins (Cf. Mt 25, 1-13) can help us answer this question – symbolic messages in Jesus' parables reveal important messages for our lives.

What is the difference between the wise and foolish virgins? The former bring along jars containing extra oil for their lamps, the latter just their lamps. At midnight the Bridegroom shows up and everyone starts celebrating. The foolish virgins ask the wise for some oil. The wise say no, because that would only make matters worse for all ten of them. They tell the five foolish ones to go get their own supply. While these are away the Bridegroom arrives and the virgins with plenty of oil for their lamps go into the wedding feast and the door is shut. When the foolish virgins return, they rap on the door, only to be told: "Sorry, we don't know you."

The lamp signifies an organization, its structures, projects, and government. The oil refers to the organization's charism, its soul, mission, and leadership. When the lamps are lit, light and warmth result. For our Institute to enter Jesus' surroundings, it needs to act like the wise virgins. As seen in the behavior of the foolish ones, there's the risk of relying only on the lamps – wealth, power, and structures – to secure our future. Without a soul, without oil, such material assets are of no use and their

owners are barred from entering Christ's Kingdom. If we concentrate all our energy on securing the best lamps money can buy but don't stock up on oil, we have no future. The Lord chooses quality – exemplified by the five wise virgins – over quantity, all ten virgins. Sometimes people may ask us, both as brothers and a Congregation, to bail them out with some oil. We are wise not to give in to requests that will inevitably lead to the loss of our soul. We need to light up the world around us, and in order to do that we cannot give away our oil. That's not being selfish, it's being realistic. To fritter away what's essential on the spur of the moment is to betray who we are. Our activities should spring from the depths of our being; our mission must emanate from our spirituality. On the other hand, having oil without lamps is no good either. The Spirit's fire is the third powerful element that brings the oil and lamp together, imbuing them with a transcendental existence. This is what God expects of us as an Institute. Even though that statement may seem very harsh to us, if we are not faithful to that fiery force, the Lord will not know us, nor will the men, women, and children of today recognize us either. Today the crisis in religious life is expressed by the images in this parable: there are many more lamps than jars of oil; many schools and ministries with their flame going out, although to all appearances it may seem like they're functioning well. Maybe there are also lives that no longer possess the spark of meaning. Dinosaurs weren't able to sustain such oversized bodies and so they perished, and today they appear in museum exhibits and horror films. They no longer play a role on the world stage.

The life of Marcellin Champagnat exemplifies this relationship between the oil and lamp – between spirituality and mission; union with Jesus and deep dedication to people; practicing the presence of God and committing himself to educating children and young people, especially the poor; leading and governing. Marcellin's faithfulness to the Spirit turned his life into a lamp fully aglow.

Reading the following articles will shed light on all of this. Through them the voice of our contributors will touch our minds and hearts.



## to my

**Unless governance is tied to animation, it eventually becomes little more than management. And to settle for simply managing any religious Institute today is a very dangerous decision indeed.**

Dear Brothers and all who cherish the charism of Marcellin Champagnat, The articles and statutes of our Marist Constitutions remind us that the charge of any General government is two-fold: the governance and animation of the Institute and its members. Since 1817, one administration after another has ap-

proached these dual tasks in different ways. That outcome is to be expected. After all, different styles of authority are commonplace in our wider Church and world. Who has not met the autocrat who governs by consequence and fear? Or leaders who fancy the role of facilitator and have this aim in mind: to bring out the natural talents and gifts found among the members of the groups they lead. Today, though, we also meet leaders who have earned what many are fond of calling moral authority—that profound influence others give to you once you gain their confidence and trust. What would Jesus make of authority and its exercise today? From what we know of him, he took a fairly dim view of some who were “in charge” in his day and reminded us time and again that the

logic of the reign of God is in direct opposition to the practice of empire. The seeking after power and prestige and looking for places of honor have no place in the Kingdom of God and should have no place in our Church or in

religious life. Unfortunately, they sometimes do and that is why religious life is so important in our age, as it has been in ages before. For our way of life is always called to be the Church’s living memory of what it was meant to be, longs to be, must be.

Now, what of the members of the present General Administration? Their role is threefold: one, to keep alive and ever before us the vision that we call the Good News of Jesus Christ; two, to always speak the truth, and, three, to be heralds of hope.

### THE MINISTRY OF ANIMATION

Now let me take you back to our Constitutions and Statutes once again. A twofold task for general government was described there: to govern and to animate. Making sense of the second aspect of general government can be challenging also. Why? Because animation is all about changing hearts and that is no easy task. But it is the task to which our 20th General Chapter called each brother and all others who cherish the founder’s charism. You and I, like Paul, must be able to say that we count as loss all else but the love of our Lord and Savior, Jesus Christ. Those who made up the membership of our Chapter in 2001 realized full well that over the last half-century we have tried just about every other means conceivable to renew ourselves and found them wanting. Our situation is similar to one described by an elderly sister who participated in Great Britain about a decade ago in a Conference on the future of religious life.

Near day’s end, this woman asked for the microphone and said, “After our eight hours of discussions today, I must confess that I have not heard anything said that has not been said before on some other occasion over the last 40 years.”

She then went on to say, “That fact doesn’t disturb me particularly. However, I am beginning to believe that in recent years, more than anything else, religious life has come to resemble a parachute jumper standing in the doorway of a plane. Yes, we have been standing there for four decades now, looking and judging, looking and judging, looking and judging; religious life has become pretty skilled at looking and judging. I have a question, though: When



*Mary, our reference point*



# brothers

Br. Seán Sammon  
Superior General



are we going to jump?" Pausing dramatically, she concluded her reflection with these words, "Folks, I have some additional bad news: the plane is running out of fuel."

Unless governance is tied to animation, it eventually becomes little more than management. And to settle for simply managing any religious Institute today is a very dangerous decision indeed. Dangerous because above all else, Jesus Christ's mission, which we share in today, is aimed at changing hearts as well as minds.

Finally, you cannot discuss governance and animation without stumbling across obedience. A troubling word to some, and rightly so. While obedience lived well is a sign of your willingness and mine to hear and keep God's Word, harm can come into the lives of any of us when obedience is misunderstood, or worse yet, misused. We should not forget also that obedience is binding upon us all, the leaders of our group as well as those of us who make up its members. And just how does a leader in our Institute today remain faithful to the virtue of obedience? By, first of all, embracing the profound change of heart that is necessary if Jesus is to be the center and passion of your life and mine. And also by helping all of us re-appropriate the spirit of Marcellin's charism in a way that is meaningful for our time in history and by reading the signs of our times and taking action to address them.

As Marcellin's brothers and those who cherish his charism, we have a particular way of living out obedience. Mary, the mother of Jesus, is our model for just what is expected. God's message coming through the angel Gabriel disrupted her plans. And, though she could have said "no," instead she said "yes" and by so doing was instrumental in setting the course of human and religious history.

## THE PRESENT GENERAL ADMINISTRATION

With these thoughts in mind, in this issue of the FMS Message you will be introduced to the Gen-



*Nourishing the faith to give meaning to the mission*

eral government of the Little Brothers of Mary. We are a varied lot, made up of the members of the General Council, and a number of other dedicated brothers and lay men and women who form the wider community of our General House in Rome.

In this issue of the FMS Message, then, you will meet these individuals and read about works in which they are involved. Their efforts are as varied as vocation promotion and solidarity, publications and postulation of our causes of beatification and sanctity, efforts underway to clarify the identity of today's Marist Brothers and today's Marist laywomen or men.

I must confess that the community of the General Administration is among the most exciting with whom I have shared life and ministry. We have our differences, speak many languages and represent a number of cultures, but at the heart of our efforts is Marcellin's definition of our mission. "To love Jesus," he said, "Yes, to love Jesus and to make Jesus known and loved, that is what a brother's life should be."

We are privileged to share in the legacy of Saint Marcellin Champagnat. He was a man of his times who faced a crisis of innovation in Church and society with courage and ingenuity, as well as his faith in God. His was a "practical Christianity," and one very much needed for his time and place in history. We need it no less today. Blessings and affection.

superior general

# Mandates of the Gen

## THE FIVE CALLS

Hence we feel called to:

1. To center our lives and communities in Jesus Christ, like Mary, with passion and enthusiasm, and to implement processes of human growth and conversion which promote this.
2. Revitalize our communities so that they might be places of brotherhood, simplicity and Gospel life in service of our mission.
3. Deepen our understanding of the specific identities of Brothers and Lay Marists, in sharing life: spirituality, mission, formation ...
4. Go forward, Brothers and Laypersons together, in a clear and decisive way, drawing closer to the poorest and most marginalized of young people, through new ways in education, evangelization and solidarity.
5. Create structures of animation and government, at all levels, which will foster the vitality of the Institute.

## RECOMMENDATIONS

**47** The General Chapter recommends that the General Council:

1. Ensure that initial and on-going formation foster personal integration, a sense of community, and a preparation for community leadership.
2. Establish, in the next few years, a process and the necessary structures (studies, meetings, networks, Secretariat, International Commission...) which will help Brothers and lay people to make their Marist identity more explicit – what they have in common, what is specific and what is complementary in our vocations - and

to clarify the different ways of being a lay Marist.

3. Study various forms of belonging to our Institute, and to allow lay persons, in consultation with the Provincial and his Council, to live various types of Marist commitment ad experimentum. Based on these trial experiences, the General Council will make provision for the juridic structure that will enable a decision on this matter to be taken at the 21st General Chapter.
4. Create, as needed, structures to assist those Provinces or Districts experiencing difficulties in providing formation programs for Brothers and lay people together (cf. 44.6). For this, they can open up existing centers of spirituality to lay persons.
5. Propose lines of action and continue to create structures where lay people can participate in an appropriate way in bodies such as Commissions, Assemblies, Chapters within the Institute.
6. Make use of existing means of communication or create new means for the exchange of significant experiences of sharing between Brothers and lay people, in order to stimulate the creation of new groups.

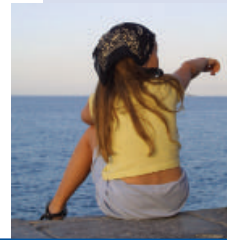
## REQUESTS

**48** The General Chapter brings the following decisions to the attention of the General Council:

1. To continue to encourage reflection on the subject of our spirituality at the level of the Institute, and to plan the production of a document along the lines of "In the Footsteps



*Jesus, center of our life  
and our communities.  
Painting by Goyo*



# eral chapter



*For God, nothing is impossible.* Painting by Goyo

of Marcellin Champagnat", taking into account the two principal aspects of our spirituality: the Marial and the apostolic.

2. To continue to encourage, at the level of the whole Institute, the four language networks on Marist Apostolic Spirituality, in order to further define and develop it.
3. To facilitate and establish, at the beginning of its mandate, in dialogue with Provincials, a program of leadership formation, so as to help those in positions of responsibility to acquire the qualities needed for leadership, discernment, and personal and community accompaniment.
4. To begin a process of revision of Chapter 4 of our Constitutions – Our Life of Prayer – that will enable the next Chapter to take account of the journey made by the Institute regarding Marist apostolic spirituality. This revision could apply to the whole text of the Constitutions.
5. To establish a plan of discernment covering the evangelical use of material goods in the Institute, and to accompany its implementation in each Province.
6. To create support structures they judge to be needed for the shared mission of Brothers and Laity in their educational and evangelizing work among the poorest and most marginalized children and youth, so as to ensure at the level of the whole Institute:
  - Support for Provinces and Districts
  - Co-ordination of activities undertaken in common
  - Promotion of formation programs
  - Promotion of the objectives and activities of the International Bureau of Solidarity (BIS)
  - Setting up international forums on aspects of Marist mission
  - Representation of the Institute before international organizations concerned with education and solidarity.
7. To encourage new forms of Marist presence, and the movement of Brothers, communities and works towards the poor. This means that:
  - The General Council, Provincial and District Councils use the calls of this Chapter as a basis for discerning the social setting for their administrative center and what means to use in the animation of the Institute and their respective administrative units.
  - The houses of formation, while respecting the objectives of each stage, be sited in neighborhoods which facilitate a simple style of life, in communion with and cooperating with the local Church.
  - Each Province and District will create new projects and communities among the poor, in sufficient number to show our preferential option for the poor.
  - These new projects and communities encourage a new style of Marist religious life, living with the poor, in their simple style of life.
  - The mission of such new projects and communities be carried out with the poor and with other civil or religious institutions, and be based on the real needs of the children and young people.

# Five calls, six recommendations,

The development and maturation of lay Marist vocations is a necessary dimension for the revitalization of its life and mission.

When I go home, I spend two thirds of my time listening to the little ones. When I was in my thirties, it was nieces and nephews. Now that I'm nearing sixty, I listen to my grandnieces and grandnephews.

Not long ago, Anita—who has just celebrated her third birthday—was regaling me for the umpteenth time with the

story of the “Three Little Pigs”. Anita puts most of her energy and action into the wolf’s efforts. “He huffed, and he puffed but it didn’t fall down!” Everything else is seemingly incidental and to be passed over as quickly as possible.

The 20<sup>th</sup> FMS General Chapter is no fairytale. But now, after more than two years of animation and government since that Chapter, my experience is beginning to feel like Anita’s when she recounts the story of “The Three Little Pigs”. There are phrases, words and images from the Chapter Document that have become for me a resumé and a reference for its entire content. Obviously, I speak as a member of the General Council, which has a large part to play in animating the intuitions and inspirations of that General Chapter.

Given that mission and in that perspective, I would summarize the 20th General Chapter in:

## FIVE CALLS

I find there are five key words or expressions: “passionately”, “wholesome interpersonal relations”, “identity”, “being brothers”, and “creative service”. The word “passionately” sums up **the first** call. It means living our life as consecrated persons with passion. The spiritual classics applied this term to prayer: passing from prayer as duty, to prayer as necessity, and finally to prayer as pleasure. Praying with passion is one expression of what the first call means for us.

**The second**, “wholesome interpersonal relations”, takes us to the heart of the “little virtues.” And the practice of the little virtues transforms our communities into spaces of encounter with God and with our own vulnerability. And this is what

makes possible our inner healing and our personal and community growth. It brings us to the roots of our Marist being.

**The third**, “identity”, referring both to Brothers and Marist laity, makes us citizens of today’s world in search of dialogue about the perennial questions: “Where do I place my heart?” “Which is the path of wisdom?” “Why am I Marist today?”

**The fourth**, “being brothers”, defines the mission of Marists: both Brothers and laity. This is how we Marists evangelize today through education: creating spaces and developing ways for all to feel that they are deeply loved and valued.

**The fifth**, “creative service”, sets out an entire program for the new Provinces: to make restructuring an opportunity for creating structures of animation and government where Brothers and layfolk find leadership and support at personal and community levels. We need to create new styles of animation and structures of government that assure a close accompaniment of our Brothers and layfolk and offer effective leadership to all.

## SIX RECOMMENDATIONS

Here is the list as I see it, with the defining expressions for each one.

1. Initial and ongoing formation for community animation
2. Making clear our identity (lay partners)
3. Experiences of belonging (lay partners)
4. Formation program for Brothers and lay partners
5. Appropriate participation in certain instances in the administration of the Institute (lay partners)
6. Exchange of experience between Brothers and layfolk; stimulating the creation of new lay groups.

“Recommendation” was the word used at the 20th General Chapter to say: “Man, do what you can... but that’s the way the shots go!” It is noteworthy that five of these six recommendations refer to the Marist lay partner. Such an insistence underlines on the one hand the urgency of the matter, and on the other the growing awareness in the Marist Institute that the development and maturation of lay Marist vocations is a necessary dimension for the revitalization of its life and mission.

# seven mandates

Br. Luis García Sobrado  
Vicar General



## AND SEVEN MANDATES

The words used by the General Chapter in this section are: “brings the following decisions to the attention of the General Council”, which is a delicate way of expressing a Chapter mandate. Thus we find seven capitular mandates directed to the General Council.

Here is my summary listing:

1. Document on spirituality
2. Spirituality network
3. Leadership formation
4. Constitutions Chapter
5. Plan for Discernment on the Evangelical Use of Material Goods
6. Work of evangelization
7. Stronger and more decisive movement towards the poor

Three mandates refer to the topic of spirituality: numbers 1, 2, and 4. Two to the topics of mission and solidarity: numbers 6 and 7. One mandate refers to animation and government: number 3. The remaining mandate, number 5, refers to material goods.

These mandates have defined the concrete objectives for two of the General Council’s Commissions: that of Mission, and that of the Evangelical Use of Material Goods.

The six recommendations together with the fourth call shaped the action plan for the Commission on Marist Laity.

The 1<sup>st</sup> and 2<sup>nd</sup> calls along with the 1<sup>st</sup> recommendation and the 3<sup>rd</sup> mandate marked out the

field for the work of the Religious Life Commission.

The 5th call defined an entire program of facilitation and coordination for the Government Commission in providing a creative service of animation and leadership.

The “Superior General’s Office” took up the responsibility for launching and guiding the initial steps leading to the composition of a Spirituality Document and the Revision of Constitutions Chapter 4, as well as the study, reconfiguring and relaunching of our Spirituality Networks. This work will be assigned to different commissions in due course.

The Brother’s Identity (not only that of the lay Marist) is a topic that has steadily emerged as a fundamental issue for both spirituality and mission. The Brothers themselves are asking questions touching the very nature of our life as consecrated men, and that is engaging us in dialogue with the search for life’s meaning in our contemporary world. The definition of and response to this burning issue currently occupies a good deal of reflection and energy from the Superior General’s Office. Brother Seán’s first circular is meant to be a catalyst for a passionate rediscovery of our identity from the heart of Saint Marcellin in a humble, ongoing quest for personal conversion.

An ongoing concern for us all – Brothers and layfolk – is the question: “What on earth is happening in regard to Vocations?” The creation of our Vocations Commission has been an act of faith and hope for this General Council. We believe that there are many Marist “urban” vocations. In other words, God continues to call young people from today’s urban culture to Marist religious life. In many Provinces we have actively placed ourselves in dialogue with the young people of our cities. It would be a shame if we did not complete the journey upon which we have bravely set out. It is for this reason that we have dared to launch a Vocations Year.

Five calls, six recommendations, and seven mandates makes eighteen challenges for the General Council!

We accept them with enthusiasm and with great confidence in God and in our brothers and sisters: religious and lay.



*Leave the security of dry land and set sail...*

vicar general

# Six Council Commissions

*Six Council Commissions have been established: Religious Life (Antonio), Mission (Emili), Evangelical Use of Goods (Maurice), Governance (Peter), Laity (Pedro), and Vocation Promotion (Théoneste). A Councilor has been assigned as the chair of each and we are in the process of determining the remaining membership of each group.*

*Why this constellation of Commissions? First of all, because they appear to be the best means for addressing the five calls from the Chapter as well as those aspects of the mission of the General Council that are called for by our Marist Constitutions and Statutes. Also, with the size of the Council, as agreed upon by the Chapter members, a constellation of six commissions, with aspects of our Council mission divided among them, appears to be the best use of the human resources that we have at hand immediately.*

*Each Commission has developed a provisional statement of mission. I offer them here for your consideration. On the following pages, each Councilor will introduce his Commission and its action plan.*

## 1. RELIGIOUS LIFE

The members of this Commission assist in animating the religious and community life of our brothers throughout the Institute in a two-fold way. One, they support the structures and teams set up to advance initial and ongoing formation, and, two, they accompany individuals and communities in the process of growth to which they are invited by the first two calls of our 20th General Chapter.

Brs. Antonio C. Ramalho, Ernesto Sánchez,  
Peter Rodney and Théoneste Kalisa

## 2. LAITY

The members of this Commission will promote a process of reflection, throughout the Institute, with this goal in mind: to deepen our understanding of the identity of the brother and of the lay man and woman as we share together these three areas of our life: spirituality, mission, formation.

Brs. Pedro Herreros, Michael Flanigan,  
Emili Turú and Antonio Ramalho

## 3. MISSION

The members of this Commission aim to help animate and support our mission of

evangelization in all the administrative units of the Institute, according to the

charism of Marcellin Champagnat, and in keeping with the framework of the 20th



General Chapter's mandates and recommendations. The work of this Commission encompasses three broad areas: education (the school and other forms of education), youth ministry, and our mission *Ad Gentes*.

Brs. Emili Turú, Juan Miguel Anaya, Dominick Pujia and Pedro Herreros

#### 4. GOVERNANCE

The members of this Commission will foster the vitality of the Institute through forward-looking structures of animation and government. Therefore, they will undertake three necessary tasks: Foster the formation of leadership for

Provinces and Ministries, accompany all Administrative Units through the processes of restructuring while respecting the considerable diversity of situations, and facilitate the ongoing review and development of governance structures within the Institute.

Brs. Peter Rodney, Juan Miguel Anaya and Maurice Berquet

#### 5. EVANGELICAL USE OF GOODS

The members of this Commission will respond directly to a specific call of our 20th General Chapter, by establishing a plan of discernment covering the

evangelical use of material goods in the Institute, and accompanying its implementation in each Administrative Unit.

Brs. Maurice Berquet, Guy Palandre, Dominick Pujia and Antonio Martínez

#### 6. VOCATION PROMOTION

The members of this Commission will take up the Chapter's call to "Choose Life" and increase the Institute's vitality by developing new and original ways of inviting today's young people to our way of life as Marist Brothers.

Brs. Théoneste Kalisa, Ernesto Sánchez and Luis García Sobrado



# Processes for life

We are being presented with a ringing invitation to follow Jesus heart and soul, one that asks us to “lose our life” for His sake.

## RENEWAL AND TRANSFORMATION IN CONTEXT

After Vatican II the consecrated life entered an era of crisis that continues to this day. Men and women religious invested a lot of time and effort to carry out the task of re-

newal that the Council placed before them. In reality that task has turned out to be a continuous, ongoing process.

We would do well to ask ourselves if many attempts at renewal have barely scratched the surface of the structures and legislative texts involved, failing to penetrate to the heart of the matter or correspond with the kind of religious life that God would like for the world we are living in today. A world in crisis, riddled with conflicts and tensions. This situation is urging us to stop spending so much time wrapped up in our own needs and interests, and to become more

concerned about giving substance and value to our lifetime commitment as consecrated religious, in the context of the cultures in which we live.

How can we be soulful signs of prophecy and hope? How embody new ways of searching for God in our times? Our challenge is to find new ways to be in the world and discover styles of life and “signs” that are welcoming and attractive in an age of indifference and skepticism, in a cul-

ture that craves the superficial and the now, instant gratification and the quick fix.

## ANIMATING THE CONSECRATED LIFE

Seen in this context, animating and promoting the consecrated life in our Institute is a great challenge. In its Message, the 20<sup>th</sup> General Chapter pointed to several positive signs about our Marist life and also to some worrying aspects (Choose Life, 10 and 11). During their process of reflection and discernment, the Chapter Delegates strongly felt five calls, the first two aiming right at the heart of transformation: to be passionate in following Jesus, making him truly the center of our existence, and to revitalize our communities, making them privileged places for letting our lives unfold and flourish as consecrated religious in service to our mission (18 to 25).

Promoting these two calls is what the General Council’s Religious Life Commission is all about. Thus, one of the areas it focuses on is Formation, both initial and ongoing. What are the most pressing issues we need to address to foster a solid formation program, one that enables us to live with creative fidelity in this crisis-filled post-modern age? What kind of training do we need to provide today in response to future challenges in the different social and cultural contexts in which our Brothers will find themselves? What processes of personal growth should we make use of to foster the perseverance of each Brother in the different stages of his life? What is the community’s role in all this? The General Chapter suggested many ways to proceed.

## GUIDELINES

One such way involves the training of community leaders, who play a vital role in the context of today’s religious life (48.3). We want to support and encourage the preparation of leaders for our communities. Another forward-looking proposal presented by the Chapter refers to Marist Apostolic Spirituality. As an Institute, the spirituality we practice is a very rich and diversified one. At the same time, it has its weak points, which we need to examine. Work has begun on the process outlined by the Chapter Delegates

*Passion for Jesus*  
Goyo







*Br. Antonio Ramalho*  
General Councilor

(48.1 and 48.4). The Religious Life Commission will be involved in helping to revise Chapter 4 of our Constitutions. It is important to note that the work of this Commission lies within the overall framework of the leadership of the General Council and the Provinces and Districts. In an Institute such as ours, spread over so many different countries and cultures, it is clear that processes will be take place in a wide variety of circumstances. Today we cannot think in terms of a single set of answers for everyone, a one-size-fits-all approach. At the

same time, it is a great challenge to maintain steady progress in renewal and transformation in an Institute in which several generations of brothers are living side-by-side and sharing structures that we have inherited from the past. The danger arises when in order to avoid tensions, we let paralysis set in, thus leading us to a slow death, albeit a peaceful one. On the other hand, if we try to bring radical changes too rapidly, with little regard for personal and community processes, then we will guarantee division and even cause life-threatening wounds in our efforts to go forward.

What would a proper balance look like? What in fact is a healthy pluralism?

Today, once again, we are being presented with a ringing invitation to follow Jesus heart and soul, one that asks us to "lose our life" for His sake. Returning to our origins, to "where it all began," will clear the way for us to give meaning to our lives as religious, and also compel us to let go of so many of our security blankets and safety nets. Listening to the world's cries for help, we just might leave behind the economic security that enables us to keep at a safe distance from downtrodden masses engulfed in poverty. Listening to the cries of children and young people so much in need, we just might risk moving beyond our comfort zones with their "do not disturb" signs. Or we can simply keep reciting a litany of our se-



*Passion for humanity - Aboriginal children in Australia*

curity blankets and cling to things we are being called to get rid of.

Only complete trust and confidence in God will allow us to give a free and unconditional "Yes" to our future – the kind of response that Mary gave. If we are united in taking this risk, not only would it be an exciting ride, we would be witnessing to the vibrant community life that the world expects of us. This will happen only if each Brother really wants it to. Only if each one, through a profoundly humanizing process of conversion, takes concrete steps to welcome the challenge of putting it into practice in his community. The mission of leadership, from the international to the local level, requires animating this dynamic for change and transformation.

Our belief and hope that it is worthwhile for Champagnat's charism to thrive today, in people immersed in the society and Church of this present age, leads us to embrace the challenges of consecrated life as both a gift and a commitment: as a gift because we have been graced to inherit a charism; as a commitment because ours is the happy responsibility to hand it on to future generations, for the benefit of children and young people in great need all over the world.

What illuminates this gift and responsibility is a fascination for God and a passionate love for Christ and humanity. Only if taken over by that Spirit can we go forward.

# Plan of the Religious Life

**OBJECTIVE:** *To support the General Council and Administrative Units in their work of animating the religious life of the brothers and communities, fostering structures and support teams for initial and ongoing formation and for the accompaniment of individuals and communities in their process of human development, in accordance with the first two calls of the 20th General Chapter.*

## THE FIRST TWO CALLS OF THE 20TH GENERAL CHAPTER:

- To center our lives and communities in Jesus Christ, like Mary, with passion and enthusiasm, and to implement processes of human growth and conversion that promote this.
- To revitalize our communities so that they might be places of brotherhood, simplicity and Gospel life in service to our mission.

(Message of the 20<sup>th</sup> General Chapter, 18 and 22)

PROJECTS	OBJECTIVE	ACTIONS
<p><b>1- Animation of Initial Formation</b></p>	<p>To animate and support the work of the formation teams in Administrative Units, looking for ways to coordinate and unify the different stages of initial formation.</p>	<p>1- Making on-site visits to initial formation centers: having contact with those in training and formators, individually and in groups<sup>1</sup>.            2- Receiving feedback and dialogue at the end of each visit.            3.- Presenting a written report.            4- Dialoguing with Provincials and District Superiors.</p>
<p><b>2- Programs for Community Leaders <sup>2</sup></b></p>	<p>To support the area of formation of community leaders in Administrative Units. This in response to 48.3 of the 20th General Chapter's Message, which asked the General Council to "facilitate and establish, at the beginning of its mandate, in dialogue with Provincials, a <b>program of leadership formation...</b>"</p>	<p>1- Conducting a survey of Provincials and District Superiors.            2- Presenting the survey results to the General Council and developing proposals.            3- Putting together the Teams to accompany the courses.            4- Accompanying the process of developing implementing the programs.            5- Evaluating the courses.</p>

1 These visits are made in conjunction with the visit that the General Superior makes to the Administrative Units together with his delegates.

2 The course in English will take place in Nemi, Italy from 2 March to 30 April 2005.

# Commission 2002-2005

PROJECTS	OBJECTIVE	ACTIONS
3- <b>Formation Course for Formators</b> <sup>3</sup>	To support the area of initial formation in the Institute by organizing an international course for the preparation of future formators.	1- Being familiar with previous courses. 2- Putting together the Team for accompaniment. 3- Accompanying the development and implementation of the program. 4- Evaluating the course.
4- <b>Meetings of Brothers Working in Formation</b>	To participate in and/or sponsor meetings of brothers working in formation, whether in Provinces or regions, to foster an exchange of experiences as well as the revision and planning of the task of formation itself.	1- Knowing about what Administrative Units are doing. 2- If possible, being directly involved in regional and inter-provincial meetings.
5- <b>Revising Chapter 4 of our Marist Constitutions</b>	To coordinate the process of revising Chapter 4 of our Constitutions, as asked for by the 20th General Chapter (Message, 48.4).	1- Knowing the process used in developing the document <i>In the Footsteps of Marcellin Champagnat</i> (Cfr. Message of the 20th General Chapter, 48.1) 2- Presenting and following up on a proposal.
6- <b>Marist Apostolic Spirituality Networks</b>	To support the regional Conferences for the animation of the Marist Apostolic Networks.	1- Communication with the animators of different networks. 2- Participation in regional meetings of networks.

<sup>3</sup> The courses in Spanish will be held in El Escorial, Spain from 10 February to 10 April and from 28 April to 26 June 2005



# Marcellin's dream

The invitation addressed directly to the young man is the most respectful path to truth and to personality. Mutual knowledge between the young and ourselves allows us to propose our life to them as the way to personally fulfill their service to God and others.

## WITH THE GENERAL CHAPTER: CHOOSE LIFE

The Message of the 20th General Chapter invites us to action. To choose life is to commit oneself to actions which bring forth and intensify life, which reinforce and multiply it. The great challenge for the Institute today is to accept to receive life, to develop it and give it. Vocation Ministry touches upon these three moments.

It affirms the Brothers in the conviction that God wants and continues to invite young men to our way of life. It invites the Brothers to develop the attitude of active waiting for the gift of life, under the form of young people who want to share our life.

To commit oneself to Vocation Ministry is also to give meaning to one's own life. In the process of transmitting the Marist life, we have the chance to ask ourselves about our own experience. And this is for us a new opportunity to rediscover the beauty of the answer given and the joy of repeating it.

The Commission on vocations has the role of invigorating "the choice of life" in our Institute by inviting young people to join us in living Marcellin's dream and thus reawaken the Brothers to the marvel and the deepening of their own vocation.

## TO INSPIRE A GROUP ANSWER

The crisis of vocations is evident in our Institute. Several of our Novitiates are almost or completely empty. But what is felt even more dramatically is the weakness of our staffs in face of their mission. Everywhere the Brothers witness numerous needs for evangelization. Millions of young people, the subjects of our charism, are neither evangelized nor educated. Champagnat used to say, "We need Brothers."

The great efforts put forth by our teams for Vocation Ministry in the Provinces, in general, give fascinating results. The analyses, numerous and varied, end by showing that there is a bundle of explanations for this state of affairs and that the change hoped for requires a long haul. But at the same time we have to act quickly and each situation must be seen in the context of a deep consideration of special conditions. Little by little, also, we become convinced of the need to reconsider the vision itself of our Vocation Ministry. What type of Marist Brother best incarnates today Champagnat's charism? What is the profile of the young candidate for the life of a Marist Brother today?

The Commission on vocations is working closely with the Provinces in their endeavors. On the one hand, is coming to know and appreciate the realities of the Provinces and, on the other hand, it is bringing to the Provinces the experiences of the other parts of the Institute. Thus, little by little, in the entire Institute, everybody can benefit from each other's research and experience. The Commission on vocations encourages those responsible for vocations to work together in their regions and to establish exchanges at the Institute level. Thus, while making the formation project more systematic in the course of the coming months, we invite the vocation directors to benefit maximally from these exchanges. The Commission on vocations is convinced that out of this concerted work with the Provinces and work between Provinces, new orientations and actions will develop, more suited to express Champagnat's charism, in a way which challenges young people in new and complex settings.

*God keeps calling through our witness and invitations*



# Live it today!

Fr. Théoneste Kalisa  
General Councilor



## PROPOSING OUR TYPE OF LIFE TO THE YOUNG

Youth today are ready to give themselves, especially to the service of those who are in difficulty. We witness regularly large assemblies of young people who mobilize to support a good cause or listen to those who tell them how to build a better world. On some of these occasions young people meet religious personalities who interest them. There's reason, then, to believe that the young are sensitive to the religious message and can be inspired by it.

The growing gap between the Brothers and young people prevents youth from discovering our life and deciding to share it. Everywhere the Brothers are encouraged to work out a Pastoral project for vocations. This Pastoral plan has as its first goal to create regular and broad contacts with young people. Later, the Brother in charge of vocations will carefully identify the young men who correspond to the profile of a Marist candidate. And finally, the invitation addressed directly to the young man is the most respectful path to truth and to personality. Mutual knowledge between the young and ourselves allows us to propose our life to them as the way to personally fulfill their service to God and others.

## THE YEAR OF VOCATIONS

Our Vocation Ministry is taking place in a new and varied context, a context of great and profound changes, whose parameters we do not control. Yet, in many respects we are in an urgent situation. The Commission on vocations suggests we enter fully into this arena.

— The Year of Vocations is a time of reflection. This initiative requires us to approach and to move towards the young. We have to meet them where they are. The Brothers are invited to commit themselves more fully to



*Today Champagnat's dream is as stirring as ever - Goya*

a broader and deeper listening to the world of the young. They are invited to commit themselves to a serious and lasting reflection to better understand the world in which the young live, in which they receive and undergo all kinds of ideas and influences which result in surprising us and sometimes lead us to despair. The call which God makes to the future Marist Brothers is incarnate in the situations of their life.

- The Year of Vocations is a time to give witness. Let us offer the young an authentic choice. Let us present our life by actions that identify us. Joy in fidelity and enthusiasm in the apostolate are essential in the Vocation Ministry. The Commission on vocations suggests them as dimensions for the Year of Vocations.
- The Year of Vocations is a time for prayer and action. The call that God gives to the human being will be in a special way at the heart of all we do in the course of this year. God calls us for a mission. Today we think that, to accomplish this mission, we need a greater number of Brothers. With an attitude of hope we will pray fervently to ask for vocations to our religious family.

general councilor

# Plan of the Vocation Mini

*"Cast your net over the right side of the boat and you will find something."* (Jn 21,6)

**OBJECTIVE** of this commission, included in the Plan of the General Council:  
*In keeping with the General Chapter's call to choose life: to promote a concerted effort to find new and surprising ways to propose the Marist Brothers' way of life to the young people of today.*

The ministry of attracting vocations to our way of life, tied in with our ministry to youth and Marist formation, presents the Institute with a great challenge. A challenge that calls for an answer adapted to the social, cultural, religious, and ecclesial situation in every country and region. The Commission sees itself as a catalyst for animating and linking our Administrative Units, and invites each one to answer this challenge, finding new and even unexpected ways to go forward. To accomplish this, the Commission is proposing several projects. The main one is the Marist Vocations Year, on which it is focusing its attention during the years 2003-2005.

## Project 1 – MARIST VOCATION YEAR

**OBJECTIVE:** *To inspire, prepare, and encourage all Administrative Units to organize the Vocations Year, with trust, confidence and creativity, supporting regional initiatives and feeling in solidarity with the Institute.* The Vocation year will take place from 8 September 2004 to 15 August 2005.

ACTIVITIES	DATES	IN CHARGE
<b>1 LAUNCHING THE VOCATION YEAR</b> a) Announcement in the Bulletin for Provincials and District Superiors. b) Brief message in PUBLICATIONS c) Letter to Provincials and District Superiors d) Written material from the Commission with suggestions and ideas to help prepare for the Vocations Year	July 2003  July 2003 July 2003 Nov 2003	Br. Seán  Br. Ll. Serra Commission Commission
<b>2 PREPARING FOR THE VOCATION YEAR</b>  VOCATION MINISTRY NETWORK a) Asking Provinces and Districts for a Brother to serve as a liaison between his A.U. and the Commission b) To set up a NETWORK for communications and support  SLOGAN, LOGO, POSTER FOR THE VOCATIONS YR. a) Choosing a SLOGAN with the participation of A.U.s b) Holding a contest for designing a Poster and Logo for use throughout the Institute c) Choosing the Poster and Logo d) Printing and shipping this to Administrative Units	2003 Aug-Oct  Oct-Dic  2004 Jan Feb  May June	Commission and Provincials  Commission and international group  Commission

# istry Commission

## 2003-2005

ACTIVITIES	DATES	IN CHARGE
<p>PLANS IN EACH ADMINISTRATIVE UNIT</p> <p>a) Motivating each A.U. to carry out a plan, integrated at the Provincial level, involving:</p> <ul style="list-style-type: none"> <li>— a commission for the Vocations Year</li> <li>— brothers and communities</li> <li>— the laity and the educational community</li> <li>— the Champganat Movement of the Marist Family</li> <li>— youth movements</li> <li>— college and university students</li> <li>— diocesan vocational and intercongregational programs</li> </ul> <p>b) Offering ways to assist A.U.s when they ask</p>	<p>Each A.U. carries out its plan and timetable</p>	<p>Provincials and Commission</p> <p>Commission</p>
<p>REGIONAL MEETINGS</p> <p>a) Encouraging A.U.s to meet regionally: to share experiences, help each other plan, and animate vocation work</p> <p>b) possibility of having Théoneste and/or Ernesto attend these meetings</p> <p>c) Organize a communications NETWORK with those in charge</p>	<p>Each Region proposes a time, place, and person in charge</p>	<p>Commission promotes</p> <p>Each Region Commission</p>
<p>LETTER FROM THE SUPERIOR GENERAL</p> <p>Bro. Seán will send a letter to the Brothers concerning the Vocations Year.</p>	<p>April 2004</p>	<p>Br. Séan</p>
<p>PRAYER</p> <p>a) Preparing supporting materials for Prayer</p> <p>b) Offering supporting materials to A.U.s</p> <p>c) Encouraging the linking of Liturgical feasts with the topic of vocations</p>	<p>Mar-May 04</p> <p>July 2004</p>	<p>Commission</p>
<p>COOPERATIVE EFFORTS</p> <p>Each of the General Council's Commissions is looking for ways to contribute to this effort</p>		<p>Commissions of the General Ccl.</p>
<p><b>3 BEGINNING THE VOCATIONS YEAR</b></p> <p>a) A community celebration at a Marian shrine</p> <p>b) Message from the Superior General</p> <p>c) Each A.U. implements its own Plans</p>	<p>8 September 2004</p>	<p>Communities in Rome</p> <p>Each A. U.</p>

ACTIVITIES	DATES	IN CHARGE
<p><b>4 CARRYING OUT AND ACCOMPANYING THE VOCATIONS YEAR</b></p> <p>a) Motivating and accompanying through the NETWORK            b) Publications: WEB site, the Institute's magazines, other means: exchanging experiences, publishing testimonies, opening channels of communication with young people, aspirants, Brothers and Laity</p>	September 2004 to August 2005	Commission Publications
<p><b>5 EVALUATING AND FOLLOWING UP ON THE VOCATIONS YEAR</b></p> <p>a) Sending an evaluation form to the A.U.s            b) Asking for development of a plan as a follow-up to the Vocations Year. One that includes key areas relating to needs encountered (pastoral activity, following the progress of candidates, attention to families, welcoming communities, attention to the young Brothers, working with other congregations and church groups, youth ministry...)</p>	August 2005	Commission and A. U.

## Project 2 – TRAINING PERSONNEL

**OBJECTIVE:** Foster the formation of people working in Vocation Ministry, their keeping in touch as motivating agents in their particular A.U.s, and their developing creative plans together.

ACTIVITIES	DATES	IN CHARGE
<p><b>1 REGIONAL MEETINGS</b></p> <p>a) Proposing regional meetings for those involved, Brothers and laity, in order to            — Motivate the launching of the Vocations Year            — Share ideas, experiences, and materials            — Support the planning process            — Promote ongoing formation for those involved            b) Contacting Provincials to suggest Regional Meetings.</p>	According to the possibilities in each Region	Commission  Commission
<p><b>2 COMMUNICATIONS NETWORK</b></p> <p>Maintaining a communications network among those working in vocation ministry (the possibility of forming an international commission for vocation ministry).</p>	Steadily, ongoing	Commission and those in charge in each A.U.
<p><b>3 WEB PAGE</b></p> <p>Using the Institute's WEB page as a means for communication and exchanging information</p>	Beginning in Mar 2004	Commission & Lluís Serra
<p><b>4 SEMI-ANNUAL MESSAGE</b> to encourage the A.U.s</p>	Twice a year	Théoneste



## Project 3 – PRAYING FOR VOCATIONS

**OBJECTIVE:** *In harmony as an Institute, to encourage constant and hope-filled prayer for vocations in the Church, especially for Marist vocations*

Time frame: 2004-2005. Commission & A. U.

ACTIVITIES	DATES	IN CHARGE
a) Proposing to pray for this intention one day a week for the entire year.	2004-2005	Commission & those in Vocation Ministry
b) Offering support materials for such prayer	June 2004	
c) Involving our elderly Brothers in a special way	2004-2005	

## Project 4 – CONTACTING OTHERS

**Objective:** *To learn what other congregations and dioceses are doing in the field of Vocation Ministry. Maintain close contact with the other Commissions of the General Council.*

Calendar: 2004-2005. Commission

ACTIVITIES	DATES	IN CHARGE
a) Contacting some congregations: De La Salles, Salesians, Franciscans, those of some Sisters' and diocesan orders b) Attending meetings of the other Commissions of the General Council to keep in touch and look for ways to cooperate	2003-2004	Commission



*Helping young people discover God's dream for their lives*

# Different but comple

**O**ur 20<sup>th</sup> General Chapter encouraged us to continue working with lay people in efforts to widen the space of our tent.

That was the dream of their founder, Father Louis Querbes, at the beginning of the 19<sup>th</sup> Century in the Diocese of Lyons, France. In reality, we weren't able to contribute very much to our "first cousins" (the fact is, in 1833 the Archbishop tried to pressure our Marist and Viatorian families into forming a single religious congregation – cf. Letter 30 from Champagnat). Even so, we found it very interesting to get an insider's view of the aims and challenges of a Congregation so closely related to own.

Our 20<sup>th</sup> General Chapter encouraged us to continue working with lay people in efforts to widen the space of our tent. What did the Chapter mean by this? That our Marist Congregation should look for ways to live and work with lay people interested

A month ago, with Br, Emili Turú, we participated in a meeting with the General Council of the Clerics of St. Viator. They're in the process of preparing for their next General Chapter and looking for ways to involve the laity. According to its Constitutions, the Viatorian family is composed of religious and lay associates.

in the Marist way?

Having participated in the Chapter and the work of its laity commission, I think that it intended to express the second possibility. It seems to me that its invitation to better define our Marist identity as brothers and lay people – what we "have in common, what is specific and what is complementary in our vocations," (47.2) – points in this direction.

The diverse cultural and social realities that embody our Marist charism throughout the world may explain why, in the process of widening our tent, setting priorities and implementing them will probably be done differently throughout the world. Continuing the discernment process that the Chapter used and invited us to use, each Administrative Unit has been developing steps that this process can and ought to take. Each Unit is looking at the life that its brothers and lay people are sharing, in spirituality, mission, and formation (cf. 26), and discerning the calls of the Lord taking place, because "we are convinced that the life-giving Spirit is leading us along a common path" (29). Seen from the perspective of discernment, we are dealing precisely with calls from God that are resonating intensely in a variety of regions; we are trying our best to listen to them and respond to what God is asking of us in the inquiries and interest being shown by the Marist laity.

What recommendations has the 20th General Chapter given to us? These can be found in several places throughout its Message, especially in Part III, which brings together invitations to "move forward together."

## 1. AN INVITATION TO EACH BROTHER

First of all, we find a direct appeal to "promote Marist vocations – Brothers and lay Marists" (42.5). The concern over the continuous need for vocations in the Congregation of the Marist Brothers, a tremendous challenge in many parts of the Institute, is one that is shared by brothers and lay people alike. Every brother is invited to dedicate himself wholeheartedly to address this need. But the invitation goes beyond that and includes efforts to promote the vocation of

*In the family  
we find unity  
and diversity -  
Goyo*



in making our Marist spirituality and mission their own? Or rather that we Brothers should understand that our Marist charism, come to life in the Church through Marcellin Champagnat, does not belong exclusively to us as the lay religious group that he founded, that it's a gift of the Holy Spirit offered to everyone in the Church who feels called to live his or her Christian vocation

# mentary

Br. Pedro Herreros  
General Councilor



lay Marists. In both cases, this requires that we join forces and work together, and take advantage of processes for accompaniment whenever we can.

## 2. AN INVITATION TO EACH COMMUNITY

Among the Chapter's ten recommendations for each Marist community, two refer to the dimension of widening our tent. The first (43.1) encourages us to share our life and faith among ourselves as Brothers, finding creative ways to bring this about. And because this wealth of shared life and faith is at the heart of our identity as "brothers," the Chapter recommended that we offer this treasure, not bury it, inviting "young people and lay people to join" us in our meetings and prayers. Communion deepens when we share our stories and the role God plays in them. We come to recognize that "we identify with the Marist charism in ways that are **different but complementary**. Together we witness to a unity of story, spirituality, mutual trust and common endeavor" (*In the Footsteps of Marcellin Champagnat*, 38).

The second recommendation is very specific: each community is invited to promote the establishment of Champagnat Movement groups (43.10), i.e., offer those lay people who want to live their Christian identity according to the spirituality of St. Marcellin the opportunity to do so as a community. There are places in the Institute where the Movement is truly flourishing. Many older Brothers are discovering opportunities to remain active in the mission, being present as advisers for fraternities. In other cultures, where the Movement hasn't taken root, brothers are looking for "other possible forms of association with the laity" in line with their particular culture.

## 3. AN INVITATION TO EACH PROVINCE AND DISTRICT

As for recommendations to the Provincial and his Council, we find five main points. I'll just list them: to foster communities that will strengthen our vocation as Brothers and be open to welcoming youth and lay people (44.5); create and amplify joint formation programs involving brothers and lay people to deepen Marist identity (44.6); assure co-responsibility between brothers and lay Marists in



Lay people too possess the charism of Marcellin

their ministries (44.7); promote experiences of sharing between brothers and lay people (44.8); and welcome the establishment of communities of brothers and lay people in service to the mission (44.9).

Next time we will share the interesting responses we've received from the Questionnaire that our Commission sent out.

## 4. AN INVITATION TO THE GENERAL COUNCIL

The Chapter recommended that the General Council, in dialog with the Provinces, follow these lines of animation: make explicit the Marist identity of the brothers and laity (47.2); allow lay persons to experience different types of membership and commitment (47.3); help Provinces develop formation programs for brothers and lay people together (47.4); promote lay participation in bodies such as Commissions, Assemblies, and Chapters within the Institute (47.5); and create ways for brothers and lay people to exchange their experiences (47.6).

This is what the Laity Commission of the General Council has been doing. The situation is very rich and varied across the Marist world. Sharing and reflecting on all this is the way forward.

general councilor

# Plan of the Marist Laity

**OBJECTIVE:** *The purpose of the Secretariat for the Marist Laity is to promote the process of “widening our tent” in the Institute by animating and supporting administrative units in their service to Lay Marists, according to the guidelines of the 20th General Chapter. Spirituality, mission, formation...*

## REFERENCE TEXTS IN THE CHAPTER’S MESSAGE

### 1. Following through on the 20th General Chapter’s recommendations that the General Council:

- Establish, in the next few years, a **process** and the necessary **structures** (studies, meetings, networks, Secretariat, International Commission...) that will help Brothers and lay people make their **Marist identity** more explicit – what they have in common, what is specific and what is complementary in our vocations – and to clarify the different ways of being a **lay Marist**. (47.2)
- Study various **forms of belonging** to the Institute, and allow laypersons, in consultation with the Provincial and his Council, to live various types of **Marist commitment** (ad experimentum). Based on these trial experiences, the General Council will make provision for the **juridic structure** that will enable a decision on this matter to be taken at the 21st General Chapter. (47.3)
- Create, as needed, **structures** to assist those Provinces or Districts experiencing difficulties in providing **formation programs for Brothers and lay people together** (cf. 44.6). For this, they can open up existing centers of spirituality to lay persons. (47.4)
- Propose **lines of action** and continue to create **structures** where lay people can **participate** in an appropriate way in bodies such as Commissions, Assemblies, and Chapters within the Institute. (47.5)
- Make use of existing **means of communication** or create new means for the exchange of significant **experiences** of sharing between **Brothers and lay people**, in order to stimulate the creation of new groups. (47.6)

### 2. Stimulate and accompany Provincials and their Councils as they work to implement the recommendations of the General Chapter by

- Creating or extending formation programs for Brothers and lay people... (44.6)
- Setting up structures needed to make co-responsibility between Brothers and lay Marists effective in the areas of planning, animation and management of Marist ministries... (44.7)
- Promoting innovative experiences that require us to share our mission, spirituality and life with lay people. (44.8)
- Giving a warm welcome to the establishment of some communities that include lay people, with a view to responding to the needs of young people, particularly the most neglected. (44.9)

## ORGANIZATION

- Secretariat for Marist Laity (General Councilor: Pedro Herreros, and Secretary of the Laity Commission: Michael Flanigan).
- The Secretariat will examine the advantages of creating other organizations, based on the needs that are coming to light:

- *International Commission of Lay Marists*
- *Council of the Champagnat Movement of the Marist Family.*

## ACTION PLAN

### 1. Designing a process to make clear the identity of lay Marists, in coordination with the working group on Marist identity

- In their mission and spirituality, there are people and groups in the Institute linked to the Marist charism, seeking their **Marist identity** as an expression of their Christian vocation.
- A **working group** coordinated by Br. Superior General is preparing a constitution to further reflection on Marist identity (especially that of the Brothers) (Cf. 47.2).
- The Laity Commission will design a **support process** for these searches for identity from the perspective of a lay Marist:
  - Based on information of the processes underway in the Institute
  - With the development of support materials, surveys, regional meetings...
  - Using the Web page and other means of communication.

### 2. Studying the various ways that lay people belong to the Institute and encouraging them to take on some form of Marist commitment

- The Congregation has members **affiliated** to Provinces or the Institute. Different formation programs for young people and Marist educators are looking for ways to extend the benefits of these programs throughout their lives.
- As other Congregations are doing, we will examine the different ways of lay **membership**, building on what's already been accomplished.
- Dialog with Provincials and their Councils will help the General Council open up ways for the laity to live different forms of **Marist commitment**.
- Based on practical experiences, the General Council will be in a position to more clearly understand future kinds of **juridical association**, with a view to informing the 21<sup>st</sup> General Chapter.

### 3. Holding an International Marist Mission Assembly (in 2007?), in collaboration with the Mission Commission

- Repeatedly the need has been felt to establish some mechanism for participating in the Institute that would help bring about a relationship of equality between **brothers and laity**, a body that could speak authoritatively in the name of all concerned. Lay participants at the General Chapter, for example, will always be considered "guests," with all that this means in regard to representation and decision-making.
- An International Assembly on Marist Mission could provide a voice, at the highest level, to all who **participate** in the Marist Mission, whether in terms of thoughts or proposals at the 21<sup>st</sup> General Chapter.
- Preparations of this International Assembly could be carried out with representatives from the different continental networks, initiating a **process of reflection and participation** with regard to the Marist Mission, which would culminate in an International Assembly before the 21<sup>st</sup> General Chapter.

### 4. Contributing to the creation of support structures for the Champagnat Movement

- Holding regional meetings that would deal with initiatives and unsettling concerns that exist in different administrative units.
- Producing materials in support of the **hopes and plans** of a fraternity.

- Supporting the efforts of the Movement's membership to provide itself with an **appropriate structure** at the regional and global level (a union of the faithful?)
- 5. Spreading news about joint formation programs for Brothers and laity taking place in the Institute, and supporting Administrative Units facing the biggest challenges.**
- There are **valuable initiatives** taking place in different regions, more or less unknown elsewhere in the world. In other regions, serious efforts in formation are yet to be undertaken or they are only being implemented for the laity.
  - Compiling **information** about these programs and **making this known** to the whole Institute, through "Marist Notebooks," the Web page, meetings with animators of these programs...
  - Supporting administrative units that ask for assistance in **designing and carrying out** joint formation programs for brothers and laity.
  - As time goes by, suggesting that programs for brothers and lay people take place in existing spirituality centers (Manziana, El Escorial, the Hermitage...)
- 6. Using the Institute's communications media to facilitate the exchange of meaningful experiences of sharing between brothers and the laity:**
- Working in close collaboration with the **Communications office** to spread the word about significant experiences:
    - In the field of shared Marist spirituality
    - In the area of shared mission
    - In the field of joint formation
    - In clarifying Marist identity
    - Concerning mixed communities of Brothers and lay people
    - In the Champagnat Movement of the Marist Family
  - Fostering interactive communication among people involved in these diverse experiences, making information about these experiences accessible in the various languages.



*Champagnat's spirituality and mission, shared by brothers and laity - Tiquina, Bolivia*

# Looking at Marist life today

## Message of the 20<sup>th</sup> General Chapter

### **10** *We perceive several signs of life among us:*

- *We understand Marist Apostolic Spirituality better and we live it.*
- *In recent years, we have established new communities that are brotherly, flexible, open, and sensitive to the appeals of the Church.*
- *The Spirit is spreading the charism of Marcellin among many laypersons who are attracted by his way of making a difference for young people, and who share our mission, our spirituality and our life.*
- *An impressive number of Brothers and laypersons are enthusiastically committed to our Marist educational mission, in schools and in new projects with the most neglected. We are making significant progress in the area of solidarity.*
- *Interprovincial and regional collaboration have led to great strides throughout the Institute, especially in the areas of mission and formation. Most of our Provinces are in the process of restructuring.*

### **11** *There are however, some worrying aspects:*

- *We do not always have a passion for Jesus and his Gospel. Our faith is not strong enough to support our lives and mission.*
- *We do not always experience our communities as places where we can express our feelings and mature both humanly and spiritually.*
- *Now that their traditional roles have been taken over by others, a number of Brothers are questioning the meaning of their vocation, and even doubting the choice they made to be Brothers.*
- *We have not yet made a Gospel-based discernment to bring about the transformation of our ministries. Our preferential option for the poor is an unfinished task.*
- *Our structures of animation and government are not always adequate to cope with the complexities of the current situation. We have difficulty in preparing people for leadership.*



# How many loaves do

**We have to listen, to ask, to research, to pray and to look at our world through their young eyes.**

Winner of the 2003 World Press Photo award, this picture by Jean-Marc Bouju has traveled the globe. Taken on March 31, 2003 in a prisoner-of-war camp near Najaf in Iraq, it shows us the moving scene of a prisoner consoling his

four-year-old son. We don't know the man's identity, his face hidden by the plastic bag that they have put over his head. Neither do we know the name of his little boy whom he is holding so tenderly. But the impact of the photo is enough to yank us back to the stark reality in which millions of people are living. And to remind us that boys and girls are always the first to suffer in every conflict.

- UNICEF's recent report on the "The state of childhood in the world, 2004" reminds us that this year our planet is home to 121 million unschooled children – 65 million of whom are girls. Many are child-laborers, HIV positive or living with the AIDS virus, caught up in armed conflicts, or suffering from disabilities.
- Although this phenomenon applies to the whole world, owing to the clandestine and criminal nature of the activities involved, there are no precise statistics concerning children victimized by violence and sexual exploitation, living on the street, addicted to drugs, captive in institutions, under arrest, enslaved in households, and belonging to other groups at risk. There are other forms of exploitation such as child labor, which obstructs access to education and the acquisition of skills. Around 30 million children are victimized and exploited by traffickers; 250 million children between 5 and 14 work; and between 50 and 60 million youths are put to work in jobs they shouldn't be doing.
- It's estimated that there are about 100 million street children in the world. Many, some as young as 5, consume drugs. Depending upon the country, studies show that from 25% to 90% of street children consume various types of substances that create dependency.
- According to the International Catholic Office for Children, at least 100,000 children are imprisoned throughout the world. Children: the first victims. Millions of Jean-Baptiste Montagnes who would have broken Champagnat's compassion-filled heart. May they touch our hearts and lead us to get involved.

## I FEEL COMPASSION FOR THEM

Mark's gospel (8,1-10) and Matthew's (15,32-39) recount Jesus' multiplication of the loaves, likening Him to Moses, and showing Him to be the new and authentic liberator of His people.

"My heart is moved with pity for the crowd," says Jesus, and He invites His disciples to do something about it. Seeing their bewilderment (we hardly have enough for ourselves!), Jesus invites them to take stock and share what they have: "How many loaves do you have?" He doesn't send them off to buy more, or to look beyond their own supply. Sharing what they have turns into a powerful sign of the Kingdom.

Once again the Lord is asking our Marist Institute, "How many loaves do you have?" He is looking out over the millions of children and young people for whom He is feeling compassion. We know our limitations, that we have meager resources and are unable to

keep up with so many requests for help that come our way. But the Lord insists, "How many loaves do you have?"

The Plan of Action of the General Council's Mission Commission invites us to make available the few loaves of bread we have



Jean-Marc Bouju (AP)



# you have?

Br. Emili Turú  
General Councilor



throughout the world, with the assurance that our weakness is also our strength when we remain capable of sharing the little we have.

## LOOKING AT OUR WORLD THROUGH THE EYES OF THE YOUNG

The Plan of Action for 2002-2009 draws attention to specific tasks entrusted to us by the 20<sup>th</sup> General Chapter (Message of the 20<sup>th</sup> General Chapter, 42, 44-46, 48.6-7), keeping in mind the perspective pointed out in Chapter 8 of *In the Footsteps of Marcellin Champagnat*:

“The challenges facing us are, firstly, those that confront the young: we have to listen, to ask, to research, to pray and to look at our world **through their young eyes**. We choose not to remain frozen or passive before the ‘facts’ of the social and cultural inequality that characterizes all of our societies and is even more stark when viewed globally.” Consequently, the document continues,

- **“We transform our existing structures.**
- **We initiate new ventures.**
- **We link internationally.”**

In that same Chapter 8 we find other fundamental ideas very important in our work as “educators who share in Marcellin’s charism.

We want our experience to match our rhetoric when we speak about:

- **Our shared mission.**
- **Our preference for the least favored.**
- **Our commitment to evangelizing through education.”**

As an international Congregation we are called to get moving, to offer the best of ourselves in traveling side by side with children and young people, to “evangelize by educating” in order to defend their rights and help them reach their full potential, thus building a better world.

Our sensitivity as men and women educators does not allow us to remain indifferent: “Not long ago I watched a house on fire. Its roof was already engulfed in flames. As I drew near, I noticed that there were still people inside. I ran to the door and shouted to them that flames were shooting through the roof. But no one seemed in a hurry. One asked what the weather was like outside – was it rainy? windy? ...things like that. Without answering, I turned to get out of there. These people, I said to myself, have to perish in flames before their questions come to an end. Truly, friends, I have nothing to say to those who fail to see the fire at their feet and show no interest in gladly escaping the danger.” (Bertold Brecht).



Given our perceptiveness as educators, there's no room for indifference - Goyo

general councilor

# Plan of the Marist Mission

**OBJECTIVE:** *The chief aim of the Marist Mission Secretariat for the period 2002-2009 is to provide a service of animation and support to all administrative units, in the field of our evangelizing mission. In this we follow Champagnat's charism and pay special attention to the directives and recommendations of the 20<sup>th</sup> General Chapter.*

*This Commission covers three broad areas: Education (The School and other Educational Fields), Youth Ministry, and Mission "ad gentes."*

## REFERENCE TEXTS

### EDUCATION *(The School and other Educative Fields)*

#### 1. To bring to fruition the Directives of the 20<sup>th</sup> General Chapter:

- That the General Council create the support structures it deems necessary for assuring the shared mission of brothers and laity in their educational and evangelizing work among the poorest and most marginalized children and youth, so as to ensure at the level of the whole Institute:
  - Support for Provinces and Districts
  - Coordination of activities undertaken in common
  - Promotion of formation programs
  - Promotion of the objectives and activities of the International Bureau of Solidarity (BIS),
  - Setting up an international forum on aspects of Marist mission
  - Representation of the Institute before international organizations concerned with education and solidarity. (48.6)
- That the General Council encourage new forms of Marist presence, and the movement of brothers, communities and works towards the poor. This means that:
  - In each Province and District there will be created new projects and communities among the poor in sufficient number to show our preferential option for the poor.
  - The mission of such new projects and communities be carried out with the poor and with other civil or religious institutions, and be based on the real needs of the children and young people. (48.7)

#### 2. To stimulate and support the implementation in all Administrative Units, of the following calls of the General Chapter

- To ensure that, in all their vision and planning, Marist schools and other pastoral and social ministries stress the following:
  - The spirit of family and brotherhood, as an alternative to individualism
  - Harmony between faith, culture and life.
  - An openness to everyone, including multi-cultural and inter-religious dialogue.
  - The struggle against poverty and situations of injustice.
  - Education for justice, peace, and solidarity.
  - The formation of persons who are free, just, and committed to the transformation of society. (44)
- That, in every ministry within the Institute, the document *"In the Footsteps of Marcellin Champagnat: A Vision for Marist Education"* be studied, reflected upon, and put into practice. (45)
- That there be an evaluation of our apostolic institutions, and, if need be, that they be re-focused to bring them into line with the promotion of evangelisation and the preferential option for the poor and neglected. In certain situations that will mean our daring to withdraw from an existing institution which is not in line with the above call. (45)

# Secretariat 2002-2009

## YOUTH MINISTRY

### 1. Work together with all AUs to ensure that a response is forthcoming to the General Chapter's invitations:

- The General Chapter encourages each of you, Brothers:
  - To be creative in announcing the Good News.
  - To renew your commitment to young people. For that it is essential:
    - To understand their world and culture
    - To commit yourself to catechesis and youth work.
    - To offer them the service of your accompaniment, especially by helping them to discover their vocation in life.
    - To develop a new pedagogy of presence amongst the young, avoiding the danger of becoming office-bound. (42)

## MISSION AD GENTES

### 1. To work together with AUs and groupings of Provinces in serving the Institute's mission "ad gentes":

- The 20<sup>th</sup> General Chapter recommends:
  - That Provinces of the same geographic region unite to launch, or continue, missionary outreach "ad gentes".
  - That groups of Provinces, in agreement with the General Council, be permitted to initiate Marist mission projects with their own distinct structures.
  - That Brothers be enabled to move easily from one Province to another for the sake of projects of solidarity, evangelization and education. (46)

## ORGANIZATION

- Marist Mission Secretariat (General Council and Mission Secretary).
- The Secretariat itself would study opportunely of creating other organizations which could serve emerging needs as they arise
  - *International Commission for Marist Mission (one member from each continental team)?*
  - *Standing Committee for Marist Mission?*

## ACTION PLAN

### 1. Support teamwork and networks of mutual support in the different regions of the Institute.

- Some collaborative structures supportive of Marist mission already exist in the Institute: they are the fruit of province or regional initiatives, and their helpfulness is a matter of record. On the other hand, there are many regions in which organizational models are in flux, due mainly to the ongoing restructuring in which the respective AUs are involved.
- From the Institute's central services, we would wish to offer the possibility of:
  - Supporting the establishment of instances of regional cooperation where these do not currently exist;
  - Establishing continental teams for Marist mission.
- Such continental teams:
  - Would be five in number: Africa, Asia, America, Europe, Oceania.



- Would be established during 2003-2004.
- Be created in dialogue with the respective Provincials' Conferences (or their equivalent in cases where these do not exist).
- Would have as their principal objectives:
  - Serving as a consultative organization for the Institute's central services;
  - Fostering common efforts between the different countries of the continent;
  - Facilitating communication and sharing between the constituent Provinces;
  - Plus: any further objectives which the group would wish to propose for itself in view of the needs of the region in question.

## 2. The holding of International Colloquia/Forums/Meetings in response to the needs of the different geographic regions

- Starting from the continental teams, to put in place some adequate international structure (Colloquium, Forum, Meeting, Congress, etc) which would contribute to deepening the principal themes of "In the Footsteps of Marcellin Champagnat", and also to fostering the exchange of experience.
  - Africa
  - Asia/Oceania: Marist Mission in multicultural/multireligious societies?
  - America: Attention to children/youth who are at risk?
  - Europe: Sharing History, Building the Future. Colloquium on our Marist Mission in Europe. At Notre Dame de l'Hermitage, 26 to 31 December 2003.

## 3. Staging an International Marist Mission Assembly (2007)

- The 20<sup>th</sup> General Chapter has invited us to initiate some sort of "international forum of Marist mission."
- We have repeatedly felt the need to establish some participatory mechanism in the Institute which could foster a relation of equality between Brothers and layfolk, and which would be competent to make an authoritative statement on behalf of all. The lay participants at the General Chapter, for instance, will always have the status of "invitees" with all that signifies for their representativity and decisional capacity.

- An International Marist Mission Assembly could offer a platform at the highest level to all who participate in Marist mission - whether in the form of reflection or of submitting proposals for consideration by the 21<sup>st</sup> General Chapter.
- The preparation of such an International Assembly could be achieved through representatives of the various continental networks. In this way a reflection-participation process could be launched on the theme of Marist Mission, which would culminate in the International Assembly preceding the 21<sup>st</sup> General Chapter.

#### 4. Contribute to the creation of support structures for Marist mission

- Support reflection on the part of the AUs in regard to a management and government model more appropriate to “Mission Shared” with lay partners.
- Seek ways of supporting and financing Marist mission, especially for the needier continents, and to do this alongside BIS (one part of which might focus sharply on service to our educative mission to children and young people).

#### 5. Animation of the Institute’s Mission “ad gentes”

- Support for Brother Superior General in his task of selecting the most urgent among the needs in the Institute, in studying the timeliness of temporary or permanent partnerships, and in the proposal of candidates, as well as in their preparation and ongoing accompaniment.
- In collaboration with BIS:
  - To study the contemporary meaning of “missionary animation” in our Institute today, and how best to make it effective;
  - To study possible formulae for preparing persons destined to fulfill a missionary service, both religious and lay;
  - To make formation available to persons already engaged in missionary service, as a way of strengthening them in their everyday living and in commitment;
  - To study possible means of coordinating and supporting the service of “missionary volunteers” across the spectrum of the diverse Marist institutions existing in our different Provinces.

#### 6. Presence and collaboration in International Institutions.

- We understand our presence in international Institutions dedicated to infancy/youth and education, as a concrete expression of our intention to work together with others in promoting better education for all, and in the struggle to defend the rights of infants and children.
  - International Organization of Catholic Teaching (OIEC)
  - International Catholic Infancy Office (BICE)
  - International Catholic Office for Cooperation with UNESCO (CCIC)



# Restructuring: a work in

**R**estructuring tends to direct the attention of the Brothers towards the future; and to plan for it with realism and hope.

I am writing these reflections from the inaugural Chapter of the Province of Compostela. This new Province is the last in the current phase of restructuring, that commenced with the General Chapter of 1993. Since then the land-

scape of our Institute has been remodelled significantly. In the space of ten years, where there were 44 Provinces there are now 22; where there were 14 Districts there are five. Each of these changes has had a personal impact on Brothers.

In launching the Institute on this journey, Benito invited each of us to *'dream and design the Marist contours of his Province.'* He was both realistic and challenging: *"Change in itself doesn't presuppose improvement, but the quality of our lives and our efforts to improve demand changes and adaptations, sometimes, very difficult ones."* The possibilities open before us are real: *"We have the opportunity to take advantage of the restructuring process to reinforce our efforts to refound the Institute... to express Marcellin's thinking more vividly... to reorient our works and energize them with the power of the gospel in service to the poor."*

Though this is not the end of the restructuring process, it is timely to reflect on what has been learned so far, and to indicate where our desire for Viability and Vitality might be leading us. At the risk of generalising across a wide spectrum of experience, I offer some reflections:

## WHAT HAS BEEN LEARNED FROM EXPERIENCE SO FAR?

In the process of restructuring which began as an act of faith and of hope, a number of things are now clear:

### Significance of Leadership

The support of the Provincials and their Councils is critical. Without their enthusiasm and good will, little will happen. Again and again, when challenges arose with timelines and processes, the leadership kept communicating the goals of Restructuring, and kept attention focused on them.

The process is a lot of work, especially when restructuring across a number of countries, and where more than one language is involved. At times the drive to restructure was motivated by an honest recognition that time was rapidly running out for the transmission of the Charism given to the Church by God and entrusted to us. The responsibilities of this inheritance had to be shouldered.

Also driving the process was a real spirit of Brotherhood. At times some questioned the value of what was occurring, especially as the personal cost was felt. What won through was the spirit of being in fraternal solidarity with other Brothers: that for their sake, rather than for ours, we must go forward. In other places, it was the future benefit of younger Brothers that was a strong underlying motivation and engine for change.

### Careful Preparation

The process takes time. If the process is perceived as hurried, pressured, or working to an unrealistic timetable, more energy goes into resistance than planning. The Brothers need time to get to know each other; both before and after the actual restructuring. While Province assemblies can be expensive, they are essential if the new Province is ever to be unified, and not remain a confederation of the former Administrative Units.

At another level, Province Assemblies were essential; to mourn what was passing and to recognise the human cost. Many Brothers have lost a lot. Membership of a particular Province with its history and culture, achievements, stories, saints (and sinners) is a key part of the identity of a Brother. With the loss of that identity for a new and uncertain one, strong feelings can arise. In many places Retreats and Province Assemblies were used to assist the

# progress



*Br. Peter Rodney*  
General Councilor

Brothers, through rituals and conversations, symbols and ceremonies, to leave behind the old Province and build the new.

Another feature of preparing for Restructuring was that some Administrative Units needed to get their own affairs in order before joining with other Administrative Units. Courageous decisions were taken to resolve issues, so that the new Administrative Unit would not begin with an inheritance of problems.

A structure of inter-Province Commissions that prepares the way for Restructuring seems to be effective in ensuring that the necessary details are attended to, and at the same time bringing key members of the participating Provinces (e.g., members of Provincial Councils) into a working relationship. If these preparatory commissions work well, the new Province functions smoothly from the beginning.

## **Inclusivity and Respect for Diversity**

While the Brothers were busy about planning for Restructuring, they needed to keep in mind that not only the Brothers were being affected. Lay people working in various Province Administrations were vitally interested in the decisions that were being taken about their jobs.



*Restructuring, a window on our world*

Others in key ministry leadership positions were puzzled by what was happening and where it might lead. Extensive consultation along the way of Restructuring includes more than the Brothers.

At another level, inclusivity is understood as involving all the Brothers in the process. The challenge was to harness the energy of the younger Brothers to the wisdom of the older men. At the same time, special attention needed to be given to the questions and concerns of the Brothers in mid-life, for frequently the burdens of leadership in a great variety of roles fall upon them.

Linguistic and cultural diversity need to be respected. In practical terms, the translation of communications into more than one language can become a time-consuming and expensive exercise. Cultural diversity is understood as not only national or regional, but also the culture of each former Province. Considerable wisdom and sensitivity are required in getting a balance between the minimum number of structures decided upon and put in place at the beginning of the new Province, and those decisions that are best left to be made once the Province is operational.

## **SOME REALITIES OF RESTRUCTURING**

### **Humility and Hope**

Restructuring tends to direct the attention of the Brothers towards the future; and to plan for it with realism and hope. At times this has meant a journey that has been deeply purifying. In some places, it was only after a humble acknowledgement of weakness, stagnation and decline, that the need for Restructuring could be seen, and hope could emerge - based in reality.

The process of restructuring itself seems to have unleashed energy. This has occurred in places that had previously lacked vitality. Creativity has also been unleashed. Given the desire for vitality and the need for administrative structures that are pastoral, flexible and 'at the service of life', we are gaining considerable ex-

general councilor

perience with a variety of new models. Provincials and Councils continue to explore what best suits their emerging reality.

### **Internationality**

In some situations Province life had settled into predictable and comfortable routine. The process of restructuring has changed this, giving rise to creative energy for change that can lead to vitality. While multi-cultural/multi-linguistic diversity is a challenge for communication and inclusion, it also adds richness to the Province in that it broadens the vision of the Brothers. As one younger Brother declared: *"I made my profession to the Institute – not to a Province!"*

Even where Restructuring might not have involved new cultures or languages the process has brought the benefits of expanded networks and contacts. Brothers and Lay Marists ministering in similar types of situations now have contact with a larger number of colleagues. This is opening the way for cross-fertilisation of new ideas and approaches, as well as mutually enriching enthusiasm.

There has been a clear shift from the Institute being international in extent, towards becoming truly international in its structures and outlook. In a new Millennium characterised by the mixed blessings of globalisation, we as an Institute needed new structures which address this changing reality and express the best of what globalisation offers: interdependence that is mutually enriching and at the service of our Mission.

In the very international composition of the Administrative Units of Africa, there has been a significant development. Restructuring has meant that leadership is now from within Africa itself.

### **Challenges are Faced**

The new leaders have tended to be courageous. New insight has been brought to bear on challenging situations that had defied resolution. Restructuring seems to provide a 'window of opportunity' (of unknown duration) for long overdue decisions to be taken, changes to be implemented, and for a missionary re-orientation of the Province.

### **New Ministries**

Restructuring has enabled the strengthening of existing ministries, and the opening of new mis-

sions. Such initiatives are essential for the spirit of the new Province. The process of determining the ministry priorities of the new Province has been of great benefit in its own right.

## **EMERGING ISSUES:**

### **Refoundation**

The aim of Restructuring is the refoundation of Marist life and mission in the new Provinces such as to bring about its vitality and viability. *"The challenge of vitality is at the heart of restructuring. We have created new Provinces. Now we need to set about creating "renewed" Provinces."* (Choose Life #37) The time of change that Restructuring brings with it is a window of opportunity for refoundation before the Province settles down into routine and accepted ways of being. It is probably too early to tell whether significant fundamental change and refoundation have occurred.

### **Unifying the new Province**

As a bridge from the former structures to something new, unknown, and uncertain, the initial administrative structures have frequently used sector representation. The members of the initial Provincial Council represent each of the participating original AU's. The value seems to be a Council that is representative of regions. If this structure remains in place it is yet to be seen if this assists or frustrates the unity of the Province.

If the unity of the Province requires the Brothers of the new Province to know each other, then Province Assemblies seem essential. In Provinces that are geographically dispersed and economically poor, this poses a challenge. Leadership faces the challenge of balancing priorities. Are scarce economic resources to be used simply for the Brothers to meet, when the ministries are in urgent need of assistance?

### **Leadership**

The new Provinces have been blessed with leaders who are experienced and can connect to all parts of the new Province. They are establishing an effective role of animation and government in the minds of the Brothers of their Province.

The Provincials are finding themselves responsible for an Administrative Unit much bigger than what they were used to previously. Their





*The challenge to be dynamic is the filament running through restructuring - Goyo*

units have considerable numbers of works; a number of which are quite complicated either because of their size and complexity, or because of local political and social situations. Consequently, Provincials face the challenge of effective time management. The new leaders frequently experience the necessity to devote considerable time to being away from their offices and out in the Province being with their brothers and getting to know local situations at first hand. At the same time they have to oversee the establishment of effective new structures of administration. Provinces have created a variety of administrative structures (Vicars, delegates, etc.) to assist the Provincial to manage the myriad of expectations upon him.

As Provinces have become larger than they were before, there is a perception that the Provincial is more 'distant'. For effective pastoral care of Brothers, Community Leaders have to assume greater responsibility and authority. 'Subsidiarity' is now the necessary goal. Without this, restructuring cannot function effectively.

#### **Community Life**

If Community life is at the heart of Marist Spirituality and Mission, it is unclear whether Restructuring has touched community life at all. At the regional Extended General Council meetings the frequently mentioned need for formation of Community Leaders in many of the newly restructured Provinces is probably an indicator of the challenge that exists in this area of our life.

#### **Thinking that is Regional and Missionary**

At a time when new Provinces are putting in place new administrative structures within their Province, there has been increased evidence of regional thinking and planning. Sharing of experience and resources is seen as both efficient, and more importantly, an expression of solidarity. With so much that needs to be put in place within a new, often larger Province, it is a sign of vitality that the viewpoint is not entirely inward looking. The challenge to be missionary in outlook is a feature of Restructuring.

#### **IN SUMMARY**

These emerging challenges are stimulating new perceptions and engaging many Brothers in the search for new directions. Where are they leading? It is probably too soon to know with certainty. In the main, the Brothers do not want to go back to what was. The prevalent judgement is that Restructuring has been a good thing. It is still too early to talk about the 'fruit' of Restructuring. Conventional wisdom is that a period of at least six years needs to elapse. In most places that have restructured, the transformations are only gradually becoming evident and in some cases are fragile.

The window of opportunity for refoundation that Restructuring brings is of limited time. Whether it is being used to effect remains to be seen. Restructuring remains a "work in progress".

# Plan of the Governance

As for each of the Commissions of the General Council, the mandate of the Governance Commission is drawn from the 20<sup>th</sup> General Chapter Message, most especially paragraphs 37 –40. In presenting a vision of animation and government for all levels of the Institute, the Chapter uses words such as: ‘vitality’, ‘renewed Provinces’, ‘pastoral’ ‘taking into account the variety of local needs’, ‘flexible’ ‘dynamic in fostering .... co-operation’, and ‘formation’. To make these ideals real, the Commission has set itself three tasks. As we shall see, these tasks are not confined solely to the Governance Commission but are being carried forward by the whole of the General Council.

**TASK 1:** *Accompany all Administrative Units through the processes of Restructuring while respecting the considerable diversity of situations.*

The extensive Restructuring that is taking place across the Institute is providing us with a rare opportunity to put in place new administrative structures. There is a climate now for moving from old models to newer ones that can give greater life to the familiar principles of co-responsibility and subsidiarity. *New wine in new wineskins*. This is the principal focus of the activity of the Commission. It is being achieved through a variety of means, principally with ourselves acting as a resource to Provincials and their Councils. As Restructuring has evolved in particular Provinces, those in leadership have been seeking information on possible administrative structures, and seeking help in discerning the most suitable structures for their situation and needs. At a very practical level, considerable work has gone into legalising, both civilly and canonically, the new Administrative Units born of Restructuring.

Accompaniment of Restructuring also extends to a presence at inaugural Provincial Chapters. This has been a priority of the General Council. It has given the Council the opportunity to keep in touch with the ‘pulse’ of Restructuring. Contact between Provincials and their liaison General Councillors is a personal and regular means of accompaniment. Reflection on Restructuring is also being prompted by reflection papers, as seen elsewhere in this magazine. This process of on-going reflection will also be a feature of the forthcoming General Conference. A key role of the Governance Commission is to keep before the Institute the goal of Restructuring: the vitality of our life and mission. While renewed structures have a place, we remember that they are only one means within a broad process of renewing Provinces.

The Commission is working on a ‘*Handbook of Restructuring*’ in which we bring together the wealth of experience that has been generated by the process over the past ten years. The Handbook would be at the service of Provinces as they continue to re-orient administrative structures towards vitality.

**TASK 2:** *Foster the formation of leadership for Provinces and Ministries.*

The principal means of achieving this objective is the Orientation for New Provincials that is held usually every two years. In addition to providing formation in the variety of responsibilities carried by the Provincial, this meeting provides a fruitful opportunity for Provincials to meet other Provincials, to share experience and wisdom, and to develop relationships that are mutually supportive in the months after the meeting in Rome. Our hope is to extend the membership of these meetings so that they can be an opportunity for on-

# Commission

going formation of continuing Provincials, as well as those who are new. These gatherings and those like the General Conference, are also an opportunity for Provincials to reflect together with the General Council on plans in each Province for preparing future Provincial Leadership ('succession planning'). The Commission also supports new programs that prepare other leaders in the Institute (e.g., a program for animators of community leadership).

### **TASK 3:** *Facilitate the ongoing review and development of governance structures within the Institute.*

In the time up to the General Conference, the principal implementation of this Task is within the General Administration itself; a matter of getting our own House "in order", so as to speak. This has meant processes of inviting external Teams to come and do an appraisal of various aspects of the General Administration. Building on the advice of these Teams we are gradually putting in place structures that are transparent, based on the principles of co-responsibility and subsidiarity, and express the values of brotherhood and justice. These developments are assisting us to ensure that lines of communication and decision-making are clear, and that policies are in place. As more lay people are employed to assist in General Administration the nature of that administration changes; from a sort of "family business", into one that is professional and operating justly within the appropriate civil legislation. The Governance Commission is assisting those in the House who have these responsibilities.

While the governance structures outside the front gate of the General House, within the Institute at large, are not being neglected, they will be the primary focus of the work of the Commission, in between the General Conference and the following General Chapter. The plan of the Commission is to be a catalyst for discussion across the Institute on structures of animation and government that will culminate in the 21<sup>th</sup> General Chapter and the decisions for vitality that it will take. At which time, this Commission will have completed its mandate.



# Use of Material Goods: a Plan

The teachings of Jesus and the practice of the first Christian community demonstrate three fundamental attitudes regarding goods: detachment from riches, sharing with the poor, and a stake in common goods.

On February 5th last, Brother Superior General and his Council approved A Plan of Discernment concerning the evangelical use of material goods. This plan, requested by our last General Chapter (CV 48.5), applies to the whole Institute. It is a tool to help us in an area, which challenges us: in relation to material goods at Provincial, Community and Mission level. However, this does not involve a technical measure of adaptation of our Religious Life to

the economic reality. The Religious Life has a special prophetic function in the Church and in the world and those who profess the vow of poverty must wonder about the way in which their testimony demonstrates the values of the Kingdom of God. In a document entitled 'Economy and Mission in the Consecrated Life Today' (May 2002), The Union of Superiors General writes: It is clear that our projects of refounding will be no more than vague dreams if we do not consider the implications they can have on the way in which we acquire our goods, the aspect of financial management, the quantity of goods that we accumulate, the use of our goods, the use of our heritage, and our money and the way in which we share what we have.

## A DIFFICULT TOPIC

The question of our relationship with material goods almost always encourages controversy, particularly when it is considered from the institutional angle: the Province, the Communities, the Mission... and without doubt that is why the practice of religious poverty is often seen from this individual aspect. Very clearly there are two opposing

points of view: one affirms that to follow Christ necessitates the abandonment of everything to live the radical life of the gospel message. The other affirms that our mission is to look after young people, especially the poorest, and that this service requires material means. Naturally, it would be necessary to qualify all of these statements, but they are sufficient to present the problems. To give up all our goods, or make the best use of them in the service of the gospel and the poor? Both positions have merit and to polarize them is undoubtedly the best way to prevent a shared way forward in the area of our use of goods. We must admit that this tension will never resolve itself and that, without doubt, it is the incentive which can help us to move forward. But to avoid deadlock, it is necessary for us to approach the question from another angle.

## ANOTHER WAY IN

It is spirituality that can help us to emerge from a sterile confrontation and to find a way ahead, which is significant and prophetic at the collective level. The teachings of Jesus and the practice of the first Christian community demonstrate three fundamental attitudes regarding goods: detachment from riches, sharing with the poor, and a stake in common goods. Coming from the first call of the General Chapter to center our life in Jesus Christ, the commission entrusted with writing the Plan of Discernment has identified ten values, which seem to us to be char-



Sharing our table, welcoming new family members... Singapore

# of Discernment

*Br. Maurice Berquet  
General Councilor*



acteristic of Marist religious life regarding the use of goods.

Although placed in the second stage of the plan (JUDGE), they constitute the starting point and the core of the document. And those to whom this Plan has already been presented understood this. While approaching the problem from this angle, we arrive at what is most important: the following of Jesus Christ, with the Plan of discernment not being reduced to an exercise in economics or finance. Also, these ten values meet the expectations of the Brothers who were consulted in the course of the first sounding. They asked the commission to establish, as starting points, elements that would assist towards reflection. Finally, based on the ten values, the Plan resolves a difficult equation: respect for the cultural diversity of the Institute and the proposal of a body of values, which unite us in spite of our differences.

## THE WORK OF THE COMMISSION

Brother Superior General created the Commission on the evangelical use of goods. It is made up of four members: Brothers Antonio Martinez (Econome General), Dominick Pujia (Director of the International Bureau of Solidarity), Guy Palandre (Associate Econome General and Secretary of the commission) and Maurice Berquet (General Councilor and President of the Commission.)

In September 2002, the Commission conducted a preliminary sounding selecting a brother from every Province, chosen by his Provincial. This poll essentially posed two questions: according to you, what are the Marist characteristics in relation to goods, and what are your expectations from the Plan of Discernment?

We received an answer from every Province and that allowed us to present a preliminary rough draft to the General Council in July 2003. Following this, the document has been re-drafted and sent to all Provincials as well as to religious outside the Congregation, seeking their reactions. Some modifications were introduced and in January 2004 the definitive version was presented to the General Council, which spent two sessions working on it.



*Crossing rivers of abundance on bridges of self-discipline*

## IN CONCLUSION

The Plan is not an end in itself, but only a means to help us grow in fidelity to the call of the Lord. Perhaps some will find it is not sufficiently daring, others that it is too complicated... But it must not be forgotten that while asking to establish a plan of discernment on the evangelical use of goods, the General Chapter did not just ask for another document. The chapter delegates wanted to involve the whole Institute in serious progress in this area. And it is our responsibility to everyone to set in motion the chapter's recommendation.

The Commission requests a sharing of the experiences, which have been achieved, and will be achieved, in the area of the use of goods, in particular the benefits, which can be drawn from them. It is from this starting point that we can encourage each other, with mutual respect. The web site under development appears to be an excellent platform for exchanges among all the Brothers.

Finally, in September 2005, the General Conference will provide an opportunity to assess the initiatives taken by the Province.

general councilor

# The Plan of Discernment

**OBJECTIVE:** *The Plan of Discernment on the evangelical use of goods concerns, above all, the institutional level: the Institute, the Communities, and the Mission. But it is obvious that putting it into practice is going to directly affect each member of the Institute, by the very fact that he is a part of it and because he is associated with the process of discernment.*

*It is a discernment plan and, in this sense, does not supply answers. It does not say what must be done, here or there, concerning finances, expenditure, sharing. But it wants to help find the answers. It can help to finalize a plan of action in a province, re-animate this theme, and introduce an evangelical dynamic to the preparation of budgets....*

*It is also useful to recall that the goal of a Plan of Discernment is the search for the will of God. In this sense, the fundamental question is not: what could we achieve in the area of the use of goods, but rather: what does the Lord call us to live in this area, bearing in mind the particular context in which we find ourselves?*

*Finally, our attitude to goods is very different from one country to another, from one culture to another. The Plan, which is a general one, cannot take into account each particular situation. It is the responsibility of the Provinces to adapt to their own situation.*

## THE VALUES

The core of the document is developed in the second stage (JUDGE). It concerns the ten values, which the commission identified following the consultation with the Brothers of the Institute and the reflections of the Commission itself.

**What are the values God calls us to live out in the specific context of our community, our country and our mission?**

Detachment from Riches

Solidarity with the poor

Trust in Providence

Simple Life style

Living off our Work

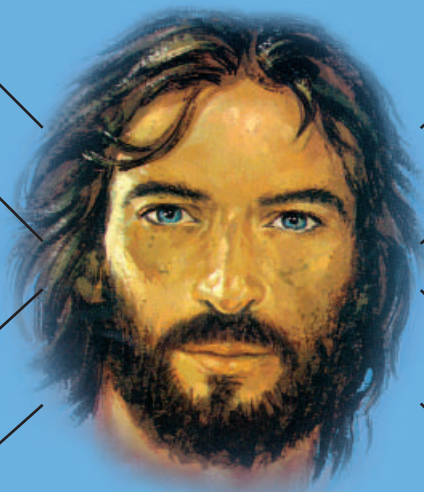
Promotion of Justice

Family Spirit

Acting Realistically

Respect for Creation

At the Service of the Mission



## THE WAY FORWARD

The way forward comprises four stages: seeing, judging, deciding, and evaluating in a dynamic way. That means that the fourth stage (evaluating), in relation to the first (seeing) should logically introduce a new way.

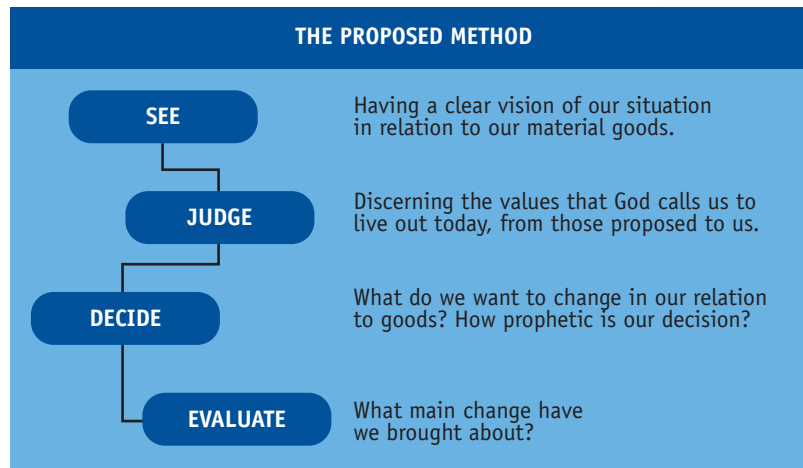
The first stage, **SEEING**, invites us to have as clear a vision as possible on five precise topics: what we own, what we earn, what we spend, what we share, and what we see around us.

The second stage, **JUDGING**, attempts to identify, among the ten proposed values, those which God calls us to live more specifically in the context of where we live.

The third stage is **DECIDING**. It is important to remember that every decision in the area of the use of goods should result in concrete action. The plan underlines two features, which must be incorporated in our decisions: they must be meaningful, that is to say, they must give sense to our life and to those who see us living it. And they must be prophetic, that is to say, recalling the radical gospel message.

Finally, the last stage, **EVALUATING**, invites us to examine the changes which our decisions have produced within the Community, the Mission or the Province, as well as the repercussions on those around us.

The plan includes some thirty pages divided into two more or less equal parts: the first describes in general terms the proposed way ahead: **SEEING**, **JUDGING**, **DECIDING**, **EVALUATING**. The second is a collection of three appendices relating to the first two stages (**SEEING** and **JUDGING**), in order to simplify the presentation.



## PUTTING THE PLAN INTO PRACTICE

The mandate entrusted by the General Chapter includes a second constituent: to help set this plan in motion throughout the Institute. Therefore, each Province received an e-mailed copy at the end of February 2004. The Commission has also prepared a CD for each Province including, among other things, the Discernment Plan in four languages and a PowerPoint presentation also in four languages.

The General Council has emphasized the importance of giving fresh impetus to the Plan on a regional level. This has already been done at the Conference of Superiors of the African Continent (CSAC) last February in Nairobi. The Commission is prepared to deal with any requests concerning the presentation and forwarding of the Plan.

The early feedback leads us to believe that the document meets most expectations. We hope that it will be of assistance to each Province, Community and Mission in centering their life more deeply in Jesus Christ in the particular field of our relation to material goods.

# New Marist map

## The restructuring process in our Institute as of January 2004

Administrative Units <sup>1</sup>	Countries <sup>2</sup>	Date of restructuring <sup>3</sup>
1. Southern Africa	South Africa, Angola, Malawi, Mozambique, Zambia and Zimbabwe	9 April 1999 <sup>4</sup>
2. East Central Africa	D. R. of the Congo, Kenya, Central African Republic, Rwanda and Tanzania	22 April 2003
3. América Central	Costa Rica, El Salvador, Guatemala, Nicaragua and Puerto Rico	—
4. Brazil Centro-Norte	Brazil (Brazil Norte and Rio de Janeiro)	8 December 2003
5. Brazil Centro-Sul	Brazil (Santa Catarina and Sao Paulo)	22 July 2002
6. Canada	Canadá and Haití	1 July 2002
7. China	China, Malaysia and Singapur	—
8. Compostela	Spain (Castile and León), Honduras* and Portugal	2 January 2004
9. Cruz del Sur	Argentina, Uruguay	10 August 2003
<i>District of Paraguay</i>	Paraguay	
10. United States of America	Japan and the USA (Esopus and Poughkeepsie)	1 July 2003
11. West Central Europe	Belgium, Germany, Great Britain, Netherlands, and Ireland	15 April 2000
12. Ibérica	Spain (Madrid and Norte) and Romania*	26 November 2003 <sup>5</sup>
13. L'Hermitage	Algeria, France, Greece, Hungary, Spain (Catalunya), and Switzerland	29 July 2003
14. Madagascar	Madagascar	—
15. Mediterránea	Spain (Bética and Levante), Italy, Lebanon and Syria	6 August 2003
<i>District West Africa</i>	Cameroon, Ivory Coast, Ghana, Liberia, Equatorial Guinea and Chad*	26 August 2000 <sup>6</sup>
16. Melbourne	Australia, India and East Timor*	—
17. México Central	México	—
<i>District of Korea</i>	Korea	
18. México Occidental	México	—
19. New Zealand	Fiji, Kiribati, New Zealand, Samoa and Tonga	—
20. Nigeria	Nigeria	—
21. Norandina	Colombia, Ecuador and Venezuela	2 January 2003
22. Philippines	Philippines	—
23. Rio Grande do Sul	Brazil (Porto Alegre and Santa María)	21 July 2002 <sup>7</sup>
<i>District of Amazônia</i>	Brazil	
24. Santa María de los Andes	Bolivia, Chile and Peru	15 August 2002
25. Sri Lanka-Pakistan	Sri Lanka and Pakistán	—
26. Sydney	Australia and Cambodia*	—
<i>District of Melanesia</i>	Solomon Islands, New Caledonia, Papua New Guinea and Vanuatu	8 December 2003
General Administration	Cuba*	—

1 Districts are listed with the province on which they depend.

2 Countries with an \* are those with new presences established after 1993. In regard to Cuba, we are dealing with refounding in a country where Marist life flourished in the past.

3 --- This indicates that the restructuring process has not affected an Administrative Unit.

4 Incorporation of Angola on 28 September 2001.

5 Incorporation of Romania on 12 July 2003.

6 Incorporation of Guinea and Chad on 21 June 2003.

7 The District of Amazonia came into existence on 28 July 2002.





## Restructuring in the Marist Institute as asked for by the 19th General Chapter

Comparing the situations of December 1992 and January 2004  
(Number of Administrative Units and presence in countries, by continent)

Continent	Present in countries		Number of Provinces		Number of Districts	
	1992	2004	1992	2004	1992	2004
Africa	19	20	3	4	4	1
America	20	21	20	11	2	2
Asía	12	13	3	3	2	1
Europe	12	13	15	5	1	0
Oceania	9	9	3	3	4	1
<b>TOTAL</b>	<b>72</b>	<b>76</b>	<b>44</b>	<b>26</b>	<b>13</b>	<b>5</b>

### Administrative Units existing before the start of the 19<sup>th</sup> General Chapter (Statistics from December 1992)

Administrative Units <sup>8</sup>	Countries <sup>9</sup>
1. South Africa	South Africa
2. Germany	Germany and Kenya
3. Central America	Costa Rica, El Salvador, Guatemala, Nicaragua, Panama** and Puerto Rico
4. Beaucamps-St. Genis	France and the Central African Republic
<i>District of New Caledonia</i>	New Caledonia and Vanuatu
5. Belgium-Holland	Belgium and the Netherlands
6. Bética	Spain
<i>District of Bolivia</i>	Bolivia
7. Brazil Norte	Brazil
8. Castile	Spain and Zambia
9. Catalunya	Spain
<i>District of Paraguay</i>	Paraguay
10. Chile	Chile
11. China	China, Malaysia, Singapore, Taiwan**
12. Colombia	Colombia
13. Córdoba	Argentina
14. Ecuador	Ecuador
15. Esopus	USA and Liberia
16. Great Britain	Great Britain and Cameroon
17. Iberville	Canada and Haití
<i>District of Zimbabwe</i>	Zimbabwe
18. Ireland	Ireland
19. Italy	Italy
20. León	Spain
21. Levante	Spain and Ivory Coast
22. Madagascar	Madagascar
23. Madrid	Spain
24. Melbourne	Australia and India

Administrative Units <sup>8</sup>	Countries <sup>9</sup>
25. Central Mexico	Mexico
<i>District of Korea</i>	Korea
26. Western Mexico	Mexico and Tanzania
27. M.C.O.-N.D. Hermitage	France, Algeria and Greece
28. Nigeria	Nigeria and Ghana
29. Norte	Spain and Equatorial Guinea
30. New Zealand	New Zealand, Kiribati and Tonga
<i>District of Fiji</i>	Fiji
<i>District of Samoa</i>	Samoa
31. Perú	Perú
32. Philippines	Philippines
33. Porto Alegre	Brazil
34. Portugal	Portugal, Angola and Mozambique
35. Poughkeepsie	USA and Japan
36. Quebec	Canada, Cameroon and Zambia
<i>District of Malawi</i>	Malawi
37. Rio de Janeiro	Brazil
38. Rio de la Plata	Argentina and Uruguay
39. Santa Catarina	Brazil
40. Santa María	Brazil
41. Sao Paolo	Brazil
42. Sri Lanka	Sri Lanka and Pakistan
43. Sydney	Australia
<i>Dist. de PNG/Solomon Is.</i>	Papúa-New-Guinea and Salomón Is.
44. Venezuela	Venezuela
General Administration	Hungary
<i>District of Lebanon-Syria</i> <sup>10</sup>	Lebanon and Syria
<i>District of Rwanda</i>	Rwanda
<i>District of Switzerland</i> <sup>11</sup>	Switzerland
<i>District of Zaire</i>	R. D. of the Congo

8 The four districts depending directly on the Superior General are listed with the General Administration. The countries are identified by their official title at the end of 2003 to facilitate comparing both lists.

9 Countries with a double \*\* are those no longer having a Marist presence after 1993.

10 The communities in Lebanon and Syria were incorporated into Bética on 30 June 2000.

11 The communities in Switzerland were incorporated into Beaucamps-St. Genis on 30 December 1999.

# Visits to animate the Marist World

**OBJECTIVES:** *In carrying out their visits the Superior General and his Council intend not only to evaluate the vitality of the Administrative Units in a given region, but also to find viable solutions to some of the shared challenges and difficulties in each part of the world. In some places priority may be given to the work of promoting vocations; in others, to financial matters, formation, solidarity, etc. These visits are viewed as vitally important for everyone taking part in them. The results that flow from them are considered well worth the effort and planning that goes into them.*

## METHOD

The visits unfold in three stages:

1. Holding retreats, animated by General Councilors, with the assistance of delegates of the Superior General. Topics revolve around the calls of the Chapter.
2. Visiting the brothers, communities, and Marist ministries in each Administrative Unit.
3. Convening meetings of an expanded General Council. In addition to the Superior General and his Council, the Provincial and Provincial Council of each Unit visited also

take part in these sessions, and when a District is involved, the District Superior and his delegate.

## CALENDAR

Starting in August 2002 and continuing until the General Conference in 2005, visits have been programmed for each region of the Congregation. This initiative responds to what our Constitutions call for, and is seen as fulfilling an essential commitment to animate the Institute in line with the wishes of the 20th General Chapter.

Continent	Retreats	Visit	Expanded General Council
1. Africa	August 2002	September and October 2002	Nairobi, Kenya: 25-29 May 2002
2. Asia	December 2002	January and February 2002	Hong Kong, China: 23-26 February 2002
3. South America: Cono Sur and Brazil	December 2002 and January 2003	March to May 2003	Cochabamba, Bolivia: 27-31 May 2003
4. Europe	July and August 2003	September to November 2003	Madrid, Spain: 25-29 November 2003
5. Oceania	December 2003	March to May 2004	Mittagong, Australia: 12-15 May 2004
6. North America (Canada and USA)	July and August 2004	September to November 2004	New York, USA: 17-20 November 2004
7. South and Central America (Arco Norte)	December 2004	February to May 2005	Los Teques, Venezuela: 12-15 May 2005



# The 2005 General Conference, in Sri Lanka

"The General Conference is a consultative assembly, made up of the Brother Superior General, the Brother Vicar General, the Councilors General, the Brothers Provincial and, if the Statutes of the Districts provide for it, the Superiors of Districts.

The aim of the General Conference is: a) to strengthen the unity of the Institute, and to enable the Superiors to have direct contact with the Brother Superior General, the members of his Council, and with one another; and b) to study questions of general concern and to propose ways of answering them.

The Brother Superior General convokes the General Conference in the period between two General Chapters. If he judges it opportune, he can invite other Brothers to attend." (C 632; C 633, 1)

As prescribed by these norms, in Number 6 of the Bulletin for Provincials May 20, 2004 Brother Seán has written on matters relating to the next General Conference. Here are the relevant texts:

Next year's General Conference will be held in Colombo, Sri Lanka from September 5th through the 30<sup>th</sup>, 2005. Some might ask: "What made the General Council choose Asia as the preferred location for this meeting?" The question is an important one and merits an answer.

## WHY ASIA?

First of all, Pope John Paul II has invited all of us to make Asia a preferred area of evangelization for the early years of the 21st century. In our Institute this region of mission has a long and proud history, but one not free of suffering. Many of our brothers have been imprisoned, some killed, others forbidden to proclaim God's word directly.

Also, with the exception of the Church in the Philippines, our Catholic faith finds itself counted as but one among many other religions existing today in Asia. Holding our General Conference in an Asian country will

provide us with the opportunity to witness first hand some of the challenges our Church and brothers face in the region.

## COST

Cost was another factor that the Council considered carefully. By our current estimates, excluding travel, holding the Conference in Sri Lanka will entail a cost less than that incurred were it to be held in Rome.

## STEERING COMMITTEE

A steering committee has been established, made up of Brothers Luis García Sobrado (Chair), Pedro Herreros, Peter Rodney, and Jean Ronzon. An additional member, a brother from the Province of Sri Lanka, will be appointed shortly, bringing the total number of members to five.

## VISAS

Initial inquiries have assured us that obtaining a visa to enter Sri Lanka will not be a problem for any of us participating in the Conference, so long as we apply for that visa in a timely fashion.

## SITE FOR OUR MEETING

We have investigated several sites on which to hold the Conference itself, including retreat houses and other centers operated by religious orders. Unfortunately, none are large enough to house our entire group. The vast majority also does not have the equipment on hand that we will need to insure that the meeting runs smoothly (e.g., translation equipment, audio visual aids, etc.).

As a consequence, we have decided to use a hotel facility that the bishops of the country and other religious groups have used for their national conferences. We have discussed this choice with our brothers in Sri Lanka and they believe that the facility we have chosen is the best we will find in light of the goals of our meeting and our desire to have a spirit of simplicity mark the Conference.

## DEVELOPING AN AGENDA

Agenda for our General Conference will come from several sources. To begin with, by the time

that the Conference is held, the General Council will have visited all regions of our Institute. I would hope that the common issues that have emerged during our Extended General Council meetings in each region will be a part of our agenda, as well as assessment of the workings of our present General Government during its first four years.

There are many directives of the General Chapter that also must be addressed so that we can determine what progress has been made in implementing them.

Most especially, however, I would hope that our General Conference will serve to convince us more and more of God's action in time when it comes to our Institute. With each passing day, my conviction is greater that as a group we are where we should be in God's plan. And that includes all the losses of recent years.

Most historians of religious life tell us that during past times of transformation in our way of life, somewhere between 40 to 50 years have passed before groups had fallen apart sufficiently to realize that Jesus Christ came as a Suffering Servant and not a conquering King. We are poised today to enter a new phase of renewal in our way of life. We can say, in all honesty, that the new day about which Basilio spoke so often is about to dawn. To realize it, though, we will have some hard choices to make, choices that have always been at the heart of consecrated life.

For example, we will have to read with courage and accuracy the signs of our times, reclaim Marcellin's dream and charism, and most especially center our lives in Jesus and his gospel. As the Message of our 20th General Chapter reminded us, this profound change of heart is the foundation upon which all else is built. Without it we run the risk of reading the signs of our times through the prism of our own fears and concerns rather than with God's eyes, and of adapting for our own purposes the charism that came into our Church through a simple country priest and Marist Father whose name was Marcellin Champagnat.

The challenge ahead is great, the work formidable, the sac-

rifices entailed significant. But God has also been very active in our world and Institute in recent years. So, pay little attention to the prophets of doom that exist in our world, our Church, our Marist Institute. Some are already encouraging us to go gently into that good night. If our Institute and its mission are not renewed, we will have no one to blame but ourselves.

A poem entitled beginning captures some of the hope I feel today, and I share it with you in bringing this section to a close.

### beginning

*Now, after a long night  
of stillness, and longing,  
on my brow, in the  
tiny furrows of my palm  
thin lines of dew  
are forming. And what I  
had despaired of so long  
is here. The sun,  
true to its vow, with  
prophecies of light and air  
wakes the horizon.  
I have come through  
after all. I have a new  
dawn on my shoulders.*

Paul Murria



*Asia, continent  
where  
evangelization  
is paramount*  
Pope John Paul II

# The dynamics of the General Council

The General Council has devoted itself to structures of government and animation so as to attain its objectives more fully.

## MEETINGS OF THE GENERAL COUNCIL

The Council has implemented three types of meetings. Firstly, there are the plenary meetings, mainly in January and June. During these meetings, questions that concern the Institute and that demand a deeper investigation are considered. This gives more time for reflection on important subjects. These sessions take place at the General House in Rome. Secondly, there are meetings that consider the normal matters of government in the Institute in order to respond to requests from the Administrative Units. The quorum for these meetings is three Councillors who can meet together according to their circumstances; the place of these meetings is not of great importance. Some have taken place in Manila, Hong Kong, Cochabamba, San Paolo, Barcelona, the Hermitage, Logroño, Madrid, Sydney and Mittagong. It is envisaged that others will take place in New York, Brussels, Mexico and Los Teques. Finally, there are meetings of an extended General Council. After a visit in a region of the Institute, the Superior General and his Council meet with the Provincials and their Councillors of this region to draw conclusions from the visit that has just been completed. Up to the present, these meetings have taken place in Nairobi, Hong Kong, Cochabamba, Madrid and Mittagong.

## THE GENERAL COUNCILLORS' ROLE AS LIAISON PERSONNEL

The Superior General has appointed some members of his Council as "liaison personnel" for some Administrative Units. The principal function is to be the special link person between the General Council and the Provincials and their Councillors.

### Antonio Ramalho

Amazônia, América Central, Brasil Centro-Norte, Brasil Centro-Sul, Canada, México Central, México Occidental and Rio Grande do Sul.

### Emili Turú

Compostela, Ibérica, L'Hermitage and Mediteránea.

### Maurice Berquet

África del Oeste / Afrique de l'Ouest / West Africa, Afrique Centre-Est / East Central África, Melbourne, New Zealand and Nigeria.

### Pedro Herreros

Cruz del Sur, Norandina, Paraguay, Santa María de los Andes and United States of America.

### Peter Rodney

China, India (sector of Melbourne), Korea, Philippines, Sri Lanka and Pakistan, et Europe Centre-Ouest / West Central Europe.

### Théoneste Kalisa

África Austral / Southern Africa, Madagascar, Melanesia and Sydney.

## PERSONAL REPRESENTATIVES

The Superior General has given particular responsibilities in the Marist world to certain General Councillors.

- International College and the community of the General Administration, situated at the General House: Luís García Sobrado.
- MAPAC (Marist Asian Pacific Centre), situated at Manila in the Philippines, for the brothers of Asia and the Pacific during the post-novitiate stage of formation: Peter Rodney.
- MIC (Marist International Centre), at Nairobi, Kenya, for the brothers of Africa and Madagascar during the post-novitiate stage of formation: Antonio Ramalho.
- El Escorial, Spain, an ongoing formation centre for Marist Brothers: Antonio Ramalho.



Brother Seán has named many delegates

- Manziana, Italy, an ongoing formation centre for Marist Brothers: Peter Rodney.
- Spanish and Portuguese Language Third Age courses that can be held in various places such as Manziana, Rome... They are meant for senior brothers: Pedro Herreros.
- French and English Language Third Age courses which take place at Manziana and are meant for senior brothers: Théoneste Kalisa.
- Cuba (the presence of the brothers depends directly on the General Council): Antonio Ramalho.
- The Management of the General House: Peter Rodney.

Numerous brothers have also been seconded for the visits to Provinces. They accompany the General Councillors during their visits.

### ADVISORY COMMITTEES

The General Council has formed advisory committees to look at concrete areas such as the following:

**Personnel:** this committee attends to those contracted to work for the General Administration, both brothers and lay people. Maurice Berquet (president), Pedro Herreros and Jean Ronzon.

**Communications:** this committee attends to Communications, both written and computerised, within the Institute. Emili Turú (president), Maurice Berquet and Lluís Serra.

**Technology:** this committee attends to the area of Information Technology in the General House. Maurice Berquet (president), Jean Ronzon, Gilles Beaugard and Stefano Angelucci\*.

**Patrimony:** this committee attends to the patrimony of the Institute, whose usual tasks are given to a work group. Pedro Herreros (president), Théoneste Kalisa, Antonio Ramalho and Peter Rodney.

**Archives:** this committee attends to the archives and the means for the conservation of the documentation of the Institute. This department is in the process of restructuration and of modernisation.

Pedro Herreros (president), Emili Turú, Jean Ronzon, Jean-Pierre Cotnoir and Luigia Romani\*.

### WORK GROUPS

Two groups have so far been set up:

**International Commission of Marist Apostolic Spirituality (MAS):** its aim is to develop a document on this subject as requested by the 20th General Chapter.

Its membership includes Agnes Reyes\*, Bernice Reintjens\*, Vivienne Goldstein (Marist Sister), Maurice Goutagny, Benito Arbués, Bernard Beaudin, Vanderlei Soela, Miguel Ángel Santos, Spiridion Ndanga, Lawrence Ndawala, Nicholas Fernando, Graham Neist, Luis García Sobrado and Peter Rodney

**Patrimony:** its aim is to deepen the values of Marist Patrimony. It is also responsible for the contents and the editorial direction of "Marist Notebooks".

Its membership includes Brothers André Lanfrey, coordinator, Paul Sester, Jaume Parés, Michael Green, Aureliano Brambila and Ivo Strobino

\*The names followed by an asterisk indicate that this is a lay-person.



Today leading and governing are tasks being carried out through teamwork. Expanded General Council for the region of Europe

**“I admire Champagnat’s ability to reach out to people and his readiness to help anyone in need.”**

## Goyo, Saint Marcellin’s artist



*Goyo’s signature adorns the portrait of Saint Marcellin that was displayed on the façade of St. Peter’s Basilica in Rome on the day our founder was canonized. This portrait, a source of pride for any artist, is not an isolated work but part of an ongoing series. Goyo has revolutionized the way we see Saint Marcellin, becoming universally acclaimed for the richness of his imagery and variety of themes, helping us draw closer to the founder, each in our own way. In a book about his work, Goyo says of himself: “I try to look for essential traits that any current or past work of art should possess, the thread that brings together the best of historical art with the restless search for new ways to express reality; a mindful search that transforms the wealth of tradition into contemporary images.”*

*Goyo Domínguez González was born in 1960 in Fuentecén, Burgos, Spain. The years he spent in Marist formation centers, including a time with religious vows, brought him into close contact with the person and work of Saint Marcellin. Gradually he internalized this vision, and then took advantage of his talents to capture it in a variety of profound artistic and soul-stirring ways. He welcomed me into his home in Villalba, a shrine to art, his studio.*



Br. Lluís Serra

### CHILDHOOD MEMORIES

**What is the earliest memory you have of wanting to be an artist?**

I was about eight or nine years old... I remember the teacher in our town giving us typical pictures to copy. For some reason, he liked my work. That’s probably when I began to feel a desire to follow up on something I really liked to do and that led people to say that I had a lot of talent. And then, since I wasn’t very good at sports, for example – usually a big deal at that age – I set out on this path.

**Your parents noticed your artistic talents and your liking to draw and paint?**

Yes, even though we were a family of modest means and struggled to make ends meet. All I had was a set of colored pencils. I didn’t start using tubes of oil colors until I was 18, when I was finally able to buy some. The materials were

hard to come by, but my parents were very supportive.

**What are the earliest works that you keep in your collection?**

I have a few drawings I did when I was 16, troubled images, with elongated, deformed, and stylized individuals. I have several pictures done with wax pencils that dissolve easily. I save them and on the back, I’ve put the date and a thought that occurred to me at the time I completed each drawing.

### IMITATION OR CREATION

**Early on, were your paintings imitations of what other artists did or an expression of your own inner world?**

As a teenager I was a great fan of Dalí. I remember receiving a book about him for my birthday. That’s when I discovered it was possible to disclose the interior

world through recognizable symbols, typical of surrealism, with almost photographic features, revealing a very bizarre, dreamlike world. For a time I closely imitated Dalí’s way of painting. Then, when I turned professional in the 90s and began to work with a gallery on a formal basis, I became very interested in Renaissance art, in the Italian masters of the 13th and 14th centuries. Subsequently I added a more personal touch to this Renaissance style. My most recent works go so far as to treat figures and backgrounds separately, materially affixing people over backgrounds... I think this is the most personal contribution I can make to the art world.

**When drawing faces, do you receive inspiration from specific people, or just use your own creative imagination?**

I always start from my observations of the real world, whether people or things in the media, in magazines, in movies, or on television. Then I re-create what

has impressed me about a face, a profile, and deliberately transform this so it will express what I want to portray.

## PERIODS OF HIS WORK

**I**f you were asked to identify periods in your art, from the beginning until today, could you list some, the way people talk about Picasso's blue period, cubist, etc.?

Yes, the first years I concentrated on the kind of landscapes proper to a school bordering on realism, but with a hint of impressionism. The brush strokes were very short and crisp, but there was a fairly well defined structure. More so than color, the work featured the effects of light, especially twilight. I dreamed up these landscapes. They weren't real scenes but ones that I intuited and transformed using patches of light – twilight, creating a melancholic mood from the way it was distributed throughout the scene. These landscapes always conveyed a hint of melancholy. I'm quite introverted and shy by nature. I think that's what showed up in my work

### And a second period?

Today my works are inspired by the great compositions of Renaissance artists like Paolo Uccello. The compositions are very symmetrical in form, but as I see it, there's a great humanness about them. When all is said and done, I'm interested in all that has to do with the 14th century Italians, with the Renaissance prior to Michelangelo and Raphael, even themes from the Middle Ages.

**I'm happy with the portrait for the canonization because it's rich in color, especially showing Champagnat's inner person.**



## THE HUMAN FIGURE

**U**sually people are the focus of your paintings rather than still life, landscapes and other subjects...

Yes, the human figure has always been what brings out the best in me, whether it's somewhat hidden behind clothing and masks or lately more itself... As I'm painting, I get really excited when I see how I can subtly alter a subject's expression just by raising the eyebrows slightly or lowering the eyelids. It's so interesting to see how the face changes when you simply add or subtract the slightest distance between the eyes. The human body will always be a mystery, and it continues to thrill me. There are other figures, like on the Christmas stamp I designed, which combine classicism and modernity.

**U**sually the faces you paint seem so genuine, sincere, serene...

Yes, they are serene and quite melancholic, too. With a certain... I think melancholy is the best word to describe it.

**M**elancholy means that deep down you long for a bygone world, doesn't it?

Yes, I think so... Psychologists probably know. Many clients tell me that in my pictures, although there may be

many groups, each figure stands alone. I tell them, "Okay, I'll check that out with my psychiatrist..."

**I**s there an interpretation of your work that has attracted your attention, maybe even surprised you or helped you know yourself better?

Actually the above observation made me think long and hard. The truth is, yes, looking at my paintings you see scenes of people, but each one is in his or her own world, in a kind of autistic way. I suppose the works reflect my way of moving through the world. It's curious, many people in other countries like my approach. My paintings are quite universal in that respect, they give pleasure to a lot of people.

**I**nstead of talking, you paint?

That's right, I let my paintings speak for me.

**W**ho are the artists you like most?

Velázquez, Goya, and current artists – the list goes on and on – all keep making a big impression on me. I like the work of Tàpies very much, especially all that he began to do in the 60s, the lyrical abstraction he achieved with materials, sand, and such... Picasso, of course... I'm drawn to so



many artists and influences... It's amazing. Such impressive individuals – I don't mind acknowledging their influence on my work.

## BEST CLIENTS

### Do you paint for a living or do you live for painting?

I suppose a bit of both. Nowadays I know that everything I paint is welcomed and sells. I enjoy the freedom to do what I really want.

### In what country does your work have a special appeal?

I have many American, German... clients, but the gallery in London is where my art exhibits are most eagerly anticipated and enjoy the greatest success. A gallery agent handles all my paintings and exhibits them there and elsewhere.

### Have you tried to inventory the works you've created?

No I haven't. I'm pretty hopeless when it comes to that – I don't even take photos of what I do. When I'm working on a painting I feel that it... well, it belongs to me in some way, and that's when I should enjoy it. Once it's completed, I have nothing to do with it. I don't even have an archive. I leave everything in the hands of the gallery, and that's it.

### Surely your agent must have photographs of all of your works...

Yes of course, he takes care of all that.

### Is there a painting that was especially difficult to let go?

Yes, some works are difficult to let go, and I continue to be struck by them. This one for example, here it isn't fully displayed... At any rate, this is the book that brings together eleven years of my work with the gallery, and there are many catalogues.

## RELIGIOUS PAINTING

### Let's move on to religious art. What have you painted in the religious realm?

The first religious painting I did was in the novitiate. During the 1980-81 school year, at the entrance to the novitiate chapel in Villalba, I did a picture of Jesus and Mary. It's still there. And another painting showing praying hands combined with the Marist anagram, the M and the A. That too is very Dalian. To the right there is a kind of universal family with Christ projecting rays of light on the whole world, something very global now that globalization is in vogue. I painted a Last Supper, similar to the one in the residence at Nuestra Señora de la Roca. There by chance I came upon a technique I used for depicting the clothing of the Apostles. After that my most well known work is the Christ with the boat. That was a sticker I made for Easter 1982 in Alcalá de Henares. Brother Elicio enlarged it and made it much more appealing. That's the painting that has been most well received by the public, together with the Virgin that is in San José del Parque, in what used to be the entrance to the Provincial House. The Virgin holding the child in her arms, translucent figures... Then there are all the murals I have done for Marist schools prior to the one in Chamberí. Also works commissioned by the Bishops Conference, for the Jubilee Year in 2000...

### Your most recent work, at the school in Chamberí – I went to see it a couple of days ago.

This has a more specific theme because it was meant to celebrate the anniversary of the school's founding. I concentrated on the first brothers who founded the school and related them to the Marist brothers who built the Hermitage with Champagnat. It's an imaginative comparison. I also included scenes depicting life at the school,

and one in which Champagnat welcomes families who gather around Mary at the school.

### You've said that your paintings express a lot of nostalgia. What elements appear as an expression of your religious side? What I mean is, when people contemplate your religious paintings, what devotion or spiritual qualities can they perceive in you, and what religious values do you transmit?

The Christ with the boat transmits a presence, a humanness – I don't know, an intensity of emotion that is something very human and therefore very spiritual, a need to communicate, to be near and in solidarity, close to people. I don't see Jesus the way people represented Him in the 19th century, with a halo, somewhat standoffish. It's His glance that makes Him special, connecting with you, seeing what's going on in your life, and what your needs are.

## PRIMEVAL FEELING

### Your religious paintings, more than being inspired by intellectual or dogmatic considerations, represent an emotional and spiritual approach to religious content.

Yes, it's something very instinctive. Intellectually, my works don't have a conceptual basis. They emanate from a very



Goyo being interviewed by Brother Lluís Serra



primeval feeling, spiritual, of transcendent life, that goes beyond you.

**What is the meaning of Marcellin Champagnat in your interior life and artwork? How have you gone about discovering and experiencing his presence, shaping his image?**

It's like I was just telling you. When Brother Agustín Carazo suggested that I create an updated image of Champagnat, I made a preliminary attempt on an old discarded canvas in the novitiate – That was in 1981 – with a very inexpensive set of paints that I bought in Villalba. It was Champagnat with a toothy smile. This was the first image that Agustín Carazo used in his work as postulator. I've lost track of the canvas. The image I made for the beatification featured Champagnat seated at a desk, very studious. That was my way of trying to make him accessible, like someone in a movie you could go to and have



him portray your own feelings. The enthusiasm that I felt as a Marist was an expression of what was going on inside me, feelings of unbounded joy. Then when the canonization came along, people told me I would need to turn out more serious work and use designs a bit more conventional. I'm happy with the portrait for the canonization because it's rich in color, especially showing Champagnat's inner person. Technically, it's quite well done. It's classical, yet there's a certain updatedness to it.

### CANONIZATION PORTRAIT

**What sentiment did you want to express with that portrait for the canonization?**

I was hoping to express all the personal and spiritual richness in Champagnat. I know Brother Balko liked it. He sent me his congratulations through other brothers. That was very important to me, because he had been very critical about other images of Champagnat that I had done. At a meeting I had with him at the Hermitage, he gave me insights into the traits that characterized Champagnat. Remembering his recommendations, I was able to apply them to the painting for the canonization. Thus I got to express quite a bit more than in other versions.

**It turns out that now, for better or worse, there are two versions of the painting for the canonization. In one, Marcellin seems younger, and in the other more mature. What do you think of the fact that you were asked to make the founder, say, a few years older?**

Working on commission gives you that advantage. Commissions make you rack your brains to achieve something the client wants. If Pope Julius II hadn't commissioned Michelangelo to work on the Sistine Chapel it wouldn't exist, because the artist could hardly have completed the project if left on his own. So commissions oblige you to keep going and strive for an ideal, even though they come with the inconvenience of the restrictions that they impose on you. That's the way things are.

**Of the two versions of Marcellin, a young founder and the more mature one, which do you like more?**

The first image has that youthful glow... Looking at it now, I can see that yes, really, he seems a little too young looking - too immature I was going to say. I don't know...

**When he founded the Congregation, Marcellin was 27 years old...**

Maybe I've gotten older and see that he looks too young in this portrait. I think the older-looking image is more realistic, yes, the better one.

**When the initial version of the painting arrived in Rome, before shipping it back to you to make some changes, we took some high-quality photos for publishing purposes and we also made some posters. Meaning that in print, both versions now exist**

Yes, that's the nice thing about art: people have their own tastes – I have no problem with that.



## MARCELLIN CHAMPAGNAT

### What impresses you the most about Marcellin Champagnat?

I'm always left with the feeling that he's a good man - his kindness, closeness to people, ability to recognize their needs and address them. He was so human and able to reach out to people, open himself up to others;

he didn't complain about problems but got to work resolving them. I like his ability and quickness to solve pressing problems. He continues to give me a lot to think about.

**Do you think you have yet to paint the definitive portrait of Marcellin Champagnat, and that you're going to make another attempt some day?**

Yes, I think I'll continue to create expressions of what he means to me. I don't know if I'll find what I'm looking for. Ideas pop into your head, even when you wake up in the middle of the night. Sometimes you say to yourself, "I'm going to paint this" and then in the morning when you awake you see what a silly idea it was. It's complicated to shape something that's ethereal. But yes, I maintain

## MURAL COMMEMORATING THE CENTENARY OF "COLEGIO CHAMBERÍ"

Commemorating the 100<sup>th</sup> birthday of Colegio Chamberí suggests to me a single idea: BUILDING.

Starting with this concept, one that presupposes participation, hard work, and perseverance, I started painting the first panel of the mural, bringing to mind the founding of the Colegio by the Marist Brothers who came from France. Here we see them hard at work putting on an addition to the school. The figures are arranged in a pattern similar to that used in artistic tradition to represent the NATIVITY of Jesus. This scene also recalls the beginnings of the Institute of the Marist Brothers, when Saint Marcellin Champagnat and the first brothers built the Hermitage.

The second panel contrasts those early decades, in which the responsibility for the Colegio was almost exclusively in the hands of the Brothers, with today, a time in which the school relies on the indispensable participation of its lay teachers, School Board, and various staff members that make up the educational community. Those outstretched hands passing on the baton of Marist spirit (symbolized by the three violets) to new generations pay homage to all the Brothers who with their dreams, plans and work have brought Colegio Chamberí to life.

The next panel expresses the idea of nurturing the growth of the Colegio as a living organism, a meeting place where all have a part to play, giving their best efforts. Just like pieces in a puzzle, all must come together and work to build the Colegio.

In the following panel we see various pictures of activities that enable the students to acquire a holistic education through religious formation, affective development, scholarship, and sports – to foster their human and intellectual growth.

The mural continues with a reference to the present and future: Saint Marcellin Champagnat welcomes the new families that continually arrive at the Colegio, introducing them to Mary, our Good Mother, and inviting them to participate in the ongoing task of building Colegio Chamberí.

*Goyo Domínguez*



the hope of painting something new and interesting.

**Do you see any difference between the pictures of Marcellin Champagnat from your novitiate and scholastic days and the most recent ones that you've painted? Has there been an evolution?**

A chronological evolution. The first images were very youthful. Now when I look at them, I think I made him appear too young. There's an evolution toward maturity, which is a reflection of my life.

**Your own journey through life is reflected in the way you paint the founder, is that it?**

Yes.

**Marcellin Champagnat continues being the point of reference for your personal or spiritual life today?**

Yes, as I was telling you earlier. Especially in the great humanness that he had, in his capacity to reach out to people, and in his readiness to help anyone in need...

**When you were painting in the novitiate, did you feel understood by the brothers**

**in charge? Did they think, "this guy's crazy," or because you were painting things of the founder did they say "good, as long as he's painting saints, everything's fine"?**

In the Juniorate I didn't do anything in an organized way. That happened after I entered the novitiate. I was very motivated because people seemed interested in my work. Brother Raúl, the master of novices, was always very happy that I did drawings for our publications, for those of the Province. That was a wonderful time because I was doing what I liked, enjoyed the experience and put my whole heart and soul into it. Technically the work didn't have much merit, but I thought I was the king of painting, even though all the drawings were done in ink. On top of that, they were well received – for me, it was like hitting the jackpot.

**Did you also feel appreciated by your companions?**

Absolutely.

**Did that motivate you to go into others fields of painting?**

Yes, it did. The professional level is different, because it's more of a struggle. There's no longer that joy of doing everything that occurs to you. Now I can do that, but I always have to filter everything through commercial channels. It's all a bit messier. Previously life was simple, kind of in "black and white," because you could do what you liked and that was it. A picture got printed in a magazine and it looked like a great exhibit. It was really neat.

**Do you think that someone who studies your drawings would know something of your spirituality?**

I suppose so. At any rate, the word spirituality seems far out to me. At best you might find traces of the way I live. But to figure out my spirituality from there...

## USE OF RELIGIOUS SYMBOLS

**A spiritual way of looking at life, isn't it?**

Yes, art critics speak of my religious influence not only on the expressly and specifically religious paintings that I do, but rather on all my works.

**What do people notice as a religious influence in your non-religious artwork? What do they say?**

Well for example, this painting would be like an Annunciation scene (page 101). This figure could be Mary, certainly, although I didn't plan it that way. Also the atmosphere, the way the figures look, somewhat expectant, serene. There's never a hint of hostility.

**Do you paint exterior serenity in contrast to an interior turmoil, or does it really reflect your personal peace of mind?**

Sometimes, if you have bad moment, you paint something that has nothing to do with what you're feeling. It's contradictory. Analyzing my paintings I wouldn't be able to tell you if at that moment I was in a good mood



or not. I do know that there have been times I've done good things while not feeling well and bad things while feeling fine. I don't know to what extent your feelings and your work coincide. Maybe it's all mixed together.

## STYLE OF EDUCATING

**You have also done works related to the world of education. In Marist education, which you know very well, what values would you single out, ones that you later incorporated into your paintings?**

Presence and simplicity – I see the world of education as the reflection of Champagnat's spirituality, or rather, the possibility of drawing near to people, to the kids that you are going to educate, in a more direct or closer way than other spiritual traditions, not with great theoretical pronouncements but by taking care of specific needs.

**You have brought this way of educating to your paintings...**

Yes, it's what I tried to do for example in the mural at Chamberí. I portray the brothers doing the heavy-duty construction work for the school. It's a metaphor because I don't know if things really happened that way... I picture the brothers building with stone, lime, cement, ...putting in the windows, the glasswork. Using this metaphor I want to express their presence in all aspects of the school's life. From the very beginning, they build the school and all it means in terms of participation, dedication, and commitment.

**Do you think that in our education programs we should give more importance to art in its different facets, or it is already present in a sufficient way?**

I don't know. I imagine that things depend very much on everything the State



requires in regard to education in the different political regions. I don't know the situation in each school. It also depends on the demands that parents and students make. I wish there were more people who asked your question. I have learned through friends who work in public education that those in charge are going to do away with a host of jobs because people aren't demanding an arts curriculum. You can't force people to choose music or painting... If parents tell their children that there's no future in those areas, what can we do about it? History goes in cycles.

**In the mural at Chamberí, our Blessed Mother has a prominent place. How do you see her in your paintings?**

Always and especially as a tender mother, with a very maternal gaze, very welcoming, having very beautiful features, deeply peaceful

## PERSONAL VISION OF MARY

**When you paint Mary, isn't there some nostalgia in her expression?**

I think so, yes. All the women that I paint appear that way. They have that

remoteness associated with ideal beauty, they seem to have a serenity that classical painters tried to express in Venus de Milo, verifying that series of mathematical designs that classicists devised to project peace. I paint this way instinctively – the women are filled with peace and a sense of yearning at the same time, and if I could I would endow them with even greater warmth.

**In most of your works, does Mary usually appear with her son?**

Yes, right. The Christmas stamp I made, with its modern design, has the Christ child. In Chamberí also he is reading a book. It's usually that way.

**What's behind this, the yearning for warmth and affection?**

I don't know...

**A yearning to be loved...**

I suppose so, but that's the concern of psychologists and art critics.

**Do you feel well treated by art critics?**

Yes. Many years ago criticism was probably more significant because

very important people, great literary minds were involved. During impressionist times, critics were the great writers of that period, and they were the ones who could express in words what the artists were doing on canvases. Today what critics write offers precious little to artistic movements. It's also true that everything has become very... very fragmented. Each person, each painter has his own little niche, does his own thing nowadays, and there aren't any great movements like the ones in the last century. Personally I'm happy with what critics have written about me, they've been quite positive and complimentary about my work.

### If you had to save two or three of the paintings you've done, which ones would you leave for posterity?

I haven't painted them yet... some day. Right now, I wouldn't risk choosing any I've done so far.

### You haven't painted them yet...

I don't think so. I hope the best is yet to come. I hope they materialize some day. And if not, so what? Let me say this, the time I really feel great is when I'm painting and bingo, it's done. When you complete a work, you have to think about the next one because the one you just finished is history, and that's all there is to it.

### You're very prolific. How do you come up with so many inspiring ideas?

The human figure is infinite as are the possibilities that it has. You can make twenty thousand pictures beginning with a single figure that you've painted many times. Provided you're always anxious to move on – not repeat a design but take it a

step further. If that's what you aspire to, you can work on a single subject over and over again.

### MURAL OF THE MARIST FAMILY

#### You painted the mural of the Marist Family at the General House in Rome. You had just gotten married...

Yes, I did it on our honeymoon. It all began when Brother Agustín Carazo, Postulator General at that time, attended our wedding and said to us, "How about coming to Rome for your honeymoon. We'll see Italy together, visit the city, and while you're there, you can paint a mural." He was always needling me.

#### A curious proposition!

Well, I started on the mural. I never sketch what I plan to do, except when I painted in Chamberí and San José – those works were a bit more complex because of their grand scale. The problem was, not having a sketch, I had to constantly wrestle with the proportions: 10 meters by a little over 2. Many difficulties arose. One anecdote is that Carazo got me to include the image of Brother Charles Howard, the Superior General at that time. Brother Charles didn't like the idea at all, regardless of the fact he was in the background. Although he appreciated the work, he was upset that I included him in the mural.

### HALL OF THE SUPERIORS GENERAL

#### Did you paint some of the pictures in the Hall of the Superiors General?

Yes, I painted the portrait of Brother Charles Raphael. After that I was commissioned to do the one for Basilio Rueda...

#### Did you know Basilio personally?

Yes, I met him during a retreat in Buitrago.

#### What caught your attention about Basilio?

His vitality. I'm very struck by people who are so lively, because I'm so easy-going.

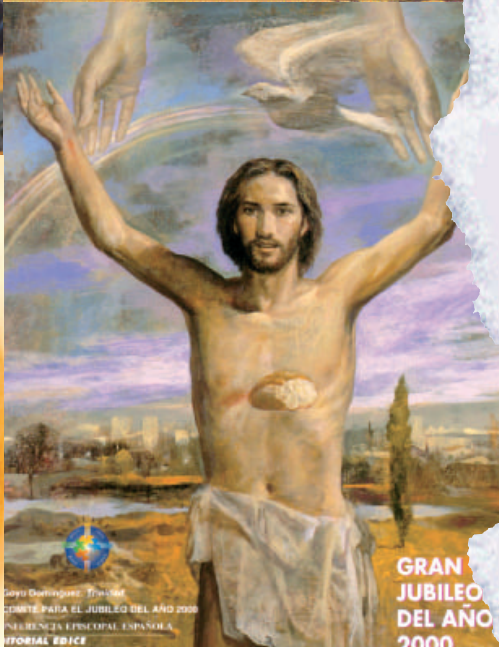
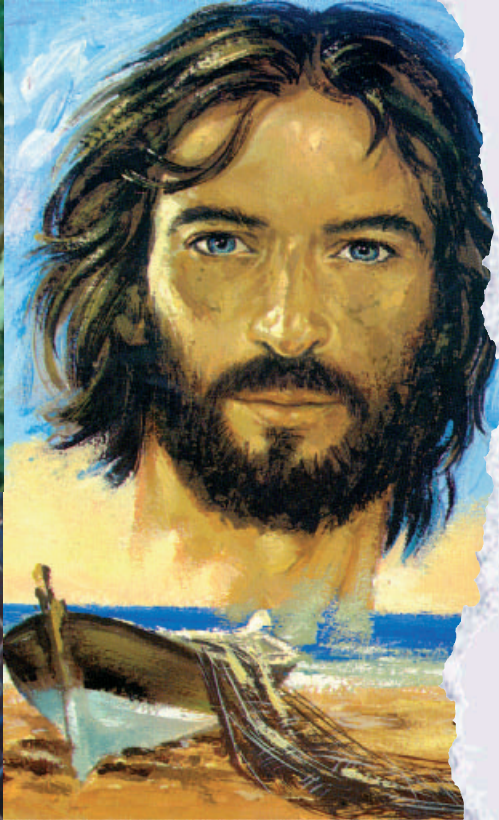
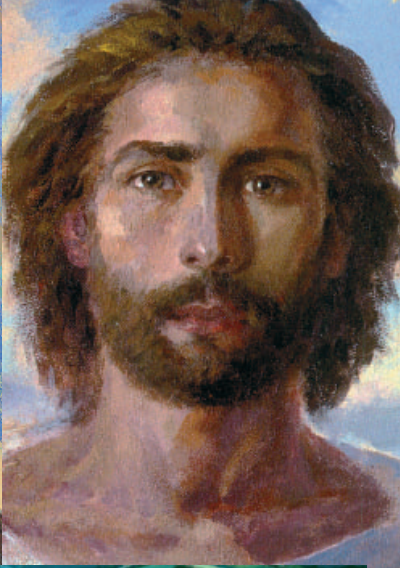
### TIME WITH THE MARIST BROTHERS

#### Your years with the Marist brothers, what values have they left in your life?

99% of my personality, of my way of doing things; the simple way I approach life, how natural it is for me to be truly human, especially in putting people before ideology. Brother Ruperto, who used to take care of the hens in Sigüenza, gave me my first definition of art: "Are you an artist?" he asked me, and then he quickly added, "An artist is one who does things well." And philosophers are forever laboring to explain what art is... When all is said and done, all the brothers that I have met and with whom I have lived are ever present in my mind.



Spanish postage stamps designed by Goyo. On the right, a collection of his works



Goyo, Saint Marcellin's artist

Goyo Durriguerz. This work  
COMITE PARA EL JUBILEO DEL AÑO 2000  
SACRAMENTO EPISCOPAL ESPAÑOLA  
FORIAL EDICE

GRAN  
JUBILEO  
DEL AÑO  
2000

# Animation and government of

## GENERAL GOVERNMENT<sup>1</sup>

<b>General Government</b>	Superior General	Seán Sammon	supgen@fms.it
	Vicar General	Luis García Sobrado	vicgen@fms.it
	General Councilor	Emili Turú	ETuru@fms.it
	General Councilor	Antonio Ramalho	ARamalho@fms.it
	General Councilor	Pedro Herreros	PHerreros@fms.it
	General Councilor	Théoneste Kalisa	TKalisa@fms.it
	General Councilor	Peter Rodney	PJRodney@fms.it
	General Councilor	Maurice Berquet	MBerquet@fms.it
	<i>Secretary General</i>	Jean Ronzon	JRonzon@fms.it
	<i>Econome General</i>	Antonio Martínez	AMartinez@fms.it

<b>Commissions</b>	Religious life	Antonio Ramalho Peter Rodney Théoneste Kalisa	Ernesto Sánchez, <i>Secretary</i> ESanchez@fms.it
	Vocation ministry	Théoneste Kalisa Luis García Sobrado	
	Laity	Pedro Herreros Emili Turú Antonio Ramalho	Michael Flanigan, <i>Secretary</i> MFlanigan@fms.it
	Mission	Emili Turú Dominick Pujia Pedro Herreros	Juan M. Anaya, <i>Secretary</i> JMANaya@fms.it
	Government	Peter Rodney Maurice Berquet	
	Evangelical use of goods	Maurice Berquet Antonio Martínez Dominick Pujia	Guy Palandre, <i>Secretary</i> GPalandre@fms.it

<b>Delegations</b>	Council links	Africa-Pacific	Maurice Berquet Théoneste Kalisa
		Asia-Europe	Peter Rodney Emili Turú
		The Americas	Pedro Herreros Antonio Ramalho
	Personel delegations	General Administration	Luis G. Sobrado
		International College	Luis G. Sobrado
		MAPAC	Peter Rodney
		MIC	Antonio Ramalho
		El Escorial	Antonio Ramalho
		Manziana	Peter Rodney
		Third age Span/Port	Pedro Herreros
		Third age Eng/Fren	Théoneste Kalisa
		Cuba	Antonio Ramalho
	The Gestion	Peter Rodney	



# the General Council

<b>Work groups</b>	Personel	Maurice Berquet (President), Pedro Herreros & Jean Ronzon
	Communications	Emili Turú (President), Maurice Berquet & Lluís Serra <sup>3</sup>
	Technology	Maurice Berquet (President), Henri Réocreux <sup>4</sup> & Stefano Angelucci <sup>*2</sup>
	Patrimony	Pedro Herreros (President), Théoneste Kalisa, Antonio Ramalho & Peter Rodney
	Archives	Pedro Herreros (President), Emili Turú, Jean Ronzon, Jean-Pierre Cotnoir & Luigja Romani*

<b>Work groups</b>	International Commission for Marist Apostolic Spirituality (MAS)	Agnes Reyes*, Bernice Reintjens*, Vivienne Goldstein (Marist sister), Maurice Goutagny, Benito Arbués, Bernard Beaudin, Vanderlei Soela, Miguel Ángel Santos, Spiridion Ndanga, Lawrence Ndawala, Nicholas Fernando, Graham Neist, Luis García Sobrado & Peter Rodney
	Patrimony	André Lanfrey, Paul Sester, Jaume Parés, Michael Green, Aureliano Brambila & Ivo Strobino

## Notes

1 This schema is for 2003-2004. For an update, visit [www.champagnat.org](http://www.champagnat.org)

2 \* indicates a layperson.

3 Beginning in August 2004 Br. Onorino Rota will take over from Br. Lluís Serra.

4 Beginning in July 2004, Brs. Jean Ronzon and Gilles Beauregard will do the work formerly done by Br. Henri Réocreux.



# Animation and government of

## GENERAL ADMINISTRATION<sup>1</sup>

<b>Superior General</b>	Office	Don Neary <i>Office manager</i>	DNeary@fms.it
		Roberto Clark <i>Special projects</i>	RClark@fms.it
<b>General Secretariat</b> secgen@fms.it	Secretary General	Jean Ronzon <i>Secretary General</i>	JRonzon@fms.it
		Erika Gamberale* <i>Assistant/Statistical data</i>	EGamberale@fms.it
	Postulator General	Giovanni Bigotto <i>Postulator General</i>	GBigotto@fms.it
	Procurator General	Juan Miguel Anaya <i>Procurator General</i>	JMAmaya@fms.it
	Communications publica@fms.it	Lluís Serra <sup>3</sup> <i>Director</i>	LSerra@fms.it
		Luiz da Rosa* <i>Webmaster</i>	LDaRosa@fms.it
	Archives archigen@fms.it	Jean Pierre Cotnoir <i>General Archivist</i>	JPCotnoir@fms.it
		Luigia Romani* <i>Vice-archivist</i>	LRomani@fms.it
		Emanuela Lisciarelli* <i>French language</i>	
		Annamaria Ruggiero* <i>English language</i>	
		Emanuel Quintas* <i>Span/Port languages</i>	
	Translation services	Gerard Brereton <sup>4</sup> <i>English secretary-translator</i>	GBrereton@fms.it
		João Fagherazzi <sup>5</sup> <i>Port. secretary-translator</i>	JFagherazzi@fms.it
		Gilles Beauregard <i>French secretary-translator</i>	GBeauregard@fms.it
		Miguel Ángel Sancha <i>Spanish secretary-translator</i>	MASancha@fms.it
	Technical services	Henri Réocreux <sup>6</sup> <i>Director of Technical services</i>	HReocreux@fms.it
		Stefano Angelucci* <i>Associate director</i>	SAngelucci@fms.it
	General services	Joseph de Meyer <i>General services</i>	JDeMayer@fms.it

### Notes

<sup>1</sup> This schema is for 2003-2004. For an update, visit [www.champagnat.org](http://www.champagnat.org)

<sup>2</sup> \* indicates a layperson.

<sup>3</sup> In August 2004 Br. Onorino Rota will take over from Br. Lluís Serra.

<sup>4</sup> In August 2004 Br. Ross Murrin will take over from Br. Gerard Brereton.

<sup>5</sup> In August 2004 Br. Manoel Soares Silva will take over from Br. Joao Fagherazzi.

<sup>6</sup> In July 2004 Br. Gilles Beauregard will take over from Br. Henri Réocreux.

# the General Administration

<b>Econome General</b>	General Administration	Antonio Martínez <i>Econome General</i>	AMartinez@fms.it
		Guy Palandre <i>Assistant Econome</i>	GPalandre@fms.it
	International Council of Economic Affairs	Antonio Martínez (President), Carlos Huidobro, Darío Bortolini, Joel Capon & Alberto Oribe	
	Commission for the Economic Affairs of the Institute	Antonio Martínez (President), Maurice Berquet, Peter Rodney, Juan Arconada, Dominick Pujia & Guy Palandre	
<b>BIS</b> solidar@fms.it	International Secretariat for Solidarity	Dominick Pujia <i>Director</i>	DPujia@fms.it
		Stefano Oltolini* <i>Associate Director</i>	SOltolini@fms.it
		Letizia Quintas* <i>Secretary</i>	LQuintas@fms.it
<b>General House</b> gestion@fms.it	Gestion of the General House	Juan Arconada <i>Administrator</i>	JArconada@fms.it
		Gaudencio González <i>Bursar</i>	GGonzalez@fms.it
	Council of the Gestion of the General House	Antonio Martínez (President), Juan Arconada, Gaudencio González, Jean Ronzon, Onorino Rota & Wency Calimpon	
	Reception - telephone	Iolanda Gallo* <i>Morning receptionist</i>	Centralino@fms.it
		Antonio García* <i>Afternoon receptionist</i>	Centralino@fms.it
<b>Communities</b>	General Council	Seán Sammon <i>Superior</i>	supgen@fms.it
	General Administration	Onorino Rota <i>Superior</i>	ORota@fms.it
	International College	Wency Calimpon <i>Superior</i>	WCalimpon@fms.it
<b>Villa Eur Parco dei Pini</b>	Casa per ferie www.villaeur.com info@villaeur.it	Juan Arconada <i>President-representative</i>	JArconada@fms.it
		Eric Pastore* <i>Director</i>	

# Following Jesus like Mary and with her

## Message of the 20<sup>th</sup> General Chapter



**13** *In Mary we find the essential aspects of our Marist identity.*

— *She teaches us to say YES to God with generosity; to be pilgrims of faith and disciples of Jesus; to develop a listening attitude; to discern God's call by reflecting on events and keeping them in our hearts; and to rejoice at and give thanks for the marvels God works in us.*

— *Mary invites us to be simple and open in our relationships, to form communities as prayerful as the group gathered in the Upper Room, and as warm as the family of Nazareth.*

— *Like Mary, we belong to a Church of communion, relating to lay people as brothers and sisters rather than with any sense of hierarchy.*

— *Mary teaches us to be close to children and young people and focussed on their well-being, as she was to Jesus; to proclaim, daringly and prophetically, that God prefers the 'little ones'; and to be affectionate and kind towards them as a mother would be.*

**14** *At this moment in our history, we turn to Mary, asking her to obtain for us the graces we need to refund our Institute.*

*Once again, we confide to her the Marist project where each of us contributes our part.*



# Office of the Superior General

## OFFICE MANAGER

*Br. Donnell Neary*

The office manager or personal secretary to Brother Seán is responsible for the general operations and overall management of the office of the Superior General. In this position he assists Brother Seán in his work of insuring that the spirit of the mandates of the 20<sup>th</sup> General Chapter are carried out.

All business not officially directed to the General Administration is handled through the office of the Superior General. A significant part of this business would be pastoral concerns throughout the Institute and clear communications between the Superior General and Provincials and District Superiors. This area of communication would cover personal letters, circulars, bulletins to Provincials and Superiors, and special letters to groups of brothers.

The manager/personal secretary to the Superior General supervises the daily running of the office; handles all general correspondence, phone calls, and e-mail directed to the office; and assists the Superior General in the organization of his calendar and his personal appointments during the time that he is in Rome. He serves as a part of the final editing team for circulars and other published works that come from this office. He also maintains the personal files of the Superior General.

The personal secretary does the necessary research for the Superior General in order to help him prepare for his visits to the provinces and districts throughout the Institute. He assists in the organization of retreats and workshops held both at the Generalate in Rome and throughout the Institute; disseminates information from the office in a timely manner; works closely with the Secretary General; and maintains a good working relationship with the other offices of the General Administration.

## SPECIAL PROJECTS OF THE SUPERIOR GENERAL

*Br. Roberto Clark*

As part of the office of the Superior General, Brother Roberto Clark is in charge of the coordination of Brother Seán's writing projects: Circulars, Bulletin to the Provincials, letters to age groups (young, middle-age and senior brothers), etc. This entails dialog regarding the content, and overseeing the translation, publication and mailing process. The position is open to other projects of the Superior General requiring particular attention. Brother Roberto also collaborates with the Office Manager in the daily running of the office.



# Secretary General

The multicultural milieu in which we live is a real challenge, notably in the diversity of our languages..

I have been Secretary General since 8 September 2003. I arrived in Rome two weeks before that and immediately and quickly enough took stock of the situation. I was moved by the confidence placed in me. Bro. Richard Dunleavy,

my predecessor, had already moved out of the office in order to allow me to settle immediately upon arrival into the rooms allocated to the Secretary General. Furthermore, I had the opportunity to speak with him before he left as often as I wanted when I needed to understand what to do in the actual instances which came up. He put me very much at ease and left me free to do things my own way and work according to my own habits.

I tried resolutely to settle into this new mission. The welcome and the good will I got from everybody helped me immensely. The first weeks looked easy, but then, little by little, work piled up, endlessly new things cropped up, and fatigue set in. I sensed an increasing fear of not being able to succeed in doing everything that came up. I lived through several rather difficult weeks, and this situation came to a head in January-February. Now, eight months later, I think I have a better grasp of the situation.

## WHAT THE SECRETARY GENERAL HAS TO DO

The numerous aspects of this position can be grouped under 5 headings:

- 1. To assure secretariat availability to the General Council.** The General Council has two very different types of meetings. Twice a year they have plenary sessions with daily meetings to work at all the aspects of the life of the Institute. These are especially times of information and reflection, occasionally enriched by the presence of other members of the General Administration or people from outside the Administration. There are also meetings called "the regular Council," about every three weeks. These are primarily intended to deal with matters submitted by the Provinces or matters touching upon the general Administration of the Institute. For all these meetings, the Secretary prepares the Agenda and assembles the dossiers. If the meeting takes place in Rome, he assures the note-taking and then draws up the minutes. He then takes charge of following through with the decisions made.
- 2. To assure the official correspondence of the Institute.** This correspondence concerns especially the various Administrative Units. The Secretary communicates the decisions to the Provinces. He updates the postal, telephone, and electronic addresses of the houses and apostolates. He receives requests from the Provinces and sees to it that they are answered as soon as possible by handling the matter himself or referring it to a more appropriate service.
- 3. To organize translations.** Our Institute has chosen 4 official languages. Everything which goes to the entire Marist world is necessarily translated into 4 languages and this is the task first of all of the 4 Brothers specialized in each one of the languages. Sometimes these translations are also asked for in Italian, the language which is more and more used at the General House.
- 4. To coordinate the Services which report to the Secretary General.** The organigram shows the other services which report to this Department: purchasing, requests, statistics, archives, communications, general services, and information services. The Secretary General must also be in touch with the secretariats of the 6 Commissions of the General Council. For all these services, the Secretary sees to it that each one has the wherewithal to fulfill the mission which the Council expects of it.



*Br. Jean Ronzon*  
Secretary General

**5. To be the liaison between the General Council and the General House.** The members of the Council are often called to leave Rome for at times lengthy periods. The Secretary assures the permanent link between the House and the General Council. To do this, he takes part in all the Management meetings.

do what's best for everybody, this desire to be an instrument of communion among all of us, members of the Council, members of the GA, between Brothers and lay people, between the House management and the General Council. And this has been concretized lately by drawing up the Handbook for Personnel which had been sought after by the General Council back in 2002.

## SOME ASPECTS TO HIGHLIGHT

But beyond the multiplicity of concrete matters, it is good to highlight some major thrusts behind the above:

### *To look for unity in diversity.*

These words of N<sup>o</sup>. 82 of our Constitutions often ring in me: "Ours is a community apostolate... The whole community shows its apostolic solidarity by affirming and supporting each of its members in his apostolic ministry. Our ministry will be effective to the extent that our community is united." These few words are a powerful call to help in this work of coordination, by inciting me to prefer all collaborative efforts and always look to favor whatever can bring us closer together in our ministry. The multicultural milieu in which we live is a real challenge, notably in the diversity of our languages. Daily we juggle 4 of them: English and Spanish in the meetings of the General Council, Italian in the community of the General House and with the lay people. But French still remains the language with which I am most comfortable. In the midst of all this, what deeply inspires me is the desire to listen to

### *To support the ministry all over the Marist world*

Being here in Rome, I'm not asked to be directly engaged apostolically with the young or adults, and that's a bit frustrating. We have only limited contact with local pastoral doings. It is good then to remember that our Congregation is a body and, as Saint Paul says, its members cannot all do the same thing; they are called to do various functions but always for the body as a whole. We must be convinced that we work to support the Marist mission in all parts of the world. Brothers who frequently pass through our house help us to get a better sense of this Champagnat heartbeat at work today in a multitude of situations.



*The General House underpins the Marist mission around the world*

administration

# Postulator General

**Br. Giovanni  
Bigotto**  
Postulator  
General

The Postulator is the person charged with following a Cause of Canonization, and with ensuring that the work required is carried out. He is nominated by the author of the Cause, the Congregation of the Marist Brothers, and receives accreditation from the Congregation for the Causes of Saints. He is responsible for a canonical activity and the work of animation.

**I- Canonical work:** He maintains a direct link with the Congregation for Saints and assures the technical aspects of the Cause, as follows:

1. The writing of a biography of the Servant of God, collecting his writings and personal documents, gathering witnesses to his sanctity, and evidence of his renown ... asking the Bishop of the diocese where he died to open the diocesan process, and following this process in detail.
2. When the Cause reaches Rome, the Postulator draws up the document known as the Positio. This has three parts: the Summarium containing the salient points of the witnesses heard during the Diocesan Process, and the written witnesses; the personal Documents of the Servant of God; and the

Informatio, which puts forward the claim to sanctity of the Servant of God. For a miracle, the Postulator has to obtain medical proof, and evidence of the prayers asking for the intercession of the Servant of God to obtain this grace. This Positio on the miracle will be submitted to the committee of doctors, and then to that of theologians.

**II- Animation:** this refers to spreading devotion to our models of holiness in our own family: books, statuettes, images, posters, novenas, published articles, talks and conferences.... This side of the work is both important and delicate. Important because our love for our models – Marcellin, François, Henri Vergès, Basilio, our martyrs – brings about a taste for the Marist life, strengthens our generosity and our vocation, throws light on our identity and brings us friends. The Marist Family becomes a strong and well-loved reality. The absence of this love leaves us with a vague identity and we find ourselves with no models to follow; it brings about a lessening of our love for the Marist Family. God gives us saints to give us life; their absence signifies the loss of our own life.

But this work is delicate – it calls for a sensitivity for each culture, for each generation; it means that we have to find the way of the heart. The Postulator recognizes his own limitations and feels the need for the Spirit who speaks to our spirit.

Our Postulate is a team made up of the Postulator General and three Vice-Postulators: Br. Mariano Santamaria for the Spanish martyrs, Br. Alain Delorme for the Cause of Henri Vergès, and Br. José Flores Marcia for the Cause of Basilio Rueda.

Working for the saints is a demanding job, but it has its advantages, because sanctity is contagious, a contagion that we could wish for everyone! That is another aspect of the Postulate – and this does not mean that it has a monopoly on it – working for the vitality and spread of Marist holiness.



*The brothers who attended the ceremonial reading of the Decree for Brother Bernardo at the Vatican on June 22, 2004, together with Cardinal José Saraiva Martins, Prefect of the Congregation of the Causes of the Saints*



# Procurator General



The word procurator comes from the Latin *pro alio curator*, one who takes care of something for someone else. The term was used as the title for government officials who ruled over Roman Provinces with a certain amount of independence, representing the Emperor Augustus, as was the case in Judea in the First Century A.D. In ecclesiastical matters a procurator is needed when the Holy See requires the submission of resources to the Roman Curia following certain procedures. To be able to do this, diocesan Curiae and Religious Orders need special representatives in Rome. Since the 1200s there have been references to procurators from many abbeys and religious orders living and working in Rome. As General Curiae were established in Rome to cover certain matters, the Holy See became accustomed to dealing with General Procurators instead of contacting the parties involved directly. The August 22, 1814 Instruction of the Sacred Congregation of Bishops and Religious imposed on all Religious Congregations (though not newly founded ones) the obligation of having a residence for their General Procurator in Rome. Canon 517 of the Code of Canon Law in 1917 stated:

*1. All men's congregations of pontifical right should have a General Procurator, designated according to their Constitutions, so that he can transact the business of his particular congregation with the Holy See.*

*2. He should not be removed from his post before his term stipulated in the Constitutions expires without consulting the Apostolic See.*

On June 4, 1920, the Sacred Congregation for Religious noted that the General Procurator had to have his everyday residence in Rome and needed to be a member of the religious congregation that he represented.

The 1983 Code of canon Law didn't mention General Procurators.

Our Statutes establish the following: 137.6. *The Brother Procurator General is the Institute's representative accredited to the Holy See. He provides the Brother Superior General and his Council with information from the Church and with material concerning Canon Law for religious.*

Therefore the Procurator General represents the Institute before the Holy See. Marist norms specify that he should also keep the Superior General and his Council informed about the Church's Canon Law as it applies to religious.

As Procurator General what are the matters that I need to take care of before the Holy See, and with what Papal Congregations?

1. With the **Congregation for Institutes of Consecrated Life and Societies of Apostolic Life**, to obtain responses to consultations, dispensations, special permissions, including some sales, confirming religious vows...
2. With the **Congregation for Catholic Education**, concerning degrees obtained at Pontifical Universities, and questions about the participation of the Institute in Catholic Universities spread throughout the world.
3. With the **Congregation for Oriental Churches**, concerning countries where there are Eastern Rite Catholic Churches (especially Lebanon and Syria).
4. With the **Congregation for the Evangelization of Peoples**, for matters relating to the Institute's participation in some dioceses that depend on that Congregation.
5. With the **Secretary of State's Office**, for diplomatic questions, passports, entry visas for Italy, and the verification of valid official documents in countries with Concordats.
6. With the **Prefecture of the Pontifical Household**, to obtain tickets for Papal ceremonies.

*Br. Juan Miguel  
Anaya Torres  
Procurator General*

administration

# Communications

**Br. Lluís Serra**  
Director

## MEETING POINT

The work of communications in our Marist Congregation is a complex and exciting one: complex, because we are reaching out to people in 76 countries on five continents, with different languages, cultures and sensitivities; exciting because we're about transmitting to everyone, brothers and lay people, the power of Champagnat's charism as well as spreading the word for the Superior General and his Council in their task of leading and governing. It should also be noted that there is a constant flow of interactive correspondence coming in and going out from all directions. The office doesn't just send out messages but also receives them since it is meant to be a meeting place for people interested in the spirituality and mission of the Marist Brothers founded by St. Marcellin.

## GUIDELINES

I have adhered to several criteria during my six years as director of the communications service: maintaining the value of continuity, indispensable for a work of general interest; accepting the challenges of substantially bettering the service, helped by the development of modern technologies; professionalizing the service; putting out high-quality magazines; with the approval of the General Council, changing from the concept of publications to communications; expanding our readership by providing publications such as FMS Marist Echo and Marist Bulletin Online for lay men and women; offering new products like videos, CDs, etc.

I have been deeply involved in three important events during my time here: the canonization of St. Marcellin, the 20th General Chapter, and the launch of the official web page of the Institute in collaboration of Mr. Luiz da Rosa.

We publish periodicals on a regular basis: FMS Message, FMS Echo, and Marist Notebooks. Other publications are sent out elec-

tronically, such as FMS Update and the Marist Bulletin Online. You can consult all of these on the web. The work of our translators is indispensable in these tasks, as is that of our correspondents, a service that in the future will become more and more important.

## CHALLENGES FOR THE FUTURE

I welcome the positive evaluations of our work that I've been receiving from different parts of the world, but I have some pressing concerns. In my view, the culture of communications in the Institute needs to be strengthened and should be viewed in terms of family spirit and the promotion of our life and mission. We have a lot more wealth than what we've been sharing. We should take more time to reflect and discuss in depth in order to enrich our thinking. That means we have to write things down. The web should be home to our most prized Marist documents, including in intratext format, so they can be of greater help to our readers and visitors – while not leaving behind people who are working with less of a computerized infrastructure.

But all this and more will be a new chapter... in the care of Brother Onorino Rota, my successor as Director of Communications beginning in mid 2004.



*Communicating requires heightened interest in speaking, seeing, and hearing*

# Archives

## THE ARCHIVES SERVICE

The Archives Service allows the members of the General Council to consult documents from the past with a view, on occasion, to being better able to organize the present. It allows researchers access to sources that help them to recall our past, and are a guarantee of our history.

The archives are broadly divided as follows: the Founder, the General Administration in its dealings with the Provinces, relations with the Vatican and with other religious and civil authorities, General Chapters, General Conferences, and file cards on each of the Brothers since the beginning of the Institute till our days. We also have information on Institutes that have been absorbed into ours over the years.

As well as preserving the documents, the archives department makes sure that each one receives a classification (identification number) to facilitate consultation. Well-prepared search instruments allow a more rapid access to the documents.

During its long history, this service has undergone changes in the way things have been classified, each change an attempt to make consultation easier. However, we must recognize a fault in the running of the archives and that of the General Administration. Up to now, each document was given a classification on its arrival in the archives. Since the documents were not brought in regularly, but sometimes after a period of some years, the result was that whole boxes of documents arrived at the same time, and a lot of important time was taken up in sorting out the documents and classifying those which were to be kept. The effect of this was to hold up consultation of the documents until the classification was complete.

To remedy this important defect, we have acquired a program for looking after documents. It allows us to manage these documents actively, that is, we are able to give them classification



*In the archives, a host of documents, and even paintings*

numbers at once, to know where they are to be found during their “active” period, and to put them into archives when the time has come. Once they arrive in the archives, after sorting and pruning if necessary, they are immediately located in the correct place.

So the archivist must be in constant contact with the various departments of the General Administration (Superior General’s office, Secretary General, General Council offices, secretaries to the various commissions, etc) to help them use the documents in keeping with the new classification system.

The use of a “conservation calendar” fixes the time for sending documents to the archives, and avoids a useless buildup of the documents in the various offices, allowing them to be brought into the archives in a proper manner.

Let us remember that the archives only make sense if they allow us to re-read our history and if they are open to the present. Today’s documents will one day be part of the archives, but not to be stored and forgotten. They will go to join their predecessors, ready to respond to the demands for access to our past, to bring life to that past and allow it to help to build the present.

**Br. Jean-Pierre  
Cotnoir**  
Archivist

administration

# Translations

**Br. Gilles  
Beauregard**  
Secretary-translator

How would we ever get to know Ovid, Homer, Thomas Aquinas, Goethe, or Chekhov if we didn't have translations of their works? Translators are the go-betweens who have rewritten their thoughts in our own language. How easily we overlook these interpreters that open up the world to us, yet theirs is a tremendous contribution to the life of our spirit.

When I arrived at the General House to take up my work as a translator, someone politely asked me to guard against the danger of writing in Québécois and not French. As if there was a single French language, some authoritative objective lexicon to express all human thinking for French-speaking people! As if French was no longer a living language, ever evolving.

Isn't it to be expected that throughout the Americas – in Brazil, Mexico, the United States, and Québec – we use an official language of the Institute that reflects different historical situations from those in Africa – Angola, Equatorial Guinea, Rwanda, and Zambia? We can only comprehend the evolution of a language when we keep in mind such things as the social and political conditions within which that language has developed and take into account neighboring languages with which it has in-

teracted. Don't the versions of English spoken in Auckland, Chicago, Glasgow, Colombo, Johannesburg, Lagos, and Sydney reveal to us a rich language, able to adapt itself to new and changing conditions?

In our department, we are not translators by profession. We learn by experience and can work in some languages better than others. We're not immune from using pet words and expressions, and often enough fall prey to our own linguistic styles, resorting to easy-to-come-by clichés – thus the importance of being wide-awake and attentive at all times.

In addition, not many of the translations we turn out will add to the world of outstanding literature. To begin with, the degree of excellence of our work depends upon the quality of the text in the original language – which sometimes needs improvement! It's not unusual for a translator, often the first to read a text, to discover ambiguities, mistakes, and some muddled thinking, and then make some revisions before beginning the translation.

Knowing our audience helps us determine the writing style to use. For example, when translating a letter from Brother Seán to our senior brothers, it is better to use "the polite forms" of the pronoun you, and when such a letter is addressed to the young brothers, "the familiar forms." Using literary criteria, newly coined words, and borrowed expressions that respect the uniqueness of host language is not always objectionable, especially if doing so serves the purpose of the translation: to inform and communicate.

The translator is on his own in dealing with indispensable modern technology like the computer and resources on the web. We aren't equipped to co-translate but we do consult each other often in our offices. At any one time the amount of work varies considerably; sometimes it can seem overwhelming. Obviously the quality of translations suffer at times when we receive urgent requests with due dates like yesterday.

I'd like to conclude on a humorous note. A sage once said, "A translation is like a woman: if she's beautiful, she's not faithful; if she's faithful, rarely is she beautiful."



*Rather than a stumbling block, translations, written and oral, make the international nature of the Congregation a source of wealth*

# Technical Services

*Br. Henri  
Réocreux  
Technical services*



## COMPUTERS IN THE GENERALATE – SERVING COMMUNICATION AND THE GENERAL ADMINISTRATION

Computer literacy is an everyday tool in the hands of the head of a department and the services he directs. It allows certain tasks to be organized and carried out more quickly, but is neither as free nor as marvellous as advertising tells us!

On the one hand, it lowers the demand for personnel – as in every administration – but on the other it demands certain new skills: technological safeguards, technical intervention as required, organization of each person's access according to the requirements of his work, keeping and/or upgrading both software and hardware, organization of data whether present day and in use, or older data important from the historical point of view. For example, this latter data must not become inaccessible because the old programs by which it was created are abandoned, or because there is a change of personnel and new members come in who do not know the importance of such data or how to access it.

Present-day data, all of which requires either sharing or limits of confidentiality, finds its

place and suitable treatment thanks to the local network and the supervision of the work of various people according to their area of work, their working group, whether small or large, by the person responsible for security.

Security is, of course, a very important factor in such an organization: virus attacks, the risk of loss of data, lack of material, difficulties of communication with certain areas of the world, etc.

The sheer volume of daily communications with the General

Administration and their coming from so many parts of the world render our situation particularly sensitive. In September 2001, at the time of the General Chapter, a new virus, Nimda, attacked us, one day before the main antivirus agencies supplied a patch to block it. We avoided infection thanks to other prudent measures we had taken, which were sufficient to ward off the attack. The sad experience of the Navidad virus, which we unwittingly spread throughout the Institute in November 2000, had taught us a lesson!

Up to the present, our computer services are carried out under the authority of the Secretary General. A small committee, one of whose members is a General Councillor, fixes the main areas of work and the rules common to the whole house. For day-to-day work, a Head of Technical Services, from the General Administration, is helped by a computer technician, an Italian, who works part time, dealing particularly with the hardware, and another, also part time, who is trained in the strict rules governing the entering of data into the Institute databases. Apart from the above qualifications, these persons must have a good bit of linguistic competence.

administration

# The Office of the Econo

Once in a while people ask: What goods does the General Administration have? Are they sufficient or not? Are they excessive?

The Office of the Econome General is the department of the General Administration that serves the Superior General and his Council in everything having to do with material goods they need to develop their mission. Each and every aspect that contributes to the Council's efforts to animate and govern requires material goods. Obtaining,

administering, and distributing those goods is the work of the Econome General's Office.

Chapter 10 of our Constitutions details the duties and responsibilities of the Econome General. It's not my intention to cover this chapter but rather to provide plain answers to questions such as these: How does the Office of the Econome General operate? Does it have few or many goods at its disposal? Where does the money come from and for what is it used? How are these goods administered? Using what criteria?

The Office of the Econome General has a very simple structure: currently Brothers Antonio Martínez and Guy Pallandre, working in two offices at the General House in Rome, form its permanent staff. At least during these first years we are very much based in Rome, yet very much in touch with the world through the technological services available to us. To carry out our mandate we are assisted by the International Commission for Economic Affairs. This group meets at least once a year and deals with a broad range of the Institute's economic and

financial policies. Another group, the General Council's Economic Commission, offers its opinions when the Council deliberates on economic matters. Although the Econome General is not a member of the General Council, he is summoned to its meetings when economic matters are under consideration.

Once in a while this question come up: What goods does the General Administration have? Are they sufficient or not? Are they excessive? Questions like these aren't easy to answer. If we listed Provinces in the order of the material goods they possess, I would place the General Administration in the lower half of that list. Bearing in mind the social responsibilities exercised by an Institution such as ours, and the work of animation and governance that is required of the General Council, my impression is that the reserve of goods that we possess is not excessive at all.

Here is a list of the goods that the General Administration possesses, in terms of percentages:

- Buildings and real estate: The General House in Rome and the spirituality centers in El Escorial and Manziana. These account for 58% of our assets as of 31 December 2003.
- Money invested in our Portfolio accounts for 32 % of our assets right now.
- Cash available to take care of the needs of the General Council's activities, the spirituality centers, and the General Administration makes up 10% of our assets.

These assets of the Institute are offset by the liabilities of loans and investments that currently make up about 22% of our assets.

The General Administration does not produce material goods – it makes use of them. So it is the Provinces that sustain the General Administration through their Per Capita contribution and donations to the solidarity fund. These two categories of income have been brought into line in 2004 in order to have them cover the needs of ordinary expenditures and the 20th General Chapter's plans for setting up a solidarity fund in the Institute.

A listing of the major expenditures by the Administration:

*Material goods are limited resources*



# nome General

*Br. Antonio Martínez  
Econome General*



- Maintenance of the General House in Rome and the spirituality centers in Manziana and el Escorial absorbs 42% of all expenditures.
- Solidarity aid within and outside of the Institute makes up 28%.
- Expenditures arising from the work of the General Council, travel, commissions, and services. This category accounts for about 22%.
- Other expenditures, including investment in furniture, equipment, and building improvements, 8%.

As in managing any type of goods, the administrative management of the goods in the Office of the Econome General is based on three important points:

- Drawing up a budget at the beginning of each year. We try to put the budget together in a collaborative way with each section of the General Administration presenting its own budget. The overall Budget is presented to the General Council for approval.
- Drawing up an economic and financial report at the end of each fiscal year, which is presented to the General Council for approval.
- Complete and accurate bookkeeping for the economic projects undertaken.

The General Council exercises its responsibility in regard to material goods when it examines and approves the annual budget and the economic report for the fiscal year. These two events take place during the Council's plenary sessions and always provide an opportunity to study the criteria used in regulating the administration of goods. Among other principles and criteria, the ones that guide the work we do in the Office of the Econome General include the following:

- The Superior General and his Council determine economic policy.
- Administrators are not owners.
- It is not our aim to accumulate material wealth but place our goods at the service of the needs of our mission, fraternity, and solidarity.
- Clarity, transparency, and economy.

Besides the direct administration of goods, the Office of the Econome General provides other services to the General Administration. I would point out the following:

- The Office works with BIS in providing aid for micro-projects and other solidarity projects approved by the General Council.
- It forms part of the Management Council that studies and guides the general functioning of the House.
- It participates in the Marcellin Association, which is legally responsible for the Casa Per Ferie in Rome.
- It forms part of the Commission for the Evangelical use of material goods, which promotes a process of discernment on this topic in the Provinces.
- It manages the Institute's Solidarity Fund, which aims to help various Administrative Units become self-reliant. The 20th General Chapter established a way to consolidate this Fund, which is encountering tough times these days.



*Journeying using Gospel guidelines*

administration

# BIS - Bureau of International

Education for justice has to be more than an academic exercise. Knowledge of justice needs to be taken to heart, if action for justice is to follow.

The Bureau of International Solidarity (BIS) is the Institute's international office for education, advocacy, project coordination and networking for justice, peace, and solidarity.

The Bureau of International Solidarity assists the Superior General and the General Council in the animation and governance of the Institute with respect to issues of justice, peace, develop-

ment and solidarity, especially those areas affecting children and youth. The office has a staff of three: Br. Dominick Pujia, director, Mr. Stefano Oltolini, project coordinator, and Ms. Letizia Quintas, secretary.

BIS was established in 1995 at the recommendation of the delegates of the 19th General Chapter. In 2001, the 20th General Chapter confirmed the work of the Bureau when it recommended to the General Council that they continued to promote "the objectives and activities of the International Bureau of Solidarity (BIS)."

The objectives and activities of the Bureau have developed over the years. Today, it serves the administrative units of the Institute, the brothers and their lay colleagues and partners in four main areas:

- Education for Justice
- Project Assistance
- Advocacy
- Networking.

From the beginning, **Education for Justice** has been the Bureau's most challenging mandate. Its aim is none other than a change of heart: to encourage a greater openness and sensitivity to the cries of the poor, especially

"among the poorest and most marginalized children and youth." This openness includes an awareness of those unjust conditions and structures within society and culture that work against justice, peace, and solidarity.

Education for justice has to be more than an academic exercise. Knowledge of justice needs to be taken to heart, if action for justice is to follow. To assist in this process the Bureau provides resources, information and tools for education and animation. These include quarterly newsletters that are designed to give not only information but also encourage reflection. The annual Advent Reflection Booklet is another avenue of reflection and animation.

This year's Advent Reflection text will focus on children's justice issues. Via e-mail, the Bureau is working with several brothers, each from the major geographic regions of the world to contribute to the reflection text. Using the readings of the day and borrowing from their personal experience in dealing with children's issues, each has been asked to construct a prayer reflection that will make those who use the reflection text more aware of and sensitive to children's issues around the world. Planning for the text begins early in the year. Coordination of the writing, translations and formatting are always a formidable task.

A relatively new, but highly successful feature of the bureau's work, is **project assistance**. What began as a mandate to manage and coordinate a moderate micro-project funding program, still a highly popular feature of the bureau's work, has grown into a major service of the Bureau. The project department offers assistance to administrative units in developing countries in writing proposals, presenting, coordinating and evaluating projects for funding.

With a focus on supporting projects of education and development, the department works to identify funding partnerships that will assist the Institute and its administrative units



# Solidarity

in advancing the mission of the Marist Brothers around the world. Over 300 micro-projects have been funded to date. Coordinating and tracking major projects, most of which have been made possible through partnerships and co-financing agreements with external funding agencies, take up most of the department's attention. Currently, it has 59 major projects in its active files, as many as have been completed since its establishment three years ago.

Past major projects include, among others, new fraternities, libraries, and educational buildings at MIC and MAPAC, formation houses in Sri Lanka and Tanzania, primary schools in South Africa, an alternative education program in Fiji, the expansion of services for a school in Cambodia for children with handicapping conditions, and a number of Community Centers in Guatemala, Colombia, Venezuela and Brazil. BIS also played a significant role in coordinating the various phases associated with the emergency campaign launched by the General Council to assist Goma and Bobandana in Dem. Rep. of Congo, after the volcanic eruption in 2002.

The third area of work for the Bureau is in **advocacy**. At present, BIS advocates for just causes through its presence before two international bodies: the African European Faith and Justice Network (AEFJN) and the International Commission for Justice, Peace and Integrity of Creation (JPIC) of the Unions of Superiors General, Rome. The AEFJN, with headquarters in Brussels, lobbies (advocates) before the European Union for more just economic policies and de-

velopment opportunities for Africa. Over forty religious congregations with members in Africa belong to the network. Activities before the JPIC are done through the JPIC Promoters, a network of justice and peace coordinators of religious congregation with headquarters in Rome. The Bureau directs a working group based on the UN Convention on the Rights of the Child for the JPIC Promoters.

Finally, **networking** is an essential activity for the advancement of peace, justice and solidarity. The Bureau maintains an active network of communications with Province and District Solidarity Coordinators. The growing number of Marist sponsored non-governmental organizations (NGO) in Latin America has offered the Bureau a new opportunity for network building. This year, BIS along with SED, the Marist NGO of Spain, will co-host a meeting of Latin American Marist NGOs and provincial contacts.

Since its establishment, the Bureau's work has grown along with the needs of the Institute. With the appointment of the present director, the General Council has called for a review of BIS with the intention of setting direction for the next five years. Growth and expansion are nothing new to the staff at BIS. They are eager to get on with its work and are looking forward to the future.



*Share your bread with the hungry - Goya*

**Br. Dominick Pujia**  
Director

administration

# The General House

**Br. Juan  
Arconada**  
*Administrator  
of the General  
House*

The General House of the Marist Brothers is located in the EUR section of Rome, in a building complex covering 57,000 square meters of land. Among these buildings are the main Chapel, the General House itself, and the International College. A big beautiful park completes the property.

This is the world headquarters of the Congregation and home to three communities of brothers: that of the General Council, including the Superior General, his Councilors and the Secretary General; the General Administration community, including the General Administrator, Postulator for the causes of the saints, Procurator to the Holy See, the Directors of Publications and BIS (Solidarity), the translators, the General Archivist, the Secretaries for the six commissions of the General Council, the personal secretaries for the Superior General, and those in charge of managing the house; and finally the International College community. Several lay people also work in different administrative posts in the General House.

People from all over the world visit the General House. Brothers from every Province in the Institute come here to work on matters related to the development of our ministries, the life of the brothers, personal matters, and al-

so to visiting Rome, taking courses, attending commission meetings, etc.

These brothers are welcomed to the house as family members, according to the example of our Founder, for whom the brothers were the greatest wealth in the Institute, just as they are now.

Apart from the brothers, many lay people connected with the Institute visit the house quite often. Some are close relatives of the brothers, others graduates of our Marist schools, co-workers with the brothers, or people interested in the life and work of St. Marcellin. Not a week goes by without our having visitors. Sometimes youth groups use the grounds for camping and as a base for their pilgrimages within and outside of Rome. All our visitors provide those of us who live here with an opportunity to exercise our apostolate of welcoming and hospitality, to spend time with them, and take them on tours of the complex, helping them with their planning, etc. In addition, parishes use the house for meetings, and Christian groups for prayer, reflection, and other activities.

It's important to let the administrator or the bursar of the house know ahead of time when you're planning to spend some time with us so that we can make suitable arrangements to welcome you and be able to assure you that rooms will be available.



*Mary welcomes one and all*



# Communities

## THE GENERAL ADMINISTRATION COMMUNITY

If I told you that there are 18 brothers in our community, you might be impressed. If I added that we come from nine countries on four continents, some might be astonished. But I'm sure everyone would break out laughing if I told you we try to communicate with each other in a language that's supposed to be Italian.

Yet in spite of these differences, I can tell you that what unites us more than anything is the fact that we are brothers, and we work for the Superior General and his Council.

It is true that the General Council is frequently absent from Rome, but many services are taken care of by this community's brothers themselves: postulator, procurator, librarian, computer services technician, general economer, the communications service, and the bureau of solidarity. And then there are all those in charge of commissions, translators, those who help the Superior General, and also those who try to make our house operate in the practical sense. It's a very big place and is always in need of some attention so that everything will run more smoothly.

And then there are a lot of little tasks, which in an ordinary community wouldn't be so important. Who among you, for example, has ever had to mail out 4000 envelopes in two weeks? Or who has gone to the airport about 30 times in one week to drop off or meet and greet someone?

And when you realize that none of us has received that letter that Seán addressed to the young brothers, you can see why sometimes we wind up yearning for what even the Italian people call a "week-end", even though once in a while we have to give that up, too.

The size of the group being quite large, it's work so varied, and it's efforts to communicate so challenging – sometimes all this makes it harder for us to be that community we set out to become at the beginning of the year. But we are happy to be to-

gether, and once in a while the Superior himself is satisfied, even when he often invites everyone to "be" more and "build" more community.

Our contacts with the two other communities – those of the General Council and the International College – are necessarily limited. The General Council is usually absent, and we just welcome one or two councilors who stop in Rome from time to time just to keep the Secretary General busy. Our relations with the International College, which has just twelve brothers this year, are limited because the university programs leave that group with timetables that we can only describe as unusual. And then, you know, those brothers are young and their life rhythms are no longer ours.

Anyway it's wonderful when we come together not only to pray but also to relax or go on trips. Generally the brothers of the General Council do not participate in these excursions for reasons you can all imagine.

I'd like to conclude this brief presentation of our community with a line from our community project: "Let's prize our differences (age, culture, formation...): they are an occasion to open our hearts and minds. Living in an international community is a gift, an opportunity, and a responsibility".

Finally, I invite you all to verify if what I have said corresponds to the truth: come and you'll see!



General Administration community

**Br. Onorino Rota**  
Superior of  
the community

administration

# The International College

**Br. Wendy Calimpon**  
Director of  
the International  
College

## GENERAL INFORMATION

The International College of the Marist Brothers is a community of student Brothers from different countries of the world. They are sent by their Provincials to study and earn their degrees in one of the Pontifical Universities in Rome because of the needs of their Province. However, it is not the proper place to send Brothers who may need serious psychological assistance or who are in a vocational crisis. Since the student Brothers will undertake higher studies in Rome, they will have to bring with them all their certificates and diplomas of studies that they have already completed, particularly in the field of Philosophy and Theology, with details of the course content and their grades, for accreditation by the University.

The courses in Rome are offered in Italian. In certain universities, the students must sit for an examination in Italian as a prerequisite for enrolment. In addition to Italian, knowledge of another language is sometimes required like French, English, Spanish or German. For the student Brothers who do not know Italian, especially those who have English as their basic language, at least three months of intensive course work in Italian are strongly recommended before they enroll at the Uni-

versity. Moreover, Italian is also the official language of the International College and, therefore, it is not optional.

## PRATICAL MATTERS

The courses at the Universities in Rome usually begin in the first week of October and finish around the fourth week of June. The months of July, August and September make up the summer holiday period. During this time, the student Brothers who wish to remain in Rome join with the General Administration community. The College community comes together once again towards the end of September.

All the expenses of the student Brothers at the International College in Rome are taken care of by their respective Provincines. These expenses include both personal and community expenses, such as board and lodging, tuition and fees at the University, personal computer, personal expenses, the use and maintenance of the vehicles, community retreats, community tours, etc. Each year, during the month of October, the student Brother has to make out his Personal Budget, This must include his summer expenses and be approved by his Provincial. On the first week of October every year, a copy of each student Brother's approved Personal Budget must be submitted to the Director of the International College and also to the Econome General of the Institute.

Finally, except for the Brothers coming from European countries, each student Brother must obtain an entry visa indicating the reason for his stay in Rome, that is, for religious motives and religious studies. This visa must be of Category D. It is only with this type of visa that it is possible for a student Brother to obtain here in Rome a "SOGGIORNO," a permit to stay in Italy for more than three months.



*A community for brothers studying at Roman universities*

# Villa Eur – Parco dei Pini

## Casa per Ferie



In December 1999, the building formerly housing the International College at the Marist Brothers' General House began operating as a Casa per Ferie, i.e., a hotel for pilgrims, family members of the brothers, friends of the Marist Family, and individuals and groups visiting Rome.

The building underwent a total transformation and everything has turned out very well. Taking advantage of the former structure that Mussolini planned for his agricultural ministry, the reception areas and entrance hall are striking in their stately beauty. With good taste and simplicity, their décor gives the visitor an impression of welcome, well being, and family spirit. There are 94 rooms, almost all of them double, each having a private bath and all the comforts one would expect in a modern hotel: telephone, TV, air conditioning and heating, a safe, fridge, bar, restaurant, and personalized dry cleaning service. There are also several rooms for meetings, exhibitions, congresses, etc. and a private parking area for guests.

Villa EUR is outstanding in its attentiveness to



the needs of its guests and for the way it keeps the entire facility in sparkling condition.

The atmosphere of the hotel is one of peace and quiet. The site is graced with a private park with a large variety of beautiful trees. Guests can stroll through the area or rest, as they prefer.

Villa EUR is located in the fashionable EUR district in the south of Rome, with excellent access to downtown. There are two nearby subway stations in the area, EUR Fermi and Laurentina, as well as many city and suburban bus lines. Highways to and from Rome's air-

ports are excellent, and the trip is a quick and easy one.

The hotel enjoys an excellent reputation and has been warmly received by its guests. Proof of this is that most of those who come return. Every day everyone on the hotel's staff is dedicated to improving all aspects of its services: security, courtesy, housekeeping, and comfort.

Because it is completely independent from the General House, it is important to contact the hotel directly in order to make reservations. The reception desk is open 24/7 all year round.

The postal address of Villa EUR is:  
Piazzale Marcellino Champagnat, 2  
00144 ROMA, Italia.

Tel. (24 hrs): (39) 06.5422.659  
06.54220627

Fax: (39) 06.54220912

E-mail: [info@villaeur.com](mailto:info@villaeur.com)

the Hotel's web page: [www.villaeur.com](http://www.villaeur.com)  
We're waiting to welcome you.



**Br. Juan  
Arconada**  
*Administrator  
of the House*

administration

# GENERAL STATISTICS OF THE INSTITUTE TO 31 DECEMBER 2003\*

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

PROVINCES	NOVICES			BROTHERS			LOSSES			PROFS	
	1 <sup>st</sup>	2 <sup>st</sup>	TOT	Temp	Perp	TOT	Dec	Dep	TOT	1 <sup>st</sup> Prof	P.Perp
1. AFRIQUE CENTRE EST	7	4	11	22	53	75		5	5	3	
2. AMÉRICA CENTRAL	2		2	14	128	142	3	2	5	3	
3. BRASIL CENTRO NORTE	10	1	11	34	114	148	2	5	7	2	3
4. BRASIL CENTRO SUL	9	4	13	24	126	150	2	6	8	5	
5. CANADA	1		1	2	202	204	5	1	6		
6. CHINA				0	36	36	1	1	2		
7. COMPOSTELA				5	297	302	5	4	9	1	
8. CRUZ DEL SUR	3	2	5	8	171	179	4	3	7	2	
9. EUROPE CENTRE OUEST			0	2	210	212	6	1	7		
10. IBERICA			0	5	221	226	5	2	7		
11. L'HERMITAGE	2	1	3	8	505	513	18	4	22	2	
12. MADAGASCAR		1	1	12	48	60		5	5	2	
13. MEDITERRANEA	2	10	12	39	299	338	8	5	13	5	3
14. MELBOURNE	4	5	9	8	110	118	3		3	3	
15. MEXICO CENTRAL	3	9	12	17	130	147	3	7	10	4	3
16. MEXICO OCCIDENTAL	2	1	3	13	141	154	6	7	13	1	1
17. NEW-ZEALAND	2		2	6	126	132	6	2	8		
18. NIGERIA	7	2	9	19	64	83	3	2	5	1	1
19. NORANDINA	5		5	16	144	160	2	6	8		
20. PHILIPPINES	4		4	17	33	50		1	1	4	
21. RIO GRANDE DO SUL	14	1	15	34	194	228	7	5	12	10	2
22. S <sup>a</sup> . MARIA DE LOS ANDES				7	134	141	5	1	6	1	
23. SOUTHERN AFRICA	14	11	25	37	70	107		7	7	5	3
24. SRI LANKA				3	35	38		2	2		1
25. SYDNEY	5		5	30	234	264	5	3	8	6	
26. UNITED STATES				4	219	223	5	4	9		
<b>TOTAL</b>	<b>96</b>	<b>52</b>	<b>148</b>	<b>386</b>	<b>4044</b>	<b>4430</b>	<b>104</b>	<b>91</b>	<b>195</b>	<b>60</b>	<b>17</b>

\* Note: The Provinces are those that have finished restructuring (January 2004)



# FIRST PROFESSIONS 2002

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
1. Bulondo Salumu	Robert	Afrique Centre Est	Dem. Rep. of Congo	2002-06-16
2. Nsabagasani	Viateur	Afrique Centre Est	Rwanda	2002-06-16
3. Ganishuri	Félix	Afrique Centre Est	Rwanda	2002-06-16
4. Peña Jacobo	Omar Alfredo	América Central	Guatemala	2002-10-27
5. Bolaños Viscarra	Juan Carlos	América Central	El Salvador	2002-10-27
6. Olano Merino	Enrique Alberto	América Central	El Salvador	2002-10-27
7. Cruz	Regière Alves Da	Brasil Centro Norte	Brazil	2002-12-08
8. Souza	Jarbas Rodrigues De	Brasil Centro Norte	Brazil	2002-12-08
9. Nogueira Da Silva	Valmir	Brasil Centro Sul	Brazil	2002-12-08
10. D'ávila	Leomar	Brasil Centro Sul	Brazil	2002-12-08
11. Luza	Adelano	Brasil Centro Sul	Brazil	2002-12-08
12. Wecker	Ilario	Brasil Centro Sul	Brazil	2002-12-08
13. Depaoli	Nerí	Brasil Centro Sul	Brazil	2002-12-08
14. Tomás Gómez	Daniel	Compostela	Spain	2002-06-29
15. Soria Baroni	Martín Héctor	Cruz del Sur	Argentina	2002-02-10
16. Cruz Funes	Alonso David	Cruz del Sur	Argentina	2002-02-10
17. Chanéac	Roland	L'Hermitage	France	2002-06-29
18. Alonso Contreras	Tony	L'Hermitage	Spain	2002-06-29
19. Raveloarijaona	Michel Haritiana (Tiana)	Madagascar	Madagascar	2002-06-16
20. Heriniaina	Maurice Juvence	Madagascar	Madagascar	2002-06-16
21. Mbaitolnan	Arnaud	Mediterránea	Chad	2002-06-15
22. Beguerem	Blaise	Mediterránea	Chad	2002-06-15
23. Nsotaka Fonjo	Stanislaus Mary	Mediterránea	Cameroon	2002-06-15
24. Funsá Birkem	Pascal	Mediterránea	Cameroon	2002-06-15
25. Womela Lukong	Christian	Mediterránea	Cameroon	2002-06-15
26. Inigo	Anthonymsamy Leveil	Melbourne	India	2002-02-23
27. Johnson Gnanasekar	Peter Roy	Melbourne	India	2002-02-23
28. Pragasam	Eugene Arulandhu	Melbourne	India	2002-02-23
29. Montes De Oca Soto	Iván	México Central	Mexico	2002-06-22
30. De Jesus Martínez	Miguel Angel	México Central	Mexico	2002-06-22
31. Espinos Flores	Bernardino	México Central	Mexico	2002-06-22
32. Delgado Valdívía	José Antonio	México Central	México	2002-06-22
33. López Quintana	Eduardo	México Occidental	México	2002-06-22
34. Niger	Clement Mary (Mienseifa)	Nigeria	Nigeria	2002-06-15
35. Tan	Fredric	Philippines	Philippines	2002-05-20
36. Sentina	Ernie	Philippines	Philippines	2002-05-20
37. Pastera	Ramon	Philippines	Philippines	2002-05-20
38. Santa Ana	Cristino Octavio Ireneo	Philippines	Philippines	2002-05-20
39. Dutra	Silmar Da Silva	Rio Grande do Sul	Brazil	2002-12-08
40. Kaufmann	Carlos	Rio Grande do Sul	Brazil	2002-12-08
41. Peruzzo	Marcelo	Rio Grande do Sul	Brazil	2002-12-08
42. Santinon	Grasiano	Rio Grande do Sul	Brazil	2002-12-08
43. Rissi	Rosmar	Rio Grande do Sul	Brazil	2002-12-08
44. Langer	Silvio Augusto	Rio Grande do Sul	Brazil	2002-12-08
45. Gouvea	Eder José De Almeida	Rio Grande do Sul	Brazil	2002-12-08
46. Santos	Ronilson Simão Dos	Rio Grande do Sul	Brazil	2002-06-08

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
47. Paier	Odair José	Rio Grande do Sul	Brazil	2002-12-08
48. Queiroz Lucas	José Maria	Rio Grande do Sul	Brazil	2002-12-08
49. Nascimento Yaibona	Juan Bautista	S <sup>a</sup> . María de los Andes	Bolivia	2002-02-16
50. Chawinga	Fabiano	Southern Africa	Malawi	2002-06-29
51. Mafeni	Welton Francis	Southern Africa	Zimbabwe	2002-06-29
52. Kawazva	Kudakwashe Wilden	Southern Africa	Zimbabwe	2002-06-29
53. Mulenga	Christopher	Southern Africa	Zambia	2002-06-29
54. Nkhuwa	Solomon	Southern Africa	Zambia	2002-06-29
55. Tonnaku	Gabriel	Sydney	Papua New Guinea	2002-11-23
56. Kenatsi	Mark	Sydney	Papua New Guinea	2002-11-23
57. Sesemu	Ludwig	Sydney	Papua New Guinea	2002-11-23
58. Tami	Donovan	Sydney	Papua New Guinea	2002-11-23
59. Gimus	Leslie	Sydney	Papua New Guinea	2002-11-23
60. Bureng	Frederick	Sydney	Papua New Guinea	2002-11-23



## PERPETUAL PROFESSIONS 2002

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
1. Santos	José Edvan Aquino Dos	Brasil Centro Norte	Brazil	2002-07-21
2. Melo	Pedro Jadir De Araújo	Brasil Centro Norte	Brazil	2002-06-29
3. Freitas	Gilson Lima De	Brasil Centro Norte	Brazil	2002-07-21
4. Davids	Roger	Europe Centre Ouest	Belgium	2002-08-15
5. Kpulika	Isaac	Mediterránea	Cameroon	2002-12-27
6. García Otaola	Ángel Diego	Mediterránea	Spain	2002-09-29
7. Ayala Gutiérrez	Miguel Ángel	Mediterránea	Spain	2002-11-17
8. Vivas Martínez	Guillermo	México Central	Mexico	2002-08-10
9. Hur	Duck Hyun (Simon)	México Central	Korea	2002-07-27
10. Won	Cha Hee (Dominic)	México Central	Korea	2002-08-15
11. Garza Benavides	Enrique	México Occidental	Mexico	2002-03-02
12. Ogonnaya Ogudu	Matthew Mary	Nigeria	Nigeria	2002-08-17
13. Sauer	Adriano Jacó	Rio Grande do Sul	Brazil	2002-05-05
14. Siveris	Rodinei	Rio Grande do Sul	Brazil	2002-05-05
15. Bushilya	Patrick Kasaba	Southern Africa	Zambia	2002-09-14
16. Musakanya	Evans Bwalya	Southern Africa	Zambia	2002-09-14
17. Zenda	Gilbert	Southern Africa	Zimbabwe	2002-09-07
18. Bhatti	Paul Samuel	Sri Lanka	Pakistan	2002-11-09
19. Imbergamo	Charles	United States	United States	2002-10-13



# BROTHERS WHO DIED IN 2002

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

FAMILY NAME	FIRST NAME	NAME IN RELIGION	DATE	AGE	PROVINCE
1. Okere	Benedict	Gerard Benedict	2002-01-05	85	Nigeria
2. Delnatte	Paul	Lucien	2002-01-14	75	Europe Centre Ouest
3. Féchir	Richard	Walter Félix	2002-01-20	77	Europe Centre Ouest
4. Hahn	João Laudelino	Edesio	2002-01-23	80	Santa Maria
5. Gómez Macias Valadez	José Gabriel		2002-01-28	35	Mexico Occidental
6. Bourke	Daniel Desmond	Ludovic	2002-01-31	79	Melbourne
7. Merino Pozo	Víctor	Víctor Manuel	2002-02-04	96	Norte
8. González Vallejo	Federico	Laureano	2002-02-09	78	Río de la Plata
9. Mc Cann	Thomas Francis	Damian Bennet	2002-02-11	80	Europe Centre Ouest
10. Vialla	Jean Abel	Marie Vitalien	2002-02-11	87	Bética
11. Sabadin	Nelson	Silverio Davi	2002-02-21	67	Porto Alegre
12. Payne	Terence Michael		2002-02-25	56	New-Zealand
13. Mullins	Vincent Michael	Sergius Alexis	2002-03-08	86	Sydney
14. Berrard	Georges	Georges Elie	2002-03-11	85	Beaucamps - Saint-Genis
15. Devantéry	Paul-Etienne	Paul Louis	2002-03-15	91	Iberville
16. Rufrancos Urrutia	José Manuel	Jorge Manuel	2002-03-15	89	Mexico Central
17. Cokelz	Joseph	Marie Florence	2002-03-18	79	M.C.O. N.D. de l'Hermitage
18. Agredano Becerra	Salvador	Salvador Jorge	2002-03-23	67	Mexico Central
19. Onah	Augustine	Benedict Augustine	2002-03-23	84	Nigeria
20. Kick	Adam	Richard Bruno	2002-03-23	87	Europe Centre Ouest
21. Ramírez Guinea	Marcos	Rafael Marcos	2002-03-28	70	Madrid
22. Traynor	James Thomas	Daniel Thomas	2002-03-30	73	New-Zealand
23. Coumbourakis	Nicolas	Jean Pascal	2002-03-31	83	M.C.O. N.D. de l'Hermitage
24. Mooney	Francis Xavier	Roy William	2002-04-03	69	Poughkeepsie
25. Forissier	Hugues-Marie	Marie Gatien	2002-04-04	74	M.C.O. N.D. de l'Hermitage
26. Blanc	Jean	Jean L'aumônier	2002-04-05	85	M.C.O. N.D. de l'Hermitage
27. Brady	James A.	James Damian	2002-04-16	79	Esopus
28. Vogel	Jérôme	Joseph Sylvain	2002-04-17	88	Beaucamps - Saint-Genis
29. González Frias	Vicente	Jorge Vicente	2002-04-18	94	León
30. Ladetto	Antonio	Michele Maria	2002-04-20	75	Italia
31. Dapper	Eugênio	Eugênio Prudêncio	2002-04-29	78	Porto Alegre
32. Fernández Pastrana	Estanislao	Estanislao María	2002-04-30	91	Castilla
33. Weiss	John P.	Christopher Robert	2002-05-07	71	Esopus
34. Siqueira	José	Guilhermino	2002-05-07	85	Río De Janeiro
35. Semmet	Valentin	Winfried	2002-05-08	69	Río De La Plata
36. Hopkinson	Walter Kevin	Fingal	2002-05-12	74	Sydney
37. Villegas Villegas	Julio César	Víctor María	2002-05-21	91	Colombia
38. Winter	Thaddäus	Wilhelm Maria	2002-05-21	95	Porto Alegre
39. Quintana Duque	Cayetano	Patricio	2002-05-22	76	Levante
40. Merino Vallejo	Severino	Paciano Hilario	2002-05-23	70	Norte
41. Lachaize	Jean Pierre		2002-06-02	60	Beaucamps - Saint-Genis
42. Idiazabal Ollo	Rufino	Leandro David	2002-06-03	93	América Central
43. Pradel	Luis Manuel		2002-06-04	46	Río De La Plata
44. Kravos	Zdravko José	Valentinus	2002-06-11	77	Córdoba
45. Kyne	Leo Joseph	Edmund Leo	2002-06-14	76	New-Zealand
46. Thil	Marcel	François Marcel	2002-06-16	84	M.C.O. N.D. de l'Hermitage

FAMILY NAME	FIRST NAME	NAME IN RELIGION	DATE	AGE	PROVINCE
47. Dépierre	Joseph Marius	André Louis	2002-06-18	88	Beaucamps - Saint-Genis
48. Limon Ruesga	Miguel Angel José	Guadalupe León	2002-06-23	78	Mexico Occidental
49. Hébert	Louis-Joseph	Georges Adrien	2002-06-25	73	Quebec
50. Pastor Barbero	Gregorio	Norberto Juan	2002-06-27	75	Chili
51. Torrecilla Vesga	Salomón	Faustino Juan	2002-06-28	94	Porto Alegre
52. Dematté	Arduino	Bento Marcelino	2002-07-02	93	Sao Paulo
53. Morala Fernández	Jovino Casiano	Francisco Jovino	2002-07-03	69	Chili
54. Sherry	James Michael	Majella James	2002-07-06	66	New-Zealand
55. Mecerreyes Modron	Eloy	Antonio José	2002-07-13	80	Bética
56. Rewucki	Romão	Leonato	2002-07-14	80	Sao Paulo
57. Nicolas	Robert	Henri Léon	2002-07-17	75	Europe Centre Ouest
58. Mc Groarty	Bernard	Conrad James	2002-07-20	85	Europe Centre Ouest
59. Russell	Lewis Patrick	Maurice William	2002-07-23	91	New-Zealand
60. Pesquera Herrera	Javier	Javier Paulino	2002-07-23	70	Mexico Occidental
61. Mauss	René	Achille	2002-07-25	80	Beaucamps - Saint-Genis
62. González Martínez	Pedro	Damián Pedro	2002-07-29	83	América Central
63. Middleton	Joseph Percy	Linus	2002-08-09	88	Sydney
64. Lefebvre	Alexandre	Antoine Stanislas	2002-08-20	81	Beaucamps - Saint-Genis
65. Pérez Gómez	Aniano	Félix Bernardino	2002-08-21	89	Norte
66. Moreno Alegre	Nemesio	Nemesio Lucio	2002-08-21	81	Chili
67. Puebla Martín	Fernando	Javier Ligorio	2002-08-26	77	Sª. Maria de los Andes
68. Montague	Joseph George	Victor Chanel	2002-09-04	89	New-Zealand
69. Barrioluengo Blanco	Olegario	Olegario Luis	2002-09-05	74	León
70. Soriani	Lino	Fortunato Celso	2002-09-08	80	Italia
71. Lyons	Daniel John	Romulus	2002-09-24	86	Melbourne
72. Torres	Manuel García	Nuno José	2002-09-25	76	Brasil Norte
73. Acuña Manzanares	Jesús	Juan Alberto	2002-09-27	71	Mexico Occidental
74. Nwanosike	Fidelis		2002-10-04	64	Nigeria
75. Imbert	Georges	Michel Louis	2002-10-05	69	M.C.O. N.D. de l'Hermitage
76. Santos Lombraña	Félix		2002-10-05	60	Levante
77. Murphy	John Anthony	Cloman Anthony	2002-10-09	75	Sydney
78. Aviña Aceves	Manuel A.	Manuel Gregorio	2002-10-11	76	Esopus
79. Lalancette	Octave (Joseph)	Paul Victor (Joseph Anatole)	2002-10-12	89	Canada
80. Bron	Lucien	Lucien Joseph	2002-10-12	92	Beaucamps - Saint-Genis
81. Redondo Mariscal	Ángel	Agustín José	2002-10-25	74	Bética
82. Santos Marques	Abilio		2002-10-26	58	Portugal
83. Alvarez González	José Benito	Amado	2002-10-30	100	Mexico Occidental
84. Dondé	João	Venâncio Caio	2002-11-04	83	Rio Grande do Sul
85. Burgos Martínez	Cirilo	Cirilo Lucas	2002-11-04	82	Levante
86. Tovar Bolaños	Nicolás Manuel	Dimas Nicolás	2002-11-05	74	Colombia
87. Racine	Réginald	Roland Camille	2002-11-07	63	Canada
88. Albéniz Bepet	Félix	Casiano Félix	2002-11-09	85	Cataluña
89. Desprez	André Marie Joseph	Clément Marie	2002-11-14	69	Beaucamps - Saint-Genis
90. Wang Che Liang	Michel	Joche Ambroise	2002-11-16	87	China
91. González Cabrera	Víctor Manuel	Víctor Guillermo	2002-11-19	71	Mexico Occidental
92. Rodríguez Suárez	Ángel	Rodolfo	2002-11-23	95	América Central
93. Michel	Eugene A.	Richard Aloysius	2002-11-23	89	Esopus
94. Vassal	Joannès	Clément Joseph	2002-11-25	87	M.C.O. N.D. de l'Hermitage
95. Sarraillé	Julien	Xavier Félix	2002-11-25	76	M.C.O. N.D. de l'Hermitage
96. Reyes Casanova	Manuel Federico	Celestino María	2002-12-04	76	Sª. Maria de los Andes
97. Hunke	Wilhelm Heinrich	Liberatus (Liberato)	2002-12-05	83	Rio Grande do Sul
98. Esteve Oliva	Jaime	Jaime Ricardo	2002-12-10	71	Cataluña
99. Zabaleta Gómez De Segura	Inocencio	Ladislao José	2002-12-12	74	Norte
100. Hesford	Francis Richard	Mary Edmund	2002-12-15	88	Melbourne
101. González Vallejo	Teódulo	José Faustino	2002-12-16	82	León
102. Rodgers	Raymond Francis	Conan Angus	2002-12-22	75	Sydney
103. Longoria García	Javier	Septimio Javier	2002-12-26	75	Mexico Central
104. Bertrand	Alphonse	Alphonse Félix	2002-12-26	90	Canada

# GENERAL STATISTICS OF THE INSTITUTE TO 31 DECEMBER 2003\*

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

P R O V I N C E S	NOVICES			BROTHERS			LOSSES			PROFS	
	1 <sup>st</sup>	2 <sup>st</sup>	TOT	Temp	Perp	TOT	Dec	Dep	TOT	1 <sup>st</sup> Prof	P.Perp
1. AFRIQUE CENTRE EST	10	7	17	23	53	76	2	1	3	4	3
2. AMÉRICA CENTRAL	0	0	0	15	122	137	4	3	7	2	0
3. BRASIL CENTRO NORTE	6	3	9	40	111	151	2	2	4	7	1
4. BRASIL CENTRO SUL	8	0	8	29	121	150	4	4	8	8	2
5. CANADA	2	0	2	3	194	197	8	0	8	1	0
6. CHINA	0	0	0	0	36	36	0	0	0	0	0
7. COMPOSTELA	0	0	0	4	285	289	9	4	13	0	0
8. CRUZ DEL SUR	3	3	6	6	166	172	5	2	7	0	1
9. EUROPE CENTRE OUEST	0	0	0	2	201	203	9	0	9	0	0
10. IBERICA	0	0	0	4	216	220	4	1	5	0	1
11. L'HERMITAGE	2	0	2	6	484	490	19	4	23	0	0
12. MADAGASCAR	0	0	0	13	48	61	0	0	0	1	0
13. MEDITERRANEA	3	1	4	43	294	337	8	2	10	7	1
14. MELBOURNE	2	4	6	13	107	120	2	1	3	5	0
15. MEXICO CENTRAL	0	3	3	24	127	151	0	5	5	9	0
16. MEXICO OCCIDENTAL	0	2	2	9	139	148	2	5	7	1	1
17. NEW-ZEALAND	1	0	1	8	123	131	2	1	3	2	0
18. NIGERIA	1	7	8	15	65	80	3	2	5	2	4
19. NORANDINA	4	0	4	16	142	158	3	3	6	4	2
20. PHILIPPINES	2	4	6	15	34	49	0	1	1	0	1
21. RIO GRANDE DO SUL	9	3	12	45	183	228	8	4	12	12	0
22. S <sup>a</sup> . MARIA DE LOS ANDES	2	0	2	4	130	134	4	3	7	0	0
23. SOUTHERN AFRICA	12	14	26	40	70	110	0	7	7	9	3
24. SRI LANKA	0	0	0	2	35	37	1	0	1	0	1
25. SYDNEY	7	0	7	33	230	263	3	3	6	5	0
26. UNITED STATES	0	0	0	4	213	217	5	1	6	0	0
<b>TOTAL</b>	<b>74</b>	<b>51</b>	<b>125</b>	<b>416</b>	<b>3929</b>	<b>4345</b>	<b>105</b>	<b>59</b>	<b>164</b>	<b>79</b>	<b>21</b>

\* Note: The Provinces are those that have finished restructuring (January 2004)

There are difficulties in leading the life of a good religious, but grace sweetens all their bitterness. Jesus and Mary will come to your aid, and besides, life is soon over and eternity never ends. Oh, what consolation we have, when about to appear before God, to remember that we have lived in the favor of Mary, and in her own Society! May it please that Good Mother to preserve you, give you increase and bring you to holiness. May the grace of our Lord Jesus Christ, the love God and the fellowship of the Holy Spirit be with you always. I leave you trustfully within the Sacred Hearts of Jesus and Mary, until we all meet again in eternal bliss.

Spiritual Testament of St. Marcellin Champagnat



# FIRST PROFESSIONS 2003

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
1. Lwaboshi Bujiriri	Justin	Afrique Centre Est	Dem. Rep. of the CONGO	2003-06-21
2. Motanda Basenda	Emile Pierre	Afrique Centre Est	Dem. Rep. of the CONGO	2003-06-21
3. Nyangweso Ogutu	Francis	Afrique Centre Est	Kenya	2003-06-28
4. Ngenzi	Jean Marie Vianney	Afrique Centre Est	Rwanda	2003-06-14
5. Mendoza Rosales	Juan José	América Central	El Salvador	2003-10-26
6. Gómez Duarte	Luís Manuel	América Central	El Salvador	2003-10-26
7. Sousa	Paulo Do Nascimento	Brasil Centro Norte	Brazil	2003-11-29
8. Ferreira Cardoso	Oldair	Brasil Centro Norte	Brazil	2003-11-29
9. Leite De Souza	Claudiney	Brasil Centro Norte	Brazil	2003-11-29
10. Figueiredo Lira	Ronaldo	Brasil Centro Norte	Brazil	2003-07-27
11. Brito	José De Assis Elias De	Brasil Centro Norte	Brazil	2003-11-29
12. Oliveira	José Flaviano Bezerra De	Brasil Centro Norte	Brazil	2003-11-29
13. Oliveira	Paulo Gustavo Dias	Brasil Centro Norte	Brazil	2003-11-29
14. Santos	James Pinheiro Dos	Brasil Centro Norte	Brazil	2003-11-29
15. Pereira	Luiz André Da Silva	Brasil Centro Norte	Brazil	2003-11-29
16. Polimeni	Rogério	Brasil Centro Sul	Brazil	2003-12-08
17. Bettoni	Fabio	Brasil Centro Sul	Brazil	2003-12-08
18. Nascimento	José Aderlan Brandão	Brasil Centro Sul	Brazil	2003-12-08
19. Cadore	Gilmar Carlos	Brasil Centro Sul	Brazil	2003-12-08
20. Cruz Da Silva	Deoclécio	Brasil Centro Sul	Brazil	2003-02-02
21. Souza	Neimar Sérgio De	Brasil Centro Sul	Brazil	2003-12-08
22. Quintiliano Da Silva	Antonio	Brasil Centro Sul	Brazil	2003-12-08
23. Cruz Da Silva	Elcio	Brasil Centro Sul	Brazil	2003-12-08
24. Seguin	Joseph Claude Roger	Canada	Canada	2003-08-15
25. Benitez Gimenez	Máximo	Cruz del Sur	Paraguay	2003-01-04
26. Sandoval	Javier Alejandro	Cruz del Sur	Argentina	2003-01-02
27. Massaro	Juan Pablo	Cruz del Sur	Argentina	2003-01-02
28. Ratianamalala	Honoré Pascal	Madagascar	Madagascar	2003-08-03
29. Ndifor	Terence Nkwenti	Mediterranea	Cameroon	2003-06-14
30. Gbasu	Andrew Weah	Mediterranea	Liberia	2003-06-14
31. Najjar	Fadi	Mediterranea	Syria	2003-07-05
32. Abrass	Antoine	Mediterranea	Lebanon	2003-07-05
33. Navarro Sánchez	Francisco Javier	Mediterranea	Spain	2003-07-05
34. Mammah	Joseph Kwame	Mediterranea	Ghana	2003-06-14
35. Robalé	Cyrille Oswald	Mediterranea	Ivory Coast	2003-06-14
36. Tomás Sánchez	Juan	Mediterranea	Spain	2003-07-05
37. Manickam	Susai	Melbourne	India	2003-02-15
38. Kumar	Raja	Melbourne	India	2003-02-15
39. Basker	Vincent	Melbourne	India	2003-02-15
40. Jayaraj	Albert	Melbourne	India	2003-02-15
41. Khangwibou	Joseph	Melbourne	India	2003-02-15
42. Arredondo Cortés	Sergio Alejandro	Mexico Central	Mexico	2003-06-21
43. Sánchez Sánchez	Salvador Alfonso	Mexico Central	Mexico	2003-06-21
44. Correa Gómez	José Pablo De Jesús	Mexico Central	Mexico	2003-06-21
45. García Trejo	Juan Fernando	Mexico Central	Mexico	2003-06-21
46. González Pérez	José De Jesús	Mexico Central	Mexico	2003-06-21
47. Hernández Mosqueda	José Silvano	Mexico Central	Mexico	2003-06-21
48. Reyes Reyes	Nicolás	Mexico Central	Mexico	2003-06-21
49. Flores Martínez	Miguel Angel	Mexico Central	Mexico	2003-06-21
50. Ortiz López	Irving	Mexico Central	Mexico	2003-06-21
51. Melchor Gutierrez	José Enrique	Mexico Occidental	Mexico	2003-06-21
52. Fong	Luke	New-Zealand	Fiyi	2003-11-22
53. Vaoliko	Sagato	New-Zealand	Samoa	2003-11-22
54. Umenze	Jude-Mary Chukwudi Udogadi	Nigeria	Nigeria	2003-06-14
55. Iwu	Mark Ikechukwu	Nigeria	Nigeria	2003-06-14
56. Chalaco Jaramillo	Sixto Eliseo	Norandina	Ecuador	2003-12-07
57. Montoya Aguiar	Hugo Alberto	Norandina	Colombia	2003-12-07

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
58. Samudio Villota	Andrés Oswaldo	Norandina	Colombia	2003-12-07
59. Obando Ortega	Carlos Andrés	Norandina	Colombia	2003-12-07
60. Tramontin	Sidnei	Rio Grande do Sul	Brazil	2003-12-08
61. Nosini	André	Rio Grande do Sul	Brazil	2003-12-08
62. Schneider	Raul José	Rio Grande do Sul	Brazil	2003-12-08
63. Tichz	Vantuir	Rio Grande do Sul	Brazil	2003-12-08
64. Santos	Leandro Dos	Rio Grande do Sul	Brazil	2003-12-08
65. Peruzzo	Alcione	Rio Grande do Sul	Brazil	2003-12-08
66. Zancan	Carlos Batagelo	Rio Grande do Sul	Brazil	2003-12-08
67. Lima	Solano Bageston De	Rio Grande do Sul	Brazil	2003-12-08
68. Konzen	Silvio Luiz	Rio Grande do Sul	Brazil	2003-12-08
69. Gabardo	Valdinei	Rio Grande do Sul	Brazil	2003-12-08
70. Fischer	Devis Alexandre	Rio Grande do Sul	Brazil	2003-12-08
71. Rissi	Edson Roberto	Rio Grande do Sul	Brazil	2003-12-08
72. Mukomondera	Thomas Chadamoyo	Southern Africa	Zimbabwe	2003-06-28
73. Langa	Matias Alberto Seth	Southern Africa	Mozambique	2003-06-28
74. Tabua	Francisco Alberto Tomo	Southern Africa	Mozambique	2003-06-28
75. Zvenyika	Nicholas	Southern Africa	Zimbabwe	2003-06-28
76. Mutingwende	Jacob	Southern Africa	Zimbabwe	2003-06-28
77. Musimwa	Nyasha John	Southern Africa	Zimbabwe	2003-06-28
78. Muchabaiwa	Alfred	Southern Africa	Zimbabwe	2003-06-28
79. Mareke	Ancelem	Southern Africa	Zimbabwe	2003-06-28
80. Makoni	Pondai	Southern Africa	Zimbabwe	2003-06-28
81. Jaiłosi	Ives Chisoni	Southern Africa	Malawi	2003-06-28
82. Warimbarie	Benjamin	Sydney	Papua N.Guinea	2003-11-22
83. Selial	Marcel	Sydney	Vanuatu	2003-11-22
84. Pauru	Rodney	Sydney	Papua N.Guinea	2003-11-22
85. Gariets	Moses	Sydney	Papua N.Guinea	2003-11-22
86. Bong	Stephane	Sydney	Vanuatu	2003-11-22

# PERPETUAL PROFESSIONS 2003

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
1. Nteziyaremye	Jean-Pierre	Afrique Centre Est	Rwanda	2003-08-03
2. Kayishema	Augustin	Afrique Centre Est	Rwanda	2003-08-03
3. Karanganwa	Raphael	Afrique Centre Est	Rwanda	2003-08-03
4. Bezerra Filho	José Santana	Brasil Centro Norte	Brazil	2003-07-27
5. Sánchez	Pablo Roberto	Cruz del Sur	Argentina	2003-02-23
6. Gutiérrez Díez	Guillermo	Iberica	Spain	2003-10-19
7. Nvo Nvo Mangué	Juan	Mediterranea	Equatorial Guinea	2003-10-12
8. Taylor	Daniel Blanyon	Mediterranea	Liberia	2003-10-25
9. Bankakuu Gandeebo	Cyprian B.	Mediterranea	Ghana	2003-10-25
10. Torres González	Carlos	Mediterranea	Spain	2003-10-11
11. Gómez Pedraza	Justino	Mexico Central	Mexico	2003-05-31
12. Cáceres Vera	Sergio De Jesús	Mexico Occidental	Mexico	2003-11-21
13. Anozie Chukwuemeka	Jude	Nigeria	Nigeria	2003-08-16
14. Achema Alhassan	Emmanuel	Nigeria	Nigeria	2003-08-16
15. Ezeugwu Ikenna	Eugene	Nigeria	Nigeria	2003-08-16
16. Nwadike	Clement	Nigeria	Nigeria	2003-08-16
17. Yepes Núñez	Leonardo Dumas	Norandina	Colombia	2003-01-02
18. Corzo Uribe	Carlos Saul	Norandina	Colombia	2003-01-02
19. Alfanta	Arnel	Philippines	Philippines	2003-05-20
20. Musafare Brito	Leonard	Southern Africa	Zimbabwe	2003-08-16
21. Mwenya	Chileshe	Southern Africa	Zambia	2003-09-27
22. Medida	Geraldo	Southern Africa	Mozambique	2003-03-23
23. Alwis	Sandalal Prasanna	Sri Lanka	Sri Lanka	2003-12-05

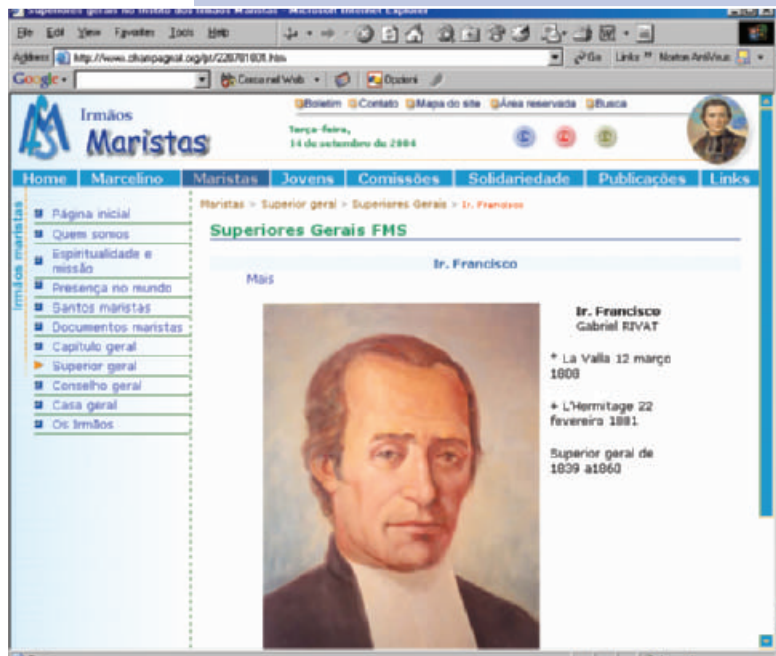
# BROTHERS WHO DIED IN 2003

BASED ON DATA RECEIVED BY THE REGISTRY AND STATISTICAL SERVICE OF THE GENERAL SECRETARIAT

FAMILY NAME	FIRST NAME	NAME IN RELIGION	DATE	AGE	PROVINCE
1. Arandel	Constant	Stanislas Constant	2003-01-14	102	M.C.O. N.D. de l'Hermitage
2. Lara Davalos	José Refugio	Urbano Cirilo	2003-01-14	85	Mexico Occidental
3. Santiuste González	Antonio	Prudencio María	2003-01-15	87	Norte
4. Nkurunziza	Pascal	Pascal Tharcisius	2003-01-15	69	Rwanda
5. Wissen	Arthur	Jean Arthur	2003-01-17	82	Beaucamps - Saint-Genis
6. Revelo Unigarro	Efrén María	Efrén	2003-01-18	95	Norandina
7. Martínez Noriega	Joaquín	Eustaquio Luis	2003-01-19	79	Norandina
8. Bourassa	Roland	Joseph Roland	2003-01-22	91	Canada
9. Lewintre	Pierre	Cécilien	2003-01-24	82	Beaucamps - Saint-Genis
10. Légaré	Joseph Noé Lucien	Clément	2003-01-29	87	Poughkeepsie
11. Hera De Arriba	Agustín De La	Efren León	2003-02-04	85	León
12. Bertholdi	Waldemar	Walter André	2003-02-13	81	Brasil Centro Sul
13. Kagabo	Dominique		2003-02-15	49	Rwanda
14. Gosselin	Réal	Jean Réal	2003-02-19	73	Canada
15. Pasa	José	José Leão	2003-02-21	77	Rio Grande do Sul
16. Leenesonne	Roger	Norbert Henri	2003-03-07	83	Europe Centre Ouest
17. Onwuzuruike (Onwuzike)	Vincent	Alphonsus Mary	2003-03-08	93	Nigeria
18. García López	Balbino	Isidro Balbino	2003-03-10	86	León
19. Mc Cann	John Conleth	Ireneus (Fergus)	2003-03-18	91	Sydney
20. Gonçalves Da Silva	João		2003-03-27	59	Portugal
21. López Fernández	Silvano	Eliseo José	2003-03-27	84	Córdoba
22. Goldáraz Zubieta	Juan	Juan Wenceslao	2003-04-16	86	Cataluña
23. Zattar Mudre	Heitor	Bricio	2003-04-24	75	Brasil Centro Sul
24. Damien	Florent	Ernest Marie	2003-04-26	83	Canada
25. Labonté	Louis-Nazaire	Louis Hyacinthe	2003-04-30	83	Canada
26. Marin Del Barrio	Hilario	Plácido David	2003-05-01	92	Sª. Maria de los Andes
27. Falqueto	Affonso Ângelo	Plácido Máximo	2003-05-05	81	Rio de Janeiro
28. Pereira	Abel	Abel Francisco	2003-05-05	82	Portugal
29. Alegre Puente	Ángel Pedro	Apolinar	2003-05-06	83	Sª. Maria de los Andes
30. Caballero Miguelez	José		2003-05-08	57	Córdoba
31. Ripolles Tena	Claudio	María Teotimo	2003-05-11	89	Levante
32. Keady	Thomas	Justin Thomas	2003-05-14	76	Europe Centre Ouest
33. Jaeger	Helmuth	Helmut María	2003-05-19	86	Rio Grande do Sul
34. Rigaux	Paul	Marie Robert	2003-06-03	83	M.C.O. N.D. de l'Hermitage
35. Brun	Pierre-Marius	Pierre Gonzales	2003-06-08	75	M.C.O. N.D. de l'Hermitage
36. Sosson	Robert	Robert Henri	2003-06-11	79	Europe Centre Ouest
37. Marín Gallego	Eutiquiano	Domingo María	2003-06-12	79	Cataluña
38. Vonarb	Etienne	Aimé	2003-06-15	79	Beaucamps - Saint-Genis
39. Hodgins	Lionel	Lewis Bertrand	2003-06-16	90	New-Zealand
40. Brammen	Ernesto	Adelarius	2003-06-17	83	Rio de la Plata
41. Ramos Orejas	Patricio	José Dionisio	2003-06-18	95	América Central
42. Dike	James		2003-06-23	60	Nigeria
43. Adami	Florentino	Fulgencio Bono	2003-06-27	84	Brasil Centro Sul
44. Giroto	Modesto	Modesto Celso	2003-06-29	84	Rio Grande do Sul
45. Gorisek Koren	Léopold	Marie Ethelbert	2003-07-03	81	América Central
46. Longhi	Mainar	Milton Luis	2003-07-03	65	Rio Grande do Sul
47. Vicedo Pastor	Rafael		2003-07-07	79	Levante
48. Arnaiz Sordo	Ubaldo	Ubaldo Pedro	2003-07-07	82	León
49. Roux	Marius	Vigile Marius	2003-07-09	82	Beaucamps - Saint-Genis

FAMILY NAME	FIRST NAME	NAME IN RELIGION	DATE	AGE	PROVINCE
50. Cañibano Alonso	José Luis		2003-07-12	53	León
51. Hopkins	Francis Alexander	Matthew (Azarias)	2003-07-13	87	Melbourne
52. Liuzzo	Joseph Victor	Sixtus Victor	2003-07-14	84	United States
53. Vandecasteele	Arsène	Albert Félicien	2003-07-15	89	Europe Centre Ouest
54. Goyat	Lucien	Henri Marie	2003-07-18	88	Beaucamps - Saint-Genis
55. Martínez Aberasturi	José Luis	Jacinto Miguel	2003-07-21	79	Cataluña
56. Deweindt	Marcel	Edgar	2003-07-29	89	Beaucamps - Saint-Genis
57. Mediavilla Ayuso	Miguel	Niceto Primo	2003-07-30	76	América Central
58. Merino Martín	Julio	Ursicio Julio	2003-08-02	90	América Central
59. Alzaga Ibañez	Demetrio	Ramón Sebastian	2003-08-07	94	Madrid
60. Tormen	Pedro	Waldemar	2003-08-09	72	Río Grande do Sul
61. Tronel	Jean-Antoine	Joseph Euchariste	2003-08-13	84	L'Hermitage
62. Versino	Esterino	Leoncio Vidal	2003-08-13	83	Córdoba
63. Ghinzelli	Virgílio Antônio	Brás César	2003-08-13	71	Río Grande do Sul
64. Foltête	Jules	Jules Ferdinand	2003-08-14	90	L'Hermitage
65. Zerhoch	Meinrad	Meinrad Alois	2003-08-25	84	Europe Centre Ouest
66. Drouville	Guy	Etienne Gérard	2003-08-28	69	L'Hermitage
67. Muller (Mueller)	José Ignacio	Silesio	2003-09-01	76	Río Grande do Sul
68. Villace Bajo	Nazario	Gabriel Basilio	2003-09-02	81	Cruz del Sur
69. Laflamme	Armand-Léo	Lazare	2003-09-07	89	Canada
70. Minogue	Gerard J.	Stephen Urban	2003-09-08	83	United States
71. Poza Arce	Gilberto	Adalberto José	2003-09-11	73	Sª. Maria de los Andes
72. Démartin	Julien-Marie	Bruno Clément	2003-09-15	93	L'Hermitage
73. Fink	Karl	Dietfried	2003-09-20	70	Europe Centre Ouest
74. Somá	Guido	Guido	2003-09-22	82	Mediterranea
75. Raulf	Wilhelm	Joseph Hilarion	2003-09-23	89	Europe Centre Ouest
76. Macho Valderrabano	Quintin	Abel Juan	2003-09-24	78	Sª. Maria de los Andes
77. Santi	Olivio Domingos	Agenor Eugenio	2003-09-26	75	Río Grande do Sul
78. Holsten	George J.	Stephen Martin	2003-10-08	74	United States
79. Hull	Patrick	Paul Mary	2003-10-11	90	Nigeria
80. Calvo Salcedo	Teófilo	Teófilo Ricardo	2003-10-21	65	Castilla
81. Ouellet	Georges	Joseph Florien	2003-10-22	91	Canada
82. Velasco Pineda	David	León Francisco	2003-10-23	91	Norte
83. Moreno Vera	José Ernesto	Tadeo Ernesto	2003-10-24	84	Mexico Occidental
84. Boada Carazo	Leoncio	Santiago	2003-10-25	80	Mediterranea
85. Fernando	Thomas	Aloysius Philip	2003-10-30	93	Sri Lanka
86. Paquet	Omer-Fernand	Avila	2003-11-01	87	Canada
87. Séon	Jean	Cyprien Antoine	2003-11-02	89	L'Hermitage
88. Duffy	Michael	Quentin	2003-11-02	88	Sydney
89. Moreno Alegre	Leopoldo	Pablo Leopoldo	2003-11-02	90	Norte
90. Plasse	Jean-Pierre	Marie Félicien	2003-11-13	85	L'Hermitage
91. Dias	José Pereira		2003-11-15	72	Brasil Centro Sul
92. Barreales Santamarta	Salustiano	Odulfo Luis	2003-11-17	96	León
93. Prados	José Vicente	Evaristo Vicente	2003-11-21	79	Río de Janeiro
94. Adroher Font	Telmo	Telmo Simón	2003-11-28	87	León
95. Gómez López	Faustino	Juan Clemente	2003-11-30	85	Norandina
96. Porro Caminero	Celestino	Celestino Simón	2003-11-30	87	Mediterranea
97. Pérez Pérez	Teodoro	Teodoro Martín	2003-12-05	85	Mediterranea
98. Montague	Austin James	Timothy Marcellin	2003-12-05	87	New-Zealand
99. Guyot	Charles		2003-12-10	54	L'Hermitage
100. Bourke	John Francis	Paul Innocent	2003-12-12	93	Melbourne
101. Beaudoin	Louis-Marie	Louis Boniface	2003-12-17	81	Canada
102. Mc Kinney	Laurence Edward	Oswin Chanel	2003-12-17	63	Sydney
103. Cotorro Díez	Román	Constantino José	2003-12-25	77	Iberica
104. Fontaine	Léonard	Paul Ambrose	2003-12-27	90	United States
105. Gifftthaler	Korbinian	Korbinian	2003-12-27	98	Europe Centre Ouest
106. Gavin	Joseph	Enda	2003-12-30	91	Europe Centre Ouest

# The official web page



## MARCELLIN'S DREAMS KNOW NO BOUNDS...

Marcellin, who lived in a little corner of France, had the ambition to create a project not bound by national borders but destined for all the dioceses on every continent in the world. His dream is as powerful as ever. The fact that the Marist brothers are already in 76 countries testifies to that. And now the Internet gives us the opportunity to fully realize his heart's desire. Every hour of the day, without interruption, Marcellin's message and Marist work are accessible to anyone coming to visit our network. Last April 18th, the fifth anniversary of St. Marcellin's canonization, we



inaugurated the official web page of the Marist Congregation with the desire, inherited from Champagnat, to be present in the remote places on earth. The way the site has been welcomed and the hundreds of people who visit it daily stimulate us to provide everyone with the best possible service.

## COMMUNICATIONS REVOLUTION TAKING PLACE IN THE CONGREGATION

We are taking important steps in various areas so that our links as believers and Marists are strengthened and consolidated. It's not a question of whipping up enthusiasm about technology but of using that technology to make the contents of our message more accessible to a greater number of people. We want the power of the Word of God, transmitted in Marist style, to reach the hearts of all who want to receive it. It's not a question of using technology to advertise and market something but of proclaiming the Gospel and the universality of our Marist charism as people are experiencing it in countries and cultures throughout the world today. The future of this web site, in large measure, depends on the support and work of our brothers and laypeople and their commitment to Marist values.

## OPPORTUNITIES FOR THE BROTHERS

Each brother can take advantage of various services: subscribing to receive the Marist Bulletin Online in his inbox; placing his name on a list of broth-



ers using E-mail, to be contacted more easily; having a password to enter the Reserved Area; and contacting the webmaster to improve the site. Other opportunities are shared with our visitors: having access to many documents of interest, keeping up with the latest news, listening to Marist songs... In addition to receiving information, the brothers can play an active role on the web site through collaborating in some areas, sending materials of general interest, providing news and photos, writing testimonials, and taking part in offering guidance for young people. With all this we have new ways for us to fulfill our Marist mission. The basics haven't changed; rather, the means we have for reaching out to others.



# www.champagnat.org



## RESERVED AREA

The brothers have access to a Reserved Area and the different sections within it. There is a general section for all, and others for particular groups like the General Council, Provincials, Commissions, etc. Members of Marist Fraternities have their own re-

served space. There are hundreds of Marist communities in the world - now we have the ability to become a virtual community, sharing information and conversation based on love and truth. It all depends on us.



administration



Lord Jesus,  
as we look on our world today  
we realize the tremendous needs  
of countless children and young people.  
Bless them with heralds of hope  
and witnesses to your love for them.

We thank you for inviting each of us  
to strengthen our vocation of service.  
Help us to live in such a way  
that our witness will be a wellspring of hope,  
and an inspiration for new vocations  
as lay people, religious, and priests  
committed to your mission.

We pray  
for all the men and women you are calling  
*to live Marcellin's dream,*  
to bring your Good News to children  
and young people,  
especially those most in need.

In a special way, we lift up to you in prayer  
the young men you are calling to be Marist Brothers.  
As they listen to your call, may they be inspired  
to be daring in following you  
with passion and generosity.

Mary, our model of courageous faith,  
pray for us your Family!

Year XVIII - No. 33 - July 2004

**Editor**

Br. Lluís Serra

**Publications Commission**

Brs. Emili Turú, Maurice Berquet and Lluís Serra.

**Associates**

Brs. Séan Sammon, Luis García Sobrado, Théoneste Kalisa, Antonio Ramalho, Peter Rodney, Pedro Herreros, Emili Turú, Maurice Berquet and brothers in the General Administration.

**Coordinator for translation services**

Br. Jean Ronzon.

**Translators**

English: Brs. Gerard Brereton, Ross Murrin, and Patrick Sheils

French: Brs. Gilles Beaugard and Aimé Maillet

Portuguese: Brs. João Fagherazzi and Virgilio Balestro

Spanish: Brs. Miguel Ángel Sancha, Josep Roura,

Antonio Eduardo Rué, and José Díez Villacorta.

**Photos**

Brs. Lluís Serra, and the Archives of the General House, Provinces, Districts, and Sectors.

**Records and statistics**

Ms. Erika Gamberale.

**Formatting and photolithography**

TIPOCROM, s.r.l.

Via G.G. Arrivabene, 24

00159 Roma (Italy)

**Production and Administrative Center**

Piazzale Marcellino Champagnat, 2

C.P. 10250 - 00144 ROMA

Tel. (39) 06 54 51 71

Fax (39) 06 54 517 217

E-mail: publica@fms.it

Web site: www.champagnat.org

**Publisher**

Istituto dei Fratelli Maristi

Casa Generalizia - Roma

**Printing**

C.S.C. GRAFICA, s.r.l.

Via G.G. Arrivabene, 40

00159 Roma (Italy)

Cover-page photo: Mural by Goyo, at Colegio Chamberí in Madrid, Spain. All rights reserved: any publication of the photos of this mural used in this edition of FMS Message without the expressed written authorization of Colegio Chamberí is strictly prohibited.

page **INDEX**

<b>4</b>	<b>Looking at our Founder</b> Message of the 20 <sup>th</sup> General Chapter
<b>5</b>	<b>Lamps lit</b> Br. Lluís Serra
<b>6</b>	<b>Letter to my brothers</b> Br. Seán Sammon
<b>8</b>	<b>Mandates of the General chapter</b> Chapter Document "Choose Life"
<b>10</b>	<b>Five calls, six recommendations, seven mandates</b> Br. Luis García Sobrado
<b>12</b>	<b>Six Council Commissions</b> Excerpts from the Bulletin for Provincials
<b>14</b>	<b>Processes for life</b> Br. Antonio Ramalho
<b>16</b>	<b>Plan of the Religious Life Commission 2002-2005</b> The Commission
<b>18</b>	<b>Marcellin's dream - Live it today!</b> Br. Théoneste Kalisa
<b>20</b>	<b>Plan of the Vocation Ministry Commission</b> The Commission
<b>24</b>	<b>Different but complementary</b> Br. Pedro Herreros
<b>26</b>	<b>Plan of the Marist Laity</b> The Commission
<b>29</b>	<b>Looking at Marist life today</b> Message of the 20 <sup>th</sup> General Chapter
<b>30</b>	<b>How many loaves do you have?</b> Br. Emili Turú
<b>32</b>	<b>Plan of the Marist Mission Secretariat 2002-2009</b> The Commission
<b>36</b>	<b>Restructuring: a work in progress</b> Br. Peter Rodney
<b>40</b>	<b>Plan of the Governance Commission</b> The Commission
<b>42</b>	<b>Use of Material Goods: a Plan of Discernment</b> Br. Maurice Berquet
<b>44</b>	<b>The Plan of Discernment</b> The Commission
<b>46</b>	<b>New Marist map</b> The restructuring process in our Institute as of January 2004
<b>48</b>	<b>Visits to animate the Marist world</b> Br. Lluís Serra
<b>49</b>	<b>The 2005 General Conference, in Sri Lanka</b> Br. Seán Sammon
<b>51</b>	<b>The Dynamics of the General Council</b> The Editor
<b>53</b>	<b>Goyo, Saint Marcellin's artist</b> Br. Lluís Serra interview to Goyo Domínguez
<b>62</b>	<b>Animation and government of the General Council</b> Br. Lluís Serra
<b>64</b>	<b>Animation and government of the General Administration</b> Br. Lluís Serra
<b>66</b>	<b>Following Jesus like Mary and with her</b> Message of the 20 <sup>th</sup> General Chapter
<b>67</b>	<b>Office of the Superior General</b> Brs. Donnell Neary and Roberto Clark
<b>68</b>	<b>Secretary General</b> Br. Jean Ronzon
<b>70</b>	<b>Postulator General</b> Br. Giovanni Bigotto
<b>71</b>	<b>Procurator General</b> Br. Juan Miguel Anaya Torres
<b>72</b>	<b>Communications</b> Br. Lluís Serra
<b>73</b>	<b>Archives</b> Br. Jean-Pierre Cotnoir
<b>74</b>	<b>Translations</b> Br. Gilles Beaugard
<b>75</b>	<b>Technical Services</b> Br. Henri Réocreux

page

## INDEX

<b>76</b>	The Office of the Economy General Br. Antonio Martínez
<b>78</b>	BIS - Bureau of International Solidarity Br. Dominick Pujia
<b>80</b>	The General House Br. Juan Arconada
<b>81</b>	Communities Br. Onorino Rota
<b>82</b>	The International College Br. Wency Calimpon
<b>83</b>	Villa Eur - Parco dei Pini Br. Juan Arconada
<b>84</b>	General Statistics of the Institute - 31/12/2002 Registry and Statistical Service of the General Secretariat
<b>85</b>	First professions - 2002 Registry and Statistical Service of the General Secretariat
<b>86</b>	Perpetual professions - 2002 Registry and Statistical Service of the General Secretariat
<b>87</b>	Brothers who died in 2002 Registry and Statistical Service of the General Secretariat
<b>89</b>	General Statistics of the Institute - 31/12/2003 Registry and Statistical Service of the General Secretariat
<b>90</b>	First professions - 2003 Registry and Statistical Service of the General Secretariat
<b>91</b>	Perpetual professions - 2003 Registry and Statistical Service of the General Secretariat
<b>92</b>	Brothers who died in 2003 Registry and Statistical Service of the General Secretariat
<b>94</b>	The official web <a href="http://www.champagnat.org">www.champagnat.org</a> Department of Communications

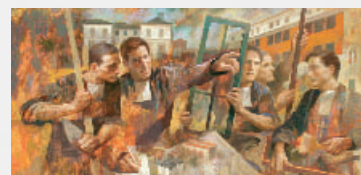


## HIGHLIGHTS

PAGE 6



**LETTER TO MY BROTHERS**  
Brother Seán Sammon,  
Superior General



**COMMISSIONS OF  
THE GENERAL COUNCIL**  
Their thoughts and plans

PAGE 12



PAGE 53

**GOYO, ST. MARCELLIN'S ARTIST**  
An interview  
with Goyo Domínguez



**THE GENERAL COUNCIL'S  
LEADERSHIP AND GOVERNMENT**  
Services of  
the General Administration

PAGE 62



PAGE 84

**STATISTICS OF THE CONGREGATION**  
Listing of deceased brothers and  
newly professed brothers