

F M S  
**m**essage

YEAR XX - N° 35 - SEPTEMBER 2006



**MARIST  
VOCAATION  
YEAR**

Year XX - n° 35 - September 2006

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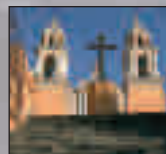
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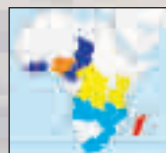
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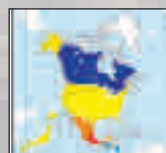
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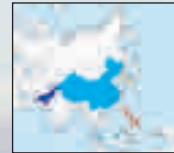
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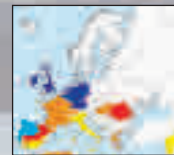
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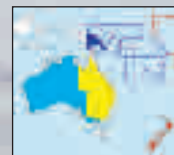
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# DISCOVERING THE DREAM THAT INHABITS THE HEART



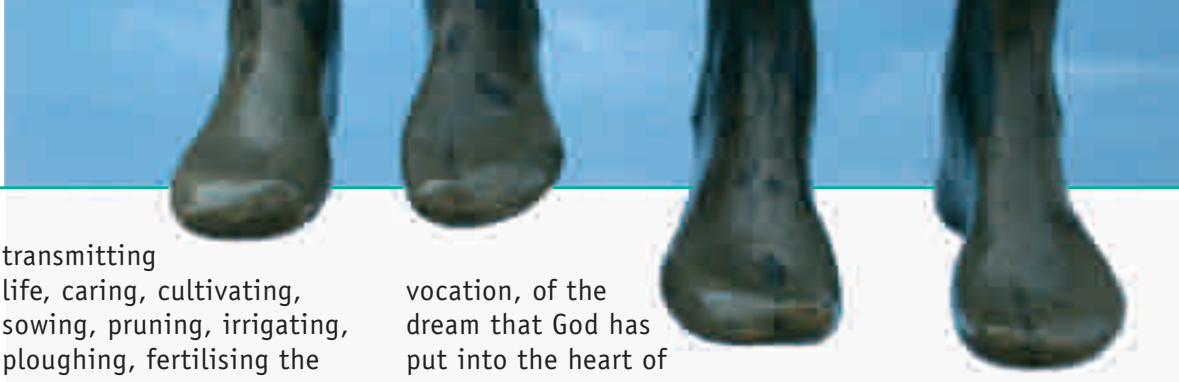
**D**uring its June 2003 Plenary Sessions, the General Council decided to have a Marist Vocation Year in the entire Institute to strengthen the commitment of all its members to the mission that is still very much alive today. This initiative allowed each person to contribute to the

future. Followers of Jesus must re-examine their commitment in order to deepen their mission. Many men and women commit themselves totally to following Christ and maintain a firm direction. It is the dream of the one who has lit the star of the ideal. He can thus

launch the invitation: "Come and see." This offer does not aim so much to revitalise vocations ministry as to invite people to embrace a hardworking life for the mission. It is an invitation to enter into the mystery, the communion and the mission.

The Marist Vocation Year was an occasion of being united to the mission of the Institute in the world and in the Church; announcing Jesus Christ, making him known and loved. To realise this mission, the Father sent his Son and today he sends each brother. To participate in this mission is to collaborate in a beautiful history. The richness of the project demands that no one be excluded; thus we must invite, encourage, propose and make ourselves companions on the journey. The images used by Vatican II to speak of the Church: the vine, the work of ploughing, the field, etc. remain always current and are taken from rural language. It is a matter of



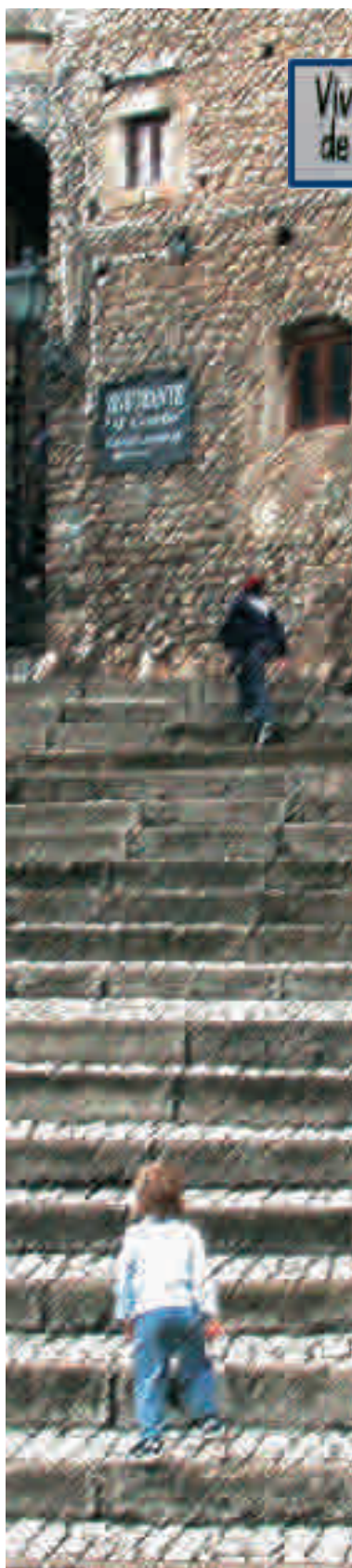


transmitting life, caring, cultivating, sowing, pruning, irrigating, ploughing, fertilising the soil, weeding, etc. And it also needs the vigilant attention of the owner of the property, the cultivator, the guardian who has placed protection around the vine. Today, in order to speak of

vocation, of the dream that God has put into the heart of each person, we use a language similar to the one that the Council used to speak of the culture of vocations: sowing, ploughing, enriching, creating, welcoming,

accompanying, forming, educating, discerning. The Marist Vocation Year also allowed for an evaluation in the Institute of the worthwhile pedagogical principles of our vocations ministry: arousing interest, posing the question "Master, where do you live?", welcoming nascent responses and the first twigs in order to help "those who are with Him" to grow, accompanying the responses of those who respond to the Lord by giving them the witness of our fidelity. "He called them so that they might be with Him." And the person needs to be formed so that he can collaborate effectively in the mission. "You will be my witnesses." This effort to arouse vocations and to welcome them in our communities and in our works must be done in the





best conditions possible. Welcoming the young in their development and forming them for the mission to which they have been called are two elements closely linked to the pedagogy of presence, highlighted in several of our documents which make them a feature of a Marist Brother. This pedagogical approach can greatly help in the culture of vocations in a secularised society. Brother Seán proposed to consecrate 20% of our time in working for vocations during this year. This objective was without doubt an indicator of their personal generosity of many brothers. The challenge is to maintain an authentic presence before young people. The pedagogy of presence is appropriate for the choice of vocation, the generous gift that demands that one fixes neither limits of space nor limits of time. The pedagogy of presence does not content itself with moments of lessons in the classroom or moments of recreation in the schoolyard, but it is a pedagogy for all of life; a life that expresses itself through attention to the other, giving witness, renewed questioning and the invitation. That is why this year did not impose on us a task to accomplish that was clearly outlined, but rather a way of living our witnessing in a more intense way. One year suffices for the Institute to be able to evaluate its mission a little bit. This period of the Marist Vocation Year, experienced in all the world, aroused life and nourished an effort of which this edition 35 of FMS Message gives an account. This magazine will keep the memory of this time of grace that the Lord gave to the Institute and will serve as a reference while we advance towards new horizons.



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# Superior General

*Br. Seán Sammon*



ON AUGUST 15TH, 2005 WE BROUGHT TO A CLOSE A YEAR LONG AND INSTITUTE-WIDE EFFORT TO PROMOTE CHURCH VOCATIONS, IN PARTICULAR TO OUR MARIST WAY OF LIFE. IN LAUNCHING THIS INITIATIVE 12 MONTHS EARLIER WE HAD TWO GOALS IN MIND: FIRST OF ALL, TO RE-ESTABLISH THROUGHOUT THE INSTITUTE A "CULTURE OF VOCATION PROMOTION" AND, SECOND, TO FIND EFFECTIVE MEANS TO IDENTIFY AND NURTURE CONTEMPORARY CALLS TO RELIGIOUS LIFE.

## LETTER TO MY BROTHERS

Now the work of assessing the year lies ahead. This last step will not only allow us to benefit from what the efforts of the past 12 months have taught us but also provide us with what we need so

as to plan the next steps in our overall vocation promotion efforts as an Institute. At this early point in the process of evaluation, however, of this much we can be sure: this past year in Province after Province, Brothers and laymen and women joined together in an extraordinary effort to encourage and invite young people to make religious life their way of life for a lifetime.

And so, a word of thanks at the outset to each of you who contributed to the fruits of this year. Some among you decided to simply increase your time and contact with young people, others organized vocation weekends, still others wrote articles, designed posters, and accompanied young men who expressed an interest in learning more about our way of life. All of you reported praying more for vocations and asking the Lord to bless us with good ones. Thanks to one and all.



# Superior General

*Br. Seán Sammon*



Thank you especially to Brothers Théoneste Kalisa, General Councilor, and Ernesto Sánchez Barba, Secretary for Vocations.

They designed and coordinated the year at the level of the General Administration. Without their many contributions some of the most important features of the year might not have seen the light of day. Thanks to each of them.

## “SUCCESS”

Since the year officially came to a close, a number of you have asked me: Was the vocation year a success?

Without hesitation I have answered, “Yes,” and then added quickly, “but it was also only the first step in our efforts to revitalize this important work and to make it the responsibility of each of us.”

A second question has come more recently, “Will there be any follow-up to this year of vocation promotion?”

I can confidently answer, “Definitely!”

In offering a few brief comments about the year just past, I would also have to admit that participation was not uniform throughout the Institute.

While the members of some administrative units embraced with enthusiasm the spirit and tasks of the 12 month program, others remained at a distance from both.

In some few instances there is not only a lack of activity in this area of vocation promotion but also a lack of support for the few who might get involved.

Situations such as these pose a significant threat to the future vitality and viability of any Province or District; they cannot continue if we are to find and form the next generation of brothers.

I want to assure everyone that we will take whatever steps are necessary to remedy these situations.





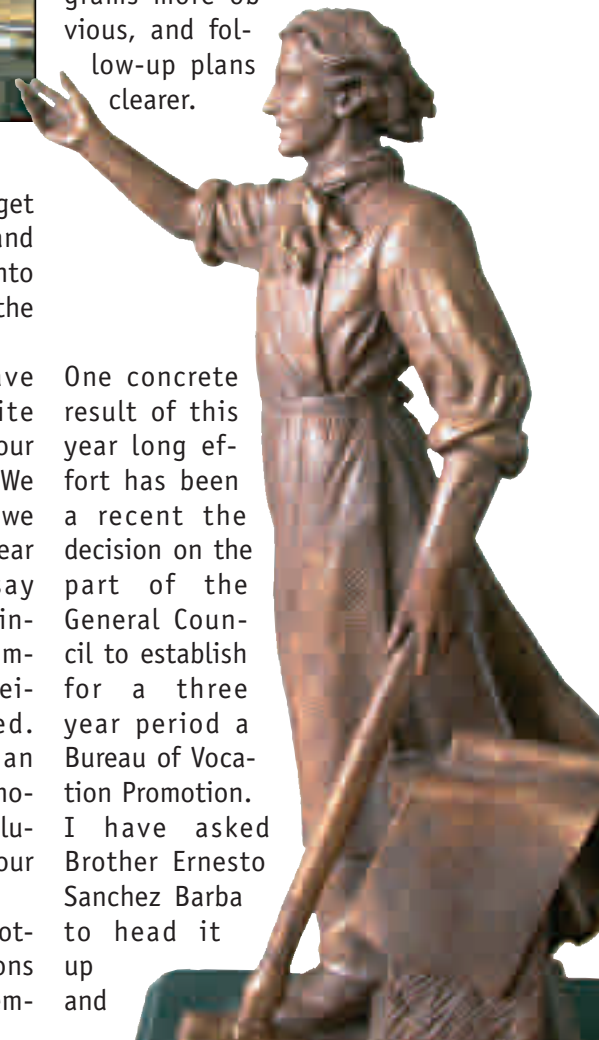
# LETTER TO MY BROTHERS



ber emphasizing that we are recruiting for mission, not survival. If we believe, therefore, that the Word of God still remains to be proclaimed to poor children and young people, we can do little else but join the effort.

In the pages to follow, you will read about a number of specific aspects of the year itself. Its overall design will become apparent, its programs more ob-

vious, and follow-up plans clearer.



## OBSTACLES

The events of this past year also taught us that we face many obstacles today in the ministry of vocation promotion. For example, as I mentioned in my letter initiating the year, we are to a large extent invisible in many parts of our world today. Having put aside in the past familiar external signs of our way of life, we have yet to identify and agree upon new ones. So also, as the number of brothers declined more and more of us found that we were working in the front office of the school at a distance from children and young people rather than in the midst of them. The members of our 20th General

Chapter encouraged us to get out of those front offices and administrative roles and into more direct contact with the young.

So, too, some of us have been reluctant to invite young people to consider our way of life for their own. We worry that they will think we are too intrusive, or we fear that they will simply say "No." But our failure to invite them gives them the impression that they are neither wanted nor needed. Whenever we encounter an obstacle to vocation promotion we need to find a solution rather than to throw our hands up in defeat.

As we began this year devoted to encouraging vocations to our way of life, I remem-

ber emphasizing that we are recruiting for mission, not survival. If we believe, therefore, that the Word of God still remains to be proclaimed to poor children and young people, we can do little else but join the effort. In the pages to follow, you will read about a number of specific aspects of the year itself. Its overall design will become apparent, its programs more obvious, and follow-up plans clearer. One concrete result of this year long effort has been a recent the decision on the part of the General Council to establish for a three year period a Bureau of Vocation Promotion. I have asked Brother Ernesto Sanchez Barba to head it up and

# Superior General

Br. Seán Sammon

he has generously agreed. Over the course of the next few months he will be in contact with those responsible for this important area of our life and work together with them to help insure that the promotion of vocations is a priority for each region, Province and District. As the year put aside for promoting vocations came to a close it was clear the efforts of many had made a difference. Those twelve months bore fruit and reminded us, once again, that with God's grace and our hard work will see the young coming once again to our way of life. We must remind ourselves often, then, that each of us has an important role to play in this



work of vocation promotion, regardless of our age, temperament, or the amount of time we have on hand.

## A BRIEF PLAN

In concluding, let me suggest a three point Plan that each of us can use to increase our involvement in the work of vocation promotion:

### **Pray:**

pray daily, pray that God will continue to call generous young men to our Marist way of life, pray by name for those you believe or have been told might have a religious vocation. Prayer is foundational to this work and it must constitute more than saying the response, "Lord, hear our prayer"

when someone else says, "Let us pray for an increase in vocations to our way of life."

### **Be visible:**

in word and by deed let others know that you are a member of a religious Institute known as the Marist Brothers.

Be ready to answer the questions of the curious and don't be shy about passing along short biographies of the Founder or the early history of the Institute.

Let others know that we exist in 76 countries throughout the world and that each year brothers and lay Marists are involved with more than 500,000 children and young people.

### **Invite:**

never hesitate to invite young people directly to consider our way of life for their own. The vast majority of our brothers will report that a



# LETTER TO MY BROTHERS

significant factor in their decision making process when entering was having been offered a personal invitation. So, invite, invite, and invite.

God continues to call young men and women to religious life. Make no mistake about it.

We need to be once again his instruments in that process. For, after all, discovering a religious vocation is a bit like falling in love.

First you meet someone and over time that person becomes a friend.

You enjoy spending time with this individual, he or she make you laugh and feel better about yourself.

As you come to know one an-

other more fully you discover, too, that you share so many common hopes and dreams and that you can live with what divides you both.

And then one day, almost without your noticing what has happened, you realize that this acquaintance who became a friend has now become someone who is very special indeed.

The process takes time to unfold, and you pass through more than your share of "ups and downs," but in the end you know that you have found the person with whom you want to spend the rest of your days. The call to religious life consists of as many human means and has its

share of ups and downs.

But at its heart is the Lord's invitation to make him the center and passion of your life. That invitation is very hard to resist.

Femi





# VOCATION YEAR. *Quid!*

## INTRODUCTION

We have just finished a year during which all the Provinces of the Institute were involved in activities promoting vocation ministry. Several brothers, working together, were involved in reflection, prayer and action with young people.

One of the more plausible results was the awakening of the brothers to the reality of the personal call that God has addressed them since their youth and the invitation to share this call with the young people of today. Of course, we need to realise that this awakening took several forms. For some, it was under the form of a questioning. For others, it was the source of a new dynamism in vocations ministry. Thus, there were good reactions and very encouraging initiatives, but at the same time we observed the depth and the extent of the work to be done.

Sharing and reflection on the lines that follow situate one in the follow up of the Marist Vocation Year and of the resolution of the General Conference to develop a culture of vocations in the Institute.





## PRELIMINARIES

### LOOKING TOWARDS THE FUTURE

Nowadays, it is good to speak about the future, with our eyes turned towards the future, etc. It seems that this language arouses enthusiasm. It is encouraging to note that the vocation to the consecrated life is, by its very nature, a look to the future. The vocation of the Christian educator, which is ours, underlines more strongly this look to the future. Our daily companions are young people whose personal past is reduced to very little. Their life is the future, unknown but engaging, often uncertain but always exalting. The vocation of walking with young people demands sharing their concerns, their joys and their hopes and a participation in their plan for a different and better world.

### ANIMATION OF HOPE

Among the young we are sowers of hope. Through our vocation, we tell young people that in their journey, often feeling their way along, they are not alone. Someone is walking beside them and always waiting for them. It is our vocation to tell young people that they are invited, that they are waited for, but that it is up to them to make the journey. Our vocation is to witness to the fact that the journey is possible and that he who invites them, Jesus, is always with them.

Such animation needs conviction and perseverance in commitment. It also demands a continual renewal in listening to and understanding the concerns and the continually changing points of view of successive generations of young people.

### SENSE OF MISSION

A vocation is born and perseveres from the fact of a profound sense of mission. That can be active or mystically relational but the person called feels that he or she must move out of his or her quietude and turn towards God and towards his or her human brothers and sisters.

Our mission needs a profound sense of transcendence. Whatever be the importance of a cause, while it remains purely horizontal, it can neither justify nor motivate a vocation to the consecrated life for a long time. It is the risk of the instrumentalisation of the consecrated life. And this has often led to regrettable situations. Only the relationship with Jesus can justify and explain the commitment to following him. There is certainly no contradiction between following Jesus and serving your brothers and sisters, indeed on the contrary. But for the one who has a vocation to the consecrated life, the encounter and relationship with Jesus have precedence on commitment. In saying that, I am not ignoring the controversy that exists on the subject.

The sense of being sent, of displacement and going towards the unknown are three key ele-





ments in an authentic vocation. The first says that the reality of a vocation is an initiative which comes from someone Other. The second signifies that the role of the called is essential to the general process. The third expresses the nature of the relationship between the

called and the one who calls: faith, hope and charity.

Let us stress also that the mission is the expression of the optimism of the vocation. God gives confidence to the human being and asks him to contribute to the transformation of the world according to his plan. In this undertaking the consecrated one is active, creative; he plans, reflects, calculates, etc. But he knows that his action is inscribed in plan of God who Alone and according to his good will realises his Promise. It is the strength of the consecrated one! The Marist vocation is an act of hope.

## THE VOCATION IN daily life

### A QUESTION OF CONFIDENCE

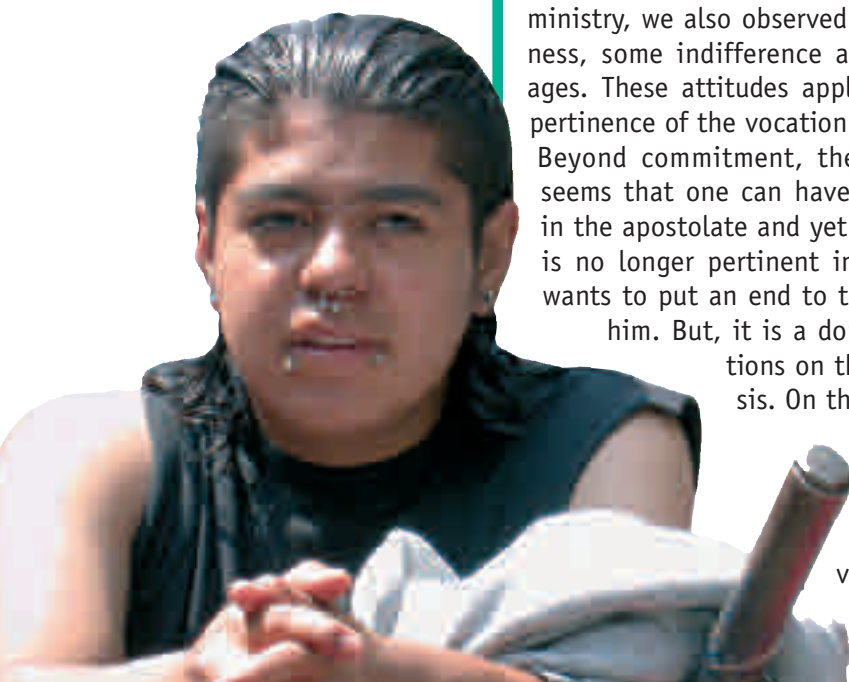
The Marist Vocation Year instructed us under several aspects. If it is true that generally speaking it was a boost in favour of vocations ministry, we also observed here and there some weights, some slowness, some indifference and even some disillusion and/or blockages. These attitudes apply to vocation ministry as well as to the pertinence of the vocation of brothers of a mature age.

Beyond commitment, there is thus a question of confidence. It seems that one can have a relatively clear identity, be committed in the apostolate and yet ask the question or wonder: "My vocation is no longer pertinent in the world of today." If the Holy Spirit wants to put an end to the expression of his Church, that is up to

him. But, it is a domain where it is illusory to make declarations on the basis of sociological and graphic analysis. On the contrary, confidence in the future seems

better founded today. In a varied

Church and world, vitality is better distributed. The contribution of young local churches already expresses the universality and the vitality of consecrated life in the universal Church throughout



the years that are to come. It is in the nature of the vocation to the consecrated life and it was a refrain in the life of Father Champagnat for us, to have confidence. There is a place to believe that a work of memory and Marist culture of the vocation imposes itself with urgency on this subject, in our Institute.

### A WELL-MOTIVATED COMMITMENT

In the environments where we are implanted, the brothers are, in general, known and admired for their commitment to the apostolate. And several of our friends and sympathisers wonder, often aloud, why we often lose our young brothers. The brothers themselves pose the question. More than the numerous formulated explanations, there is place to ask ourselves the questions of the motivation and of the culture of the vocation.

In several parts of the Institute, the charism of the Christian education of youth involves us often in a complex work which consumes our time to the point where we forget the motivations that guide us. From the point of view of our vocation, this situation creates giants with feet of clay. The culture of the vocation could be a response to this worrying situation. Faced with this great professional activity, the culture of

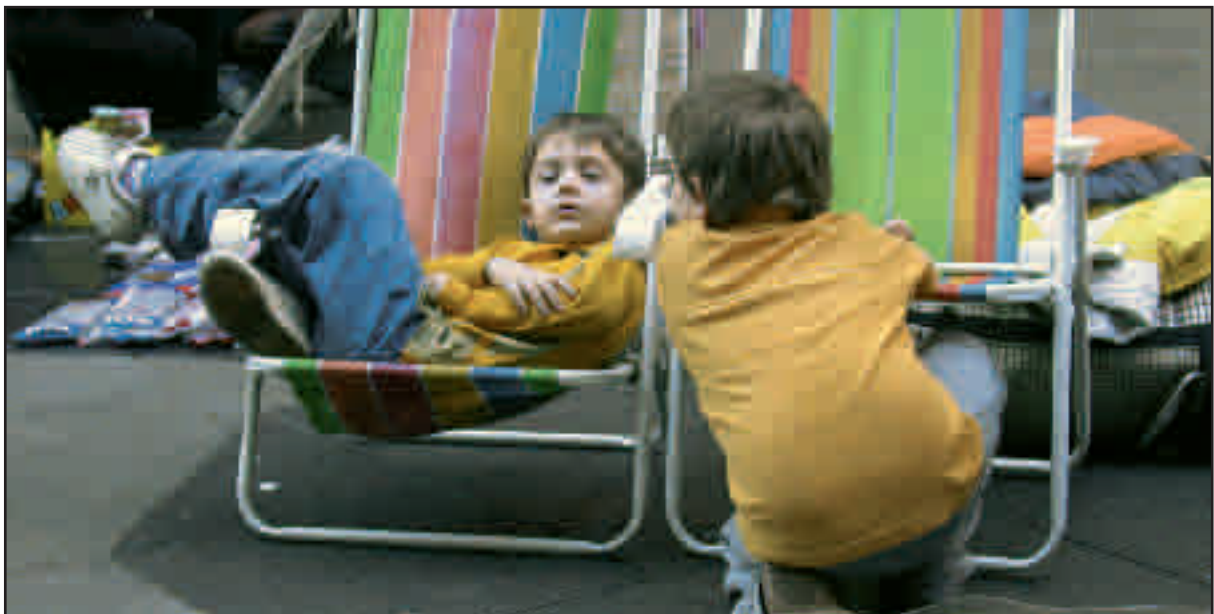
the vocation in our communities allows the development of a context which gives a meaning to the action and recalls the motivations. The haven of rest becomes also a place of daily vocational re-sourcing.

In fact, the unhappiness does not only affect the consecrated life. Nowadays, numerous couples closely united at the start separate because one of the partners, seduced by success or fascinated by profit, involve themselves in work to the point of forgetting their spouse and family.

### Conclusion

When we speak of the vocation of a Marist Brother, optimism is a gratifying duty. But this state of spirit can only be the result of many other factors. We see vocation ministry notably as the construction of a world of which we are a part as an individual or as a community. It is our future!

In the new religious paradigm, the development of the culture of the Marist vocation imposes itself as the place where we will refind our identity and from where we will respond to the calls of the Church and of the world.





# It is WORTH CONTINUING TO DREAM!



Since its foundation, nearly two hundred years ago, our Institute has lived through times of abundance and shortage of vocations. During the last thirty years, even though the number of committed laypeople in the Marist mission, collaborators in our works of education and people who live Marist spirituality has considerably increased, we have noted a strong diminution in the number of brothers. This fact is in line with a group of social and religious changes, as religious life itself has passed through a period of transformation and adaptation. In this context, the General Chapter of 2001 told us: Choose life! at the same time as a call and a conviction that it is worth following the Marist charism to serve the children and young people of the world, especially those who are in great need today of a word of love and of hope.

Starting from this idea of a choice of life, the Marist Vocation Year was, amongst others, an important project launched by the General Council. It was especially a matter of making a common effort so that the brothers, laypeople, communities and schools of the whole Marist world could give special attention to vocations and move into action. The concern of the Institute for vocations is situated in a larger setting which shows the interest of the Church for this essential subject throughout the last few years. Several congresses have been organised on vocations on the international level, of which more than forty World Days of Prayer for Vocations and a great number of ecclesial documents have taken up this subject. This has had as its aim to contribute a theological and pedagogical support to vocations, a support that must also be adapted to the current situation.

Nowadays, it is not easy to speak of vocation, perhaps because it is a word that makes reference to a gift, a commitment, a sacrifice and that these terms seem to have disappeared from our recent vocabulary. The reason is perhaps that we have reduced its sense to speak directly or exclusively of the priestly or religious life, while in reality its sense is indeed much larger. A vocation could be seen as God's dream for each one of us. It involves a process of discovery which starts by the joyous acceptance of life as a gift, which is followed by a per-



sonal meeting with Jesus which makes us feel his unique and unconditional love, and which finishes with our responses to questions that we seriously ask of ourselves before Him: What do I want to do with my life? What can I do for others, especially those in great need? A vocation is a gift, a revelation, a surprise and a challenge; it is a dynamic to update each day, a journey during which we are not alone and which asks us to open wide our eyes and our heart.

We wanted to put the Marist Vocation Year in harmony with vocations ministry in general, by interesting ourselves in the vocation of each young person to whom we suggested pathways of seeking and discernment as an appropriate occasion for speaking clearly and openly about He who calls us to Marist religious life. We presented this form of religious life as a vocation that allows us to live fully and by which we give ourselves completely and totally to the Lord, in serving children and young people who are most in need. The objective proposed at the very beginning was:

*We want, as an Institute, to unite ourselves in a common effort in Vocation Ministry, to organise a Marist VOCATION YEAR, which in all the Provinces and Districts will lead to a COMMON effort of REFLECTION, PRAYER, WITNESS and ACTION for vocations in the Church, by giving special attention to Marist vocations.*

## PREPARATION OF THE MARIST VOCATION YEAR

More than one year before its launching, the Provinces and the Districts were invited to conceive a plan according to their own reality. To this effect, they were invited to dream, to

dream as a team, to dream of new and unknown pathways to discover the plan of God for our Institute. They were invited to concretise this plan by actions that encouraged everyone to involve themselves wholeheartedly and that would be in harmony with those of Provincial and ecclesial ministries.

From the beginning, we encouraged a common effort that integrated reflection, prayer, witness and action from two key ideas of the Gospel: an effort "in your name" (cf. Lk 5,5) which urged us "to throw the net to the right of the boat to find" (cf. Jn 21,6), to discover new pathways, new lights, new ways so that young people might discern their vocations and so that we could accompany them, new ways of living today the charism and Marist mission in order to respond to current needs of the world.

We wanted to mark the celebration of this year by two Marial feasts: the launching on the 8th September and the closure on the 15th August. We were able to confide ourselves to Mary to whom Marcellin Champagnat turned so many times and to whom he said: "Virgin Mary,

this community is your work!" Each Province was able to adapt these dates according to the needs of its calendar.

We requested each Province and District to form a Marist Vocation Year Commission and to give the name of one or two brothers to be in liaison with the General Council's Vocations Commission. A communication network of about forty brothers was thus formed. Teamwork and fre-



quent communication were key elements for the preparation and realisation of the project.

Nine months earlier, we had launched a competition to find a slogan. The participation of the Provinces was very good, either in proposing slogans or in responding to the sondage in order to choose the slogan. An international group of eight brothers, after having been given criteria of unity, inclusion and interpellation for the brothers, laypeople and young people studied the contributions and the results of the sondage and chose a formula that is presently very familiar to us: Marcellin's dream: Live it today! Yes, this dream, so alive and so rich with promise, invited us to follow it, revive it and to update it today, so that life grows in our world.

We wanted then to translate this slogan into a logo and a poster. Seven months remained before the launching. Suggestions arrived from Brazil, Australia, Madagascar, Mexico, Zimbabwe, Korea and New Caledonia. An international group studied the proposed logos, looking for simplicity, the expression of the slogan, internationality and a clear Marist character. Thus, the logo sent to us by a Korean novice, Anselme Kim, was chosen.



The poster was designed by Brother Luis Enrique Rodriguez Santana, from the Province of México Occidental. With production support from TIPOCROM in Rome and the advice of an international group of brothers, the Vocations Commission presented the final project for printing and sent 9,000 posters to Provinces who had asked for them. We also had 85,000 postcard-sized images of the poster printed with a prayer for vocations on the back. This material was printed in the four official languages of the Institute and in other languages on request. As well, several Provinces reproduced the poster and the postcards with the prayer. A slogan, a poster, a common prayer, etc; we wanted to have the tools that would assure the unity of this international effort that we were making as an Institute.

A few weeks before the beginning, Brother Superior General sent to the entire Institute an inaugural letter entitled *Rekindling the fire!* Brother Seán shared with us his thoughts, seeking to pass onto us his optimism for bringing vocations to birth in the Institute and giving us important challenges. Each brother was invited to pray more fervently and frequently for vocations, to deepen the experience of his personal vocation and to have more contact with the world of young people. His letter greatly motivated the members of Provinces and of Districts, as well as being an example of the personal commitment of Brother Seán to the project that he was proposing to the entire Institute with his Council.

## REALISATION OF THE MARIST VOCATION YEAR

From its beginning, we assisted with several initiatives. We organised prayers under the form of pilgrimages to Marial sanctuaries and celebrations in communities and schools. In the General House in Rome, a candle was kept alight twenty-four hours a day, from the 8th September 2004 until the 31st December 2005

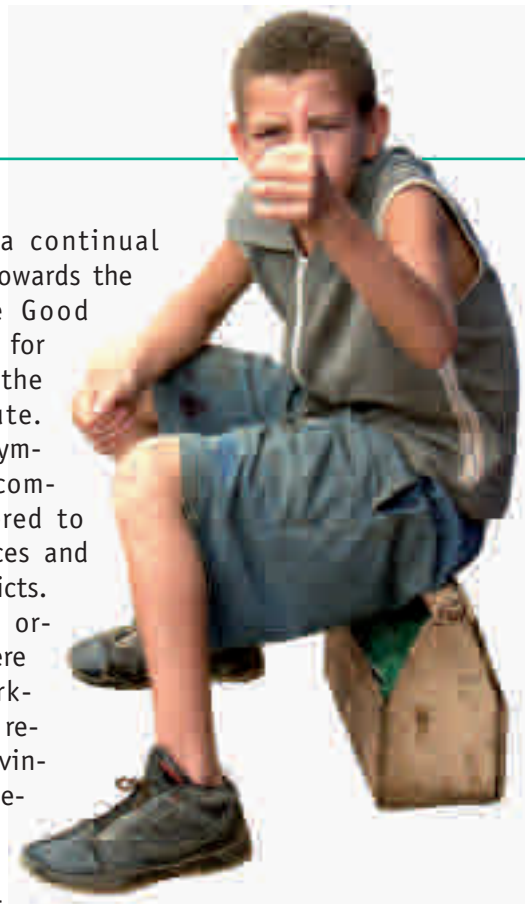
as a sign of a continual prayer raised towards the Lord and the Good Mother to ask for vocations for the entire Institute. It was also a symbol of the accompaniment offered to all the Provinces and to all the Districts. Meetings were organised, as were reflection workshops at local, regional and Provincial levels, especially meetings of young people and reflection days on vocations.

In several places, the catechesis and youth ministry were adapted to the theme of vocations.

Web sites were inaugurated, giving documentation on vocations. Other Provinces started a section reserved to vocations on the principal web site. Another type of communication was developed by using e-mail or printed mail, either to inform people about activities or to work as a network for self-support. There were obviously also numerous initiatives in producing material such as posters, triptychs, cards, satchels, calendars, biros etc. which carried the logo and the slogan of the Vocation Year.

In a few Provinces, each community was put into a network for vocations ministry to support the daily work. In schools and youth groups, vocation weeks were organised. There were vocation camps in which several brothers participated. In many places, people tried to give a vocational character to community projects and they tried to make the community a place of welcome for young people. A few Administrative Units made vocations ministry their priority, giving it the necessary resources to put it into practice.

There were also a few more original or innova-



tive ideas, such as the realisation of an itinerant prayer in the countries of a Province, in union with the communities and families close to our spirituality. There was also the composition of a hymn for the Marist Vocation Year, the organisation of a national youth congress on the subject “Marcellin’s dream: Live it today!”, a better insertion of vocations ministry in parish ministry, often with other religious congregations, the launching of the Year with a design or music competition on the theme of the Year, the formation or the consolidation of vocation ministry teams and a greater involvement of laypeople in vocational work.

There was no shortage of internal or external difficulties in trying to realise all that. For example, in the Provinces formed by several countries, it was not easy to communicate due to the large distances, the differences in languages or the lack of modern means such as the Internet. Sometimes, more than one brother lacked the confidence and the commitment with regard to vocations and certain communities experienced difficulty in making vocation ministry the task of all. In some apostolic works, due to the lack of brothers or them being overworked, brothers were not able to be present to young people in an effective way. It was not always easy to reconcile the Marist Vocation Year project with the usual school activities or the school calendar.

We also noted that the current sociocultural atmosphere does not favour the interest of the young people in this subject, indeed on the contrary, it seems to discourage them from envisaging a demanding, difficult vocation that requires a lot of generosity. There was also the difficulty of offering a systematic accompaniment to young people who were interested.

## EVALUATION AND follow up of THE MARIST VOCATION YEAR

In each Administrative Unit, people dreamed of and realised a project that nourished more than a hope and aroused new energies and hope for vocations. We were able to verify recently that our vocation is up to date and worth the trouble of proposing to young people of today. We also re-



alised that many young people were there, ready to hear the message of vocations, open to all the possibilities of vocations, including the Marist proposal. As well as the commitment and the participation of many brothers, we should rejoice in the direct participation of many committed laypeople who value their Marist belonging and collaborate in vocational projects.

Provinces and Districts were invited to send an objective and realistic evaluation and to seek the best way of assuring the follow up of what has been done. Among these contributions, we mention the challenges as: following up the projects and the activities that were launched during the Marist Vocation Year, conceiving a project to allow young people to share the life of Marist communities, seeking ways of working in vocation ministry with laypeople, establishing clear itineraries of access to Marist life, finding ways of staying in contact with young people after their secondary studies, making sure that the culture of vocations is part of the educational project of schools so that it can be assured normally, reinforcing the choice and the preparation of a vocations accompanier in each community and each work so that he motivates others in vocational work, giving a joyous witness of our vocation as a brother, encouraging ourselves to propose the vocation of a Marist Brother directly to young people, evaluating the importance given to vocations in Provincial activities, to see how to integrate new vocations in the Provinces where the majority of brothers are aged.

Finally, throughout its realisation, the Marist Vocation Year aroused new questions and concerns and it led to more successes than failures in its planning and implementation. We know that the subject of vocations is not an easy affair to treat: on one hand, it touches and questions our fullness of life by calling us to be authentic and consistent, and on the other hand, it also touches the fullness of life of young people who live in a culture that favours very little



vocational discernment and commitment in the long term.

It is good to note that the Marist Vocation Year has already produced obvious fruit, but other fruit surely exists and will exist, fruit that we will only be able to appreciate in the long term. It is a project that wanted to have God as the centre and source and, consequently, we know that it is to him that the present and future fruit belong. In closing the Vocation Year, we could feel at the same time feelings of joy and thanksgiving for everything realised, and also a certain frustration for what was not obtained. In the two cases, it is a matter of putting all in the hands of the Lord and of the Good Mother asking them to continue while we effect the work of their hands. In reality, the Marist Vocation Year was more a beginning than an ephemeral realisation. It is up to us to offer maximum effort and prayer, with the attitude of one who sows in hope and wholeheartedly believes that it is worth continuing the dream for the good of so many children and young people!

# Helping OTHERS TO DREAM



“If you were to ask me to write a job description for a leader in our Institute today, I would include among his many responsibilities, this task: “helping others to dream.” Some people bet on the future. Others insist that they can predict it. Dreams, though, and the courage to bring them to life are what actually end up creating and shaping the future; dreams, like the dream of Marcellin Champagnat.”

*A time for decision making*  
Br. Seán D. Sammon

## **HELPING TO DREAM...**

because there are reasons for hope at the personal and institutional level, conscious that we must make an effort to make courageous decisions.

## **HELPING TO DREAM...**

because many brothers have taken on risks and have started to transform their lives in a more profound and passionate relationship with Christ.

## **HELPING TO DREAM...**

because this personal transformation can be shared in communities if we put them in touch with each other and from this transformation all our Institute can be propagated and invigorated.

## **HELPING TO DREAM...**

because there is a new enthusiasm for inviting young people to envisage following Jesus in the way of Champagnat, in a joyous choice of life.

## **HELPING TO DREAM...**

because our mission touches the hearts of children and young people so that they change their way of thinking and of living the Gospel.

## **HELPING TO DREAM...**

because this phrase that Marcellin often repeated:  
“The life of a brother consists in loving God and of making him known and loved” is always an adequate expression in our current lives and a guide for us to help us to deepen our identity and our mission.

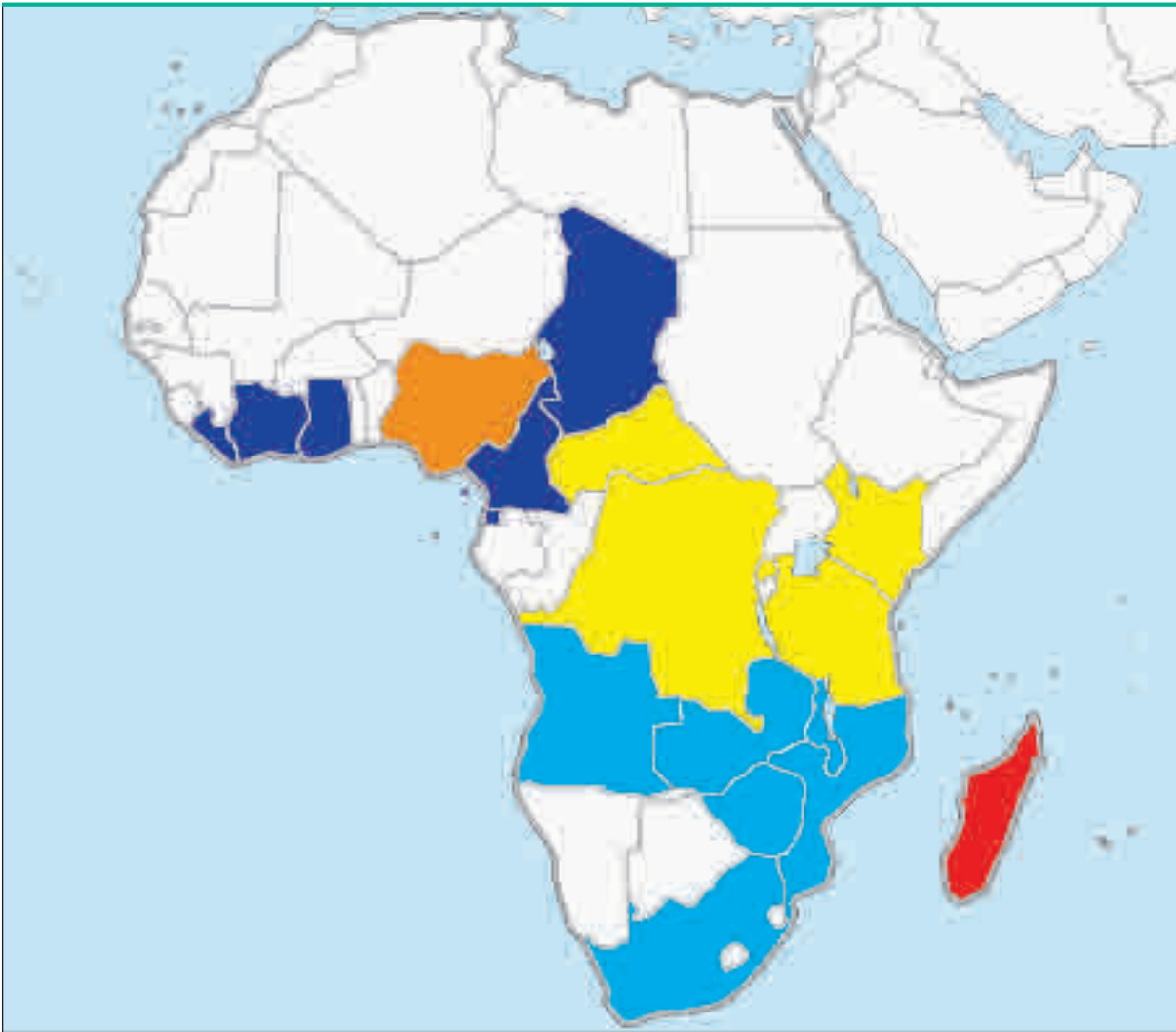
## **HELPING TO DREAM...**

because, if we try to grow in the love of God, in mutual love and in love of the Institute, we will find in us the courage and the audacity which the world needs so much.

## **HELPING TO DREAM...**

for in the measure that we, brothers and laypeople, share the charism of Marcellin, the enthusiasm, the love of young people and the passion for Jesus and his Gospel there will be blessings for each one of us, for our Institute and for the Church.

# Provinces **Africa**



**■ Southern Africa**

Malawi, Zimbabwe, Angola, Mozambique, Zambia, South Africa

**■ East Central Africa**

D. R. Congo, Central African Republic, Kenya, Rwanda, Tanzania

**■ Madagascar**

Madagascar

**■ Nigeria**

Nigeria

**■ West Africa** (*DISTRICT*)

Ivory Coast, Ghana, Cameroon, Equatorial Guinea, Chad, Liberia

# Southern Africa

Malawi, Zimbabwe, Angola, Mozambique, Zambia, South Africa



## REPERCUSSIONS FROM THE VOCATION YEAR

It is with great joy that the Vocation Year was welcomed in the Province. It invited us to live out three dimensions: reflection, prayer and witness. Why was it welcomed with joy?

In the first place, because it gave each brother the chance to reflect on his own vocation, whatever the length in years, his personal journey and the influences experienced. It was the intensity of the experience of this commitment in the Church for the benefit of children and young people.

Because in a direct way, the challenge, which was presented to us by the Superior General to dedicate 20% of our time to vocation work, leads each one of us to not be indifferent to this subject, but to take on this task in the spirit of Article 94

of our Constitutions: "Every brother in the Province should feel deeply the need to encourage vocations" and in a particular way Marist vocations.

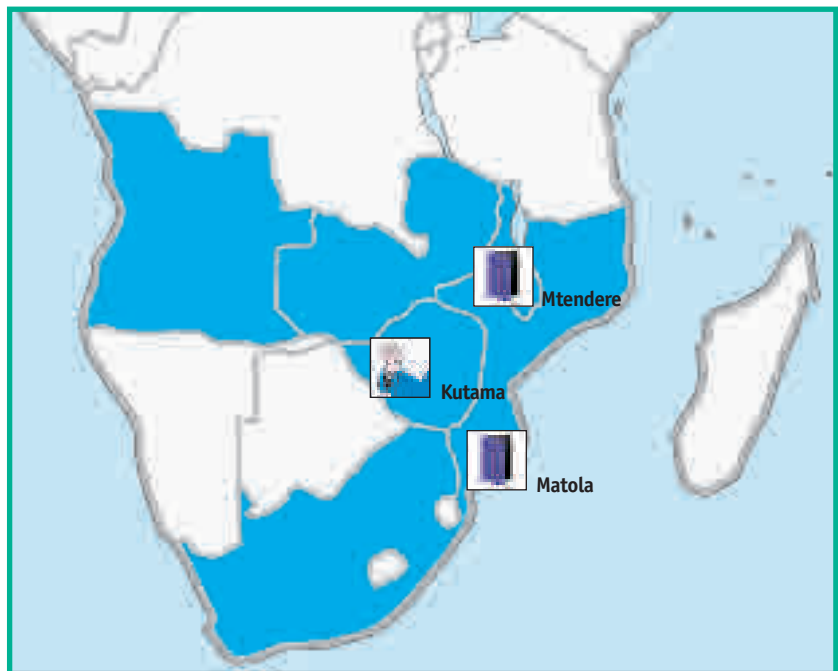
Because it offered more than one occasion to be in contact with young people, the parishes and the various apostolic movements, for a catechesis on vocations in general and on the religious vocation in particular.

Because it invited us to lift our eyes towards heaven, so that in prayer and recollection, we would implore the Master of the harvest to bless us, awaken the Christian communities and the young interested in listening and following the Master of life, who by his

*Jesus summoned those he wanted. (Mk 3, 13)*

**FORMATION HOUSES IN 2005**

-  Postulancy
-  Postulants in Communities of the Province
-  Novitiate
-  Scholasticate
-  Scholastics in Communities of the Province







incarnation wanted us to have life in abundance. (Jn 10,10)

All the sectors of our Province of África Austral/Southern Africa (Angola, South Africa, Malawi, Mozambique, Zambia and Zimbabwe) accompanied their activities with a special prayer, conscious that "If the Lord does not build the house, in vain do the builders labour," as the Psalmist tells us (Ps 126/127) and the encouraging words of the Gospel: "Ask and you will be given, knock and the door will be opened."

This prayer was experienced at three levels: personal, community and often in groups of students that we animate. There were cases where groups or parish movements (Legion of Mary, base communities, etc) were seriously involved in the prayer for vocations in the Church and particularly for religious vocations.

Even though the Vocation Year has finished, the brothers continue to address their prayers to God personally or in community, daily, weekly or occasionally (in the Province), in order to pray to Him according to the spirit of our Constitutions and that of the Vocation Year.

What fruit have we reaped from our work and/or from our prayer? It is difficult to say

here. After all, our task was about sowing and collaborating with the Master, leaving Him to look after the fruit of his vine, and waiting for what he will give us in the coming years or months. We are convinced that He will continue to realise these words:

"Go, announce the Good News and make disciples" and he continues to invite as the prophet Amos was: "Go, speak to my people Israel." ((Am 7.15) And again we need to be His witnesses until the ends of the earth (Acts. 1.3-8) for the mission entrusted to us is to be His witnesses (Lk 24,35-48), and "As the Father has sent me, so I am sending you." (Jn 20.19-23)

Our prayer has been especially based on these texts. In prayer we reflect so that the Master supports the young people who want to consecrate themselves to God and to their brothers and sisters in the Church, following the true sense of mission.

We are confident that the Lord, who never abandons those who serve him, will bless our Province and Institute and that He will send them young people who want to serve the Church through the charism and spirituality of our Congregation, according to the dream of our holy Founder, Marcellin Champagnat.

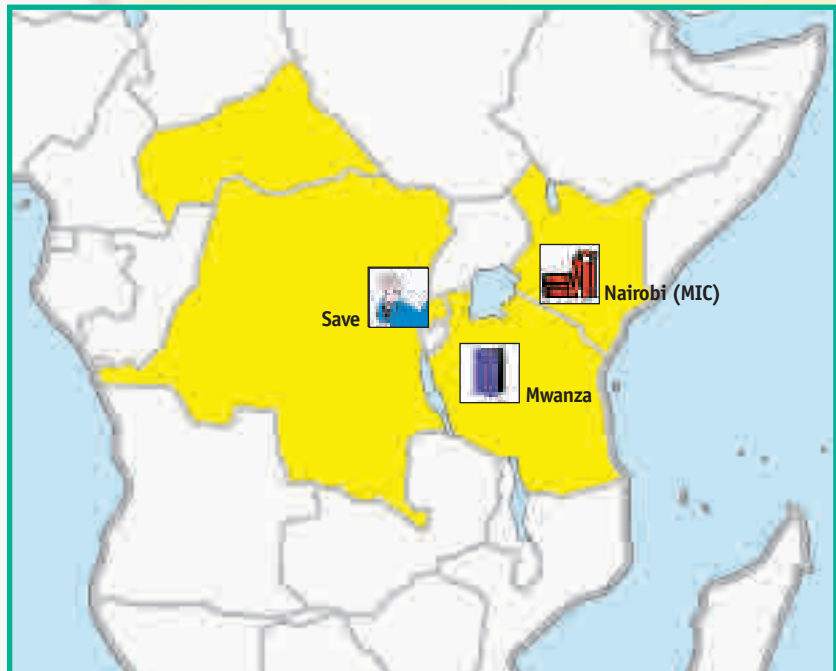


# East Central Africa

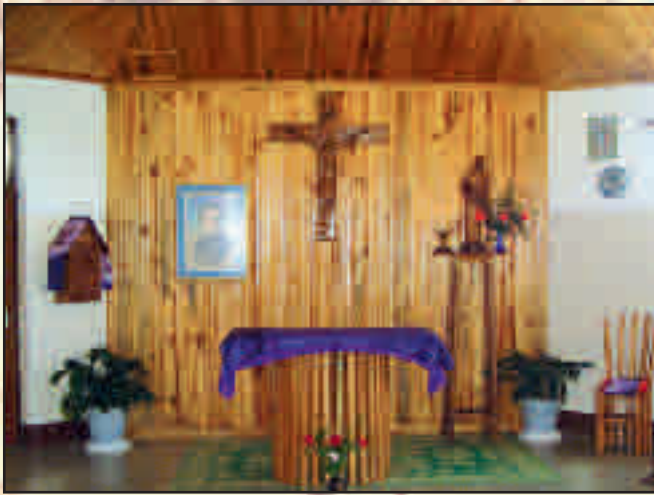
D. R. Congo, Central African Republic,  
Kenya, Rwanda, Tanzania



Save  
Novitiate  
Rwanda



*He called the twelve  
so that they would be  
with him and to send  
them out to preach.  
(Mt 3, 14)*



Mwanza  
Postulancy  
Tanzania



# Madagascar

## MARCELLIN'S DREAM, LIVE IT TODAY!

For the opening of the Marist Vocation Year on the 8th September 2004, we invited all the Marist schools to organise a special celebration with their students, teachers and laypeople. The theme of this celebration was: Marcellin's dream: Live it today! We also invited all the Marist communities to organise a special celebration on the Marist Vocation Year in each community. Throughout the year, we organised some sessions on vocations in general, choosing examples of vocations in the Old Testament and the New Testament.

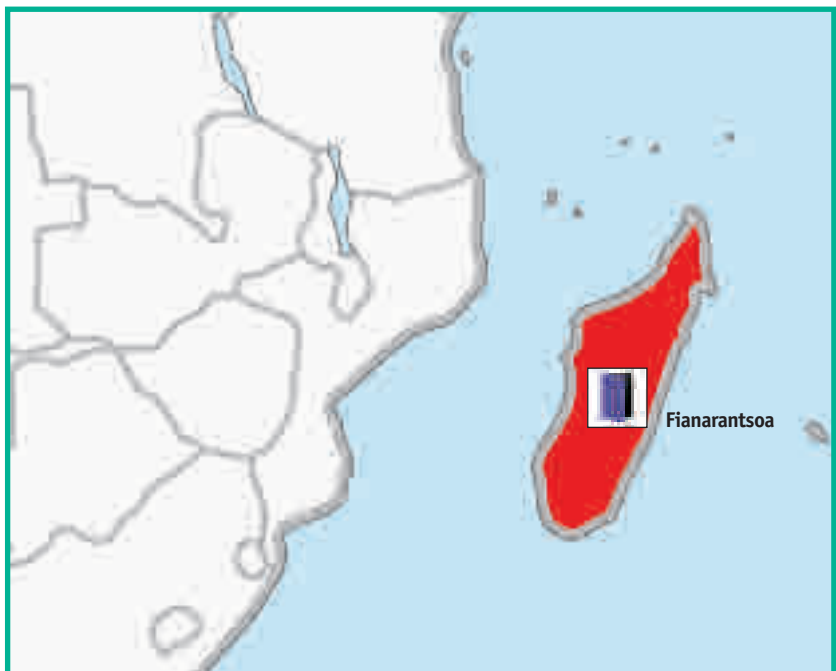
We chose, for example, the stories of Abraham, Moses, Samuel, our Good Mother and especially that of our Founder, Saint Marcellin Champagnat. They served as themes for religious instruction that all the Marist schools were able to use. There was also a questionnaire game on the vocations of the persons mentioned above with the aim of helping our students and young people to know and read the bible, and to see how God has called different people. We also wanted to encourage our lay collaborators or those of other congregations to participate in the vocational animation in the Church.

Each school received an invitation to send representatives to the closure of the Marist Vocation Year. For the closure, we organised a Camp Marist that lasted for five days at Antsirabe. This was thus a national meeting of the works of the Marist Brothers. During this Camp Marist, the delegations from our schools participated in various activities, one of which was a contest of ques-



Fianarantsoa  
Postulancy,  
Madagascar

*As the Father  
has sent me  
so I am sending you.  
(Jn 20, 20)*





tions to find a champion; this contest was on the theme of vocations and on the five persons already mentioned: Abraham, Moses, Samuel, Mary and Marcellin. The participants had prepared these themes in their schools during the year. There was also vocational and cultural animation.

We collaborated with the Marist fraternities that exist in Madagascar, such as the Young Marists of Madagascar, the Association of Marist Juniors, the former Marist students of Madagascar, etc.

As a concrete example of commitment to God, we had the perpetual profession of Brother Michel RAZAFIMANDIMBY, on the 14th August 2005 in the cathedral of Antsirabe.

On the 15th August 2005, all the participants from Camp Marist made a pilgrimage organ-



ised by the cathedral parish of Antsirabe. During the Marist Vocation Year, my Pastoral Commission team visited other schools in Madagascar to promote vocations in the Church and to speak about the states of life. We also worked with other religious congregations.

### Provincial House, Antsirabé



### Saint Joseph's College Antsirabé

# Nigeria

## A CELEBRATION FILLED WITH RITUAL, MUSIC, AND COLOR 14 YOUNG AFRICANS CAST THEIR LOT WITH THE MARIST BROTHERS

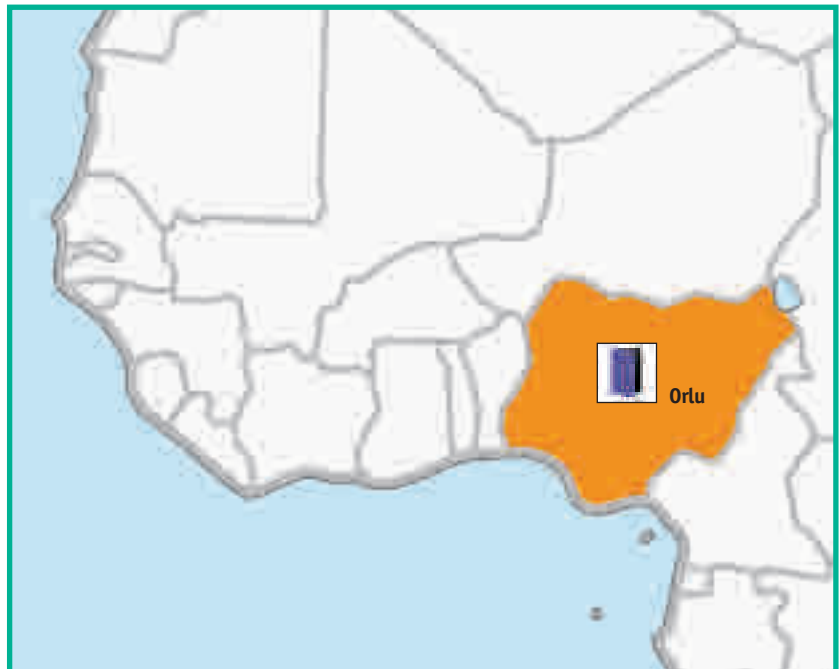
Nigeria - 23.07.2004

On June 19th eight Marist Brothers – seven from Nigeria and one from Cameroon – made their first vows at the international novitiate in Kumasi, Ghana, a joint formation center for the Marist Province of Nigeria and the District of West Africa. Four more young men – one each from Cameroon, Ivory Coast, Liberia, and Nigeria – are preparing to make their first vows next year.

It was a beautiful outdoor ceremony. As customary, it was presided over by the local bishop, many priests, just about all the city’s religious communities, and many friends and acquaintances from the neighborhood and the parish. Many in attendance wore traditional dress with dazzling colors. An authentic African festival, filled with ritual, music and pageantry that was followed by a meal for all the guests.



*Rejoice instead that  
your names  
are written in heaven.  
(Lk 10, 20)*





## Orlu Postulancy and Pre-Postulancy, Nigeria

The following day, June 20th, six Marist Brothers – five from the Democratic Republic of Congo and one from the Central African Republic – made their first vows in the Province of East Central Africa. In spite of difficult social and political conditions at times, these young men are not thwarted from listening to the Lord's Word and His call in their lives and responding to that call with great generosity. Marcellin's charism is more alive than ever in the hearts of the young.



# West Africa

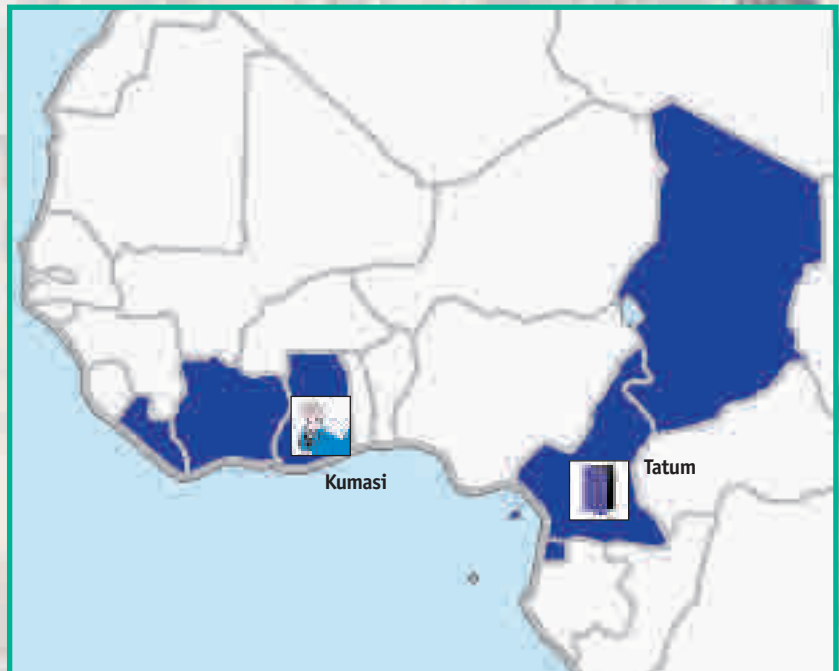
(District) Ivory Coast, Ghana, Cameroon, Equatorial Guinea, Chad, Liberia



Champagnat School  
Kumasi, Ghana



*Leave your country,  
your kindred and  
your father's house  
for a country which  
I will show you.  
(Gen 12, 1)*





District House  
Acra, Ghana



Kumasi Novitiate,  
Ghana



# MIC Marist International Centre



# Provinces **North and Central America**



- América Central**  
Costa Rica, El Salvador, Guatemala, Nicaragua, Puerto Rico
- Canada**  
Canada, Haiti
- United States of America**  
United States of America and Japan
- México Central**
- México Occidental**

# América Central

Costa Rica, El Salvador, Guatemala,  
Nicaragua, Puerto Rico

## MARIST VOCATION YEAR IN AMÉRICA CENTRAL

The vitality of the Institute is manifested by our personal fidelity, apostolic fruitfulness and the wealth of vocations. (Constitutions 163). This is how Brother Seán began his inaugural letter of the Marist Vocation Year: Let us revive the fire!

In our Province, we welcomed Brother Seán's invitation and we united ourselves to this initiative of the Congregation, taking on board the celebration of this special year. A year in which as Brothers and as a Province we have wished to share in this common effort of vocation, in the levels of REFLECTION, PRAYER, TESTIMONY and ACTION for vocations in the Church, with special attention to the Marist vocation.. And this way, on the 8th September 2004, in union with the rest of the Marist world, in our III Provincial Assembly, which took place in December of 2004, we launched our Vocation Year which, due to the composition of the Province (5 countries) and the difference in school calendars, we will close in Puerto Rico on the 29th April 2006.

The Vocation Year has become one of the priorities of all the pastoral projects of the works and it has been and continues to be a central axis of the various activities in our schools.

The Vocation Year has been and continues to be, for a good group of Brothers of the Province, a time of searching, of creativity and an opportunity to confront the challenges that the

*Whom shall I send?  
Who will go for us?  
(Is 6, 8)*





current situation presents to us, through which we discover the word of the Lord that he whispers in our ear: Be not afraid, asking us to continue growing in authenticity.

Our Provincial Assembly pointed out in one of its action plans for the triennium: To devise and make viable a Provincial project of vocation that responds to the situations of today's youth, a task in which a commission is working at Provincial level

The celebration of the Vocation Year has made us take greater account of the situation in which we live. In the promotion of vocation we are preparing for the future, for life, for our capacity for regeneration. The reality of the vocation that we live in the Province is calling us to meditate together: what are we doing, where and how? To examine with authenticity the significance of our presence, our direct contact with children and young people, the structures of vocation animation that we have at the present time,

the usefulness of our vocation projects, the freshness and enthusiasm with which we confront life, our way of establishing relationships with people, the happiness, the enthusiasm and the hope that we pass on to the youth and the people with whom we come in contact.

Starting from the analysis of the diverse models of vocation that have been carried out in the Province, and of the critical situations in which we currently live, we have begun this work with the enthusiasm in the knowledge that we still have a long road to travel.

This is the moment to leave behind fear, insecurity or timidity and to open the way for hope, faith, looking to the future, convinced that each person is an original gift of God waiting to be discovered. This is the moment to open up to new ways and to the search for a greater authenticity in our lives and to search unexplored roads in our vocation.



# Canada

Canada, Haiti

## A day of DREAMING IN THE FOREST

The Marist Vocation Year Committee in the Province of Canada wanted to actualise and contextualise the general theme: MARCELLIN'S DREAM: LIVE IT TODAY!, by proposing a special pilgrimage in the immense sanctuary of nature, under the slogan: A DAY OF DREAMING IN THE FOREST!

On the morning of the 2nd July, the pilgrims, more than forty young people, adolescents and adults, of whom several were going to the World Youth Day at Cologne, were ready for the great "WALK FOR ONE FAITH" on the mountainous trails of Camp Marist at Rawdon, Quebec. The journey was punctuated by several stops, beside the lakes or on the rock cliff, leading the pilgrims to reflect, pray and sing their dreams of a better world, in one of the most enchanting settings, favourable to contemplation and silence.

To realise that God loves us with the immensity of his love summarises all of Jesus' dream.

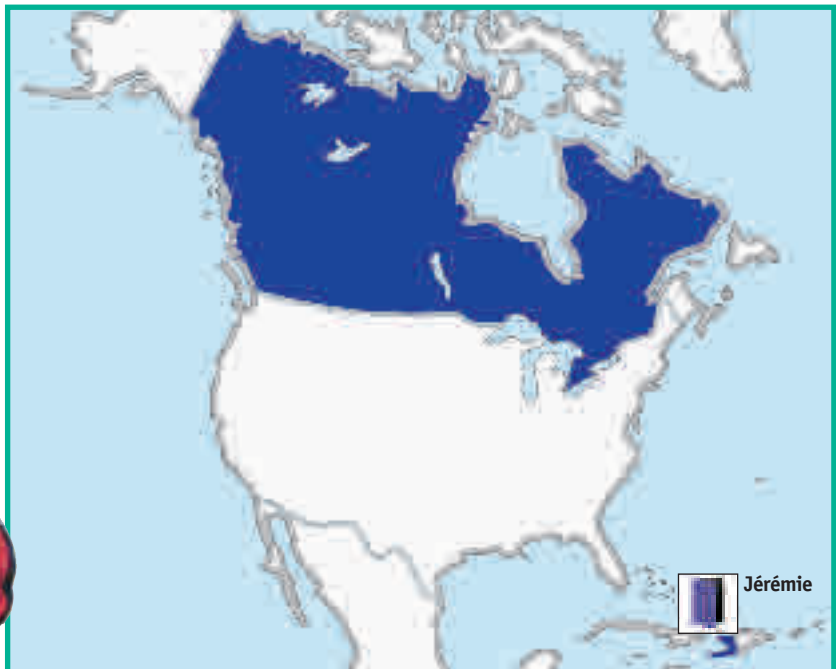
To want to be totally at the service of the realisation of God's dream is Mary's dream.


To want to passionately communicate the love that God has for children and young people is Marcellin's dream.

To make our dreams of service and of shar-



*Before I formed you  
in the womb I knew you.  
(Jer 1, 4-9)*



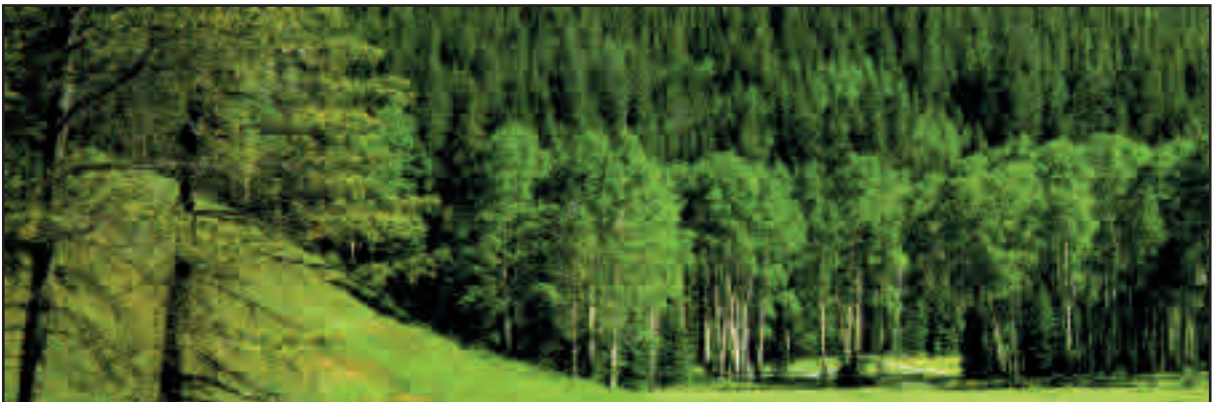
 Jérémie



ing, of love and of justice, come true, following Jesus, in the way of Mary and in the footsteps of Marcellin, that is a Christian dream, a truly Marist dream. To see all these young people, open, at one with “Marcellin’s dream”, gives reasons to believe in a youth that hungers for the spiritual and meaning for their life. In the footsteps of the great walker and pilgrim who was Marcellin, the young people have “walked for one faith” so that this experience of dreaming in the forest “awakens” them to their reality as pilgrims in a world that is in constant need of salvation, peace and love...



**Postulants. Haiti**



# United States of America

UNITED STATES OF AMERICA AND JAPAN

## CREATING A VOCATION CULTURE

*YOU are a vocation. The challenge for all of us is to discover the vocation we are and then to live it out. (Thomas Merton)*

Part of the challenge within the United States is to create a vocation culture which allows today's young people to redefine their understanding of the word "Vocation" as not only pertaining to a call to consider religious life or the priesthood but as a way each one of us is called by God to live not only our life but more importantly how each one of us is called to share his or her gifts and talents to build the kingdom of God. As part of the Marist Vocation Year and our on-going vocational efforts, the Office of Marist Evangelization & Vocations invited each school community to participate in a National Day of Prayer, focusing on the theme of vocations and how each of us, as young Marists, are called to make Jesus known and loved, not only through words but through our everyday choices and actions.

Several prayer services were created to help set the tone for the day. Students, who are involved in the Marist Youth Movement, were asked to start and end the day with scripture passages that focused on the theme of Call and Vocation. In ad-

*You see before you the Lord's servant, let it happen to me as you have said. (Lk 1, 26-38)*





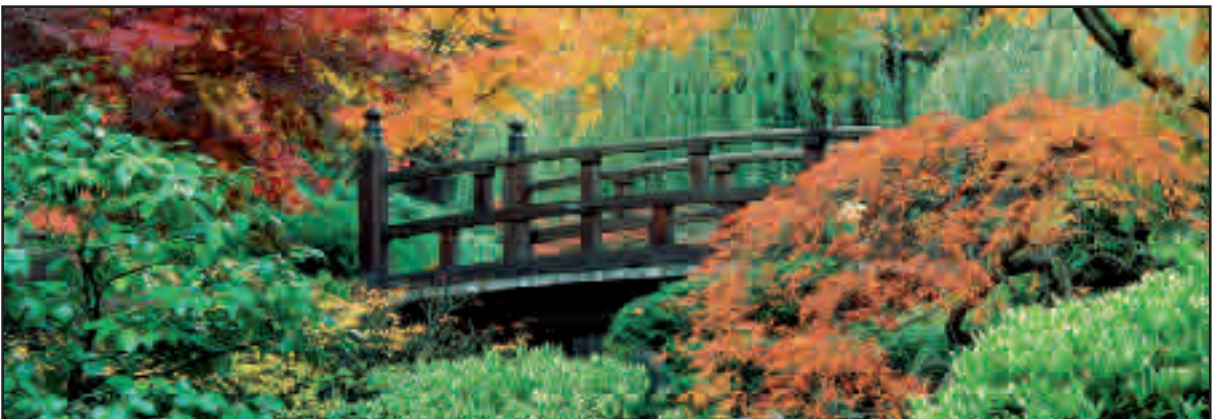


dition, the group used a variety of quotes, dealing with the theme of the day, and placed them around the school to help students expand their understanding of the term Vocation.

Religion classes were asked to talk about the theme of vocations and possibly have a variety of guest speakers representing different vocational calls. Finally, students who wanted to continue to speak about the topic of Vocations were invited to an after school prayer session to reflect on St. Paul's letter to the Corinthians regarding spiritual gifts and then share with the group what his/her own gifts are and possibly how God is calling him/her to share his/her gifts with the greater community.

By helping our young people come to a bet-

ter understanding of the term vocation, we not only help them come to a better understanding of who they are but also come to a deeper appreciation that each one of us is special in the eyes of God and that we each have a special call to make Jesus known and loved. The challenge, for us in vocation ministry, at least in the USA, is to walk with these young people no matter how crazy the journey or the road may become.



# México Central

## MARISTS, SOWING LIFE IN THE COMMUNITY

### VOCATION EXPERIENCE

#### IN THE PROVINCE OF MÉXICO CENTRAL

The vocation year was a great boost for our Province of México Central. It presented us with the challenge of bringing alive the dream of Marcellin Champagnat and as a team we are looking to give continuity to this experience, looking to encourage and involve the greatest number of brothers and lay persons in this project, which we call "Marists sowing life in the community". Fomenting a culture of vocation in our apostolates, initiating schemes, offering places of formation and following the young people who have concerns about vocation.

The brothers on the team addressed the task of going to each Marist community to make everyone aware of the project. A logo was designed with the motto above a circle containing "M" for Mary, Marcellin and Marist, and in the centre two grains of corn thrown on the ground by the Sower. The Marist motto reinforces our sense of identity. Sowing life echoes the invitation of Jesus "I have sent them to give life and life in abundance". The way Marcellin opted to answer was by Community. Prayers and reflections were also created based on biblical quotations on the examples that Jesus gave us about



*Come after me  
and I will make you  
fishers of people.  
(Mt 4, 18-23)*





sowing. The symbol in this prayer, which invited each brother to sow life in community, was a little sack which could be filled with corn, the typical seed of Mexican culture, because most of our food is made with this seed, even in the indigenous world where human beings are viewed as being made of corn.

Some teachers were also approached and each one was asked to be a sower of life with their students.

The vocation weeks, the meetings to animate the youth movements, as well as the vocation retreats revolved around the same topic. A rubber bracelet was even designed that has the inscription which the young people accepted willingly and carried it with the commitment of being sowers of life in their different environments.

The Provincial retreat in December adopted the same theme for the meditation and prayer of the brothers, and the motto was adapted to the four days of reflection: "The identity of the Marist Brothers", "Centred in Jesus of Nazareth", "Mary, sower of life and hope" and "In community".

A final very rich experience has been the vocation mission carried out with the same theme. The object is to prepare the young people to spend Holy Week carrying out a service of liturgical and catechetical animation in indigenous communities where a priest was unavailable. The objective is to share the life, to share the faith, to cele-

brate the faith-life and every night to make discernment in community, to discover the place of God in our day and to understand the calls that are made to us. Giving tools to the young people who are interested in going forward with their vocation option.



# México Occidental

*Master,  
where  
do you live?  
Come and see.  
(Jn 1, 35-43)*

## NEW oil for our lamp

In our Province of México Occidental we initiated the preparations for the Vocation Year wishing to do many things. As we outlined our Project for the Vocation Year we imagined ourselves carrying out some great event, a sort of media coup to launch vocations. However, the more we discussed the deep sense of this calling, the more we realised that it would be better to look at simpler goals that would truly touch the hearts of students, collaborators and brothers. I have selected those that I believe contributed something new and motivational.

**A task for all!** One of the more satisfactory events was working with the group of "community connections". These are brothers who offered to fulfil a function of vocational ferment in each one of the communities. To them were directed some reflections and materials that we needed to have distributed to all the brothers. But beyond this practical function, the two meetings with the link-brothers were helpful in renewing the atmosphere a little in the communities and in passing on hope to a good number of brothers of the Province.

**A vocation of testimony.** The vocation camps for young people were already a tradition in the Province, but we thought that the Vocation Year was a good opportunity to give them a new





direction. So we prepared - together with the postulants of both Mexican Provinces - a camp-mission experience during Holy Week. Greatly supported by the link brothers, a group of young people met to live a brief community experience in the Postulancy, preparing the celebrations of the Easter Triduum. And during the second part of Holy Week, they were distributed in some needy towns, near to the house of the Postulancy. The presence of the brothers (very close to the young people, twenty-four hours a day, for the whole week) was a new venture. This experience helped us to discover that in the closeness and simplicity of the brothers there is an enormous source of meaning for the life of the young people.

**Examining the dream.** During the Vocation Year we tried to contribute to the creation of a "culture of vocation" open to all of our students, male and female... Every month a

reflection was promoted together with an image (a poster for each class room and a print for each student). The reflections focussed on describing the dream of Marcellin. We did not imagine that meditations and images would be so well received. This experience has taught us that the life, works and spirituality of Marcellin continues to have an enormous impact on children, youth and adults.

Marcellin knew how to face with integrity the crisis of vocations in 1825. After a year filled with happiness and hopes, although also of resistances and difficulties, we are more aware that we must fill our lamp with new oil to face the challenges which are characteristic of our time. Mary of Guadalupe makes us feel that her protection is very close. She encourages us to continue living every year as a Marist vocation year, every day renewing the dream of Champagnat.



## MARCELLIN'S DREAM

When the Vocations Ministry Commission was invited to design a poster for the Vocation Year, we already had a slogan (Marcellin's dream, live it today!) and a logo. One question remained: What dream of Marcellin would have something to do with our life today? The response was clear: That no child or young person of this world could remain without knowing the love of God. Make Jesus Christ known and loved. This is the aim of our Institute.



Thus came the idea and the elements of the poster:

- **MARCELLIN, AND HIS DREAM:** : "I cannot see a child without wanting to tell him how much Jesus loves him."
- **THE MULTICULTURAL WORLD** of children and young people (the street child, our college student, the indigenous young person, the abandoned or desperate child, no matter his race). It is in this world that it is up to us today to realise Marcellin's dream: to have each child and young person discover in the brother the happy and affectionate face of God.
- **THE LOGO.** The young person and the brother who can accompany him.
- **THE THEME.** In the centre, as a large letter. And in several languages so that the message reaches everyone and that it be clear.

I learnt with great joy from Brother Ernesto Sanchez that my poster would be the official poster of the Vocation Year. I am grateful to the Vocations Ministry Commission for having given me the chance to share Marcellin's dream with the rest of the Institute. We are all invited to bring this dream to life today.



May Champagnat's dream always be our dream! And may we be able to share with young people the desire to live it with us.

Warm greetings.

# Provinces **South America**



**■** **Brasil Centro – Norte**

**■** **Brasil Centro – Sul**

**■** **Cruz del Sur**

Argentina, Uruguay

**■** **Paraguay** (*DISTRICT*)

**■** **Norandina**

Colombia, Venezuela, Ecuador

**■** **Santa María de los Andes**

Bolivia, Chile, Peru

**■** **Amazônia** (*DISTRICT*)

**■** **Rio Grande do Sul**

# Brasil Centro-Norte

## THE DREAM CONTINUES

The experience of action that we would like to present was carried out in all the educational works of our Province. Many activities took place during the Vocational Year. However, what most mobilized our schools and other works was the Vocational Week in the month of August 2005. We asked the schools during that month to set aside a week for intense activities with the students.

Letters were sent from the Vocational Commission in order to help in the organization and animation of the activities. Then we sent posters for the week and some bookmarks with a prayer for vocations. The most diverse activities took place. Each school and work had the freedom to adapt the activities according to its reality. The theme for the Vocational Week: "The dream continues, what is your answer?" was born from the need to continue the theme of the Vocational Year.

Activities that were carried out during that vocational week included: vocation days, retreats, vocational Masses, celebrations, round table discussions on the theme of vocations, projection of films with appropriate reflections, vocational testimonies from the brothers and visits to Marian sanctuaries. Students, teachers, working staff, members of the Champagnat Movement and groups of young aspirants were involved in all these activities.

*What  
am I to do,  
Lord?  
(Acts 22, 3-10)*







During an evaluation, a woman teacher told us the following: "The theme of this Vocational Year gave meaning to all our pastoral and pedagogical activities, wakening the teachers and the students to the primordial sense of life. Champagnat's dream became a collective commitment". Another teacher said: "Due to the social and political context in which we are living, the theme surged as a sign of hope, of freedom and of new life."



Those activities and the proposal of the Vocational Year were providential and meaningful for all of us, brothers and teachers, in

harmony with the Institute. What we want is that Champagnat's dream may continue to be alive among us. So be it!



# Brasil Centro-Sul

## A DREAM THAT WAKENS HOPE

TEXT WRITTEN FROM THE TESTIMONIES OF BROTHERS, LAY PERSONS AND YOUNG PEOPLE.

As a delightful breath of air, the Marist Vocational Year is bringing fresh air in the life of the Province. It was, for me, a strong Church moment of revitalization of our identity and the Apostolic Mission. (ILM).

IT made possible a reflection on the meaning of Marist identity in which I have been immersed for many years. More than ever, I am reflecting upon my life commitment as a Marist educator. (KMR)

It motivated me to do something for vocations and to assume my being as a religious. It revived the call of my fidelity and my commitment of love for Jesus Christ... following in the footsteps of Mary in the giving of myself totally to children and to young people. As a Marist religious, I try to go beyond my dreams and expectations: I invite all the young people to follow God's call, be it as a Marist or any other vocation, overcoming crises by the example of Jesus.... (IrRV)

It was a time of grace. It was an opportunity to speak about vocations in our works. (NMFC)

I see a new incentive being given in our works to vocational projects. (CESMAR) We created and developed plays about Marcellin Champagnat searching for his dreams. We gave over

*Do not be afraid;  
from now on  
it is people  
you will be catching.  
(Lk 5, 1 - 11)*





thirty performances in two Marist schools from the fifth grade to middle school. (I-LOM)

We studied Brother Seán's letter: (Rekindling the fire!), within our vocational project in our works in the diocese. What had a great influence was the presence of the brothers of the other communities, bringing with them the message of the Marist Vocational Year to the students: dynamic presence, friendly and very opportune. We believe that the presence of the brothers with

the students is very important for the formative process and for vocational awakening. (NB P)

It was a powerful time. It allowed reflection upon the different states of life and the carrying out of various vocational activities. (LC)

The word ROTA (which stands for the Portuguese: Refl. Oraç. Test. Ação – reflection, prayer, witness, action) served as a sign to advance in the project of life towards a secure harbour, the realization of God's will.



# Cruz del Sur

ARGENTINA, URUGUAY



*Jesus met Philip and said, "Follow me." (Jn 1, 43-44)*

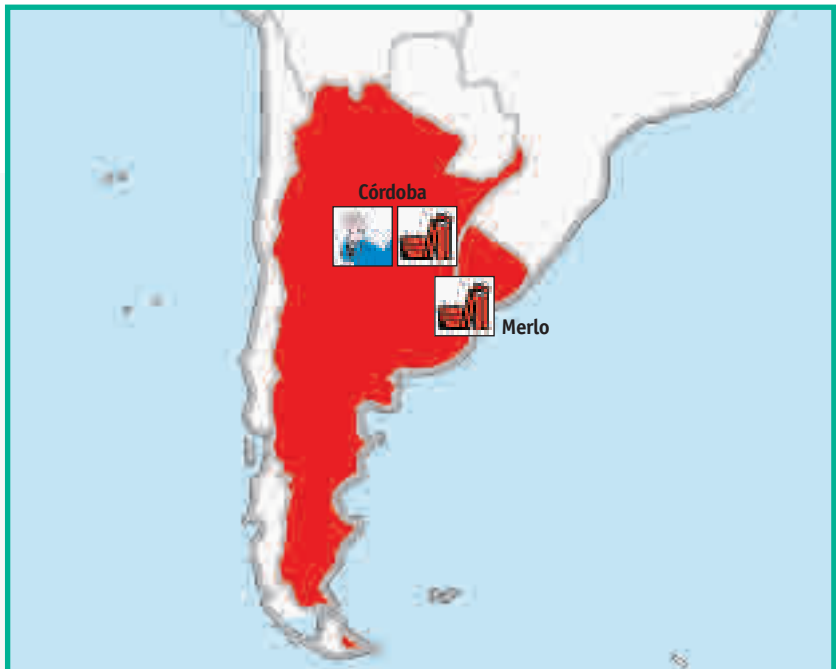


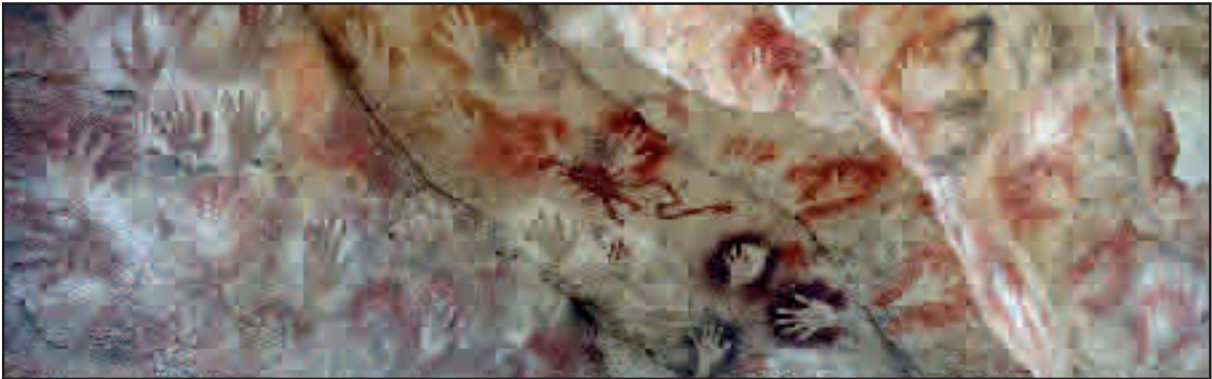
## HE CARRIES ON CALLING!

For a year and half I have been entrusted with the task of encouraging Marist vocations at Provincial level. And in the course of this journey, I have discovered the wonderful work that God achieves with each one of the young men who continue in the search for their vocation.

Previously I had wondered why God did not provide vocations for the Marist life, could it be that he had forgotten us? As time passed I asked myself, what are we doing for the young people? Do we speak to them? Do we accompany them? And I have come to the conclusion that many times we just stand with our arms crossed and are not able to come close to the culture of the youth environment, with the feeling of being far from their living world, as well as fears, prejudices... not being able to spend free time with them. Sitting down to listen to them, to share their life, to resonate with what God works in the heart of each one... they are opportunities that we do not always value or we do not spend enough time studying them in depth.

I ask myself and I also ask my brothers in the Province, where does our priority lie? In the visits that we carry out to the different apostolates and hearing the different proposals offered concerning vocation I find a great spirit in most of the brothers to continue encouraging vocations and yet this great verbal support is not translated by most of them into





true and concrete actions of contact, invitation, questioning and accompaniment of youth. We can still see some progress in our vocation journey and among those who are most involved there is a growing desire towards a more generous answer to the call of the Lord, to be allowed ourselves to be steeped

in the Word, in events, and to see so many children and young people who still do not have somebody who can accompany them, and to be witness of the love of God. It is a great challenge that urges us to move out to meet them, to share their life, to feel the love of God in the journey of each one and to ensure that he continues calling.



# Paraguay (DISTRICT)

*We have recognised  
for ourselves,  
and put our faith in,  
the love  
God has for us.  
(Jn 4, 16)*

## WE ARE A LAND WITH A FUTURE

"EIKOVE KO'APE HAS KO'GA CHAMPAGNAT KÉRA YVOTY", this was the motto that accompanied us and underpinned the whole Vocation Year in the District of Paraguay.

It was a journey which filled us with a lot of energy, like a melody which we have dreamed and finally, in our search, we kept finding the necessary chords for the desired "feast", and we still continue to celebrate.

As brothers and many lay people we took time thinking, programming and dreaming since we felt the challenge of our Marist future in Paraguay, with many uncertainties that did not always make it easy to find the what and the how... but when we glimpsed with clarity that our deepest dreams are vocation, that this is the heart and the essence of our own life and mission, it came to us with extraordinary force that the great challenge was how to help us to make the dream of Marcellin alive within us, something palpable, visible and real, especially in those who carry the charism- brothers - and, at the same time, something that also builds up hopes for the lay Marists to live their mission in society, in the Church...

As we entered the Vocation Year we were able to recognize - thanks to the debate concerning our life and Marist mission - that "We are a land with a future" that makes us feel called as such and stimulated to work in the field of vocation with the best technique, means and "spirit", challenged to gather the prospective fruit and to sow it in the best place so that it comes to life, finding its fulfilment and achievement in this space and in this reality,





the Marist reality, being creative, happy, and lending a new vitality to the dream of Champagnat.

We have not achieved great movements, nor have we rushed into extra activities; the vocation year wanted to be the transverse axis of action and life. The most beautiful thing was to see how all the activities were painted and full of different colours: "dreams", "commitments", "future", "calls", "dream of God", "desires", "illusions", "hopes"; that the word VOCATION, - of timidity, even anonymity - becomes a word in the daily language and in something essential for many men and women whom it has inspired; questions like: What more can I do? How can I respond to so many realities? What is God painting in my life?... and for many others, to admire the novelty of a God who is near, a companion on the road, a partner who looks in our eyes, who sympathizes with us, who calls us because he needs us and continues questioning us today through an audacious Champagnat, who did not allow himself to be overcome, passionate for life, zealous in his mission, committed to his reality and strongly united to Mary...

For the District it has been a time of grace, but also of challenge: how to continue intensifying the fire, how to continue all of us inside this great dream and illusion summed up in the young people who have entered the houses of formation, in those that came closer to our work as animators, and in those who asked to continue strengthening the Marist dreams through their lives as university students? I believe that the same young people give us the answer that this cannot only be a vocation year of 365 days, at the beginning of a great vocation feast which we cannot ignore.



# Norandina

Colombia, VENEZUELA, ECUADOR

*You need to do one thing more. Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me. (Mk 10, 21)*



## WE CONTINUE LIVING THE DREAM OF CHAMPAÑAT

When we started to think and to dream of taking part in a year dedicated to reflection, prayer, testimony and action for vocations, especially for the vocation to the Marist life, there arose in our hearts the same feelings that we experienced on beginning our journey as the new Province of Norandina: What a great opportunity to recapture and to upgrade in our life the values which Marcellin wanted to pass on to his religious community: Passion for Jesus and his Kingdom, devotion to Mary, simplicity, family spirit, proximity to children and young people, brotherly love...

Well, the Marist Vocation Year was an excellent opportunity to recreate with renewed optimism an element that has a high priority in our Provincial journey: to continue generating life and to assure the continuity of our charism in Colombia, Ecuador and Venezuela.

As the Provincial Commission for Youth Vocations we gave ourselves the task of constructing the Provincial Vocation Plan. This will be a valuable means to guide our diverse works both at a personal level and a community level and it will very surely involve many animators in this task of being sowers of the Marist seed in the hearts of children and young people.

**BR. CÉSAR AUGUSTO ROJAS C.**







## MARIST VOCATION YEAR IN ECUADOR: AN UNFORGETTABLE EXPERIENCE

When I look back on all that happened in the Vocation Year, I see the anxious faces of teachers and girls and boys who felt curious about the "mission state" upon which we had embarked without having a clear focus on what we had undertaken.

The experience of the Vocation Year in our school was unique and unrepeatable.

There were several stages and various initiatives carried out, and everyone had a sense of evangelizing those girls and boys, giving them the opportunity of knowing how to choose, to look for their place in this world. The preparation of materials, forums, posters with vocational sentences, cooperation with the family and parents (with vocational topics), etc... helped to increase in us as teachers and in the boys and girls, new forms of living and of experiencing God.

**TEACHER. ALEXANDRA MORALES,  
QUITO - ECUADOR**

## The play "Today you will be CHAMPAGNAT"

On the occasion of the Marist Vocation Year the idea arose of creating a play among the second year students.

To learn more particulars of the life of Marcellin, to represent his dedication and devotion to the children and needy young people, to experience his love and devotion to our Good Mother, to dramatize the foundation of the Little Brothers of Mary with all the difficulties and criticisms that beset him... it made me appreciate and value more the person of Marcellin Champagnat and made me discover that his dream continues effectively and it can also be my dream.

I pledged my ownership of the Marist Family and I committed to being Marist for always, making the dream of Champagnat a reality.

**GERARDO JOSÉ ZERPA, FORMER STUDENT,  
MACHIKUES-VENEZUELA**



# Santa María de los Andes

BOLIVIA, CHILE, PERU

## THE KEY TO VOCATION

In the Province of Santa María de Los Andes, we have celebrated three assemblies (in Bolivia, Peru and Chile, with lay people and brothers); with the motto The dream of Champagnat lives today. At the assemblies we drew up a programme, a "key to vocation" which we presented in the following way:



### 1. Refresh the love of our own vocation received from God.

God has given me a vocation. To you and to me. To everyone. We all have a vocation, or rather, we all are a vocation. To refresh my own vocation means to opt for the emotion of first love, to be happy and to enjoy the "enchantment" of being what I am. I wonder: In what does the refreshing of my own vocation consist?



### 2. The promotion of vocations is a commitment for all of us

So we are affirming that without being provocative, we seek vocations to help us survive, or because we feel it is an obligation. We do it, because it

*Who are you, Lord?  
(Acts 9, 5)*



is our mission. Commitment by everyone means that the word "vocation" is not a difficult word to pronounce, but it must be in the mouths and the hearts of all.

I wonder: Do I believe in the "commitment of all"? Where is my degree of commitment?

**3. The topic of vocation ought to be part of the daily concern of the school**

It is important to incorporate the concern for vocations in the curriculum, in the Guidance classes, in the pastoral classes, between the educators and the students. And mainly, very frequently, to ask ourselves what is God telling me with this, with all that I live, with everything that happens to me?



I wonder: Can I show by some sign that the topic of vocation is my "daily concern", or the "daily concern" of the school? "

**4. Vocation ought to aim more towards promoting the charism than to making the Institute grow.** The charism is in the education

of children and the young people, in the centrality of Jesus Christ, in our Marial character, in the "coming and the incarnation", in simplicity, in family spirit. God has made us Marists and we cannot be anything but Marists. I wonder: Which aspects of the Marist charism can I promote best?

**5. To promote and to cultivate all vocations.**

And with a greater commitment to the emergence of brothers' vocations and those of lay Marists. Our service is guided towards the promotion of all vocations. But, faithful to the Marist mission, the natural drive goes in the direction of promoting Marist vocations especially; of lay Marists and of Marist Brothers. We cultivate all vocations, because they are vocations not only for me, but for the service of others, and ultimately, for God.

I wonder: Can I commit to something, to promote Marist vocations especially?



# Amazônia (DISTRICT)

*Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and the prophets wrote, Jesus son of Joseph, from Nazareth." (Jn 1, 45-50)*



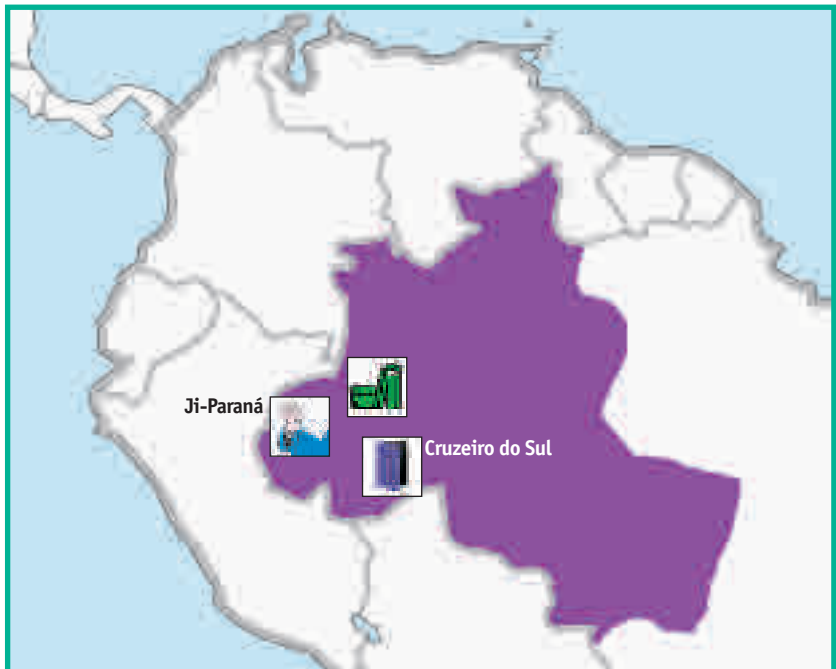
## LIVING CHAMPAGNAT'S DREAM IN AMAZÔNIA

To have Jesus known and loved by children and young people in all the dioceses of the world was Champagnat's great dream. This beautiful dream of Champagnat has been realised thanks to the answer given by the children, the young people, the families and each Marist Brother. They continue to answer YES to this beautiful dream.

From 2004 to 2005 we have lived the Vocational Year in the Marist Institute, with the idea of animating and promoting vocations. All the Administrative Units tried to give impetus to this event in the Congregation.

Here in the Marist District of the Amazônia, we took some concrete steps. The Church of Brazil realized its 2nd Vocational Congress. The Marist District of Amazônia sent a brother to participate in such a grandiose event. More than 400 vocation animators, men and women, came from all over Brazil and from invited countries. Other brothers participated in the Vocational School organized by the Pastoral Institute for Vocations at the same time as the Religious Conference of Brazil and the National Conference of Brazilian Bishops. It was another moment from which the brothers came out much encouraged and strengthened in their vocation and enthusiastic in their mission of vocation animators.

Another factor was the work done with the other congregations





in the dioceses. The brothers' vocational animators from each community participated actively in the coordination at the local church level. This way the work becomes more harmonious, especially in our reality, where all our communities are rather advanced in age, thus making a joint endeavour almost impossible. In spite of the short time that has passed we can already perceive some fruits. There is already one brother in each community in charge of this service. The great ma-

majority are all locals. Today we can see this call of the brothers to work for vocations. Thanks to this endeavour we have today some vocations and with God's grace we shall have a good number of them each year.

It is worth mentioning the vitality of our Marist District of Amazônia, even though it is rather new. We can see in the young brothers a sense of belonging; this is visible in their disposition in the activities that the District is carrying out.



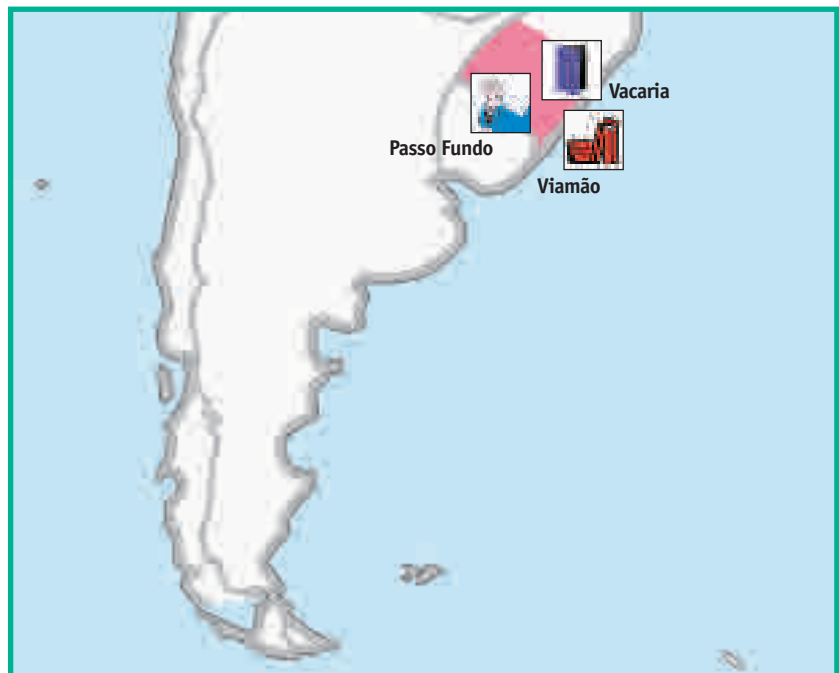
# Rio Grande do Sul

*"You are Simon son of John; you are to be called Cephas" – which means Rock. (Jn 1, 40-42)*



## MARIST VOCATION YEAR

The Marist Vocation Year mobilized the brothers, the laypersons, the Communities and Marist works, motivating involvement and commitment. It challenged us in the ways of welcoming, accompanying and taking care of new vocations. The brothers felt themselves encouraged to give witness to a simple and happy life, living their religious consecration in communities that live in solidarity. This motivated new initiatives fortifying the Marist charism in the Church. "Marcellin's dream: Live it today!" found space in publications and in events and continues resonating in all the people related to Marist works. This became possible thanks to the creativity and imagination of persons who in each place gave gratuitously of themselves in order to make Champagnat's dream resound. The impact of the Vocational Year has ensured the continuity of new initiatives.



**Outstanding activities:**

- Participation of all the brothers and educational works in vocation animation.
- Opening ceremony in a Marian sanctuary where the brothers who are Vocation Animators received their mission. The closing ceremony took place in another sanctuary with the presence of all those in formation and the new Marist vocations.
- Writing of a Hymn and its use with the vocation logo.
- Studies and community celebrations on vocation themes. The sharing in community of the letter "Rekindling the fire!"
- Commitment of the brothers in sending vocation messages to young people.
- Retreats for the members of the Fraternities of the Champagnat Movement motivated by the theme of the Vocation Year.



- Vocation teleconference through the service of the Education Department of the PUCRS, presenting testimonies and explaining the stages of Marist formation.
- Vocation day for each community and Marist work.
- The opening of a Vocation Site on the Marist Web Page, opening new spaces to bring the brothers closer to young people.
- Welcoming the new aspirants in Marist Communities.

The Vocation Year was, and continues to be, a time of grace for the brothers. Each one tried to share in it and to give concrete responses. It is up to each brother to continue the commitments that have been taken.

Rio Grande do Sul  
**Marcellin's dream, Live it today!**

### VIVA HOJE O SONHO DE CHAMPAGNAT

V. Marcellin





# Provinces **Asia**



- **China**

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China, Malaysia, Singapore
- **Philippines**

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- **Korea** (*DISTRICT*)

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- **Sri Lanka & Pakistan**

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# China

CHINA, MALAYSIA, SINGAPORE

*As Jesus was walking on from there he saw a man named Matthew sitting at the tax office, and he said to him, "Follow me." And he got up and followed him. (Mt 9, 9)*



## MARIST VOCATION CAMPS

During the Vocation Year, Brothers were constantly reminded to pray for vocations and keep in contact with young people. Two Marist vocation camps were held, one in Sibul on March 2005 and Petaling Jaya on August 2005.

For the first time we have vocation camp in Sibul. It is not easy to attract young people for vocation camp in Sibul. The diocese tried to organize a vocation camp but only 3 registered. In our case, we are lucky to have 5 participants. The camp in Petaling Jaya attracted only 7 participants from Hong Kong and West Malaysia.

We work in common with other religious and diocesan priests in organizing at least 3 awareness camps in diocesan level through out the year. Our Brother in vocation ministry also guided a few young adult in their discernment during personal retreat.

The Marist Vocation Year has ended but the challenge and work of promoting vocation remain. It is not easy to make every Brothers actively involve in vocation promotion for a long time especially when result is not impressive. We got more enquiries but not too many.

Vocation Camp at Petaling Jaya  
2005





2004 Marist  
Vocation Camp in MBTC  
9 participants



2005 Marist  
Vocation Camp in Sibuluan  
(5+4 participants)  
first time



Marist Camp in MBTC  
(6 participants) August 5-7

# Philippines

## MARIST VOCATION YEAR IN THE PHILIPPINES

The International Marist Vocation Year was celebrated by the Philippine Marist Province from September 8, 2004 to August 15, 2005. The whole year activities were entrusted to a committee appointed by the Provincial Council representing the different Marist schools.

The following are the objectives: a) Reflecting Together: to spark interest and study about the topics on vocation; b) Praying Together: to motivate individuals and groups to pray for more vocations for the Church with special intention for the Marist vocations; c) Giving Witness Together: to enable lay partners and students have an experience of the Brothers' community, to present/express the outreach activities of the different areas as a communal witness of Mar-

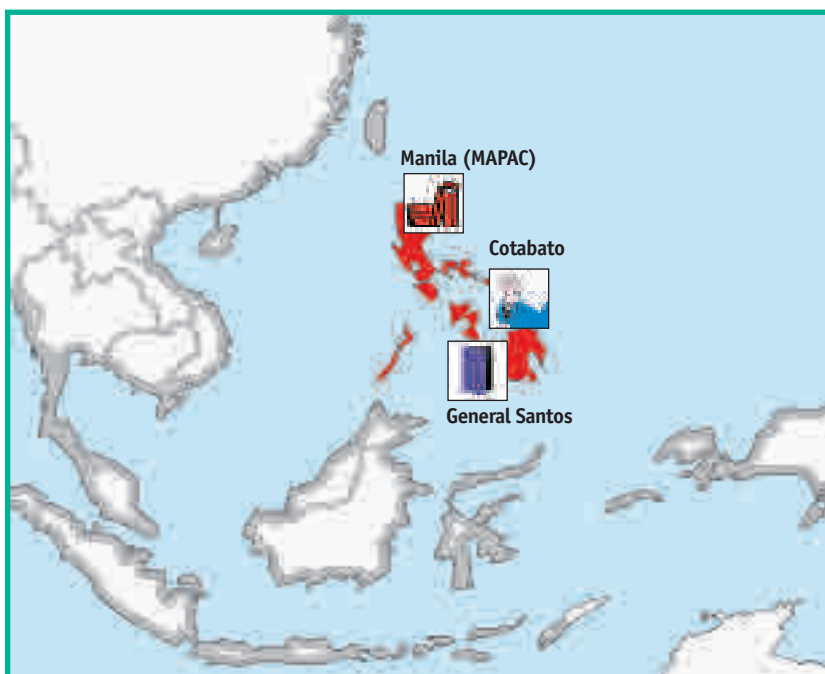
cellin's dreams and to celebrate the gift of vocation; and d) Taking Action Together: to conduct activities geared toward animating the youth to enable them discover their vocation in the Church.

The Vocation Year was highlighted by the following activities:

**1.** The Marist Youth Congress on February 10-12, 2005 was hosted by



*When day came  
he summoned his  
disciples and picked out  
twelve of them; he called  
them 'apostles':  
Simon whom he called  
Peter, and his brother  
Andrew; James, John,  
Philip, Bartholomew,  
Matthew, Thomas, James  
son of Alphaeus,  
Simon called the Zealot,  
Judas son of James,  
and Judas Iscariot  
who became a traitor.  
(Lk 6 14-16)*





Notre Dame of Marbel University. It was attended by more than 600 students and faculty/Brother moderators of the different Marist schools. This affair was celebrated through prayers, dances, songs, visits to the poor communities, presentation of photo exhibits of the different schools' outreach activities to the poor, and listening to various speakers including Br. Theoneste Kalisa, fms, General Councilor and chair of Vocation Commission. The two-day activities capsulized the theme of the Vocation Year, Marcellin's Dream: Live it Today.

**2.** The Marist Songfest was organized as part of the Marist Youth Congress activities. Marist students and alumni participated in the original song writing contest. One of the criteria in determining the winning piece is its faithfulness to the theme of the vocation year.

**3.** Extensive campaign for vocation awareness among our students, particularly in religious education classes, was done through film viewing. The film portrayed the calls for priesthood, brotherhood and sisterhood. A diocesan priest and a religious priest, brother and sister were featured in the film where they shared on how they responded to their particular divine call.

**4.** Vocation prayer in English and Filipino was reproduced and distributed

**5.** Celebrating the gift of vocation was highlighted during the golden jubilee on Decem-

ber 29, 2004 of Bro. Fernando Armendez, the first Filipino golden jubilarian. Around 500 well wishes composed of religious and priests, family members, friends and benefactors were present on this occasion.

**6.** A Parents' Day was held on July 23, 2005 at the province center. Sixty-two percent of the Brothers were represented by their parents and close family members. It was resolved on that occasion that parents and relatives will continue to pray and support the vocation of their Marist brother and help promote the Marist vocation. The activities of that day were facilitated by the members of the Champagnat Movement of the Marist Family (CMMF) and by some lay school personnel.

**7.** The culmination and closure of the Vocation Year in the province was hosted by Notre Dame of Dadiangas College in General Santos City. It was held on August 15, 2005 with around 200 participants composed of students and personnel coming from the different Marist schools. One of the highlights of the day is the sharing of vocation stories in small groups by invited priests and religious. There were around 30 religious and priests present, half of them were Marist Brothers.

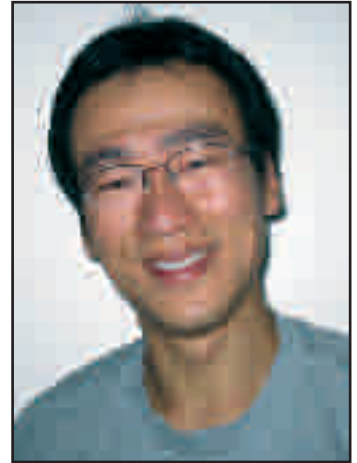


# Korea (DISTRICT)



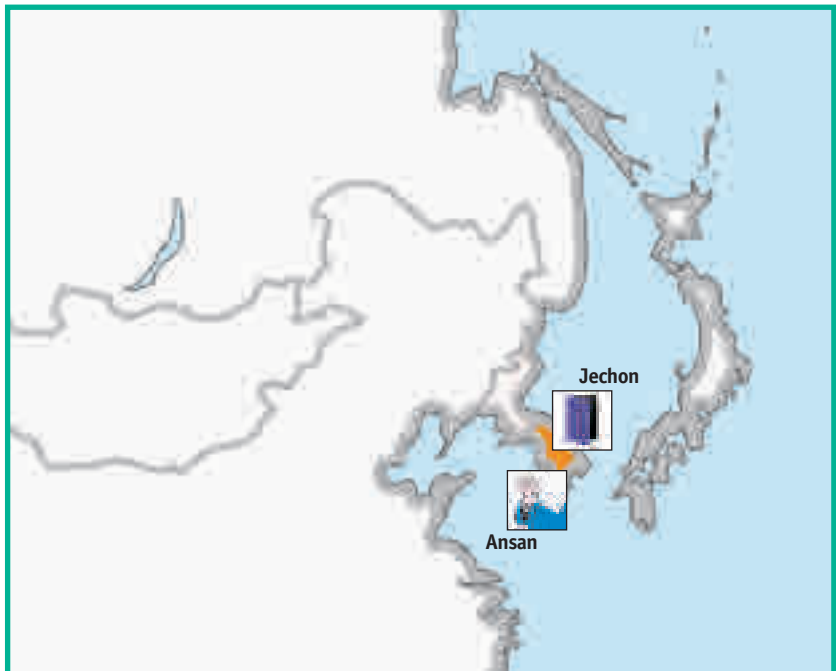
*Master,  
we worked hard  
all night long  
and caught nothing,  
but if you say so,  
I will pay out the nets.  
(Lk 5, 1 - 11)*

## INTERVIEW with KIM DONG RYEOL, CREATOR OF THE LOGO



### What was your idea while you were drawing the logo?

After I received the invitation to contribute to make the logo from Br. John Yang, who was my novice master, I thought over and again what appropriate logo I can make. One day, when I was drawing the capital letter 'M' several times, the first letter of Mary, Marcellin, and Marist, I found that its shape was quite similar to the symbol of the heart. While I was embellishing the first sketch of the logo, the main idea was to express the unity of the love which is between Mary and Jesus, a mother and child, Montagne and Champagnat, children and brothers, and so on. Furthermore, I wanted to express the undivided relationship between them. Namely, regardless of the social position of 'teacher and student' and 'adult and children', we aim to promote a mutual relationship between us, because there are teacher in the world only when students are with them. Journeying together, sharing life together; for these reasons, I chose only one color 'blue', symbolizing 'Youth'.



### What were your feelings when you heard that your logo was chosen as the logo of the Marist Vocation Year?

I remember one day that the novice master said to me "Do you believe these words, 'dreams come true'?" He said this with an excited voice in a small garden of the novitiate house after lunch. I didn't understand the meaning of his words; rather I just thought he was talking about the interpretation of a dream, because I had had a dialogue with the members of the novitiate during the previous lunch. After listening to the news about the logo, I was surprised and felt somewhat embarrassed being praised by the congratulations of the Brothers. Even in my early day at MAPAC, when some brothers told me, "You are an artist", I felt a little embarrassed again, as most Koreans would, because I wasn't used to being a focus of praise. Yet I was happy and give thanks to the Brothers who encouraged me to create the logo.

### How do you live Champagnat's Dream Today?

Honestly this question is tough for me. In my case, living in a different culture, a new environment, even in this community MAPAC (Marist Asia Pacific Centre), various challenges come to me and pose the question, "Do you live Champagnat's dream here and now?"

Studying in English, for example. Even though many brothers who encourage me here say that my English skill has improved, I still feel it difficult to use this language. Sometimes this thought leads me to be just a student who studies only English, rather than living as a religious brother. Even during community prayers and mass, I used to think that all the time became my English class.

In other words, sometimes my identity at MAPAC was shaken by reason of living in a differ-

ent linguistic culture. But as I said earlier, I can conquer this difficulty with the encouragement and concern of Brothers in MAPAC and in Korea. This can be called the sensitivity of heart that is quick to see that a companion is troubled. I am sure that with all this, I can love my vocation and live it, like Champagnat's Dream for each of us.

In case of my apostolic experience, I also feel the demanding invitation to share myself with children and young people in the Philippines. When I was in Korea, most times I used to wonder how I can comfort youth who are suffering from the burden of their class work. (It

is a fact that most Korean students too attend to their studies with diligence.)

But here in the Philippines, frequently I am faced with many street children who have little education and are struggling to survive, I confess that I used to avoid their begging hands,

as I couldn't deal with them in terms of money matters. I used to question myself: "How can I live

Champagnat's dream with his mind and heart for them?", "What would Champagnat do if he was here?" Obviously it is a different challenge from the Korean situa-

tion. It is the tough challenge to me to live with this present situation. But I have a dream. To listen to children and young people continuously and positively, to see what they want to do and be, as much as possible. To contemplate their voices and ask what can I do as Marist Brother for them? As Champagnat always kept his passion for them in his heart and endeavored to let them know how Jesus loved them, we also endeavor to do our apostolic duty even though the times and the places have changed.

As Champagnat did, I believe in keeping the dream alive today and walking with the dream. This will help us to live as Marist Brothers. It will also show what our Marist identity is to those who are interested in our community.



# Sri Lanka & Pakistan

## MARCELLIN'S DREAM IS OUR DREAM

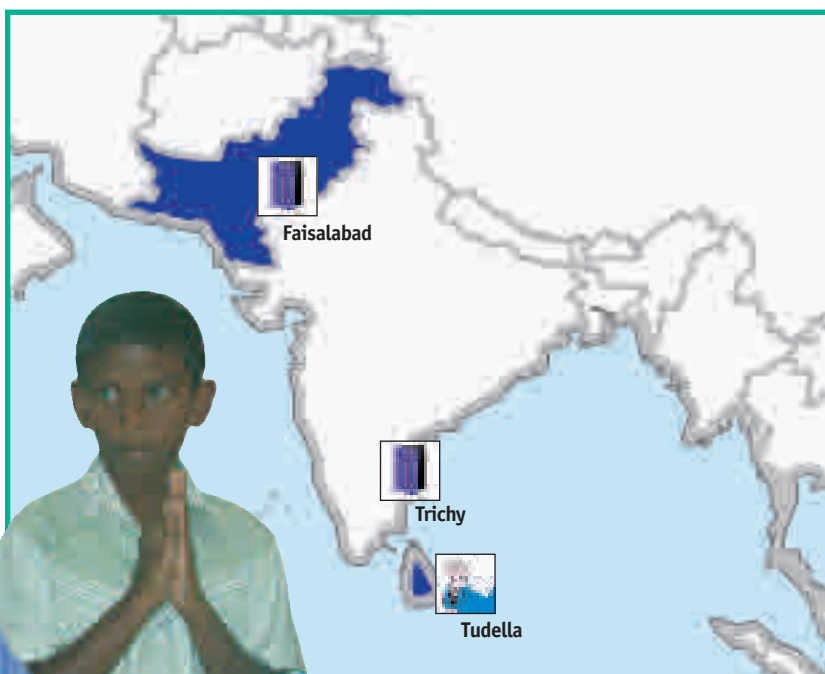
The Marist vocation year began in Sri Lanka, the pearl of the Indian Ocean on 4th September 2004 on the occasion of the 70th jubilee celebrations of the veteran Brother Peter Berchmans who expired on the 31st of January 2006. Brother Mervyn, the Deputy Provincial publicly announced of commencement of the Vocation Year in Sri Lanka and its importance at the large gathering that took part in the ceremony.

As stipulated, in every Marist school and Institute a large banner carrying the message of the vocation year was displayed and the special prayer for vocations recited by the students regularly.

Sri Lanka, which is dedicated to Our Lady and the Catholics are fond of addressing Mary as "Our Lady of Sri Lanka." Sri-Lanka houses the historic basilica, known as the Shrine of Our Lady of Sri-Lanka, is a well-known pilgrim center.

On the 2nd of February 2005 Brothers, lay partners, teachers and a large number of students gathered at the basilica and prayed for vocations. A special candle was lit by Brother Provincial to mark this grace filled occasion and it was sent to go round all the Marist Institutes throughout the country. It was lit regularly and prayers were sent up. Later this candle was brought to the arena of the General Conference of the Marist Brothers.

*Then,  
bringing  
their boats  
back to land  
they left  
everything  
and  
followed him.  
(Lk 5,1-11)*







11th June marked another red-letter day in local Marist history. Twenty-five priests and Religious Brothers, past students of the Marist Brothers gathered at the Chapel of Maris Stella College to praise and thank God for the wonderful gift of vocation granted to them. The Rt. Rev. Franc Marcus Fernando bishop of Chilaw diocese a past student of Marist Brothers was the chief guest. On this occasion the participants pledged to strive hard for promotion of vocations.

The 2nd of October 2005 was another memorable day for all the Marist Brothers and their associates in Sri Lanka. It was the closing day of the Vocation Year. There were about 600 students and a large num-

ber of parents and well-wishers gathered at the Gymnasium of Maris Stella College, Negombo. Rev. Brother Sean Sammon, the Superior General, Rev. Brother Ernesto, one of the members of the vocation commission and a large number of Brothers, Priests and Sisters graced on this occasion.

It was very colourful and the first part was devoted to sacred dances and songs. The second part was for reflection and prayer. It was quite moving to see how all present lit up their candles and promised to further the promotion of vocations even after the official year. Rev. Brother Sean blew off the official candle and Rev. Brother Ernesto unfurled the official "Vocation banner" and that brought the vocation year to a close.



# I BELIEVE IN THE CALL



**W**e believe that God chose us before the foundation of the world, to be holy and immaculate in his presence. (Ep 1,4)

We believe that those whom he has known forever are also predestined to be conformed to the image of his Son. (Rm 8, 9)

We believe that God chose us from our mother's womb, called us by his grace and deigned to reveal in us his Son so that we could announce him. (Gal 1,15-16)

We believe that he has saved us and called us not to a holy vocation founded on our works, but founded on the grace that has been given to us in Jesus Christ since all eternity. (1 Tim 1, 9)

We believe that the Christ Jesus has judged us as faithful to call us to his service. (1Tim 1,12)

We believe we are apostles by vocation, linked to Christ Jesus, set apart to announce the Gospel of God. (Rm 1,1)

Considering our call, we believe that God has chosen what was

the weakest in the world to confound the strong, so that our faith does not rest on the wisdom of men, but on the power of God. (1 Co 1, 27; 2, 5)

We believe that God has given us the manifestation of the Spirit in view of the common good. (1 Cor 12, 7)

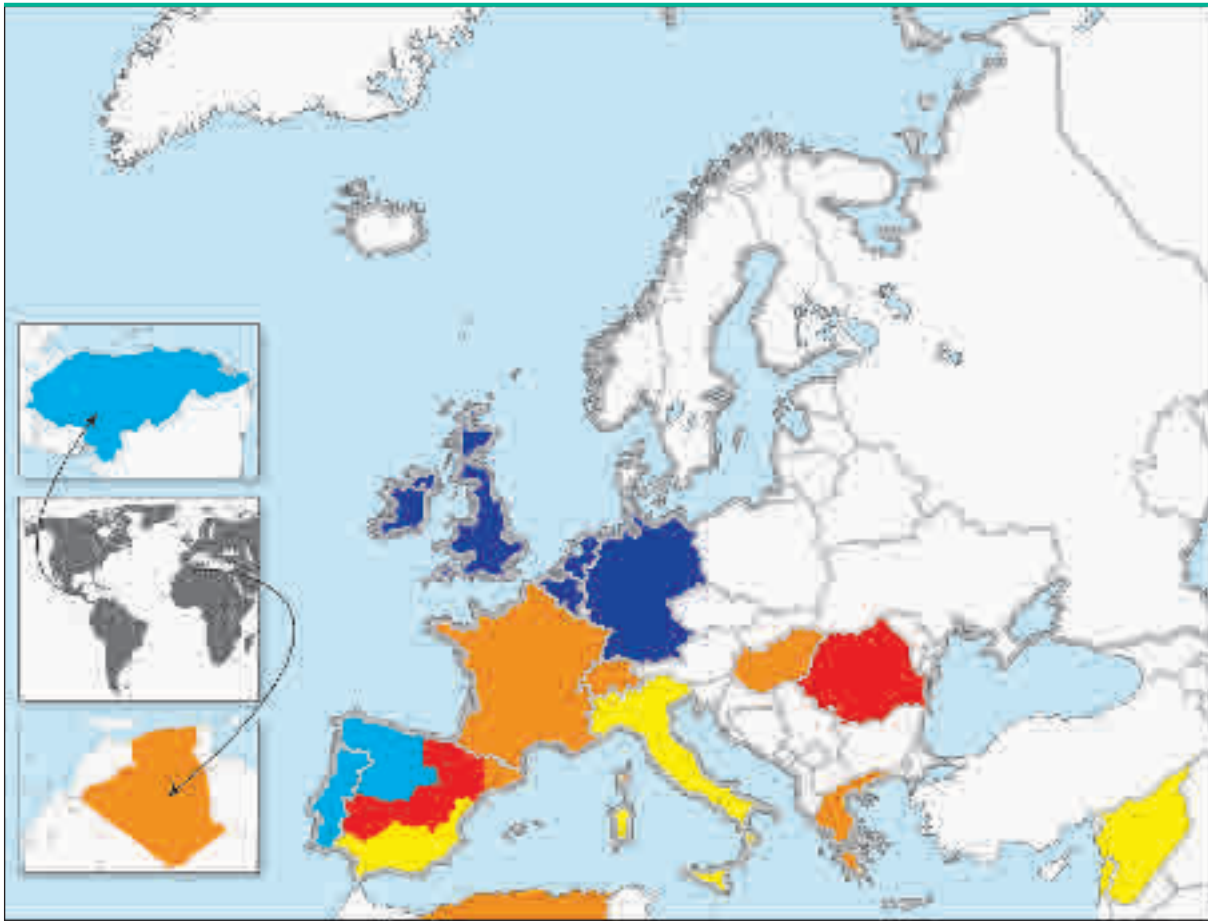
We believe that we must lead a life worthy of the call that we have received: in all humility, gentleness and patience, in supporting each other in charity. (Ep 4,1-2)

We believe that everything works towards the good of the chosen ones of God and that we have been called to follow his mysterious design. (Rm 8, 28)

We believe that in Him, we have the power to do a lot more than what we can ask or conceive, according to the power that is already at work in us. (Ep 3, 20)

We believe that he started this good work in us which will continue until the day of Christ Jesus, because it is He who has called us to be faithful. (Ph 1, 6; 1 Th 5, 24)

# Provinces **Europe**



**■ Compostela**

Portugal, Spain, Honduras

**■ West Central Europe**

Germany, Belgium, Great Britain, Ireland, The Netherlands

**■ Ibérica**

Spain, Romania

**■ L'Hermitage**

Spain, France, Greece, Switzerland, Hungary, Algeria

**■ Mediterránea**

Spain, Italy, Syria, Lebanon

# Compostela

PORTUGAL, SPAIN, HONDURAS

## A RENEWED MARChA MOVEMENT FOR YOUTH

In Compostela, during the Vocation Year, we have attempted to characterise many activities concerning formation and animation which are a normal part of our year but we also wanted to highlight in a special way OUR SPECIAL VOCATION ACTION by the creation of a renewed youth movement MarChA, starting from the experience of the old Provinces of Portugal, Castile and León.

For this we have set up a structure of working groups:

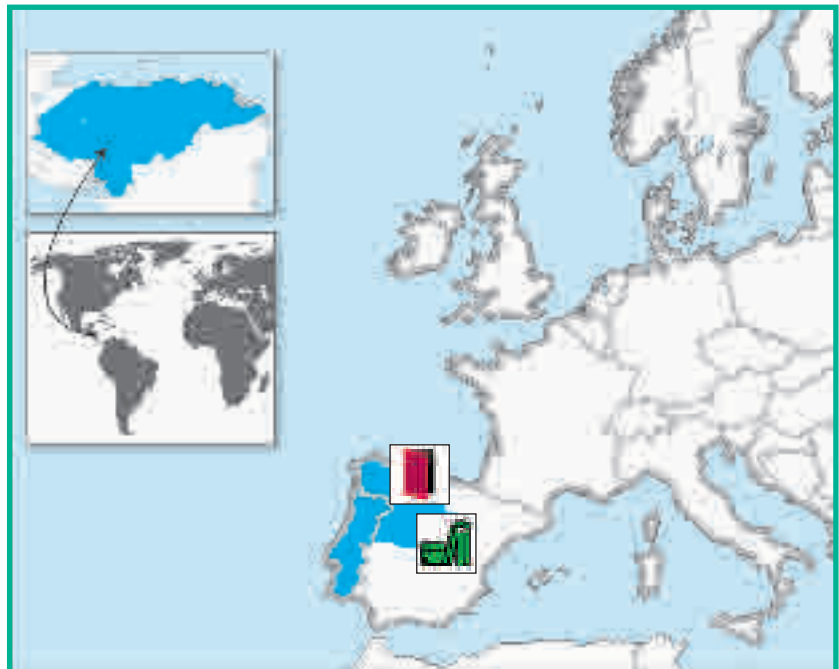
- Four teams dedicated to carrying out the development by age groups (10-14, 14-16, 16-18 and 18 upwards), of those thirty-five people taking part: fifteen brothers and twenty lay people...
- A coordinating team for the process is made up of six people: three lay people and three brothers.

In three working meetings lasting three or four days each, we have taken the following steps:

- a) Describing the characteristics of the adolescents and young people, by age.
- b) Agreeing on the qualities that we want to help develop in people.
- c) Pointing out the general and specific objectives for each age



*Your word is a lamp  
for my feet,  
a light on my path.  
(Sal 118[119],105)*





The abilities that we wish to develop in the young people are as follows:

- The capacity to be autonomous.
- The capacity to live the interior life.
- The capacity to live for others and fraternity.
- The capacity to be recognized as a child of God
- The capacity to be "a good citizen"
- The capacity to live with sensitivity: vocation

In the space of two years we hope to have concluded this work in such a way that the youth movement MarCha becomes a place where each adolescent and young person finds the atmosphere, the tools and the experiences that encourage the process of growth and personal development: "so that they have LIFE and life in abundance."

Each brother, each animator, will have the opportunity to develop his own vocation to the service of Life in very close accompaniment with each young person, with the family spirit and affective style characteristic of Marcellin.



# West Central Europe

GERMANY, BELGIUM, GREAT BRITAIN,  
IRELAND, THE NETHERLANDS

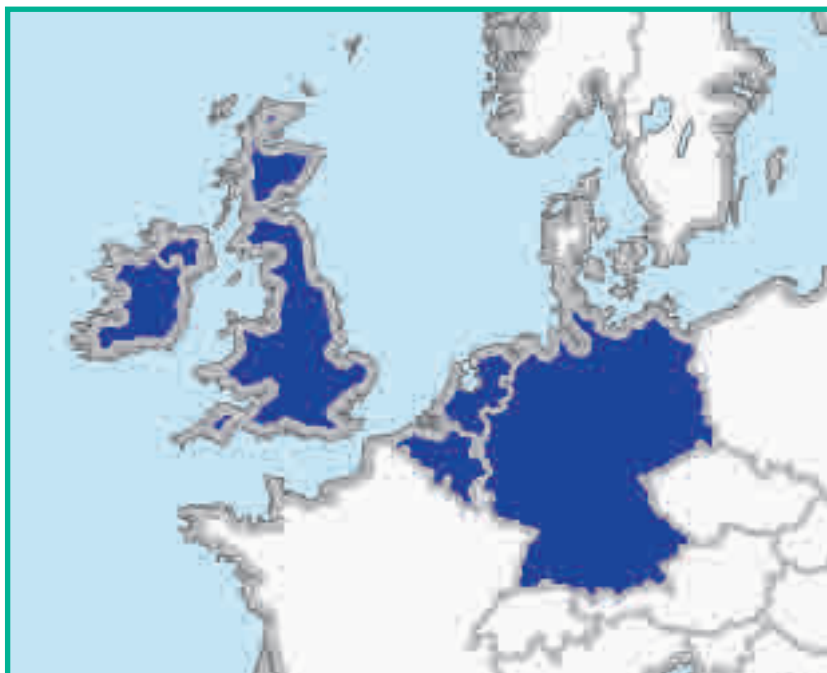
*The first thing Andrew did was to find his brother and say to him, "We have found the Messiah" – which means the Christ – and he took Simon to Jesus. (Jn 1, 40-42)*

## VOCATIONS, CONFIDED ALSO TO THE PRAYER OF THE BROTHERS AND OF FAMILIES

The invitation from Brother Seán in his letter "Rekindling the fire!" to consecrate 20% of the best part of your time to vocation ministry certainly refers to an active ministry. But, being religious, our best time is also this space open to the sky which is our personal, community and family prayer. As faithful disciples of Champagnat, we have also knocked on the door of the Lord during this vocation year. We have imitated our Founder in his insistent demands to "Notre-Dame de Pitié" at La Valla, but also in his confident prayer of abandonment to the Lord's will. We need to recognise that the call comes from the Lord and not from a man though he be a saint: "If this work fails, it is not ours but yours," he said to Mary.

In our Province, we wanted to combine the signs, the gestures and the pilgrimage.

As well as prayers and vigils prepared by a team of brothers, a candle given to each community and family of the fraternities of laypeople, we had Father Champagnat visit the communities and families under the form of a reliquary. This itinerant





prayer is still in course and in various places it has been a moving experience of prayer and of blessing. The sharing during the prayer vigils has been a great support to all the places visited. The sharing booklet, a kind of golden book of this visit, remains the place of simple and true sharing for all who want to express a wish, a prayer, a sharing, no matter how small.

This itinerant prayer has been a valuable support for the families as for the communities in expressing in words and in prayer what is in one's heart.

"Ask and you shall receive, knock and the door will be opened" the Lord repeats to us (Luke 11,9). Our faith must also learn to abandon itself to the hands of the one who loves us and extends this tenderness on all of our Congregation.

The more our conviction is strengthened in this sense, the more my heart will take into account this invitation to consecrate a significant part of my time, action and prayer, to call on the human and the divine so that our family remains a witness to the Kingdom for the world of today and of tomorrow.



# Ibérica

SPAIN, ROMANIA



## VOCATION YEAR IN THE FIRST YEAR OF LIFE OF THE PROVINCE OF IBÉRICA

The Marist Vocation Year begins in the first year of life of the Province of Ibérica, whose first initiative was to think and to act on vocations, gathering and giving new form to the processes of the previous Provinces.

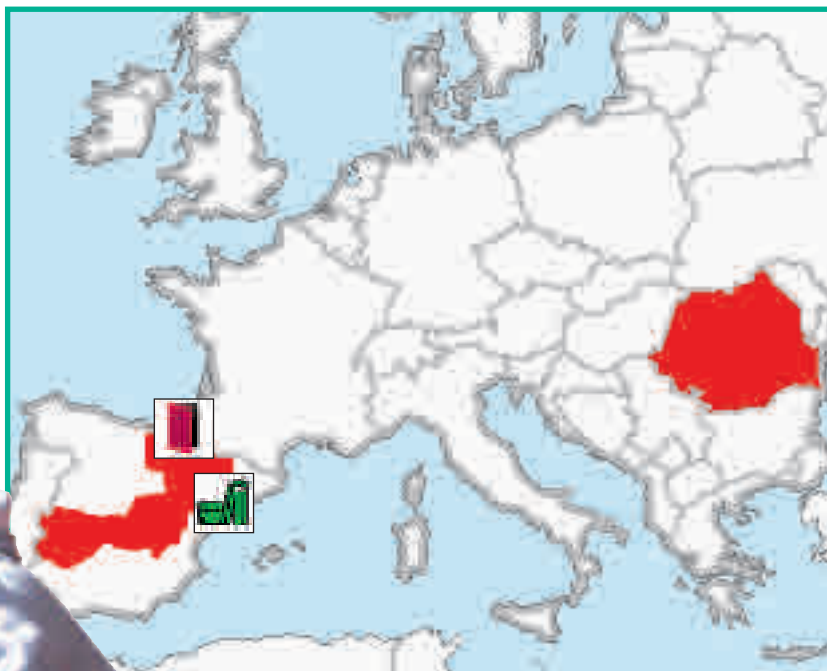
To do this, the Provincial Council created a team that collates the initiatives of the Vocation Year.

At Christmas 2004 a preliminary document of a few pages entitled Vocations Today was produced which was commented on and reflected on by the brothers, teachers, vocation animators and other members of the Province.

The document started from the premise that we are concerned



*For you,  
all the lineages  
of the earth  
will be blessed.  
(Gn 13, 3)*





about vocations and that we believe in them. But it also detailed that not just any vocation helps us. In a central paragraph it is affirmed: Vocation, if it really wants to be authentic, must be a call and an impulse to advance our children and young people toward a personal project in which each one looks for the will of God for himself. Clearly we are saying that vocation is not a parallel task to the educational processes and of Christian growth, but rather it is something that is an essential part of them. And it is partly a transverse axis. The answer which continues to be given in each moment to what God wants of me and the one that will be consolidated on closing the personal project will only be made with the appropriate interaction of the multiple el-



ements that intervene in all the processes of human and Christian maturation.

The reflection continued throughout the course. With the approval of the Provincial Council and after several debates, in October of 2005 we had written a document which was somewhat wider The Dream and

task in our vocation. Dream and task express our convictions, our attitudes and our commitments in vocation and it finishes with five high-priority tasks for the current moment.

Our reflection is prolonged in prayer and in the life of communities and educational works and we hope it encourages this urgent pastoral task.

Our web [www.marista-siberica.es](http://www.marista-siberica.es) picks up the documents and other materials mentioned.

# L'Hermitage

SPAIN, FRANCE, GREECE,  
SWITZERLAND, HUNGARY, ALGERIA

## INTERPROVINCIAL MEETINGS ON VOCATION

Pere Castanyé is a young man from the Province of L'Hermitage who after a time of personal accompaniment told his accompanier Brother Valerià Simón: I want to meet other young people who feel the same concerns as I do, about being a brother.

In this way the idea was conceived of convening the Provinces of Mediterránea, Ibérica and Compostela to carry out a vocations meeting during the long weekend of the feast of the Virgin of Pilar.

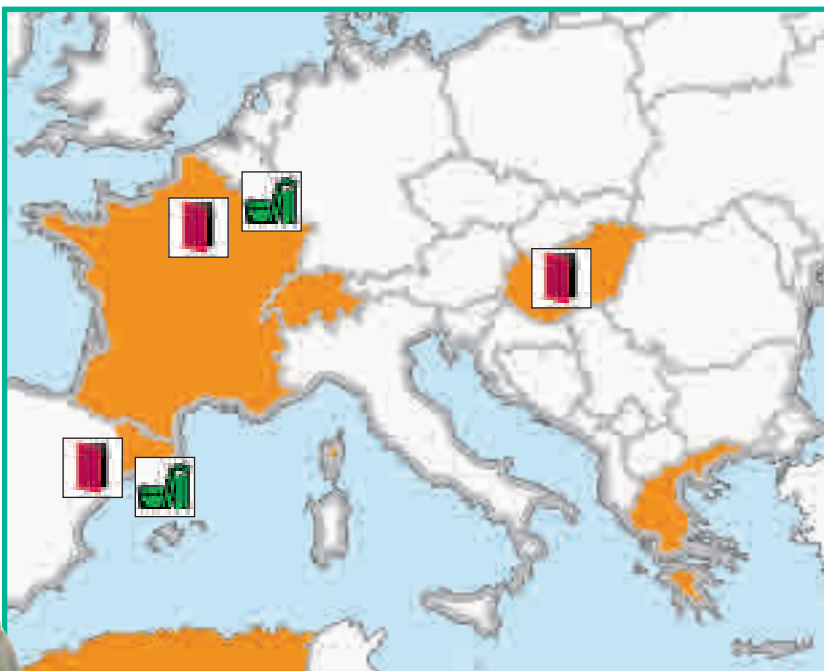
For three days we met in our house of Sigüenza, four young people, a novice and four brothers. We shared the story of our vocation and how Jesus had guided us until the present moment. It was such a rich sharing that the same young people convoked another meeting for Easter time.

We celebrated the EASTER VOCATION 2005, in a village near Bilbao. For four days ten young people, a novice, a Marist Missionary sister and seven Brothers came from different parts of Marist Europe: Portugal, Italy, France, Andalusia, Basque country, Navarra, Castile and Catalonia. The diversity turned into a wealth of sharing our common search to live the dream of Marcellin today.

Of the ten participating youths at Easter, five entered the stage of Postulancy in the different Provinces to which they



*"Moses, Moses!"  
he said.  
"Here I am."  
(Ex 3, 4)*





belong; the other five continue to follow their Marist vocation.

As fruit of these achievements, there have been established in the calendars of the four participating Provinces, two vocation meetings a year. One in October and the other one at Easter. We believe and we have experienced that it is very important that the young people with concerns should get to know each other and encourage one another in their vocational road, as a complement to the personal accompaniment that each one carries out in his place of origin. To put oneself so far on the way is a sample of the interior road that each one travels. Marcellin did not

spare himself the walks in those mountains of L'Hermitage to meet with his brothers and with the young people of his time.



# Mediterránea

SPAIN, ITALY, SYRIA, LEBANON

## PRAYING FOR VOCATIONS?

Since I became a part of the Marists and in all the communities that I have passed through, vocations have been prayed for every day. It was something as normal as the Salve, the intentions of the Pope or the invocations at the beginning of the morning community prayer; but unfortunately I believe that it becomes merely a routine. With this formula, somehow, we salved our conscience. We had already "done our duty."

There is no doubt that vocations should be supported and encouraged by the prayers of all Christians. Prayer is the fundamental dynamism in raising, discerning and accompanying vocations, because they are the answer from the provident Father to the praying community. It is the first means taught and practised by the Lord and his Apostles.

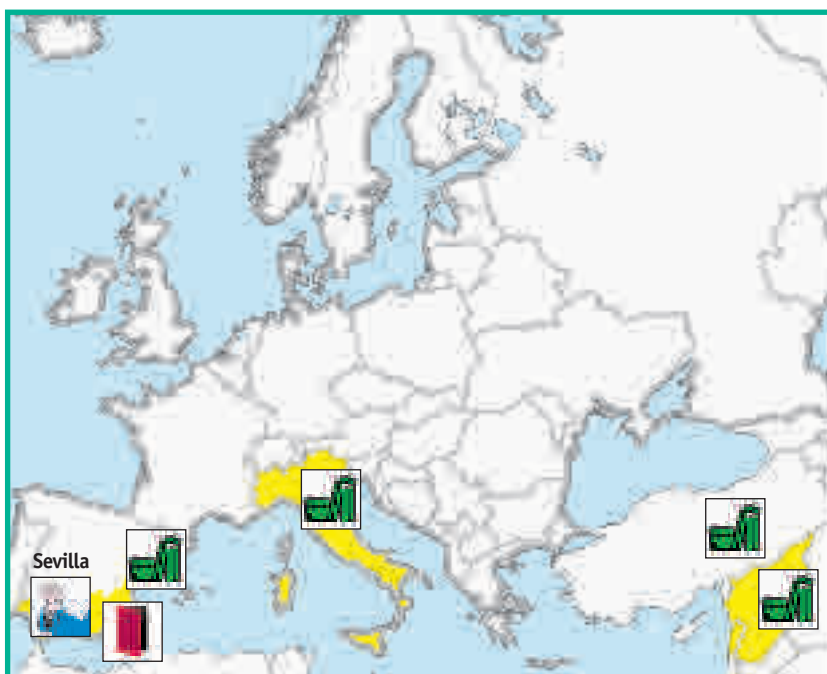
The same Marcellin asked Mary for vocations for the work that he was beginning.

The Constitutions also demand it, mentioning the text of Mt 9, 37-38: "Ask of the owner of the harvest...".

Prayer for vocations is a supplication included in the petition of the Paternoster for the Kingdom. It is not requested that the Lord increase the people, but rather that He take care of the harvest. Particular interests are not looked for but only those of the Kingdom. From this perspective, the vocational prayer should have four specific dimensions:



*You have seduced me,  
Yahweh, and I have let  
myself be seduced;  
you have overpowered me:  
you were the stronger.  
(Jer 20, 7)*



- 1<sup>st</sup>. The evangelical wisdom with which the world and every man is considered in the light of the necessities of life and of salvation (Mt 9, 35).
- 2<sup>nd</sup>. The charity and compassion of Jesus, the Good Shepherd, towards humanity which today also appears as a flock without a shepherd (Mt 9, 36).
- 3<sup>rd</sup>. The trust in the Father's powerful voice, the only one that can call us and send us to work in the vineyard (Mt 9, 38).
- 4<sup>th</sup>. The living hope in God who will never allow his Church to lack workers (Mt 9, 38) needed to accomplish the mission.

The vocational prayer must always be a prayer which is:

1. Specific, which impacts upon the vocational dynamism of Christian life in general, and of each one of the Marist vocations.
2. Habitual, because it should always be present in all Marist communities and in all pastoral activity.
3. Insistent, because the shortage of vocations is a serious problem in today's Church and worrying in some areas of the Congregation.

## **A FEW REFLECTIONS STEMMING FROM THE EVALUATION OF THE MARIST VOCATION YEAR IN THE PROVINCE OF MEDITERRÁNEA**

We have perceived that:

- A fundamental aspect is that the Marist educator must live his vocation. Young people are very aware of this.
- The Project of animating vocations in the Province must be impregnated and well coordinated with the following domains: solidarity, spirituality, orientation, celebrations, catechesis, etc so that it will not be exhausting for the students and teachers involved.
- But, how do you accompany young people who are no longer at school? By offering a project that goes beyond school and addresses the university stage.
- It is necessary to see if what we are offering young people is life-giving and consists of concrete proposals.
- Communities must be the first ones to believe in themselves, to be happy, to be places that speak of God with audacity and hope as the 19th General Chapter reminded us.
- If we do not believe in the vocational project of the Province, we no longer believe in a community or personal project.

However, the final perception that we have is that the Vocation Year was positive since it assumed an awareness of the reality that we are living, as brothers and teachers, and as a Church...

Several initiatives appeared: community life projects, pastoral projects, initiatives by students, workshops etc. They must be followed up and strengthened during the coming years in order to create a culture of vocations that is needed for vocations in the Church to be born and to mature.

This was an occasion for giving more attention to our vocation as a brother or as a lay Marist in all milieux (schools, groups growing in the faith, communities, fraternities, etc.) to live Marist charism passionately.

We think that it was the start of a process of several years during which we will continue to deepen our experience as a brother or as a lay Marist with joy and enthusiasm and by sharing it with those for whom we work.

SEPTEMBER 8<sup>th</sup> 2004

Many words have been used over time to describe the character of Marcellin Champagnat. Hard-working, for example, and loving and enthusiastic—all true. With that said, however, there are two words that to

the best of my knowledge are rarely used when referring to the man. And those words are worried and anxious.

Be that as it may, in 1822, the founder of the Little Brothers of Mary should have realized that there was a great deal to be anxious about. After all, the Institute that he had begun with such great fervor just five years before had suddenly stopped attracting new recruits.

So, what did the founder do? True to form, he relied on Mary and began by making a pilgrimage to the shrine of our Lady of Le Pity. Shortly thereafter the following events began to unfold. In March 1822, a young man came to Lavalla seeking admission. Unimpressed with the lad, the founder questioned him and discovered that he had previously been sent away by the de La Salle brothers after spending six years with them. Faced with that situation the young man had decided to seek admission to Marcellin's Institute rather than to go home.



Not eager to admit the lad, the founder did allow him to stay for a few days. But the young man was persistent and finally challenged the founder with these words: "Will you receive me if I bring you a half dozen good recruits?" Now, Marcellin believed that all things were possible with God's help, but this challenge on the part of the young man would stretch beyond belief the belief of any believer. So the founder accepted it.

We know the outcome of the story well. Enterprising as he was, the young fellow returned to his home region and gathered up eight promising candidates. There was once catch, however: they were led to believe that they were on their way to the de La Salle novitiate near Lyons!

For a number of obvious reasons Marcellin was reluctant



to admit the eight. However, the impression this simple country priest made on the group caused each of them to press him to stay. Consulting with his brothers and taking recourse in prayer, the founder finally acquiesced to their wish. And to his dying day, Marcellin insisted that "it was Our Lady of Le Puy who had sent" these eight young recruits, since their arrival was so unexpected and defied explanation.

Jean-Baptiste Furet, the founder's biographer, was among this group and identifies this event as marking the movement of our Institute from the small world of Lavalla into a much wider sphere. Up until that time, Marcellin's brothers were known only in the local region; these new candidates came from further afield. Marcellin quickly sent a Brother into Haute-Loire to invite others to join and within six months the Institute had gained some twenty odd new members from this region.

Today we begin our year dedicated to awakening vocations with a pilgrimage. Just like the founder. Now, I do not advocate going the next step and raiding the formation

houses of the de La Salle Christian brothers in our zeal to invite young men to consider our way of life as a brother.

But I do recommend that we imitate Marcellin's energetic faith, his unquestioned reliance on Mary, and his signature simplicity. We should also remember that it was the influence that the person of Marcellin Champagnat that caused the eight young men of our story to press the founder to admit them. We need to pray this year, as did Francois, to become portraits of this man whom we call our founder and our brother.

So, pray with me today that God will continue to kindle in the hearts of generous young men the very same fire that burned so brightly in the heart of Marcellin Champagnat. May God bless us, too, with the founder's zeal, with his passion, and with his capacity to bring dream dreams and bring them to life. And thus may the Word of God today and for all days continue to be proclaimed to poor children and young people in desperate need of hearing some Good News.

Thank you.



## SEAN'S REMARKS AFTER COMMUNION CLOSURE OF MARIST VOCATION YEAR MARCELLIN

Have you ever looked into a mirror worried that you might find signs of aging there? You adjusted the light, peered into the glass, you asked yourself: Is it my imagination or does my hair look greyer than a month ago or is there just less of it? And those wrinkles, were they there 12 months ago, and so forth? As we grow older, worries about aging and illness, and ultimately death so often preoccupy us and we look to external physical signs to confirm our fears or to reassure ourselves that we cannot possibly look the same age as everyone else born about the time as we were.

However, if you and I really want to discover whether or not life is slowly slipping away, we need but look to our hearts. Has yours or mine grown more passionate with each successive year, is the fire that was once there still as all consuming as before, does my heart or yours remain capable of wonder, of innocence, of being surprised? These are the true measure of vitality, life, call it what you will.



Today we come together to give thanks for God's blessings during this year that we set aside to promote vocations in all areas of Church life, but especially to Marcellin's Little Brothers of Mary. It has been a year of sacrifice and hard work, of satisfying encounters with many people—young and old—, a year marked by prayer, filled with grace, a time of promise.

We began our year long journey on the 8th of September 2004, a feast known traditionally as the birthday of Mary. And if the past 12 months have taught us anything, they should have convinced of this much: young people today are as generous as they have always been. And they do not take lightly the challenge of discerning their vocation: in making a choice, however, they are looking for something worth the gift of their lives.

And that is why passion, fire, and the ability to be surprised remain so important when it comes to religious life and Marcellin's Little Brothers in particular. They are all signs of life, and of life in abundance.

Ronald Rolheiser, a priest and lecturer, wrote recently about giving a talk to a group of young adults planning marriage.





He was trying to challenge them with Christian teachings on love and sexuality, and they were objecting constantly. Finally, when Rolheiser had finished a young man stood up and said, "Father, I admire your idealism but are you aware of what is going on out there? No one is living the stuff you talk about anymore. You'd have to be one person in a thousand to live what you are suggesting. Everyone is living differently now.

The priest looked at the young man, now sitting beside a young woman whom he obviously loved and planned to marry, and asked, "When you marry the young woman sitting next to you, what kind of a marriage do you want? One like everyone else's, or a one-in-a-thousand marriage?"

"One-in-a-thousand," the young man answered without hesitation. "Then," Rolheiser suggested, "You'd best do what only one-in-a-thousand does. If you do what everyone else does, you will have a marriage like everyone else. If you do what only one-in-a-thousand does, you can have a one-in-a-thousand marriage." Those young men and women who look at religious life today are also looking for a one-in-a-thousand life. That is why what they see in us is so important. Do we still have fire in our hearts, passion, are we capable of wonder, innocence, of being surprised.

If we have been true to our vocation, or as we used to say lived a life of fidelity in

the midst of our humanity, we should be all of the above. After all, the word vocation has the same Latin root as the word voice. So, a vocation appears to have something to do with listening. Listening to my life, those in it, listening to God also. But definitely listening. And what do we hear? Sometimes it seems awfully quiet out there, and on other occasions we find ourselves moved deeply by an encounter with another person, something we have read, a moment of prayer. Discerning a vocation means that you listen to what life is telling you rather than just telling life how you will live it. And sometimes you will find that what you hear when you listen well is not what you want to hear at all. But that is what discerning God's will is about in the first place. The voice that speaks to your heart in a vocation invites you to become the person God meant you to be.

So, as we bring one phase of this year of vocation promotion to a conclusion and look ahead to continuing our efforts, let us first of all thank the Lord for his presence and his life of grace this past year, and for the Spirit so evident among us. Let us thank Mary and Marcellin also; both were listeners; both heard and carried out in their lives God's dream for each of them.





A word of thanks, too, to Brother Théoneste Kalisa, General Councilor, and Brother Ernesto Sánchez Barba, Executive Secretary of the Council's Vocation Bureau, for their exceptional work designing and implementing this Institute effort on behalf of us all. Both put in long hours, generated many creative ideas, and managed to keep alive a spirit of enthusiasm throughout the last 12 months. Their contribution to our Institute and Church is a lasting one.



Finally, thanks to all of you—Brothers and lay Marists, people young and old alike—who participated in this Year for Vocation Promotion. Your prayers, energy, your efforts in so many ways, on the Institute, Province, and local level contributed greatly to the overall success of our efforts. We need to continue to work on behalf of vocations and will do so through a number of continuing efforts based on the work of this year.

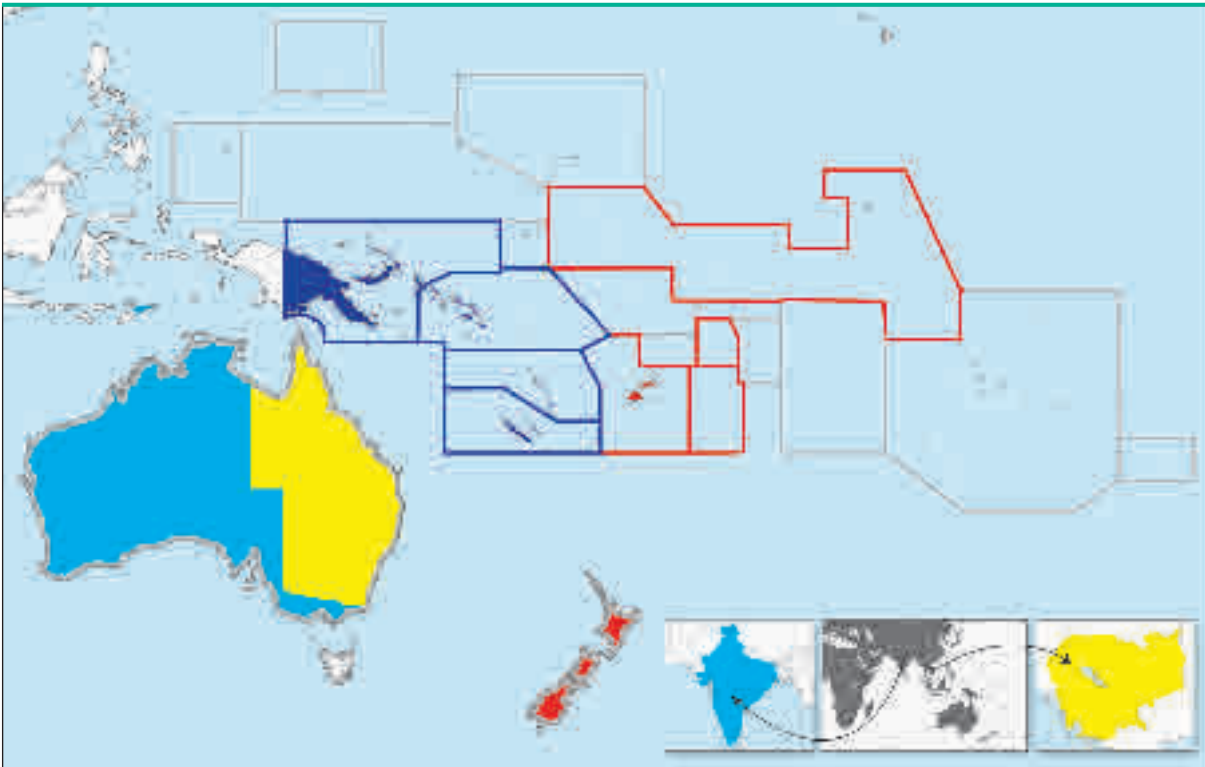


And to my brothers in the Institute, a challenge to us all. What the year has taught us, in part, is that the best way to invite young people to our way of life is to have fire in our hearts, an evident passion in all that we do, and a love of the Lord and his Good News evident in our lives each day. Let us commit ourselves to be and do just that.

Many thanks.



# Provinces **Oceania**



- **Melbourne**

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Australia, India, East Timor
- **New Zealand**

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Fiji, Kiribati, New Zealand, Samoa, Tonga
- **Sydney**

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Australia, Cambodia
- **Melanesia** (*DISTRICT*)

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New Caledonia, Papua-N.Guinea, Solomon Islands, Vanuatu

# Melbourne

AUSTRALIA, INDIA, EAST TIMOR

## PRAYER IN THE VOCATION YEAR

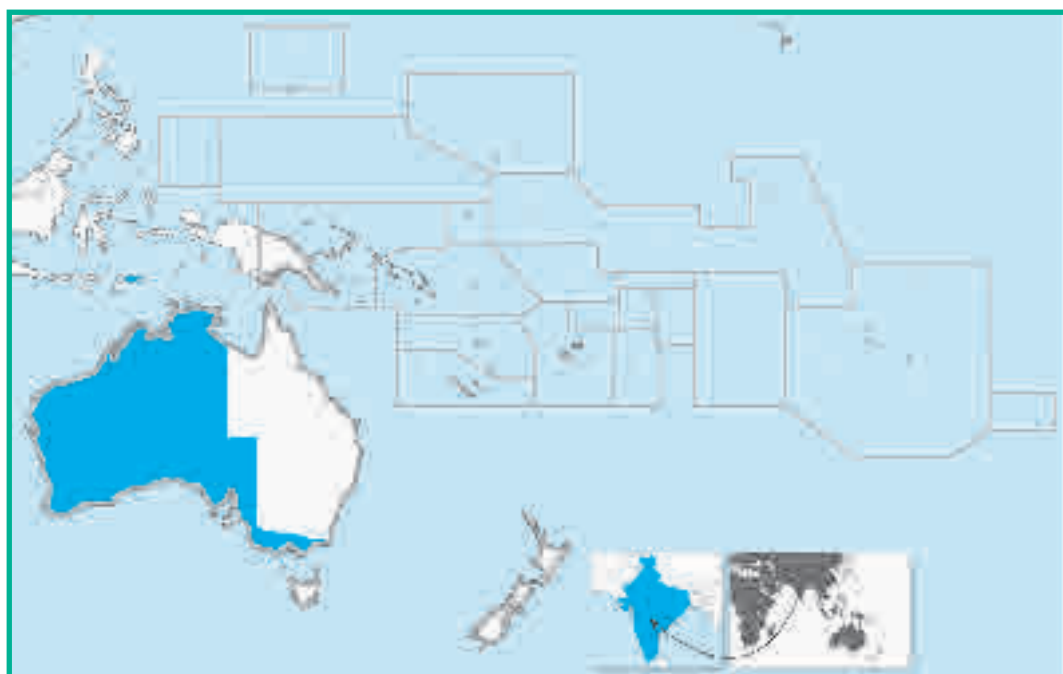
Our initial letter to all those engaged in the Marist mission to take up the theme and processes for the Vocation Year, invited participants to Utilise moments for prayer and worship to celebrate the ways in which God’s Spirit is calling every person to fullness of life, praying for those who are already trying to live in Champagnat’s way and to confidently call on God to bless the Church with people who will choose to live Champagnat’s dream and mission in the future.



*Thus he chose us in Christ before the world was made to be holy and faultless before him in love. (Eph1, 3-5)*

Some of the prayer resources that we produced included:

**Services and Masses** for Schools and Communities to launch and close the Year. A closure service used by a number of schools involved students writing a letter of affirmation to



one of eight Brothers and Lay Marists whose photos and stories were highlighted in the service.

**Ten Prayer Services** for Brothers Communities. These highlighted some of the reflections by Br Sean in his Vocation Year letter, plus invited Brothers to actively engage in the Year.

Prayer Services that highlighted a Vocation Year theme were sent out for important Feast Days. For example, a special Ash Wednesday Service and Staff Prayer were distributed.

A large **Vocation Year Candle** travelled around Schools and Communities to be displayed for a week in each, and a special Prayer Service was produced for the candle's reception. Communities and School Classrooms also had a smaller candle with the Vocation Year logo, for use during prayer times throughout the Year.

Forty-five **Classroom Prayers**, for use twice a week throughout the Year. These were based on short, personally engaging stories that highlighted a vocation theme.

Seven **Marist Family Graces** for families to pray before their evening meal. These graces highlighted the theme of the Year and called families to celebrate the various vocational calls, and invited the children



to reflect on where God may be calling them in their future.

**Prayer Services** on Vocations Discernment Retreats, Brotherhood Reflection Days, etc.



# New Zealand

Fiji, Kiribati, New Zealand, Samoa, Tonga

*The next day as stood there again with two of his disciples, Jesus went past, and John looked towards him and said, "Look, there is the lamb of God." And the two disciples heard what he said and followed Jesus. (Jn 1, 35-39)*

## SAMOA

Some events during the Marist Vocation Year:

### a) PRAYER

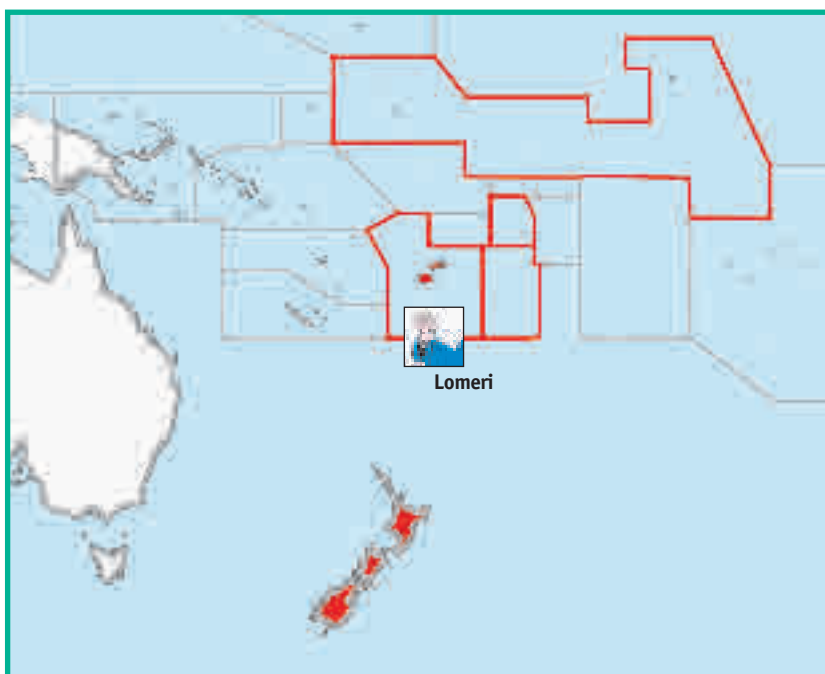
- Vocation prayer assemblies in our schools.
- Prayer cards to all Marist students.
- Champagnat Day celebrations in schools and communities.

### b) REFLECTION

- Vocation committee meetings.
- Experiencias de promoción vocacional compartidas en la Asamblea regional de los Hermanos de Samoa, Tonga, Kiribati y Fiji.

### c) ACTION

- Come and See days for senior students and young workers.
- Come and Stay opportunities for individuals interested.
- Visits to senior classes at Catholic colleges.
- Lessons on St. Marcellin and Marist Life (prepared and shared with Religious Education teachers).



d) WITNESS

- ❑ Opening Mass for Vocation Year in Apia Cathedral - well attended.
- ❑ Brother Afaese's Final Profession in remote parish (where Brothers are rarely seen).
- ❑ Interview on Brothers' life on Catholic radio. (Vocation Director & several lay staff).
- ❑ From Oceania to Africa - our local vocations director witnesses in Nairobi.

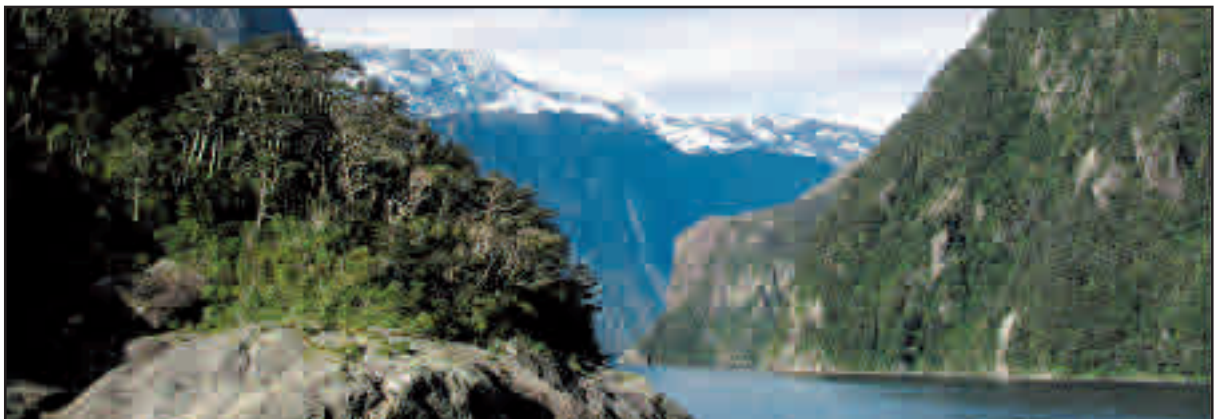


## KIRIBATI

For the vocation year, the brothers promoted a newspaper called *Buron te Euangkerio*, (Heart of the Gospel), with six issues over the year. Articles included were: a letter from Marcellin, Gospel people who challenge us (saints and martyrs), topics relating to senior students-alcohol awareness and relationship matters, emotional growth, challenges to dream for the future in hope. Every classroom had a monthly calendar with Marist sayings and special emphasis on Marist events and feasts.

More directly in terms of vocation promotion, all the brothers attended Come & See

days for senior classes, and weekly prayer evenings were held based at the school where the brothers are teaching. These helped to feed Come & Stay periods (of several weeks) at the Formation House in Bikenibeu.



# Sydney

AUSTRALIA, CAMBODIA



## MAKING CONNECTIONS IN SYDNEY

In recent times we have drawn together various aspects of the Province ministry to be co-ordinated by the Director of Vocations. The primary aim of this has been to identify the areas of our mission which have a vocational dimension to them, either in a direct or indirect way. There are natural connections between these ministries.

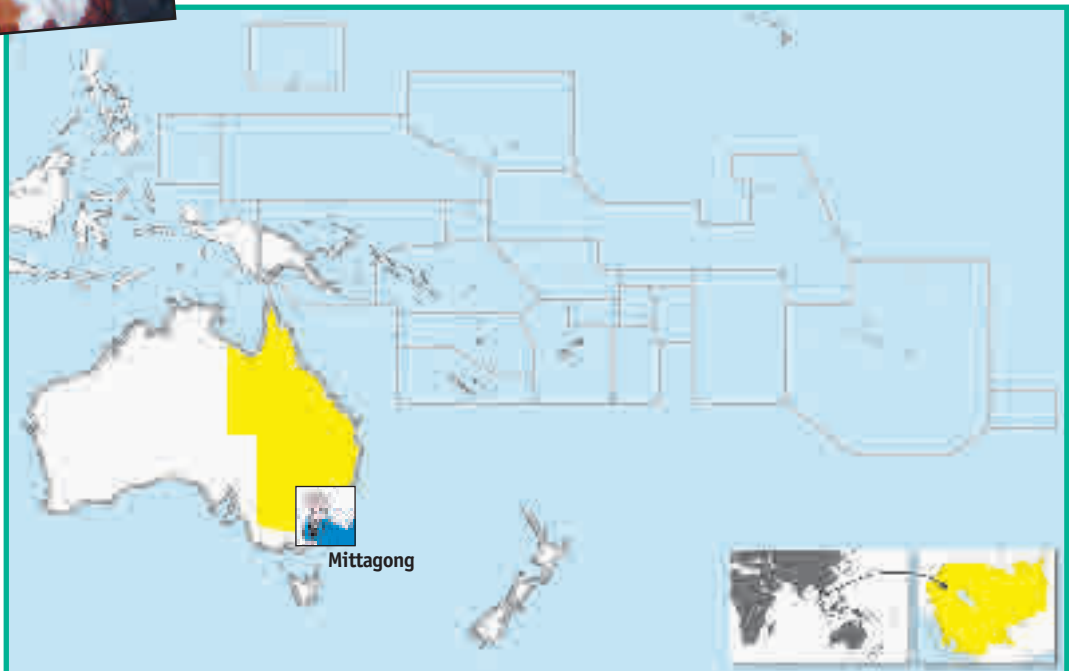
The following aspects have been identified and connected:

- vocations talks in schools;
- work with social justice groups in schools;
- the Year 11 and 12 Marist Forums which are gatherings of select young people to dialogue about life choices;
- Senior Student Leadership gatherings and follow up activities;
- Young adult ministry, which we call Young Marists;
- Solidarity and Immersion experiences both in Australia and abroad.

These are seen as vocational in the broader sense of the word, not just about Marist Brotherhood.

The key element underpinning these connections is that of personal contact with young people. In addition to this, all of these activities highlight and develop the Marist Charism. It

*You must see  
what  
great love  
the Father  
has lavished  
on us  
by letting us  
be called  
God's children  
– which is  
what we are!  
(Jn 4,16)*







enables people to identify with this specific way of following the gospel. This enriches the vocation of many young people. They are proud of their Marist connections and see themselves as Marists, but not necessarily brothers. As one young man recently explained, "I am not sure whether I will eventually be a brother but I can assure you that I will be a Marist for the rest of my life." This personal contact with many brothers, including the Director of Vocations, establishes relationships which can also lead to some young men exploring the topic of Marist Brotherhood.

This year, we have a number of young men and women going to immersion experiences in Marist missions. This results from their involvement in student leadership programs, Marist forums, social justice groups in their schools and the positive experience they have had in their own school. They want to have an experience of solidarity with other Marists in working with the poor before making a decision about their future whatever that might hold. Thomas Hamers – Smith and Daniel Lynch are two such people who left school last year and have chosen to do this. Thomas is now in the Solomon Islands and Daniel in Cambodia. Daniel best sums up why he wants to do this by saying, The seed was planted when I had a brief stay in Cambodia with my school last year. I wanted to return there to make a small contribution to the lives of other people in a



culture where the disabled are not properly recognised and cared for. I also wanted to put myself out of my comfort zone so I can learn something more about myself, my spirituality and what I really value. The spirit of Marcellin Champagnat was engendered in me at school and I was keen to connect with another part of the Marist world.

# Melanesia

(DISTRICT)  
NEW CALEDONIA, PAPUA-N. GUINEA,  
SOLOMON ISLANDS, VANUATU



*The power  
of God  
has saved us  
and called us  
to be holy.  
(Tim 1, 9)*

## God CONTINUES TO CALL

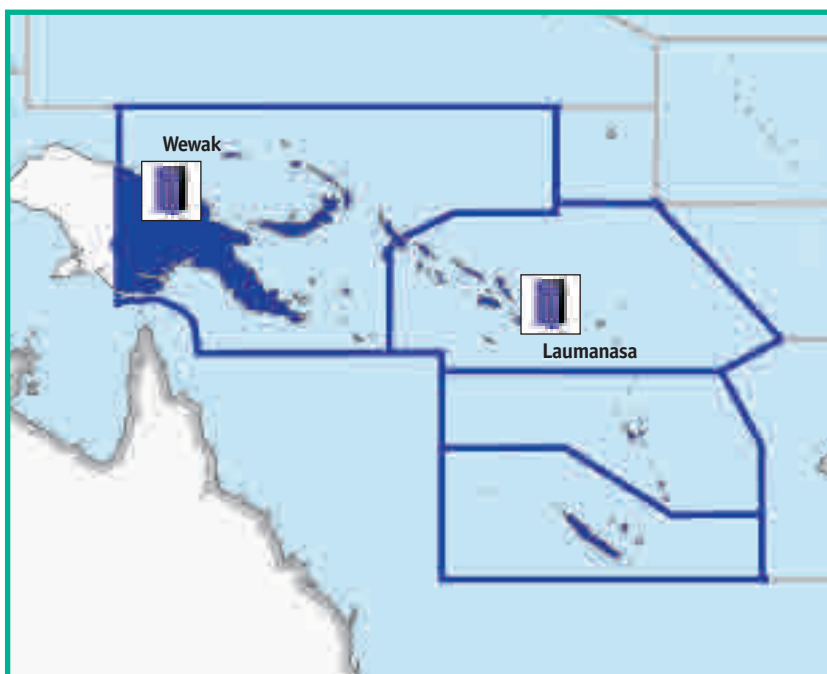
### *In New Caledonia*

- The young senior school students who live with us have been put in contact with a group of young Marists who have journeyed since 2004 with our SMSM sisters. There were reflection days, animation of Masses, a time of presence and of sharing with the boarders of "My House" PSP.
- During the traditional annual gathering of young people of the diocese at Téné, which brought together more than 700 young people, I worked on the stand "Vocation Space". And I was agreeably surprised by the questions of the young people on the vocation of a brother.

### *In Vanuatu*

Several means were used to launch the call of the Lord.

- Sending a quarterly letter to those who had already been in contact with the brothers: a letter of support and an invitation to continue their journey with us.
- Gatherings at Lololima at the end of each term. That is





Family was initiated by our SMSM sisters. The group experiences times of prayer, reflection and joyous friendship. The adolescents feel recognised, welcomed and loved. These moments of family life, of life as "BROTHER" are favourable to the awakening of a Marist vocation in a few years.

Yes. God continues to call.



where young people really discover the call to follow us. Personal accompaniment helps the young person to give his Yes for the stage of postulancy. That's why four candidates left at the start of March for their formation in Papua New Guinea.

- The recent experience of our brothers at Saint Michel Santo. A life group of the Marist



# LEVELS of ACTION



## REFLECTING TOGETHER ON:

*Come with me  
and rest a while.  
(Mk 6, 30)*

■ A Vocation Year that will spark interest and study about the topic of vocations and its relationship to other vital issues like faith and evangelization, identity and mission, religious life today and tomorrow, young people and their culture, the Church, today's world...



## PRAYING TOGETHER FOR:

*"The harvest is abundant  
but the laborers are few;  
so ask..." (Lk 10, 2)*

■ A Vocation Year that will motivate us as individuals and communities to share prayer, filled with confidence and a renewed sense of purpose – with brothers, lay people, youth, families... together asking the Lord for vocations for His Church, with a special intention – asking Him and our Good Mother to bless us with vocations to our life as Marist brothers.



## GIVING WITNESS TOGETHER TO:

*"Come  
and you will see"  
(Jn 1, 39)*

■ A Vocation Year that spurs us on in our efforts to convert our hearts and adhere to the five calls of the 20th General Chapter, so that "the best invitation we can give others to follow Christ is the witness of our own consecration and our simple, joyful life in a community which stands with the poor" (Cf. C 94), a witness that will empower us to welcome, accompany, and nurture new vocations that the Lord will raise up in our midst.



# TAKING ACTION TOGETHER IN:

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

■ A Vocation Year that leads us to engage in activities that give rise to new and surprising approaches sensitizing, suggesting, inviting, and accompanying young people as they go about discovering their vocation in the Church (Cf FG 82); to devote ourselves in the special way to those who "want to consecrate themselves to the Lord in Marist religious life" (Cf. FG 83). To do this, we need to boldly present the Marist vocation to young men in direct, open, uncomplicated, and respectful ways. At the same time we need to know how to make presentations on the different vocations in the Church and recommend paths for vocational discernment. The challenge is to accomplish all this in a way that integrates our different ministries, especially Youth Ministry.

## OPENING:

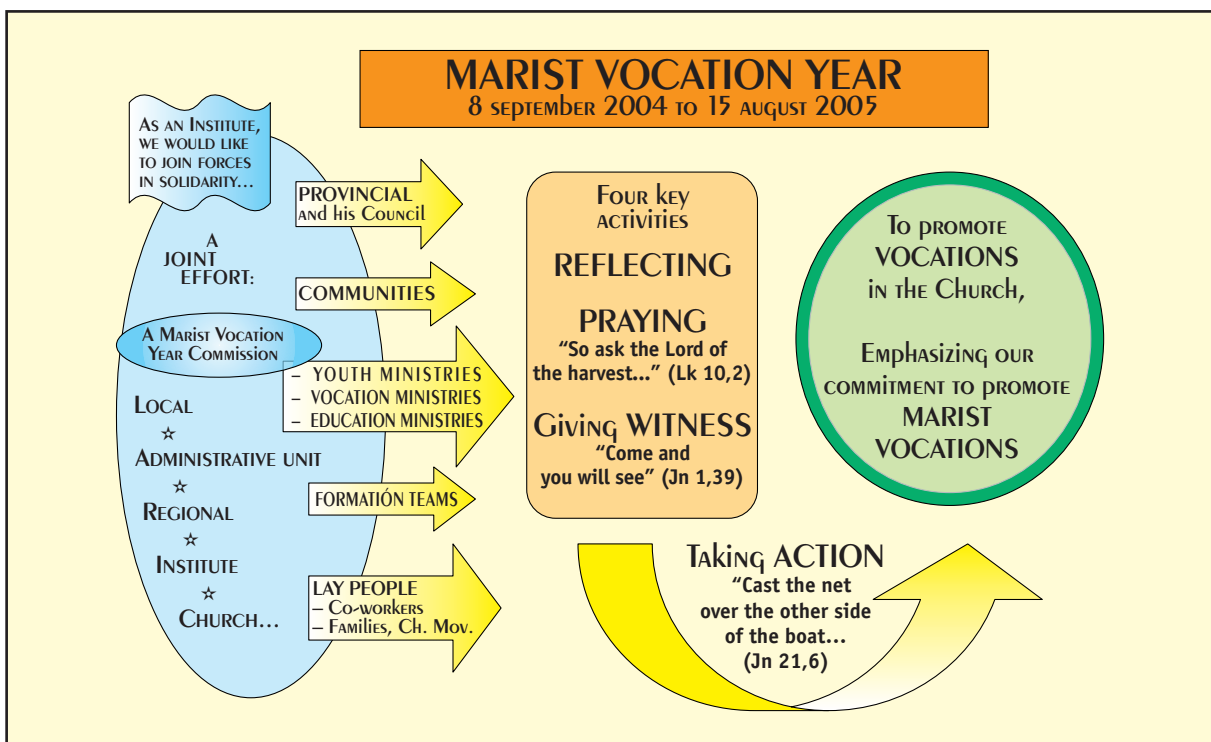
8 SEPTEMBER 2004: MARY'S BIRTHDAY.

*"WITH YOU, WE WANT TO BE REBORN!"*

## CLOSE:

15 AUGUST 2005: MARY'S ASSUMPTION.

*"WE'RE RELYING ON YOUR HELP!"*





Le rêve de Marcellin : Vis-le !

Viva hoje o sonho  
de Champagnat!

Marcellin's dream –  
Live it today!

Vive hoy el sueño  
de Champagnat!

**Le rêve de Marcellin ;  
Vis-le !**

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!**



ANO VOCACIONAL



Le rêve de Marcellin - Vis-le !  
 Viva hoje o sonho  
de Champagnat!

Marcellin's dream -  
Live it today!

¡Vive hoy el sueño  
de Champagnat!

**Vive hoje o sonho  
de Champagnat!**

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Le rêve de Marcellin - Vis-le !  
 Viva hoje o sonho  
de Champagnat!

Marcellin's dream -  
Live it today!

¡Vive hoy el sueño  
de Champagnat!

**¡Vive hoy el sueño  
de Champagnat!**

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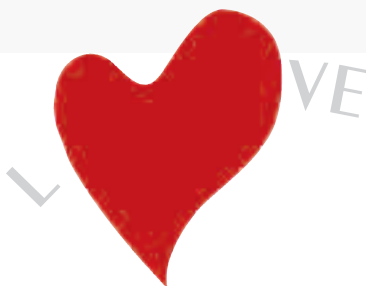
MARISTA 2004 - 2005

MARCELLIN'S DREAM - LIVE IT TODAY!

# EXPLANATION OF THE LOGO

THE LOGO INCORPORATES VARIOUS  
FEATURES OF MARCELLIN'S DREAM:

THE "M" CALLS TO MIND MARY,  
OUR GOOD MOTHER,  
MARCELLIN CHAMPAGNAT,  
AND MARISTS.



THE IMAGE OF A HEART SYMBOLIZES LOVE.  
THE TWO PEOPLE REPRESENT  
MARISTS WALKING ALONGSIDE YOUTH.

BLUE SYMBOLIZES MARY, YOUTH,  
AND THE DYNAMISM OF LIFE.





# GENERAL STATISTICS OF THE INSTITUTE TO 31 DECEMBER 2005\*

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>nd</sup>	TOT	Temp	Perp	TOT	Dec	Dep	TOT	1 <sup>st</sup> Prof	PPerp
1. ÁFRICA AUSTRAL	0	8	8	48	74	122	—	7	7	10	3
2. ÁFRICA CENTRO ESTE	7	9	16	29	55	84	1	2	3	3	4
3. AMÉRICA CENTRAL	3	0	3	10	119	129	3	1	4	0	0
4. BRASIL CENTRO-NORTE	—	5	5	26	109	135	2	9	11	2	0
5. BRASIL CENTRO-SUR	0	5	5	30	109	139	2	4	6	2	1
6. CANADÁ	2	0	2	3	180	183	5	—	5	0	—
7. CHINA	—	—	—	0	32	32	3	—	3	0	0
8. COMPOSTELA	—	—	—	2	266	268	7	3	10	0	0
9. CRUZ DEL SUR	1	1	2	11	169	180	2	4	6	2	2
10. ESTADOS UNIDOS DE AMÉRICA	—	—	—	2	204	206	8	—	8	0	0
11. EUROPA CENTRO-OESTE	—	—	—	0	181	181	11	—	11	0	0
12. FILIPINAS	4	4	8	15	36	51	1	1	2	2	1
13. IBÉRICA	—	—	—	2	213	215	5	—	5	0	0
14. L'HERMITAGE	—	—	—	2	442	444	16	3	19	1	0
15. MADAGASCAR	—	—	—	8	51	59	1	—	1	0	0
16. MEDITERRÁNEA	9	3	12	28	286	314	7	7	14	2	5
17. MELBOURNE	1	2	3	16	101	117	4	1	5	1	0
18. MÉXICO CENTRAL	3	1	4	22	122	144	4	1	5	0	4
19. MÉXICO OCCIDENTAL	2	1	3	7	138	145	1	—	1	1	1
20. NIGERIA	12	2	14	18	68	86	—	1	1	1	0
21. NORANDINA	5	0	5	18	137	155	1	—	1	3	1
22. NUEVA ZELANDA	—	—	—	7	113	120	3	2	5	1	1
23. RIO GRANDE DEL SUR	8	1	9	43	179	222	7	9	16	9	6
24. SANTA MARÍA DE LOS ANDES	2	0	2	4	126	130	1	1	2	2	0
25. SRI LANKA Y PAKISTÁN	2	2	4	1	36	37	—	—	—	0	0
26. SYDNEY	11	0	11	30	223	253	5	5	10	4	4
<b>TOTAL</b>	<b>72</b>	<b>39</b>	<b>111</b>	<b>382</b>	<b>3769</b>	<b>4151</b>	<b>100</b>	<b>61</b>	<b>161</b>	<b>46</b>	<b>33</b>

\* Note: The Provinces are those that have finished restructuring (January 2005)



# FIRST PROFESSIONS 2005

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

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
1. N'sanda	Jérôme Dieudonné Utchinga	África Centro-Este	R.D. Congo	2005-08-14
2. Bifuko Nyamwigura	André	África Centro-Este	R.D. Congo	2005-08-14
3. Omenyo Omari	Thomas	África Centro-Este	R.D. Congo	2005-08-14
4. André Brasileiro Moura	Sérgio	Brasil Centro-Norte	Brasil	2005-12-08
5. Bezerra De Castro	André Levy	Brasil Centro-Norte	Brasil	2005-12-08
6. Leorato	Edilson Luis	Brasil Centro-Sur	Brasil	2005-12-08
7. Prandi	Sandro Miguel	Brasil Centro-Sur	Brasil	2005-12-08
8. Leroy	Diego Anibal	Cruz del Sur	Argentina	2005-06-05
9. Berone	Maximiliano Ezequiel	Cruz del Sur	Argentina	2005-06-05
10. Olivé Onderka	Eduard	L'Hermitage	España	2005-07-03
11. Stephens Friday	Samuel	Mediterránea	Liberia	2005-06-18
12. Pokou Komenan	Tano	Mediterránea	Costa de Marfil	2005-06-18
13. Madalaimuthu	Arun Frank	Melbourne	India	2005-02-19
14. Muñoz Romero	Fernando De Jesús	México Occidental	México	2005-06-18
15. Moanriba	Tainga	Nueva Zelanda	Kiribati	2005-11-19
16. Ikpajombu	Donaldson Francis	Nigeria	Nigeria	2005-06-18
17. Benavides Burbano	Francisco Javier	Norandina	Colombia	2005-12-08
18. Martínez Narvaez	José Rodrigo	Norandina	Colombia	2005-12-08
19. Rosero Burbano	Crisostomo Javier	Norandina	Colombia	2005-12-08
20. Celeste	Vincent	Filipinas	Filipinas	2005-05-20
21. Abajar	Mitchel	Filipinas	Filipinas	2005-05-20
22. Dresch	Gérson Manoel	Río Grande del Sur	Brasil	2005-12-08
23. Filippin	Fernando	Río Grande del Sur	Brasil	2005-12-08
24. Morais Ribeiro	José Alfredo	Río Grande del Sur	Brasil	2005-01-30
25. Mallmann	Jauri Roque	Río Grande del Sur	Brasil	2005-12-08
26. Mentges	Manuir José	Río Grande del Sur	Brasil	2005-12-08
27. Paiz	Leandro	Río Grande del Sur	Brasil	2005-12-08
28. Da Silva Araújo	Emerson	Río Grande del Sur	Brasil	2005-12-17
29. Veiga	Venícus Marostega Da	Río Grande del Sur	Brasil	2005-12-08
30. Barbosa Nunes	Francisco	Río Grande del Sur	Brasil	2005-12-17
31. Vargas Domínguez	Levi Rey	Santa María de los Andes	Perú	2005-01-02
32. Candela Munayco	Frank Ronny	Santa María de los Andes	Perú	2005-01-02
33. Mahlangu	Rugare Samson	África Austral	Zimbabue	2005-06-11
34. Sabonete	José Fato	África Austral	Mozambique	2005-06-11
35. Nsambo	Joseph	África Austral	Malawi	2005-06-11
36. Mtachi	Davie	África Austral	Malawi	2005-06-11
37. Kalumbula	Tomas	África Austral	Angola	2005-06-11
38. Jones	Domingos Albano	África Austral	Angola	2005-06-11
39. Chiseko	James Manuel	África Austral	Mozambique	2005-06-11
40. Chikwesa	Henry Line	África Austral	Malawi	2005-06-11
41. Binikwa	Stephen Dzokai	África Austral	Zimbabue	2005-06-11
42. Mutyiri	Augastino	África Austral	Zimbabue	2005-06-11
43. Iluga	Claudius	Sydney	Islas Salomón	2005-11-19
44. Winduo	Sixtus	Sydney	Papúa-N. Guinea	2005-11-19
45. Turuk	Walter	Sydney	Papúa-N. Guinea	2005-11-19
46. Kaboanga	Patrick	Sydney	Papúa-N. Guinea	2005-11-19

# PERPETUAL PROFESSIONS 2005

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

FAMILY NAME	FIRST NAME	PROVINCE	COUNTRY OF ORIGIN	DATE
1. Bakere	Stanley	Sydney	Papúa-N. Guinea	2005-01-20
2. Balma	Etienne	Mediterránea	Costa de Marfil	2005-02-26
3. Baruffi	Sandro	Río Grande del Sur	Brasil	2005-10-29
4. Berry Beda	Germain	Mediterránea	Costa de Marfil	2005-02-26
5. Bezerra	Daniilo Correia	Río Grande del Sur	Brasil	2005-05-16
6. Bobrzyk	Sandro André	Río Grande del Sur	Brasil	2005-11-13
7. Castillo Núñez	José Luis	México Central	México	2005-07-02
8. Chinjati	Andrew	África Austral	Malawi	2005-08-13
9. De Souza	Theddy Gilles	Mediterránea	Costa de Marfil	2005-02-26
10. Djamba Lokanga	Michel	África Centro-Este	R.D. Congo	2005-08-21
11. Elifala	Marcel	África Austral	Malawi	2005-08-13
12. Freeman Rubio	Enrique	México Central	México	2005-05-28
13. Gómez Bueno	Federico	Mediterránea	España	2005-12-08
14. Gorit	Christopher	Filipinas	Filipinas	2005-10-15
15. Gugiel	Valdir	Brasil Centro-Sur	Brasil	2005-11-19
16. Jiménez Solar	Hugo Emerson	México Central	México	2005-07-02
17. Jumbe	Francis	África Austral	Malawi	2005-08-13
18. Kanaume Kubanabantu	Justin	África Centro-Este	R.D. Congo	2005-08-21
19. Liesenfeld	Élio Luís	Río Grande del Sur	Brasil	2005-12-10
20. Me Konan	Vincent	Mediterránea	Costa de Marfil	2005-02-26
21. Nieto	Claudio Marcelo	Cruz del Sur	Argentina	2005-12-08
22. Pimentel	Altenir Costa	Río Grande del Sur	Brasil	2005-11-27
23. Poro	Mark	Sydney	Islas Salomón	2005-04-17
24. Postingher	Tarcisio	Río Grande del Sur	Brasil	2005-06-05
25. Provencs	Damián Raúl	Cruz del Sur	Argentina	2005-08-15
26. Rutazihana Ngirabakunzi	Aimé	África Centro-Este	R.D. Congo	2005-08-21
27. Sánchez Bravo	José	México Central	México	2005-05-28
28. Serero	Simon	Sydney	Papúa-N. Guinea	2005-02-27
29. Tapuala	Afaese Leo	Nueva Zelanda	Samoa	2005-01-15
30. Ucan Mex	Angel Gabriel	México Occidental	México	2005-06-04
31. Vásquez García	Roberto José	Norandina	Venezuela	2005-06-05
32. Vira	Lino	Sydney	Vanuatu	2005-02-27
33. Yatha Nanga Luka	Edouard Luc	África Centro-Este	R.D. Congo	2005-08-21



# BROTHERS WHO DIED IN 2005

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. López Merino	Mauro	Valerio Mauro	2005-01-01	91	América Central
2. Santana López	Tiburcio	Leonardo Diego	2005-01-02	68	México Central
3. Ruiz García	Felicísimo	Felicísimo María	2005-01-06	67	Mediterránea
4. Magee	Eugene P.	Patrick Eugene	2005-01-07	81	Estados Unidos de América
5. Schubert	Johann Wilhelm	Johann Wilhelm	2005-01-08	80	Europa Centro-Oeste
6. Chambon	Louis	Marie Irénée	2005-01-09	98	L'Hermitage
7. Fréléchoz	Joseph-Jules	Marie Basilide	2005-01-10	96	L'Hermitage
8. Bauer	Joseph	Konrad V Parzham	2005-01-11	90	China
9. Ratolojanahary	Jean Louis	Marius Louis	2005-01-15	76	Madagascar
10. Alvarez Alvarez	Manuel	Jacinto Manuel	2005-01-17	81	Compostela
11. Vannoorenberghe	Victor	Victorinus	2005-01-17	88	L'Hermitage
12. Boujon	Amédée	Julien Alexandre	2005-01-19	88	L'Hermitage
13. García Santamaría	José	José Dalmacio	2005-01-27	86	Ibérica
14. Clerc	Joseph Siméon	Joseph Elie	2005-01-27	96	L'Hermitage
15. Sánchez Cueto	Manuel	Manuel Abel	2005-01-28	85	Compostela
16. Maguire	Kevin Michael	Brendan Mary	2005-01-30	73	Sydney
17. Bruyas	Germain	Germain Marie	2005-02-04	73	L'Hermitage
18. Gosselin	Joseph F.	Siméon Gérald	2005-02-09	88	Estados Unidos de América
19. Ortega Ortega	Emiliano	Romualdo	2005-02-10	81	Compostela
20. Orden Pastor	Julián De La	Victorico María	2005-02-11	80	Mediterránea
21. Rodríguez Alanís	Jesús Macario	Filogonio	2005-02-11	97	México Central
22. Plaisance	Léonce	Joseph Albin	2005-02-21	91	L'Hermitage
23. Mora Reyes	Marcos	Florián Marcos	2005-02-25	77	México Occidental
24. Chalon	André		2005-03-04	65	Europa Centro-Oeste
25. Jooss	René Georges	René Gilbert	2005-03-04	91	L'Hermitage
26. Susin	Severino	Vidal Aloysio	2005-03-05	85	Río Grande del Sur
27. Ayala Manzanedo	Luis		2005-03-05	59	Ibérica
28. Hughan	William Francis	Finan	2005-03-10	93	Melbourne
29. Conte	Lino	Sabino Lino	2005-03-10	90	Brasil Centro-Sur
30. Redunski	James		2005-03-11	59	Estados Unidos de América
31. Dwyer	Thomas Joseph	Joachim Joseph	2005-03-20	78	Nueva Zelanda
32. Cherry	John Joseph		2005-03-29	66	Estados Unidos de América
33. Backx	Léon	Alvarus Paul	2005-04-04	83	África Centro-Este
34. Hernández Pinedo	Félix	Félix Deodoro	2005-04-10	86	América Central
35. Porro Machon	Augusto	Blas Valentín	2005-04-22	83	Cruz del Sur
36. Schwind	Alois Rudolf	Rudolf Aloys	2005-04-24	79	Europa Centro-Oeste
37. Olsen	Thomas Barry	Canute	2005-04-26	77	Nueva Zelanda
38. Barberet	Louis Georges Spies	Joseph Cyprien	2005-04-29	83	Brasil Centro-Norte
39. Sandoval Conde	Pancracio	Pancracio José	2005-04-30	79	Compostela
40. Barberia Ochoa	Jesús	Florentino María	2005-05-01	89	L'Hermitage
41. Schmitt	Georg	Robert Anton	2005-05-04	84	Europa Centro-Oeste
42. Felten	Antoine-Pierre	Etienne Justin	2005-05-04	85	Europa Centro-Oeste
43. Mc Laughlin	Paul Joseph	Bonaventure	2005-05-07	64	Melbourne
44. Lucien	Marcel	Ernestus	2005-05-08	90	L'Hermitage
45. Asensio Casado	Carlos		2005-05-21	54	Compostela
46. Mathay	René	Emile Adrien	2005-05-22	85	Europa Centro-Oeste
47. Rainville	Marcel	Fernand Marcel	2005-05-23	73	Canadá
48. Ramos Jiménez	José Eulogio	José Eulogio	2005-05-23	80	Mediterránea
49. Fuente Castilla	Martín	Felipe Martín	2005-05-27	87	Ibérica
50. Faulkner	Patrick John	Baptist Anselm	2005-06-10	93	Melbourne
51. Donnelly	Patrick Joseph	Francis	2005-06-19	75	Sydney

FAMILY NAME	FIRST NAME	NAME IN RELIGION	DATE	AGE	PROVINCE
52. Pamplona	Danilo		2005-06-20	52	Filipinas
53. Martínez Martínez	Guillermo	Crescencio José	2005-06-27	87	Mediterránea
54. Ruiz Arroyo	Eliseo	Eliseo	2005-07-01	88	L'Hermitage
55. Zaglauer	Francis		2005-07-11	61	Estados Unidos de América
56. Bouchard	Majella	Gabriel Etienne	2005-07-13	81	Canadá
57. Arel	Joseph A.	Peter Chanel	2005-07-29	87	Estados Unidos de América
58. Villarreal Martínez	Héctor	Héctor Rafael	2005-08-03	74	México Central
59. Delacour	William Patrick	Kenan	2005-08-17	84	Sydney
60. Orth	Mario Augusto	Pedro De Alcántara	2005-08-21	78	Río Grande del Sur
61. Rodríguez Martínez	Millán	Guillermo León	2005-08-27	91	Compostela
62. Minuscoli	Geraldo	Tito Alcides	2005-09-02	77	Brasil Centro-Sur
63. Mc Pherson	Alexander Jos.	Montanus	2005-09-03	86	Sydney
64. Ferrie	Joseph	Christopher	2005-09-04	88	Europa Centro-Oeste
65. García Andorrá	Tomás	Florencio Lucio	2005-09-07	76	L'Hermitage
66. Souza	José Milson Melo De		2005-09-09	59	Brasil Centro-Norte
67. Wang Shou Chien	Joseph James	Malva Isidore	2005-09-12	75	China
68. Mombach	Oscar	María Gelasio	2005-09-20	92	Río Grande del Sur
69. Carmignato	Giorgio	Teofano María	2005-09-23	72	Mediterránea
70. Tremblay	Claude	Claude Alexandre	2005-09-23	72	Canadá
71. Lambert	Yvan	Léopold Maurice	2005-09-24	75	Canadá
72. Blackwood	Stuart Augustin	Joseph Cassian	2005-09-28	94	Sydney
73. Sanz Zabaleta	Joaquín	Juan Cayetano	2005-10-10	85	Mediterránea
74. Wildner	Mário Antônio	Domicio Mário	2005-10-13	90	Río Grande del Sur
75. Ruiz Hidalgo	Hilario	Juan Hilario	2005-10-13	91	L'Hermitage
76. Liebana Merino	Teodoro	Domingo Tomás	2005-10-14	84	México Central
77. Ivars Cerdá	José	Silverio	2005-10-15	87	L'Hermitage
78. Needham	John Anthony	Damian	2005-10-21	64	Melbourne
79. Wehrli	Gustav Nikolaus	Gallus	2005-10-22	92	Europa Centro-Oeste
80. Berthet	Francis	Marie Stéphane	2005-10-23	83	L'Hermitage
81. Leconte	André	Virgile	2005-10-26	95	Europa Centro-Oeste
82. Gaudreau	Armand L.	Louis Richard	2005-10-31	73	Estados Unidos de América
83. Casal Vidal	Jesús	Tiburcio José	2005-11-02	92	Cruz del Sur
84. Fuchs	Willibald	Jovien	2005-11-04	83	L'Hermitage
85. Hever	Denis		2005-11-04	59	Estados Unidos de América
86. Orcajo Tordable	Vicente	Eustaquio	2005-11-18	81	Ibérica
87. Goñi Lerendegui	Elías Patricio	Guido Elías	2005-11-19	88	América Central
88. Werner	João Reymundo	Liborio Mario	2005-11-23	89	Río Grande del Sur
89. Rubio Rubio	Nicolás	Leoncio José	2005-11-24	90	Río Grande del Sur
90. Navia Velasco	Marco Fidel		2005-11-26	64	Norandina
91. Mertes	Léonard	Ignace Herman	2005-11-26	84	Europa Centro-Oeste
92. Chang Hao Te	Mathias	Emile François	2005-12-01	85	China
93. Abreu Ribeiro	Adelino	Francisco De Paula	2005-12-01	85	Compostela
94. Tudanca Ibañez	Esmeraldo	Elías Pedro	2005-12-03	81	Ibérica
95. Hartlieb	Karl	Damasus	2005-12-09	86	Río Grande del Sur
96. Asenjo Bañuelos	Florentino	Florentin José	2005-12-12	87	Mediterránea
97. Dillon	Desmond J.	Gonzaga Ronald	2005-12-21	85	Nueva Zelanda
98. Santos Díez	Basilio	Telmo Arsenio	2005-12-23	86	Santa María de los Andes
99. Rouleau	Patrice		2005-12-24	88	Canadá
100. Dewerchin	Pieter	Joseph Pierre	2005-12-25	77	Europa Centro-Oeste





# PRAYER

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!



**MARCELLIN'S DREAM LIVE IT TODAY!**

Marcellin's Traum - Lebe ihn heute!

Le rêve de Marcellin : Vis-le !

**ICYIFUZO  
CYA CHAMPAGNAT  
- KIGERE HO!**

*Viu avui el somni de Champagnat!*

**Mapenzi  
ya  
Champagnat  
- Fanya!**

**VIVA HOJE O SONHO DE CHAMPAGNAT!**

**LEEF DE DROOM VAN MARCELLINUS UN!**

**මාර්සලීන් ජිනසුමාගේ  
ජීවිතයට එළ  
කවුළු පණක් ගෙන දෙමු  
අපි වෙලා!**

**Vivi oggi o sogno di Champagnat!**

**마르첼리노의 꿈을 실현하라**

**¡Vive hoy el sueño de Champagnat!**

**Iaino  
ny fanirian'i  
Champagnat!**

**¡Vive hoy el sueño de Champagnat!**