

A Message

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PRAYER

*of Brother Charles Howard
offered during
the missioning ceremony
on the eve of his visit
to our brothers
in mainland China*

We thank you, Lord,

- * for the lives of our European Brothers who left their homeland to go to China, knowing that it was unlikely that they would ever return. We thank you for this example of courage and self-sacrifice in the interests of others.

We thank you, Lord,

- * for the gift of the Chinese people to the world. May we come to a greater understanding of their culture, of their history and of their values and may we be "quick to recognise the Gospel values already present in their culture "(C. 91).

We thank you, Lord,

- * for the wonderful example of fidelity of so many of our Brothers who have lived their lives through very difficult and confusing times - Brothers who have lived through war, imprisonment, persecution and famine. In a special way we thank you for the witness of fidelity of our Brothers in mainland China who have remained faithful to their vocation despite great suffering. May their sacrifices and the witness of their lives be for us all an encouragement and inspiration to be ever more faithful to our own commitments.

Mary, our Good Mother,

- * we confide the lives and the work of our Brothers in China into your hands. They are your little Brothers. We ask you to continue to help them, to guide them, to encourage them in their fidelity, and to give them courage in their audacious vision for the future.

Br. Charles Howard

The message of Brother Charles Howard

My dear Brothers:

As we face our unique double Champagnat anniversary: the bicentenary of his birth and the sesquicentenary of his death, I think we can easily sense what an important moment this is for each of us, and for the Institute. It is a special moment of reflection and celebration, not in any triumphalistic sense, but in quiet thanksgiving for the past, coupled with rejoicing in the present and its challenges, and with hope-filled looking to the future.

Preparations are under way in all the provinces to make the occasion memorable with special publications, projects, exhibitions, videos, and there will be liturgical and social functions around the globe. Some provinces are planning new apostolates to celebrate the Champagnat anniversary and others are engaged in the arduous but necessary task of examining their apostolic priorities.

All of this is very encouraging. However, we all know that there is a sense in which the most significant celebration will take place within the heart of each one of us, his Brothers.

For that reason, personal and community reflection and prayer will be of utmost importance for us all. As a starting point for our reflection we could take this sentence from Article 164 of the Constitutions:

"Our Institute, a gift of the Holy Spirit to the Church, is a grace forever relevant to the world."

We know that, led by the Spirit, Marcellin was seized by the love that Jesus and Mary had for him and for others. This was the wellspring of his spirituality and his apostolic energy, and out of these has flowed the distinctive character of our Institute.

What we have inherited from him is not something just for ourselves. It is a gift of the Spirit to the Church, for the building up of the whole People of God. And this gift of the Spirit is a present day reality entrusted to us Marist Brothers of today. I am not referring here to a particular

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talent or expertise for running schools which is very obvious with us after the many years of accumulated experience that we have. No, I am talking about something much deeper and richer than that. What I am discussing is a grace, a gift of the Spirit to Marcellin, and then to his Brothers right down to our own time, a gift which embraces a particular spirituality, a distinctive spirit and an apostolic orientation to the Christian education of the young, especially those most in need. This gift is just as real for each one of us as it was for Champagnat and our response is to live it, to develop it and to share it.

One of my favourite hymns is "La Familia Marista" composed by a group of Spanish Brothers and recently translated into French. There are people who know that I enjoy it and who sometimes sing it to give me pleasure. At the Centenary Celebrations in Madrid in 1986 there was a dinner for Brothers, parents, ex-students, friends and teachers and I think there were 1400 people present. Towards the end of the dinner I was asked to say a few words and at the end of my short speech I told the group that I had a special favour to ask of them. There was a hush, and then I told them that I would like to take away with me a special memory, the memory of the whole 1400 singing "La Familia Marista". And they did, and it remains a special memory for me:

*"Tis not for us to turn away
from work entrusted for this day.
Marcellin must live in other parts,
in our strong arms and loving hearts.
And on the course traced out by others
we shall continue with our Brothers."*

It is true. We are the Champagnats for today.

- *We are the Champagnats for the young people in need, for those in search of values, for those in search of credible witnesses to Christianity.*
- *We are the Champagnats for young people in need of Brothers, someone to listen to them, to encourage them, to love them.*
- *We are the Champagnats for the poor, the dispossessed, the marginalised: we are Brothers for those most in need.*
- *We are the Champagnats for our own Brothers, with our concern, our encouragement, our support, our prayers, our love.*
- *We are the Champagnats for a Church which is struggling to serve mankind. We follow Champagnat with his great love of the Church - the pilgrim people, the body of Christ.*
- *We are the Champagnats for those who do not know Mary, who do not understand her love for them, her presence to them.*

And we are the Champagnats to renew, to "re-found" the Institute today. There is no genius who is going to come to tell us exactly what to do to renew the Institute. The most important instrument of the Holy Spirit in the renewal of the Institute is the conversion in the heart of each Marist Brother as we set out to give our measure of love to the world, as we set out to "re-found" our community, our district, our province, our Institute in response to the call of the Holy Spirit. I believe that each of us is called during this time to see how we can be more faithful to the charism of Champagnat.

I recall reading an article a few years back where the writer said that there had been Generals who had written important articles, visited the monasteries and had been very active to bring about the renewal of the Carmelites. But it was only when there were saints — John of the Cross and Teresa— as Generals that there was real renewal. I do not subscribe to the theory and part of the reason, no doubt, is my awareness of my own weaknesses. If the Marist Brothers need a saint then the last Chapter drew the wrong straw!

*We must **all** try to be saints and it seems to me that, at this particular moment in our history, we are privileged to be called to make a special effort together - to be more faithful to the spirit of Blessed Marcellin.*

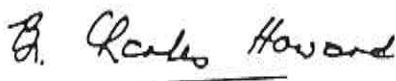
To celebrate the double Champagnat anniversary and not to endeavour to be more faithful to "this grace forever relevant to the world" would seem to me to be a very superficial attitude.

I returned from China a couple of weeks ago. What a great privilege that was for me, to speak with men who had valiantly followed their vocation as Marist Brothers despite all manner of suffering and danger. To sense something of their spirit, their thirst for everything relating to the Institute, was a great joy and also an important lesson. Sometimes we think that we suffer, that life is difficult, that we are not appreciated, etc. Well, Brothers, the experience of our men in China can help us put things in perspective. These men have truly entered into the Paschal mystery of Jesus.

May the courage and the fidelity of these Brothers be for us all a call to greater fidelity to the Spirit so that we may be even more faithful to the charism of Champagnat with his love for young people, his love of the poor, his spirit of simplicity, humility and modesty, his family spirit, and his great love for Jesus and Mary.

We have been greatly helped in our understanding of the Founder by the various Brothers who have researched his life, and passed on to us the fruit of their reflection and their research. To all of these Brothers and, in a special way, to those who have contributed to this edition of FMS Message, I gladly express the thanks of the whole Institute. Those of us who know these Brothers are aware of the passion that they have for Marcellin Champagnat and for the Institute. On behalf of us all, I thank them with all my heart. It should give these Brothers great satisfaction to know that their efforts have been very fruitful and that, in the Institute as a whole, Marcellin Champagnat is better known and his charism more fully understood.

Yours fraternally in the hearts of Jesus, Mary, Joseph and Marcellin,



Br. Charles Howard
Superior General

Brother Raoul Goffinet has just completed his term as Editor of the FMS-Message, and has now returned to his home Province of Belgium-Holland. We offer him our brotherly appreciation for his devoted service.

His replacement is Brother José María Ferre of the District of Zaire.

RESEARCHING MARIST HISTORY

In order to prepare for the bicentenary of the birth of Father Champagnat, FMS-Message is consecrating a large part of this number to those who are engaged in doing research on the Institute, that group of Brothers who have given a great measure of their time to the necessary and exciting return to our sources.

Who are they, in fact, and what is the fruit of their work? What are they revealing to us? Perhaps a number of them are already known personally to us, while others we know only through their writings. Brothers Juan María Merino, Gabriel Michel, Alexandre Balko, Paul Sester, Aureliano Brambila share with us their voyage of discovery, their research, their aims and their aspirations.

We also include two articles paying tribute to the work of Bros. Pierri Zind and Aleixo Maria Autran. They have gone before us during this Marian Year to share personally with Mary and Marcellin all that they have discovered in their research.

May the reflexions of all these Brothers help to rekindle our hearts as we begin this Champagnat Year.

«It is on your knees that you discover the true face of the saints»

INTERVIEW WITH BROTHER JUAN MARÍA MERINO

I was able to meet Brother Juan María during his retreat at Lardero (Spain). It is a house well designed and welcoming for the older Brothers. He has been living there since 1985. His sight is failing gradually but nevertheless Brother Juan María, now aged 79, remains young at heart. He begins to talk: what a prodigious memory this man has! He can recall dates and names without any hesitation at all. He listens to cassettes of various literary extracts and, helped by a huge magnifying glass he is still able to work at his desk which is strewn with books and papers. He goes for quiet walks in the garden, with the aid of his walking-stick. But above all, yes, more than any other activity he spends time in prayer: "I like the quiet lonely time with the Lord, he says. I feel the presence of the Lord active, it is purifying, transforming and sanctifying. When you are able to enter into this spiritual world, its really marvellous! That's what Father Champagnat taught us."

When he begins to speak of Father Champagnat, it is touching one of the chords that is deepest in the heart of Brother Juan María.

When did your interest in Father Champagnat begin?

It is a passion which was aroused in me at the time of my second novitiate. I realised that we had not really gone deeply into the Father Champagnat who had been presented to us in the "Life" of Br. Jean-Baptiste. So, from that very moment I began to read and to try to ferret out all that I could about the Founder. I gave thirteen years to that research, eight hours a day.

¿Did you have clear objectives when you started out?

No, not really. I am by nature practical and active. At the time I was secretary in Rome, when Br. Basilio was re-elected he called me in one day and said to me: "I know you like working on Father Champagnat, why do not you go to the Hermitage?" So I went and I began reading and collecting all the facts. It just began like that. And I stayed at the Hermitage as long as my strength permitted me to.

Brother, I understand that your research concentrates particularly on



—Researching Marist history—

the spirituality of Father Champagnat. Is that right?

Yes, indeed. I wrote four volumes, each one of one hundred and fifty pages, on that topic. I think it is the first study made, shall we say, in a modern fashion. The little would be "Towards a spiritual biography of Father Champagnat". But it has not been published yet. I am thinking about presenting it to Br. Superior General in honour of the bicentenary.

***"My idea was
to focus
on his spiritual values"***

What sources did you use in researching the spirituality of Father Champagnat?

Well, there is one that there is often not used, because you do not discover the saints by looking into the archives but rather by kneeling in front

of the tabernacle. It is God who teaches us the science of the saints.

The archives, of course, are necessary and I consulted them many times, but I think it is on your knees that you discover the true face of the saints. For example, you will never understand simply by reading the documents what kind of prayer Fr. Champagnat prayed nor his inner silent suffering. I wanted to avoid the risk of falling into a kind of horizontal approach in presenting Fr. Champagnat. It was in my times of prayer that I began to understand him more deeply. That was my experience and I am very happy about it. I believe that someone that does not frequent the chapel is certain to convince no one.

What about the historical researches then?

I concentrated my research on four aspects: firstly, I tried to make up for several areas that seem to be lacking in the Life written by Br. Jean-Baptiste, particularly in what concern Father Champagnat's family. After that I treated the human, and the

spiritual characteristics of his personality, and finally everything about his charism. They are the main lines of my research. All together they constitute a series of twenty "Champagnat notebooks".

Are they going to be published?

They have all been recorded on cassette and typed out. At present they are being put in the computer. After that the text will be sent to the General Council to decide what is to happen to it. I know also that the Spanish Provinces want to publish something.

***"To go beyond a vision
that is simply horizontal"***

Brother, you spoke earlier of the danger of falling into a certain horizontalism in approaching Father Champagnat. Would you explain your idea further?



The Council asked us to go back to the sources. I think that a number of people have been seduced into a movement which is all together too human. All the accent was put on human values, and that in turn provoked a wave of disputing with authority. I knew young Brothers who became really lost, had a real crisis of identity, and I suffered a lot because of that. But my idea was to focus on his spiritual values. It is true that we cannot ignore the human aspects of Father Champagnat but it is his spirituality which has the priority for us. So to go beyond a vision that is simply horizontal, we have to present a Father Champagnat whom we really know and live, so that those who listen to us can feel that we are convinced that we are living what we are talking about. Otherwise there is nothing real at all.

Brother, what insights do you have now into Father Champagnat since you have studied his spirituality?

Oh! I see him very differently now. I can give you examples. When I analyse certain letters that he wrote at times of intense suffering I come to understand much better his own personal suffering, I grasp much better the sentiments of his heart. The frescos in the Hermitage express it all very clearly. They show his attitude of being available, of being ready to listen. When you read Fr. Champagnat's letters and other documents before the tabernacle, they become something else. You begin to discover the great depth and richness in them. Because it is Christ who reveals the richness of the saints to us. And we also see him leaving certain faults in them in order to help them to become saints.

Do you agree with the main thrust of the Br. Jean-Baptiste's Life?

Yes, certainly. Of course, you have to accept that Br. Jean-Baptiste was conditioned by his time and also by his literary style. However I still

believe that the Life of the Founder was much better written than other biographies of that time. But it would not be right for us, now to commit the same faults of the past.

How do you explain the fact that Father Champagnat, when first met, gave the impression of being a little severe, nevertheless he is very attractive to the Brothers?

Father Champagnat had a will which could be inflexible, a very strong ego. He would never permit anything to undermine the development of the spiritual values that he sought both for himself and for the Brothers. Take for example the incident of the cloth socks. He acted very strongly on that occasion because he wanted to protect his work at all cost. Father Champagnat was inflexible then only on occasions when he saw a higher value being endangered.

"You mustn't get too theoretical but jump straight into life"

Brother, you have a rich experience of life in our Institute. Do you look on the present time with optimism?

I certainly do. I believe that at present there is a movement which is really tremendous. I am a short man but nevertheless I have long antennas and I pick up many things. Today we are looking for a spirituality of attitudes. We have to transform those values we are talking about, so that they become concrete attitudes of service, of generosity, of devotion... Otherwise they are simply words, and you know so well, young people do not like too much talking. They don't like speeches. It may seem a bit unusual but I find that I still have very good relations with young people. And I find that Fr. Champagnat is loved and admired by them because

he reflects the kind of spirituality which involves the giving of self, of being available, of being committed. That has nothing to do with bla-bla-bla.

Brother you said that at the age of 79 you are able to make contacts easily with young people. What is your secret?

You have to know how to listen to young people. If you are what you are supposed to be, then the current communicates, and it is tremendous! It is one's spirit which really counts, the rest is not very important. You mustn't get too theoretical but jump straight into life. Dialogue, as far as I am concerned, is when a junior knocks at my door and asks me: "Can I have a chat with you?" I say: "Certainly, come and sit down". And I listen. That is what I have been talking about: begin by listening.

I would like to insist on this point: our spirit is contemporary and really marvellous. That explains why Fr. Champagnat, in attracting young people, has a power which you don't find among many other Founders. We must not miss the bus. The young want to see how we live.

Among the values that you see in Father Champagnat would you spell out for us those that you feel attract the young people most at all?

I think that youngsters are deeply touched by the spiritual life of Fr. Champagnat, his patience in suffering, his frank dialogue with the Brothers, his complete giving of himself, all that impresses young people. Champagnat used to say to his parishioners: "You know that you are always welcome in the parish; I will be ready to help you at no matter what time of the day or night." That is the availability that the young people like very much. They would like all the Brothers to have the same attitude. I read the enthusiasm in the eyes of young people when I talk about Father Champagnat. He continues to

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attract them, particularly on account of his commitment which the young people love so much.

“Father Champagnat continues to attract young people”

Brother, would you give us some of your impressions about the groups that you dealt with at the Hermitage?

While I was there I think I welcomed seventy five or eighty groups. And I went with them everywhere, because it was not just a question of only giving conferences. I found that the desire to know Fr. Champagnat better was clear. A lot has been done, but we have to do much more still.

I think that we do not really know Father Champagnat well, enough yet. I am convinced that the will be proclaimed a saint when we all make an effort to live like him. It is not simply a matter of shouting aloud, but of living more authentically.

Brother, one's heart is reflected in one's face. In all the pictures that we have of Father Champagnat, which portrait in your opinion gives the best image of him?

I am very attracted to a picture by Goyo which represents the young Marcellin standing alongside his father who is sitting down. For me it expresses the total confidence he had in his father. It is clear that the influence of his father make him the man he was. Certain ideas of Fr. Champagnat come from his father: his love of work, the fact that he made work a virtue, his attraction towards the poor and needy, his egalitarian spirit which would allow no distinction in rank, a spirit which he gave to his Congregation.

Brother, a closing question, would you like to summarize your wishes for our bicentenary?

My dearest wish would be that we speak of Fr. Champagnat with both optimism and truth, in a spirit of dialogue and, above all, by our own manner of living. If Father Champagnat is a saint, let us also try to become saints in the same way.



To promote a better knowledge of our origins and of our spirituality, the Brother Superior General and his Council promote and co-ordinate research into the life, work, and times of the Founder, and into the history of the Institute (Statute 164.1).

«Three thousand brothers have passed through the Hermitage during the last twelve years»

INTERVIEW WITH BROTHER GABRIEL MICHEL

The Hermitage and Brother Gabriel Michel go hand in hand together. We know at once that he is in his own milieu. He is all over the place, accompanying the groups, giving conferences, doing research, writing... It is nearly impossible to find a spare moment in his daily programme.

How long have you been here, Brother?

Since 1976. I came to the Hermitage when I have finished being Secretary General.

But your interest in Marist research goes back much further than that, doesn't it?

Oh yes, when I was at Valbenoîte I had discovered that there were some interesting pieces of information in the Town Hall in Marlihes, in the Town Archives of Saint-Étienne and so on. Thus since I already knew a great deal about the childhood of Marcellin Champagnat I tried to find out other details that could complete the picture. I also read a good number of books concerning the time of Revolution as well as other social problems of that era.

Knowing what the life of workers and peasants is like, you can understand better why Marcellin was determined to look after the poor.

The research you are doing at the moment, does it cover a range of topics?

As well as studying the childhood of Marcellin Champagnat, and social problems of the era, I became interested in the history of the legal recognition of the Institute. Also, to some extent, in Br. François because



—Researching Marist history—

I had been asked to give several conferences on him. Researching the legal recognition enabled me to discover many interesting details, things that were not known before, about the life of Father Champagnat and of Br. François. Finally I would like to add the theme of obedience in the life of Fr. Champagnat. It was Father Coste who nudged me in this direction, by giving me several letters and documents that had not been edited up to now. Now I have prepared a number of conferences on this topic.

“One cannot separate history from spirituality”

What has become very important for you in your research into these various historical aspects?

I think we have to see Fr. Champagnat in his historical context otherwise we run the risk of not understanding him properly. I'll give you two examples:

- His way of reacting in the case of offences against chastity may seem today to have been over-reacting. Today we can understand the situation much more clearly. But even in 1920, pope Benedict XV sprang to the defence of Fr. Champagnat: “Don't be raking over this subject” —this was what really said—, “I think he acted properly”. He acted prudently for his time.
- Secondly, take the history of the dancing. It would be sufficient to read what was being taught in the seminaries at that time. I remember reading a kind of biographical novel about a peasant of La Valla at the end of 18th century. He was a musician who played the violin for people when they were dancing. One day he went to confession to a Vincentian Father who made him give up his “disgusting trade”; thus the violin was thrown into the fire to avoid leading others to be thrown into hell.

When you study the behaviour of priests of that time, there is no reason to be shocked, or say that Fr. Champagnat was narrow-minded. For most things he did exactly the same as everybody else. We also know that, as a confessor, Fr. Champagnat was very gentle and encouraging.

All that illustrates that one cannot separate history from spirituality.

Brother, you are a man who come from the same region as Marcellin Champagnat and you have also been Secretary General. Do you think these two things have been a great help to you in your research?

The fact that I come from the same region, certainly. I have just finished twelve years here but, even before that, I spent nearly the whole of my life in this place, including La Valla, the Hermitage, Saint-Étienne. Little details of social behaviour, those things which are special to our place, you understand them better when you come from this region.

“The fact that I come from the same region has been a great help”

As for having been Secretary General I don't think that it made much difference. I was very busy and, in spite of the fact that I was extremely keen on doing research, there was no possibility for me to do any during that time. I had the archives at hand, but had no time to make use of them.

A certain amount of your research has been published. Will you say something about that?

For a start, I published the first part of “The History of the Legal Recognition of the Institute”. I knew that there were documents to consult, and that it would be easy enough to produce something useful. For example, there are a lot of interesting statistics. Father Coste had urged me to do that research to see what connection there might be with the negotiations about the college in Saint-Chamond.

Then there is the historical novel “Born in 89” which is about the childhood and youth of Marcellin Champagnat. That could be presented in a purely historical way and produce a fairly large volume which might not interest many people. However, when you put in the form of a novel, the book becomes much more attractive to people to read and therefore it will reach a wider public. The question remains what is fiction and what is actually history in it. I put as



much history as I could, but obviously I was also obliged to make up many details.

Have you got other publications in mind?

Yes, first of all, the second part of the "History of the Legal Recognition" since the 1st volume goes only as far as 1840, and the legal recognition did not come through till 1851. The work is now all already finished and we are just waiting to have it published.

Perhaps I will be able also to publish a "History of the Revolution in Marlies". That will be a real history, not a novel. It could be published if the novel is successful enough to bring us in the money to do it.

It will be very interesting to write something on Fr. Champagnat's obedience. Br. Basilio had already touched on this question in a Circular, and Br. Charles comes back to it again in his circular on Discernment. The major material I have will probably run to a book of about hundred pages.

"The most striking element of Marcellin's spirituality is his FAITH"

I would also like to write a Life of Brother François. But to do that I would have to have several Brothers doing research on his huge notebooks which have never been studied. A biography of Brother François will be able to be very well documented and could be very interesting, full of details and very interesting to read.

People have also said to me: "Well, you have written a novel about Fr. Champagnat up to his arrival to La Valla, shouldn't you carry on?" But the book "Born in 89" just came out, and I do not know yet how successful it will be. If it sells well then I could produce a second volume on Champagnat in La Valla, and a third on Champagnat in the Hermitage.

Brother, you spend your time on research and also hosting the

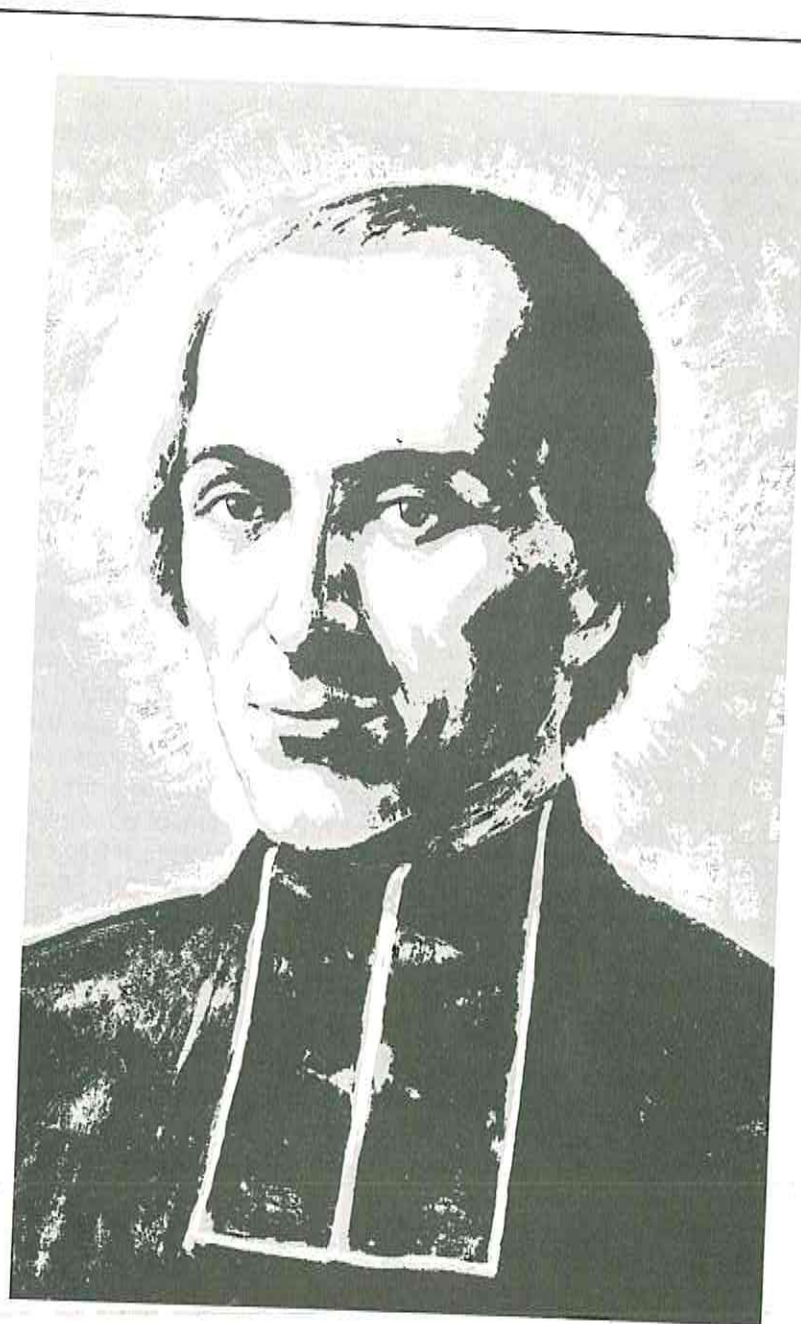
various groups who come to the Hermitage. What is your impression of those groups? What degree of interest do they have in our origins?

The interest of the Brothers is very clear. There are some three thousand Brothers who had passed through the Hermitage during the last twelve years: that's half of the Congregation!

Starting last year we are beginning to get a big number of groups of children and youth. Often they come

for half a day. We divide them in groups: one group goes into the Historial, another to see the windows, another to see the frescos, others watch the audio-visual. In the afternoon we have an activity to bring everything together and then we finish with a religious celebration. I have found that all groups were interested in the history of Father Champagnat.

Now we are also beginning to have some interest from families. With the



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development of the "Marist Family Movement", I think that Fr. Champagnat will be much better known and loved. It seems to me that here we have a new phenomenon in catholic spirituality today. It is true, of course, that the essential person is Jesus, but I think we are able to understand better and better that we must not separate Jesus from Mary. Furthermore there is a growing interest in the holiness of men and women. People are beginning to believe again what St. Francis de Sales said: "The similarity between the Gospel and the Life of the Saints is that between music written and music sung."

Looking now at the holiness of Fr. Champagnat, what are the aspects of his life, of his personality and of his spirituality which in your opinion are the most attractive for our world today, and which, in your view, are the most important for us?

For me, it is his FAITH, his whole-hearted faith in Providence and in a providence that he calls Mary. It is really striking the strength which he gets from his trust in the Lord. When he recovered from his illness in 1826, for example, and he sees the Brothers have thought that everything was finished, he said to them: "When are you going to have sentiments which are really worthy of God?" I think it is a little bit like what we see happening among the charismatics today.

Secondly I think that we have exaggerated too much what we have called the lack of intellectual ability in Fr. Champagnat. Even if he was not the most brilliant, he was certainly not lacking in intelligence. The fact that he did not give the Brothers a deep intellectual formation is regarded as a mark against him. However today when we have a certain kind of intellectual saturation, we can understand this better, I feel. We can say

like the Orientals: "It is not right that things stay only in our mind, they must also enter into our hearts." Father Champagnat understood that very well indeed.

We could discuss many other things but for me the most striking element of Father Champagnat's spirituality was his FAITH, a faith which was indestructible, a trust in the Lord and in Mary which was really extraordinary.

After your research work, your much deeper knowledge of the personality of Fr. Champagnat, which portrait of him is your choice among all those we have?

That's a bit difficult to answer. I think that the painter from St.-Chamond who came and made a portrait of him the day he died must have made a portrait which resembles him, but evidently, he was not able to give to a dead person all the vitality that he had during his life. People says that the portrait prepared for the beatification was too sugary. On the other hand there is another portrait made by an old Mexican Brother in which Father Champagnat has a really frightening look. I think the truth lies somewhere in between. I think that those painted by Goyo are among the best. The portrait in black and white done by Mr. Mulder from a painting in Rome is also something which I think is really good. It is a little severe but you also see the profound gentleness that he possessed. Because while it is true that Father Champagnat could be frightening and give an initial impression of having an extremely strong personality, it was obvious very quickly when you came to know him that he was profoundly good and gentle.

What would be your hopes in regard to the celebration of the bicentenary?

It's my wish that it will lead us to recapture the actuality for us today of Father Champagnat and his Marial

spirit, an important characteristic of his spirit of faith.

Today we are rediscovering the place of Mary, and some groups are doing it more quickly than the Brothers. Doubtless that's due to a Pope who is marial to an extraordinary degree, but also because all the forms of devotion are beginning to surface again in new ways. Let's take but one example. There is a pilgrimage going from Germany to Compostela passing through Le Puy. It is a pilgrimage on foot which lasts six weeks. A much more modest example, this year, was that of some young French people who made the Champagnat Pilgrimage, from La Louvesc (where there is the tomb of St Francis Regis) to the Hermitage. We have just finished making a Champagnat Route which goes from the Hermitage to Rozey (33 km) and which could also give people the idea of making a pilgrimage.

Gatherings of young people are planned, also an European colloquium during the next spring and summer. And maybe many other things that are going to crop up in the months ahead. Whether it is a question of putting on a great spectacle as what we are arranging at Marlihes or in the Sports Palace of St.-Étienne, that is very good, but what is most important, I believe, is that we do what we are going to do with our own *means*, with our own *zeal*. The Bible teaches us that everything comes to us finally from the Lord - we must remember that too.

Therefore it is my deepest wish that, in the midst of all these preparations, we will turn our hearts with more and more conviction towards the Lord, towards Mary and towards the Father Champagnat, and that is to them that we will look for a fulfillment. "Neither the planter nor the waterer counts for anything; only God, who gives growth" (1 Cor 3, 7).

"Fr. Champagnat was profoundly good and gentle"

To produce a careful, sound and solid work

WHAT IS BROTHER BALKO SAYING TO US?

One of the pioneers in the current research

Brother Balko is one of the pioneers in the current research concerning Father Champagnat; he is also one of the first in the field. It came as a surprise to him when in 1971 the General Council invited him to Rome with the request that he dedicate his talents and his scholarship to furthering studies on the founder.

This call took him from the school of Saint Nicolas de Flue in Fribourg where he was teaching. But neither his university studies, nor his experience as novice Master, nor his work as school principal had prepared him directly for his new task. On the other hand he had been all his life a gifted and dedicated student.

On his being called to Rome, no one, it seemed, could be more specific than to tell him: you will be working on Father Champagnat. Brother Gabriel Michel, then secretary general, got in touch with the Roman universities, and the Superiors suggested to Brother Balko that his work might be along the lines of a thesis. As this notion developed, he made contact with the Rector of the Theology Faculty of Lyons, where he had gained a Master's Degree in Philosophy and Letters, and where he later studied theology. He came back from Lyons delighted with the reception he had received and with an increasingly clearer notion of the future shape of this work. The Rector at Lyons had recommended that he devote one further year to theological study, and this he could do concurrently with work on Father Champagnat. As his theme he chose the sermons of our

Blessed Founder. Here it was that, faced by alternatives, he began to see more clearly the direction his own work was to take. The first alternative was basically historical and would have involved him in bibliography, in a study of source material. Very soon, however, he inclined rather to analysis of the texts, and this indicated what was to be henceforward the general direction of his work. What he was to do was to take our traditional pictures and concepts, to assure that they were authentic, and then to present them afresh. If he was to do this, a prior need was some research, so that all basic facts could be guaranteed accurate. This involved Brother Balko, during his first few years, in the maze of records to be found in parochial and diocesan archives and in the archives of the Marist Fathers and Marist Brothers: it was important to have direct contact with all basic documents. Though familiar with such documents, he took a fresh and independent look at them and he interpreted them differently from Brother Jean-Baptiste. The latter, up to this stage, had been the sole one to hand on the message

of Father Champagnat, the Founder having considered him the ideal man for that mission.

With increasing zest for the task, Br. Balko determined, like a good pioneer, to persevere courageously in this critical and historical venture. His task was not easy. Yet as he had habitually done he pushed on step by step along the rocky road of detailed research aware all the time of not possessing fully the technical background that would have qualified him completely for the task in hand. Exacting though the work was, he kept at it, reaping the satisfaction that stems from any rigorous study. His years spent in teaching mathematics, science and philosophy stood him in good stead.

Brother Balko spent seventeen years sifting through the texts concerning our Blessed Founder. He alone could tell us the impact it has had on himself, and how much better he had come to know himself as a result of his response to the call of religious obedience.

Reflection on his material, dedication to truth and satisfaction with



Researching Marist history

work achieved, all satisfied the researcher's appetite. Every idea thus engendered was jotted down and stored. From these texts he was able to reconstruct more than a mere historic figure. We see Marcellin as well in his full humanity; we see him as founder, we see his charism, his spirituality, his sense of mission. Br. Balko's interpretation of these texts has given us a clear picture of the founder and of the genuineness of his message. In the gradual

emergence of a genuine portrait of the founder Br. Balko found joy and satisfaction. But interpreting an historical character is a risky business. Hence it was important to be always open to further discoveries, to allow free rein to criticism - an indispensable guarantee of a progressive rediscovery of Father Champagnat, even if sometimes the researcher unfortunately finds himself in conflict with one of his first disciples. In this field one's progress has to be slow but sure.

Br. Balko's initial research to ensure all his facts now proved invaluable. When we have agreement between

personal witness, historical fact and critical analysis, we have indispensable harmony. Such harmony is a guarantee that we are on the right track.

In research on Father Champagnat there is one inherent danger, especially when such research involves only a limited time and a limited area. The researcher can set his readers on a course not completely exact, and judgments can be made that are hasty if not inaccurate. Sound knowledge implies that all details have been weighed. This explains why Brother Balko did not consider himself authorised to publish his first work on the Blessed Founder's sermons.

Did these seventeen years of work start with a fixed preconception? Was there a desire to paint the founder in a new light? And what light? No, Brother Balko's aim was to produce a careful, sound and solid work. His study —and this in itself he found richly rewarding— led him to conclusions which were quite unexpected. It was something of a discovery to unveil a Father Champagnat who was an outstanding figure, a most gifted personality, a natural leader. How many Marist Brothers are there who could say that their hearts were aglow when they were first put in touch with Father Champagnat during their formation years.

Father Champagnat was an outstanding figure, a natural leader

What particular aspects of the founder revealed themselves as this research went on? Brother Balko was especially interested in producing an accurate account of Marcellin's boyhood years. He appears as a perfect child and youth - too perfect, it would seem, according to the picture drawn by Brother Jean-Baptiste. A re-examination of the Chapter on Marcellin's youth and his studies appeared to be called for. An analytical look at his sermons, things that demand some knowledge of psychology,



Dedication to truth

a degree of reflection and at least a little background reading, and then a comparison of those sermons with their sources leads to an inevitable conclusion: Father Champagnat experienced difficulty with intellectual work. His manual skills and his natural and easy poise in all human relationships and in his training of the Brothers all produced abundant fruit. He exerted a powerful influence on the Brothers and on all young people by his rich, strong and attractive personality. He certainly was an effective founder, capable of establishing and nurturing a congregation, but his impact was practical, not theoretical. This shows out in his personality, which was dynamic and willing to give everything for others until his last breath, being at the same time capable of bestowing and attracting love. It was quite natural for him to exercise leadership and initiative. Of course there is the other side of the coin to be considered: on the intellectual plane he was not highly endowed. He was not a man to spin theories or write books or hold a university chair. What is striking about Father Champagnat is this practical achievement, and this is what won Brother Balko's admiration as his study proceeded.

Does this portrayal of Father Champagnat harmonise with representations given us by various artists and sculptors? The only picture that can claim to reproduce its model closely is the one painted by Monsieur Ravéry of St.-Chamond who after the Father's death was invited to come and ensure an accurate resemblance for posterity. This is for us a precious relic, but it lacks inspiration and, as is to be expected, cannot give any idea of the richly endowed personality it represents. Goyo in his early years tried his hand at evoking the character of his subjects, and in his maturity left us some artistic surprises. The portrait in the main corridor of the General House lacks all expression; it is no more than a glass-eyed mannequin, which tells us nothing of Father Champagnat. The statue at Lavalla representing the founder with Brother François is interesting in its overall shape. The

Father's physical strength is effectively suggested and the mind and soul of the educator is hinted at in the quiet smile and the fatherly gesture towards this country lad.

Every year quite a few groups of Brothers spend a few days at the Hermitage and come in touch with Brother Balko and his research work. The earliest of such groups registered a degree of surprise on noting divergencies between the research material of Brother Balko and Brother Jean-Baptiste's text which has been read in the Institute for more than a hundred years. However, the Brothers have been open and willing to accept the new viewpoints, which present a Father Champagnat more authentic in his human and spiritual aspects. This has been a decided encouragement to him to persevere in his exacting task. His conferences to the Brothers have helped mature his principal emphases and have suggested new viewpoints.

***This kind of work
demands much time
and copious leisure time
is not a tradition
among Marist Brothers***

Brother Balko admits that he has not written a great deal, even though it was for this that he was called to Rome. Frequent headaches have made writing impossible at times. Moreover he considers that the Brothers stand in need of formation more by conferences than by printed texts, for the latter can be skimmed, not read in depth, especially by those not academically inclined.

Still, a good many Brothers fear that the fruit of so many years of research could be lost. To this Brother Balko replies: "I am a man who likes to jot down notes and sketch outlines." The fruits of his reflections on Father Champagnat have been written down: they are not lost irrevocably. Extant are his conferences to the Brothers and various articles that assure permanency to the principal points he has established.

The example of Brother Balko's research has awakened new vocations. He himself affirms that this is so and gives credit for this impulse to the Superiors. He is very happy to recall that he has given direction and encouragement to several young aspirants. Seeing that in our Institute we have no tradition of research or long and profound studies there is bound to be a certain groping and hesitancy. No one attains the requisite level of exactitude and scholarship without long application. Moreover, this kind of work demands much time, and copious leisure time is not a tradition among Marist Brothers. This is a point much stressed by Father Coste, one who should know.

Can we sum up the various projects that are currently engaging Brother Balko's attention? He has launched a systematic and critical study of all records left us by Father Champagnat: his resolutions, sermons, letters, Rules. He started off with the conviction that the study of these texts would reveal clearly the essential traits of the founder. Initially his purpose was to make a methodical analysis of all these documents, and thereafter to make a synthesis of all this material, supplemented by other relevant documents, arriving finally at an accurate idea of the founder's charism, that is to say of his personality, his spirit and his spirituality, his concept of education and his views on the direction religious life should be taking.

Will our bicentenary see in print a study of Marcellin Champagnat's resolutions? This work, which has been going on for some ten years now suggests that a few details in Br. Jean-Baptiste's biography have to be modified and the general background filled out a little. Brother Balko does not enthuse over the idea of a centenary edition. He senses a danger that non-essential exterior issues might thereby come to be overstressed. He prefers to leave himself and his work to the care of Providence, who might favour the publication of his work in 1989; but it would be gratifying to see his book roll off the press at least in 1990!

«Father Champagnat does appear to me more realistic and more human»

INTERVIEW TO BROTHER PAUL SESTER

Brother Paul Sester, born at Schweighouse, Haut-Rhin, France, in 1926 is a man very well known in the Congregation. After having gained his Degree in Philosophy he was a teacher, then Principal and then in turn Provincial, General Councillor and Secretary General. Now he is the archivist in the General House. He has the reputation of being a very hard worker, liking specially work that requires research and reflection.

What has been your particular role in the move to return to our Marist sources in recent years?

I tried to do some research even before becoming Provincial of Saint-Genis-Laval. As a matter of fact, I began during my year of spirituality in Rome. I had the chance to use the archives. I wanted to discover the real Father Champagnat from the authentic documents and not simply accept what was being said about him.

And did that research enable you to discover a Father Champagnat who

was somewhat different from the one you had come to know until that time?

The Father Champagnat who emerges in the Letters is not different from the one I thought I knew, but he does appear to me more realistic and more human. He comes across as any other man who was plunged into the concrete realities of this world, having to face problems of real life. Thus he appears without the aureole of sanctity, not in that type of hagiography in which his biographers first presented him.

Which traits, which do not emerge clearly in his biography, come out now much better thanks to the publication of the Letters?

Fr. Champagnat becomes more clearly human than he appears to be in the Life written by Br. Jean-Baptiste. In his humanity there is certain realism; he is much more natural, you could say.

In doing your research work, what sources have you drawn upon?

Well, as I have already said, in 1967, during my spirituality year in Rome I began to work in the archives and what I became interested in, were the writings of the Founder. Then when I was Provincial of Saint-Genis-Laval I was helped by my secretary to make a collection of the letters of Father Champagnat. I wanted to collect all the writings and all the documents which were as original as possible. And that wish stayed with me all along, when I became Councillor General and Secretary General, because after some years had passed I began to realise that they were things lacking in my previous publications.

Br. Balko gave me the list of Fr. Champagnat's letters. That list was later changed a little bit as the work and research developed. So I then began to arrange them all as exactly as possible and my secretaries during that time helped me in the work that I did outside my normal work.

Have you worked in collaboration with Father Coste?



Actually, not very much. At the start I tried out several ways of presenting the Letters, and each time I gave it to Fr. Coste to look at. He examined it very carefully, offered me criticism and also suggested a way of doing the work. I followed his advice faithfully. Later on, during the work, I consulted him whenever I had some difficulty. I must say that every time I have gone to him I found him tremendously helpful.

They are other Brothers who do research work. Is there some kind of coordination in all this work?

The General Council have examined that question of coordinating the work of the different research people and their possible collaboration, on several occasions. On one occasion it convened a meeting of all the Brothers engaged in research to ask them to collaborate and to put all the documents they had at the disposition of everyone. So efforts have been made in that direction, but each research-man follows his own line which corresponds very much to his particular personality, to the themes he is interested in and each one needs to have close at hand the sources and other things that he needs for his work. So in this area you can only encourage them, you cannot impose it. That would run the risk of interrupting the flow of things.

"Each research-man follows his own line"

You are the official archivist of the Congregation. Do you think that there is some material that has not really been studied in depth, or has everything already been studied?

Everything, well that would be saying perhaps too much. The documents concerning Father Champagnat that the Congregation has in its possession are now very well studied and very well known. Perhaps we can still discover others that are outside in other institutions but as regards ourselves I think that the field has

been well tilled. That does not mean that everything has been properly put to the best use or worked out as deeply as it might be, in the way that you are asking. They are still documents like the "Accounts Book" and the "Notebooks" which has not yet been studied in any systematic way.

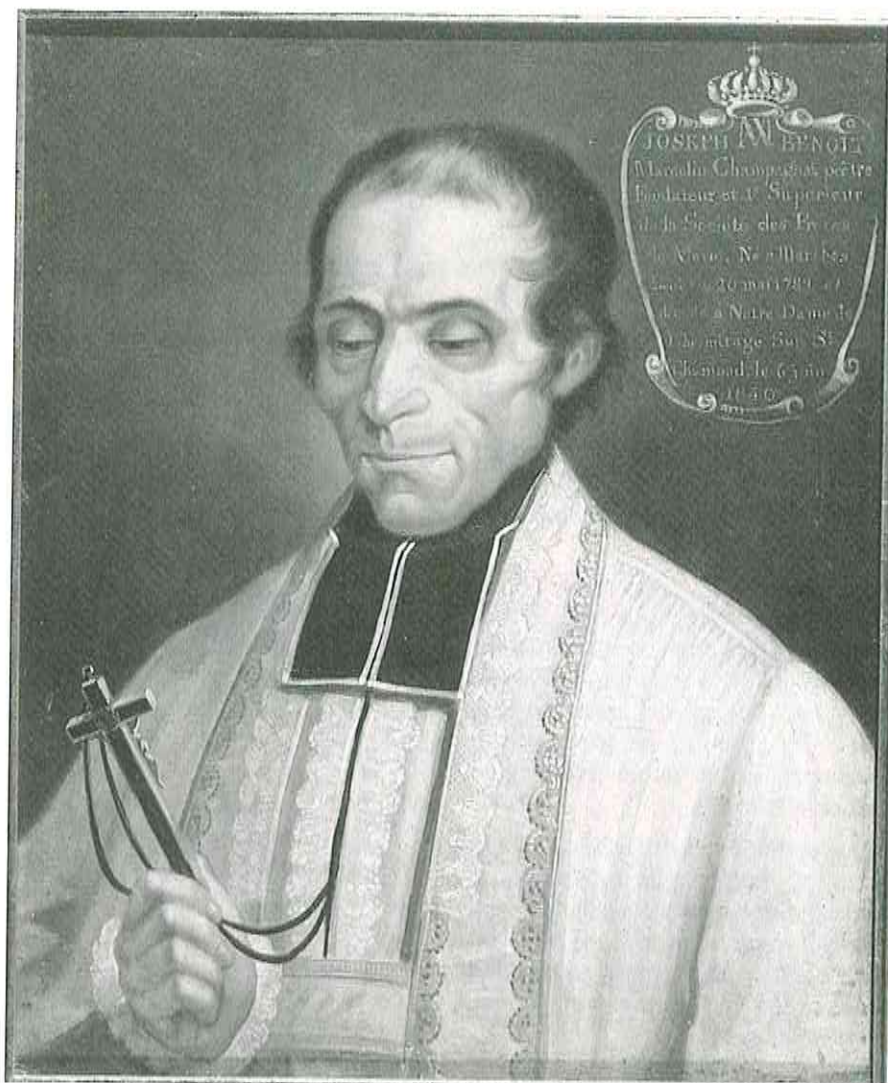
Some of the Brothers who are studying, are doing research on Fr. Champagnat. Do you think that this is bringing in some additional matter?

I think so. Br. Pedro Herreros, for example, has done a study on the Rule of the Founder; Br. Volmar Loz studied the Brothers who were coadjutors of the Fathers among whom there were several of our own Brothers, especially those who left for Oceania right at the beginning. Those studies have

certainly made things more clear for us. Research on a theme like that, without necessarily bringing in something startlingly new, however, does bring some new light. Systematic studies on Father Champagnat's approach to education were done by Brothers Alessandro, Luiz Silveira, Colin and others. Perhaps we are inclined to overlook them now because their work goes back quite a number of years.

You said that you are hoping to work on still more studies on Fr. Champagnat apart from the Letters?

I began gathering certain texts together, but the question is what is the best way to publish it. I understand that there is a suggestion of having a kind of review in which such articles should be published. That would be



—Researching Marist history—

instead of producing them in book form. But this question is still under study.

Do you think that there are a lot of Father Champagnat's letters that have been lost?

Yes, certainly they are. Brother Balko put me in contact with a priest in the Lyons region. His family possessed a letter from Father Champagnat. I told this priest that we would be very interested to have that letter or at least a photocopy. Unfortunately, although the letter had been framed to avoid any damage from youngsters in the house, it nevertheless was burnt somehow.

According to a Circular of Br. Louis-Marie, Fr. Champagnat must have written a letter from Amettes where he had made a pilgrimage to the home of St. Benedict Labre. I tried to see if I could find it, but no luck. So yes, it seems that certain letters have disappeared.

We also know that the Brothers used to write regularly to Father Champagnat. Did he always reply to those letters? We do not know. He preferred to talk to them personally, so he often went to see the Brothers where they were stationed.

What about the letters that we do have, do they help us to understand his personality better?

Yes, I think so, in as far as he reveals something of himself in his letters. For the most part, they consisted of helping to organize things and set them right. So they do not reveal his whole character.

Among the range of pictures that we have of Fr. Champagnat, which one do you feel that captures him best?

For me it is the portrait by Ravéry, which you find at the beginning of the first volume of the Letters of Father Champagnat, because it is the only authentic portrait. It is a great pity that this portrait was done only after his death, but it is absolutely the only one which we have of the real Father Champagnat. Some imitations have tried to transform that dead image into a living person. That is a work of imagination.

***"I don't think
that we are going
to find out much new
about Fr. Champagnat"***

In what area can useful researches still be done?

I think that a lot of things have already been well teased out. And I do not think that we are going to find out much new about Fr. Champagnat. It could be good to try a new biography taking a perspective different from that of Br. Jean-Baptiste, which is a hagiographical approach. Br. Stephen Farrell has written a biography from the historical point of view, which also gives psychological insights into the man.

A lot of work has gone into the study of Father Champagnat, but are there other areas that we should now turn to, for example Br. François, who is still somewhat unknown?

I think there is no reason to fear that Br. François will remain unknown. Br. Carazo has already done a lot of work on him, as also Br. Zind was beginning to do as well. So I think that's well underway. What would be interesting, would be something on our first Brothers, but in that respect there is not much documentation, so the research would be difficult.

***"Quite often, in the study
of Father Champagnat,
people use him in a way
that supports
their own attitudes"***

I think that what interests the Brothers is not so much the history of Champagnat but rather his spirituality, his personality, his charism. Are we in fact able to extract Champagnat from his real historical context?

We have to start with Fr. Champagnat living inside his historical and social situation, and do this as rigorously as possible. But from there we then have to try to understand his reactions, that is, not only the things that he did but also his inner feelings which could manifest themselves later, perhaps, in other events and in other actions. Thus I think we can gradually come to see a Father Champagnat who is more human, and that's what we are looking for: the man! Because Fr. Champagnat was a man, he felt things deeply in his heart, with his whole being. That could be something to do then and I would like to do it: knowing however in advance that it could be not well received or not well understood... even to the extent perhaps of arousing some indignation: "That's not Father Champagnat!" To make a critical study like that is easy; the question is: Would it be useful? I am convinced that, quite often, in the study of Fr. Champagnat, people use him in a way that supports their own attitudes; they try to understand him according to a way that is in accordance with what they believe or do not believe, even to the point of seeing the Founder as a man of today, a thoroughly modern man. But that's not the case! For example, Father Champagnat as superior, as spiritual director. He undertook very little direction of souls. He didn't want to be the spiritual director of his Brothers, but their superior, their Father. Describing a saint of the 19th century with all his virtues layed out neatly in a row, that does not make sense, because the man was not divided into pieces, he was one person. Therefore, to arrange his virtues in a kind of alphabetical order, there's no sense in that!

Is that what Brother Jean-Baptiste in fact did?

Yes, that was the custom in his time and also at the time of the Beatification.

Brother, you have also written recently a biography of Brother Charles-Raphael. Would you like to tell us something about that?

Brother Basilio asked me to write it. I had no special preparation for doing so. It is certainly not because I was present at his burial and had the opportunity to get a lot of information at that time from a Brother that had known him well and then... If I accepted the invitation to write this work, is more as a first effort, because really I would like to write the Life of Father Champagnat.

I don't know yet what reaction there has been to the biography of Brother Charles-Raphael. The publication has just been finished, so I don't know whether I succeeded or not.

This year we are celebrating the bicentenary. What would be your hopes, specially from the point of view of your work in research?

I must say that the bicentenary doesn't give me any particular excitement or lead me to want to do one thing or another in particular. In my opinion, it seems that sometimes we accept certain things too easily and not others. For example we say that this is "passé", we want to have a Father Champagnat for our own time. There are certain things, even a certain spirit, that I feel we are loosing because we have been dragged along by modern civilization. We are trying to fit Father Champagnat into our time, into our age.

Are you suggesting then that we leave Father Champagnat as he really is and not try to change him into something else?

Definitively. He is not well known enough now, not only by the Brothers, but also outside the Brothers. I can tell you about an experience I had when I was General Councillor in charge of Former Students. It is not very nice when it is said to you straight to your face like at Cham: "At school we were never told who Father Champagnat was; the Brothers never spoke about him."



***"At school
we were never told
who Fr. Champagnat was"***

Do you think it would be possible to adapt Brother Jean-Baptiste's Life to the mentality of young people today?

For myself I don't favour writing a life of Father Champagnat for young people... I don't know how you would do that, what you would put in and what you would leave out. I don't think I am a good judge of what is being done at the present.

Thank you, Brother Paul, for your work and for this interview.

«My role is simply to make the sources accessible to all»

INTERVIEW WITH BROTHER AURELIANO BRAMBILA

Brother Aureliano Brambila welcomed me in his office in our General House. He is busy trying to leave everything in good shape before taking off for his own country, Mexico. He kindly undertakes to answer my questions. His habitual smile establishes immediately a relaxed and cordial atmosphere.

Brother, you are getting ready to leave; what length of time have you given to researching Marist material?

All of the six years I have spent in Europe. Before coming to Rome, in my capacity as novice Master particularly, I had read several times Brother Jean-Baptiste's Life of Father Champagnat. I had also read Father Coste's Origines Maristes and some of Father Champagnat's letters. It is a subject in which I have always been interested.

How did this research work commence? Were you invited to undertake it?

Brother Basilio asked me to do it. I would never have ventured to start on it myself, since this kind of research calls for a specific preparation in history, and I had no such background.

Not being a professional historian, in what frame of mind did you set about this research?

I had a degree of technical preparation stemming from my studies in chemistry and theology. In chemistry one gets used to analysis, logical procedures and a search for truth. In theology one acquires an understanding of the movements of the soul-things that cannot be assessed quantitatively.

As for the motive that impelled me, this was simply a love of Father Champagnat. This love enabled me to surmount initial difficulties: the newness of the work for me, distances to be covered at times, a severance of my ties with young people... always it was love of Father Champagnat that set me and kept me going.

Did you have clear aims right from the start?

Not very clear. My sole objective was to come to know Marcellin well. My key question was: "Where can I find Marcellin Champagnat?" To answer that question I had to do historical research in the archives and in places where Marcellin had lived. It was natural also to take a look at the lifestyle of the Brothers, at legislation adopted by the Institute, and at all the elements that make up our spiritual patrimony.

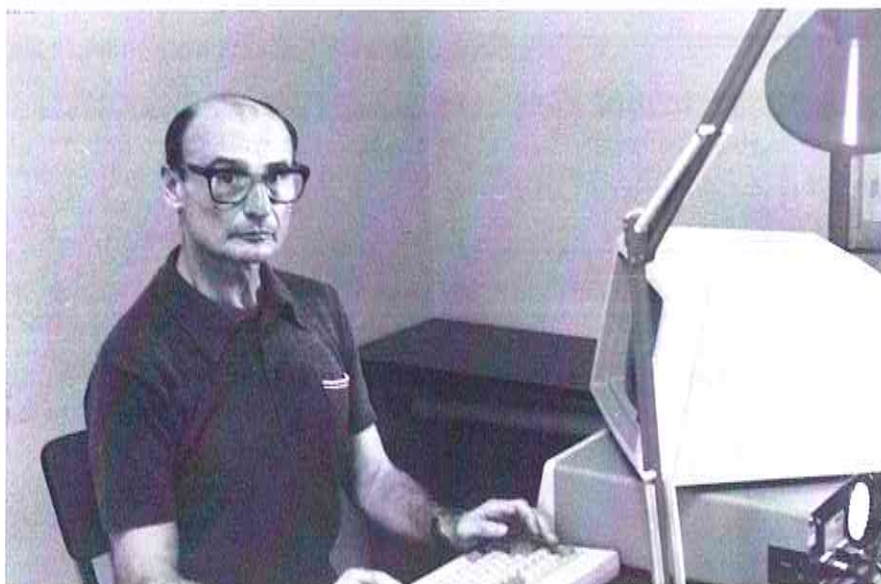
What are the chief sources you consulted?

I first of all read the work of the Institute's official researchers. I already knew most of Br. Balko's published material and that of Brother Gabriel Michel. I knew Father Coste too, especially Origines Maristes. I read a number of works which gave me a good idea of conditions in France at the beginning of the 19th Century; also letters to Father Champagnat and letters written by him, especially those published by Brother Paul Sester, which proved to be a rich source. These I read several times and analysed them in some detail, seeking to penetrate the mind and spirit of Marcellin.

In 1983 I collaborated in the preparation of our new Constitution. I was concerned closely with legislation in the Institute, commencing with the first Rule of 1837. This study gave me a good insight into our Marist spirit.

You spoke earlier of "official researchers". After six years of work would you not qualify as one of those?

"It was love of Father Champagnat that set me and kept me going"



Frankly, I don't put myself on the same level as a Balco, a Gabriel Michel or a Paul Sester. I simply wanted to study Father Champagnat as any Brother at all might do if given the time; that is all. I have always said to the Brothers: "I am a Brother like any one of you, save that I have been given time for this study; I have no university qualifications in investigative techniques. I am not a researcher in the strict sense of the word; I am simply an ardent student of Father Champagnat."

***"I am not a researcher,
I am simply an ardent
student of Fr. Champagnat"***

How do you see your work in connection with the other studies made in the Institute?

My work has had a particular orientation. From the very start I realised that there existed a great deal of material which had never been published, and this aroused in me a great desire to make such material available to the Brothers. My work, rather than being genuine research, has consisted in taking manuscripts, typing them up, and then presenting them in two columns, French and Spanish. My task then has been to facilitate contact with the sources, and I have had in mind those Brothers who want to do specialised studies on Father Champagnat.

Your work has not been solely at your desk. You have given courses and conferences. What impression have these left with you? How have the Brothers reacted when faced with this source material?

I can say that therein lies one of the greatest encouragements I have received. When I see how interested the Brothers are in all that concerns Marcellin, I feel more eager than ever to devote time to this work. It is very heartening to have a group who are obviously interested and who raise questions suggested by the material.

Such reactions make me still more keen to intensify my research and to make myself more competent!

I have had contact with widely divergent groups: Brothers past the retiring age, those at El Escorial, groups in our Centres of Spirituality, groups of our student Brothers. I have found all of them most receptive. Some among them have been involved in writing theses on Father Champagnat, and what interests them is the source material; they are not interested in reading articles, which presuppose an interpretation, and once I realised this fact I saw more clearly the direction my work was to take.

Of course, I accept the fact that there is another kind of research, and very valuable it is, but my role is simply to make the sources accessible to all. My sole wish has been to sow among the Brothers a love of Father Champagnat, so that each one in his turn might become a devoted admirer of the life and personality of Father Champagnat, making a study of him according to the time at his disposal.

Talking of such study, a minimum would seem to be that "Champagnat time", of which you have spoken on several occasions. Could you develop that a little?

Talking with various groups I came to realize that there are Brothers satisfied with the knowledge of Father Champagnat acquired in novitiate days. I consider this to be insufficient, and today there is any amount of relevant reading material available.

If Brothers could set aside a half-hour or an hour, on Sunday, for example, some methodical work could be done that would bring about a better knowledge of Father Champagnat. Such knowledge would lead to a love for him, and one would be induced to study him with increased enthusiasm. This explains what I call "Champagnat time".

Do you consider that Brothers show a genuine interest in knowing Father Champagnat better?

Yes, certainly, and it is not a love only for the person of Marcellin: he is

seen as one standing at the head of generation after generation of Brothers. Interest in Father Champagnat is interest in our total spiritual heritage.

Having studied him so long, do you feel that new aspects of Marcellin have become evident to you?

Let me digress a moment: the religious life as inculcated in the novitiate has during the last fifty years undergone considerable changes, but I must say I have never regarded this as a tragedy, but rather as an evolution, which, thanks be to God, caused no loss for me of religious identity. The case is somewhat the same concerning Father Champagnat. The Marcellin taught us in the novitiate is essentially the same as the Marcellin I study now, but there has been an evolution in my way of looking at him. We have seen, admittedly, the discarding of certain stereotypes, but we are seeing essentially the same man. I've never had the impression that I had been deceived or misled.

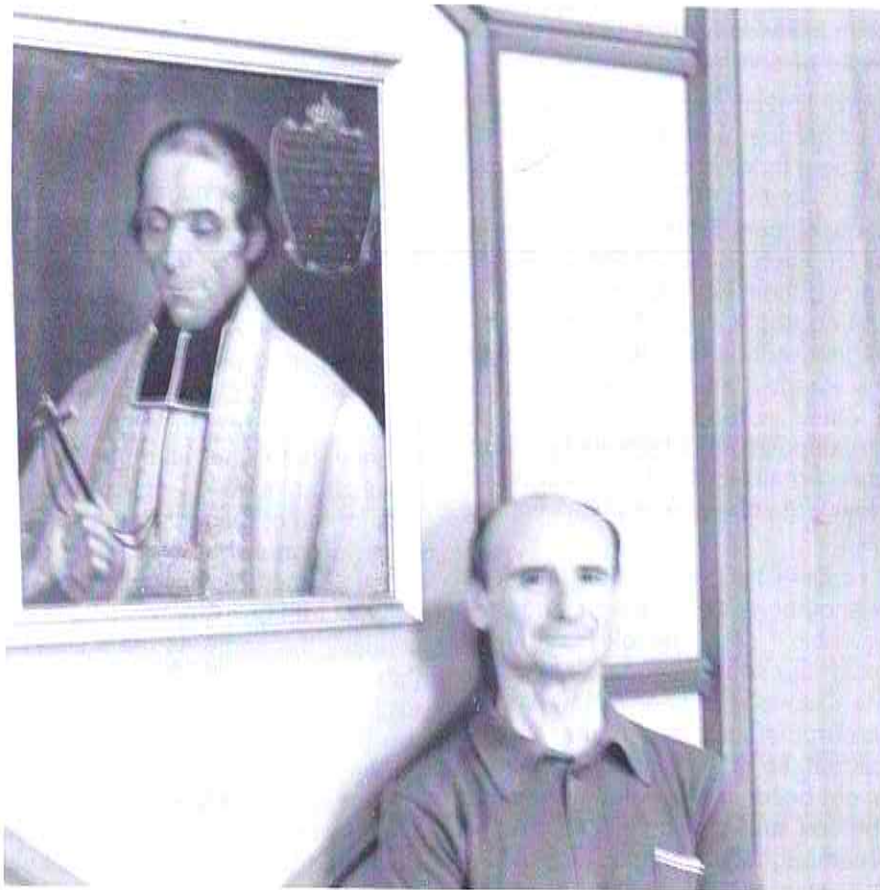
All this material which you have gathered over the years, will it be published so as to be really available to the Brothers?

The publication of source material which has not yet been available has certainly been one of my dreams. I have already compiled a catalogue of published material and have indicated where it can be found. All as yet unpublished matter has been stored in the computer and is ready for publication. I do not know who will be doing it, but I would like to see this material generally available.

Have you always worked here in Rome?

To begin with, I stayed three years with the community of Our Lady of the Hermitage. I combined my research work with the task of welcoming and caring for visiting groups. From 1985 onward I set up my base of operations in Rome. My only time away was when I was asked to give courses here and there.

—Researching Marist history—



Brother, any work of research demands a deal of concentration and organisation. Could you say a word about your daily schedule of work?

At the start there was a lot of reading to do, and I had to take notes and copy out documents. This took me eight and a half to nine hours a day. While I was a member of the Commission preparing the new constitutions, the only time I could find for sifting through the archives was about one hour per day. However, I could not complain about a conflict of interests, for I studied the evolving legislation of the Institute and was thus led to see how truly our constitutions can be likened to a flowering of the great tree that is our spiritual heritage.

“With nine hours a day over a period of six years, one had to produce something”

There you have some idea of my work schedule. With nine hours a day over a period of six years, one had to produce something!

And now for a rather more personal question: do you feel that this long-sustained contact with Father Champagnat brought about a certain identity between him and yourself?

Yes, I believe so. When I read through the letters addressed to him and full of problems and full of complaints, I feel as if they were addressed to myself, and I conceive a growing admiration for this man who never allowed his esteem for others to be diminished even when he was himself treated unfairly. Many letters addressed to him are discourteous, even those coming from Brothers, from bishops and parish priests and from mayors. More and more I come to admire this man who managed to smile through it all and never allowed himself to become embittered. More and more also I am fascinated by the picture made of Father Cham-

pagnat after his death. Today it is in Rome in the Superiors' chapel. I can readily see this man saying that he lived only for his Brothers, that he dedicated himself to them until death, and that death came at the age of fifty one. He was a man who despite his sufferings died full of love for his Brothers. These considerations explain why increasingly Marcellin wins my heart.

“Increasingly Marcellin wins my heart”

Yes, without doubt I am conscious of an ever-increasing esteem and love for Marcellin, and quite naturally a corresponding love for his Brothers, whom he cherished so much. I too share a strong fellow-feeling with them all. Reading Marcellin's letters I can see what he is aiming to express, and I fancy I can hear the tone of his voice; his occasional spelling lapses no longer seem to matter. Briefly, to sum up my answer: Yes, I do feel an identification with Father Champagnat and an understanding of his spirit.

So you have had a really profound experience extending over six years. What is now in store for you?

I am returning to Mexico. In my Province there has been established a centre of spirituality for continuing formation of the Brothers. Our desire is to see the Brothers have a year of reflection after each ten year period in the apostolate - a time when they can turn back to the sources of their religious and Marist life. I have been asked to direct this centre, that is, to welcome the Brothers and to study with them our Marist spirituality, the Constitutions and the theology of religious life.

Thanks, Brother Aureliano, and may God bless your new apostolate.

*

He did a tremendous work for the Congregations of teaching Brothers

TRIBUTE TO BROTHER PIERRI ZIND

Born at Wintzenheim the 19th May 1923, Pierri Zind grew up in an outstanding family, in an atmosphere of great love, much joy and many activities with his brothers and sister. He often used to refer to those happy years. When he was twelve he left his family for the Marist Brothers' Juniorate. One of his uncles had joined before him. The liveliness of his spirit took his teachers by surprise. They felt really hustled by all his questions of different kinds, many of them completely unexpected.

When he was 16, he committed himself fully to God in the Institute of the Marist Brothers. He had responded to the call, chosen the way and would never deviate from it. When he was 20, he began his teaching apostolate. His pupils in the 6th class marvelled at this teacher who knew so many things, who could speak to them so passionately about Egyptians, Greeks and Romans, explain Beethoven's symphonies, help them to understand, and create in his class an atmosphere of work, of healthy competition and, at the same time, a great spirit of joy. He had a real charism for teaching. He completed his University Degree, then did a Diploma of Higher Studies. Being gifted with an extraordinary memory and a prodigious work output, this tenacious Alsatian began his research, spending his holidays in the Archives of the Loire, of the Rhône, at the National Library and at the Vatican. His Diploma of Higher Studies was judged already good enough to be a thesis, so he began his Doctorate at once.



It took twelve years of research, of really dogged work which he carried out at the same time as a heavy programme of teaching. His monumental thesis was published in three large volumes. The bibliography alone occupied one whole volume. That gives one an idea of the depth of his research.

The University immediately welcomed him into its teaching ranks. For seventeen years he taught there, directing the theses of students. He was frequently one of the board of examiners, a work that he carried out with such competence, readiness and devotedness that he was highly appreciated by all. At the same time he kept up some teaching in the terminal classes of the Lycée Ozanam in Mâcon. Also he went on publishing books, articles and studies. In the Sciences of Education he gained a fame which went beyond the boundaries of his own land, so that he was

invited to numerous international congresses.

But for us perhaps what is more important is the tremendous work he did for the Congregations of teaching Brothers and, in particular, our own. It is amazing when you think that so much work could have been done by just one single man.

Then came a time of suffering which was really difficult for him, especially since it was so unexpected, and really not justified. Even though he was such a strong and fiery polemicist, he knew that in order to restore some calm in the affair he must remain silent. So he retired early. Although he was deeply hurt, he was nevertheless not vindictive nor angry or bitter.

Brother Zind had a temperament which was at once tough and fiery, demanding and passionate. Thus it was not always easy to get him to

—Researching Marist history—

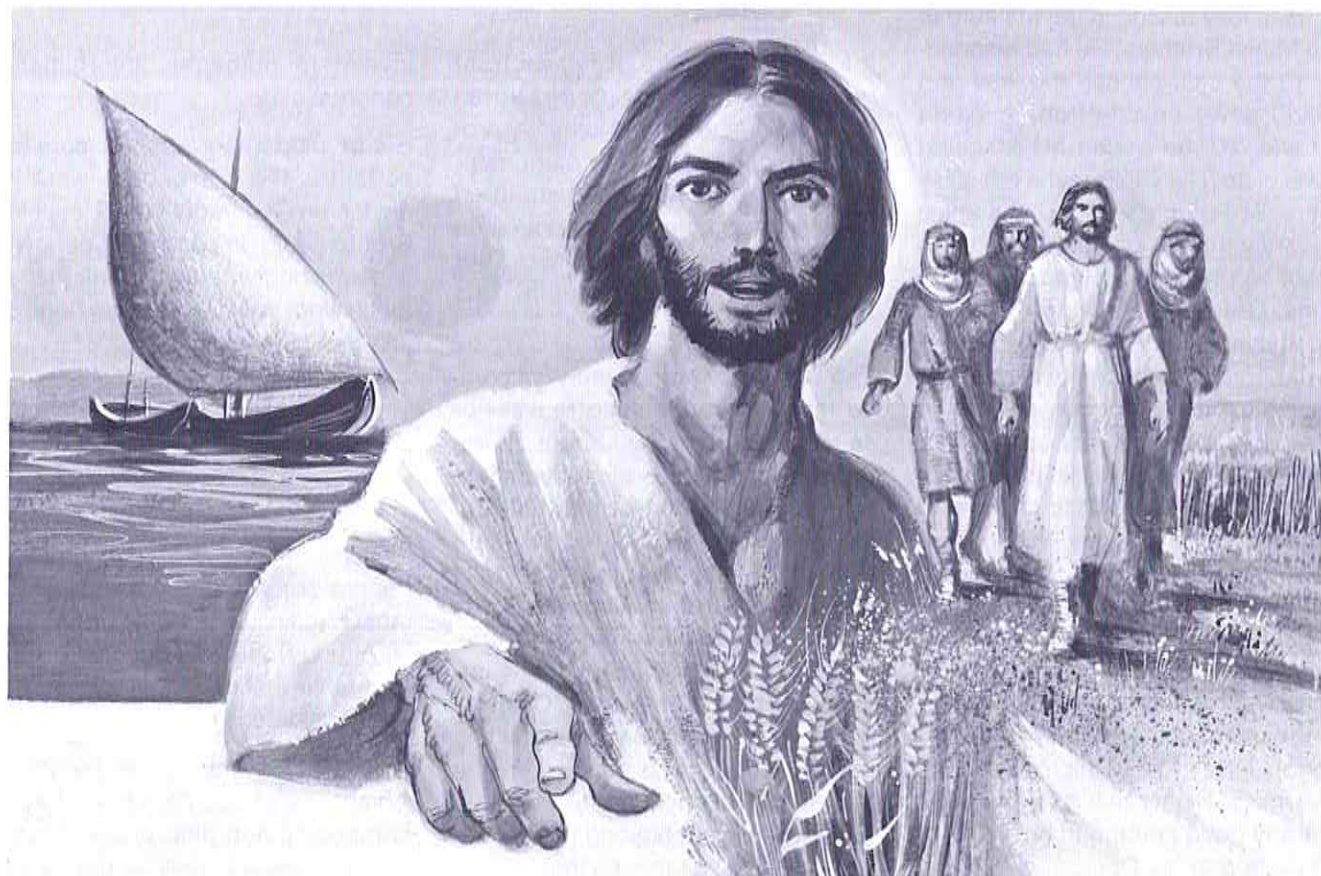
change his mind. He went through life not worrying about small details and he was free from all kind of pettiness that offend other people. There was no trace in him of that kind of pseudo culture which fills a man with his own self-importance, destroying all basic common sense. Although he was outstandingly erudite he was at the same time simple, very warm, joyful, making no fuss about his Diplomas, his titles, his functions and his connections. He was able to maintain a freshness of soul that was really Franciscan, that enabled him to keep on marvelling at, and feeling deeply for, the Good, the Beautiful and the True. He was blessed with a strong dose of originality and never suffered from any kind of melancholy. He was an incessant and unrepentant conversationalist, and love to use paradox; at the same time he could accept criticism and differences of opinion, and knew how to be very generous in pardoning any offence.

A temperament which was at once tough and fiery, demanding and passionate.

All his life Brother Zind was an exemplary religious, with an absolute fidelity to all his commitments, including the religious habit. Having spent so many long hours with Father Champagnat he was filled deeply with the spirit of the Founder, and lived this spirit to the very depths of his being. It was only after a very pressing invitation from the Brothers in Brazil that he undertook—even though he was not happy about making such journeys—the long trip there to speak about Macellin Champagnat. And it was there than death was lying in wait for him. If there is anyone who never made a big drama about death, it is certainly our Brother

Pierri. For him it was always a question not of adding years to his life but of filling the years he had with as much life as he could, and he did that absolutely. Thus, following the Book of Wisdom, he thought of death as an action of his life and, with Christ, he considered it to be a passing over. When evening came Jesus said: "Let us cross over to the other side." We can be certain that on the other side of the river, Brother Zind found waiting for him Father Champagnat and his whole host of pioneer disciples ready to lead him into his eternal dwelling place.

Br. Alfred Perret
"Présence Mariste", n° 176, 1988



To make Mary known and loved more

TRIBUTE TO BROTHER ALEIXO MARIA AUTRAN (1930-1988)

Yet another tremendous worker for the kingdom of God and the honour of Mary has been taken suddenly from the midst of his apostolic labours. We refer to Brother Aleixo Maria Autran whom the Lord of the Harvest, pleased with his labours, has called home to his eternal repose. "Come faithful servant, come and receive the crown that has been prepared for you."

During the night of 7/8 July the telephone at the Provincial House in Belo Horizonte rang for the Provincial, Brother Gentil Paganotto. It was Mr Arnaldo Ribeiro who had just received the tragic news from Alta Floresta, Mato Grosso, in the diocese of Sinop.

Brother Aleixo had arrived from Fortaleza that evening and had started a retreat for the co-ordinators of the diocesan pastoral work. After his introductory talk, he had chatted with a priest of Japanese descent, now parish priest of Alta Floresta. He was a friend of Aleixo who had given him some help and advice as a young priest.

Several hours earlier he had felt a little ill but he had taken no notice of it. He was so pleased to have the opportunity to talk with his friend whom he had not seen for ten years. Suddenly when Father Kio asked another question Aleixo did not reply. He was seated but leaning over as if he had fallen. The priest immediately recognized the seriousness of the situation.

It was a massive heart attack. The doctor was called at once: he could only verify that Brother Aleixo was already dead. By now it was 11.00 pm.

All that night there were continual phone calls, and the next morning arrangements were made to take Brother Aleixo to Mendes (the former novitiate where the Brothers' funerals and burial take place). First, a small

plane from Alta Floresta to Goiania and then another carrier to Rio de Janeiro.

But so suddenly? Why this unexpected blow at the age of 58 years, one month and one day? Well, it is



Researching Marist history

not our place to ask God why: he was not called home for nothingness but rather to receive his just reward. God's summons is always full of love and mercy: "Come, good and faithful servant!"

- He was very much in love with Mary whose name he adopted along with his other names right at the beginning of his apostolate. He always liked to form associations dedicated to spreading devotion to Mary. In his free time he busied himself rewriting the Marial catechism. He composed prayers and acts of consecration to Our Lady always built around the theme "Mary leads us to Jesus; to Jesus through Mary".

When he was asked to speak about Mary, he did not spare himself

- He was highly qualified as a Mariologist and always had ready a clear, solid response to any question dealing with the worship of Mary. When he was asked to speak about Our Lady, he did not spare himself. He even travelled outside his own country to make Mary known and loved more.

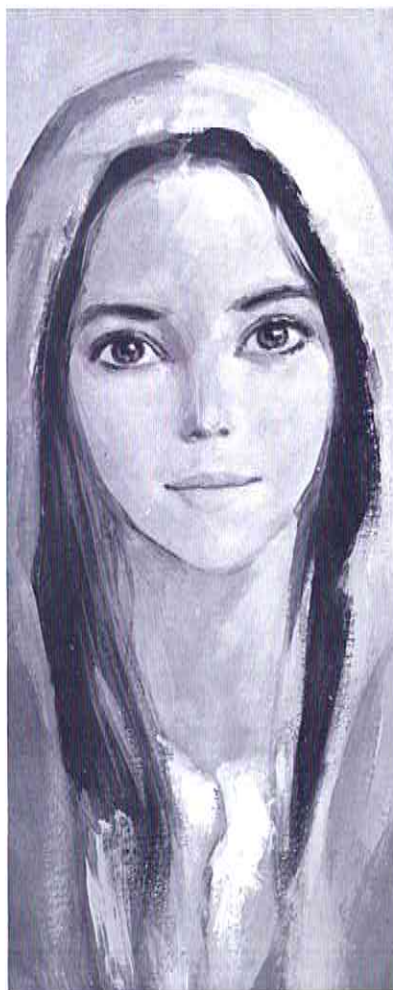
- He had a strong temperament and was sometimes a little sharp, but he quickly forgot about any disagreements.
- The funeral was held in the Mendes Chapel in the morning of the ninth of July. Afterwards a long procession wended its way up to the hill of Santa Cruz where the Brothers who have gone before us on the way to the Father now lie at rest.
- A large number of Brothers, including some from other Provinces, were present. Among the other

mourners were Salesian Sister Rosalba (a sister of the deceased), several other relatives, the young people from Oasis, former students of his, friends and representatives of the Marist Family. All were deeply moved on hearing the tributes spoken on this occasion.

As the coffin was being lowered into the ground the *Salve Regina* was sung. May our Good Mother take Aleixo to meet Jesus in our everlasting homeland.

My dear Brother Aleixo, you had such a great influence on young people, you led so many of them to follow Jesus, like Mary, in the religious or priestly vocation; you explored to the very depths the treasures of devotion to Mary in its most beautiful expression; and you had such persuasive eloquence in speaking about Marial doctrine. Please PRAY for us in heaven, and also for vocations. Ask Mary and Father Champagnat to obtain for us dynamic apostles with the same clarity of vision you had during the fifty-eight years of your life, rich in accomplishments and outstanding examples for all your Brothers and for the Church in Brazil.

Br. Sulpicio José
"Encontro", Newsletter,
Province of São Paulo



THE LIFE OF THE INSTITUTE

MASTERS OF POSTULANTS' SESSION

(Nairobi, Kenya, August-September 1988)

Organized by: Formation Commission of the General Council.

Coordinator: Brother Powell Prieur, G. C.

Directors: Brothers Denis Hever (USA) and Eugene Dwyer (Australia).

Participants: Twenty five Brothers.



PARTICIPANT BROTHERS

Fergus Garrett (Fidji); Hans Seubert (Kenya); Rustico S. Lumbo (Philippines); Tim Metcalfe (Nouvelle Zélande); Michael O'Hara (Kenya); Théoneste Kalisa (Kenya); Leo N. Nwaiqwe (Kenya); Linus Agba (Nigeria); Sergio Vázquez (Ghana); Eugène Kabanguka (Rwanda); Jean-Baptiste Tamessuén (Cameroun); Powell Prieur, G. C.; Manuel R. Villalobos (Mozambique); Georges Palandre (Rép. Centrafricaine); Floribert Ngelema (Zaire); Alfredo Herrera (Corée); Denis Hever (USA); Lucien Labelle (Zimbabwe); Guy Lachance (Malawi); Joseph Peiris (Sri Lanka); Norbert Razakamady (Madagascar); Gustave Freches (Zaire); L. M. A. Jeyaraj (Inde); Martin Palmer (Cameroun); Joseph Sirimal (Sri Lanka); Eugene Dwyer (Australie).

Absents: Miguel A. Isla (Côte d'Ivoire); James Langlois (Zimbabwe).

The life of the Institute

In presenting the Constitutions to the Institute our Superior General was saying:

«We come to the end of a period which began twenty years ago, when the Church of Vatican II asked us to revise our Constitutions and Rules and bring them into line with the spirit of the Council and that of our Founder.»

and from those revised Constitutions, we read the following:

«The vitality of our religious family and its fidelity to its mission depend, to a great extent, on the formation of its members» (*Art. 95*).

Since 1985, the Brothers at all levels in the whole Institute have become more and more conscious of the real objectives of our last General Chapter, one of them being the formation of those who join us.

If we recall some documents that have been published and some important events that have taken place in our Congregation in the past three years, we soon realize that there is an increasing awareness of the importance of formation in our Institute:

- the formation Guide, May 1986
- the realization of the MIC project, September 1986
- the meeting of Masters of novices in Nairobi, 1987
- the Circular on vocations, end 1987
- the visitation by two General Councillors of the houses of formation in Africa and Madagascar, in order to assess the situation of those houses and at the same time the difficulties faced by the formateurs in that vast region, 1987.

It was soon after those three months of visitation by Brothers Philip Ouellette and Powell Prieur that the present course was suggested as a mean of helping the formateurs in their difficult task. This course is actually the first major regional conference based explicitly on the Formation Guide. It is hoped that this emphasis being placed on formation will soon bear fruit in the whole of our Institute.

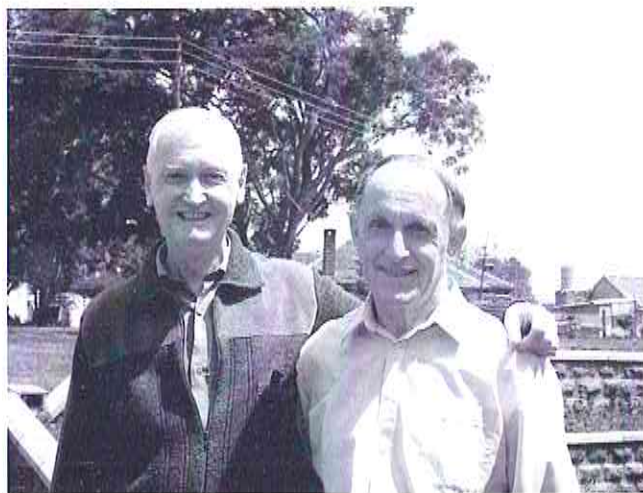
It was in view of that course that at the end of July and the beginning of August, more than twenty five Brothers coming from over twenty different countries in the five continents were flying to Nairobi. Most of those Brothers were from Africa and Madagascar, but some were from as far as Sri Lanka, India, the Philippines, Fiji and Korea while the lecturers Brother Eugene Dwyer was coming from Australia, Brother Denis Hever from the USA, Brother James Langlois from Zimbabwe and Brother Powell Prieur the coordinator of the course was coming from Rome.

The course was organized to study the Formation Guide, especially those parts related to the pre-novitiate stages,

which treat of the anthropological, the spiritual and doctrinal, and the Marist elements of formation. It was really enriching to have some Brothers who had been directly involved in the redaction of the Guide in charge of running this course.

We do not know the reason for choosing the MIC as the venue for this course, but this choice in itself proved to be an important factor that contributed to the smooth running of the course and also to the establishment of a very favourable atmosphere. In fact for us formateurs as well as for the regular residents of the MIC this gathering here for the past two months developed in all of us a certain pride of being Marist Brothers. Moreover, what we all know to be the real traits of our Marist spirit were found to be here part of the daily living at the Centre: hospitality, happiness, availability, gentleness, love for manual work, spirit of prayer, and family spirit manifested in so many ways especially on some important occasions like 15th August, the Birthdays of Brothers Eugene Dwyer and Luis Sobrado and the spirit of service and the loving care of the Brothers towards the sick Confrères. Moreover the presence of the Superiors of Provinces, Districts and Sectors for some days during their annual meeting added something to this feeling of belonging to a true great family, a kind of 'extended family'.

Besides studying and living the Marist elements of formation, we also learned the importance of the anthropological ones. It was very enlightening indeed to notice so little difference between Marist Brothers coming from so many different nations, and different cultural backgrounds. It proved that the Marist spirit knows no borders, no geographical nor cultural limitations. We discovered that there can be a real Marist identity anywhere in the world on the condition that when we try to



Brothers Martin Palmer (Cameroon) and Gustave Freches (Zaire) celebrated their Golden Jubilee during that session.

The life of the Institute

form a Marist Brother, we take care of blending properly the main traits of our Marist spirit with the local human elements from wherever they may come. We do not claim to be the ideal Marist Brothers, however, we can in all humility admit that we discovered in most if not all the Brothers following this course the main traits that make our identity. And I sincerely believe that it is that factor that made it possible for us not to live only together but also to work together for the same purpose of learning how best we can form true Marist religious.

Another aspect of formation we all considered important, one we tried to study and understand and practice was the accompaniment, mainly through regular interviews. Here again, we learned both theory and practice. All our lecturers insisted on the importance of accompaniment in our work, and we noticed that their convictions were not expressed only in words but also in action. We all know that Brother Luis has a fairly big load of accompaniment work to do with over forty Brothers at the Centre. We also realize how much we owe Brother Eugene for helping us to get to know ourselves better in order to accompany others more efficiently later on. We achieved this together through sound testing and long and well prepared interviews as well as by some useful lectures on this delicate and important task. When we came to the initiation to prayer and to the keeping of a journal, we received the same individual help from Brothers Denis and James. We could add here another aspect of individual help that the Brothers gave to one another. I believe that there was quite a lot of that kind of help sought and given especially in the last week while we were all preparing our own personal formation plan for the postulancy in our countries.

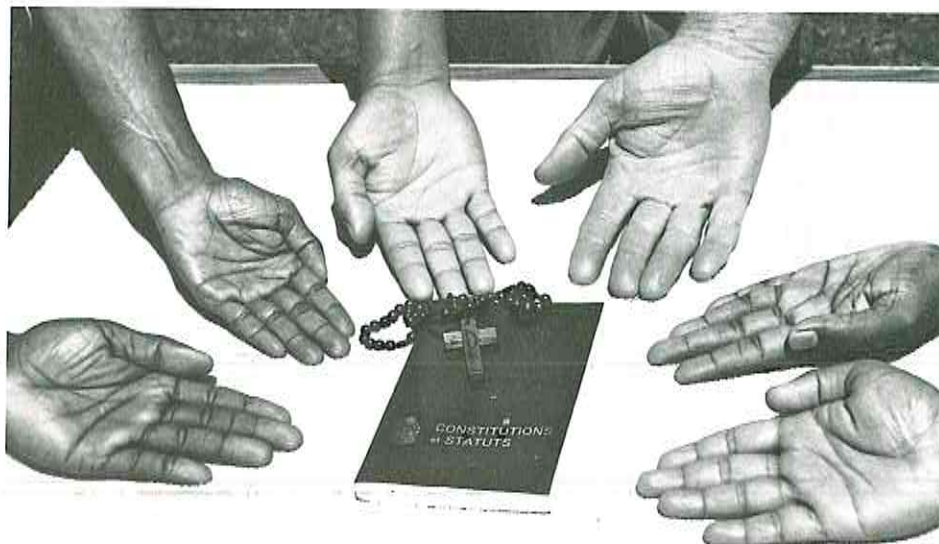
We would like to conclude by adding a few comments on the spiritual atmosphere that existed during the whole course. We already spoke about our spirituality, the educa-

tion of the faith, the Marist elements in the formation, but here we would like to underline the role played by the whole community living at the MIC in creating that spiritual atmosphere. Although the participants usually prayed in their respective language group, we had multiple opportunities to share prayers, liturgies, etc... either in the hostels or in the big chapel, and we are thankful to the MIC Brothers for the learning experience we shared with them in relation with the animation. We would like to acknowledge also the availability of Fr. Robert Barber, for most of us it was the first time we had a Marist Father as Chaplain, we greatly appreciated his service, and his brotherly friendship.

Through this atmosphere of prayer throughout the course, we came to understand better the teaching of the Guide, concerning the principal agents in every form of vocation work. Moreover the Psalm 126 "Nisi Dominus..." which meant so much to our Founder, became a kind of Motto which should accompany us when we return to our respective duties. We are privileged to have been chosen as collaborators of the principal agents of formation: the Holy Spirit, Mary and Marcellin Champagnat; although very valuable instruments, in many ways, we should remember that we remain just that: GOD'S INSTRUMENTS in the task of formation.

Having profited so greatly from that tremendous experience, we would like to express our gratitude to all those who have contributed to the organization and the running of this course, especially Brother Powell Prieur, General Councillor, and Brothers Eugene Dwyer, Denis Hever, James Langlois, and Luis Sobrado.

Br. Lucien Labelle
(Zimbabwe)



VISIT OF BR. CHARLES HOWARD TO OUR BROTHERS IN CHINA



*Brothers gathered together with Br. Charles at Beijing (Peking).
From left: Brothers Norbert, Clement, Celestin, Bosco, François,
Charles, Damien, Emile-François, Aristonique.*



*Celebrating Brother Charles' birthday at Shanghai.
From left: Brothers Bosco, Charles, Régis and Grégoire.*



*Pilgrimage
with all the Brothers
to the Catholic Cemetery
of Beijing (Peking),
with the ossuaries
of two Brothers.*



*Brother Bernardin
came from Mongolia
to meet Br. Charles.
His niece's daughter
is singing in Latin the
Salve Regina and the
Veni Creator Spiritus.*



*Brother Bosco
standing in front of
St. Francis Xavier School,
Shanghai, founded in 1884.*



*Brother Damien,
Principal of Xian-be School,
started in 1985.*



Departure from Beijing (Peking) airport.

THIS MATERIAL IS STRICTLY RESERVED TO THE BROTHERS

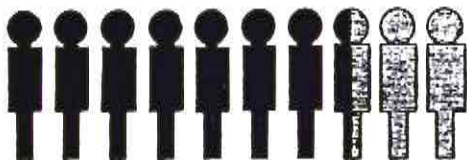
PROFILE OF THE MARIST BROTHER WHOM WE WISH TO FORM IN TODAY'S LATIN AMERICA

Meeting of CALI (Colombia), September 1987

A consecrated religious	<i>He is a Brother who assumes with hope and joy his consecration to God for the sake of the Kingdom, a Brother who regards this consecration as an absolute value and as a definitive gift, lived out in community, in chastity, in poverty and in obedience, according to the Constitutions.</i>
Who has been touched by God	<i>He is a Brother who, following the example of Mary and of Marcellin Champagnat, has the experience of God through frequent use of the Word of God and of the Eucharist. Such contact with God is made in the ambiance of a life that is fraternal and prayerful, that has its daily crosses and hopes. It is a life in which the Brother has a Gospel presence to children and to young people, and in which he takes his part in sharing in the sorrows of others.</i>
In the manner of Mary and of Marcellin Champagnat	<p><i>He is a Brother who identifies with Father Champagnat:</i></p> <ul style="list-style-type: none"> • <i>he engages in the evangelising mission of liberation, through means of the Christian education of children and of youth, preferably those who are most in need.</i> • <i>he prizes his vocation as catechist, overflows with enthusiasm to make Jesus Christ known, and is enthusiastic about bringing all hearts to grow in the love of Jesus.</i> • <i>he follows the way of Mary - is simple, welcoming, fraternal, and is always in solidarity with the ordinary people and their sound values.</i>
Imbued with Marial spirituality	<i>He is a Brother who lives out an apostolic spirituality deriving inspiration from Mary's attitudes, taking care to make her known and loved as one who leads to Jesus. He is a Brother who is in union with the Marial devotion characteristic of the Latin American people, a Brother who is willing to participate in the spiritual maternity of the Virgin by being a continuation of her presence among children and young people.</i>
Concerned for the continuity of the Marist vocation	<i>He is a Brother who is concerned for the continuation of the Marist vocation in the world, who feels that he is the bearer of a gift passed on to him by the Brothers who have preceded him. He is a Brother who enriches this gift, shares it, and radiates it with joy.</i>
In communion with the Church	<i>He is a Brother who is capable of living with the local Church and with the universal Church, and of assuming the orientations of the Latin American Church in its preferential option for the young and the poor. He bears in mind that the Church is the People of God, and he feels capable of loving the Church in spite of the imperfections inherent in its members.</i>
He makes an option for the poor	<i>He is a Brother who identifies with the sufferings of people, is able to opt for the poor, to share their life, and to permit himself to be evangelised by them.</i>
He adapts to the local culture	<i>He is a Brother capable of adapting to local cultures and of incarnating his charism into the context of peoples who possess their own history and culture.</i>
Possessing a sound critical sense	<i>He is a Brother with a fine critical sense, capable of assessing the real state of affairs in the light of the Gospels and of proposing adequate responses.</i>
Being responsible for his own formation	<i>He is a Brother, working for his own formation, who undertakes to grow constantly in his own personal development in the following of Christ, and to contribute to similar growth in his community of Brothers.</i>
With a personality marked by a basic equilibrium	<i>He is a Brother with a well integrated personality: a man able to work either alone, or as a member of community; a man aware of the motives which actuate his work; a man capable of accepting himself, his own limitations and faults; a man capable of living his chastity as an oblation, quite open to the values of friendship, and manifesting affectivity in a joyous manner.</i>
A Brother among children and the young	<i>He is a Brother who shows himself to be a real brother by being sympathetic with the world of children and of youth. He is gifted with the patience necessary to accompany them in the process of their maturing. He possesses both the love to surmount all obstacles and the enthusiasm to bring about in young people strong motives for hopefulness about life and for living it in the way of Christian engagement.</i>

STATISTICS

THE POOR



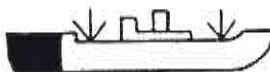
are 70 % of mankind



consume
15 % of the available energy

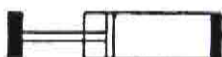
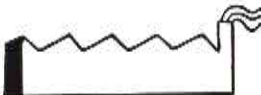


30 % of the cereals



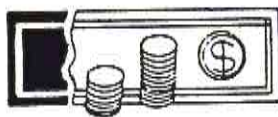
obtain 18 %
of the profits on commerce

possess 8 %
of the industries



spend 6 %
in health care

own 17 %
of the GNP



In 1900, an average person
in the rich world owned four times
more than a person in a poor country.

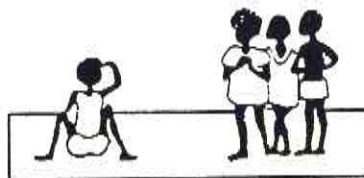


In 1970, the proportionate
relationship had changed to 40 to 1.

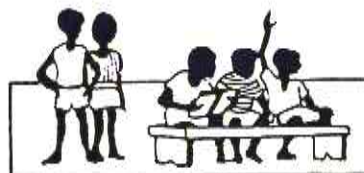
1 000 000 000



About one thousand million children
live in countries where:



one child out of four
suffers from hunger,



two out of four
do not attend school,



four out five live
in rural areas without drinkable water,



four out five children have no
access to qualified doctors

Source: Comisión Episcopal de Misiones. Madrid, 1987.

STATISTICS OF POPULATIONS AND RELIGIONS IN LATIN AMERICA

COUNTRIES	Population'87	% Density	% Urban	% Rural	Per capita in come	Religion		
	Total					Christ. %	Cath. %	Prot. %
Argentina	31 497 000	10,8	83	17	2 070	96,0	90,0	6,0
Bolivia	6 730 000	5,9	43	57	600	94,8	92,5	2,3
Brasil	141 452 000	15,3	71	29	2 220	—	88,8	—
Colombia	29 942 000	28,3	66	34	1 500	97,6	96,6	0,9
Costa Rica	2 734 000	48,1	45	45	1 400	98,0	90,5	—
Chile	12 416 000	16,3	86	18	—	92,3	82,1	9,5
Ecuador	9 923 000	33,8	46	54	1 400	98,3	96,4	1,9
El Salvador	4 934 000	248,7	48	52	720	—	90,7	—
Guatemala	8 434 000	77,2	44	56	1 200	94,3	89,4	4,9
Honduras	4 654 000	39,0	37	63	—	95,0	80,0	15,0
México	82 966 000	40,1	70	30	2 240	93,0	89,4	3,6
Nicaragua	3 501 000	23,9	70	30	730	99,3	94,7	4,4
Panamá	2 274 000	28,3	53	47	1 920	91,8	85,0	4,7
Paraguay	3 897 000	8,5	76	24	1 630	98,3	96,0	1,8
Perú	20 727 000	15,3	65	35	1 040	98,0	95,0	2,7
Uruguay	3 057 000	16,7	63	37	2 490	—	81,5	—
Venezuela	18 272 000	18,1	85	15	4 220	—	90,9	—



ILLITERACY IN LATIN AMERICA COUNTRIES

COUNTRIES	1960	1970	1980	1985
	%	%	%	%
Argentina	8,6	7,4	6,1	5,5
Bolivia	61,2	46,5	28,8	25,8
Brasil	39,7	22,8	25,5	22,3
Colombia	27,1	19,2	14,8	11,9
Costa Rica	15,6	11,6	8,0	6,4
Chile	16,4	11,0	7,0	5,6
Ecuador	32,5	27,5	22,5	17,6
El Salvador	51,0	42,9	35,0	27,9
Guatemala	62,2	54,0	44,2	45,0
Honduras	55,0	43,1	38,0	40,5
México	34,5	25,8	16,0	9,7
Nicaragua	50,0	42,5	37,0	—
Panamá	23,2	18,7	12,9	11,8
Paraguay	25,5	19,9	16,0	11,8
Perú	38,9	27,5	17,4	15,2
Uruguay	9,5	6,1	5,7	—
Venezuela	37,3	23,5	13,5	13,1

Source: UNESCO, Annual Statistics, 1985

STATISTICS: THE CHURCH IN LATIN AMERICA

COUNTRIES	Population	Catholics	Dio. Priests	Rel. Priests	Lay Religious	
					Men	Women
Argentina	31 027 544	28 869 985	2 717	2 556	4 306	12 001
Bolivia	6 825 982	6 389 871	212	590	891	1 694
Brasil	135 806 967	120 624 986	12 528	6 857	12 142	36 239
Chile	12 402 198	10 307 770	794	1 299	2 035	5 150
Colombia	33 689 085	31 895	3 273	1 915	3 367	17 008
Costa Rica	2 544 750	2 295 039	281	195	387	917
Cuba	10 416 000	4 098 000	115	81	111	244
Ecuador	8 534 838	7 861 075	826	801	1 256	3 670
El Salvador	4 758 765	4 317 325	174	152	248	924
Guatemala	6 698 000	5 922 500	209	451	738	1 069
Haití	7 012 422	5 392 316	242	195	464	800
Honduras	5 089 635	4 753 422	65	180	197	314
México	85 339 023	79 941 953	7 096	2 961	1 740	21 918
Nicaragua	3 111 000	2 759 146	120	161	214	531
Panamá	2 042 754	1 833 266	79	195	297	437
Paraguay	3 653 870	3 327 464	172	357	563	1 057
Perú	20 993 380	19 366 943	912	1 275	2 153	4 678
Puerto Rico	3 392 730	2 753 000	289	421	538	1 417
R. Dominicana	6 072 716	5 675 191	122	342	542	1 295
Uruguay	3 013 223	2 457 203	185	355	522	1 552
Venezuela	16 659 644	15 156 524	871	1 133	1 575	3 525
Latin America:	409 084 526	365 998 213	31 282	22 472	34 286	116 410

Source: Mapa Pastoral de América Latina, CELAM, 1986

LA SALETTE'88: "WALKING ALONG WITH MARY"

It is a very special spot, seemingly pre-ordained, a place where heaven and earth meet. It is a sanctuary which communicates grace endlessly like the unquenchable spring which flows there. La Salette is a centre in the heart of the Oisans, 2000 metres up, which ever since 1846 has been attracting people in search of silence and meditation.

So it was from here that the call of the Marial Year went forth, bringing a considerable number of members of the Marist Family together for their first Annual assembly in August. It was a Marist gathering with a difference since for the first time it was open to **EVERYONE**: Brothers, friends, parents, young folk, and former students. The invitation from our communities was accepted by one hundred five participants of whom half were lay-people of all ages, including a strong contingent of youth. They had all accepted the challenge of this tough climb during the holidays to have the opportunity to come closer to Marcellin Champagnat and his spirit.

The three days together were marked by a spirit of joy, friendship and intimate sharing of ideas and experiences. Each morning we began with some newly composed Marist songs which united our hearts and wills to try to make the days, and indeed all our lives, a veritable Gospel Walk. And it is clear that that is in fact what happened, because it was not just a theory, we actually lived that ideal. The gathering of men and women of different kinds but full of vitality and commitment was a practical realisation of the Marist Family, all living and breathing the same spirit and the same hope.

There were several special moments in which the links between people were forged more strongly: the evening with Guy de Fatto who spoke about the call of the Lord which was so well signified in the pilgrimage together; the contribution of Brother Charles Howard, Superior General, who, after giving a quick "bird's eye view" on the Institute

across the world, then described his vision of the Marist Family: "Committed Christians who want to live the Gospel in the spirit of Marcellin Champagnat and to share in his mission"; and finally the "Champagnat Gospel" staged, or rather lived by the youth of Tartare. That must surely have been for all Marists and the others present the outstanding "revelation" of this whole gathering.

It is clear that each person present would have been able to discover a new face of the Founder, young, resolute, enthusiastic, tuned in to his times... Perhaps even more, they saw that face in the group of young students who had no hesitation about proclaiming their faith, their search, their aspirations, the values they try to live, and who are ready to set out on a spiritual adventure that, no matter what happens, will have its long-term effect on their lives.

Probably the most memorable experience of the whole gathering, however, was the "Route Mariale" the trek on the La Salette mountain which everyone could undertake according to his or her physical capacities, choosing one of three itineraries organized. When we are in touch with nature, which has power to unmask us as well, when we are in that climate where mutual help and intimate conversation are also so natural, how simple it is to pass from human interaction to an encounter with the Lord. All that sharing on the slopes of Gargas prepared us well for the highpoint of all our sharing at the Eucharist celebrated on the Col des Tunnels which created an extraordinary atmosphere of faith and mystery which was enhanced by the mists swirling about us.

For all of us, then, La Salette was one step along the road of our summer. But it has led us to keep walking with Mary, and to do, as she asked at Cana, "all that He asks of you".

Br. Paul Boyat



The life of the Institute

MARIST FAMILY RENEWAL

Rome, 1st September - 26th December 1988

Aims of the course

To discover and deepen our understanding of our Marist Spiritualities through research and so

- deepen our appreciation of the charism, origins and visions of Jean Claude Colin, Jeanne Marie Chavoin, Marcellin Champagnat, Françoise Perroton and the Pioneer Sisters so that we will be challenged to be Marist for the 21st century.
- experience the charism of each Marist branch through lived reality.
- develop greater awareness of Marist Apostolic Spirituality for evangelization and ministry.
- experience personal renewal for a greater commitment to Marist discipleship.

Course outline

- Orientation
- Researching the Marist Charism
- exploring / discovering / sharing
- Marist Pilgrimage - France 1 - 22 October
- Evangelisation
- Apostolic Spirituality
- Marist Leadership / Community
- Directed Retreat
- Ministry. The Marist Perspective.
- Synthesis and Evaluation



First row: (seated) Margaret Mary Fitzgibbon, smsm (New Zealand); Mary Ancillita Roberge, smsm (Vanuatu); Ben Kasteel, sm (USA); Christina MacLean smsm (USA); Valerian Braniff, fms (Australia); Cora Bergin, sm (Australia); Mary Clare Aldridge, smsm (Peru);

Second row: Raymond Carr, sm (USA); Mary Hager, sm (USA); William Doheny, fms, (Australia); Francine McGovern, sm (Australia); Andy Vaney, sm (New Zealand); Rory Mulligan, sm (Norway); Kathleen McDonagh, sm (England); John McDonnell, fms (USA); Bernadette McManus, sm (Fiji);

Third row: Brian Wanden, fms (New Zealand); James Lacrosse, sm (USA); Myra Niland, sm (Mexico); Christopher Mannion, fms (Ireland); Malia Tominika, smsm (Tonga); Kathleen Mercovich, smsm (Papua New Guinea); Elena O'Connell, sm (England); Myles J. Moriarty, sm (England);

Back row: Francis Ohiri, fms (Nigeria); Wilhelm Gerard Tangen, sm (Papua New Guinea); Michael J. Mullin, fms (USA); Gerard W. Timmerman, sm (USA); Timothy Metcalfe, fms (New Zealand); Patrick Doolley, sm (New Zealand).

Marist congregations joint renewal

The group, consisting of about equal numbers of Marist Fathers, Marist Sisters, Marist Missionary Sisters and Marist Brothers, some thirty strong, assembled at the General House of the Irish Christian Brothers on the evening of 1st September. The location is on Via della Magliannella, to the west of Rome city and just outside the Annulare. The local was well chosen as the building, accomodation and surroundings are well appointed for such a course as ours.

The team leading the course was made up of Fr. Myles J. Moriarty, SM (England), Sister Cora Bergin, SM (Australia), Br. Brian Wanden, FMS (formerly from Fribourg), Sister Christina MacLean, SMSM (USA) and Brother John McDonnell, FMS (USA).

The nationalities of the twenty five participants were Australian, English, German, Irish, New Zealand, Nigerian, Tongan, USA. The spread of apostolate locations covered Australia, England, Fiji, Ireland, Mexico, New Zealand, Nigeria, Peru, Norway, Papua-New Guinea, Tonga, USA and Vanuatu. Such a rich background of nationalities and cultural experiences couldn't help but be of much mutual self-enrichment.

The first week and a half was devoted to the orientation of the group members to each other. Built into the timetable was communal prayer and Eucharist and each week there was a Prayer or Retreat Day. These elements continued throughout the course. The orientation was followed by a period of input on the charism, history and origins of the Marist Mission in general. This gave place to a time of research in Congregation groups, into each's own history and charism, after which, each group took it in turn to present its findings to the other members.

Most of October was spent in France, based at N.D. de l'Hermitage, St.-Chamond. From here we travelled in pilgrimage to the various sites associated with our respective Founders/Foundress and the early days of our four Congregations; with a view to doing our best to recapture the Marist spirit of these men and women. Upon our return to Rome, time was spent in reviewing, synthesising and owning what we had absorbed during the pilgrimage.

Br. William Doheny, FMS
(Australia)



The life of the Institute

"Four Voices"

The news programme on Vatican Radio is called "Four Voices" and the news is read in Italian, Spanish, French and English. I was reminded of this during the course, when the Superior General of each of the Marist Branches came to speak to us. Father John Jago, SM, enlightened and challenged us to Marist Leadership as Ministry; Sister M. Cathaldus, SM, and her councillors told us about their preparation from the individual, community, regional, provincial and general level for their General Chapter next year. Brother Charles Howard, FMS, told us about the efforts being made to promote and carry out the priorities of their General Chapter. He concluded by showing us slides of his visit to China and the joy for him and the Brothers there who have remained faithful over 30 years with little outside contact with the Congregation. Sister Patricia Stowers, SMSM, spoke on our missionary role among ourselves, with other Churches, with other world religions and then talked about the SMSM and their presence and work in countries where Christianity is the minority religion. Not everyone is able to live in a predominantly Muslim or Hindu world but to those called to do so Christ and His message and the Marist spirit enrich the lives of those the Sisters come in contact with.

Each of these "four voices" brought with them their own and their Congregations facet of the Marist Spirit and how enriched we were listening to each of them.

Our eight day directed retreat was at Assisi. What a privilege it was to be there walking around the town and the countryside where St. Francis and his companions walked. His spirit and that of St. Clare continue to be present after eight hundred years.

Other inspiring speakers have been Father Tim Quinlan, SJ, Monsignor Esquerda Bifet, Brothers Richard Dunleavy and Greg Ryan, Sister Ramona, ICM; Fathers Jan Snijders, SM, and Leon Sagan, SM.

Our programme has been well set up with lectures in the morning, lunch at 1 pm, prayer at 5 pm, Eucharist at 6 pm and the evening meal at 7 pm.

Our Sundays have been free and this has given us the opportunity to "discover" Rome for ourselves. We have learnt to cope with the bus service, the metro, shops clos-



ed for two hours in the afternoons, reading labels on goods and clothing in another language and the Italian currency. I marvel at the patience of the shopkeepers with us and I am very impressed with the evident courtesy on the buses and whenever we have asked directions.

We do thank our Congregations for the great privilege that has been ours during these four months. It is now up to us to put into practice all the good things we have learnt during this time of renewal.

Sister Margaret M. Fitzgibbon, SMSM
(New Zealand)

*

JOSEPH, AN UNKNOWN MARIST

"To devotion to Mary, join devotion to Saint Joseph, her most worthy spouse. You know he is one of your leading Patrons" (Fr. Champagnat).

What an unusual life you had, Joseph, spouse of Mary, Mother of Jesus. And yet how little your role is understood!

In the icon showing the birth of Jesus you are at the bottom left-hand corner. The donkey and the cow are allowed to be right next to Jesus in the crib and close to Mary. Whereas, you are pushed out! You had nothing to do with the birth of the Son of God!

Not only are you pushed into the corner but you find yourself next to a devil who is whispering: "Surely it's not possible that this child is a Son of God." Really you were justified in asking yourself some questions. How could you even imagine when you saw Mary, your fiancée, pregnant, that this was the result of the action of the Holy Spirit? But did this self-questioning, which was only natural and passing, become a temptation against faith? Certainly not!

Mary, whom Elizabeth proclaimed blessed because she believed, received Jesus in faith. Can we say the same thing about you, Joseph? When you accepted to be engaged to Mary, were you not also led by the Spirit? Didn't you have an intuition of the spiritual treasures in your fiancée?

Anyway, as soon as you realised in your dream the truth concerning Mary, when you awoke, you "took her into your home" (Mt 1, 24). In that way you showed your prompt obedience to the Lord and your very fine sensitivity towards Mary and the Child she was carrying in her womb.

God confided to you, Joseph, the two most sublime persons, Jesus and Mary. Jesus, Son of God, was to be born of a virgin, however you are still his father.

You are the one who were concerned to give a name to the Child: "You will give him the name of Jesus". God gave you the responsibility for the family. This name of Jesus indicates his mission: "Yahweh saves" and allows you to enter more deeply into his mystery.



Thanks to you, the prophecies will be fulfilled. It is on account of you that the Child is the Son of David and inherits the messianic promises. Jesus will be born at Bethlehem, and could become king because he was a descendant of David if in fact his kingdom was of his world (Mt 1, 20-21).

Your title of head of the family will be recognized by Jesus: "He lived under their authority" (Lk 2, 51). It was also recognized by Mary: "Your father and I..." (Lk 2, 48) and again by your fellow-citizens who presented Jesus as "the son of the carpenter" (Mt 13, 55). That statement confers on you the title of master craftsman, whose work was greatly respected.

Your craft as a carpenter must have brought to you many joys, principal-

ly that of having as an apprentice Jesus, Son of God. Surely also plenty of suffering. Difficulties were certainly not lacking: wood was difficult to come by, costumers sometimes were not satisfied or wanted to avoid paying a fair prize.

Did you ever have the experience of being out of work? Did you ever have to take a job as a worker in one of the factories built to glorify the king of that time? In that case, you would have had to leave Nazareth at the beginning of the week, only going back on the following Sabbath day. Perhaps we should respect the Gospel discretion, however, which spreads a veil over your personality. You were simply "a just man" (Mt 1, 19).

You were "just" because you observed the Law faithfully, that Law

which Jesus summed up in the double commandment of love of God and love of neighbour.

This beatitude fitted you beautifully: "Happy those who listen to the word of God and keep it" (Lk 11, 28), because each time God called, you immediately carried out his command, even if it was difficult, or incomprehensible. You got up, "you took the Child and his Mother" and you set out for Egypt, and waited there until you received the word to come back. Your obedience then enabled, you to save Jesus' life, but it didn't relieve you from responsibilities and choices to be made. That's why you settled in Nazareth in Galilee and not in Judea where Archelaus, the son of Herod, was on the throne.

It was at Nazareth that it all began, with the visit of Gabriel. Nazareth, which was your home with Jesus and Mary. That home, Joseph, is a model for all Christian families and for all communities. It will always be the

model also for our family spirit, "which consists of love and forgiveness, support and help, forgetfulness of self, openness to others, and joy" (Const. 6).

Nazareth is the place where Jesus grew up, did his apprenticeship and became a man while he was waiting for his Hour to start announcing the Good News. Ever discreet, Joseph, you were able to preserve the mystery surrounding the divine origins of your Son.

Joseph, you are the silent man. We have no word which comes from you. You are the man standing in the shadow, the man of the hidden life. You could well have been the first Marist for all ages to come, but John was given that place when, at the foot of the cross, he welcomed Mary as his Mother. It is true that he represented all of us and, on account of that act, Mary became the Mother of all of us as well. "From that hour

the disciple took her into his home" (Jn 19, 27).

But you, Joseph, didn't you also represent us? The "Fiat" of Mary which brought about the Incarnation of Jesus was expressed by her in the name of all humankind. Then, Joseph, since you took her for your spouse, are you not the first person who ratified her Yes, the first one who shared Mary's faith? So aren't the first one after Mary to have paid homage to Jesus, the Son of the Most High, come down to this earth?

Joseph, are we able to know you even more? I suspect that you had special favours from the Holy Spirit that the Lord's angel who appeared to you in your dream, revealed to you. The most beautiful image that we could have of the Trinity here on earth, is certainly that of the family. Yet your own little Family, the Holy Family, is, par excellence, the icon image of the Trinity.

Mary conceived in her flesh and in time the Son of the Most High who had been fathered from all eternity by God. Jesus is the Word of God, the beloved Son of the Father (Mt 3, 17). Your particular role, Joseph, is like that of the Holy Spirit who brought all this about, who "overshadowed" this great mystery of the Incarnation of the Son of God. Thanks to you, all these events happened with great discretion and dignity and, as head of the family, it was you who enabled all of that to come about. With the Spirit you share a great humility; you are always in the last place doing good quietly.

Yes, Joseph, your destiny is inseparable of that of Jesus and Mary. The three occasions when the Lord has sent his angel to you, have been to give you this message: "Take the Child and his Mother", which you always did at once.

I understand better why Blessed Champagnat, who always associated Jesus and Mary together, placed us under your patronage.

Saint Joseph, give us the grace to "take the Child and his Mother" at every moment of our lives, so that we would be able to celebrate with them and with your for all eternity.



Br. Jean Roche

THE BROTHERS PROVINCIAL AND THE DISTRICT SUPERIORS

Brother Jesús Sánchez Martín, Province of Castille, Spain

He was born in Tamames de la Sierra, Salamanca, Spain, on the 5th of August 1936. His Marist formation all took place in Tuy where he entered the juniorate in 1948, then made his novitiate, being first professed in 1952. Again it was there that he made his Final Profession in 1957.

Having completed his degree in physical sciences he began teaching and was later Director in both Palencia and Valladolid. In 1968-69 he did the Year of Spirituality in Rome. From 1983 he threw himself into missionary work in Angola, in the diocese of Benguela. He was still there when he was appointed to be the Provincial of Castille in May 1988.



Brother John Lek, Province of China

He was born in Singapore, 27 December 1940, and it was there that he made his juniorate. He went to the novitiate in Tyngsboro, in the USA. After his first profession in 1961 he was sent to the scholasticate in Poughkeepsie.

His apostolate commenced in Sibu, Malaysia, and he moved then to Kowloon, Hong Kong, and Singapore. He made his Final Profession in 1966 and attended university in Singapore, and later the Pastoral Institute in Manila. He was teaching at Maris Stella High School in Singapore, when he was named Provincial in May 1988.



Brother Gilles Ouimet, Province of Iberville, Canada

He was born in Montreal, Canada, on 16 September 1933. He did his juniorate in Iberville, and his novitiate in Saint Hyacinthe, making his first profession in 1951, and then his Final Profession in 1956. He then obtained his Secondary Teaching Degree in Montreal, and later followed the Year of Spirituality formation in Rome in 1974.

His apostolate was carried out in various Montreal communities, Lambert Closse, St Jean, Granby, Duvernay and College Laval. He was at the General Chapter in 1985, and when he received his nomination as Provincial in May 1988 he was superior of the new community at For Coulonge and Vice-Provincial.



Brother Pascal Nkurunziza, District of Rwanda

Born at Muyunzwe, Rwanda, in December 1934, he entered the novitiate in Nyangezi (Zaire) in 1954. He made his first profession in 1956 and his Perpetual Vows in 1962. He began his apostolate as a teacher and was then Director of the Juniorate in Zaire (Nyangezi, Kisangani, Buta) and then in Rwanda (Save, Byimana, and Musanze). In that last-mentioned place he has lived for thirteen years both as Superior and Director.

The higher studies he followed in Arlon, Belgium, and then in Bukavu, Zaire, gained for him a degree in Education. He was a delegate to the 1985 General Chapter, and has been deputy-superior of the District since its beginning in 1985.





Brother Tercilio Sevignani, Province of Santa Catarina, Brazil

He was born in Taio (Santa Catarina, Brazil) 18 January 1948. He made his novitiate in Passo Fundo, taking his first vows in 1967. His Final Profession was in 1971. After his scholasticate in Santa Maria he did a year's teaching in Criciuma. The following year he went to Rome for Theology Studies. When he came back he was a teacher in Jaragua do Sul, but he was again sent to Rome in 1980 to do a course in Religious Psychology. Since his return in 1983 he has been directing the apostolate in Florianópolis, and also working in Provincial administration. His provincialate commenced in December 1988.



Brother Clifford Perera, Province of Sri Lanka

He was born in Kotugoda (Sri Lanka) on 21 November 1940. He did his novitiate in Tudella, making his First Profession in 1960 and his Final Profession in 1965. After his university studies in Poughkeepsie and Honolulu, he began his apostolate in Negombo where he was teacher, then Director and Superior of the Scholasticate. From 1979 till the end of the General Chapter in 1985 he was Provincial. He now begins another mandate in December 1988.



Brother Herbert Scheller, Province of Germany

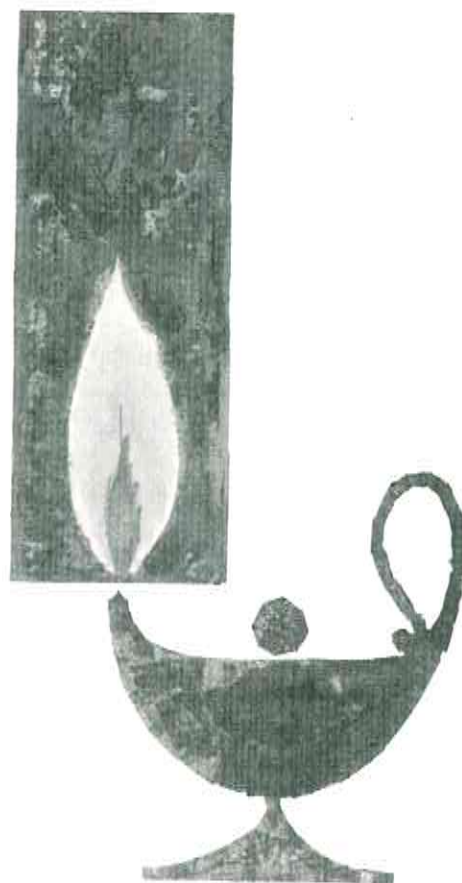
Born at Retzstadt, Bavaria, on 19 October 1946, he entered the juniorate of Furth and did his novitiate at Berggrub, making his first vows in 1966. After his scholasticate, he worked at Cham and Mindelheim and made his Final Profession in 1974. After his university studies, he served as Principal at Munich and teacher at Mindelheim. At the time of his nomination as Provincial, in December 1988, he was superior of the latter community.



Brother José Rúa Galina, Province of León, Spain

Born at Cualedro, Orense, on 4 December 1953, he entered the juniorate at Venta de Baños at the age of 14. He did his novitiate at Tuy, making his first vows in 1953. His apostolate was carried out at León, Orense, Tuy, Vigo and La Coruña, where he was Principal. He did his university studies at Santiago and Madrid. From 1983 to 1985 he worked in Zaire at the Marist Mission in Buta. For the two years preceding his nomination in December 1985, he was Master of novices for his Province.

OUR DECEASED



The Brothers who were not included in the previous listing

ALONSO PÉREZ Anilo (Miguel Luis)	70	P	VIGO, Espagne	10.01.87
GOMES ROSA Antônio (Eduardo Nuno)	60	P	PORTO, Portugal	27.01.87
GUTIÉRREZ MARTÍN Lorenzo Refugio (Lorenzo Pedro)	64	S	TLALPAN, México	11.04.87
HALL William F. (Linus William)	83	S	MIAMI, Fla. États-Unis	14.05.87
SCHEH Anthony A. (Mary Anthony)	77	S	FLUSHING, N.Y., États-Unis	30.06.87
MELVIN Damian Tomas	41	P	WHEELING, WV. États-Unis	17.07.87

Brothers who have died since 31 July 1987

MAURI Martínez Juan Alfonso (Wilfredo Juan)	76	P	MIAMI, Fla., États-Unis	31.07.87
SMANIOTTO FILHO João (Jonas Roberto)	75	S	CURITIBA, PR. Brésil	02.08.87
BREMAND Fernand (Fernand-Gabriel)	77	P	ST.-GENIS-LAVAL, Rh. France	06.08.87
LÓPEZ LÓPEZ Eloy Tomás (Tomás Bernardino)	90	S	MORELIA, Mich. Mexique	06.08.87
POZAS INFANTE Nicolás (Marino)	62	P	BENALMÁDENA, Espagne	07.08.87
LAPOINTE Lauréat	76	P	CHICOUTIMI, Qué. Canada	08.08.87
RODIER Marcel (Paul-Albert)	84	S	JBEIL, Liban	11.08.87
GUERRA UBALDI Antonio (Antonio)	61	P	SANTIAGO, Chile	11.08.87
LASTRA BUJEDO Malaquías (José León)	84	S	BENALMÁDENA, Espagne	12.08.87
PERREAULT Bernard (Omer-Bernard)	78	S	IBERVILLE, Qué. Canada	12.08.87
RUSSELL Francis F. (Felix Matthias)	53	P	BOSTON, Ma. États-Unis	17.08.87
LEMAY Germain (Jean-Euthyme)	78	S	IBERVILLE, Qué. Canada	19.08.87
ORIVE OCHOA Luis (Roberto)	85	S	DENIA, Alicante, Espagne	20.08.87
CASADEVAL André (Constantien)	63	P	MARSEILLE, France	21.08.87
JONES Raymond (Paul Herbert)	75	P	CAMPBELLTOWN, NSW. Australie	22.08.87
CORS GIL Claudio (Dionisio Lino)	75	P	CHOSICA, Pérou	22.08.87
GIL SERNA Fortunato (Julio Fortunato)	75	S	QUITO, Équateur	24.08.87
BOULANGER Joseph (Xavier Leonard)	72	S	LAWRENCE, Ma. États-Unis	26.08.87
LEROY Jean-Baptiste (Jean-Vincent)	77	S	BEAUCAMPS, Nord, France	29.08.87
VICENTE FERREIRA Aníbal (Ricardo Amadeu)	75	S	RECIFE-Apipucos, Brésil	02.09.87

TARDIF Jules (Jules-Clément)					
LUNKES Glottwich José (Tomás de Villanova)					
BELISLE Sinaï (Philibert-Joseph)					
PINARD Robert Joseph (Maurice Robert)					
NOLAN Peter Harold (Peter Brinstan, dit Eugene)					
BUSTO CORCUERA Fernando (Fernando Manuel)					
MARTÍNEZ GONZÁLEZ Ananías (Nereo)					
MORENO LÓPEZ Manuel (Pedro Cyrillo)					
PAQUET Louis Philippe (Joseph Marc)					
NEGRON Pierre (Pierre Julien)					
ELIZAGARAY ECHARTE José (Belarmino)					
HERRERA TABALDO Nicolás (Ovidio Nicolás)					
CUDMORE Vincent (Maurice Charles)					
DOM Eugène (Gabriel)					
PRIMO PÉREZ Celso (Filogonio Mateo)					
COWLS Michael					
MONASTERIO SANCHO José (Pablo Jerónimo)					
LAMONTAGNE Joseph (Joseph Damianus)					
VÁZQUEZ FERNÁNDEZ José Luis (Rogelio José)					
ROTUNNO Anthony (Rock Anthony)					
COLLET Philip Edwim (Maurus)					
BERGERON Eugène (Eugène-Benoît)					
PERRET René (Régis-André)					
CALVO GONZÁLEZ Agripino (Teodosio José)					
MARTÍN DÍEZ Mariano (Peregrino Emilio)					
VARGAS MARTÍN Feliciano (Dosíteo)					
BAECHTOLD Robert (Robertus)					
MISS Otto (Otto Maria)					
BEEGAN James Francis (Éamon)					
MÜLLER Konrad (Hildebald)					
TOUPIN Gédéon (Théophile) (F. Louis Abel)					
BEDARD Pierre					
PRECIADO CISNEROS José Miguel (Esteban Ricardo)					
KRONAST Paul (Aegidius)					
RACETTE Roger (Clément-Isidore)					
RIVEILL Jean (Louis-Bonaventure)					
MARCHETTI Umberto (Contardo)					
CRIADO MARTÍNEZ Julián (Filomeno)					
AMEZAGA GOMEZ Juan Manuel (Esteban Manuel)					
VIALA Joseph (Clovis)					
TOUGAS Charles Émile (Émile Arsène)					
SUSS Josef (Otto Viktor)					
BINGHAM John Joseph (Senan)					
SONDEREGGER Gebhard (Marie Rupert)					
O'KEEFE Jeremiah Michael (Godwin Anselm)					
REID Jean (Louis-Dosithée)					
SPALL Evaldo (Renato Lucio)					
RECH Ignacio João (Nilo)					
LOYRION Augustin (Jean-Damien)					
GAGNE Louis Philippe (Jules Ferréol)					
LAMBERT Antonio (Louis-Vénérand)					
DÍEZ DÍEZ Julián (Diego Julián)					
DUGGAN Francis Joseph (Lambert)					
STEVENS Edward Patrick (Ephrem Elias)					
VADILLO ROBREDO Cleto (Carlos Jenaro)					
SUÁREZ MENÉNDEZ Tomás (Luis Bernabé)					
81 S IBERVILLE, Qué. Canada				03.09.87	
63 S CURITIBA, PR. Brésil				09.09.87	
90 P CHÂTEAU RICHER, Qué. Canada				10.09.87	
64 S LAWRENCE, Ma. États-Unis				13.09.87	
61 P SYDNEY, NSW. Australie				14.09.87	
89 S SEGORBE, Castellón, Espagne				20.09.87	
77 S CARACAS, Champagnat, Vénézuëla				24.09.87	
91 S CAMPINAS, SP. Brésil				24.09.87	
84 S CHÂTEAU RICHER, Qué. Canada				24.09.87	
78 S VARENNES S/ALLIER, France				26.09.87	
85 S LARDERO-Logroño, Espagne				27.09.87	
65 P RECIFE-Apipucos, PE, Brésil				28.09.87	
72 P DURBAN, Afrique/Sud				01.10.87	
69 S BRUXELLES, Belgique				06.10.87	
95 P BENALMÁDENA, Espagne				11.10.87	
34 P SYDNEY, NSW. Australie				28.10.87	
76 S SANTIAGO, Chile				31.10.87	
81 S BRONX, NY. États-Unis				03.11.87	
76 S ORENSE, Espagne				07.11.87	
77 P MIAMI, Fla., États-Unis				11.11.87	
68 S LOWER HUTT				18.11.87	
89 P SAINT JEAN, Qué. Canada				20.11.87	
79 P VIENNE, Isère, France				22.11.87	
79 S SAN MIGUEL, El Salvador				24.11.87	
82 S MIRANDA DE EBRO, Espagne				10.12.87	
75 P BUENOS AIRES-Inm. Argentine				16.12.87	
82 P LYON-Croix Rousse, France				18.12.87	
66 P MINDELHEIM, Allemagne				21.12.87	
58 S HIBBERDENE, Afrique du Sud				22.12.87	
69 S MINDELHEIM, Allemagne				25.12.87	
83 S ST. JEAN, Qué. H. Richelieu				01.01.88	
37 P ST. JEAN, Qué. H. Richelieu				02.01.88	
70 S GUADALAJARA, Jal. Mexique				04.01.88	
83 S FURTH b. LANDSHUT, Allemagne				08.01.88	
55 P IBERVILLE, Qué. Canada				09.01.88	
85 S VARENNES S/ALLIER, France				10.01.88	
87 S ALBANO LAZIALE, Rome				13.01.88	
76 S ROSARIO, Santa Fé, Argentine				13.01.88	
86 P SANTA MARIA, RS. Brésil				16.01.88	
90 P BLANCOTTE, Cazère, France				21.01.88	
73 S ST.-HYACINTHE, Qué.				23.01.88	
68 S DURAZNO, Uruguay				23.01.88	
81 S CAMBELLTOWN, NSW. Australie				24.01.88	
68 S FRIBOURG, Suisse				24.01.88	
63 S BAYONNE, N.J., États-Unis				24.01.88	
60 S IBERVILLE, Qué. Canada				29.01.88	
71 S VIAMAO, RS. Brésil				29.01.88	
76 P NOVO HAMBURGO, RS. Brésil				30.01.88	
82 S ST. PAUL-3-CHÂTEAUX, France				02.02.88	
79 P ST. JEAN, Qué. H. Richelieu				05.02.88	
74 P CHÂTEAU RICHER, Qué.				16.02.88	
74 P BUENOS AIRES, Argentine				18.02.88	
77 P ASHGROVE, QLD, Australie				07.03.88	
82 S ASHGROVE, QLD, Australie				08.03.88	
87 S ALCALÁ DE HENARES, Madrid				10.03.88	
87 S ALCALÁ DE HENARES, Madrid				14.03.88	

COMUNELLO Inocente Antônio (Turibio)	74	P	SANTA MARIA, (Cerrito) RS.	15.03.88
SÁNCHEZ LIQUETE Clementino (Basilio Rafael)	68	S	ALAJUELA, Costa Rica	16.03.88
ZIND Pierri (Louis Laurent)	65	P	MENDES, RJ. Brésil	19.03.88
MERCIER Joseph (Henri Colomb)	100	S	CHÂTEAU RICHER, Qué. Canada	21.03.88
COPPEL Gérard (Louis)	76	S	MÂCON, France	23.03.88
TAYLOR William (Michael John)	80	P	HARARE, Zimbabwe	24.03.88
O'ROURKE Mark J. (Timothy Mark)	79	S	MIAMI, Fla., États-Unis	04.04.88
LAFLAMME Robert L. (Reginald Theodore)	62	S	GENERAL SANTOS-Lagao, Philippin.	07.04.88
CALLAGHAN John (John Emilian)	82	P	JOHANNESBURG, Afrique du Sud	09.04.88
DENIS Julien (Marie-René)	82	S	LOMME, Nord, France	09.04.88
TORDABLE PORTILLO Francisco (Luis Amalio)	60	P	BADAJOS, Espagne	13.04.88
GENTO BERNABÉ Alfredo (Alfredo)	74	S	BENALMÁDENA, Málaga, Espagne	17.04.88
GREGOIRE Joseph C. (Henry Charles)	96	S	KINGSTON, NY., États-Unis	17.04.88
VAN BOSSEGHEN Gérard (Jean Alexis)	75	S	MEULEBEKE, Fl. Occ. Belgique	19.04.88
DEVRIENDT Emile (Charles Hippolyte)	62	P	CHASSA-SINDA, Zambia	20.04.88
FOLEY John Patrick (Casimir Jude)	64	S	APIA-Lotopa, West. SAMOA	21.04.88
BRAUN Franz (Gunthard)	70	P	FURTH b. LANDSHUT, Allemagne	25.04.88
ROGNON Eugène (André-Chanel)	87	S	LYON, (Ste. Croix) France	18.05.88
FRANCÉS MERINO (Juan Ismael)	81	S	SURQUILLO, Lima, Pérou	20.05.88
ANGYAL Ferenc (Nandor)	77	S	VARENNES S/ALLIER, France	31.05.88
GAGNE Charles Eugène (Eugène-Albert)	64	P	CHÂTEU RICHER, Qué. Canada	05.06.88
KIPPER Luiz Jorge (Gabriel Luiz)	68	P	PORTO ALEGRE, RS. Brésil	08.06.88
REY CALDERÓN Lucas (Fernando Luis)	89	S	MADRID-San José, Espagne	09.06.88
HIGGINS Joseph Clyde (Alexius Mary)	80	P	SHEPPARTON, Vic. Australie	11.06.88
VIENNET Roger (Vianney)	79	P	JBEIL, Liban	12.06.88
MERINO RAMOS Arsenio (Carmelo)	86	S	LIMA-Casa Prov. Pérou	13.06.88
CASTRILLO ARRIBAS Ángel (Cecilio Marcelo)	76	S	BARCELONA-San Juan, Espagne	15.06.88
AYÚCAR ERASO Veremundo (Javier)	80	S	QUITO-Ac. Militar, Équateur	19.06.88
NIRSCHL Georg (Engelbert Maria)	75	S	MEXICO, Centre Médical	26.06.88
LAURINO Antonio (Hilario Luis)	78	S	LUJÁN, Argentine	27.06.88
URBAIN André (Étienne-Marius)	68	S	WATERLOO, Brabant, Belgique	28.06.88
AUTRAN Amewal Marcelo (Aleixo Maria)	58	S	ALTA FLORESTA, MGR. Brésil	07.07.88
ALONSO LOZANO Mariano (Víctor Mariano)	77	S	SIGÜENZA, Guadalajara, Espagne	09.07.88
COATES Benedict (Benedict Joseph)	69	S	RONDEBOSH, C.T. Afrique du Sud	10.07.88
GUERRERO Ignacio Antonio (Pedro Álvaro)	86	S	POPAYÁN, Cauca, Colombie	11.07.88
GIRALDO José Ignacio (José Policarpo)	57	S	POPAYÁN, Cauca, Colombie	13.07.88
ORTENZI Orlando (Leone Marcello)	76	S	TRENTO, TN. Italie	17.07.88
GONZÁLEZ RUIZ Ladislao (Evelio Ramiro)	63	S	BENALMÁDENA, Málaga, Espagne	19.07.88
GREGORIO DEL VALLE Lupicinio (José Gaetano)	77	P	PILAR, B. Argentine	19.07.88
DARAMOLA Lawrence Joseph	41	T	ENUGU, Anambra St. Nigeria	21.07.88
BASTIDE Elie (Éloi-Joseph)	82	S	ST.-PAUL-3-CHÂTEAUX, France	24.07.88
LLANILLO GARCÍA José (Fidel María)	72	S	SIGÜENZA, Guadalajara, Espagne	02.08.88
WAGNER Franz Xaver (Anastas)	92	P	VIAMÃO, RS. Brésil	04.08.88
HORBER Eugène (Eugène-Stanislas)	69	S	ST-DIDIER S/Chal. France	06.08.88
FRANTZ Aloysius (Cesario Lucio)	70	S	SÃO GABRIEL, RS. Brésil	11.08.88
POZA CIDAD Fausto (Elicio)	79	S	MIRAFLORES-LIMA, Pérou	14.08.88
SCHWAGER Geoffrey Patrick	43	P	CAMPBELLTOWN, NSW. Australie	15.08.88
ARCE ALONSO Leonardo (Felipe María)	65	S	MURCIA, Espagne	15.08.88
PRADUROUGH Riccardo (Ignazio)	92	S	MONDOVÍ, Cuneo, Italie	16.08.88
ROUSSEU Kamiel (Camille-Edmond)	97	S	MONT ST. GUIBERT, Belgique	18.08.88
BURQUIER Francis (Marie-Constant)	78	P	ST-GENIS-LAVAL, Rh. France	23.08.88
CROTTY Gerard Malcolm	30	P	AUCKLAND, Nlle. Zélande	26.08.88
TOP Robert (Jean-Eucaire)	67	P	CHARLEROI, I/M/T/R. Belgique	30.08.88

GENERAL STATISTICS OF THE INSTITUTE

AT 31 DECEMBER 1987

PROVINCES & DISTRICTS	POST.	NOV.	TEMP.	PERP.	TOTAL	DECES	SORT.	TOTAL	1.V.
01 AFRIQUE DU SUD	00	01	04	33	37	01	00	01	00
02 ALLEMAGNE	01	01	04	74	78	03	00	03	01
03 AMÉRIQUE CENTRALE	13	17	34	146	180	02	01	03	08
04 BEAUCAMPS-S. GENIS	03	03	04	240	244	04	00	04	00
05 BELGIQUE-HOLLANDE	00	00	02	151	153	04	01	05	00
06 BÉTIKA-BOLIVIE	02	06	26	172	198	03	05	08	02
07 BRÉSIL NORD	05	11	11	79	90	04	01	05	04
08 CASTILLA-ZAMBIA	00	14	21	156	177	01	04	05	04
09 CATALOGNE-PARAGUAY	22	22	47	218	265	00	04	04	14
10 CHILI	05	02	07	101	108	03	00	03	01
11 CHINE	01	01	03	47	50	01	00	01	00
12 COLOMBIE	04	20	14	80	94	01	01	02	07
13 CÓRDOBA	03	02	04	91	95	03	02	05	01
14 ÉQUATEUR	00	02	13	42	55	01	04	05	03
15 ESOPUS	05	02	03	168	171	06	01	07	00
16 GRANDE BRETAGNE-CAM.	02	06	13	66	79	00	01	01	03
17 IBERVILLE-ZIMBABWE	00	02	01	211	212	07	02	09	00
18 SECTEUR INDE	00	00	05	00	05	00	00	00	00
19 IRLANDE	00	01	01	38	39	02	00	02	00
20 ITALIE	02	00	04	113	117	00	03	03	03
21 LEÓN	15	03	13	169	182	04	01	05	07
22 LEVANTE	02	04	14	103	117	02	03	05	02
23 LIBAN-SYRIE	00	00	00	18	18	01	00	01	00
24 LUJÁN	00	02	04	108	112	02	06	08	01
25 MADAGASCAR	00	09	23	46	69	01	06	07	00
26 MADRID	09	02	05	127	132	00	04	04	00
27 MELBOURNE & ÎLES	01	00	04	146	150	02	03	05	00
28 MEXIQUE CENTRAL	00	15	31	131	162	02	06	08	05
29 MEXIQUE OCCIDENTAL	42	06	21	174	195	03	06	09	03
30 M.C.O.-HERMITAGE	00	00	00	265	265	07	00	07	00
31 NIGERIA	04	04	20	63	83	00	02	02	02
32 NORTE	10	00	06	145	151	02	00	02	01
33 N. ZELANDE & ÎLES	12	00	20	173	193	02	04	06	05
34 PÉROU	16	17	18	59	77	01	04	05	06
35 PHILIPPINES	09	05	08	44	52	00	02	02	02
36 PORTO ALEGRE	06	08	09	148	157	03	01	04	04
37 PORTUGAL	00	00	05	58	63	01	04	05	04
38 POUGHKEEPSIE	01	03	05	143	148	07	02	09	01
39 QUÉBEC-MALAWI	00	05	13	158	171	06	02	08	04
40 RIO DE JANEIRO	05	05	16	80	96	01	02	03	00
41 RWANDA	00	01	07	34	41	00	06	06	00
42 SANTA CATARINA	00	04	12	65	77	02	02	04	04
43 SANTA MARIA	02	03	09	90	99	01	02	03	02
44 SÃO PAULO	03	06	16	86	102	05	07	12	00
45 SRI LANKA	00	00	06	44	50	01	02	03	02
46 SUISSE	00	00	00	27	27	00	00	00	00
47 SYDNEY & ÎLES	06	04	14	319	333	03	10	13	04
48 URUGUAY	00	00	02	36	38	00	04	04	01
49 VÉNÉZUELA	11	08	29	42	71	02	03	05	03
50 ZAÏRE	00	08	18	32	50	00	07	07	05
TOTAL 1987	222	235	569	5359	5928	107	131	238	119
TOTAL 1986	230	252	638	5405	6043	95	101	196	
DIFFERENCES	-8	-17	-69	-46	-115	+12	+30	+42	



FRÈRES DU COLLÈGE INTERNATIONAL, Rome, 1988-1989

1^{ère} rangée: Andrés Rosatto (Uruguay), Víctor M. Preciado (Mexique Occ.), Ernesto Tendero (Madrid); Léonide Rabemahasoa (Madagascar); Evilazio Tambosi (Sta. Catarina); Marco A. Vargas (Amérique C.); Mario Colussi (Afr. du Sud); Rufino Luciani (Italie); Carlos M. McEwen (Colombie); José M.^e Ferre (Zaïre).

2^{ème} rangée: José M.^e Custodi (Paraguay); Isidro Azpeleta (Chili); Alfredo Crestani, Directeur (Porto Alegre); Rafael Kongfook (Pérou); Manuel Mesonero (Madrid); José L. Elias (Bética); Anastasio García (Mexique C.); Onorino Moresco (Porto Alegre); Fernando Nebreda (Madrid); Charles Howard, S.G.; Peter Rodney (Sydney); Amelio Cariducci (Córdoba).

3^{ème} rangée: Raúl Herrera (Mexique C.); Vicente Gutiérrez (Ecuador); José M.^e Soteras (Catalunya); Jorge Carbajal (Mexique C.); Jaume Parès (Catalunya); Hugo Bernaola (Pérou); Roque Brugnara (Sta. Catarina); Alberto Stephens (Chili); Charles Munyengango (Rwanda).

Absents: Inacio Nestor (Porto Alegre); Gregorio Bartolomé (Bética); Javier Ruiz (Norte).

THE ENGLISH-SPEAKING GROUP OF SENIOR BROTHERS, Rome, 1988

Top row: Brothers Denis Tankard (Melbourne), Paul Phillipp (Esopus), Giles Keogh (Esopus), Thomas Horgan (Melbourne), Patrick Magee (PKC), Joseph Dufresse (China), Ephrem King (South Africa), Conrad Lynch (Melbourne), Gerard Fitzpatrick (New Zealand).

Middle row: Brothers Malcom Hall (Papua New Guinea), Patrick Sheils (Great Britain), Claudius Pettit (New Zealand), Gerald Morin (Zimbabwe), Bernard Flood (Esopus), Kenneth Eaton (Sydney), Thomas Hennessey (Esopus), Georg Regul (Germany).

Front row: Brothers Terry Kane (Papua New Guinea), Vianney Dignam (Sydney), Reg Keating, SM (Australia, chaplain), William Lavigne (Esopus, co-Director), Charles Howard (Superior General), Roy Mooney (PKC, co-Director), Wallace Hamel (PKC), Justin Keady (Great Britain), Cyprian Gazaille (Zimbabwe).





RENEWAL COURSE FOR ENGLISH-SPEAKING BROTHERS, Rome, February-July 1988

Back row: Brothers Bernard McGrath (Sydney), Geoffrey Kelly (Sydney), Brian Wanden (New Zealand, Director), Father Reginald Keating, S.M. (Sydney), Brothers Frederick McMahon (Sydney, sub-Director), Mark Needham (Melbourne).

Middle row: Brothers Charles Aquilina (Sydney), Denis Richmond (Sydney), Joseph Sirimal (Sri Lanka), Nemesio García (Madrid), Luke Saker (Sydney).

Front row: Brothers Charles Howard (Superior General), Brice Bryzinski (Poughkeepsie), Frank McIntosh (Melbourne), Kevin Langley (Melbourne), David Lavin (New Zealand).

SESSION DE SPIRITUALITÉ POUR DES FRÈRES FRANCOPHONES, Rome, oct. 1988

(de gauche à droite)

1. Frères Emmanuel Gros, Maurice Vilz, Jean Roche, Abbé Charles Cauty, Charles Howard, S.G., Majella Bouchard, Alix Chopard, Karel Davids, René Mauss,
2. Frères Jean Loïselle, Diogène Dumortier, Jean-Paul Julien, René Millasseau, Amerigo Salvador, Marcel Hennache, Raymond Fillion, Jules Lengyel, Jean Lakomy, Léon Robert,
3. Frères Jérôme Bliekast, Léon Balandras, Michel de Wilde, Auguste Boit, Octave Cleeren, Florent Cokelz, Ignacio Gregory, Germain Maret, Alph. Delavis, Victor Vannoorenberghe.



SESSIONS DE SPIRITUALITÉ