

A message

BULLETIN OF THE INSTITUTE OF THE MARIST BROTHERS OF THE SCHOOLS



YEAR 1989

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•

NUMBER 5

THE ROCK *and*



THE SOURCE

Marcellin, you attacked the rock to set the foundations, to allow the construction.

How many rocks throughout your life! Your difficulties at studies, the needs of youth without education, without evangelisation, the misunderstandings, the criticism of your ecclesiastical confreres, the crisis of vocations, the moral and personal misfortunes, the financial problems and the cares of administration, the formation of Brothers, the organisation and support of more and more numerous schools, sickness, ...

You met all these challenges with a fighting spirit; realistic, enduring, passionate. You did not give in to harshness, bitterness, suspicion or stubbornness because the Lord had always been your Rock.

Your energy, your assurance did not make you domineering, because you did not wish a personal project to prevail. The Lord invited you to total trust in prayer, to audacity beyond your limits and your poverty.

You put your fire as a young vicar, your adult leadership of men at the service of young people, at the service of the Church, of society, of the Kingdom to be built.

Marcellin, you marked the source and stream so that your Brothers could live community and work. Water that one does not create, but which one discovers and welcomes: gratuitous, discreet, indispensable, available.

Marcellin, you made of your house a place where your Brothers could «return to the source».

MARY * *led you to draw from the sources of the Spirit;*

* *prepared your heart to be open to the Spirit, to the Holy Spirit, source of all inner life, of all compassion, of all apostolic life.*

Marcellin, you went to Mary as to a source.

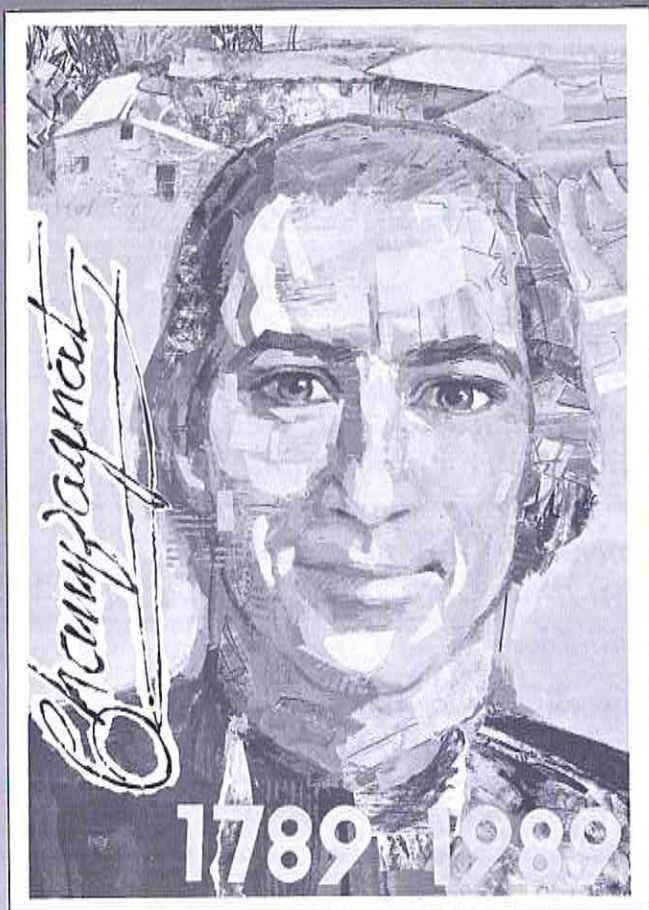
Mary-source, because she is inhabited only by the Spirit and because she knows only how to give the Son, master of life.

Mary was your everyday re-source, overflowing the inexhaustible tenderness of the Father.

Marcellin, give us again the faith, the confidence, the availability and the audacity of the foundation days.

Br. Henri Vignau

Provincial of N-D. de l'Hermitage



MARIST THEMES

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1989

2000



Conférence Générale

THE MARIST BROTHER and his MISSION for the FUTURE

What are the challenges we must take up today,
one hundred and fifty years after the Founder,
if we are to be faithful to his charism
in our mission?

THE GENERAL CONFERENCE

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

The aim of the General Conference is:

1. *to strengthen the unity of the Institute, and to enable the Superiors to have direct contact with the Brother Superior General, the members of his Council, and with one another;*
2. *to study questions of general concern and to propose ways of answering them.*

The Brother Superior General convokes the General Conference in the period between two General Chapters. If he judges it opportune, he can invite other Brothers to attend.



THE CAUSE OF FR. CHAMPAGNAT... and what it has brought us

I think quite a few Brothers would like to hear "from the source", how our Causes are going, both that of our Founder and the eight others: Bro. François, Bro. Alfano, and the six which include Brothers martyred in Spain. What stage are they at? What is being done at the moment? What can I do to help?

I am going to Spain shortly to see what can be done to further the work on our martyrs. As for the Founder and his longed-for canonization, work is progressing on the "Positio" (official description) of the possible "miracle of Montevideo": the cure of Bro. Heriberto Weber in 1976. This is a long and difficult process because the diagnosis of his illness is not very detailed, but we will do all we can to prepare it for presentation. The Cause is already a hundred years old, and believe me, I too dream (even if out of self-interest) of being able to reach the desired goal! We will soon be offering you more detailed information about each of our Causes.



LE VÉNÉRABLE
MARCELLIN CHAMPAGNAT
Fondateur des Petits Frères de Marie.

Portrait de l'illustre Religieux par M. A. Lecomte, 1840.

First page of the 1897 edition of the «Life»

Introduction

This bicentenary year of the birth of our Father and Founder can be embellished with details of other important events. I am referring to the centenary of the beginning of his Cause of Beatification and Canonization. In fact, these months mark the end of a full century since the sessions of the "Interrogatorio" or questioning of the witnesses who were called to testify before the archdiocesan tribunal, either in Lyons, l'Hermitage, LaValla or Marlies (the tribunal moved to each of those places in turn) took place between October 1888 and December 1889.

I will be bold enough to state that the Cause of Fr. Champagnat is extremely important to us, because the various "Processes" were directly or indirectly responsible, on the one hand, for the knowledge we have today of the Founder... responsible, for example, for the preservation of Testimony, Documents and Writings, and also the preservation of his precious "Remains". On the other hand, the veneration and cult of the Founder have been, in turn, the major inspiration for Marist art and literature, which centered on the figure of Marcellin Champagnat.

As proof of this fact, it is worth our while to answer the following questions:

- What has the Cause contributed to our historical memory and knowledge of the Founder?
- What research can be done in this area and where can we find it?
- Who have been the major figures involved in this Cause in its 100 years of existence?

The limits of this article will permit me to answer only the first point, which is the essential one.

WHAT WE OWE TO THE CAUSE

After the *Life* of Fr. Champagnat and the other Marist books which became the lifework of Bro. Jean-Baptiste, who died in 1872, little or nothing was written on the Founder. One might say that the presence of the "pioneers of the first hour" and the aforementioned books established our traditions and nothing new was required. But Fr. Champagnat's reputation for sanctity and for granting favors, and the desire to see him better known and loved, became the motivation for introducing his Cause. The first step was taken in 1885, with the first popular version of the *Life*, published for our students and for the faithful

in general. Eventually, on 2 February 1886, Brother Théophile, Superior General, sent a Circular announcing the beginning of work toward introducing the Cause:

Before asking the Sovereign Pontiff to introduce the Cause, we have much work to do. I intend to begin it as soon as possible, and to follow it up with all the attention which such an important matter requires.

Please help me, first of all by yours prayers, and if you can, by your personal research: (1) to compose the Articles [i.e., the story of his life, in numbered paragraphs]. I ask the Brothers who had the happiness of knowing Fr. Champagnat and those who heard the first Brothers or other persons speak about him, to write down all they know... Following the structure of the Life by Bro. Jean-Baptiste, indicate the points your information confirms, those it modifies, and those which must be added. Nothing must be left out, nor exaggerated... (2) please send in any writings of Fr. Champagnat (letters or whatever) which you may have, or indicate the persons, whether priests and laypeople, who might have any..." (Cf. Circulaires, VII, 254-258).

It was just a simple invitation, the first to the Brothers, to undertake a critical and many-sided study of the person of our Founder, thanks to the canonical requirements which so many tend to consider to obstacles to progress... What a pity, indeed, that the testimony of the Brother and other witnesses had to remain under "the secrecy of the process".




Bro. Théophile, S.G., who «pushed» the cause (1886-1903)

1. The first result of the invitation and the requested help: the Memoires of Brother Sylvestre

We know they were written in 1886-87, and the first part is "A summary of the Life of Fr. Champagnat, in the form of articles which might contribute to the introduction of the Cause". They consist of six notebooks totalling 228 pages, in which he also indicated his sources of information. Unfortunately, his death in December 1887 deprived us of one of the most qualified witnesses before the tribunal. But his writings were preserved and some years ago were transcribed and made available to the Brothers of the Congregation. Even though they do not contain much new information — the format to be followed was obligatory — it is certain that this "study" offered valuable facts which complete or reinforce the presentation of Bro. Jean-Baptiste.

Other writings on Fr. Champagnat received before the Cause began:

There are thirty-eight letters from parish priests and other persons, speaking about Fr. Champagnat and answering the request sent out by Bro. Théophile between 1st and 8th March 1886. Eighteen of these thirty-eight would later be witnesses in the Informative Process, when they would expand substantially on their testimony. The rest of these letters are in our archives but have not been consulted very much.



MANDEMENT

DE

MM. les Vicaires Généraux Capitulaires de Lyon

LE SIÈGE VACANT

POUR DEMANDER COMMUNICATION DES ÉCRITS DU SERVITEUR DE DIEU

Marcellin-Joseph-Denoit CHAMPAGNAT

PÂTRON DE LA SOCIÉTÉ DE MARIE, FONDATEUR DES PETITS-FRÈRES DE MARIE

2. Composition of the *Articles* and the naming of the *Diocesan Tribunal*:

In 1887, the *Articles* were drawn up; as already noted, these were a *Life of the Founder* written in the form of numbered paragraphs, to be handed over to the ecclesiastical authorities as “material for the investigation” to be carried on by the tribunal. This “*Life*”, divided into twenty-one chapters and 376 articles, was drawn up with the help of several Brothers, but it was signed and presented to Cardinal Foulon, Archbishop of Lyons, by Fr. Claude Nicolet, SM, who had been named Postulator of the Cause, since he was already responsible for that of Fr. Peter Chanel. The articles were in manuscript form: a large notebook of 136 pages, and its presentation, together with our formal request to name the official Commission (or Tribunal), took place on 15 th December 1887.

Several months later, the Diocesan Tribunal was set up, presided over by the Vicar General (Fr. Jeannerot), and the opening session was held on 21st July 1888. The *Revue du diocèse de Lyon* carried the following notice: “*The Ordinary Process has begun. At the request of Fr. Nicolet, postulator of the Cause, His Excellency the Archbishop has set up, according to the holy canons, a Tribunal to inform and hear the witnesses to the life, virtues, miracles and reputation for sanctity of the Servant of God, M.J.B. Champagnat*” (Lyons, 2 November 1888).

In fact, the sessions of the Tribunal had begun on 8th October, to receive the “declarations” of the witnesses. They had to answer a questionnaire drawn up by the “Promoter of the Faith”, and also state whether they agreed or disagreed with the content of the official “articles”. This was a serious process, carried on under oath, and under threat of ecclesiastical penalties reserved to the pope!

3. The witnesses in the Diocesan Process (also called the “ordinary” or “informative” process)

There were sixty-six witnesses in all. The Postulator at first presented nineteen, and added forty-one others during the Process. Towards the end, the Tribunal itself called six



others, *ex officio*. Among them there were twenty-one Brothers, three Marist Fathers, one Sister, twelve priests and twenty-nine laypersons (12 men and 17 women). More than two-thirds of them had known Fr. Champagnat personally. A century later, it is still moving to hear their statements before the Tribunal:

My name is JULIENNE EPALLE, born in Le Rosey in 1798... I knew him from 1812 on, when he came to spend his vacation in Marlhès while he was a seminarian... and I declare that at that time the young cleric was consumed with zeal for the glory of God... During the very first week of his vacation he told us, “If you come, I will teach you the catechism and I will tell you how you should spend your life...”

My name is JEAN-FRANÇOIS BADARD, born in La Valla in 1813. I knew the Servant of God during my childhood, and since I was the son of the sacristan, I accompanied him several times when he carried the Lord to the sick, and sometimes I served his Mass... He preached the gospel simply, and not too long; he was well liked by the solid citizens of La Valla! How many edifying things I would be able to say if I were not so old! Fr. Champagnat is a saint! And so were his first Brothers...

My name is JEAN-BAPTISTE DEFOUR, in religious life, Bro. Théodose. I was born in 1816. I knew the Servant of God for five years. I lived in community with him for eight months, and later I often returned to the Hermitage either to make my retreat or during the year to discuss certain matters... I heard our first Brothers and other people speak about him, especially in La Valla where I taught for a year, and in Marthes where I have relatives... During the Servant of God's lifetime, everyone considered him to be a saint! I heard some outstanding clergymen, especially Father Matton, the parish priest of Millery, say, "Your Father Champagnat is a saint!"... He was deeply pious, but he could never stand any kind of exaggerated or misplaced piety. He held firmly to the Rule, but he disapproved of the kind of rigorism which destroys charity in communities.

My name is JEAN-MARIE BRUNON, born in St-Genest-Malifaux in 1823. I knew him when I was a student of the Marist Brothers, around 1835. I still remember the question he asked me during catechism, and my answer. All the neighbours talked about him, especially my parents who moved to Marthes when I was only two. I remember, and I will never forget, the wise and helpful advice he gave us during his brief conversations.

My name is MARIE MOULIN, nee DUVERNAY; I am a widow, born in La Valla in 1809. I knew him from the time I was eight or nine. He gave me my First Communion. Even if the weather was bad, he walked more than an hour to visit me every two weeks, to supervise the class and encourage the children. He was associate pastor in La Valla then. I knew him for twenty years... How much good he did! We were very edified at the poverty in which he lived with his Brothers. When he arrived in La Valla, the church was in terrible condition and he acted as plasterer and stonemason to repair it... We gave him a lot because we loved him so much. I have never seen anyone so wise as he.

My name is PIERRE-LOUIS MALAURE. I was born in La Valla in 1823 and I am presently parish priest in Valbenoîte. I knew Fr. Champagnat personally for ten years. He even came to visit my family. I often attended Masses he celebrated... I often had long conversations with the Brothers of the "first hour" as well as with other persons, some of them my relatives. Out of all the priests I have seen at the altar, there is none who left me with an impression of such lively faith and burning love as the one I have of Fr. Champagnat.

Br. Agustín Carazo
Postulator, Rome

To be continued...





“T H E M A R I

MURAL BY GREGORIO IN THE GENERALATE OF

(Dimensions of the

“Like any artist’s conception, this large painting has its own inner movement and ‘text’. In this case, the text and movement proceed normally, from left to right, just as one reads a book...

In the first scene, we see a group of people —parents and children— who are in the process of entering a space which could be called “the Marist Home”. They are going through a door which bears the Marial monogram (M = Ave Maria). The man who has opened the door, and who is inviting these people to come in and share in the charism and mission of the MARISTS in the Church and in society today, is *MARCELLIN CHAMPAGNAT*. Standing behind him are other past and present members of the Society of Mary... *MARY*, presented here as the Mother and Model of all of us in the faith, is the other central person in the composition. Around her are depicted *various apostolic activities of the Marists*, and specially those of the *MARIST BROTHERS*: missionary work and teaching, welcoming and accompanying young people, sharing the Bread and the Word of God, etc. All of this is carried on in a family setting characterized by joy and simplicity, which is brought out by the choice of scenes and colours in the painting...



S T F A M I L Y”

DOMÍNGUEZ «GOYO» THE MARIST BROTHERS, ROME

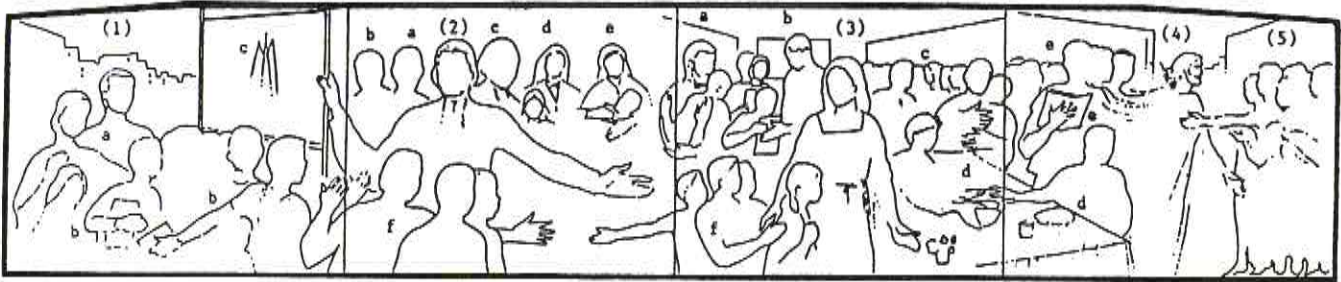
painting: 32 × 6 feet)

But Mary is not the final goal; she herself is pointing the way towards Christ, her Son. And it is *JESUS CHRIST* at right centre, who is the reward and the real GIFT which the members of the Marist Family want to give to others, especially to the group at the far right, who are “in darkness and need” and who are hungry and searching for the bread of Human Development, Truth and Love...

The movement of the painting begins therefore in the “city of humanity”, then shares in and is transformed by the “Marist home”, in order to return to and help to transform other aspects of the “city of humanity”... The great “driving forces” of this movement are Marcellin Champagnat, the Blessed Virgin, and Jesus Christ; their “vehicle” is all those who are really committed to the MARIST FAMILY.


This painting is therefore in fact a “symphony in colour” of the spirit of our motto: “All to Jesus for Mary and all with Mary for Jesus and for our brothers and sisters”. This is the essential message to be read in it.

Br. Agustín Carazo, P.G.



VARIOUS PERSONS AND GROUPS WHO APPEAR IN THE PAINTING:

Even though the painting does not represent a specific historical scene, but simply suggests the reality of a «spiritual and ecclesial movement called THE MARIST FAMILY», it is easy to recognize some of the historical figures in it, and to grasp the symbolism of the others. In the sketch above, the *key* persons and groups have been numbered, while subsidiary elements are indicated by letters.

- 1 = those *INVITED* into the Marist Family:
- a. Parents, teachers, adults in general.
 - b. Children, students, the world of youth.
 - c. The "family crest"  = the monogram for Mary..
- 2 = *BLESSED MARCELLIN CHAMPAGNAT* (1789-1840), Founder of the Marist Brothers.
- a. Venerable Bro. François Rivat, 1st Sup. general.
 - b. Bro. Charles Howard, present Superior general.
 - c. Ven. Fr. Colin, Founder of the Society of Mary.
 - d. Sister Cathaldus, SM, present Superior general.
 - e. A Marist Missionary Sister with a sick person.
 - f. Children "of every race and country".
- 3 = *THE BLESSED VIRGIN MARY*, Mother of us all and Model of faith for all Marists.
- a. A missionary Brother welcoming a child.
 - b. A teaching Brother and a young couple.
 - c. A Brother working with a group of young people.
 - d. Hospitality and sharing the Bread.
 - e. Hospitality and sharing the Word.
 - f. They realize they are all Mary's children.
- 4 = *JESUS CHRIST*, the *GIFT* of the Marist Family:
- d. Through the Bread of Life and the love offered to...
 - e. Through the Word and the education offered to...
- 5 = the "*FAVOURITES*" of the Marist Family: those who have been deprived of
- * education and human development
 - * TRUTH and GOD
 - * love and a family environment.

(Commentary by Br. Agustín Carazo, P.G., 1989)

Br. Agustín Carazo
Postulator, Rome



- N. B. • The representation of Fr. Champagnat is not meant to be an accurate *PORTRAIT*, but simply an attempt to bring out two of his important qualities: his *STRENGTH* (both physical and moral) and his *GOODNESS*.
- In depicting the Blessed Virgin, the artist deliberately avoided all the usual poses of Mary-with-the-Infant-Jesus, and all the traditional symbols of sanctity, in order to put all the emphasis on her universal motherhood, and the fact that she was a "simple woman of faith"

Characteristics of the Marist Educator of the Future

I was asked to prepare a brief synthesis or a critic of the book entitled,
“*The Marist Educator, 3;*” Luis Vives, 1987, Zaragoza.

This volume belongs to a simple trilogy, fruit of a research conducted into the vast realm of Marist education, on the occasion of the centennial celebration of the arrival of the Marist Brothers in Spain.

The Marist Educator 1; his Identity and his Style, Edelvives, Zaragoza, 1983, presents education as it was understood at the beginning of the Institute, as it was directly inherited from Marcellin.

The Marist Educator, 2; Edelvives, Zaragoza, 1986, has made history. It proposes education models developed during a hundred years.

The Marist Educator, 3, considers society in its becoming and is turned towards the future with this little dose of utopia which allows us to dream.

Here is the opening question which has also been the basis of the book. What type of educator are the new generations expecting as the year 2000 nears?

We must prepare him right away and we cannot offer them a stopgap educator!

It is necessary to claim the importance of the educator for he is little known, badly paid and his rôle has become more and more ambiguous. The questions dealt with the following three themes:

- *What type of man do we want to educate?*
- *What type of educator will tomorrow's school need?*
- *What type of school will suit our future society?*

The answers to these questions need a systematic reference to history and a progress in prospective.

TO START FROM HISTORY AND PROGRESS IN PROSPECTIVE

We should look at the past to assume the present and to sound the future. Besides we should take into consideration that professional idiosyncrasy might have slowed down and dulled our capacity to experiment in education. Probably, we did not make all the reasonable risks to move with flexibility.

A school must always look towards the future, according to the old aphorism, “*Non scholae sed vitae discimus.*”

Thus in educational research, the pupil and his evolution, culture, the technical, professional, economic etc. worlds must be our particular concerns.

To face the challenges presented by the young people and when we start from them, to penetrate into their world, without prejudging their attitudes: this means the educator is starting to understand their new-needs and has become alert. This is an education that challenges the educator and the school.



«*To plan in order not to have to regret...*»

—Marist themes—

THE TYPE OF MAN WE WANT TO EDUCATE

The Marist education project suggests to plan in order not to have to regret or to correct; it is better to train, to build than operate difficult reforms and amendments. This task can be summed up with one or two main points:

To equip the man of tomorrow with the necessary baggage of values. We may be faced with youngsters whose values have become dulled or ambiguous or empty of contents... This should prompt us to formulate and propose new and richer values. Once that man has developed a greater maturity he will have more courage to choose. For when confronted with the numerous and ambiguous sollicitation neither the robots or the mannequins are of any use...

What is expected are persons whose lives will readily generate social values, in order to improve the life conditions of their fellow citizens.

Knowing well that the well-off and the powerful people keep getting richer we cannot deceive the poor who expect a more just sharing.

The involvement at the service of peace, justice and social progress must represent a value for the man of tomorrow who will graduate in our education centres.

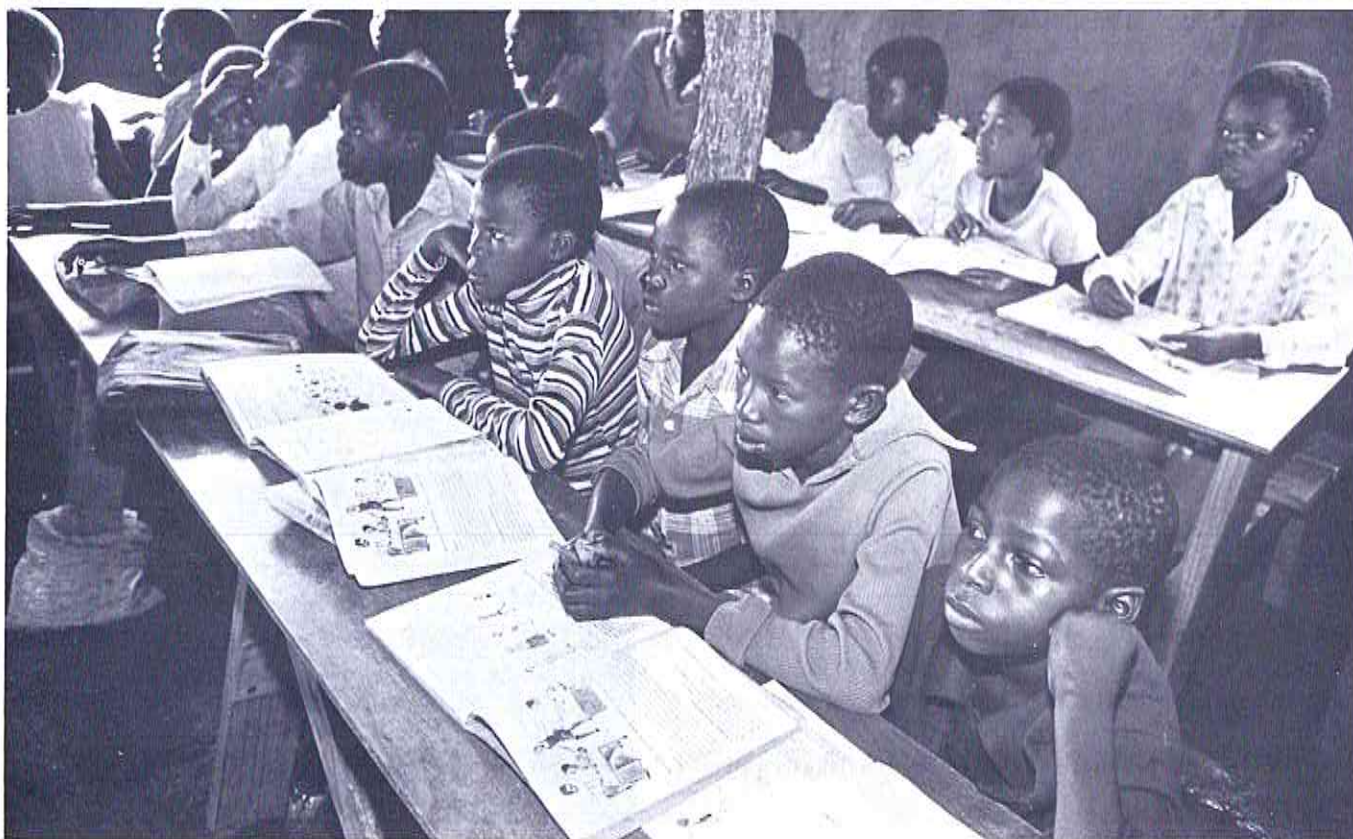
THE TYPE OF EDUCATOR THE SCHOOL NEEDS

The educator who will assume our proposed task will have to be able to go beyond the under-valuation of the educational function. He must shed a full light on the educator's rôle in today's society. He will have to clear his way between knowing, counselling, guiding, coordinating and educating. Never will he resign himself to become a simple mechanical repetitor of different learnings. He will aim to be an educator rather than to devise and to possess means, techniques, instruments, "moyens modernes de succès" already censured by Marcellin Champagnat.

The educator should also be endowed with generosity, dedication, complete unselfishness in a radical love: all that a lay or professional teacher, busy with other commitments could rarely offer.

Our identity should be modelled on the specific traits of our own great educators who preceded us. There is no denying that they have shown a great flexibility in adapting to changing situations.

Our ambitious educational programme with the future in mind: to become competent in our specific tasks and educational priorities: to encourage, to understand, to foresee, to correct, to enlighten, to free, to teach by doing.



«... to penetrate into the young people's world...»

We should never be disqualified by our pupils because we will have run out of time, by our lack of availability or because we will have failed to care enough for their just and human interests.

THE TYPE OF SCHOOL NEEDED FOR TODAY'S SOCIETY

Looking at the type of school which will be needed by society in the future, the Marist educator must avoid any isolation from the numerous institutions connected with education and governing it. On the other hand he must:

- discover the factors which are predominant in education and serve as a basis for its organization;
- initiate centres of interest which can modify the categories and educational values, the capacities and competences which serve as a basis for the future lives of our pupils.

But this must be done:

- as an educational service from the Church ranking above all personal differences;
- as a help to the family's role in education.

We should use the advantage of special schools whose influence is more decisive and efficient in good behaviour training: leisure organizations, mass media, technical orientations and languages, catechesis; school for parents, pastoral movements, etc.

Finally we ought to face small challenges with as much energy as our predecessors overcame more difficult ones such as academic requirements, official recognition, etc. And doing all this with the hope and optimism of following a sure road towards real education of today's children.

Brother Juan Moral
Catalonia



What type of educator are the new generations expecting?

A CENTURY OF MARIST PRESENCE IN LATIN AMERICA: 1889-1989

To live is to be present, and the quality and intensity of any presence are the measure of its vitality. Presences run the whole gamut, from those which cause annoyance or embarrassment, to those which improve and dignify their surroundings. A hundred years ago the Marist Brothers in Colombia said, "Present!" to Latin America. Without them (false modesty is pride) that part of America would have been different. Maybe a little, maybe a lot, but still different.

It was 1889. A hundred years earlier, Marcellin was born, and the French Revolution took place. That year, unconsciously simplifying future centenaries and commemorations, the sons of Marcellin, the shepherd from the foothills of Mt. Pilat, who learned to read and write at fifteen, arrived in South America; specifically, in Buenaventura, Colombia. They had sailed from Bordeaux in the

"Saint-Laurent" on 26th September, and two months later, on 26th November, after crossing Panama by train, they reached Buenaventura, "a beautiful seaport".

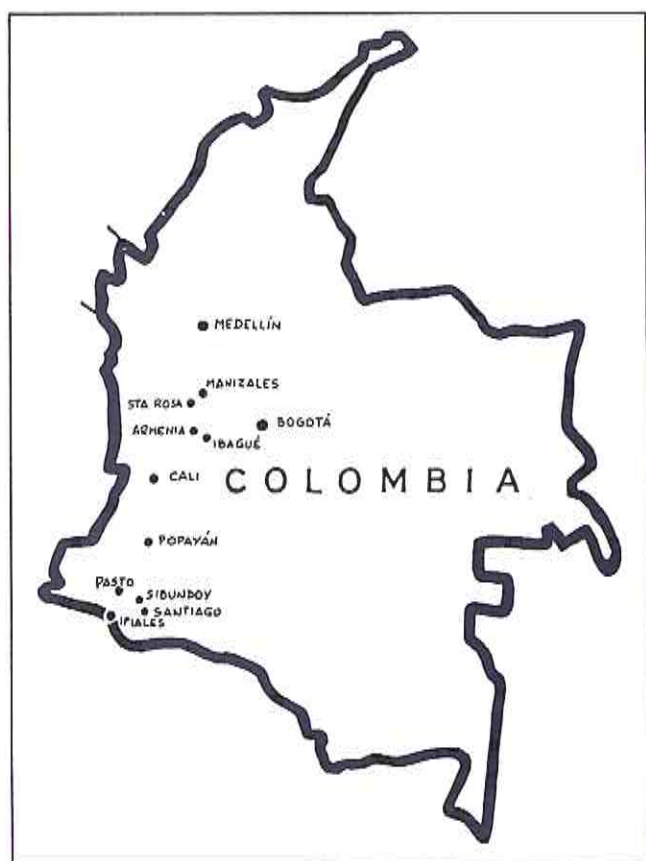
There were seven of them: Angelo (44 years old), Pelayo (30), Candidiano (30), Atenodoro (24), Liberato (21), Deicola (18) and Carlos (16); even the latter two adolescents, like their companions, had left their home in Europe for ever.

Their arrival in America, and their first foundation began "badly", as all great works should begin. If the grain of wheat did not die, if the seeds did not decompose, where would the mighty tree come from? The very day of their arrival in Buenaventura, the director of the group, Angelo, died of a malignant fever.

Their first foundation was in Popayán. And without the Marist Brothers, Colombia would be different today; a little or a lot, but different. The seeds they planted, growing silently but vigorously, bore fruit in cities like Buga, Palmira, Tulúa and Cartago in Valle; Pupiales, Túquerres, El Tambo, in Nariño, Santander de Quilichao and Bolívar in Cauca; Neiva, Timaná, Pital and Elías in Huila. (In 1895, the Marists in Elías enrolled a six-year-old who is now sharing their centenary; his name is José Eustasio Rivera.) Then there were Quidó in Chocó, Riohacha in Guajira, Duitama in Boyacá, and Itagüí in Antioquia. In time, all these foundations would disappear, as a result of the Thousand Days' War or other political developments.

Yet, during the last years of the 19th century and the first of the 20th, other foundations continued to help a new dawn to break over the country and over its most precious patrimony, its children and adolescents: Pasto, Ipiales, Sibundoy, Santiago, Popayán, Cali, Armenia, Santa Rosa de Cabal, Manizales, Medellín, Ibagué, Bogotá.

And after Colombia, Marists from France or Spain came to work (and work they did!) in Mexico, Cuba, Venezuela, Ecuador, Brazil, Peru, Bolivia, Uruguay, Paraguay, Chile and Argentina. Colombia, the Marist "womb" in Latin America, would in later years establish a presence in Central America (El Salvador and Guatemala) which would spread to Costa Rica, Panama and Nicaragua. The dreams of the young shepherd of Le Rosey continue to flourish across the world (and he learned to read at fifteen!)





Wood carving of Fr. Champagnat (novitiate of Colombia)

Candidiano, one of the first Marists in Latin America, was an honor to the human race, as was Champagnat. His indomitable tenacity, resistance, capacity for work and for suffering, very much in the idiosyncratic style of all heroes, ultimately saved and pushed forward the Marist presence in Colombia during the cruel years of the Thousand Days' War, and those that followed, which were no less difficult. Like him, and following his example, several hundred Marists have lighted the way in the souls of young people and in their country. And with them, a legion of layteachers in our primary and secondary schools work from sunup to sundown, and expend a great deal of perspiration (Marcellin was an authority on rapid journeys, fatigue and perspiration!) in working those fields.

Beside them, making it all possible and backing up the work of the sowers and the songs of the reapers, there are

the school secretaries and other employees. All of them together make up the great Family of Champagnat, in which a special place is reserved for the parents who entrust their children to the sons of Champagnat.

What could the farmer do without the furrows? Children and adolescents from all parts of the country fill our classrooms. How fortunate they are! The effects of any education are beautiful... those created by Champagnat are exceptionally so.

The Marists are justly proud of their former students, who are carrying their country forward. They are his true descendants.

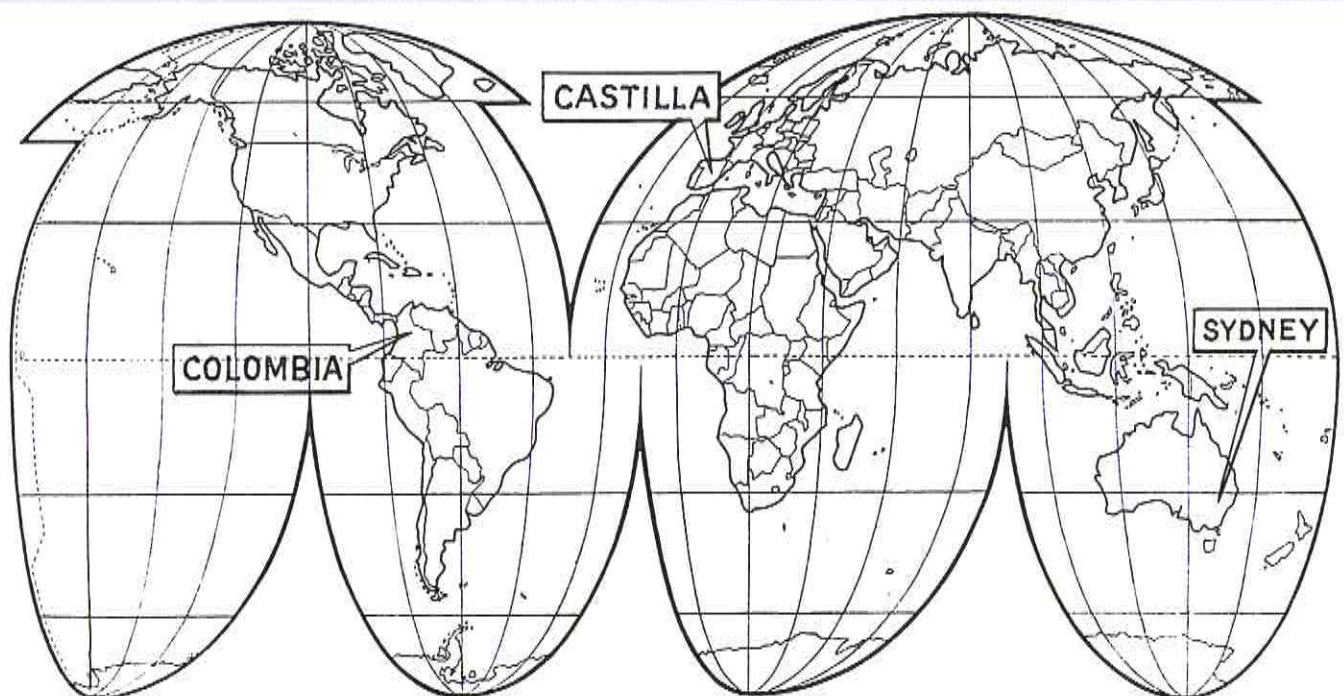
Now we have completed one hundred years in Colombia and in Latin America.

Dawn is just breaking over the next hundred.

Bro. Andrés Hurtado
Colombia



NEWS FROM THE PROVINCES



INTERVIEW WITH BRO. JESÚS SÁNCHEZ PROVINCIAL OF CASTILLA, SPAIN

Was it a great change for you, becoming Provincial after five years in Angola?

Yes, and it's rather curious. I could mention a thousand ways in which I notice the difference; but the truth is that I wasn't really absent all that long: five years is a passage of time, but nothing extreme. Now that I am back, I have gone around taking the pulse of the province, trying to see where we are going. At first I was a bit disoriented, but after a few months I felt right at home again.

Is the province you have come back to the same one you left five years ago?

A bit older, but that's normal; you can see that from the statistics and the pyramid of ages. Perhaps the aging means less restlessness, less enthusiasm, and a certain tendency to "settle in comfortably", but I have also discovered positive elements: a province which is less aggressive, in the positive sense of that phrase. A few years ago, topics were discussed with a passion which was offensive; today things are said more calmly, and there is more and better dialogue, whether in provincial chapters or community meetings.

I have also found a certain stability in the province, which is beneficial for the houses of formation. The work of formation and the search for vocations are being carried on more calmly.

I have seen much activity and many activities in the schools; I have found many encouraging things there.

Fine; let's talk specifically about some of those points. How do you feel about the present state of recruiting in the Province of Castilla?

Every year we have between twenty and twenty-five young men who enter our formation program in the first year of the second cycle of their



secondary schooling (i.e., about the age of 14). About half of them are from our schools. The other half are recruited by two Brothers who work among the students of the final year of the first secondary cycle, in the state schools in rural areas, combining recruiting with a broader sweep of educational and pastoral activities.

How many of these boys continue?

At present we have nine postulants, twelve novices in the two years of novitiate, and ten scholastics in a three-year program. We have noticed, not only in Castilla but throughout Spain, that most of those who leave do so during the first stages of formation. There are few departures among the Brothers in temporary vows in the schools.

In Zambia, which is part of our province, we have four postulants, three novices and one scholastic.

What is your opinion of the initial formation program of your province?

I think it's normal. In Castilla, our structures are stable. We have not had a minor juniorate for many years now, but in the rest of the stages, through scholasticate, everything is quite normal. Of course, there was internal renewal in the way formation

was carried out, in its ideology; but for all practical purposes, everything is moving along very normally.

What impact has the Formation Guide had?

I don't think it contains anything revolutionary. The Guide sprang from existing procedures. I don't mean that we have already assimilated it and are living it, but it does reflect our aspirations. Fundamentally, it did not require any innovations in my province, although there are certain aspects which appear to be more accentuated, as for example, the insistence on accompaniment.

And ongoing formation?

A few years ago we tried a very detailed renewal program. We prepared a diagram summarizing all the various aspects of formation. It indicated the "formation moments" which every Brother could make use of during the year. It was a sort of do-



Postulants of 1987: hope for the future

— News from the Provinces —

it-yourself program. Each Brother could figure out his own strong and weak points in this area. The role of the Provincial was to help and stimulate. Unfortunately, the plan was not well-received by the Brothers.

Why not?

I don't really know, since I was in Angola at the time. But the Brothers certainly had the impression that it was something being imposed on them, to control them.

Now we have begun a waiting period. I think we have to let a few things be forgotten before we can begin again. Believe me, it was a very well thought out plan; I think it would be worth the trouble to try it in other places.

How about renewal courses?

We always have from four to six Brothers following some course or other, whether at El Escorial (Second Novitiate), or in theological-updating programs, or the Third Age sessions.

How do you find the Brothers reacting to ongoing formation?

I remember a survey we did some years ago; one question was, "Do you feel the need for personal renewal?" Many answered "no". Today, there are certainly many oppor-



Second gathering of the Marist Family of Castilla, 1988

tunities for formation, but when someone doesn't think he needs it, it's difficult. In many cases, ongoing formation is more the result of a push from the superiors, than initiative from the grassroots. Someone who really wants to pursue his formation will do so, without having to be told by any superior; but men like that are in the minority.

Changing the topic, what can you tell us about the apostolate in your province?

In Castilla we follow a traditional line, but a fairly active one. I think the students in our schools receive a solid education, including their religious formation. In addition, we offer them extra-scholastic opportunities: Christian-life groups, "Young People's Easter". Scouts, training as group-leaders, etc. All of this is coordinated at the provincial level, by the Educational and Pastoral Committee.

This doesn't mean that every Brother is involved to the same degree. Some are satisfied with giving a fundamental religious formation in their classes... and all of them teach religion.

And what is the situation with regard to the layteachers?

Just recently, we had a very interesting report on that topic at the meeting of the Conference of Provincials of Spain. I think that collaboration with the layteachers is somewhat blocked by the claims and salary demands put forward by the unions. The layteacher appears more as a paid worker than as a lay collaborator in our mission. There are teachers who would like to work with us, but who feel held back by human respect; others think that to do so would put them on the side of "management". Still, there are some



Gathering of parents of Brothers, 1988

News from the Provinces

positive steps being taken in this area.

Let's talk about the missionary activity of Castilla, and your work in the area of Poverty and Justice.

I believe that what we are doing in Africa is authentic social action. In Kabwe, in Zambia, we have 500 boarders, with whom we are doing very solid work: this is an educational system perfectly suited to contemporary Africa. I also believe that the Brothers are assimilating the values of inculturation. Mistakes are made, but the prevalent mentality is very positive in this regard.

In Zambia we also have the Lulamba Skills Centre. This is an extraordinary undertaking. It was created and is maintained by a parish community; it was they who requested the technical cooperation of the Brothers. It is social work, since it is aimed at young people who have no other opportunity for studies. The boys take courses in automobile mechanics, while the girls learn sewing and dressmaking. We now have two Brothers there and hope to send a third very soon.

In Angola, there are two Brothers from Castilla: one works in Lobito and the other in Luanda. We are collaborating with the Province of Portugal. I would also like to mention Brother Ángel Rodríguez, who is working in Saint-Étienne, in France, among the Spanish and Portuguese immigrants. Even though he is over 70, he is doing marvelous work. The Episcopal Vicar told me in all seriousness, "Brother Ángel is the best missionary we have in Saint-Étienne".

Are you planning any other projects?

We would like to start something in 1989. We have been studying two alternatives, and all we have to do now is choose between them. One possibility is "Project Humanity", to help young drug-addicts. The other is to collaborate in a secondary boarding school with nine hundred students, in Armenteros, near Salamanca. And these are over and above what we might call our "classical" works.

Would you like to sum up for us, in a few words, how you see the Province of Castilla at this moment?

I would say that the Province of Castilla is *stable*, in both senses of the word:

stable in the negative sense, which means we are in danger of becoming too comfortable and set in our ways;

stable also in the sense that we are doing solid work, that we are a province which has not had too many ups and downs. We certainly went through the postconciliar crisis, but it wasn't anything traumatic. Castilla is a province which is pretty much afraid of taking risks, and with a tendency toward becoming comfortably settled. I don't mean we've already lost our enthusiasm; I simply see it as a danger.

I believe we are a province which has been able to maintain its daily ministry and fundamental values on a fairly high level, but which at the same time, is very adept at protecting itself against anything which requires change or renewal.

There are a good number of Brothers who want to move the province

ahead, to renew themselves, to take care of formation; this is what gives the province consistency.

Looking ahead ten years, do you feel hopeful?

Yes, without any doubt whatsoever. I am thinking most of all of our young men. We have a group of about eighteen. Those who are already working in the schools get together every two months; they discuss their daily life, they encourage one another, and they get an accompaniment... All of this is certainly grounds for hope. But, obviously, all this has to be maintained and supported. We are trying to do just that, since they are the ones who have to bear the burden of the province. If they continue as they are now, I don't believe there will be major problems.

What are the main challenges you have to face in the Province of Castilla?

1. *The lack of religious belief among young Spaniards.* Traditional catechesis or religion classes are not enough. We need something special to help young people to grow in the faith, and that



Some of the students of the Lulamba Skills Centre, Chingola, Zambia

—News from the Provinces—

demands creativity; we have to bridge the gap between conflicting attitudes.

2. *Apostolic spirituality*, or in other words, apostolic zeal or apostolic motivation in one's work. This is something about which we are concerned in the formation program, and which is felt by the Brothers who are starting to teach in our schools. There is a tendency to "settle in" during those first years; that might be understandable at the age of 45 or 50, but at 30, it's cause for concern. Are they really seriously motivated in their apostolate?
3. We have to *rediscover Mary* in our personal spiritual life and in our catechesis. This is something about which our former students are constantly reminding us; the Brothers feel the need to integrate her into our spirituality and our apostolate.
4. We *need to open up* to young people, which means more than just middle-class students on the primary and secondary level, which is what we are working with now. There are other groups, like young workers or marginalized young people, for whom we are doing very little.

Is the whole province in agreement on these challenges?

Well, I wouldn't say the whole province, but a good part of it.

All these ideas and projects were put forward by different groups in the province, and then collated by the Provincial Chapter and the Council.

Have you done anything with the Marist Champagnat Family Movement?

At present there is one group in Valladolid, and while we have not yet decided to give them that name, I don't think it will be long now before we do. This is a group which is in the process of absorbing Marist spirituality. It is basically made up of parents of students or former students, therefore, mostly married couples.



The three Zambian novices in Kutama, Zimbabwe

In Valladolid there is also a group of about fifty university students, very attached to our school, who are making serious efforts at spiritual growth. They meet on Saturdays, celebrate Eucharist, and later participate actively in the "Young People's Easter" program, and some of them have already been to the Hermitage.

There are similar groups in other schools. We still do not want to give them the name of Marist Family, but I think they are on the right road. In all, there are about one hundred sixty young people involved, and about thirty married couples.

How do you see your role as Provincial?

The province knows that the Provincial's job is a necessary one; nobody wants it for himself, but I can see that the Brothers are making it easy for me. I have been in the position only a few months, and they say that the honeymoon lasts for the first year. The truth is that I really can't complain; I am impressed by the Brothers' trust when they speak with me. I don't want to make Castilla out to be something marvelous, but yes, we can move ahead with all the good things we already have.

Do you meet with the local superiors?

I've said it before and I'll say it again: when I returned from Angola I found a province which has some stupendous superiors. I believe that the last Council was very careful to choose good superiors for the communities. Maybe that's easier to do in Castilla than in other provinces, since we have few communities. The superiors we have now are really "fathers", with the characteristics mentioned in the Constitutions; that makes for a lot of peace and tranquility in the communities. They are superiors who take themselves seriously: they teach fewer classes, they are available and dedicate a lot of time to the Brothers and the house.

In Castilla there was a tendency to choose "technicians" as headmasters, along competitive lines. There is no doubt that the choice of superiors has been along the lines of understanding.

What are the province's priorities?

1. Attention and assistance to the Brothers and among the Brothers.
2. Revitalizing community prayer.
3. Energizing the Religious Education Departments in our schools.

INTERVIEW WITH BRO. NÉSTOR QUICENO PROVINCIAL OF COLOMBIA

Is there a vocations pastoral scheme in your province?

Yes, we have one, as well for the young people who belong to the REMAR Movement, as well for those who do not originate from our schools. The REMAR Movement is very well structured and aims at the training of the leaders but in practice it does not function so well, because:

- we feel it has not been sufficiently assumed by the whole Province;
- not all communities engaged themselves into this movement;
- the national coordination did not yet reach the desired efficacy.

How do you see the present moment concerning Marist vocations?

It is a very encouraging time because of the number and the quality that spring from our schools, especially where a real pastoral work is done. The entries are not yet sufficient. It is to be appreciated that some communities willingly accept young men during the latter's preparatory stage to the postulate.

What do you think of the initial and permanent formation in your Province?

Thanks to the Formation Guide and thanks to the work conceived, realized and evaluated by the Provincial Commission on Formation, we are preparing a guide which corresponds to the Church's and the Congregation's requirements and to the Latin American reality. That for the initial formation.

The permanent formation is much more difficult; it must spring from each Brother and the local community. We are working out a plan that commits each Brother to attend periodical courses on spiritual and apostolic renewal. Each Director receives a programme which details



courses and workshops organised in different centres of formation in Colombia, to allow him to free the Brothers who would like to attend the courses.

Does your Province feel challenged by the socio-religious reality of Colombia?

There are Brothers who are very conscious of this reality; others seem to

ignore it. Because of the great dissimilarity between the older Brothers and the young ones, there is a tendency to keep up a traditional style in our educational work. In the Province an appreciable number of endeavours are for the poor: free schools, popular days, school canteens, etc. Fifty-five per cent of the Brothers are active in this popular work. We feel that the social reality prompts us seriously towards a greater commitment with the poor.

What are the signs of the times that challenge your Province most?

There are: the generalised violence, the under valuation of human life in many milieus, the growing poverty, the crisis of justice, the corruption in administration, the economical contradictions (the external debt stifles all possibility of national progress)... Internally our worries are: the pastoral formation of the Brothers; to enable each of our educational centres to become points of pastoral dispersion at all levels; to enlist our



Students from Bogota working with poor children from the La Paz area

— News from the Provinces —

teachers into pastoral activities; to educate towards justice and the Christian sharing of goods.

What do you think of the following:

"Compartir"

"Compartir" is a group of Brothers that meet twice a year to reflect on the personal, institutional and national reality. They make a deep sharing of their lives, and they study. This is a grace of God for the Province, that helps to keep the young's spirit high.

"Insertion"

It is a clear call from the Lord to witness by new ways of Marist presence in the Colombian reality. We have one community of insertion only, at present. We feel the need to open others, but the present situation of the Province makes this realisation difficult.

"Indigenes"

Two communities have been working in a mission area since 1907. We now have an indigenous Brother who is carrying out a very appreciated guidance work among the people of his own race.

Chosica-Cali

The Declarations from the Brothers Provincials at Chosica and Cali have



Group of young Colombian Brothers

enlightened our reflections and have triggered very worthwhile changes. I think our Province is already following the steps of Chosica and Cali although we are not yet satisfied with our rhythm.

What do you think about the pastoral work in our Colombian schools?

There are schools with a very definite pastoral trait: the youth movements are numerous, their teachers are true educators, there is a social concern that leads to action, etc.

In other schools the apostolic involvement is weaker, this can be explained partly by the shortage of Brothers. We make it a Provincial priority to increase the pastoral vitality of our schools by trying to involve all the elements of the educating community. The Province of Colombia accepts to spend considerable sums of money for retreats and workshops organised for teachers and students responsible of apostolic movements.

Very briefly, what is the present situation of the Province?

A Province:

- aging and young
- tired and dynamic
- full of hope and searching.

What are for the Province of Colombia.

• The priorities?

a living and dynamic pastoral that awakens vocations;
the formation of the formation masters;
that our efforts rejoin the real situation of the Colombian youth.

• The hopes?

our numerous young Brothers on whom we rely;
the pastoral work being undertaken in our schools;



Bro. Superior General visiting the community which shares the life of the poor people of Zamora, Medellín

News from the Provinces

the Brothers' qualifications which make up the real wealth of the Province.

- *The challenges?*

to answer the Lord's calls better and better in a Colombian reality, putting into practice Chosica and Cali;

to make a serious discernment as regards the present work of the Province;

to make Champagnat's charism more alive, especially concerning the preferential option for the poor.

Brother Néstor Quiceno
Provincial of Colombia



The Brothers of Colombia receiving the Constitutions from the hands of Bro. Superior General

N.B. Answers were jointly given by the communities of Zamora, the Novitiate and the Champagnat College of Bogotá.



Pasto, Colombia: National Congress of Marist Educators

OVERVIEW OF THE PROVINCE OF SYDNEY

BACKGROUND HISTORY

Australia, as we know it today, took shape as a colony of Britain, with a population of soldiers, convicts and some free settlers. That was just 1788. Ethnic origins were almost totally British or Irish. Catholics belonged, in the main, to the lower levels of influence and social strata. Intense migration programmes from 1948 onwards saw heavy influxes of European groups, still only a population of 12 million in a country the size of continental USA. More recently ethnic groups migrating to Australia have included Asians and Latin Americans. Middle East groups are also prominent.

Australia is often called the "Lucky Country" because of its climate, mineral resources, agricultural productivity and its freedom from major global conflicts and civil war. Nevertheless it is a country almost 60% desert and populated to a large extent around its perimeter.

The original Australians, the aboriginals, have suffered grievously as the result of the European "invasion". Restoring their dignity is a major challenge to the people of Australia as a whole and the Church in particular.

The Lucky Country has its problems. Consumerism and materialism have taken their toll. Much of the stability that came with the clear religious guidelines of the past is gone. While the standard of living is regarded as being high, poverty is increasing at the lower end of the social scale, while 60% of the country's wealth is concentrated in the hands of 10% of the people.

APOSTOLIC ORIENTATION

From the very first school, begun in 1872, the Marist Brothers earned a



*Br. Alman, Provincial, and
Br. Alexis, Provincial-elect*

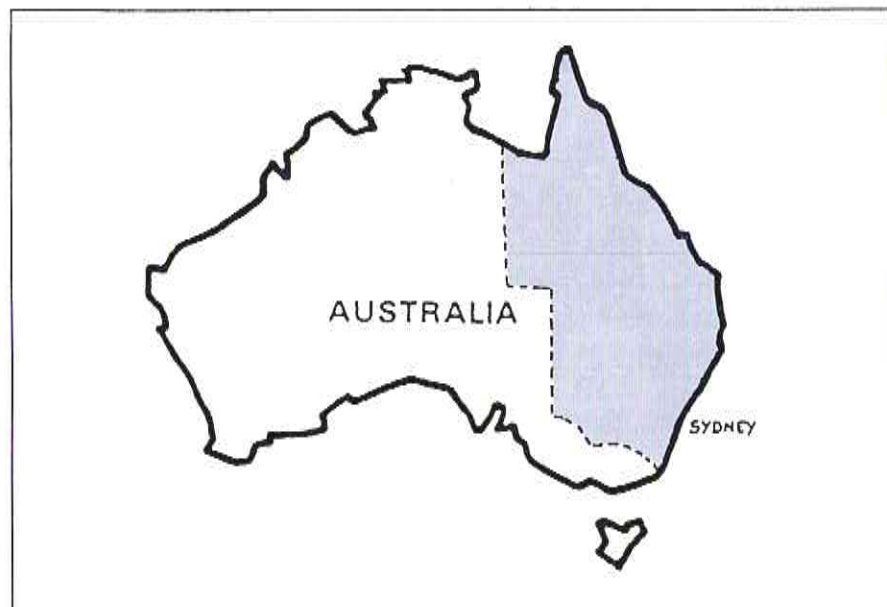
reputation for providing a good Catholic education for children and today the majority of Brothers still work in schools.

Brothers work in fourteen primary schools and twenty seven secondary schools. The number of staff involved

in these schools and the proportion of lay teachers among them has increased. To meet this change has been a challenge for the Brothers in understanding their role and for the authorities to find funding. The Government now provides more than 80% of the running costs of *our schools*. This in some respects represents another challenge —the Government could seek for more control in decision-making in our schools and there are signs that this is fact beginning to happen.

In recent years the Brothers have handed over long-established schools to Catholic lay administrators and the Brothers are involving themselves in the establishment phase of new schools in growth suburbs of our larger cities. Recently the Brothers went to two such primary schools where a large proportion of black aboriginal students are integrate successfully with white Australians.

The Brothers also teach in Colleges of Teacher Education, administer Catholic Education Offices, assist at a centre for handicapped people,



News from the Provinces

staff and minister a network of five homes for youth in crisis, work and co-ordinate retreat teams, mainly for high school students, and run a retreat and spirituality centre for post-high school students. The last three works are a response to social and personal problems arising from a trend for many urban Australians to become less caring and spiritual and more materialistic and selfish.

Another aspect of the Province apostolate has always been mission

work. The modern phase of work in the Pacific (Papua-New Guinea and the Solomon Islands) has been continuous since 1938. Since then most of the work has been in schools and in training indigenous teachers and catechists. In recent years in these countries there have been about twenty Brothers from the Sydney Province working alongside Brothers from the Melbourne Province and also indigenous Brothers who number 24 at the moment.

The biggest challenge for the Brothers in our apostolate is that as a group we are ageing and that society is changing its demands and characteristics at an ever-increasing rate. There is a need to keep adapting and be prepared to "hand over" and both of these tasks can be difficult. In the Province's recent Mission Statement, as well as continuing to emphasise youth and education, we stressed the movement to go where others cannot go. Discerning where the greatest need is for our particular educational contribution remains a challenge to the Brothers of the Province.

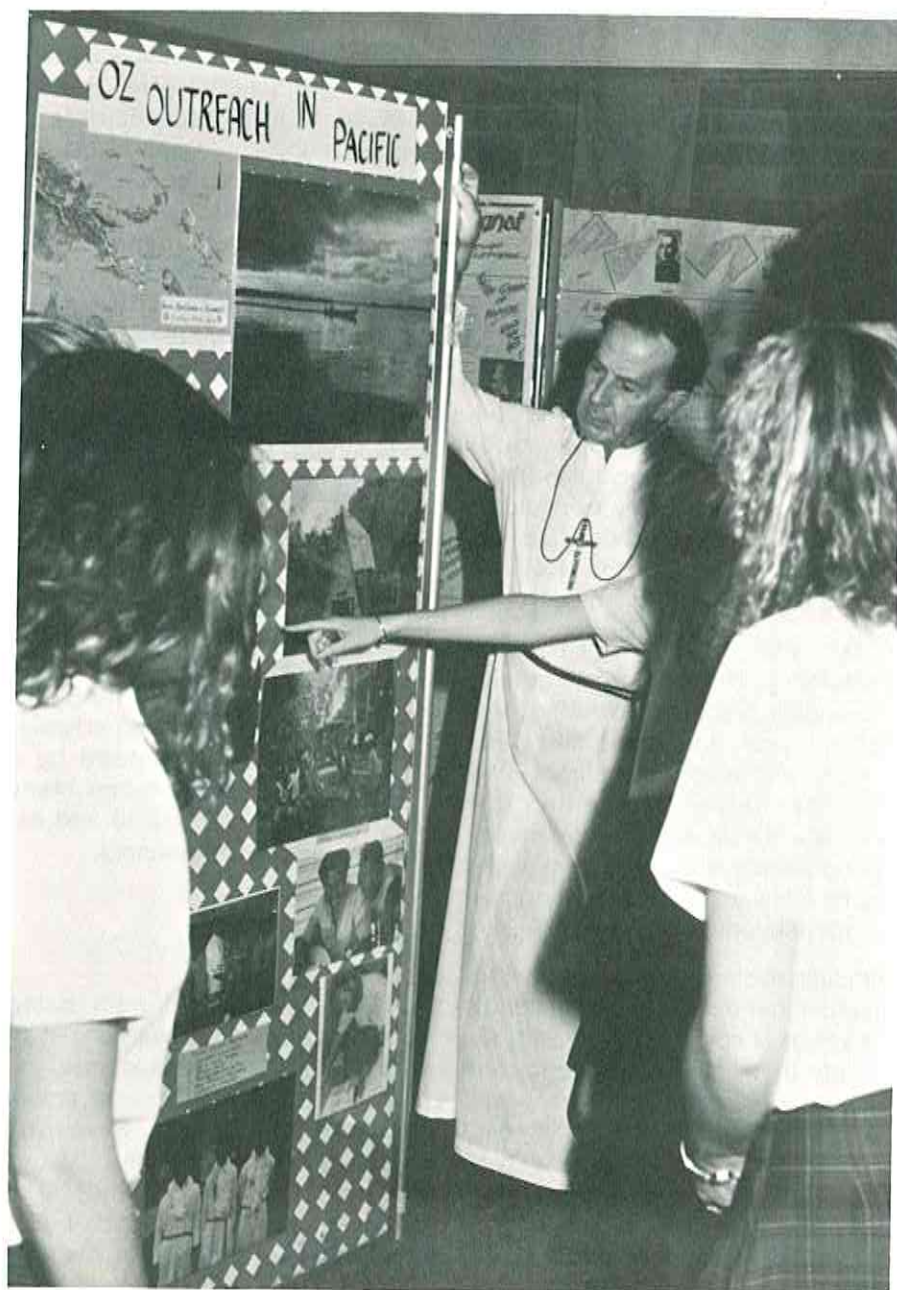
VOCATIONS

Vocation work in the Province is not seen as the task of one man only. A network has been established throughout the Province of Local Vocations Promoters (LVP) co-directed and animated by a Province Vocations Promoter (PVP).

The Formation Guide is the basic guide for the PVP. At the moment we have 72 young men on the *contact* lists who are invited to special weekends, challenged about their commitment and vocational growth. For the Brothers themselves there are special initiatives for vocations, including days of prayer, in which we gather to pray and reflect deeply round the theme of vocations.

The *Aspirancy Programme* is the highlight of the present approach and has been immensely valuable for the Brothers and for the young men interested in becoming Brothers. Such young men are assigned a Brother as a guide whom they see each fortnight. We have 17 such aspirants, of whom a significant number are close to a decision to enter the postulancy.

Through a series of seminars on *accompaniment* a large number of Brothers in our mainstream apostolates have become very familiar with the apostolic, psychological and spiritual aspects of our formation programme. These



The Champagnat bicentenary mobile display

News from the Provinces



Novices and formation team

Brothers are the companions of the aspirants on their personal journey. A fringe benefit of this is wider involvement of the Brothers in our apostolic communities in the formation process.

Our theme in the vocations area for the Sydney Province is that "*Hope breeds Life*". Thankfully there is a healthy sense of urgency among the Brothers regarding vocations. The challenge is not only numbers, it is also the call to a radical commitment and a courageous discernment of the signs of our times.

A PLAN OF FORMATION

The formation process in the Province, especially its present healthy state is due largely to the Formation Commission which has done very good work in interpreting the Formation Guide and in making recommendations to the Provincial Council. The Formation Commission is responsible for ongoing evaluation of this area.

There is no *Postulancy House* as such. Postulants live in our apostolic communities, and meet weekly with

the Master of Postulants. The Master of Postulants spends time with such communities outlining their role and our expectations of the young man. During this time the postulant continues his normal study or occupation. Over recent years we have had about three going into the Novitiate from the Postulancy each year.

A two year *Novitiate* follows the Postulancy. The programme here is thoroughly prepared. We have two second year and three first year novices whose ages range from 20 to 28. The decision to enter the Novitiate is a big step particularly for young people who have been working for a few years and are financially independent.

Although this appears to be a healthy situation our big task is to challenge the values of post-Christian Australian society that do, for all intents and purposes, directly confront vocational values, such as commitment, self-service, living for others, responsible stewardship and listening patiently to the voice of the Spirit.

1989 saw the reintroduction of a *Scholasticate* with five Brothers in temporary vows studying a variety

of courses. This move, in line with the Formation Guide, provides our young Brothers with an atmosphere of mutual support for their studies and spiritual growth through accompaniment and direction. The Scholastics have access to various universities and to Catholic theological and educational Colleges.

ONGOING FORMATION

Ongoing formation and continuing education is a priority in the Province. Periodic workshops and retreats are provided for Brothers in specific age groups. Brothers are given the opportunity to follow local courses of varying lengths in areas of leadership, spirituality and education. Some twenty or so years following profession the Brothers are given opportunity for intense personal spiritual renewal such as Second Novitiate or its equivalent together with appropriate professional study, an experience of the Holy Land and scriptural study, as well as realistic experience of living with a marginalised or deprived group.

Quite apart from these special types of formation, there are very many Brothers studying part-time for further degrees while working full-time in their ministry. Every year a range of Retreats, including directed, preached, age group and particular theme Retreats is organised by a Province Retreats Committee. Many of the Brothers are trained and experienced spiritual directors.

INCULTURATION

Australia has moved from being predominantly and actively Christian to being a largely secular society. There is an increasing and active Muslim population. Presently Catholics constitute some 30 % of the population, with about 30 % of this number of Catholics being churchgoers. There is no national Church in Australia. Government education is "free, compulsory and secular".

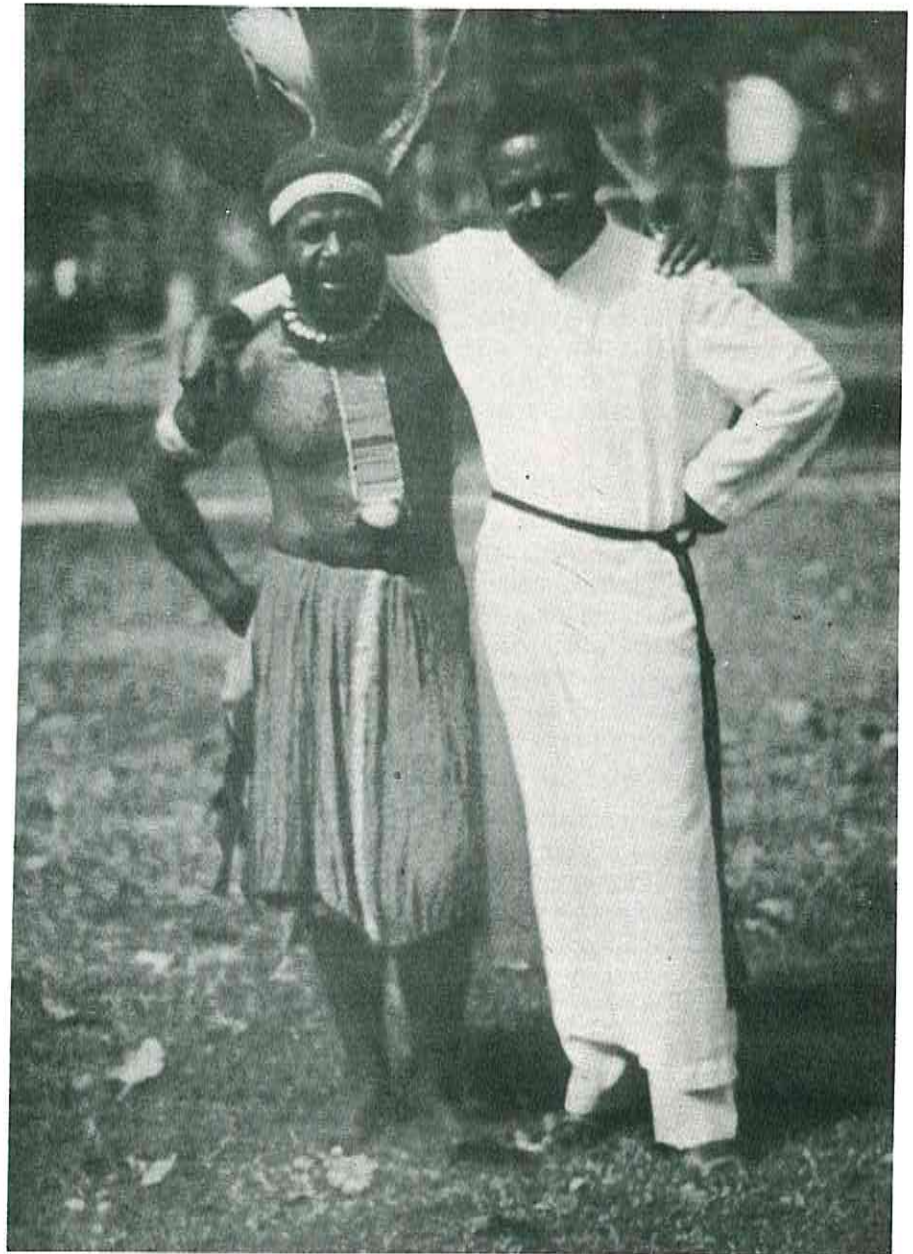
Young people are, to a considerable extent, disaffiliated with the institutional church. Youth ministry remains a major challenge in all churches in Australia. A study indicates that youth tend to follow religious *practice* of their parents, but their *attitudes and beliefs* are shaped by the religious education and ethos of the Catholic school. Religious values, moral behaviour, church practice and family life are under stress. Drugs, alcohol and sexual latitude are all taking their toll with youth, especially with regard to their sense of identity, self esteem and hope for the future. Young people respond very strongly to the three-day Retreats which the Brothers' Schools Retreat Team conducts throughout the Province.

LOCAL CHURCH

The Brothers play a very significant role in the local Church. They are well-respected, well-educated and their vocation is not confused with that of the priest. Many local people and leaders in our society owe their education to the Brothers. The Catholic schools enjoy an excellent reputation. This is so much so that the Catholic schools sometimes draw criticism from Government school teachers because of the students who wish to transfer. The Brothers, as well as being predominantly in schools, are also involved in many levels of Church activity, such as the administration of education, ecumenism, parish ministry, retreat work and many others.

The Brothers, as much as other people in society, experience the tension between the Gospel message and the strong effect of a secular consumerist society. The Brothers' witness is the witness of their consecration and their ministry. The Brothers' challenge is to avoid themselves being affected by the values of a very secularist society.

As Champagnat men our focus is youth and education. The Brothers decided in 1987 to embark on a major project together to clarify their vi-



Cultural Day at Madang (PNG):
Brothers Clement and Herman during a break

sion of the future and their involvement in the future. This was the decision to undertake *Pastoral Planning*. Together, through discussion, prayer and discernment, the Brothers have formulated their statements of Spirituality, Charism and Mission. This is the Brothers' commitment as consecrated men to evangelisation in a secular culture in Australia today.

COMMUNITY LIFE

The average size of the communities on Sydney Province is twelve. When looking at the ideals of community, the Brothers identify mutual trust and support, honesty and community prayer as the most important elements, while looking at what they see as actually being expressed in the communities of the Province is the significance of meals in common, appreciation of each other's achievements, and daily Eucharist.

News from the Provinces

One of the Brothers of the Provincial Council has a special responsibility for the development of apostolic spirituality and community life. Community meetings and community liturgies have been stressed over recent years. Themes for community meetings have included community planning, community prayer and the new Constitutions. Most communities have weekends during the year for prayer, reflection or on specific themes. Often Brothers experienced in the process of such occasions act as facilitators.

A major goal of the Pastoral Plan is "To build community that enables the Brothers to achieve full human and spiritual growth". This community spirit is seen as even more important as our communities which were formerly all engaged in the one teaching apostolate now contain Brothers who are involved in various ministries during the day.

The Province experiences many challenges in the area of community. The standards of living is quite good, as one would expect in a First World country. Our challenge is to work towards a simplicity and a sense of community, rather than self centredness as we move forward. Our challenge is to be even more strongly apostolic communities which support mission. Reaching a common understanding of poverty, of the phrase "preferential option for the poor" is another major task for our communities. In the survey of the Brothers' beliefs it stands out as a potentially polarising area.

Despite the present day challenges and the predicted decrease in



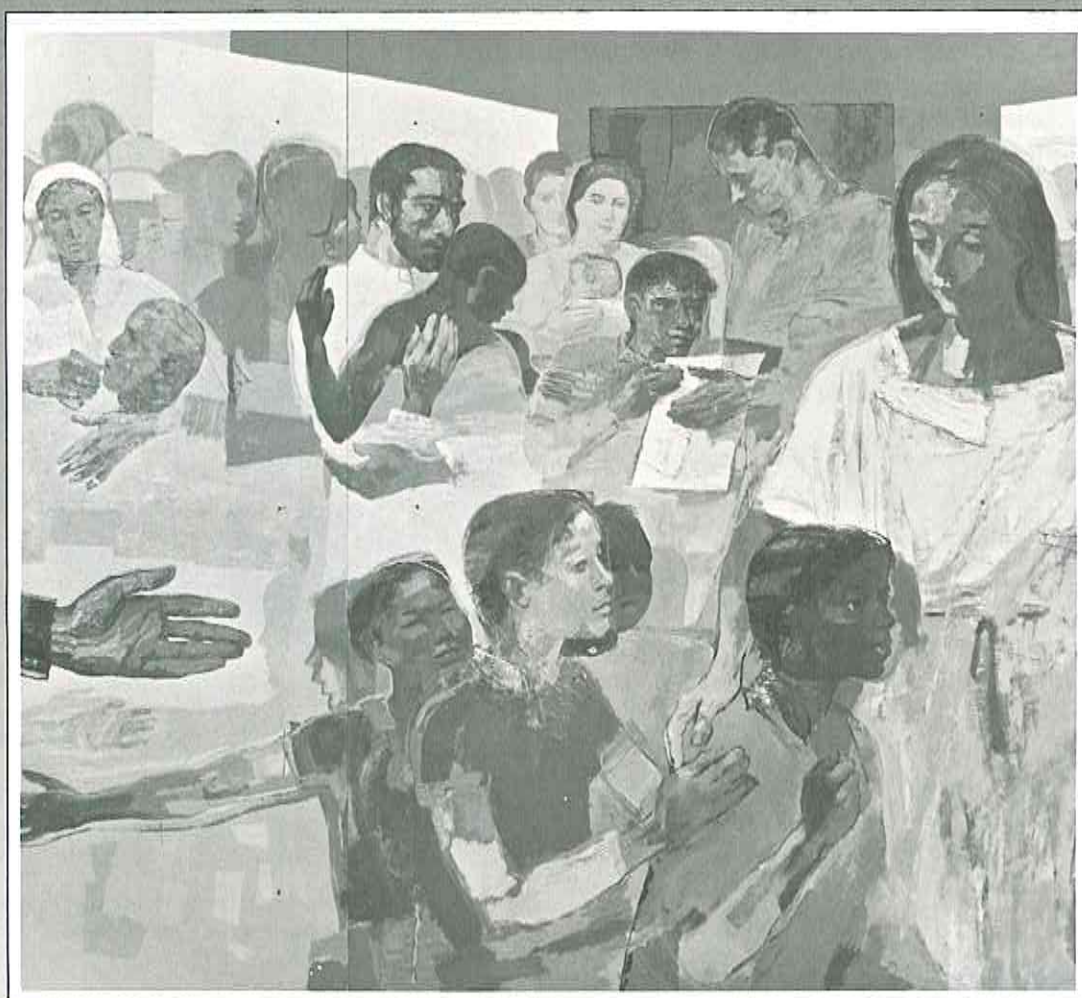
First day at school: Bro. Paul meets his students

numbers over the next ten years the Province is dynamic, discerning and hopeful. The projects of the Champagnat Bicentenary year, which are

many and varied, are a testimony to this.

Brother Alexis Turton
Provincial of Sydney

AROUND THE MARIST WORLD



«Marist Family»: detail of the large mural

- **South Africa:** *Years of Change.*
- **Colombia:** *How do Saints Reach the Altars? The Bro. Vibiano.*
- **Latin América:** *The Marist Superior as animator of his Community.*
- **Brazil:** *Six years among the people of Naviraí.*
- **Kenya:** *Signs of Hope. Projects and Accomplishments in Roo.*
- **Pakistan:** *Marist Apostolate.*

SOUTH AFRICA: Years of Change

INTRODUCTION

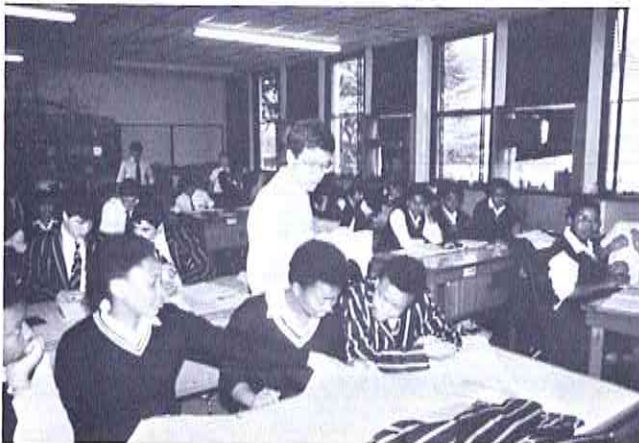
The peoples of South Africa are very diverse, ethnically, linguistically, and also with regard to religion. Some 62 % of the 33 million people are christian, with 9 % of the total being Catholic. For historical reasons, the Catholic Church had a late start in local evangelisation and, until relatively recently, it functioned in two parallel directions, as it were, one caring for the descendants of white settlers and the other, for the «missions». Arriving in 1867, the Marist Brothers tended to become part of the «settler» church, mostly involved in schools registered with «white» education departments. There were a few attempts at «mission» work, however, outstandingly that in Lesotho which regrettably had to be terminated in 1938.

RECENT HISTORY

Since the Second World War, South Africa has experienced the spiral of violence common to societies where the privileges of few are maintained at the expense of the rights of many: unjust laws designed to entrench elitist hegemony, resistance, oppressive law-enforcement, violence, and states of emergency. During the same period external events have also had an influence: the decolonisation of Africa, world-wide consciousness of human rights, and international criticism and boycotts. Ecclesiastically, Vatican II gave rise to a revolutionary vision of the Church as being a dynamic rather than a static reality.



Br. Christopher helping the local people in building a clinic at Slough



Br. Peter teaching at Sacred-Heart College, Johannesburg, the largest «open» Catholic School in South Africa

CONSCIENTIZATION OF THE CHURCH

Beginning in 1952, the South African Catholic Bishops Conference has made progressively more powerful criticism of the discriminatory political system. The first appeals were made to the good will of the white electorate; later, the bishops came to recognise the church's own structural failings and, since 1976 in particular, there has been a much closer identification with the perspective of the oppressed persons themselves. Ecumenical cooperation on social justice issues has become the norm, especially as the churches are commonly regarded as the only organisations still legally allowed to function in defence of the oppressed.

Around the Marist World

Education has been a source of church-state contention on more than one occasion. In the 1950's the removal of state aid for «mission» schools led to the eventual closure of many Catholic institutions, including teacher training colleges. In the middle 1970's applications began to be made by black persons for acceptance of their children at Catholic and other «white-registered» private schools (requests ironically triggered off by state-initiated exceptions). The need for the church to «open» its schools to people of all races increased considerably after the nation-wide unrest of 1976, itself a result of intense dissatisfaction on the part of the black community with state-controlled education. The «opening» of private schools in this way was met with hostility and obstructive tactics on the part of the state. Bishops and teaching congregations made a united stand against this opposition, a stand in which the Marist provincial superior played a leading role. After a ten year struggle, private schools now have the legal right to admit people of all races and, for the first time, are entitled to a partial state subsidy (though this provision is currently being exploited in attempts to limit persons of colour in white-registered schools to «acceptable percentages»).



Br. Felim with some of his catechism pupils in Cape Town

RESPONSE OF THE BROTHERS

Historically, Catholic private schools had always been open to accepting people of other faiths. The Brothers had also pioneered the admission of minority groups such as Jewish, Lebanese and Chinese people. In 1961, the Brothers opened St. Owen's, a high school for people of mixed race. At about the same time, blind Brother Paul Nolan began an apostolate which continues to assist other blind people in financial straits. Before the Soweto riots of 1976, one of the Brothers was freed for apostolic work among the marginalised peoples of Cape Town. In 1978,

another was made available to manage the many (black) diocesan schools near Johannesburg. These decisions were made despite the increasingly serious financial and staffing problems being faced in our traditional institutions.

The Provincial Chapter of December 1980 marked a turning point in the history of the South African Marist province. For the first time all the Brothers consciously participated in the formation of an apostolic plan. The future was to be characterised by a twofold thrust: (1) open schools; and (2) an option for direct work amongst the poor.



Br. Felim distributing surplus supermarket

CONSEQUENCES

Within a year, Brothers began working in two «independent» homelands, far removed from their customary centres. In the Transkei, two Brothers joined the teaching staff at Zingisa, a minor seminary for Xhosa -speakers. This work continued for over six years (during which time a not inconsiderable number of ex-students proceeded to novitiates or to the major seminary) until the closure of the establishment at the beginning of 1988. For the Brothers who lived and worked there, it was an introduction to the customs and realities of the people of rural Africa.

Even further removed was the other mission in Slough, some 600 km west of Johannesburg on the edge of the Kalahari Desert in Bophutatswana (not to be confused with Botswana). Four Brothers began working amongst the community of over 5000 who had been forcibly displaced by the authorities to this arid non-violable area. Over 80 km of very rough sand and gravel track separates the village from the nearest small town where supplies, a hospital, and postal and telephonic services are available. The average cash earnings per capita in the area are approximately \$50 per annum (that's right, not per month!).

Around the Marist World

Apart from teaching in the community high school, the community has been involved in a wide variety of relief, development, building and health projects. The meaning of the Slough mission is to be found less in what the Brothers do than in their presence. This oasis in the desert is a symbol of the Father's love for the most forgotten of his children.

As regards the «open» schools a process of rationalisation has been carried out, sometimes in collaboration with other teaching congregations. Three of our well-established schools are now under the management of Boards of Governors, and run as lay Catholic schools. The Brothers themselves are now teaching in three «open» schools, two of which are co-educational. The bringing together of children of various ethnic and linguistic backgrounds is not at all insignificant in a society where for decades there have been systematic attempts at enforcing a policy of separation. The impact is felt not only by the pupils but also by teachers, parents and the wider community. The process of going beyond familiar systems of meaning and values to discover those of others is not without pain. But that is true of any dynamic of growth. It is the challenge to discover our common brotherhood.

Two Brothers are also teaching in Catholic schools in Soweto, a task that is extremely taxing on account of the tensions, unrest, and instability of the situation. In the Cape Town area two elderly Brothers are making fruitful use of their «retirement» in assisting the needy: catechism,

prayer groups, distribution of surplus food from supermarkets, and other practical aid.

In addition the «Marist Co-worker» movement has been started amongst members of the «Marist Family». It involves commitment to a simple form of spirituality and assistance to the needy. Many Co-Workers have taken the trouble to visit the Brothers in Slough —visits which give them greater insights into the extent of social injustice and into the imperatives of the gospel.

THE FUTURE

Currently the province is reflecting on ways of increasing rather than just maintaining the option for the poor, and also on the radical kind of poverty the Brothers themselves are being called to live. The needs are very great: Lesotho beckons once more, and so do the «street children» abandoned in the inner cities, and the squatters on the peripheries.

Education is a key issue in the struggle for justice in South Africa. For that reason the Church's open schools have an influence disproportionate to numbers (50000 pupils compared to 9 million nationally). The attempts being made at our Sacred Heart College (Johannesburg) at developing a philosophy and curriculum relevant for an «open» society are being observed with considerable outside interest.

Br. Mario Colussi
(South Africa)



Br. Ambrose teaching in the State School at Slough

COLOMBIA: How do Saints Reach the Altars? (The Bro. Vibiano)



Indians passing before Bro. Vibiano's remains

On 20th October 1982, Brother Vibiano died suddenly, among his Indians. He had lived in the missions of Putumayo, Colombia, for fifty-six years, and had so in-culturated himself that the local people considered him their spiritual chief. He was the only white person permitted to vote in elections for the local council.

After the Mass of Christian Burial, which was celebrated by the bishop and ten priests, and exceptionally solemn for a mission territory, the local chief went to the presbytery. Pointing to the statues of the saints on the altar, he said to the bishop, "We Indians don't know how the Church puts saints on the altars, but the bishop has to put 'Taita Vibiano' on our altar because he is certainly a saint". The bishop explained to the people that first he had to be buried in the cemetery so that his body could decompose, and then afterwards his bones could be brought into the church.

Six years later, on 22nd October 1988, his remains were transferred to the parish church and placed near to the main altar for the veneration of the local people. The transfer was a very solemn ceremony. Indians came from all over the region. His remains lay in state in their council chamber. Every family lit a votive candle, to show its appreciation, veneration and respect for "Taita Vibiano". The Eucharist had to be celebrated in the public square, since the church could not hold all the people.



The Indian leaders honoring Bro. Vibiano

Votive candles always burn at his tomb now, and the Indians continually come to pray before his remains. God has already granted many favors through the intercession of Brother Vibiano.

Bro. Néstor Quiceno
Provincial of Colombia

*The remains of Bro. Vibiano
are brought to the church.
At left Bro. Gabriel
Muyuy, a local Marist*



LATIN AMERICA: The Marist Superior as animator of his Community

Origin, aims and participants

From the 14th to the 29th of last January, the community superiors of the region attended a meeting organized by their provinces in Mar del Plata, Argentina. This course, or seminar/workshop, originated in a decision made by the Provincials during their 1986 meeting in Chosica, Perú. In January 1988 this first meeting was held for a group of superiors from the six provinces or districts involved.

As the title suggests, the aim was to help the community superiors in their delicate task, which is anything but easy.

Among the group there were two Brothers from Bolivia, six from Córdoba (Argentina), four from Chile, eleven from Luján (Argentina), one from Paraguay, four from Perú, and two from Uruguay.

The workshop team included Brothers Arturo Chávez (Provincial of Uruguay), Germán Chávez (Chile), Demetrio Espinosa (Córdoba), José Luis Soler and Rufino Sánchez (Luján). Although they were not part of the team, presentations were also made by Brothers Lucinio Palacios and Teófilo Miguel, Provincials of Córdoba and Luján, respectively. Brother Tomás Tiziani also spoke on the Marist Family. Father Guillermo Bossi served as chaplain, and Brothers Esteban Suárez, Claudio Bonon and Humberto Benedetti (all from Luján) attended to multiplicity of details to which such meetings give rise.

Method of work

As has been said, it was a seminar/workshop. After the opening presentation of each theme by one of the team members, there was group discussion. Then each group presented its findings and proposals to the plenary assembly, which continued the dialogue in order to clarify certain doctrinal and practical points. Often enough the work was accompanied by audio-visual aids which could be put to later use.

Atmosphere

The external surroundings certainly facilitated the work at hand. The property, which includes the sports facilities of Peralta Ramos secondary school, and the retreat and meeting centre of the Province of Luján, was given high praise for its beauty and tranquillity: a lovely park filled with leafy trees and green playing fields, sufficiently isolated to insure the silence needed for work and prayer. It's true that there were some "interruptions" caused by the planes taking off and landing at the nearby airport, with greater frequency because of the summer season, but they did not constitute a major obstacle.

The Brothers mentioned above who were responsible for seeing to our needs, were most solicitous.

Another aspect of the external surroundings which must be mentioned was our excursion one Sunday to the beautiful city of Miramar, some 50 km. from Mar del Plata, and to the nearby beaches; and also our free afternoon to visit the city, culminating in a barbecue in typical Argentine style, and a bonfire around which we came to know one another better and deepened our brotherhood. There was also time to compare notes on the situation of our apostolates in our various countries.

As for the spiritual atmosphere, it was marked by fraternity, happiness, work and prayer. The first day was a "desert day", with some time for dynamics to get everyone acquainted and to pull the group together. The last day was also a retreat day, specifically oriented toward drawing up one's Personal Life Project, in the light of all we had shared. The liturgical celebrations were carefully prepared and lively. Our chaplain took part in all the daily sessions, so that his role as animator would be totally in harmony with Marist spirit and with the theme of each day's discussions. The schedule provided plenty of time for the community prayers to be said unhurriedly.

— Around the Marist World —

Themes

The themes discussed during these fifteen days centered on the key points of the Constitutions:

1. The mission of the superior: to teach, govern and sanctify.
2. Identity of the Marist Brother. Profile of the Marist Brother in Latin America, in the light of the documents drawn up at the Provincials' meetings held in Chosica, Perú, in 1984, and in Cali, Colombia, in 1987.
3. Religious consecration
Gospel poverty Consecrated chastity
Government and religious obedience
4. Community life
5. Prayer: personal, community, liturgical, Marial
6. Formation of the young Brothers and ongoing formation
7. Apostolic life
8. Vitality of the Institute

Evaluation

The evaluation which has to be made in such cases was extremely positive in what concerns the seminar/workshop we had experienced. More important will be what each participant will put into practice after a period of applying what he assimilated. In any case, an undertaking like this is worth it, since it will indubitably have positive repercussions in the life of our communities.

Br. Aquilino de Pedro H.
Chile

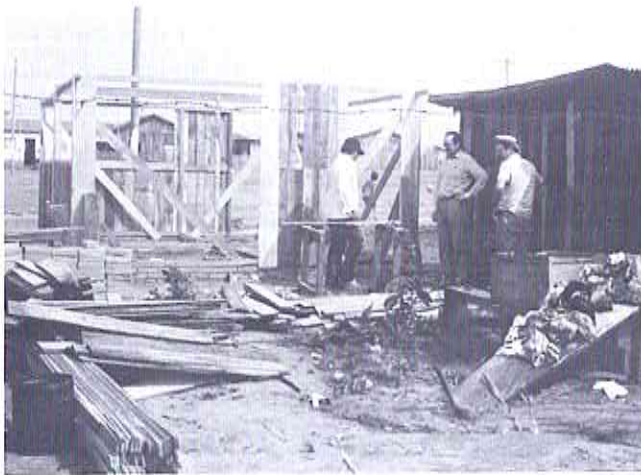


Brothers participating in the seminar-workshop

BRAZIL

SIX YEARS AMONG THE PEOPLE OF NAVIRAÍ

With a population of about thirty thousand inhabitants, Naviraí is located in the southern part of Mato Grosso, in the centre of Brazil. The county, including the town and the rural area, forms just one parish, which belongs to the diocese of Dourados, and the Divine Word Fathers, together with the Carlist Sisters, take care of it. Naviraí is a new town whose economic and social development is remarkable.



Brothers helping to build better housing for the poor

At the request of the people of the town, the first Marist community, of three Brothers, was established there in 1982. Its aim was to work at the ministry and education. Besides teaching at a public school to earn our living, we began working in different activities where our presence was needed. Once a week we got together with the parish priest and the Sisters to pray, to review, and to make new plans for the journey of the parish community.

Brother Ary Suliani dealt with youth ministry and vocations. He has done a lot to introduce religious teaching in schools and in the Public Education Department of the region. Brother Verno J. G. Weiss dedicated himself to catechesis for the first communion groups. The children came to the Brothers' house, and classes ended with the Christmas novena, which was carried out at the houses of different families.

Brother Onorino Moresco, with his daring spirit, went among the people who do not possess any land to help and orientate them in their struggle for a better way of life.

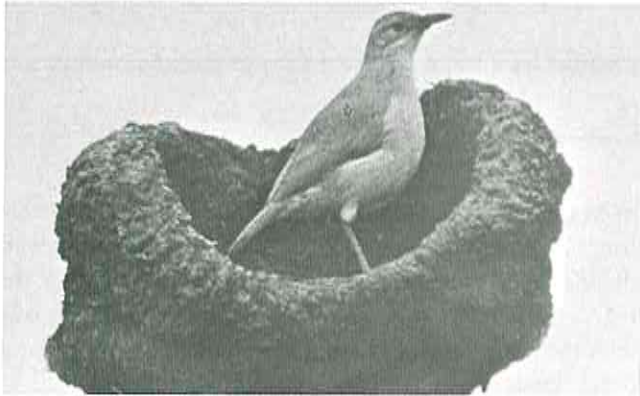
This Brother was moved and was replaced by Brother Afonso Scolaro, who, in spite of his old age, made candles and worked in the garden. Quite often one could see him on his bike, travelling with a bag of vegetables to help the families without land, who were living in barracks.

During the last two years we had the pleasure to have Brother Virgilio Luiz Baiotto with us. Besides working at the garden and making rosaries (his great skill), he discovered a new way of making himself available by helping the poorest families with the "João de Barro" project¹ to build their homes. Brother Virgilio through his know-how as mason and carpenter, his ability to induce people to help him, won the confidence of the people, especially that of the children, who liked him very much. In whole or in part (either the roof or only the foundations, for example) he built more than a dozen houses, including the community centre of the town. In this he was helped by the parish and the county. With the money that was given to him by the 1987 Campaign of Fraternity he built a house for orphans. The example of the Brothers was imitated by the poorest families willing to build up their own home. Brother Virgilio, in spite of his poor health, has given much of his time to improve the house of the Brothers. For that job he was helped by the boys of the neighborhood. For the most difficult tasks his confrères gave him a hand. During the vacation the painting was done by us as a team, in the Marist way.



Even the children lend a hand

— Around the Marist World —



«João-de-Barro»: ovenbird

Recently Mass was celebrated at our house and many adults and young people attended it. All this was the fruit of the work well done by the Brothers. Families were invited to pray for vocations and to collaborate to help the seminarians. Each month these families received the statue of Our Lady at their homes in accordance with a habit spread throughout Brazil. The mothers assumed the task of continuing catechesis in the place of the Brothers

because the Marist community was moved to Campo Grande, the capital of the State. There they can have a greater influence in education in general, and more specifically, on the formation of teachers. With the blessing of God and the help of our Good Mother, the Gospel's seed sown among those people through the witness, prayer, and work of the Brothers by means of their constant accompaniment will certainly bear fruit. Thus, Father Champagnat will have new followers coming from Naviraí.

Brother Verno José Gustavo Weiss
Porto Alegre, Brazil

1 João-de-barro (ovenbird) is a singing bird that builds its small house with clay on the top of poles and branches of trees. Inside the small house, it makes its nest and breeds. In the "João-de-Barro Project" each well-chosen family receives a small amount of land from the county to build its house and cultivate a small garden. More than five hundred families, amongst the poorest of the people, were helped by this project at Naviraí. Later on they obtained water and electric power. Now these families have a school and regular religious services. Most of the people work in town, but many others must go to work in the sugar cane, manioc, and cotton plantations, sometimes in very painful conditions.



Catechetics session

KENYA: Signs of Hope. Projects and Accomplishments in Roo



Together we run the risk of floating or of floundering, of taking flight or of crashing after ineffectual attempts. This is the option of the four Marist missionaries of the Province of Germany, stationed at Roo in Kenya.

For all projects, whether they concern the entire community or simply one or several of its members, are elucidated, examined and debated in the weekly community meeting. There the spirit of community is built in a direct fashion by the participation of each and of all, with the goal of achieving unity — not only to develop mutual love and support, but also to weigh and to test projects in hand. And this is a beautiful illustration of the community life of four Brothers different in origin, formation, talents, and in the experience of life.

The principal material project realised in 1988 was the construction of two dormitories, one of which is provided with an infirmary. Next year this work will allow each of the four years of students to be housed in its own dormitory. Up to the present the students were in cramped quarters, in two rooms equipped with "double decker" beds.

In 1989 priority will be given to the collection of rain water in reservoirs which will have total capacity of 110 cubic metres. These have been prepared to gather the next seasonal rain, which normally commences in the month

of March. The roof water thus collected will be sufficient for the drinking water of the school population. Nevertheless, as has been customary up to the present day, the two "watermen" will continue to take from the nearby lake the water required for construction works and for other needs.

A small shop fills the role of procure store. It is a place where, twice a week, the students may provide themselves with all kinds of their usual requirements. This facility is very much appreciated by the students, who, among other things, find even bibles and dictionaries in pocket book editions. Since their purchasing capacity is limited, the students have opportunity to earn money by volunteering their services for different types of manual work.

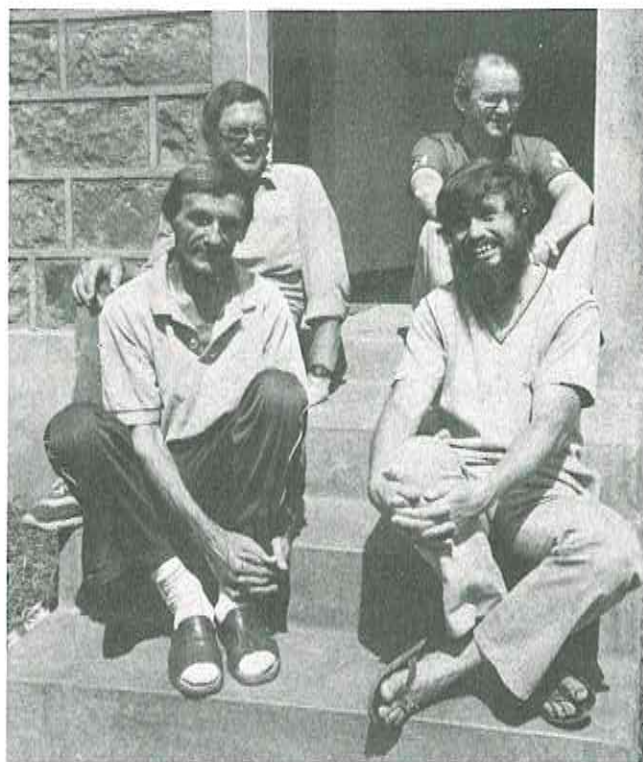
Good spirit and working as a team in an atmosphere of joy and optimism are so many signs of the high hope which will allow difficult possibilities to become realities.

There is another growth which accompanies the building projects and the provision of financial support. The development of the scholastic group, in order to be permanent, must be founded on human development. It finds expression in the solidarity of the scholars and local people, such co-operation being animated by the missionaries. One group works not *for*, but *with* the others. This is manifested clearly at the school, which is directed by an African. Students appeared to be convinced of the necessity of studies and took seriously the development of their faculties. Every day they made sure of devoting one or two hours to manual work in the way of cleaning the premises and working in the fields. They applied themselves to these tasks during the specified times, but they gave themselves to the work much more willingly during the free time that came with holidays and with the



Two new bedrooms

— Around the Marist World —



*Community of Roo:
Brothers Hans, Ewald, Andreas and Michael*

vacation period. Such time brought them a precious pecuniary return.

The activity of the Brothers spreads beyond the school environment. Under the direction of Br Andreas, the people of Roo have acquired a field which they have fenced. There they have erected two huts, where, from the beginning of January, 1989, Sister Therese from Mbita will be able to come regularly to visit the locality with her "mobile clinic". Here also the "Basic Health Care Committee" will be able to have its own location. But, very significantly, it is the people of Roo who have worked for this project and who have contributed to its establishment.

"Expectations and dreams for the future" — can one count on their coming to fruition? Each year the Lord fills us with new hope. The year 1989 is to provide us with the pleasure of welcoming a new confrère, Brother Godfried Prechtel, whom we await, and to whom we wish much joy and profound peace in his Kenya apostolate.

In the month of January our first candidate will enter the Postulancy. Here is an occasion for joy, which must act as a spur to the whole Province of Germany and stimulate the zeal of all the Brothers.

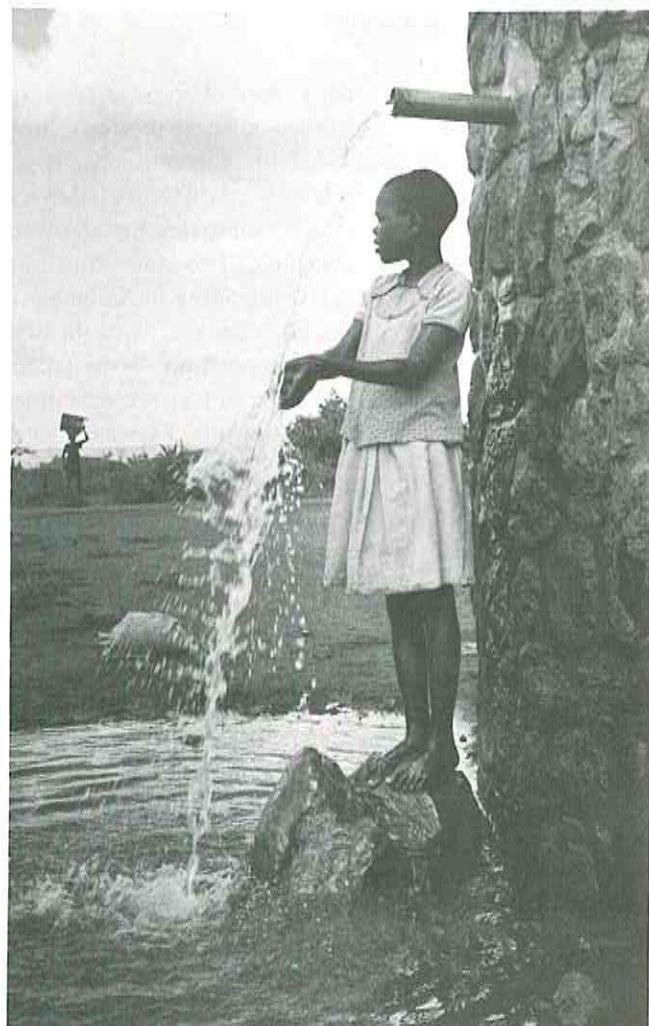
In the scholastic sphere the Brothers intend to engage in great activity in matters agricultural. The Province of Germany has undertaken to guarantee the salary of a qualified agronomist for the next three years. A pair of oxen has

already been bought. The number of these working animals will be doubled in order to conquer the hardness of the arable land, which must be turned over with a plough drawn by beasts of burden. Each student will have to busy himself with a seed plot, whose seedlings will be planted in ground which has been made ready. Vegetables, maize, sorghum, and millet will be produced by the school. Irrigation will have to be assured for the dry season.

We also have plans for the construction of workshops for training in woodwork and metalwork. These would be especially for the non-academic students and would assure the development and qualification of this group.

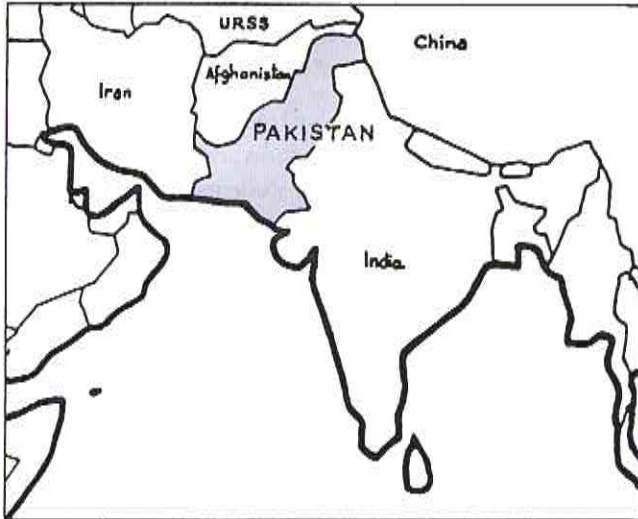
These are some of the dreams and plans of our missionaries associated with our apostolic work at Roo, near Lake Victoria, in Kenya. In the great spirit of union which they are endeavouring to live out, may they be helped by the Father to bring dreams to reality. For, *if the Lord does not build the house, the builders labour in vain.*

*(From the article "Zeichen der Hoffnung",
Kontinente, April, 1989)*



Water! (Photo UNHCR, M. Vanappelghem)

PAKISTAN: Marist Apostolate



The context of the country

Pakistan is a Moslem State of 105 million people, cut off from India at the time of independence, to give a home to the Moslem community of the subcontinent. It is a patchwork country unfortunately of differing tribes and languages in which it is very difficult to develop an overall spirit of unity. The military rule of President Zia forced an unreal unity on the country, including the language of Urdu, which is not the home language of any of the main groups. With the ever stricter imposition of the Islamic code on the civil affairs of the country, the nation has become more and more difficult for non-Moslem groups.

With the recent election of Miss Bhutto, and the return to some democracy, there is a possibility of some changes, but she must step cautiously, with the army and the Mullahs watching like hawks.

Pakistan is surrounded by frightening neighbours: China, Russia, Afghanistan, India, Iran, so external defence is a huge and costly factor. Peshawar, where we have a community of Brothers, has been the gateway between the Arab world and the Indian subcontinent for centuries. Alexander the Great was among the many who marched through its portals. Today the city is the key post for the two millions of refugees from the Afghan war, and the chief supply route for the Mujahadin offensive.

Overall you can say that the country is very complicated, an while superficially at peace, there are beneath the surface serious strains and dangers to its inner unity and its external relationships with surrounding nations.

The Catholic Church in that context

The Church is a tiny minority, about 1%, made up mainly of the very poorest people belonging to lowest caste of what were known as the «sweepers» - those who traditionally do the dirtiest and most menial of tasks. There is also a small group of Anglo-Indian and Goan, Catholics who are well educated, and who have provided the majority of Bishops, priests and sisters. The local-born Catholics are mostly without any education at all.

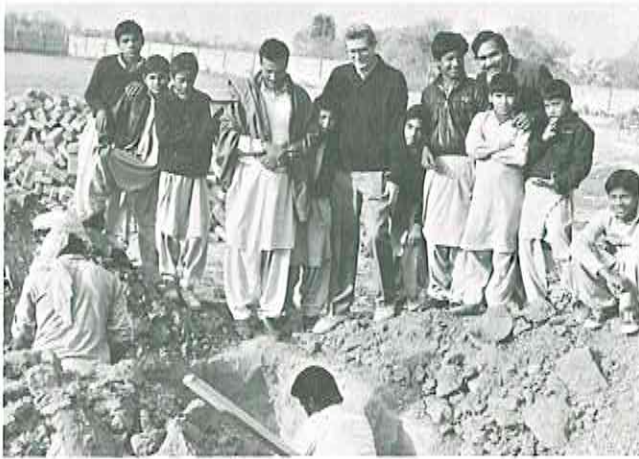
The Catholic Schools in Pakistan

The first schools were established by the British Colonial Force for their families and they were also used by Indian and Goan civil servants who were working in the north in what was to become Pakistan. After partition they were also opened to Moslem families who valued highly the excellent education given by the Religious Congregations who had been brought in to run the schools. Very quickly, with the departure of many of the Indian Catholic families, these schools became predominantly Moslem in their enrolment. The Church was happy to encourage this state of affairs since, in the face of increasing Islamisation, the schools became a kind of umbrella which protected the Church at large from too great restriction, even possible extinction. Also it provided the Church with the necessary source of finance for its wider work. Unfortunately, however, as standards rose still higher it became more and more difficult for any ordinary Catholic family to have their children educated in these schools.



Brothers Thomas Kelly and Walter Smith at Sargodha

— Around the Marist World —



Beginning of a new building at Sargodha

However, in recent years the Church has been making efforts to establish schools for their own people. Finding teachers and money for that work has obviously been very difficult. But there are signs of great hope, among them, the presence and work of the Marist Brothers.

History of the Marist Brothers in Pakistan

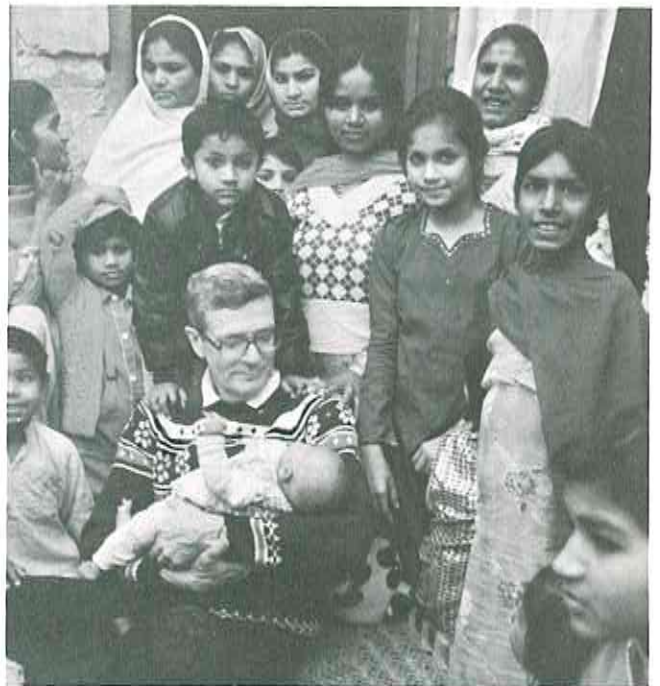
The Congregation Propaganda Fide asked the Marist Brothers in the early 60's to send some Brothers to the Diocese of Islamabad-Rawalpindi, and this call was heeded by the Vice-Province of Sri Lanka which sent the first group of Brothers in 1966. It was planned to send some American Brothers also but the visa difficulties resulted in an exchange whereby the US Brothers helped out in Australia, and some Australian Brothers went to Pakistan.



Brothers Ranjith and Charles, from Sri Lanka, at Peshawar

It was a generous and practical response on the part of all the Provinces involved. This international team of missionaries were responsible to the Brother Provincial of Sri Lanka. The Brothers directed St.Mary's Academy in Rawalpindi, and later St.Mary's High School in Peshawar. Both of these schools which have a majority of Moslem students in accord with the practical policy of the Church, have developed an excellent tradition and reputation for academic education in Pakistan.

The challenge of finding ways to provide education for Catholic boys from the poorest levels of the society troubled our Brothers right from the start. One of the biggest



Br. Thomas Kelly visiting the poor villages where Christians live

practical difficulties was language. Even though Urdu is the official national language, the universities teach in English. Thus the academic high schools also use English as their medium of teaching. But the poor Catholic boys whose native tongue is Punjabi, have difficulty even with Urdu. English is beyond normal possibilities. Undaunted, however, the Brothers have, in recent years, launched these initiatives:

1. In Peshawar, the community not only takes responsibility for the St.Mary's High School, but it has also undertaken three programmes:
 - a) The Brothers help run an Urdu-medium high school in which there are 50 % Catholics, boys and girls: St. John's High School.

— Around the Marist World —



St Mary's High School at Peshawar

- b) The Brothers also run a boarding section for 50, mainly Catholic boys, who come from outlying villages, and are enrolled in St. John's. Soon they hope to double the number of such boarders.
- c) With much encouragement and financial help, the Brothers at St. Mary's High School have been able to build the number of Catholic boys there to 100, and they are working to gradually increase that number.

2. In Rawalpindi, the Brothers made the historic decision to include an Urdu-medium stream for Catholic boys within the English-medium St. Mary's Academy. This was a bold and risky venture since it meant a challenge to the traditional, social and religious divisions for both staff and students, and in a special way, for the Catholic Urdu-speaking boys who began to enrol.



Br. Francis of Sales, from Sri Lanka, superior and principal of St Mary's High School

Now, after five years, even though the Marist Brothers have had to withdraw from this school just last year, that very significant action has been followed through. There are today 350 Catholic boys in the total roll of 1 000 students: a marvellous opening for those boys and for the Church community.

- 3) For many years, the Bishop had been asking for a Catholic High School for boys in the town of Sargodha where there is the biggest concentration of Catholics (14.000). There has been a girls' high school conducted by the Presentation Sisters, for many decades. The



St John's High School

Bishop stressed the need not just for Catholic education but also for priestly and religious vocations, and also for Catholic husbands educated to the same degree as the young women. Many of the latter were being married to Moslem husbands educated to the same level as themselves and converting to the Moslem faith. Since the Province of Sri Lanka and the other Provinces which have had associations with Pakistan: Melbourne, Sydney and New Zeland, were unable to establish a community there to launch a new High School, the Superior General and Council took a step unprecedented in our Institute: they themselves decided to take responsibility to seeking volunteers who would

— Around the Marist World —

make up an international team who would go to Sargodha for this overwhelming need of the Catholic community, the sole means of liberation from poverty which could be offered to Catholic families through their sons: a Catholic boys' high school. Just over a year ago, then, the school started, and of the three Brothers on the community, one came from USA, one from New Zealand and one from Ireland. This second year there are now 90 pupils, and as yet only two Brothers, Brother Thomas Kelly of USA and Brother Walter Smith of Melbourne. Besides running the school, they also have classes for adults, and they spend time visiting the very poor villages where the Catholics live, to get to know the families, to help in small learning projects, to pray with the families and, of course, to encourage them to send their sons to the school. Many donations from Brothers and friends around the world enable the Brothers to assist the

parents who need help to pay the tiny sum which is asked of each family as a contribution to the running of the school.

The final note on the presence of the Brothers in Pakistan, so valued by all who know them, is that there is one postulant who has been with the Brothers in Peshawar for some years now. He hopes soon to be admitted to the novitiate. There is also one aspirant, with hope of others to come.

The presence and mission of the Marist Brothers in Pakistan is really precious for the Church there and indeed for the nation. Let us support those Brothers through prayer, through any material means possible, and with the aid of other Brothers who will be willing to volunteer for this frontier mission of basic evangelization.

Brother Richard Dunleavy G. C.



HEED THE CALLS OF THE CHURCH



«Marist Family»: detail of the large mural

- *“Christifideles laici”: A message for Us?*
- *“Racism and the Church.”*
- *Migrants and refugees: A Marist Option?*
- *The Blessed Virgin in formation programs.*

“CHRISTIFIDELES LAICI” A Message for Us?

“The Church sends forth our Institute... Faithful to Father Champagnat, it works to evangelize people, especially by educating the young, particularly those most neglected” (Const. 80); “He saw the mission of the Brother as helping children and young people to become good Christians and good citizens” (Const. 81).

Through our mission from the Church and the charism of our Founder, God entrusts to us the formation of a portion of the rising generations who are taking their place in society and in the Church. Many future priests, religious and laypeople are receiving a major part of their formation through our schools, catechizing and pastoral activity. It is our responsibility to make them “good Christians and good citizens”. But today, if we want to be faithful to the mission the Lord has given us as a congregation, we have to give new meaning to that expression, one which fits today’s Church and world. To be “a good Christian and a good citizen” today does not mean what it did one hundred and fifty years ago, or even thirty.

For many years the Church lived within a pyramidal framework, in which its work was carried forward almost exclusively by priests and religious; laypeople had a very passive role, one of collaboration with the hierarchy. In that scheme of things, to be a “good Christian” meant, above all, keeping the commandments, and in a few cases, collaborating actively with the parish or participating in certain movements such as Catholic Action.

Vatican II marked the beginning of a new form of being in the Church: all

Christians are called to work in the vineyard and to be part of the vine itself (Christifideles laici [hereafter, CL], 8). Within the Church-community, all members have the same dignity, all are called to the same sanctity (cf LG 32, CL 16), although all are given different missions according to the vocation to which God is calling them.

Laypersons are the members of the faithful who “through baptism... are made one body with Christ and are established among the people of God. They are in their own way made sharers in the priestly, prophetic and kingly office of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world” (CL 9).

Within the Church, laypersons have a “front-line vocation”; they are “people of the Church in the heart of the world and people of the world in the heart of the Church” (cf DP 786) They are called to sanctify themselves in the world, in the ordinary circumstances of life and in the normal occupations and work of the world (cf LG 31; CL 15). Their vocation to sanctity is intimately linked to the mission and responsibility confided to them in the Church and in the world (cf. CL 19) “The lay faithful must see their daily activities as an occasion to join themselves to God, fulfill his will, [and] serve other people” (CL 17).

“Their own field of evangelizing activity is the vast and complicated world



Photo UNHCR, L. Taylor

— "Heed the calls of the Church" —

of politics, society and economics, as well as the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities which are open to evangelization, such as human love, the family, the education of children and adolescents, professional work, and suffering. The more Gospel-inspired lay people there are engaged in these realities, clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often repressed and buried, the more these realities will be at the service of the Kingdom of God and therefore at the service of salvation in Jesus Christ, without in any way losing or sacrificing their human content but rather pointing to a transcendent dimension which is often disregarded" (CL 23; EN 70).

For many years we have spoken about and insisted on the fidelity of

each Brother to his vocation; today, our own Constitutions invite us to a new fidelity: fidelity to the vocation of each of the young people whose education and life are entrusted to us by the Lord: "Aware that each person is called to holiness, we help young people to develop the grace of their baptism by a more radical commitment for the sake of the Kingdom as lay people, as consecrated persons, or as priests. We encourage them to be aware of the needs of others, to open their hearts to the will of the Father, and to make more and more their own Mary's readiness to be of service" (Const. 93) "We make Christ known to them as the Truth who sets them free, as He who calls everyone by name. We help them to discover their vocation in the Church and in the world" (Const. 83).

I am convinced that the Synod of 1987, on the vocation and mission of the laity in the Church and in the world, together with the Apostolic Ex-

hortation *Christifideles laici*, contain important ideas which should not only enrich but also enlighten and direct our educational and pastoral projects. Our task, as educators in Catholic schools, does not consist in forming men and women to whom the adjective "Christian" can be attached, but to work at the total formation of persons in whom the element of faith becomes a constitutive and enlightening factor of their entire life; persons in whom the vocational element ("their" vocation, the vocation of each one of them) becomes a directive and structuring element of their whole existence.

Thus understood, the Apostolic Exhortation *Christifideles laici* becomes an important and indispensable illumination of our educational and pastoral work, and of our mission in the Church and in the world.

Bro. Alberto Stephens
Chile



Photo UNHCR, A. Hollmann

“RACISM AND THE CHURCH”

I was a 9th grade freshman at St. Agnes High School in Manhattan, New York City. Br. Cyril Robert, the Marist principal, tweaked my sleeve jacket and redirected me out of the 2:30 pm dismissal line and into an immobile position between him and the staircase wall. He informed me I was entering an essay contest. I had to listen carefully because he was smiling with pursed lips and looking over my shoulder—the only person I know who could genuinely do all three at the same time. The topic of the essay was the Church's position on labor and social issues. The resource materials were Leo XIII's «Rerum novarum» (1891) and Pius XI's «Quadragesimo anno» (1931). The year was 1950. And I did not even know what a social issue was.

A little more than a few years later Br. José María Ferre got me into a similar position here at Nemi, Rome. José knew I had just come from eight years of work in the diocese of Jackson, Mississippi, the core of the «deep South» of the United States. He spoke enthusiastically and at length about the recent publication of THE CHURCH AND RACISM: TOWARDS A MORE FRATERNAL SOCIETY. And all I could think of was Br. Cyril Robert and that worn down staircase at St. Agnes H. S. And that I had not even heard of THE CHURCH AND RACISM. And so I read it, with interest.

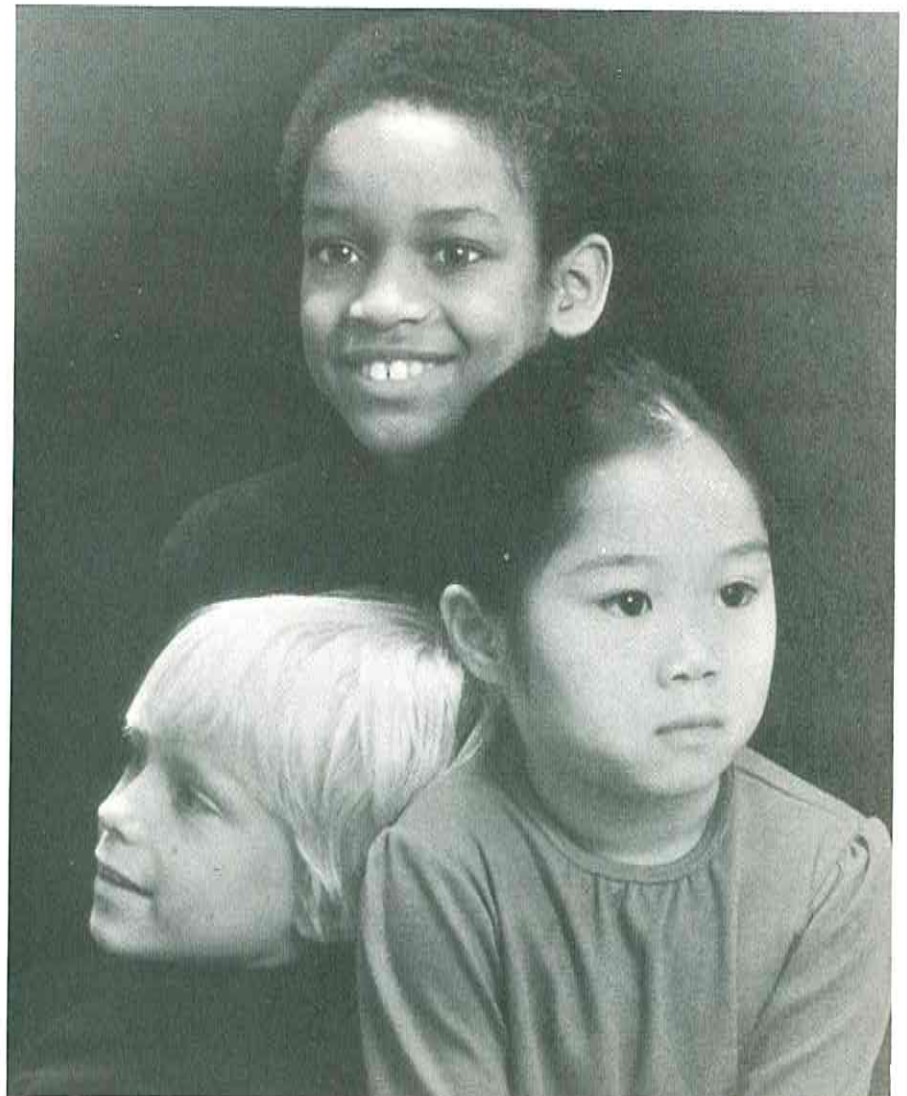
The document is a position paper penned by the Pontifical Commission on Poverty and Justice at the request of John Paul II, commemorating the 100th anniversary of Leo XIII's letter «In plurimis» to the Bishops of Brazil. Like «In plurimis» it is neither an original nor a comprehensive stance on racism, nor does it claim to be. It does not assume that racism is a simple problem nor that it can be addressed simplistically. I will step through the document now, glancing, left and right as I go.

The purpose of THE CHURCH AND RACISM is to foster (a) reciprocal respect between ethnic racial groups and (b) their fraternal coexistence. While achieving this purpose the document examines the phenomenon of racism, conflicting attitudes, intolerance and prejudice.

At the very outset of its review of racism the Commission notes that it does not wish «to gloss over the weaknesses and even, at times, the complicity of certain Church leaders,

as well as other members of the Church, in this phenomenon.» If the Commission had not said that, you would never have guessed it from the rest of the document.

Part I moves quickly at first and then slows down; from Greco-Roman antiquity, the Hebrew people and the Christian Middle Ages to the discovery of the New World, the Black slave trade and colonial imperialism (§ 2-5).



— "Heed the calls of the Church" —

Part II casts circles of light on «apartheid», aboriginal peoples, ethnocentricity, dominant cultures, the Palestinian people, xenophobia, refugees and immigrants, and anti-Semitism (§ 9-15): all within a framework of Racism Today. Fears of unknown forms of racism through «in vitro» fertilization and eugenic racism are surfaced. It ends with an exhortation for all to listen to its message... which is Part III.

Part III stands on twin pillars of (a) the dignity of every human person, and (b) the unity of the human family. These pillars carry reliefs from science, philosophy and scripture, from which they were constructed.

How the message can be interiorized is the heart of Part IV and is answered in the last sentence of section 24. Teachers and catechists, schools and young people are singled out. This is a section worth stopping on.

As is most often the case with Vatican documents (and something I have often admired) THE CHURCH AND RACISM is liberally referenced. Scripture, Vatican II documents, and other official Papal and Vatican com-

munications, as well as selected secular resources from such as the United Nations, and diverse world conferences dealing with racism, are cited. On «apartheid» I would recommend God in South Africa by Albert Nolan, O. P.

Being such a referenced document it lends itself for use as a seed crystal in discussions or research by youth classes, parish adult groups, discussion clubs or staff enrichment exercises. In such discussions I would introduce pertinent articles from our Marist Constitutions and Statutes: see particularly Articles 87 and 89.

I had yet another reaction while reading THE CHURCH AND RACISM. I could not help substituting the word «sexism» for «racism» within the document. Such a transcription turns things around a bit and casts the document in a somewhat different light.

I saw the separateness of racism and sexism, but they do have a lot in common. The reader might be prepared to deal with the sexism issue in the classroom or with discussion groups... the parallels come all too easily. On this point I would sug-

gest a quick pursuit of available periodicals. For example, Charles Davis' provocative article on «The Maleness of Jesus» (The Tablet, 18 Feb 89; London) and a follow-up rebuttal by John McDade in «The Maleness of Jesus (2)» (ibid., 25 Feb 89) ably expand on the issue of women and the priesthood as addressed recently by John Paul II.

Just before concluding, the document startled me by a point-blank reference to «apartheid» in South Africa and to racial discrimination in the United States of America. Both were cited as examples of efforts made by local bishops in countries which have acutely experienced the problems of racism. When I finally put the document down I was rather proud of our U.S. bishops' BROTHERS AND SISTERS TO US: A PASTORAL LETTER ON RACISM IN OUR DAY (1979) and the part we Marist Brothers are playing in the implementation of this Pastoral both in the United States and throughout the world.

Br. Hugh P. Turley
Pughkeepsie (USA)



Photo UNHCR, C. Fedele

MIGRANTS AND REFUGEES A Marist Option?

People affected by migrations are today no less than fifty millions in number. In this setting of human mobility one must consider the refugees, the nomads, the migrants, the foreign students; all people who have had to move away and happen to be separated from their country and milieu.

Recently, in October 1988, a Joint Instruction was published by the Congregation for the Institutes of consecrated life and the Pontifical Commission for the migrants and refugees. It is a brief document of a dozen pages which invites all the religious people to reinforce their involvement in the pastoral care of human mobility.

How are the Marist Brothers concerned? We know that "the fidelity to our mission requires a continual attention to the signs of the times, to the calls of the Church and to the needs of youth" (Const. 168) It just happen that this document explains concretely the meaning of "attention": the migrants, the refugees who would not have left Father Champagnat unconcerned.

"Because it strongly characterizes our times, human mobility is considered a sign of the times, some sort of a providential signal" (J. I. 4 b).

We are faced with striking facts. Here are just a few examples:

- More than 450.000 Mozambicans had found refuge in Malawi by the end of March 1988 (Réfugiés, n° 54, June 88, p. 8).
- One refugee out of two is child. Half the refugees in the world

—i.e. about six million people—are less than eighteen years old. (idem, p. 16).

- Hundred of South-African scholars left their country after the Soweto riots in 1976 (idem, p. 16).
- The problem of long-term refugees in the refugee camps of South East Asia has created a "lost generation" of children (idem, p. 17).
- At the beginning of 1988, 2624 Vietnamese refugees were ac-

comodated in a camp on the Island of Palawan (Philippines). Among them, 1050 were less than eighteen years old.

- Among the 30.000 Angolan refugees in the west of Shaba, Zaire, in 1985, more than 1.000 unaccompanied minors were identified (idem, p. 31).

"It is difficult to describe all the trials that the children refugees have to go through: many lose their parents; imagine the emptiness they feel when they have to leave their



El Salvador: a large proportion of the returnees from Honduras are children (Photo UNHCR, D. Bregnard)

— "Heed the calls of the Church" —



Mexico: Guatemalan refugees (Photo UNHCR, D. Bregnard)

cise her missionary calling. (J. I. 5, b) The arrival of immigrants and refugees into our countries challenges our evangelising mission. The realities and demands of the mission are not far; one has only to open his eyes, here they are in front of us!

It is true that the pastoral of the migrants is not the specific objective of our Institute, but can we say that we should not be concerned at all?

"The appeal to the religious for a special commitment towards migrants and refugees... finds deep motivation in some kind of correspondence between the intimate expectations of these persons who are uprooted from their homeland and the pastoral dimension of religious life. These are often the unexpressed expectations of the poor without prospects of security, of the emarginated discouraged in their yearning for brotherhood and communion, of those abandoned in their precarious situation and deprived of their rights" (J. I. 8).

"Under the impulse of the Second Vatican Council encouraging a return to their own origins, many religious Institutes have reaffirmed their preferential option for the poorest and most emarginated people. This option has moved such In-

schools or friends, lose contact with their culture and even their mother tongue. Their lives are marked by the absence of what allows man to keep hoping and believing in the human being" (Jan Williamson)

The migrant workers of Europe often make the head line. Many among them are not Christians; they have come to seek more favourable ways of life...

Just like the Church, our Institute is missionary (Const, 90) and the modern phenomenon of mobility gives the Church a chance to exer-



Four Ethiopian refugees at the Generalate

"Heed the calls of the Church" —

stitutes to turn their attention towards people from developing countries or towards those who are emarginated in the large metropolitan centres of the West. Now, if one considers the origin of migrants and refugees and their condition in society, it is not difficult to conclude that they, in fact, fall completely within the category of the preferential option made in the spirit of one's own Institute" (J. I. 10).

Situations are different in each Province, even in each community. At the Mother House, for example, there is a little group of Ethiopian refugees, cared for until their social insertion into an adopting country. This same

issue of Message speaks of a Spanish Brother who is now working full time in France among the emigrants...

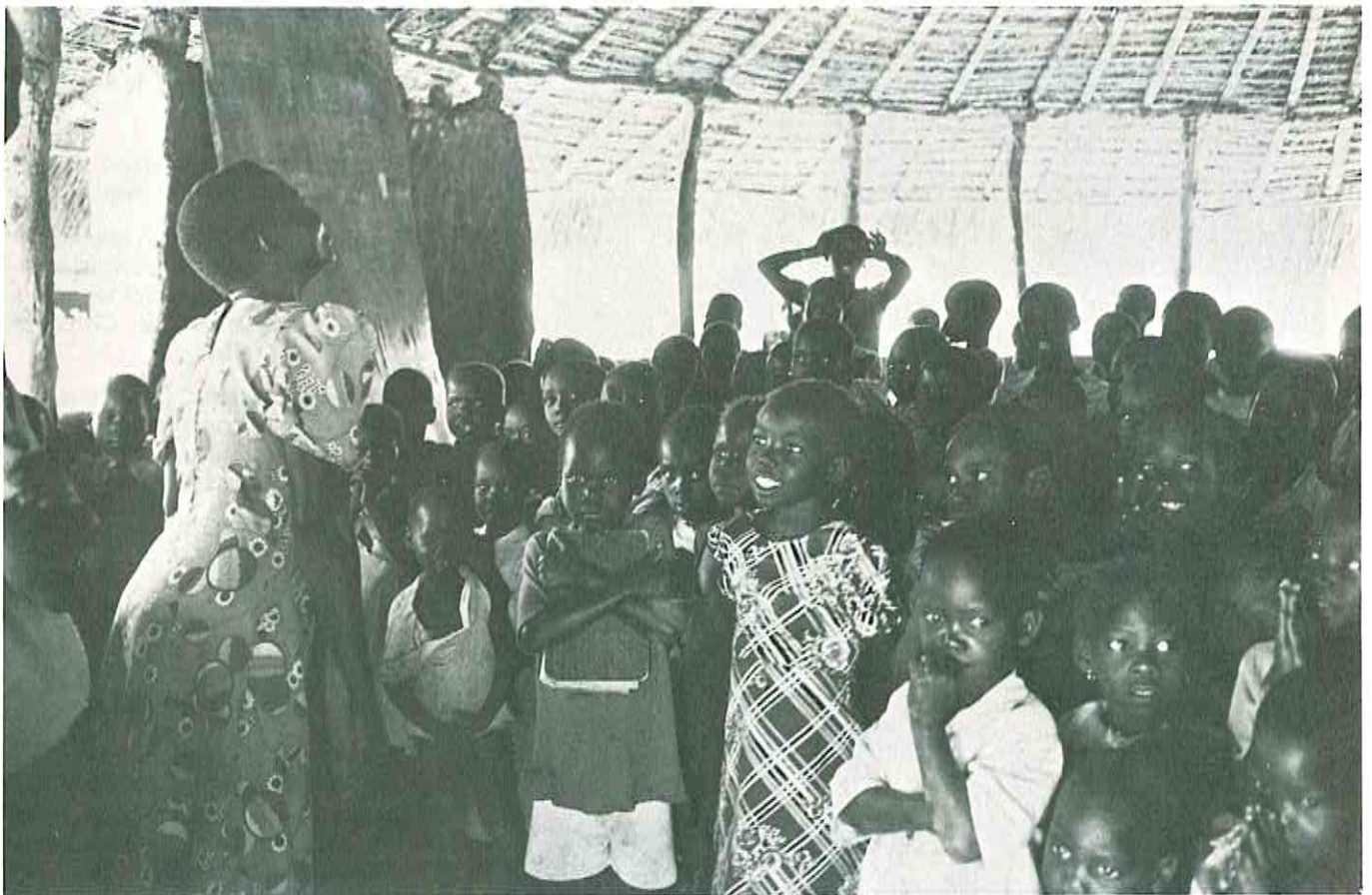
It is necessary to reflect, to examine how much we may be concerned by the reality and to act accordingly. This is possible without risking to betray the specific objective or the charism of the Institute. There is no need to relinquish one's own activity but let the latter include the migrants and the refugees: We may realise our charism among those who were torn away from their lands and their culture and thus are in need of a greater attention.

Sometimes we simply have to make a hall available or to offer a job...

As a last reflection here is a quotation from John Paul II:

"The educational and social action of Institutes, according to their charism as recognized by the Church, is always relevant, especially if the religious care for the poor, the emarginated, immigrants, refugees and so on. Their action in this sense is more than ever a necessity for evangelization" (On the move, n.º 40, p. 340).

Br. José M. Ferre



Zaire: Ugandan refugees (Photo UNHCR, D. A. Bertoni)

THE BLESSED VIRGIN IN FORMATION PROGRAMS

On March 25, 1988 the Congregation for Catholic Education sent a letter, signed by the Cardinal William Wakefield Baum, addressed to the Bishops, directors of diocesan seminaries, to presidents of theological colleges: "The Blessed Virgin Mary in spiritual and intellectual formation". These are the points stressed in that letter:

1. *The Blessed Virgin Mary: an essential element in the faith and life of the Church:*

- The richness of mariological doctrine.

- The teaching of Vatican II on Mariology.
- Post-conciliar mariological developments.
- The encyclical "Redemptoris Mater" of John Paul II.
- The contribution of Mariology to theological research.

2. *The Blessed Virgin Mary in spiritual and intellectual formation:*

- Mariological research.
- The teaching of Mariology.
- The service of Mariology to pastoral work and Marial piety.

Conclusion: The students should:

- Acquire an exact and complete knowledge of the doctrine of the Church on the Blessed Virgin Mary.
- Foster an authentic love towards the Mother of the Saviour and the Mother of mankind.
- Develop the capacity to communicate this love through words, through writing, and through their life, to the Christian people whose Marial piety must be promoted and cultivated.

From the Bulletin of the Union of General Superiors, N.º 62, October 25, 1988

This is a document which should affect us in a special way.

The presence of Mary in our educational and formation work is summarized in a key-word which is often repeated in our Constitutions, "inspire".

As Marist Brothers, "our attitudes towards young people find their inspiration in Mary, bringing up Jesus at Nazareth" (C. 84).

"Mary inspires us to have constant concern for the welfare of young people, and to respond with selfless love to their appeals for help" (C. 21).

"Mary is our inspiration in the work of encouraging vocations" (C. 94).

And those involved in formation, "choose Mary as the one who can inspire them in their mission. From her, they learn how to accompany those confided to their care with love, perseverance, and discretion (C. 107).

This document offers us a good occasion for examining and for stressing this real Marist aspect, of our vocation as educators and formators.



THE BROTHERS PROVINCIAL AND DISTRICT SUPERIOR

Brother Antonio Eguía Quevedo, Province of Venezuela

Bro. Antonio was born in Zalla, in the Basque region of Spain, on 8th June 1948. He did his initial formation and his first apostolic work in Spain (Villafranca and Anzuola). He made his first profession in 1966. The year of his final profession, 1971, he left for Venezuela, where he has been working ever since, as teacher, headmaster and superior, and in formation. He was in charge of the scholasticate from 1986 until his appointment as Provincial in November 1988.



Brother Alexis Turton, Province of Sydney

An Australian, born in Newcastle on 15th January 1939, he entered the novitiate in Mittagong at the age of 18, and made his first profession there in 1958. After his scholasticate, Bro. Alexis served his province as teacher and headmaster, and also through his involvement in vocation work. He made his perpetual vows in 1963. He continued his own formation through his participation in the Champagnat Centre in Rome in 1981, and then completed his professional formation in San Francisco, USA. From 1983 until his appointment in late 1988, he was Vice-Provincial.



Brother Lucien Brosse, Province of Beaucamps-St-Genis

Bro. Lucien was born in Cours, Rhône, on 29th March 1940. At the conclusion of his novitiate in St-Genis, he made his first profession in 1957 and remained there for his scholasticate. Before his perpetual profession in 1967, he had taught in several schools and done his military service. Afterwards he taught in Pélussin and Saint-Martin-la-Plaine, and was director in Tarare and Lille. He was still in the last-named post when he was named Provincial in December 1988.



Brother Julian Casey, Province of Melbourne

Born in Ringwood, Australia, on 10th January 1939, he entered the novitiate in Macedon in 1956, made his first profession in 1957, and his perpetual vows in 1963. For thirty years he was a member of various communities of his province, as teacher, headmaster, superior and econome, with two interruptions for ongoing formation: at the Second Novitiate in Fribourg in 1979, and in Toronto, Canada, in 1988, for higher studies. Since 1983 he has been First Councillor. In February 1989 he was appointed to his first term as Provincial.



Brother Timothy McCrindle, Province of South Africa

Born in Johannesburg on 5th July 1944, he made his novitiate in Australia, and also his first profession in 1952. After his scholasticate in Pietermaritzburg, he taught until 1985, mostly in Johannesburg-Inanda. He also served there as headmaster and community superior, as he did later at Rondebosch-Retreat. After a short period of personal renewal in Ireland, he returned to Johannesburg in late 1985 as Vice-Provincial. For a year, he was in charge of the postulancy program. He was named Provincial in March 1989, during his second year as superior of the community in Slough, on the edge of the Kalahari Desert.





Brother John Hyland, Province of Ireland

Bro. John was born on 15th July 1948 in Tullamore, Ireland. He made his novitiate in Bairo (Italy), his first profession in 1966 and his perpetual vows in 1971. After several years of study in Dublin and Maynooth, his activity centered around Dublin, where he was Sub-Master of Novices, and Athlone, where for eight years he was catechist, superior, headmaster and teacher. In 1987 he returned to the Dublin novitiate, where he was still stationed when named Provincial of Ireland in March 1989.



Brother Claudino Falqueto, Province of Rio de Janeiro

Born in Castelo, Brazil, on 26th August 1937, he did his formation in Mendes. He made his first profession in 1955 and his perpetual profession in 1961. After nine years of apostolic work in various communities, he was sent to Rome for studies at the «Jesus Magister» from 1967 to 1972. After his return home, he served as vice-provincial and then as provincial (1976-1982). After his two terms, he was the first brother elected president of the Brazilian Conference of Religious, which office he held until March 1989 when he was re-elected Provincial of Rio.



Brother Dario Bortolini, Province of São Paulo

A native of Jaragua do Sul, Brazil, he was born on 6th April 1939, and did his initial formation in Curitiba and Mendes. He made his first vows in 1957 and his perpetual profession in 1962. His apostolic activity was centered largely in São Paulo and Curitiba. From 1974 to 1980 he was Provincial of São Paulo, after which he followed spirituality courses in Rome and then served as director of the scholasticate in Curitiba. In 1988 he followed the Course in Spirituality in El Escorial, Spain, and a few months later, in April 1989, he was again named to head his province.



Brother Abilio dos Santos Marques, Province of Portugal

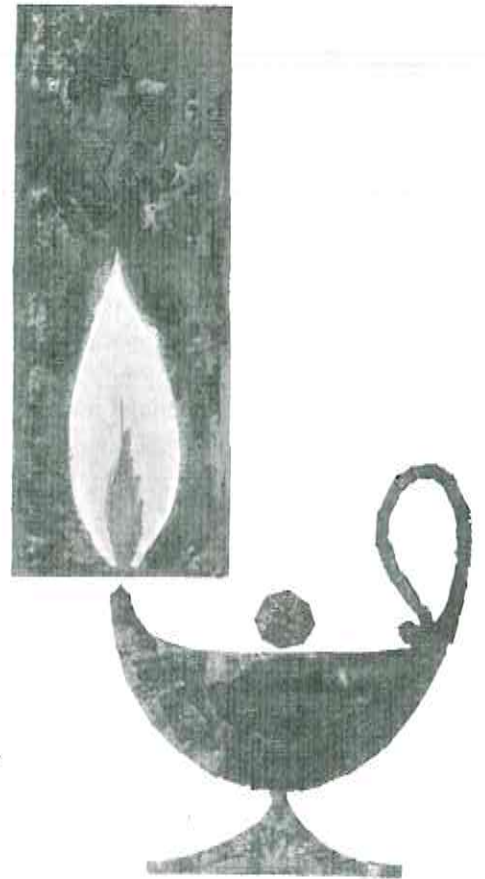
Bro. Abilio was born in Cumieira, Portugal, on 2nd May 1944. He made his juniorate in Leiria and his novitiate in Ermesinde; his first profession dates from 1963, his perpetual vows from 1969. From 1971 to 1976 he studied in Rome. After his return to Portugal he served as teacher and headmaster in Leiria, Carcavelos and Ermesinde. He was superior of the last-named community, where he had lived for the previous ten years, when the General Council named him Provincial in April 1989.



Brother Majella Bouchard, Province of Quebec

Brother Majella was born in Baie-St-Paul, Quebec, on 20th January 1924. He made his perpetual vows in 1946 and the vow of stability in 1962. After sixteen years of apostolate in Canada, he was sent to Rome for three years of study at the «Jesus Magister», after which he returned to Canada. He remained there, at the scholasticate in Cap-Rouge, until his return to Rome in 1968 as director of the International College. He served as provincial in Canada from 1975 to 1981, at which time his services were again requested in Rome, as director of the spirituality and renewal sessions for French-speaking brothers. He was appointed Provincial in April 89.

OUR DECEASED



The Brothers who were not included in the previous listing:

TUITE James (Erill)	71	P	GLASGOW, St. Benets, Écosse	10.01.88
HSU YU CHEN Thadée (Joche Boniface)	81	P	CHINE intérieure	25.03.88
DIETRICH Charles (Charles Berchmans)	89	S	PAITA (Nouvelle Calédonie)	01.05.88
YUAN KUEI TUNG Laurent (Bonaventure Régis)	87	S	CHINE intérieure	03.06.88

Brothers who have died since Septembre 1988:

GARCÍA DÍEZ Marcos (León Marcos)	63	S	MÉXICO, D.F. Mexique	12.09.88
DUBIEN Henri Marie (Henri Adrien)	73	P	BOURG-EN-BRESSE, Ain, France	15.09.88
DEWES Ernesto (Fidêncio Maria)	71	P	PORTO ALEGRE, RS, Brésil	15.09.88
ARTIGOT PÉREZ Pascual (Herminio Pascual)	62	S	MATARÓ, Barcelona, Espagne	16.09.88
RAN GOÑI Joaquín (Abundio)	77	S	LARDERO, Logroño, Espagne	18.09.88
NUTI Carlos (León Carlos)	84	S	LUJÁN, Argentine	25.09.88
WEBER Gerrard Heinrich (Hildebertus)	81	S	MONTEVIDEO, Uruguay	26.09.88
CEBRIÁN GONZÁLEZ Lupicinio (Valero Antonio)	68	S	TOCOPILLA, Chili	26.09.88
FERNÁNDEZ POUSA Modesto (José Martín)	87	S	VIGO, Pontevedra, Espagne	01.10.88
CAMBON Émile (Bercario)	92	S	ST.-PAUL-TROIS-CHÂTEUX, Fr.	03.10.88
SANTOS CRIADO Rafael (Rafael Alberto)	52	P	SALAMANCA, Espagne	09.10.88
BRUYÈRE Pierre (Arcade)	81	S	ST.-PAUL-TROIS-CHÂTEUX, Fr.	12.10.88
COLL Francis (Stephen Mary)	68	S	AUCKLAND, Nouvelle Zélande	15.10.88
NWUBA Gabriel (Hyacinth)	68	S	ENUGU, Anambra State, Nigéria	28.10.88
LI YONG HO François (Jouo Che, Joche)	93	P	inconnu	inconnue
SU KUO CHANG Joseph (Pai Eul Koman)	92	S	inconnu	inconnue
MAESTRO Giacomo (Maurizio)	85	S	VELLETRI, RM, Italie	01.11.88
LEPAGE Marc (Henri Macalain)	68	P	MONT-GODINE, Belgique	03.11.88
DOMINGO RODRÍGUEZ Valentín (Ricardo Germán)	76	S	LUJÁN, Argentine	12.11.88
MOLERES Dominique (Dominique Joseph)	82	P	ST.-PAUL-TROIS-CHÂTEUX, Fr.	13.11.88
GAGNON Adélard (Pierre Ferdinand)	85	S	CHÂTEU RICHIER, Québec, Can.	13.11.88
BOLAÑOS FLORESMILO José (Bartolomé)	95	S	POPAYÁN, Colombie	18.11.88

McKINLEY Donald Xavier (Angelus Joseph)	87	S	SYDNEY, NSW, Australie	19.11.88
JONES Thomas T. (Terence Adolphe)	70	S	NEW YORK, Molloy H. États-Unis	23.11.88
BORICÓN FUICA Santos Victorino (Blas Emilio)	76	S	CARACAS, Venezuela	29.11.88
DUNCAN George (Daniel Lewy)	67	S	DUNDEE, Écosse	01.12.88
FOURNAUD Lucien (Félix Bernardin)	70	P	BRIVE, Corrèze, France	06.12.88
GRANGER Pierre L. (Marie-Théophile)	85	P	ESOPUS, NJ, États-Unis	07.12.88
VILLAYANDRE ACEVEDO Justo (Justo José)	83	P	VENTA DE BAÑOS, Pal., Espagne	09.12.88
MUÑOZ Ignacio Neftalí (Ruperto Luis)	83	S	POPAYÁN, Colombie	12.12.88
McMANUS Francis J. (Joseph Abel)	87	S	MIAMI, FLA, États-Unis	20.12.88
CHOPARD Alix Louis (Pierre Xavier)	77	P	BELO HORIZONTE, MG, Brésil	20.12.88
CARON Joseph C. (Louis Frédéric)	79	S	JAMAICA, NY, États-Unis	24.12.88
MATHERN Alphonse (Marie Hubert)	77	S	LYON, France	10.01.89
JULIEN Francois (Francois Ermin)	72	P	CHÂTEAU RICHER, Québec, Can.	13.01.89
VIAL Henri (Livier Henri)	70	P	ST.-GENIS-LAVAL, France	15.01.89
RUIZ ALONSO Damián (Patricio Romeo)	68	P	LUJÁN, Argentine	20.01.89
NAVILLOD Michele (Raffaele)	64	S	RAGAMA, Sri Lanka	01.02.89
HYNDSMANN Robert A. (Denis Damian)	63	S	NEW YORK, États-Unis	03.02.89
MAIER Kaspar Jozef (Emmerich)	55	S	CHAM, OPF, Allemagne	06.02.89
MARTÍNEZ FERNÁNDEZ Valentín (Aquilino Román)	77	S	LARDERO, Logroño, Espagne	06.02.89
HUK Pedro (Rufino Pedro)	78	S	RIBEIRÃO PRÊTO, SP, Brésil	22.02.89
CAMPBELL Owen (Owen Cuthbert)	92	S	LAWRENCE, Mass., États-Unis	07.03.89
HIDALGO PEÑA Eutiquio (Carlos Bonifacio)	74	S	SANTIAGO, Chili	11.03.89
PUENTE PUENTE Jesús (Andrés Agustín)	75	S	BUENOS AIRES, Argentine	11.03.89
BYRNES Patrick John (Wilfrid Robert)	78	S	AUCKLAND, Nouvelle Zélande	15.03.89
BRUNEEL Odil (Odil)	78	S	NIJMEGEN, Pays Bas	16.03.89
MARTIN Roger (Marie Maximin)	78	P	PIREY, Doubs, France	22.03.89
CEA SALCEDO Eleuterio (Basilio)	86	P	BUENOS AIRES, Argentine	22.03.89
GARCÍA LÓPEZ Eugenio (Indalecio María)	66	S	VIGO, Pontevedra, Espagne	31.03.89



CURSO DE ESPIRITUALIDAD DE EL ESCORIAL, 40ª promoción, sept. 87-febr. 88

1ª fila (de izquierda a derecha): HH. Antonio Pérez (Ecuador); P. Miguel Modino, O.S.A. capellán; Juan A. Sánchez Garrido (Bética); Alberto L. Lázaro (Levante); Juan A. Díez (Castilla).

2ª fila: Joaquín Merayo (Castilla); José L. Navarro, Norte; José López, director; José M. Sanllorente; Martiniano Conde (América Central); Juan J. Mina (Bética).

Última fila: Pedro Villafuerte (México Central); Joaquín P. Zamponi (Córdoba); Cayetano Quintana, administrador; Antonio P. Dos Reis (Portugal-Mozambique); Gabriel Michel; Miguel A. Díez (Norte); Carlos A. Hernández (México Occidental); Antonio Ostojic (Luján); Fructuós Villarte (Cataluña).

Falta: Javier Villasur (América Central), fotógrafo.

CURSO DE ESPIRITUALIDAD DE EL ESCORIAL, 41ª promoción: sept. 88-febr. 89

1ª fila (de izquierda a derecha): P. Guillermo Rubio, O.S.A., capellán; HH. Teódulo Pérez, administrador; Carlos Wielganczuk, director adjunto; Eduardo Bartolomé (Ecuador); Marcelino Ganzarain, C.G.; José López, director; J. Antonio Ciganda (Bética); Julio Videla (Córdoba); Benedicto Gutiérrez (Luján); F. Javier Ruelas (México Occidental); Raúl Gomar (América Central); Luis A. Dávalos (México Occidental).

2ª fila: HH. Justo Fernández (Norte); P. Rodolfo Escobedo, sacerdote de México Occidental; Benito Arbués, Vic. G.; Gregorio García (Cataluña); José María Mateo (Bética); Pedro Huidobro, C.G.; Francisco Álvarez (Chile); Cesare Novelletto (Italia); Segundo P. Barragán (Norte); Pietro Bettin (Italia); Rafael Pérez (Chile); Carmelo Maggioni (Luján).

3ª fila: HH. José Cardoso (Río de Janeiro); Esteban Martín (Castilla); Francisco Naranjo (México Central); Antonio García (Madrid); José D. Franco (Chile); Tomás de Aquino Silva (Río de Janeiro); Julio Rivas (Castilla).





CENTRE DE SPIRITUALITÉ, Rome, mai 1989

(de gauche à droite)

1. Frères Giovanni Bigotto, Yvon Ferland, Jean Roche, Charles Howard, S.G. Abbé Charles Cauty, Majella Bouchard, Germain Cantin, Guy Morel.
2. Frères Pierre Filion, Albert André, Nicolas Dellatolas, Straton Malisaba, Jean-Denis Couture.

CURSO DE ESPIRITUALIDAD, Roma, mayo-junio 1989

1.^a fila (sentados): HH. Félix Hernández (América C.); Elías Goñi (América C.); Julián Hidalgo (Norte), Martín Antón (Bética); Charles Howard, S.G.; P. Rodolfo Escobedo, capellán; Roger A. González (Colombia); Innocente Rossetto (Santa Maria); Dionisio Caresia (São Paulo); Alberto Fuentes (León); Hermes Pandolfo, director adj. (Porto Alegre).

2.^a fila: HH. Pablo Linés (Cataluña); José Tenas (Chile); Emil Garfield (México Occidental); José T. Azevedo (Brasil Norte); João B. Cecchin (Porto Alegre); Severino Susin (Porto Alegre); Silvino Susin (Porto Alegre); José Cándido Bairros (Santa Maria); Leandro Rodríguez (Luján); José Gabriel Ibáñez (México Central).

3.^a fila: HH. Antonio Fernández (León); Leoncio Boada (Bética); Alberto Nughedu (Luján); Silvino Cembrero (Brasil Norte); Leoncio Versino (Córdoba); Luiz E. Setti (São Paulo); Valentín Hernández (América Central); Felipe Fuente (Luján); Marco Aurelio Ospina (Colombia); Ángel García (Norte); Carlos Wielganczuk, director, (São Paulo).



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