

A Message

BULLETIN OF THE INSTITUTE OF THE MARIST BROTHERS OF THE SCHOOLS



YEAR 1990

•

APRIL

•

NUMBER 7



Our Lady of Korea
The Virgin Mary and the Christ Child



Our Lady of Korea

Editorial



In reply, the Holy Father spoke as follows:

I am happy to greet all of you, dear Marist Brothers, teachers, parents, present and past pupils of the Istituto San Leone Magno.

I greet also H. E. Cardinal Ugo Poletti, and the Auxiliary Bishop of this part of Rome, and I thank Br Gildo, your Headmaster, for the kind words he has just spoken.

I am very happy to accept the invitation to come among you to mark the centenary of the foundation of your school, begun in 1887 under the direction of the Marist Brothers, in response to the pastoral plan laid down by Pius IX and continued by Leo XIII, who gave his name to your school.

So in these happy circumstances, I would like to express my sentiments of esteem and affection for your school, which, by the serious attitude it takes towards studies and the efficaciousness of its educational methods, takes its place as one of the most appreciated and highly esteemed Catholic schools in the diocese of Rome.

In bringing out the good realized in these hundred years, I must draw attention to the well-deserving Marist Brothers. Their generous devotedness finds its inspiration in the figure of their Founder, Bl Marcellin Champagnat, the bicentenary of whose birth we commemorate this year. Supported by his boundless confidence in the Blessed Virgin Mary, he founded a religious community of Brothers to work for the education of the young, at a time which was particularly difficult for France, in the years just following the Revolution.

This was why he included, in his educational scheme, the duty of inculcating devotion to the Blessed Virgin among the pupils, as a means of loving and serving Jesus Christ more perfectly and more easily.

I have one great wish for all of you present here: that you will always form a community which takes a real part in the teaching mission of the Church, and that all of you, teachers, Brothers, parents, pupils, make up one family, united in their responsibility in the exercise of such a delicate activity as the formation of honest citizens and practicing Christians.

Your school offers a vast and complete programme, accepted by both pupils and their families; it is well defined by the words of the young people themselves: "We ask the school to help us to acquire principles which are certain, and to strengthen our will, so that we may be able to give society witness of our Christian life."

I share this desire of yours, my dear young people, I tell you of my confidence in you, and my earnest hope that you will carry on to put it into practice.

Remain attached to your school. Appreciate it, consider it a centre of the formation of your life, where prayer, instruction, and discipline come together to make you into well-formed young people, healthy, strong, convinced Christians, responsible adults, capable of playing an important role in building a better society.

I confide you to Jesus Christ, the Way, the Truth, and the Life, to his Mother Mary, to the intercession of Blessed Marcellin Champagnat, and I give each of you, to those in charge of you, to all their helpers, and to your parents and families, my Apostolic Benediction."

Meeting of the Pope with educators and students at San Leone Magno Institute, Rome the 5th November 1989

(from Osservatore Romano, 20th November, 1989)

"To make up a family united in the formation of honest citizens and practicing Christians"

Summary

EDITORIAL: Holy Father's speech	1	AROUND THE MARIST WORLD	29
MARIST THEMES	3	– Visit of the Pope to Instituto S. Leone Magno ...	30
– Marial experience of the Institute from our Constitutions (<i>Br. Alain Delorme</i>)	4	– The Marist Mission in Ghana (<i>Br. Michael Oruchel</i>)	32
– The Cause of Father Champagnat (2nd part) (<i>Br. Agustín Carazo</i>)	6	– Education to faith and justice: "The poor is my brother" (<i>Br. Néstor Quiceno</i>) ...	36
– The educational Mission of Marist Schools (United States)	10	– Official opening of the M.I.C., Nairobi (Kenya) (<i>Br. Luis García Sobrado</i>)	42
– Spain: The Marist School, what is it?	12	– 5th Meeting of the Italian and Spanish scholastics (<i>Br. Eugenio Sanz</i>)	44
– Brother Élie-Régis, a talent for controversy	15	Marist presence in Nicaragua (<i>Br. José M. Ferrel</i>) ...	46
NEWS FROM THE PROVINCES	18	HEED THE CALLS OF THE CHURCH	50
– The Philippine Province (<i>Br. Renato Cruz</i>)	19	– Apostolic Exhortation <i>Redemptoris Custos</i>	51
– Marist Province of Madagascar (<i>Br. E. Ramarason</i>)	23	– The fostering of vocations (<i>Pope's message</i>)	53
– Korea: the birth of a District (<i>Br. A. Wimer</i>)	26	Our deceased	55



MARIST THEMES

- *Marial experience of the Institute from our Constitutions (Br. Alain).*
- *The Cause of Father Champagnat - 2nd part (Br. Agustín Carazo).*
- *The educational Mission of Marist Schools (United States).*
- *Spain: The Marist School, what is it?*
- *Brother Élie-Régis, a talent for controversy.*

MARIAL EXPERIENCE OF THE INSTITUTE

from our Constitutions

It is possible to assert, from the name that the Founder gave us —Little Brothers of Mary— and in the light of our history, that *the Marial experience is at the very heart of the life of the Institute*. I will base my argument on quotations from our Constitutions.

After Marcellin Champagnat, the Holy Spirit, who leads us to share and continue his charism, invites us to FOLLOW CHRIST, AS MARY DID (C. 3). This fundamental declaration is expressed more clearly in an article entitled “Marial Spirit” which says:

“In giving us Mary’s name, Fr Champagnat wished us to live her spirit. He was convinced that it was she who has done everything for us, and he called her our Ordinary Resource and our First Superior.

To make Mary’s spirit our own, we contemplate the life of our Mother and Model. Our ways of being and acting draw their inspiration and guidance from the attitudes that made her the perfect disciple of Christ.

Since God gave His Son to the world through Mary, we want to make her known and loved as one who will lead us to Jesus. In this way, we put into action our motto: ‘All to Jesus through Mary, all to Mary for Jesus’” (C. 4).

This article 4 of Chapter 1 on “The Identity of the Marist Brother in the Church” summarises our life ideal. It shows that our way of following Christ is that of the “perfect disciple” and that our apostolic activity follows the marial path.

The careful reading of the Constitutions serves to reinforce this marial note. So humility, simplicity and modesty, described as marial virtues, “give a quality of authenticity and kindness to our relationships with our Brothers and with other people we meet” (C. 5).

“The spirituality bequeathed to us by Marcellin Champagnat is marial and apostolic... Jesus was the whole focus of Mary’s life; He is to be the focus of ours. In whatever we do, we act as she did, with her discretion, her sensitivity, and her respect for each person” (C. 7).

“We are drawn into unity around Mary, our Good Mother, as members of her family” (C. 9).

“The model of our consecration is Mary, chosen by God to be completely His.” (C. 18). Following the Founder’s example, we are convinced that Mary is at the origin of our call, and “the community sees the young Brother as a gift from God and a sign of Mary’s care for us” (C. 53).

The marial character of our practice of the evangelical counsels is similarly very clearly stated:

Chastity: “In making a place for her in our home, we learn how people are to be loved, and we, in turn, become living signs of the Father’s tenderness. We

make young people welcome, our hearts open to receive them and ready to serve them. Mary inspires us to have constant concern for their welfare, and to respond with selfless love to their appeals for help” (C. 21).

Poverty: “The heart of Mary is revealed to us in her Magnificat, where, true to the tradition of the ‘poor of Israel’, she puts her trust in the Lord’s faithfulness... In her company, we gradually break loose from our earthly attachments, in accordance with the purifying purpose of the Lord, who fashions within us a heart that is poor” (C. 30).

Obedience: “Mary lived out her whole life in the spirit of her ‘Fiat’... As Marist Brothers, we come to Mary, the Handmaid of the Lord, to be schooled by her, and we respond to her call: ‘Do whatever He tells you’. It is from Mary that we learn responsiveness to the Spirit and an obedience that is courageous and clear-sighted”. (C. 38).

Being conscious of the presence of Mary helps the community to live as Brothers. Like Mary at the Visitation and at Cana, the Brothers are ever attentive to the needs of the community and of the people round about, and they lead a life that is simple and industrious, just as she did at Nazareth (cf. C. 48).

She is also for us a model of prayer.

“Virgin of the Annunciation, Mary welcomes the Word of God. Woman blessed among all women, she rejoices in God her Saviour. Faithful handmaid, she lives out her YES even to the Cross. Mother, she ponders in her heart what Jesus does, and relates His actions to the words of Scripture. She intercedes at Cana and prays with the Church in the upper room.

As Marist Brothers, we pray with Mary, joining in her praise, her thanksgiving, and her intercession” (C. 67).

After thus giving us a model of prayer in the person of Mary, our Constitutions state it more clearly: “Our devotion to Mary, like that of the Church, is expressed in love, confidence, and admiration, and by trying to make our own Mary’s attitude towards God and people. Like Father Champagnat, we go to Mary as a child to its mother” (74).

Our apostolate unfolds in the radiance of Mary’s presence: “Our attitudes towards young people find their inspiration in Mary, bringing up Jesus at Nazareth. Our apostolic work is a sharing in her spiritual motherhood” (C. 84).

At this point let us recall some marial attitudes that the educator ought to strive to rediscover in his relations with young people: discretion, simplicity, enthusiasm, patience, attentiveness, charity, faithfulness.

The Brother, in his apostolic work, must “attract young hearts to Mary, Christ’s perfect disciple, making her known and loved as one who will lead us to Jesus”. While he entrusts those in his care to Mary, he invites them to pray often to this Good Mother and to make her their model (C. 84).

Faithful to our Marist tradition, he sees to it that the young people are well instructed about Mary (C. 84.). From the beginning, in fact, the Saturday catechism lesson was carried on in the schools. Today, this instruction is no longer tied to a particular day of the week and has to be integrated with the ordinary catechetical instruction. This supposes a good initial formation and a willingness to undergo regular renewal. That is why our Constitutions make it a duty for us “by prayer and by studying what the Church is saying about Mary, to deepen our relationship with her” (C. 74). To be able to speak about Mary, we must have her ever present in our life. Our history is rich with examples of Brothers who knew how to present Mary, the perfect disciple, to their pupils through their teaching and through their lives.

The first Marist formation is totally orientated towards helping the novice and the young Brother to “set out to follow Christ in the manner of Mary” (C. 97), and also towards ensuring that “in the person and work of Marcellin Champagnat, the Marist spirit is clearly revealed to the novice, who tries to make it his own and give it his heart’s allegiance”. For them it is a slow marial impregnation which will never be total but must always be repeated. It is the whole community atmosphere which allows the heart to be “marialised” from day to day. Moreover, the Brothers engaged 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).

Mary, the life model for the Brother, being the perfect disciple of Jesus, is also the model, under a very special title, for all those who have to carry out the service of authority. Article 120 brings out the essential elements of our tradition:

“In calling her our First Superior, we acknowledge that the Institute belongs to Mary, who has done everything for us. We obey God in His representatives, as Mary did, with a total readiness, which is not merely a passive attitude but an attentive listening to the Spirit, in order to arrive at a responsible commitment.

Those who govern us let themselves be guided by the spirit of the Handmaid of the Lord. Like her, they listen, ponder, and act, having in mind the spiritual growth of the Brothers. With confidence, they have recourse to her in every situation.”

In the young Churches, the missionary Brothers, while working to prepare and encourage the local Brothers to assume progressively full responsibility for their Province or District, are ready, “like Mary, to withdraw as soon as their presence is no longer needed” (C. 91).



Statue of the Blessed Virgin in gilded wood, from Notre Dame de l’Hermitage. Fr. Champagnat used to place his Brothers’ names in the silvergilt heart. The statue was moved from the “historial”, where it had been placed, to the apse of the renovated chapel. Together with the altar and tabernacle, it constitutes part of our patrimony dating from our beginnings.

Everything that has just been brought to mind here by quoting widely from our Constitutions is still only an ideal. We are Marist Brothers and we have to pursue our journey faithfully, making new beginnings when required, so that our life may become “for all those to whom we are sent, and especially for the young, an invitation to live the Gospel in the manner of Mary” (C. 171).

In conclusion, let us say that our Constitutions present a triptych in which Christ is the central figure, the unique model, with Mary and the Founder on either side. Champagnat found inspiration, support and courage in the presence of Her whom he called his Ordinary Resource and to whom he attributed the success of his work. In this “trinity”, Mary still plays her role of inspirer today as in the first days of the Institute. Our part is to remain attentive to her spirit so as to continue to occupy our place in the Church in the service of people. It is also our part to have recourse tirelessly to her intercession, to confide our intentions to her “as a child to its mother” (C. 74), following the custom of Father Champagnat (C. 68). This confidence is still an essential part of our vitality.

Br. Alain Delorme, C.G.

The Cause of Father Champagnat

(2nd part)

4. The Acts of the Process:

Testimony, Writings, Documents:

What goes into the "Acts" of the Informative Process, which we know only from the copy sent to Rome? Among the mass of "judicial verbiage" we find, of course, the "Declarations" of all sixty-six witnesses. They give us dates and details, information and value-judgments, less detailed but more lively than the official biography by Bro. Jean-Baptiste, and for that reason they can be an important source of complementary information on Marcellin Champagnat. The problems inherent in canonical "Processes" (secrecy, language, slowness, etc.) and later, in our case, the fact that we lost (?) our PUBLIC COPY, explain to some extent why the Institute—the Brothers in general—was not aware of this "testimony" until after the Beatification. But even today this information is little known, and only in the form of brief quotations or summaries. This is a "source" which merits publication!

But the witnesses, especially the Brothers, were able to prepare their statements, and many of them composed longer or shorter WRITINGS which they read and submitted to the Tribunal, and which were included in the Acts. In all these amount to some 320 pages, about the length of Bro. Sylvestre's work. In this centenary year of the Cause, the Postulation will petition the Secret Archives of the Vatican to permit us to make one or two photocopies of the Acts of the first Process, which are written in a magnificent hand. I believe that this will give us a dependable resource and the possibility of having access to this fund of information.

The Informative Process also offers us all the PERSONAL DOCUMENTS of Fr. Champagnat: his certificates of baptism, tonsure, the four minor orders, subdiaconate, diaconate and priestly ordination; his letter of appointment as associate in La Valla and the one announcing his replacement, the record of his religious profession and of his death and burial.

5. Preservation of the remains of the Founder:

One of the final requirements of any Cause is that, toward the end of the Informative Process, there be the "exhumation, identification and transfer of the mortal remains of the Servant of God". In the case of our Founder, this took place in two stages: first, on 12 October 1889, there was the exhumation, identification and transfer from the cemetery to what was known as "Bro. François' room" on the second floor of the Hermitage. This was to allow the bones time to dry out properly. Then, on 14th June 1890, they were removed from this room to be reburied toward the back of the main chapel of the Hermitage. Therefore, if today we still have his "precious remains", it is certainly because of the Cause; otherwise they might have disappeared forever.



Tomb of Fr. Champagnat until 1890 (The Hermitage).

The Process records the "Acts" of all these ceremonies in full detail. There is no better way to understand the significance of the "relics" and the emotion which gripped the participants than to read Bro. Theophane's account, in his Circular of 15 January 1890. It depicts very clearly the deep emotion of the mason who opened the tomb; he was the son of one of the masons who had built the Hermitage with Fr. Champagnat. Then we read:

When the lead coffin was opened, we could see the skeleton, which was intact, in a perfect state of preservation and in the position in which it had been placed when we buried him in 1840, with his arms crossed over his breast... Together with his venerated bones we found some pieces of his stole, the buttons of his soutane, almost the entire right stocking, and the metal plaque with the inscription, *Ossa J. B. M. Champagnat - 1840*... How can I convey the thoughts and feelings which filled the minds and

DÉCRET



DIOCÈSE DE LYON

CAUSE DE BÉATIFICATION ET DE CANONISATION

DU VÉNÉRABLE SERVITEUR DE DIEU

Marcellin-Joseph-Benoît CHAMPAGNAT

PRÊTRE MARISTE
ET FONDATEUR DES PETITS FRÈRES DE MARIE

hearts of those present, at the sight of the remains of that body which had been animated by such a great, noble, virtuous soul, in which had beat such a loving and generous heart?..." It is as though we were reading the Acts of the "invention" (i. e., the transfer) of the relics of a martyr of the first centuries. And with what veneration both the Brothers and the people of the area would care for the new tomb, until the tragic events of 1903 obliged them to remove this "treasure" and hide it in the Rivat home in Maisonnettes, until 1st December 1920!

6. Preservation of the writings of the Founder:

Other important «remains» of Fr. Champagnat were his "writings". The Cause would be the decisive reason for gathering and preserving them also. After the Informative Process, and following the norms of canon law, on 14th June 1893 the Vicars General of Lyons (since the see was vacant), issued an edict or Mandate, to be read in all the parish churches and public chapels of the diocese on two consecutive Sundays. It ordered that:

- 1) "All the faithful who have writings of the Servant of God are obliged, under certain ecclesiastical penalties... to make them know, by handing over said writings» (this meant not only books and printed sheets whose author was the Servant of God, but also manuscripts, letters and any other writings composed by him).
- 2) "These are to be submitted to the secretariat of the archdiocese, or if this is not possible, to the parish priest, that he may do so... If it is so desired and expressly stated, the manuscripts will be returned to their owners as soon as the notary of the Cause has copied them." These persons were given 45 days to comply.

That summer, several Brothers were employed by the Tribunal to copy the writings; they compiled three large (22 x 33 cm = 9 x 14 in.) notebooks containing:



Tomb of Fr. Champagnat from 1890 to 1956 (The Hermitage).



Bw M. Champagnat

Early portrait of Fr. Champagnat, attached to his tomb.

- a) sermons and instructions, resolutions, his resignation in 1837 (39 documents = 170 pages);
 - b) rough drafts of the Rule and letters, notebooks, various memoranda (73 documents = 102 pages);
 - c) final drafts of letters by Fr. Champagnat (85 documents = 104 pages)...
- A total of 197 documents filling 376 pages.

To these were added the printed Rule of 1837 and the 1842 printed text of the Spiritual Testament.

It can be taken for granted that the search for these documents was serious but not exhaustive, since the mandate affected only the archdiocese of Lyons. In any case, the Brothers were ingenious in unearthing other places where they presumed there might be more writings, and thanks to both operations, the "manuscripts" which existed at that time have come down to us.

Even though they did not make greater direct use of these "writings", since in those days there was not today's interest in "original texts", at least we have to thank them for the respect they showed for preserving what existed. The Church was content to examine the documents to see if they contained anything "contrary to faith or morals", and the Brothers, kept at a distance from any possible direct access to them, could not or did not know how to

—Marist themes—

use them for possible critical analysis of the *Life*. The time of rigid historical accuracy had not yet come, and the preference of the day was for “edifying” religious literature. But, I repeat, they knew how to preserve what they had, with great veneration.

7. Brief illustrated LIVES of Fr. Champagnat.

Second edition of the official LIFE:

Another area in which the Cause led to greater knowledge and publicity about the person of Fr. Champagnat was the publication of abridged and illustrated biographies, aimed at our students, friends, and the faithful in general. In twelve years, from 1885 to 1897, there were seven separate editions:

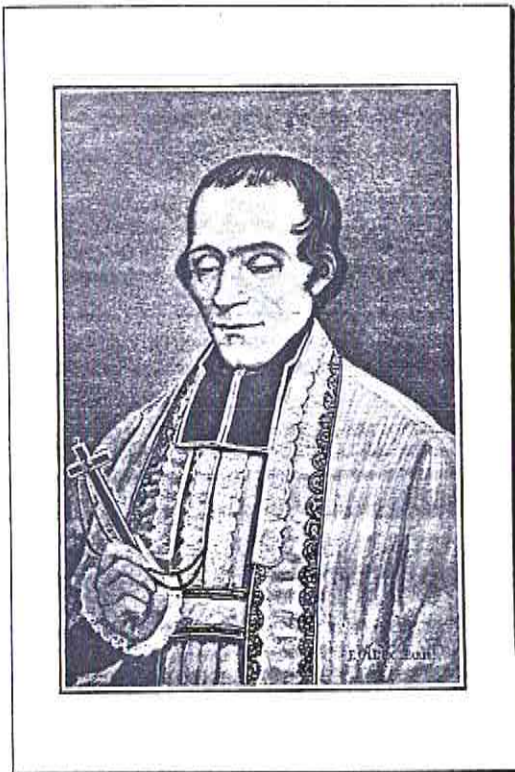
- in 1885, the first popular *Life*, a book of 232 pages, with the first illustrations. It maintained the original division between *Life* and *Virtues*;
- in 1887, Burns & Oates, London, published the first English translation of the *Life*;
- in 1890, the Brothers who had gone to Spain three years previously, published the first Spanish translation of the *Life*, in Mataro; this volume had 110 pages and twelve chapters;
- in 1892, there appeared a brief illustrated *Life*, in thirty-two pages, and three years later, a much larger edition of 106 pages. The pen and ink drawings are still noteworthy.

— in 1896, there was a new edition of the 1885 *Life*, with better layout and illustrations.

— in 1897, after the Introduction of the Cause in Rome, there appeared the second edition of the official biography by Bro. Jean-Baptiste. It corrected several errors which the documentation of the Process had made more evident, and included better-quality illustrations. The first printing was done by a first-class Swiss firm. While it respected the author’s divisions, the *Life* was printed in one volume.

— Years later, in 1921, the Decree on the Heroicity of the Virtues of Fr. Champagnat would bear fruit in another new and different *Life*, written by Monsignor Laveille, which made use of the material contained in the Processes and the Writings, especially the Letters.

I would not want to end this section on the various biographies without mentioning that the Decree of the INTRODUCTION OF THE CAUSE IN ROME (9 August 1896) produced such joy throughout the Congregation that in all our houses, there were solemn tridua of thanksgiving. From that time on, Fr. Champagnat could be given the title VENERABLE. One “literary outcome” of this jubilation was the publication, in 1897, of a book of 434 pages, entitled, *Panegyrics, allocutions and discourses pronounced on the occasion of the Introduction of the Cause of M. J. B. Champagnat*. Bishops, canons, chaplains



J. B. M. CHAMPAGNAT, S.M.
*Founder of the Society
 Of the Little Brothers of Mary,
 1780-1840.*

LIFE AND SPIRIT

OF

J. B. M. CHAMPAGNAT

PRIEST AND FOUNDER OF THE SOCIETY OF THE
 LITTLE BROTHERS OF MARY

BY
 ONE OF HIS FIRST DISCIPLES



Translated from the French

All for the greater glory of God and in honour of the august Virgin Mary,
 Mother of our Lord Jesus Christ.

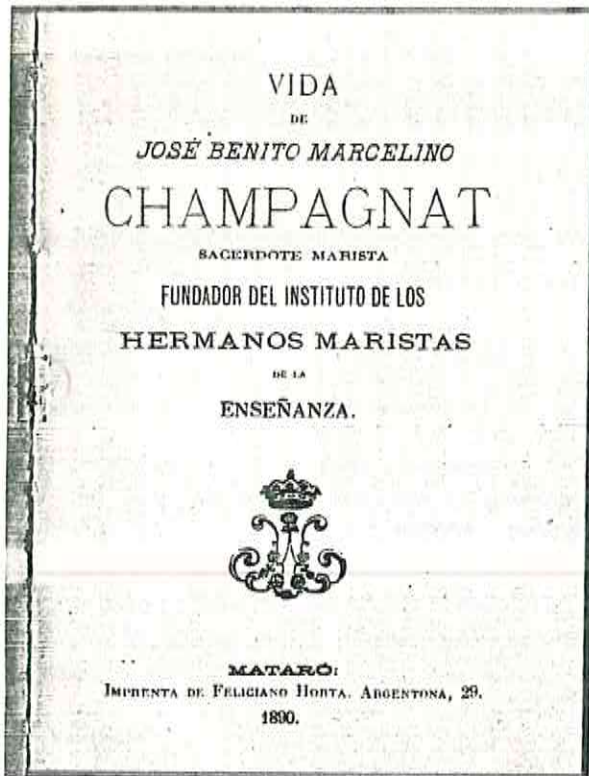
BURNS & OATES, LD.

London:
 GRANVILLE MANSIONS,
 ORCHARD STREET
 AND PATERNOSTER ROW.

New York:
 CATHOLIC PUBLICATION
 SOCIETY CO.,
 BARCLAY STREET.

1887

*First printed information about Fr. Champagnat
 (first English edition, 1887).*



Title-page of the first Life of the Founder published in Spanish.

parish priests, religious —all put forward their best oratorical skills to exalt the humble priest from La Valla, the Founder of the “Little Brothers”.

One very important realization I came to from reading this volume, is that at that time the Congregation was very much incarnated and rooted in the local churches: parishes and dioceses. It is a fact that we did not have much “autonomy”, whether scholastic or economic, but the Church and the people really admired us and rejoiced with the Brothers and their holy Founder. (An interesting bit of trivia: this thick volume sold for one franc, about 20 U. S. cents.)

The entire Congregation, from the Superior General to the youngest novice, resonated to Marcellin and his Cause. Brother Theophane, S. G., was really the driving force and protagonist of the Cause, from the first steps in 1886 to the Apostolic Processes in 1901. His Circulars always reported each “step” taken by the Cause, and in between, his correspondence with Fr. Nicolet, the Postulator in Rome, was very heavy: we have 65 letters he wrote on the subject. They all show his energy, enthusiasm, simple faith and prayerfulness.

CONCLUSION:

Through this article I wanted to recall an important Centenary and make the reader sense the values and positive aspects of our first Cause and to suggest the almost virgin territory it offers to researchers. I could fill many more pages with the details of the successive Processes and the corresponding “Positiones” or disserta-

tions, which followed, until 1920, but I must bring this to a close and I will do so by repeating what I have learned from “putting myself” into this writing.

I think I can state that when the Cause began... A HUNDRED YEARS AGO!... the Congregation resonated to it and knew how to transmit the “CHAMPAGNAT PRESENCE” through a lifestyle and apostolate impregnated with Marist (Marial) values. It would give the best proof of its vitality during the terrible days of 1903: the expulsion from France. The Brothers were capable of making decisions with an efficacy worthy of study by some historian! All they had to do was imitate the behavior of their Founder during the painful days of 1822, during the “terrible year”, 1826, during the Revolution of 1830, during the government’s successive rejections of his petition for legal authorization. Like father, like sons. And I recalled the good tree of the gospel: “The good tree bears good fruit... by their fruit you will know them”.

I think it would be good to conclude as I began, with three questions, which may give each reader stimulus for reflection and action:

- Why have a hundred years passed without our reaching the goal of canonization?
- Are we really living our MARIST VALUES? If I put that in the first person singular, the answer will be more genuine. Never mind blaming others!
- What can I do during this CHAMPAGNAT YEAR to make my Father and Founder better known, loved and invoked? Be daring! This is the best way for you to contribute your bit toward his “glorification”.

Bro. Agustín Carazo, *Postulator*



*“If the Lord does not build the house, in vain do the builders labor.”
(Original engraving by E. Allx, Paris, from the 1885 French edition of the Life).*

THE EDUCATIONAL MISSION OF MARIST SCHOOLS

United States

The Marist Brothers have been called and challenged by our Church, our Congregation and our Province to be Church people who believe in the radical tenets of the Gospel.

Responding to this call and being conscious of the charism of Blessed Marcellin Champagnat, the Marist Brothers have dedicated themselves to the Christian education of youth, especially among the least favored.

Realizing that "the Catholic school has a privileged place in Christian education", the Marist Brothers view our schools as educational communities called to witness a specifically Christian mission.

Marist schools are dedicated to:

1. A profound realization that they are called and they are missioned to proclaim the Good News that Jesus is Lord.
2. A strong commitment to the gospel values as shown in the attitude and example of Our Blessed Mother, Mary.
3. A deep understanding and appreciation of the Christian faith as manifested by the mission and teachings of the Roman Catholic Church.
4. An active participation in the life of our pilgrim Church by celebrating Jesus' presence in worship, in sacrament, and in service.
5. A conscious awareness of the unique dignity of the human person.
6. A dynamic belief in the Church's mission and work of evangelization by witnessing and proclaiming the gospel message to all our students and faculty.
7. A constant desire to impart an appreciation and understanding of our christian heritage among the non christians in our schools by a dedication to the ministry of pre-evangelization.
8. A lasting commitment to the growth of a faith community in each of our schools which is marked by blessed Champagnat's charism of family spirit, love of work, simplicity, and devotion to Mary, the Mother of Jesus.
9. Accepting students at their own intellectual level and cultural awareness, and awakening in them the desire to fulfill their highest potential.
10. Fostering and encouraging religious and priestly vocations to meet the needs of the universal Church.

As professional academic institutions of learning and knowledge Marist Schools must offer their students challenges and vision for their lives in our American society.

To accomplish this directional thrust, we present the following objectives:

1. To offer the students the opportunity to expand the range of their faith experience.
2. To offer students opportunities to reflect upon vocational choices of single life, marriage, religious life, and priesthood.
3. To foster a genuine love of the Blessed Mother.



Marist themes

4. To foster ethical behavior based on a sense of moral and spiritual values.
5. To instill a sense of Christian service and dedication to those in need.
6. To encourage an atmosphere of self-respect and an appreciation for human values and for the beliefs of others.
7. To search out ways to serve the poor by a consistent and ongoing commitment in each of our schools to the action plans to serve the economically disadvantaged.
8. To encourage students to appreciate and to prize self worth.
9. To encourage student participation in school and community programs.
10. To instill responsibility to family life, Church, nation, society, and democratic ideals.
11. To develop students' ability to communicate effectively.
12. To enkindle an attitude of mature questioning.
13. To foster intellectual curiosity and eagerness for life-long learning.
14. To foster among the students a global vision.



Spain: the Marist School, what is it?

I. IDENTITY AND AIMS

Our School is a Catholic centre, offered by the Church to society, with the aim of providing an integral formation for its pupils, based on the principles set out by Bl. Marcellin Champagnat.

Consequently:

1. It provides an education according to a Christian idea of life, of man, of the world.
2. It offers a high quality of instruction and education, in an atmosphere of openness and collaboration.
3. It aims at developing the intellectual potential of the pupils, as well as growth towards maturity in the affective and social fields.
4. It encourages the growth of the personality in the ethical and transcendental fields, emphasizing the values of the family, of freedom, of a critical sense, of participation, of brotherhood, and of peace.
5. It helps in making a coherent synthesis between faith and culture.
6. It offers religious education in line with the directives of the Church.
7. It develops the structure of the faith, both in theory and in practice, in the framework of mutual respect and human liberty.
8. It encourages the rejuvenating presence of the young in society, with the aim of making society more human and more just.

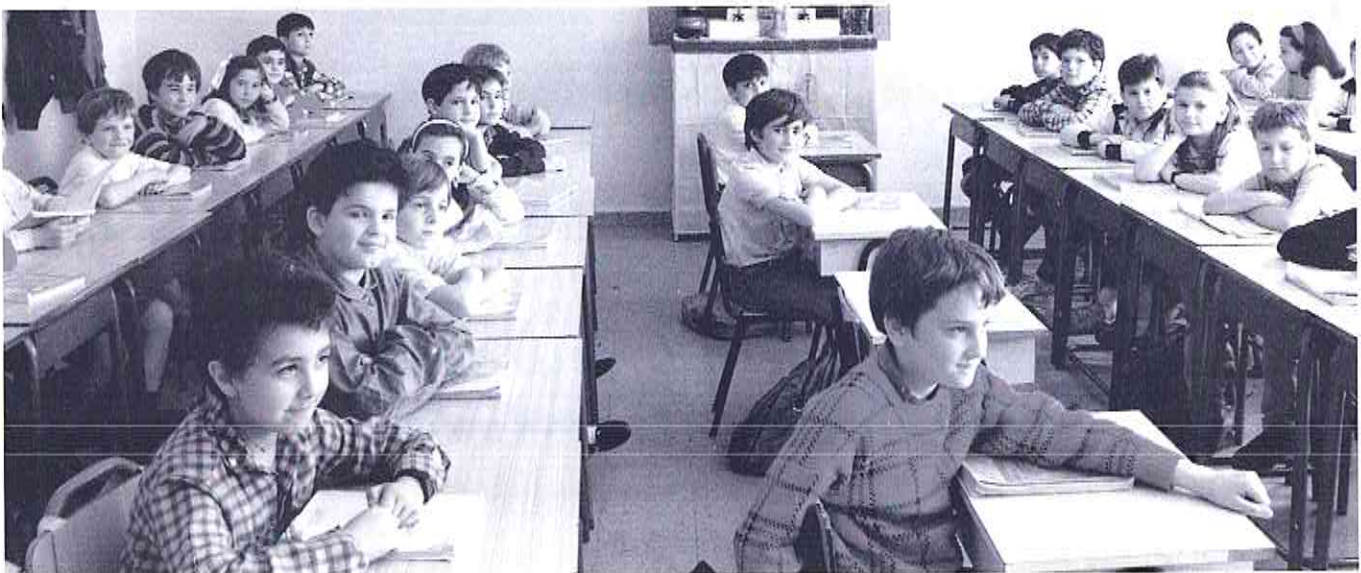
9. It is rooted in the cultural, social, and human reality of the country and the region in which it is, with the aim of finding out and giving their true value to the proper characteristics of that area.
10. It acts in concert with all other educational establishments, working towards the general betterment demanded by our mission.

The Educational Plan aims at a concrete and gradual realization of these aims, with the collaboration of the whole Educational Community.

II. THOSE RESPONSIBLE

Our School, as an Educational Community, needs the generous collaboration of all those concerned:

1. The *governing body* of the school is the Institute of the Marist Brothers, which directs the school, and defines and maintains the principles on which the education of the pupils is based, as well as the criteria which serve to guarantee fidelity to these principles.
2. The *pupils* have their own responsibility for their own formation; they take an active part in the life of the centre, according to the capabilities of their age.
3. The *teachers* are the main educators. As such they must work in harmony with the ethos of the School, and be ready to work as a team. They participate in the working out and the application of the educational project. They participate in the running of the centre through bodies set up for this purpose.





4. The *parents and guardians of the pupils* are primarily responsible for the education of their children. They offer their support and collaboration to the school, particularly through the Parents' Association and other such bodies.
5. The *administrative staff and other helpers* help to render the educational work possible and more efficacious by the way they carry out their own responsibilities.
8. We aim to discern the interests of each pupils, so that we can point them in the most appropriate way towards their development.
9. Our educational work is not confined to the classroom, but goes beyond it into complementary activities out of class, which bring our school more into the current of daily life.

III. STYLE AND CHARACTERISTICS OF THE EDUCATIONAL SYSTEM

Faithful to its Marist traditions, our School aims at forming "good Christians and honest citizens", following an educational style characteristic of our educational philosophy:

1. We hold up Mary as a model for both educators and pupils, pointing out her love of simplicity, work, and family life.
2. We look upon the "presence" of the educator as an essential element in the education of the pupils. This presence implies being with the pupils, giving our time to them, and maintaining cordial relationships with them.
3. We aim at an education centred on the person, accompanying each pupil as his needs require, and creating a human atmosphere which allows each individual to develop towards maturity.
4. We give special attention to those pupils who find themselves in the greatest difficulties of any kind.
5. We commit ourselves to following the values of the Gospel, which can transform our lives and our society.
6. We make use of an open and flexible methodology, which can be adapted to the needs of the moment, and which can encompass innovations in the educational field which help to improve the quality of education.
7. We take special care that each pupil has the chance of developing his/her own potentialities to the fullest; we insist particularly on love of work, on practicality, and on perseverance.



—Marist themes—

IV. ORGANIZATION AND RUNNING

The educational model offered by our school to families and pupils requires structure and coordination in its running. This implies:

1. All the efforts and aims of the educational community must be focussed on one primary object —the integral education of the pupils.
2. Common interests take priority over individual interests.
3. The most efficacious means of action is constant and co-responsible participation.

The elements which make possible the proper functioning of the centre are:

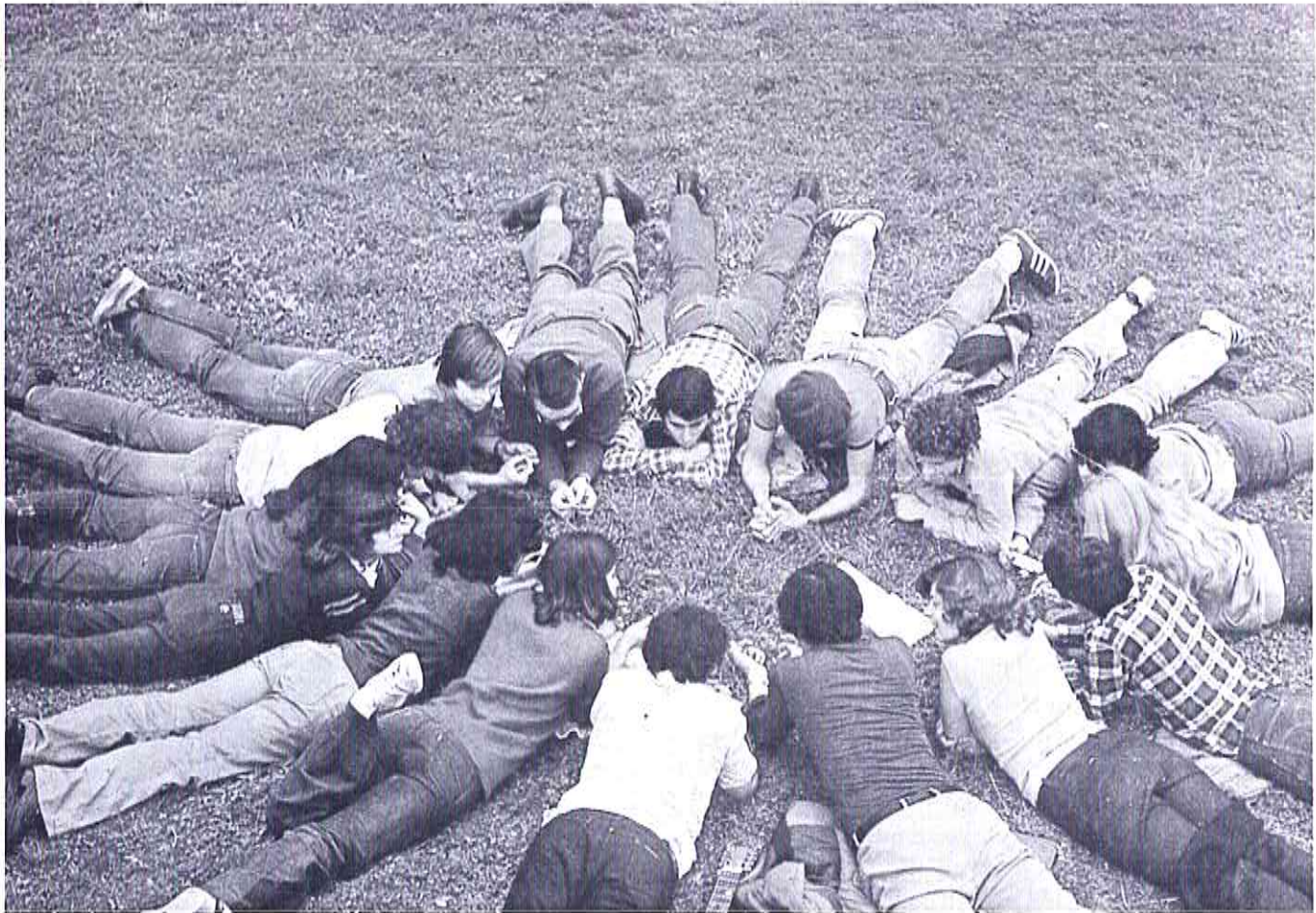
1. The *Management* characterized by a willingness to serve, within the framework of its functions.
2. The *Educational Council*, which helps to encourage responsibility in the taking of decisions and translating them into action.
3. The *Teaching Team* charged with all matters dealing with instruction in its matter and methods.

4. The *Administration*, which manages the financial matters with a view to paying a just wage to all employed there, and to improving the educational quality of the Centre.
5. *Other management and auxiliary services* as may be found necessary or helpful.

In the type of organization we envisage, participation is an essential characteristic. And so:

1. Decisions are taken at the level qualified to take them —the principle of subsidiarity.
2. The area of responsibility of each person is respected.
3. Each person participates, either personally or by delegate, in the management bodies which concern him/her.
4. In all activities carried out in the Centre, a broad, global, point of view is maintained.

The *Rules of Internal Order* assure the proper running of the School and guarantee the coordination of the Educational Community.



BROTHER ÉLIE-RÉGIS, a talent for controversy

“He was one of those elite souls Divine Providence raises up in the beginnings of Societies called to difficult missions...” This was the judgement on Brother Eli-Regis by some of his priests contemporaries on the new Zealand mission. Yet when he first volunteered for the missions Father Colin expressed the opinion that he was not suited to this work. This article may help us to learn something about one who, by all accounts, was one of our foremost pioneers in that country.

Étienne Marin was 26 when he entered the Hermitage in November 1835 and had been working as a carpenter. He took the habit the following March and made his first vows in October when Father Champagnat held his first public vows ceremony. It is likely he spent some of his time after the Novitiate in further studies at the Hermitage since he was later to build a reputation for himself as catechist and teacher. Champagnat obviously saw something more, since Eli-Regis did go to the missions, and with Colin's blessing. He set out with Brothers Marie-Augustin and Florentin and three priests on the “Delphine” from Bordeaux on 9 September 1838.

The group reached Valparaiso in December and sailed from there on the “Reine de Paix” to the Gambiers where they spent Easter. In April they called at Tahiti where they heard rumours that the two Marist in Wallis, Father Bataillon and Brother Joseph-Xavier, were in real danger. This led to the decision to head for Wallis, but on their arrival in May they discovered their confreres though oppressed were in good spirits. They spent a few days with them, another few days with Chanel and Marie-Nizier on nearby Futuna, and then sailed south to New Zealand. Eli Regis' first appointment was to Hokianga where he helped with the transfer of the mission station from Papakawau across the Harbour to Purakau.

In January 1840 he accompanied Épalle and Petitjean to set up the new mission of the Epiphany at Whangaroa. They lived in a *nikau whare*⁽¹⁾ on land near Totara on the western side of the harbour until Eli-Regis built a wooden house. Both priests left during 1841, and most of the following year he was by himself looking after the station. In May he wrote a letter to Colin describing his life and activities at Whangaroa; it is also interesting as a description of the normal lot of a Brother on the mission.

“I am very busy, he says. I have to be catechist, carpenter, joiner, gardener, tailor, laundry-man, sometimes cook; add to that the care of the poultry yard with fowls and other animals. There are truly special graces for missionaries; there would be more than enough work for three people and it all has to be done by one... Of all the functions I have, that of catechist

takes first place; that is to say, if I learn there is someone sick in a tribe I leave everything to go and see him, instruct him and baptise him if he is in danger of death. I take the natives living closest for prayers morning and evening. But when I can go to the more distant tribes I feel more consolation, since then I have the opportunity to teach them the truths of our holy religion. They are very ignorant but also very keen to learn. It is not as if one receives anything from them: on the contrary, when you go among them and you have no tobacco to give them, they look right through you. Then the distant tribes can be reached only with difficulty; sometimes you have to row for most of the day, then travel by land along poor tracks. If you have to sleep, it is on the ground and fully dressed in the native fashion, and you put up with the cold. But it is sweet to suffer for Jesus Christ when one loves him”.

He also records encounters with Wesleyan Missionaries and catechists in the area; he was not averse to entering into debates with them, for he was, as the priests attest, well instructed and he had in addition “a talent for controversy”.



—Marist themes—

Bishop Pompallier appointed Eli schoolmaster for the Maoris at the central mission at Kororareka at the beginning of 1844, but he was not there for long as later that year we find him working with Father Lampila at Whakatane. This station covered a large area from Matata to Hawkes Bay, and since Lampila spent much of his time moving around, Eli was again left on his own for considerable lengths of time.

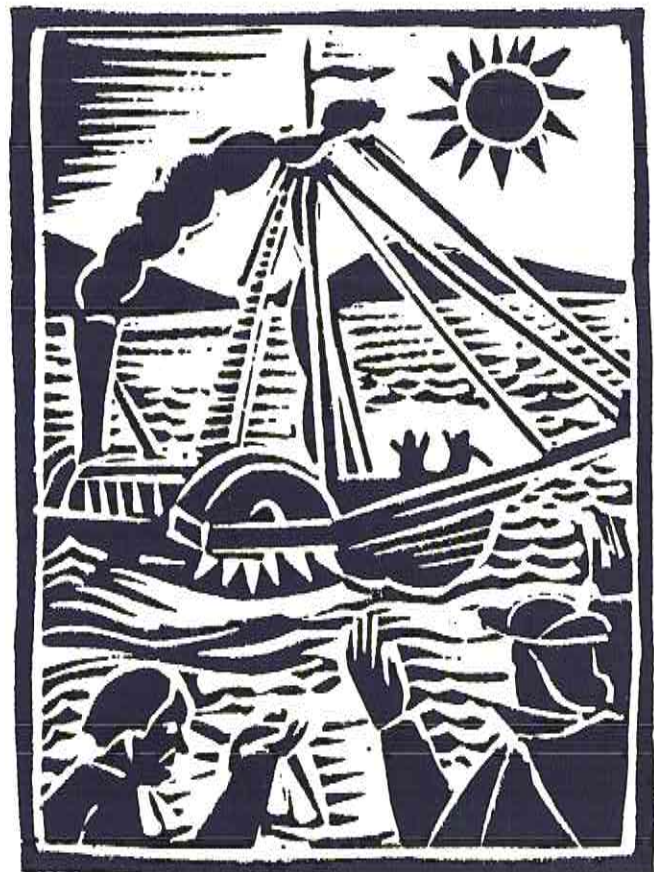
He visited the local communities, and on one such visit came across an Anglican Missionary, the Rev J. Wilson, "with a tribe where he was repeating his blasphemies" (on the doctrine of the Eucharist). "He attacked and confounded him", his contemporary Father Chouvet records, and when the minister departed for an other *marae*⁽²⁾, "his terrible adversary followed him and inflicted the same humiliation on him".

In 1847 or 1848 he was transferred to Auckland. At the beginning of 1849 he returned to Whakatane, but by the end of the year he was back in Auckland. We know Bishop Viard had plans to appoint some of the Brothers to the staff of the newly established St. Mary's College on the North Shore to teach technical subjects to the Maori students at this time. Eli would certainly have been one of those chosen, but there is no record that any of them actually started teaching. However since they did not sail for Wellington until the end of April 1850, a few may have acted as tutors in the meantime.

Once they arrived in Wellington, Eli-Regis was assigned to help Father Comte at Otaki. There he began work on a flour mill and planted a vine yard. In January 1852 he moved to the new Wanganui mission, later that year re-joining Lampila in setting up the river mission at Kaiwhaiki, twelve miles from the town. They built a flour mill and improved living conditions so much that they were invited two years later to establish a station further upriver at Kauaeroa. For the next few years Eli had his hands full building a house, chapel and corn mill, establishing a garden, planting fruit trees and vines. By 1860 there was a school in operation, though with both missionaries covering an area extending to Waitara and Taupo, it was run on a part-time basis and hence rather irregularly.

One of their projects, the mill at Marae-Kowhai, near Kauaeroa, caused conflict between two local chiefs. It broke out in the last months of Eli's time in the area, not long before the battle of Moutoa in May 1864, in which Brother Euloge lost his life. The two chiefs, Te Kere and Topene Te Mamaku, were disputing ownership of the land on which the mill was built when one of Te Kere's men insulted Topene: Te Kere, who had a share in the Kaiwhaiki mill as well, was returning from there with several canoes laden with flour and sixty of his people, as well as Lapila and Eli-Regis—or Rapira and Airia, as they were known—when they were ambushed by Topene. They escaped with the loss of a rower, and then engaged

Departure of the first missionaries
(print by Br. J. Bossaert).



Topene's party at Rauponga for several days. Out numbered they again escaped, under cover of night and fog.

The two Marists stay with them during this engagement, encouraging them with *karakia*,³ and helping with the dead and wounded. But they were not with them later when Te Kere with reinforcements raided Topene's *Pa*⁴ at Kirikiriroa and took a bloody vengeance there. A figure of about 300 is given for all killed in the course of this war. The mill could not be used as so much blood had been shed because of it and it became *tapu*⁵. It was six or seven years before a new one was built by the then reconciled tribes.

In 1864 Viard decided to set up a mission at Waitara near New Plymouth, and Eli-Regis was sent there to help. This was the troubled period of the Hauhau rising and the Land Wars in Taranaki. At the end of the fighting Father Rolland bought some land at Kora for a monastery for young men ex-soldiers "who desired to retire from the world and engage in teaching". In 1869 timber was cut and sawn on the site and a large house (the monastery) and shed were built under Eli's supervision. They started a herd, and planted an orchard and vineyard. There were between eight and twelve Brothers eventually, and some boys also boarded. Eli was in charge of the daily running and, indeed the "abbot" while Rolland was away on this frequent fund-raising trips.

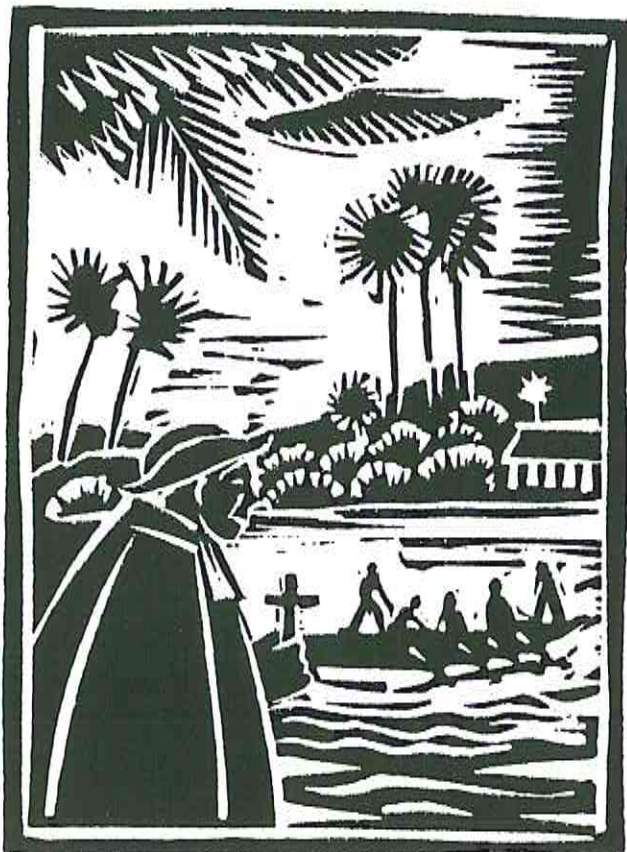
But now he was in his sixties and in failing health. Although he worked for as long as he could he has not long to live. He died on 24th April 1872, and was buried on the top of the ridge behind the monastery. A little cemetery grew up around his grave, but traces of it have long since disappeared. The monastery itself closed a year or so later. One of the Koru community later applied to join the Marist Brothers in Auckland in 1887.

Champagnat's stamp can clearly be seen on the life of this man — "a man of rare simplicity, of sound judgement and common sense, with a real passion for work..." As Viard said of him, "He was an excellent Brother and greatly loved the Holy Virgin".

Brother Edward Clisby
"MARIST NEWS", New Zealand

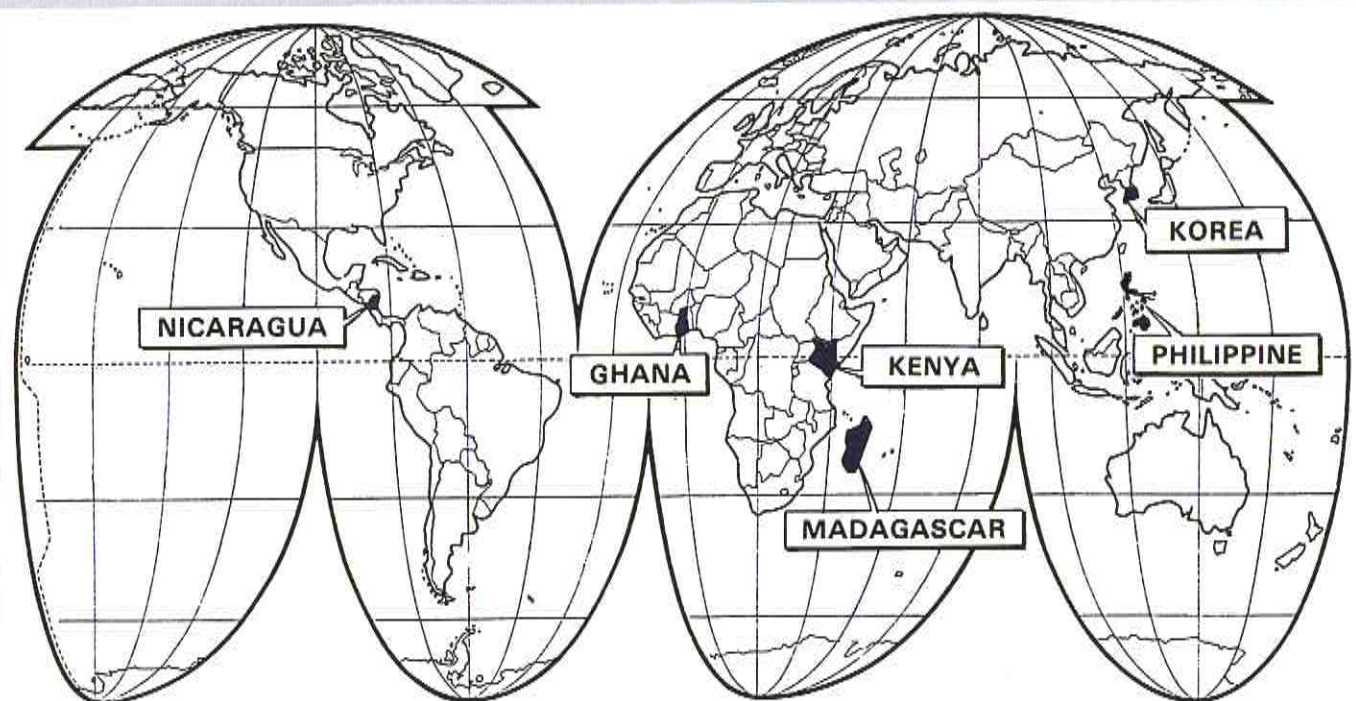
Some Maori words used in the text:

- ¹ *nikau whare*: a hut made from branches of palm tree
- ² *marae*: meeting house
- ³ *Karakia*: prayer
- ⁴ *Pa*: fortress
- ⁵ *tapu*: taboo



Missionaries in Oceania
(print by Br. J. Bossaert).

NEWS FROM THE PROVINCES



THE PHILIPPINE PROVINCE

THE PHILIPPINE SITUATION

The Philippines had a long history of colonization: 333 years under Spain; 43 years under the USA; 4 years under Japan. In 1945, the Americans bequeathed democracy to the nation. Unfortunately, this experiment was abruptly stopped by the dictatorial regime of Marcos in 1972. These historical events are necessary for an understanding of the present structures that continually widen the gap between the rich and the poor.

With the coming of Cory Aquino and the miracle of the 1986 revolution, a new hope was born in the hearts of the Filipino people. In contrast to the 14-year dictatorship of Marcos, the new government established structures for the greater participation of the people in democracy. Efforts were made to redistribute the economic benefits through agrarian reform and salary increases. An increase in the GNP was taken as an indicator of economic recovery.

It would be the height of naivete to think that all is well with the Philippines now. Despite these improvements, the country is still faced with the following issues and challenges: continued economic underdevelopment and widespread poverty; perpetration of violence; fragmentation and division.

No one can ignore the cry for justice and peace from the more than 60 % of the 58 million Filipinos who are living under the poverty line. The benefits of the improved economy have not reached the millions at the bottom of the economic pyramid. An example of a glaring imbalance: foreign companies are said to control more than 500,000 hectares throughout the country; the several U.S. military installations occupy more than 400,000 hectares and the friends of Marcos own more than 100,000 hectares. On the other hand,



Bro. Renato Cruz, Provincial of Philippines.

thousands of the poor are forced to till and to squat on lands way up in the mountains for lack of land they can call their own.

In the past 20 years, the struggle against insurgency has siphoned off great amounts of government resources that would otherwise be used against poverty. War has really been an enemy of development.

The demand of the Muslims for autonomy is just one indication of the diversity in the culture and history of the Filipinos. Filipinos are divided because of ideology, culture, religion, tribe, politics and socio-economic status. There are also divisions within the military, the rebel groups, the Church and even religious communities. The country



—News from the Provinces—



Brothers of the Philippine Province with the Superior General.

is 85 % Catholic but the various denominations of Christians and Muslims constitute the remaining 15 %.

Peace building is a big challenge both for the whole Church and the Marist Brothers. The Church has chosen the formation of Basic Christian Communities as the key place for helping the poor, empowering them to see the causes of their poverty and aiding them to initiate income generating projects. The Marist Brothers are asking themselves if their current apostolates are providing a Champagnat-like answer to the needs of the greater majority of the people.

THE SCHOOL APOSTOLATE

In 1948, four American missionaries opened a secondary school in Cotabato City at the request of the Bishop. It was a small school where the 4 Brothers constituted 40 per-

cent of the teaching staff. In the 1950s, the pioneering Brothers accepted 5 new high schools and expanded two of them into post-secondary schools. This was followed by the opening of 4 elementary schools, a high school and a graduate school in the 1960s. More work was added in the 1970s when the Province accepted the administration of two Diocesan schools which were eventually handed back to the Bishops in the 1980s.

From 1948 to 1960, the Brothers effectively took on 14 new schools or

programs. Below is a table that illustrates the big changes in the growth of the Province between 1960 and 1989:

At the start of the province's history, the response to the needs of the Church followed a pattern: an invitation was accepted and the Brothers developed the schools according to the needs of the locality. Quality education was prominent in the minds of the pioneers and the Brothers piloted educational services and extension programs which became models for the nation.

	# of Schools* & Programs	Students	Brothers in schools	Layteachers
1960	14	2,995	30	69
1989	15	18,900	28	556

* (A school with an elementary, secondary and post-secondary departments is count as three schools.)

News from the Provinces

Our schools provided new educational opportunities for members of the minority cultures who were poorer than the Christians.

The schools developed into quality schools with incomes coming mainly from the students. Naturally, the poorer students became the minority and an increasing number of middle class and upper middle class families sent their children to our schools.

New challenges were posed by the increasing militancy of the teachers and the students. Inexperienced young Brothers who were forced into top administrative positions were not prepared to face periodic strikes and demonstrations from the teachers and the students.

NEW APOSTOLIC CHALLENGES

Since the early foundations, the Brothers maintained a special love for the less favored through scholarships for those unable to pay. The Brothers introduced work-study programs, loans, and credits for poorer students.

Due to their heavy involvement in the schools, the Brothers had only the summer months for direct work with the poor: summer camps and remedial classes for the disadvantaged youth especially in rural areas.

There is no doubt about the tremendous contribution of the Brothers to the economic development of the South through the formation of teachers and other professionals. But the Brothers are continually discerning their role in providing Christian education to poorer students who are not being served by our schools.

Their search for something more was finally expressed at the assembly of 1987 and the Chapter of 1988 through strong recommendations to establish an alternative apostolate for the poor and to give up one of our bigger schools.

The big challenge was to prepare lay teachers who can competently administer our schools for the people. It is no easy task to balance our responsibility towards the institu-

tions we established and our desire to be freed from them for other forms of apostolate.

In order to deepen the awareness of the Brothers about the widespread poverty in the Philippines, several Brothers were sent on two-week exposure programs with the poor. The reflections and suggestions of this group will be implemented by an exploratory team of Brothers who will live in a locality for a short period in order to find out the needs which can be answered in accordance with our charism.

THE VOCATIONS MINISTRY

At the elementary, high school and college levels, the Blessed Marcellin Clubs (BMC) are used to awaken vocations to the religious life. Every Marist school has BMC members who profess to follow the spirituality of Champagnat.

The Blessed Marcellin Clubs have been in existence for ten years and the 6th National convention proposed some changes in statutes of the clubs so as to provide more formation opportunities for the moderators and the officers. It is hoped that elements of the Latin American REMAR could be slowly incor-

porated according to the culture of a young Filipino searching for his vocation.

INITIAL FORMATION

As the Province re-examines the appropriate apostolic expressions of our mission, the formation programs are being reviewed to meet the needs of our candidates and the requirements of our mission in the future. The formators are continually listening to emerging apostolic orientations in order to monitor the responsiveness of the formation programs to the current and future needs of the apostolate. Exposure to the poor is no longer an optional activity in a country where 60 % of the people are below the poverty line.

Those who wish to enter the Marist life are recruited to be members of the MAP (Marist Accompaniment Program) which is open to college students and professionals. As an aid to discernment, the regular meetings of the members and their apostolic activities are supplemented by the interviews with a Marist Brother. A Brother is assigned on a full-time basis to accompany the forty members who have undergone an intensive workshop. Other Brothers are being requested to help



Formation personnel with Bro. Renato.

— News from the Provinces —

accompany the members who are considered as Marist aspirants who live outside an established formation house for a period of one to four years.

The MAP candidates who are deemed ready to enter the formation house are accepted as aspirants for six months and as postulants for another six months. The five postulants we have are the first batch to be recruited from the Marist Accompaniment Program —two are professionals and three are third year

Postulancy



Filipino novices in first year, four Filipino and two Sri Lankan novices in second year. The China Province has sent three Malaysian novices in the past four years. This feature has introduced an Asian flavor to the novitiate program.

The scholasticate program was traditionally geared towards the professional preparation of the Brothers as teachers. Due to the new requirements of the formation guide, the scholastics are also being guided and accompanied to become Marist apostles. At present, four scholastics live with an apostolic

college students. The two professionals teach part-time while the three students take up university courses. Aside from regular conferences and interviews with the master of postulants, the candidates teach catechism to poor elementary school students and young children out of school.

The two-year novitiate program tries to follow our new Marist Formation Guide and incorporates a weekly apostolic experience of teaching catechism to poor elementary students. The novices also spend three months in a community to experience the practical aspects of interacting with a Marist apostolic community. There are presently five

community and they are under the supervision of a full-time formator whose function is to facilitate the formation of a responsible person with an appropriate Marist apostolic spirituality.

In June 1990, the scholasticate will be moved to the Manila area with the possibility of having other scholastics from Korea, Sri Lanka and Malaysia. The inter-Asian scholasticate will be a challenge to insure that an Asian character is incorporated into the program. Through their interaction with other Asians, the scholastics will hopefully appreciate the meaning of internationality and the meaning of respect for other cultures.

SIGNS OF HOPE

Despite the numerous challenges and difficulties of the Province, the Brothers of the Philippines can see many signs of hope in the following:

- The enthusiastic and overwhelming response of the teachers, students and friends to the Champagnat year celebration is a striking confirmation to us of the fact that the Marist Institute is "a grace forever relevant".
- Many young men are still attracted to our way of life and we are impressed by the quality of the candidates who come.
- A good number of the young Brothers and some older Brothers have expressed the desire to work with the poorer sectors of our society.
- The Champagnat Movement of the Marist family was launched by 18 teachers with the encouragement of a Brother. This is hopefully the beginning of more groups who will formally profess to follow the spirituality of Champagnat.
- The initial group of Brothers who went on exposure with the poor are injecting a fresh vision into their communities and apostolates. It is hoped that more Brothers will take this very significant step.
- The evident spirit of goodwill, cooperation, and dedication among the great majority of Brothers.
- The witness of those who died for the country and those who are sacrificing so much to introduce a more just society in the Philippines.

Br. Renato Cruz
Provincial of Philippines



THE GREAT ISLAND MARIST PROVINCE OF MADAGASCAR

ARRIVAL OF THE MARIST BROTHERS

In 1911 Bros André Frédéric and Marie Gamaliel arrived in Madagascar, and set up house in Betafo, a small town in the heart of Madagascar on the high plateau. In 1913 Br. Brieu Marie brought another pair of willing hands, but World War I prevented further arrivals; indeed, Br. Marie Gamaliel was recalled to the defence of his country.

In 1920 the Superiors at St Genis named another five missionaries to join the two who were soldiering on in the island. Br Bonus arrived to take up his duties as Headmaster, Master of Novices, Visitor, and builder, which he continued until 1949!

The first visit by an Assistant General was in 1929, when Br Augustine Joseph came out. The same year saw the death of Br André Frédéric. There were nine Brothers there at the time.

In 1931 they were joined by Br Cypriano Solas, familiarly known as RaCyp, who is still there, and Br Roger Adrien (Paul Schaller), who died on the 13th February 1990.

Today, in addition to RaCyp, we have Br Diogène Dumortier, who arrived in 1946, and Br Jean Marie Bigotto, who came in 1959. Only three missionaries remaining, but that is not the end of the story!

LOCAL VOCATIONS

From 1917 onwards, the Brothers set about recruiting vocations from among the Malgaches. In 1918 the young René Prosper was sent to make his novitiate in Bairo. Italy. Alas!, the climate of Europe was too much for his health, and he died in 1919. Br Bonus asked permission to open a novitiate in Madagascar. The

permission was given, and since then, it has never closed its doors. On average, two Malgache Brothers make first Profession each year — sometimes only one, sometimes none, but balanced by bigger numbers in other years. About half of these continue in religious life. At the present moment, there are 70 Malgache Brothers, who fill all the important posts in the Province.

In 1965, the District was taken out of Varennes-Orient, and came directly under the General Administration. In 1979, the District opted to become a Province, though remaining financially dependent on the General Administration.

FORMATION

Until recently, the formation cycle was what we were all accustomed to: Minor Juniorate, Major Juniorate, Postulantship, Novitiate and Scholasticate. The Brothers did not complete their Baccalauréat until after teaching for two years. Now

the system is that only those with their Baccalauréat are received as postulants; in addition, they must have already done their military service, obligatory for all at the end of secondary education. (It is also a condition for getting permission to leave the country.) Even with the Minor Juniorate cut out, as is the case nowadays, it is a long period of formation, including as it must, three years scholasticate. It is too early to be certain, but we hope that today's formation will give better results, and will better prepare our young men for the challenges of tomorrow.

POLITICAL. ECONOMICAL AND SOCIAL ASPECTS

The original settlement of the island is lost in the mists of history. Later arrivals from Africa and from the East came to the island, landing at all eight points of the compass — "la-fivalo", as they say in Malgache—and populated this land of some half million square kilometres.



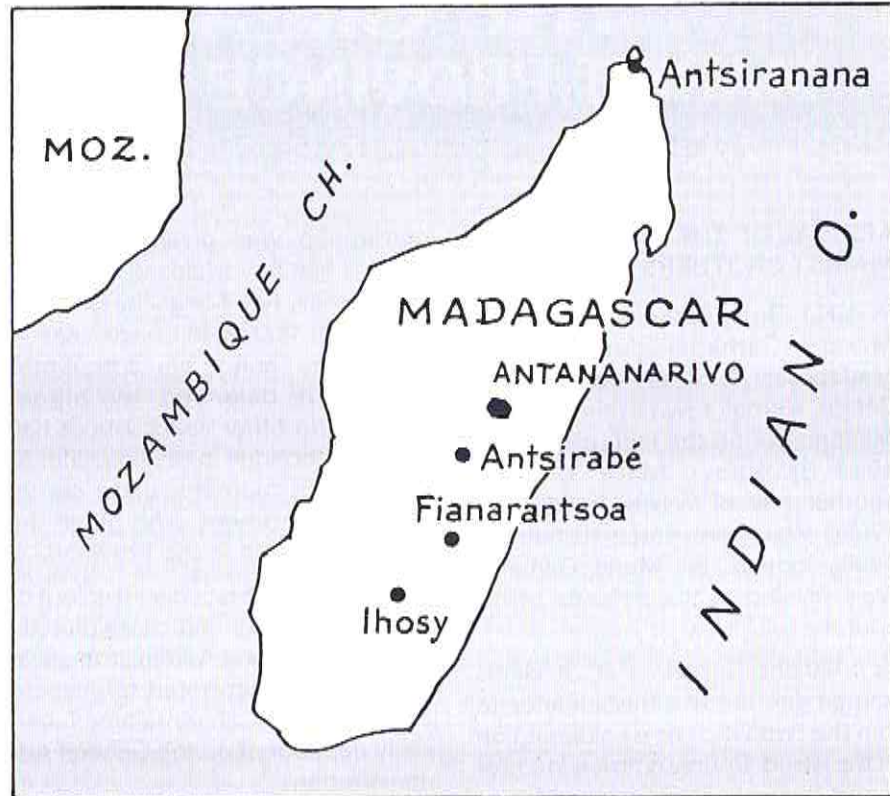
The blessing of the child, the newly-professed, a ceremony rich in symbolism.

—News from the Provinces—

The population, more than ten million, is united by a single language, and by... rice! The agriculture is varied, including some almost unique products: vanilla, cloves, peppers, aromatic plants of all kinds... Madagascar must have seemed like Paradise regained to the first men to arrive there. But today...!

Since the beginning, Madagascar had a system of royalty which was more or less respected by the colonizing powers. Until independence in 1960, France exercised the strongest influence. Then in 1972, power came into the hands of the Marxist-Leninist Party, which still holds power even if the ideology has lost its initial force. There is more and more turning to the West in an attempt to get out of the economic morass which has overwhelmed the country.

In spite of difficulties created by man, and the inevitable ones created



Students of the school in Ihosy.

by Nature —such as the sometimes dreadful cyclones which batter the island— people keep their good humour and their smile. They are a deeply religious people, and accustomed to a hard life. A taxidriver said to me: "You know, Father, your Malgache is a religious man; he believes in his ancestors and he believes in God. Myself, I believe in the man of Madagascar!" Let us hope that this country can get up again on his feet in the near future, for, as the same taxidriver said, "too many people are hungry, and such misery makes them hard. Each man is looking out for himself". The Malgaches, almost 55 % of them under 20 years of age, continue to look out for some sign of a more hopeful future.

THE CHURCH IN MADAGASCAR

Your Malgache is a religious-minded person. Christianity came to Madagascar with the Europeans in the XIXth Century, and was sometimes well received, sometimes persecuted. Nowadays, it is no longer identified with the white man. The local Church has put down roots, and developed. It has grown in vigour while becoming more local and less missionary-directed. The visit of John Paul II in 1989 made a deep impression on all the people. During his visit, the Pope beatified Victoria Rasoamanarivo, a lay woman who



Recent visit of the Pope to Madagascar.

had supported the Church at a critical time of its history in the island, from 1883 to 1886. A Jesuit Father maintains, "without this pious and courageous woman, the 80,000 Catholics of the island would have been dispersed and lost in the bush like chicks without a mother, as the Malgache expression has it".

Nowadays, a little over 40 % of the population is Christian —25 %

Catholic, i.e. more than two and a half million. Each year some 100,000 children are baptized. The number of local priests is not yet enough to satisfy the needs of so many Catholics, but we continue to have the cooperation of the missionaries. There is hope for the future.

Br Emmanuel Ramarason
Provincial



Victoire Rasoamanarivo (1848-1894),
the first Blessed from Madagascar.

Jesus, our Brother

*Jesus our Brother, oldest in our family
Thank you, we give you thanks!*

*We play together with Jesus our Brother... thank you!
We grow together in our group... thank you!*

*We work together with joy... thank you!
We give love and service to our families... thank you!*

*We offer you our strength, Jesus our Brother... thank you!
It is you who help us in all we do... thank you!*

(Song of the children of the "Ibalita" Movement)

KOREA: THE BIRTH OF A DISTRICT

THE START OF THE ADVENTURE

Ecumenical Councils, despite what Archbishop Lefebvre thinks, always produce good results. During the '70s, the Province of Central Mexico, largely under the influence of the Council, decided to establish a foreign mission. Brothers Arturo Chávez and Enrique Ruiz circled the globe looking for the right spot. The Missionaries of Guadalupe were already working in Korea, and when we spoke with them, they did all they could to convince us that we had to go there!

A stupid choice? A Buddhist country, an extremely difficult language, harsh winters, an exotic—even mysterious—culture, 10,000 km from Mexico...

The four pioneer brothers spent two full years learning basic Korean. During the first year they were the guests of the Franciscans; then they rented a simple house in working-class neighborhood, and began their



work. From the outset they went looking for vocations. Since they had chosen to be with the most abandoned, they settled in the poorest diocese, Andong, 300 km from the capital.

They soon realized that Korea did not need more schools. Even the

most remote villages enjoyed free education, and there were secondary schools everywhere. The country has over a hundred universities, with an incredible number of fields of specialization. I say that because, when we established a community in the capital, one university, which specialized in foreign languages, wanted to hire us to teach Spanish. One could also do a doctorate there in Russian, Kiswahili, Chinese, Indonesian, Finnish or Hungarian.

AMONG THE LEPERS AND ORPHANS

South Korea is very crowded: 42 million people in 98,000 sq. km. To feed their families, parents must sometimes work under very difficult conditions—ten to fifteen hours a day; and there are no family allowances.

Despite the extraordinary progress of the country on every level, including medicine, there are still lepers. Even though their disease is not contagious, they are rejected by both urban and rural society, as in the time of Christ. They set up villages which are reserved for them and their families; the sick and the well live together, and despite their handicap, divorce is very rare and children are respectful of their parents. But for these rejects, there are few visitors, little medicine, little interest.

The Bishop of Andong asked us to take charge of Damien Hospital for lepers. Without our seeking it, the Lord was leading us toward the most wretched of the poor. Our hospital has developed greatly: at present it serves all the lepers of the diocese, who live in six small villages hidden among the mountains. The hospital is a vast complex, with a clinic for skin diseases and a residence for the homeless aged, who are handicapped and often eaten away by leprosy.



Novices and brothers in temporary vows.

News from the Provinces

So our main ministry is to the lepers, and it involves four brothers, in the diocesan center of Yeong-Tchoo. We visit the families of lepers throughout the province as well as in the six villages served by the diocesan clinic and dispensary. That involves not only treatments, for example soaking a leprous hand in warm wax, but also the educational and social needs of the families.

The Lord also wanted us in the state orphanage in the city of Seoul. Besides elementary education, the youngsters are taught in various modern workshops, before beginning their working life. The brothers are thus filling gaps in the social system, much as Marcellin Champagnat did at the outset.



Second-year novices.

THE GROWTH OF CHRISTIANITY

Intensive labor, an inclination toward work, and technical skill have made of this open people a modern state, which organized the 1988 Olympics with such astonishing success.

In the field of religion, South Koreans are passionate seekers after truth and concerned with justice. Their country was chosen to host the International Eucharistic Congress of October 1989. It had been prepared very seriously by the Catholic population since 1985, by means of an annual program: being a Christian in one's family, in one's neighborhood, in one's parish, in one's country. It was a sweeping

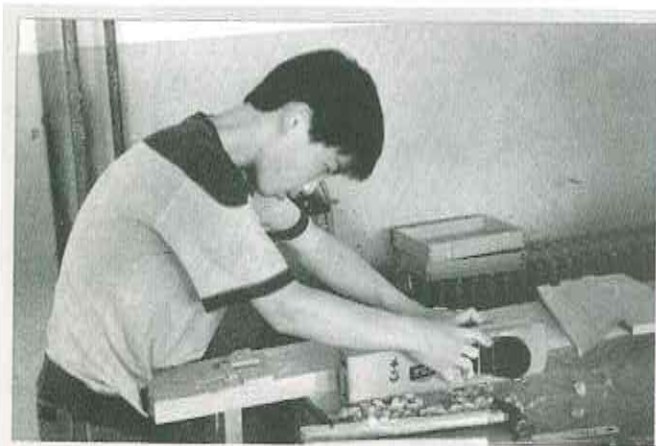
program, in which the Marist Brothers were involved through their catechizing in parishes and in the neighborhoods where they are responsible for religious animation.

Christianity is seen as a religion of liberation. That word may bring to mind the Exodus, or the situation in Latin America, but Korea is a different story. Our Church is built on the foundation of the 103 martyrs of the last century, who were recently canonized by Pope John Paul II, but its future appears quite fragile, because people's motivation is very much linked to present reality. There are many baptisms and commu-

nions, but conversion of heart is a long-term process. The profit-motive is a great temptation for all Koreans, Catholics included. One of the great concerns of our bishops is the post-baptism follow-up, because some renounce their faith very soon afterwards.

A DISTRICT FULL OF HOPE

There are now 23 Marist Brothers in Korea, 17 Koreans and 6 Mexicans; three are presently out of the country. The rate of growth is four novices a year. The Mexican brothers try to follow the advice of John the Baptist: help them to in-



Students at the brothers' orphanage.

— News from the Provinces —

crease, and then step aside. The Korean brothers are gradually taking over the District, as directors, councillors, master of novices; perhaps we shall soon have a Korean as District Superior.

Our priorities are our prayer-life, recruiting and formation. Prayer is not a problem for Koreans, thanks to their tradition of deep meditation and silent contemplation, which is why so many people come here to familiarize themselves with yoga, Zen, and other prayer techniques.

In the area of vocations, the Korean Brothers rely on help from the many women religious who study with them in the school of theology and who recruit actively among the young men in their various parishes.

We require that candidates have finished secondary school, have been Christians for at least five years (there are many recent converts who must first of all spend several years

in active parish involvement) and have completed their military service.

Some local customs seem very strange to us. People eat snakes as well as dog meat. By Confucian tradition, the best piece always goes to the oldest person present; so I once had to accept «the most delicious part» of a very tasty dog. Not to have accepted and eaten it would have been a gross breach of good manners. In case you are wondering, «the most delicious part» was the testicles! Don't be frightened: remember that that famous word INCULTURATION is a reality for missionaries. In Korea, one must eat as the Koreans do, and become all things to all people!

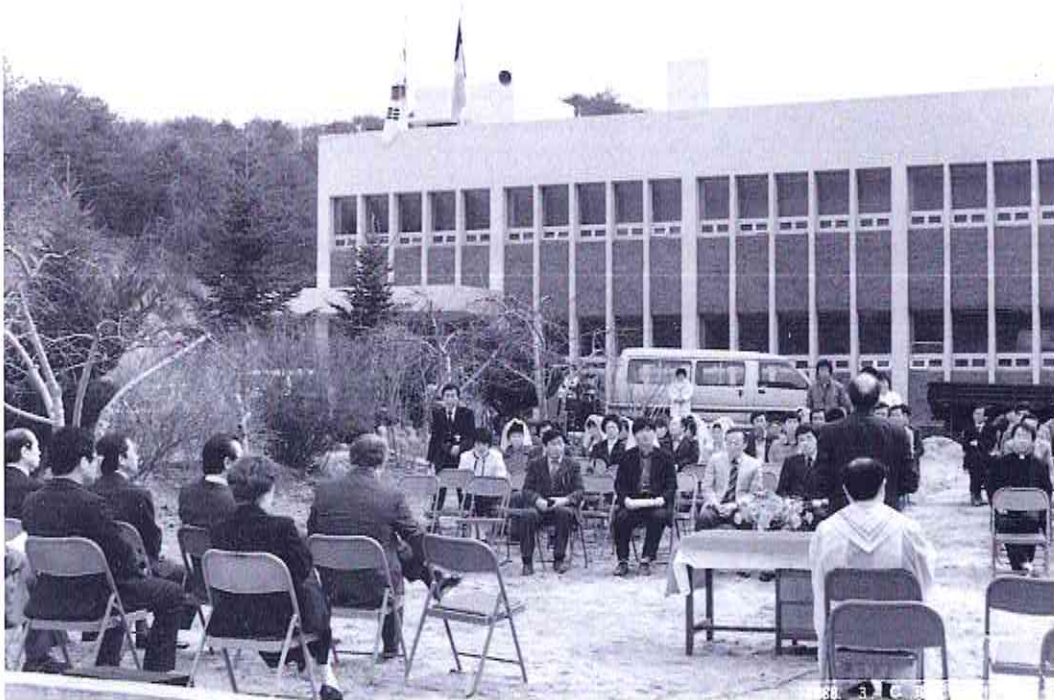
And now we have become a District. Will things continue as they have so far? I do not think so. Relations with the General House will be more flexible... At least we hope so. We are

also counting on financial aid from the province. Providence is very much at work here.

We are a young, optimistic, dynamic District, in the style of Champagnat. We have our little problems, like all youngsters: a crisis of growth and an economic crisis, because there are many mouths to feed and salaries have been cut. But we have good reason to hope, because the young Korean Brothers willingly accept the message of Champagnat.

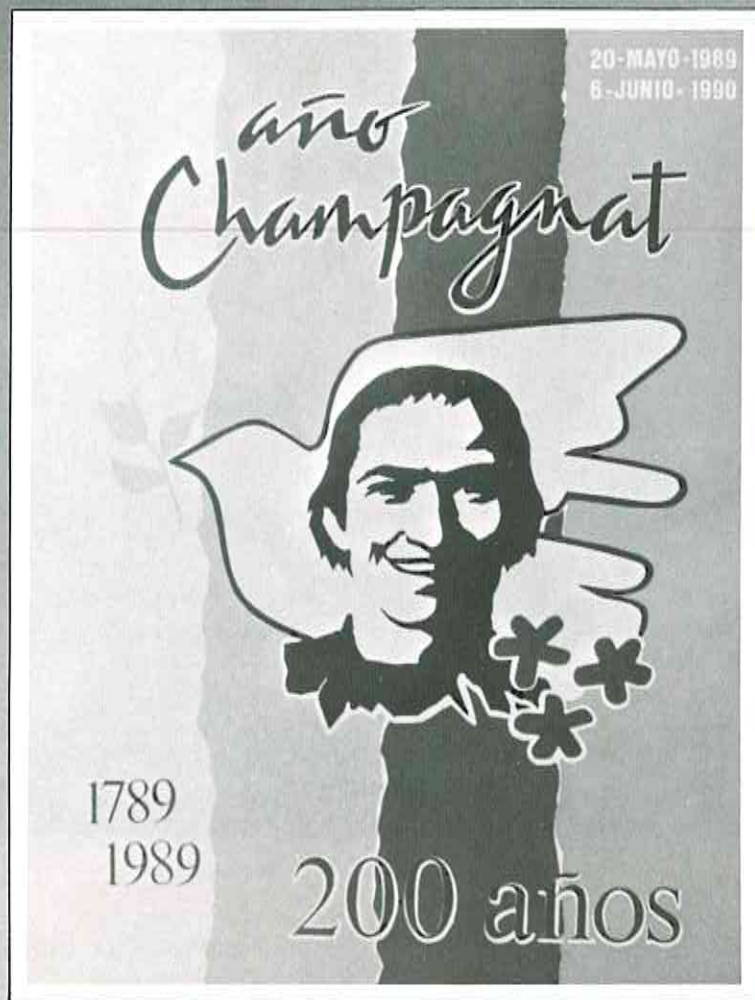
Bro. Alfonso Wimer
District Secretary

N.B. With additional information drawn from *Présence Mariste*, n° 181, pp. 8-10



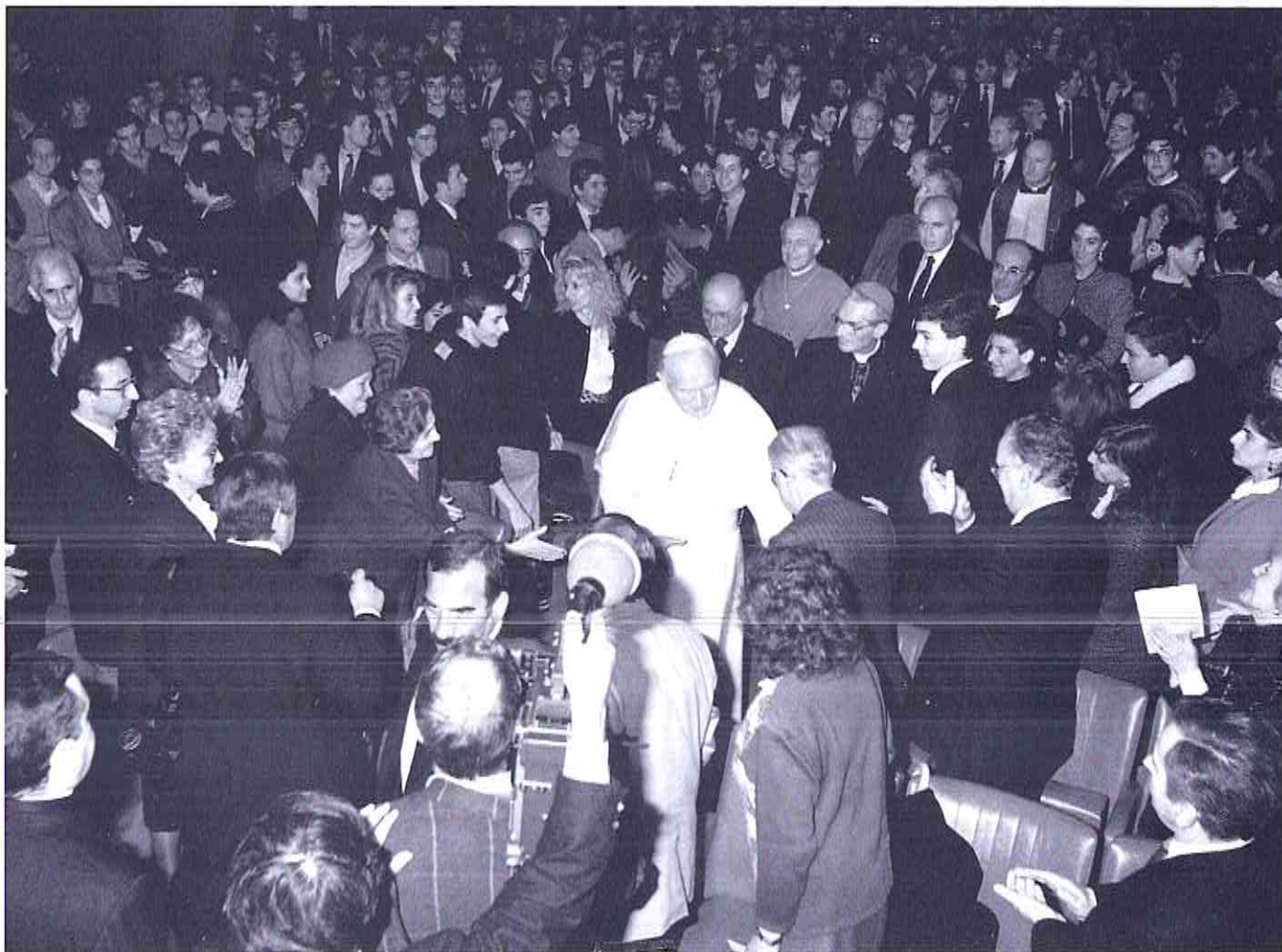
Ceremony in front of the hospital for lepers.

AROUND THE MARIST WORLD



- Visit of the Pope to Instituto San Leone Magno, Rome.
- The Marist Mission in Ghana (*Br. Michael Oruche*).
- Education to faith and justice:
“The poor is my brother” (*Br. Néstor Quiceno*).
- Official opening of the M.I.C., Nairobi (Kenya).
- 5th Meeting of the Italian and Spanish scholastics.
- Marist presence in Nicaragua (*Br. José M. Ferre*).

VISIT OF THE POPE to Istituto San Leone Magno, Rome



Entrance of the Holy Father into the auditorium.

"Welcome... we are with you... be courageous..." some of the phrases on banners prepared by the young people of the San Leone Magno College and later offered to the Holy Father at the end of the Audience in the school's Aula Magna. At the back of the platform from which the Holy Father spoke, a large, brightly coloured panel depicted Bl. Marcellin surrounded by young people.

Br Gildo gave the speech of welcome in the name of the whole community of San Leone Magno. *"We want to express our gratitude, as your visit is a great honour to us, which brings out our filial feelings towards you. It crowns the centenary of our school, which, in far-off 1887, was offered by the Congregation of the Marist Brothers to His Holiness Pope Leo XIII on the occasion of his sacerdotal Jubilee.*

Today San Leone Magno has ten primary classes, twelve middle school and twenty secondary classes, offering

classical and scientific curricula, with a total of 1,150 pupils. There are some thirty Religious in the community, and 58 lay teachers, not to mention those who ensure various other services.

At the start of our second hundred years, in addition to the prayers we have offered for you to the Lord in preparation for this visit, we want to offer Your Holiness our commitment to the human and Christian education of the young that the Lord is calling us to, and which is preparing to face up to the XXIst century.

With this in view, we wish to identify ourselves with the spirit of Bl Marcellin Champagnat, our Founder. This year the whole Marist world is celebrating the Champagnat Year to mark the bicentenary of his birth on May 1789.

This humble priest, who gave himself entirely to God and to Mary, is now known and venerated in all the five con-

— Around the Marist World —

tinents, in more than 800 establishments where his Brothers devote themselves to the education of the young, particularly in schools. A large part of this good work is concentrated in the developing countries.

Marcellin Champagnat could not see a child without feeling a deep desire to tell that child how much Jesus loved him, and how much he should love him in return.

In our mission as educators, he gave us Mary as our Model, Mary, who educated Jesus, Son of God, in Nazareth, and he left us as our slogan: All to Jesus through Mary, all to Mary for Jesus.

Love for the Church and for the Pope is another part of the heritage he left us. On one occasion, during the reading of an Encyclical of Leo XIII, he asked to the Brothers to show their respect by remaining standing, and a phrase he often used was: "The Pope is for the moral world what the sun is for the physical". We want this love for the Church and the Pope to be deeply rooted in our hearts and in the hearts of all associated with San Leone Magno."

Following this address, the different groups who make up the school presented the Pope with their commitment to the service of the school community. They were

represented by a parent, a Scout, a member of the Blood Bank (an organization set up some fifteen years ago, made up of young people, former pupils, members of their families, who give their blood to save others), a young sportsman, a boy engaged in the work of CARITAS, the mother of a family, a representative of the Missionary League of the students, a Former Pupil, a Marist Brother, and finally one of the senior pupils, who animates the Prayer Group which holds its meetings in the school chapel. Each one offered the Holy Father a small gift to mark the occasion.

L'Osservatore Romano

20th November 1989

*A sincere expression
of fidelity and of love of Christ
on the part of the students.*

*The Holy Father in prayer
in the chapel of San Leone Magno.*



THE MARIST MISSION IN GHANA

SHORT HISTORY

The Ghana mission as I see it is completely the work of God. Its inspiration came from God in a way no one could ever imagine and this fact has sustained us throughout the thirteen years history of the project.

I would say that the story began in November 1977, when the District Chapter which examined our apostolate as its main theme, decided that the Nigerian District should accept to go on a mission to any of the English-speaking West African countries. The confirmation for this came almost immediately when in February of the following year, 1978, there arrived a letter simply addressed "The Superior of St. Joseph's community, Marist Brothers, Uturu, Nigeria". This letter came from Bishop Peter Kwasi Sarpong, Bishop of Kumasi, Ghana, and he said that he had candidates for the Brothers' way of life if we were interested. After receiving assurances from the bishop that he did not intend to found a congregation of Brothers but would rather want an existing international one to make a foundation in his diocese, the District Council advised that I ask him to send the candidates to our novitiate

in Nigeria for their initial formation. I was then invited to visit Kumasi to meet with the Bishop and interview some of the candidates. Four young men were accepted and about three months later they arrived to begin their training as Marist Brothers. So began the story of the Nigerian Marist mission in Ghana.

From 1978-1982, Brother Michael Oruche visited Ghana every year to meet with the aspirants and discuss the eventual arrival of the Brothers in the diocese. The first four returned to Ghana for their profession after completing their novitiate in 1982, accompanied by four Nigerian Brothers. Meanwhile, preparation for the eventual foundation of the Ghana mission continued. Possible dates were set and finally 1983 was chosen. Then our difficulties began. First, as a result of the experiences of those who went to Ghana for the profession of the first four Ghanaians, one of those who had already accepted to lead the group to Ghana withdrew. The search for a replacement went on all of the first part of 1982 to no avail.

I was very deeply involved in the project and when it appeared that there was some danger of its being abandoned, I volunteered to go. There was no companion until Br. Edmund Nwankwo, who had just returned from Australia, was named. So it was that on March 10, 1983, Edmund and I arrived at Accra Airport and proceeded straight to Kumasi. We stayed at the Bishop's house for the first five days and then went to our new community in St Paul's mission compound, Amakom, on March 15. We officially began our mission on March 19, the solemnity of St Joseph, whom we had chosen as our special patron and protector. Anthony Enyikpe and John Baidoo, one of the first four Ghanaians, joined us in November of 1983.

FINANCING OF THE PROJECT

The Bishop of Kumasi, the man who invited the Brothers to his diocese, felt himself responsible in a way for the project. Accordingly he provided a suitable accommodation for them at St Paul's Catholic mission in Amakom and the money they needed to live during the first year; he commenced the construction of the Formation Centre from his own funds and then applied to the various funding agencies; he provided all the furniture in the Amakom house and later at the Formation Centre, and he bought a double cabin pick-up truck for the Brothers.

In the contract between the Brothers and the diocese the following elements were accepted among others: The ownership of the buildings at the Formation Centre belongs to the Diocese of Kumasi: The Marist Brothers are



*Bros. Philip and Francis, Ghanaians,
between their formators, Bros. Michael and Rafael.*

— Around the Marist World —

to lease these buildings for a period of thirty years, at the end of which they can either put up their own house or renegotiate the present lease. The bishop will be responsible for the maintenance of those Brothers directly in the apostolate of the Diocese. The Marist Brothers will be responsible for all their formation personnel and formation expenses.

ENCOURAGEMENTS

Sources of encouragement are:

God Himself who has been lavish with his love and blessings and has been guiding and inspiring us everyday.

The Bishop of Kumasi, who really took the project as his own. He welcomed us completely and inserted us into his diocese. The District Superiors —both Brothers Hyacinth and Clement— who were particularly helpful with support during the teething period of the mission, the members of the General Council and the Province of Mexico West: they sent two of their best men, Rafael and Sergio to help us.

There are, of course, times when things are tough and our spirits get a bit low. There have also been times of disappointments caused by various factors but which we see as inevitable. However all these disappointing situations immensely encourage rather than discourage us, for then we see the whole thing as a real challenge to be met, with God's grace, for his glory and the good of souls.

PERSONNEL

We began the new academic year with great hopes because more hands were coming in the persons of Br. Christian Mbam (who took over the job of Master of Novices from Br. Michael Oruche), and Br. Sergio Vázquez who became

our Vocation Director. Br. Sergio also works at the Diocesan Chaplaincy Centre for non-Catholic Secondary Schools, using this as a base for his vocation apostolate. Both Brothers have settled in very well.

Those appointed to the new school were Br. Edmund Nwankwo, Michael Oruche and Magnus Iboekwe. Real work on the new school would have begun had Magnus not pulled out at the last minute. So now things stand as follows: Br. Christian, novices and postulants Master with Br. Rafael assisting him; Br. Edmund continues to teach at Opuku Ware School; Br. Michael remains the leader of the Mission on the Formation Team; Br. Sergio, Vocation Director and member of the team of the Diocesan Chaplaincy Centre; Br. Sylvester Owusu is a student. The six Brothers are distributed in the two communities, Formation Centre and St. Paul's Amakom.

Besides Br. Sylvester there are five other Ghanaian Brothers, all in temporary vows. Three of them attend the post-novitiate stage of formation at the Marist International Centre of Nairobi: Brothers Francis, Philip and John. Two others were newly professed in December 1989: Brothers John Kingsley and Daniel.

OUR ACTIVITIES

We see our main work at present as that of formation and everyone is in one way or another involved. Around this main apostolate revolves our work in the schools by Br. Edmund and Br. Sergio.

Br. Edmund follows the normal school work at Opuku Ware School where he teaches Geography, B.K. and R.K. and assists the school chaplain in organising the religious and spiritual life of the boys.

*Bro. Philip Ninfaasie
and his family
on the day of his profession.*





*Bro. Francis Attah
surrounded by his family.*

Br. Sergio, along with the other members of the chaplaincy team, gives Religion lessons, organises talks and seminars and conducts liturgical services for Catholic students in non Catholic institutions in the Kumasi Area; he also organises vocation talks and visits for Marists aspirants, accompanies those who have shown a strong indication of the desire to be Marist Brothers and takes part in Diocesan and national vocation activities. He has produced a small vocation brochure for the Brothers but it is yet to be printed. Lack of funds!

Those at the Formation Team engage in:

- catechetical apostolate... mainly by those in formation;
- work with local people to help them improve their living conditions through health education, instruction on improved ways of farming, supply of good seeds, seedlings and insecticides;
- work with physically handicapped by helping them to get what they need. Some have been taken to hospitals for surgical operations to enable them to stand;
- work with mentally handicapped; we take them to mental hospitals, follow them up after they are discharged and help them get into the rehabilitation centre for those recovering from mental illness.

So far the money involved in these activities for the poor has come from our former chaplain, Fr. Joe Moonen. When he was leaving the Formation Centre, he bequeathed to the Marist Brothers the gold chalice given to him by his parents at his ordination. This is in a way giving to us his very heart. So, kindly let him feel how much we appreciate his act of love.

PLANNING FOR THE MISSION

We had a series of meetings to prepare the plan for community living and to work out the structures we think needed for the Ghana Mission with a view to drawing up the statutes for the Sector.

The aim of the Ghana Mission is to contribute to the growth of the Church in Ghana, and to awaken and develop local Marist vocations.

The Mission began at St. Paul's Parish, Amakom, Kumasi; some of the Brothers moved to the Marist Formation Centre, while the two houses act and plan as one community. Now because more Brothers have arrived to meet the new fields of apostolate in the Mission there is a need to modify our structures to meet this new situation.

THE NEW SCHOOL PROJECT

The school system here is six years of primary, three years of junior secondary and three years of senior secondary. The junior secondary replaced the former middle school and is located in every village or town that had a middle school previously. The senior secondary is to be located at different areas to cater for the graduates of the junior secondary schools. Since it is a new system the details have not yet been fully spelt out. The Brothers are needed in all three: primary, junior and senior secondary, especially in that area of the Diocese which the Bishop has offered to the Brothers. However, the most pressing at the moment is the senior secondary school which will take care of the students from the six or seven junior secondary schools in the area.

The school to be started by the Brothers will be a day-school with the possibility of the Brothers building a hostel

if they so desire. This will be entirely their own concern. The land —43 acres— has been surveyed; an architect has completed the drawings for the buildings and a project is being prepared to be submitted to a funding agency for the money needed. The aim is to start in September 1990, with those coming out from the present Junior Secondary Schools in the area.

This school is situated in one of the least developed villages of the Diocese, about 30 km from the Formation Centre. The road to it is good and the people are very enthusiastic.

Besides normal activities, the school will serve also as a base for wider educational and development work for the people of the area. The scope of the Brothers' involvement will depend on the number of Brothers available and their respective talents and abilities. To start in 1990 we need at least three Brothers not including Br. Sergio or any young Brothers preparing for the post-novitiate formation in Kenya or who will not be there full time for at least three years. As of now there are just Br. Edmund and Br. Michael Oruche.

OTHER KINDS OF APOSTOLATE FOR THE BROTHERS

Pastoral work: The Bishop has entrusted all the villages in that area to the Brothers. It is up to them to determine what form and scope of pastoral work they can embark upon. This obviously includes catechizing, Sunday Communion Services, taking communion to the sick etc. The Brothers are expected to organise the spiritual life of these villages, in cooperation with the clergy as they see fit.

Development work: This involves working on development projects with the people in the areas of agriculture and food production, a very important need in this part of Ashante region, and organising the people to help themselves through co-operatives, credit unions, etc.

What is needed is little more than the right group of Brothers with the correct missionary spirit and attitudes and with vision, people who are not afraid to face hardships and difficult situations.

APPRECIATION

We wish to conclude by expressing our deep appreciation for the many ways in which the District Superior and his Council have been helping us to develop this Mission, for their encouragement in cash and kind, and for the visits we received from them.

I believe strongly in this Ghana mission. God wants it, Mary, our Good Mother is with us and in spite of the difficulties of today She will see us through in the end. Marcellin Champagnat loves the type of work we are doing here for it is with the least of the least privileged.

Let us continue to pray for the success of this Marist Mission. Jesus and Mary for Whom we are here are solidly behind us and take care of things for us. We trust Them and They never fail.

*Extracts from different reports
of Br. Michael Oruche*



Bro. Sergio Vásquez with a group of Ghanaian children.

PLAN FOR EDUCATION IN FAITH AND JUSTICE

"THE POOR MAN IS MY BROTHER"

INTRODUCTION

"Share, and share joyfully, because the world has forgotten how to share", proclaimed and advertising slogan of a few years ago. We put together many fine things in our centres of education; productions which, if shared, might give ideas to people and institutions interested in working together towards the change in quality which is needed in education.

To this end, we put before you an idea which might easily channel the concern we all have for educating for change starting from our Christian faith:

THE NATIONAL PLAN FOR THE SURVIVAL AND DEVELOPMENT OF YOUNG CHILDREN AND THE SOCIAL SERVICE OF EDUCATION OF ADULTS.

In the first part we present, in broad outline, a look at the evolution of the social teaching of the Church from the publication of the encyclical *Rerum novarum* up to the third Conference of Bishops at Puebla.

Then we come to the statement of some educative premises aimed at making clear the concrete plan **THE POOR**



The poor man is my brother.

MAN IS MY BROTHER which we describe broadly enough for it to be understood by educators interested in forming to justice, starting from Christian praxis.

EVOLUTION OF THE SOCIAL TEACHING OF THE CHURCH

From its very beginnings the Church has shown a constant interest in the poor, the weak, the sick, the marginal, because one of the signs of the Kingdom of God among men is the evangelisation of the poor.

At the end of the last century, when capitalism set up its system of producing wealth through the industrial revolution, the worker had to submit to lamentable working conditions: miserable wages, working days of 14 and 16 hours, without any days of rest in a year, and inhuman living conditions. Pope Leo XIII made his voice heard against "the small number of rich and well secured people who imposed their almost servile yoke on an immense multitude of proletarians", by publishing the great letter of the social teaching of the Church: *The Encyclical Rerum novarum*. It was followed by others very rich in social consciousness; all published on the occasion of different anniversaries:

1931: Pius XI	Quadragesimo anno
1961: John XXIII	Mater et magistra
1967: Paul VI	Populorum progressio
1971: Paul VI	Octogesima adveniens
1981: Jean-Paul II	Laborem exercens

In 1968 the meeting of CELAM was held at Medellin. It was there that a new way of envisaging Church-world relations received general acceptance. The starting point was the real life situation and no longer doctrine as had been the case in all ecclesiastical documents up till then. This real life situation is considered in the light of faith and the Gospel. The decisions taken are pastoral ones.

In 1971, the Synod of Bishops studied the theme of Justice in the World and criticised the "established order" as well as the system of education in force. Several educational congresses, at continental and world level, reflected on "education for justice", having discovered the role played by education in transforming society.

It was in 1971 also that Gustavo Gutiérrez published his "Theology of Liberation".

— Around the Marist World —

At Puebla, in 1979, the Bishops made an analysis of the Latin-American reality and saw "as a scandal and a contradiction of being Christian, the growing gap between rich and poor. The luxurious life-style of a few is becoming an insult to the misery of the masses. This situation is contrary to the plan of the Creator and to the honour which is due to Him. In this anguish and pain the Church discerns a state of social mortal sin, so much the greater since it is produced in countries which call themselves Catholic and which have the capacity to change" (p. 28).

In all objectivity, Puebla defined Latin America as
a continent of poor people,
a religious continent,
a continent of injustice.

May I be allowed to make a brief commentary on these characteristics from an educational point of view.

LATIN AMERICA: A CONTINENT OF POOR PEOPLE

This is a reality already abundantly described in different documents from the most diverse ideologies and I do not think it is necessary to repeat what everybody knows. Latin America, through its crushing external debt, has become an exporter of capital on account of the high interest payments it must make each month to the first world countries. The internal consequence of this state of things is a growing impoverishment of people and an increase in crime as a means of subsistence.

This demands of us a personal and institutional "conversion" in the work of education. The reality of poverty must be present in the educative process, as much in the point of departure as in its development and in its outcome, whatever be the social level of the education given. It is necessary that this educative option be clear to all parties: parents, educators and pupils.

Given the social reality of Latin America, the poor cannot be absent from the announcing of the Gospel: the vocation of every Catholic centre of education.

LATIN AMERICA: A CONTINENT OF BELIEVERS

Latin America is considered to be a continent of believers; no doubt believers in an elementary, incoherent faith, but one that is deeply rooted among the people.

In most of the Latin-American countries, a popular piety coexists with the more and more openly practised cult of present-day idols: the god of money to be acquired by any means, the god of status, the god of power, the god of progress... If education is to be an evangeliser, it must unmask in everyday life these idols which have become respectable, in order to present true religion and the true God, making room among the people for the prophetic Church of Vatican II, of Medellin and of Puebla.



Poverty knows no frontiers.

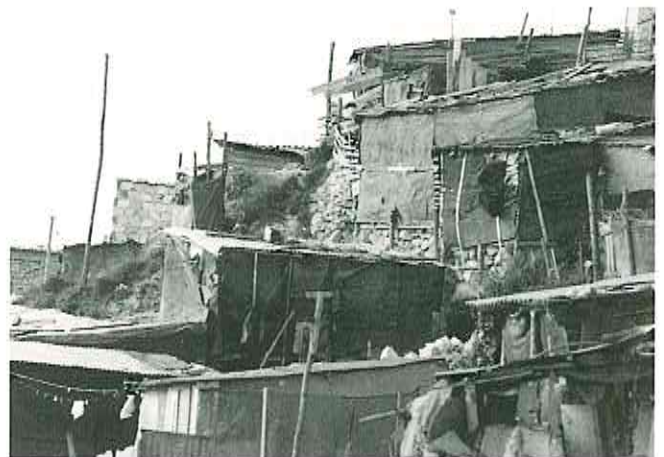
LATIN AMERICA: A CONTINENT OF INJUSTICE

Injustice shows itself in broad daylight in our society. Its most diverse appearances range from corruption in the governmental sphere which enriches itself at the expense of the nation to widespread cheating among students to obtain a better mark which represents cunning more than knowledge. In this type of unjust society, it is nearly always the craftiest who win. The poor person, deprived of training in cunning, is always a loser.

In this matter also, "educational conversion" is imperative. We need to ask ourselves once more what kind of man we are in the process of forming, perhaps without thinking, and how far we are from the one that we describe in educational principles and projects. Every centre of Christian education ought to radiate a very noble potential for justice in the message it transmits through witness, theory and concrete applications.

EDUCATIONAL PREMISES

1. Every society produces and organises the educational system which allows it to reproduce and perpetuate itself.



Everything helps to make the farm go.

— Around the Marist World —

Therefore, when reflecting critically on the role that education fills in a determined social context, it is necessary to see what kind of society it is serving, what sort of change is demanded and what are the mechanisms and means calculated to favour it. We cannot be content with promoting merely quantitative changes in a society whose system is unjust. We cannot be content with modernising education when it is crying out for a change of structure. (*Silva: Education for Change*).

2. In Latin America, we are educating for an unjust social order, according to the definition of Puebla, which is producing a growing misery. That presents a challenge to educators.

3. We must promote a clear and realistic reflection which will enable us to discover at the same time the outstanding importance of education and its limitations

TIONAL PLAN FOR THE MAINTENANCE AND DEVELOPMENT OF YOUTH". Previously it had imposed the social service of EDUCATION OF ADULTS. Champagnat College, anxious to give its students a Christian social formation, saw in these two government requirements a magnificent opportunity to provide this formation by committing itself at all educational levels and in involving us in the communitarian task as agents of change.

We do not want to be carrying out these requirements as an academic formality; we want to make them into the thread leading from formation —reflection— action into education for faith and justice. In other words we want to educate in accord with the Christian social values which the Gospel presents to us.



By playing with the children, we reach their parents.

as an instigator of a just change. For, if it is true that everything does not depend on education, it is just as certain that, without it, there is no qualitative change.

4. Christian reflection, which educators have been carrying on for some time now, since Medellin, reveals a very close tie between Christian education and education for justice. An education inspired by the Gospel will be neither worth while nor authentic if it does not form believers who express their faith in works of justice.

PLAN: THE POOR MAN IS MY BROTHER

The government of Colombia, by decree 534 of the 22nd February 1985, imposed on students preparing for the baccalaureate an obligatory national service called "NA-

For that to happen, formation must start from the concrete analysis of society: studying the problem of social injustice and the underlying structures; recognising the mechanisms which breed poverty, which is not the product of chance, of careless management, nor of short-lived social upsets.

This analysis of reality must make a critical assessment of the different interpretations given to the facts, a little in the manner of that made by Puebla in its perceptions of the Latin-American man (Puebla 304-315).

It is inevitable that the programme contents should echo certain themes that are very relevant today and are linked with justice: private property and the social hypothesis which rests on it, the individualist ethic in the use of goods, recourse to violence and the class struggle, relations be-

— Around the Marist World —

tween labour and capital, human rights and personal liberties, trade unions and politics, theories about power and national security, the marxist dialectic of reality.

We get the whole Establishment to invest in education for Faith and Justice by establishing criteria, orientations and actions so that the dynamic of justice may spring up from faith and enlist everybody.

In proportion as we advanced in this project, we discovered that this dynamic demands a serious political education. Before even finishing their studies our students see themselves thrown into the game of politics without any particular preparation. The department of social affairs has produced some wonderful work in this area: initiation in the presidential elections with the study of the candidates' programmes for government; national seminars to study projects presented by the students themselves; a forum on the situation of women, unemployment, the external debt and economic dependence, legal decisions and justice tribunals.

The contents of the programmes are generally set out clearly in the official prescriptions.

Without going beyond the objectives proper to each topic, it is possible, beginning with the programmes, to bend the changing appreciation of the pupils, their mentality, their attitudes and habits, pointing them towards commitment and action.

We try to study history not only through the eyes of conquerors and those who wield the power, but also through those of the conquered, the oppressed, the poor and the peasants.

Geography cannot get around the relational and expansionist problems of empires, the economic interests of capitals, the control of raw materials, the mechanisms of the multinationals.

Thanks to the presence of a community of Marist Missionary Sisters in the densely populated sector of Bogota, the Diana Turbay, we have discovered quite a new quarter to direct our attention to. We have taken it as suitable terrain for translating into action our concern for education in and for justice.

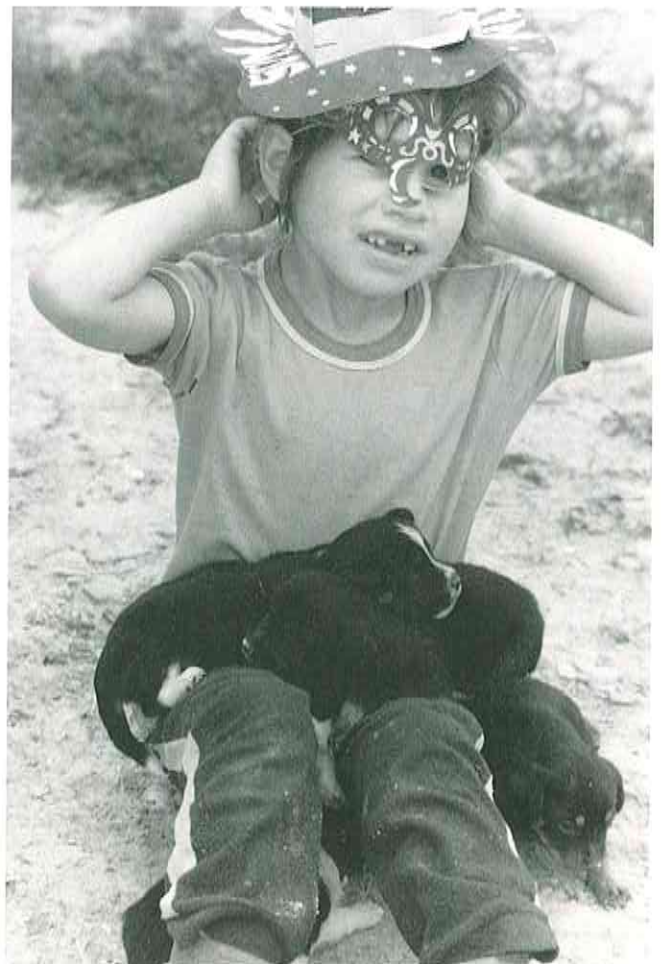
DEVELOPMENT OF THE PLAN

One of the characteristics of the education given in Champagnat College is the concern for sharing with the marginal. Over the years this preoccupation has crystallised in the founding of schools in sectors of extreme poverty and in the provision of economic aid in times of national tragedy: earthquakes, floods, etc. These different activities have created a very favourable climate for us to commit ourselves to the Plan of Education for Justice. The Plan covers the last four years of Secondary School, in the following fashion:

First Year: Getting to know the place

This is done by a prepared visit of one day, in the quarter, and a file of observations which includes:

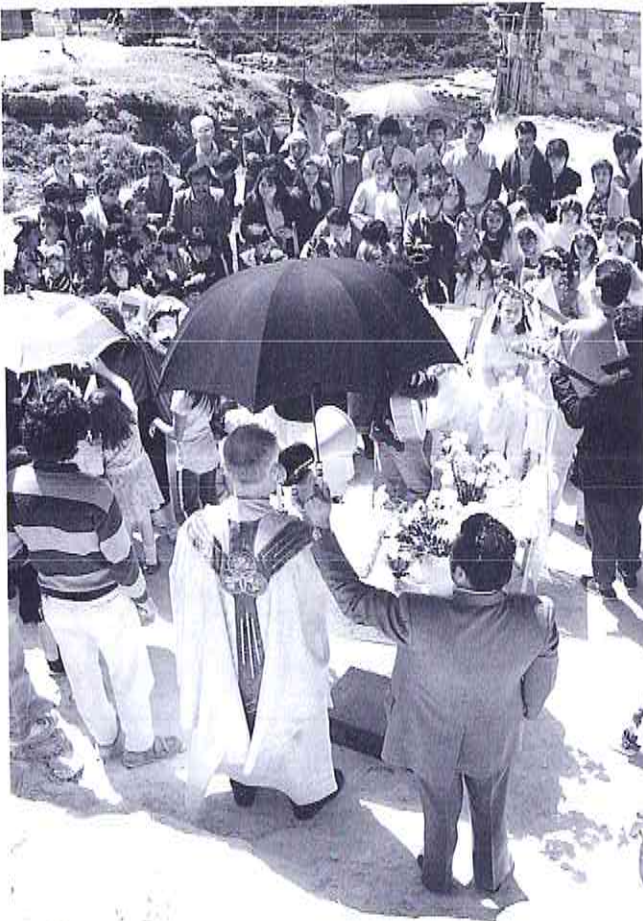
1. CHARACTERISTICS OF THE QUARTER:
 - Location
 - Reason for its remoteness
 - Characteristics of access routes
 - Public transport serving the quarter
 - The streets
 - Public services: water, lighting, drainage.
2. CHARACTERISTICS OF THE DWELLINGS:
 - Arrangement of the dwellings in the quarter
 - Building material used
 - Allotment of apartments
 - State of the hygiene services
 - State of the kitchen
 - State of the bedrooms
 - State of the furniture
3. CHARACTERISTICS OF THE PEOPLE:
 - Place of origin
 - Manner of dress
 - Kind of food
 - Cultural level



— Around the Marist World —

Reflection on what was observed

1. WHAT DID YOU OBSERVE:
 - in the district
 - in the dwellings
 - in the homes of the people
2. REASONS OF THIS SITUATION:
 - Fatalism — “Bad luck”
 - Misfortune
 - Capitalism — Unemployment
 - Wages squandered on drink
 - Socialism: — Socio-political structure
 - favouritism
 - Marxism: — The plus-value
 - Teaching of the Church through the Encyclicals.
3. POVERTY AND THE GOSPEL
4. PSYCHOLOGY OF THE MARGINAL
5. METHODOLOGY OF WORKING WITH THE MARGINAL



First Communion Mass, held outdoors because there is no church.

6. SUITABILITY FOR THE SPECIFIC WORK IN THE QUARTER OF LA PAZ:

- Health
- Formation

Second Year: Work in the Quarter

A family is entrusted to each pupil:

HE MUST:

- Attach himself in friendship
- Make an inventory of problems and needs
- Choose, by common agreement, a single problem to solve
- Present his work plan to the coordinator of the programme
- Evaluate the work periodically and also the kind of relation he has with the family.

Third year: Formation of his Successor

Having arrived at this stage, the student prepares another student so that his work with the family will have continuity, thus guaranteeing the seriousness of the arrangement.

The student who is initiating himself with the same family can choose a different problem from the one his tutor was working at.

Fourth year: Closing Monograph

We believe that the student finishing his secondary studies has put his finger on a reality, has taken in a whole series of elements which will make it possible for him to be critical in the faith. And doubtless he will put to himself a number of questions on the meaning of his life as opposed to that of so many marginalised people, the meaning of his human qualification as a person who has had the opportunity of being formed, of being instructed, of having power and possessions, as opposed to a whole Colombian population kept apart from the most elementary possibilities of living as human beings. We want the closing monograph to be a sort of synthesis of his experience and above all the expression of his commitment to being a person towards those who need his human riches, whatever be the profession that he will choose with a view to the good of others.

The contents of the closing monograph might be:

1. Initial state of the families (how he found them).
2. Final state (how he left them).
3. Description of the problems met.
4. Problems taken up and worked on during the two years:
 - Successes
 - Shortcomings
 - Perspectives of future tasks
5. Questions that have presented themselves to me from the lived reality.

— Around the Marist World —

6. Christian responses to this reality
7. My vital and professional involvement in my privileged position as a person who has, who knows how and who can.

ACCOMPANIMENT

We consider that it is of the greatest importance not to throw the student into an experience as wide as this without guaranteeing him an adequate accompaniment which will enable him to come to grips with a reality that is perhaps largely unfamiliar to him, without provoking unnecessary crises.

Every educational institution, through the teachings that permeate it and through its practical experience of life, will disseminate criteria, orientations, lines of action, in class and outside of it.

We want to guarantee specific accompaniment in the following fashion:

1. On the part of the Marist Missionary Sisters:
 - a) Assistance in the choice of families.
 - b) Periodic checking of the work carried out by the pupils among the families in question.
2. From the specific orientation of each topic in what concerns them, in theory as well as in practical work.
3. Specific assistance of teachers of:
 - Behaviour and health
 - Life sciences and
 - Adult literacy and education programmes.
4. Periodic accompaniment from the teachers in the quarter of La Paz.
5. Assistance from a social worker.

CONTROL MECHANISMS

It is important that in this kind of activity there exist control mechanisms to guarantee serious work and to allow at the same time an evaluation of how things are going, so as to correct any deficiencies and produce good results. So far we have thought of the following control mechanisms:

1. The specific assignment of the care of one family per pupil during a period of two years and a half.
2. The initial diagnosis of the situation in the family under care.

This diagnosis will comprise:

 - 2.1 General description of the members of the family
 - 2.2 Description of the dwelling
 - 2.3 Problem detection
 - 2.4 Alternative solutions
 - 2.5 Plan for the specific action: Health and Education of adults

3. Periodic written reports.

- 3.1 On completion of the "apprentice" stage (end of class 9)
- 3.2 On completion of the second stage (end of class 10)
- 3.3 At the end of his social service work.

INVOLVEMENT OF THE FAMILIES

We do not doubt that in a social milieu such as ours, this type of education has repercussions on the family scene, for necessarily the children talk at home about the social reality that they are discovering and the directives they have received for assimilating this reality.

So as not to create unnecessary tensions between families and the college we inform families in a broad way about the Plan, **THE POOR MAN IS MY BROTHER**, and, as the pupils become immersed in this work, their families take an interest in the plan, supporting and complementing the work of their children from the professions they follow in society.

CONCLUSION

As the Marist educative community of Champagnat College of Bogota, we have put much loving effort into this plan, for it represents for us the challenge to make the Kingdom of God present precisely on the fields of action of injustice, of social sin.

To believe that it is possible to educate in Faith and Justice is to believe in the power of God, and in the capacity that He has given us for overcoming evil with GOOD.

Br. Nestor Quiceno



We teach them what we know.

OFFICIAL OPENING OF THE MARIST INTERNATIONAL CENTRE, NAIROBI (KENYA)

13th November, 1989

“Today, I have come to realize the great confidence and faith that the Marist Brothers are placing in the future of the Church and of the Marist Institute in Africa and Madagascar». These were the exact words of one of the Religious Superiors who joined in the celebrations marking the Official Opening of this M.I.C.

The 13th November, 1989, happened to be one of those beautiful, sunny days that seems to have a special, intense quality on the Equator and at an altitude of 2,000 metres. That was barely more than three years after our property in Nairobi was bought in August, 1986.

Brother Charles, our beloved Superior General and Guest of Honour for the Opening, jetted in just in time for the ceremony. Brother Powell, General Councillor and Chairman of the Board of Superiors for the MIC, had done so

the previous day. The Community of the MIC and builders had been busily working for the whole of the previous week in making everything ready for the occasion. One of the every positive aspects of an Opening date is that it gives to everyone a deadline by which innumerable details and building work have to be brought to completion. The trick worked beautifully on this occasion, too.

The day had two main sessions of celebration: (i) the Religious Ceremony of the Blessing, presided over by His Eminence Maurice Cardinal Otunga, Archbishop of Nairobi, took place in the morning; (ii) the visiting of the facilities and the community festive gathering with Rev. Bro. Superior General, took place in the afternoon and evening of the same day.



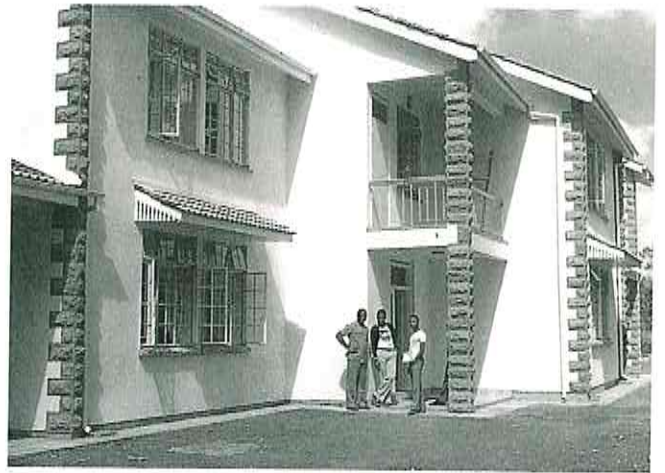
Several scholastics in front of the first residence.

— Around the Marist World —

The Religious Ceremony consisted of the Blessing of the Centre's Chapel and main buildings with the celebration of the Holy Eucharist. Bro. Luis García Sobrado, the Rector, welcomed and thanked His Eminence and the 300 guests at the entrance of the chapel for their attendance. The ceremony of Blessing and the Eucharist was then under way with great solemnity and joy: 28 priests concelebrated with His Eminence. The young Brothers filled the new chapel with the most hermonious and enticing melodies from their rich repertoire. His Eminence repeated in public what he had so many times told us in the intimacy of his surprise visits. "I am happy and grateful for the establishment of the Centre; its arrival is providential, its purpose is timely and it is necessary."

The afternoon was very much a family celebration. The community wanted the intimacy of a festive gathering around Bro. Charles Howard, to say thank you to him and to his Council. The young Brothers expressed it with dances, songs, sketches, with much joy and through many banners. "Thank you, Brother Charles; without your enlightened and courageous vision of the future, without your brotherly concern and continuous support, we would never had made it.»

In his closing speech, Brother Charles challenged all of us at the MIC to make the formation process at the Centre an in-depth exercise, filled with the spirit of Champagnat and of the First Brothers; the MIC has to help the young African and Malagasy Brothers to effectively answer the



One of the new residences.

challenges of the urgent needs of the youth in this part of the world.

We have not spared efforts, means or personnel, Brother Charles seemed to be telling us, "now you have to make sure that they bear the true fruits of Marist Formation".

The singing of the Salve Regina, to close that memorable day, was filled with the feeling of something important having been brought to completion and the beginning of a new great challenge being brought to the fore.

Bro. Luis García Sobrado

*Partial view
of the new buildings.*



*Procession through
the property.*

5th MEETING OF THE ITALIAN AND SPANISH SCHOLASTICS



From the 24th to the 26th September, our Retreat House at Sigüenza (Guadalajara) hosted the young Brothers of Italy and Spain, to mark the Bicentenary of the birth of Fr. Champagnat. These young men came for these days to live together as Religious in a convincing and attracting way that reflected their youth.

There was time for everything: simply being together (meals, sports, walks), times for getting to know one another personally, in community groups, in provincial groups, rich moments of shared prayer, and, above all, times of serious work, mainly in small groups.

Directed by Brs José Luis Ampudia and Esteban Ortega, the work covered four major themes: community, mission, consecration, and formation. Each of these themes was studied and prepared beforehand by a scholastic, who then put to the groups a schema for discussion.

Listening to the reports on the last day, presented by the secretaries of the groups, gave the impression that there had been serious and rich discussion of the points, and we give here some of the conclusions drawn:

On the topic of **COMMUNITY**, the young Brothers see it as a gift for themselves and for the world, and want to feel it as their home, with all the family feeling that implies. They were very clear that they should look more to what they give to the community than to what the community offers to them. They would like to be of more service, and to give up many of the "creature comforts" which tend to raise our lives above the level of God's poor. They admire those Brothers who are open to others, who care for others, who are men of prayer, who are consistent in their lives, who, in their work, go beyond the minimum expected of them. The young men would like to see more "discernment" of the activities of daily life to bring them more into "discernment" of the activities of daily life to bring them more into accord with the ideals which we claim to live by.

We must live our **CONSECRATION** as our "fundamental option", and be consistent about it. We must live our vows as something positive, and we must go forward in the discovery of the freedom that they bring us. They

— Around the Marist World —

believe that *we must give more time to Him whom we love, and that, if there are no private times for Him, there is something missing.* They see the importance of *consistency between how we live, what we say, how we act, because it is when our life is attractive that it questions young people and calls them.*

They summarize our MARIST MISSION quite succinctly: *our primary mission is to spread the Good News.* Their dearest wish is to work with young people. They hope that the Provinces will take up their apostolic concern for the less-favoured, so as to be faithful to the charism of Fr Champagnat, and *to listen to the cry of the needy as a number one priority.* They wish to be brave in putting forward the Marist life as an ideal for the young, even if often, creature comforts and economic power tend to blind them to the proper sense of their mission.

As for the FORMATION in which they find themselves immersed, they see it as a task which depends to a large

extent on themselves, remaining open to God, and to the needs of the Province. They would like a formation in which *theological and catechetical values are given more importance.* They are conscious that they are going to be educators, not just men in front of a class. They would ask for *a close, discreet, accompaniment, which knows how to stay with them.* They recognize that formation is an ongoing process, which will continue all through their life. Finally, they see in the FORMATION GUIDE a very valid and useful tool offered for their use.

All those who took part found in this meeting at Sigüenza a very rich experience, in that young Brothers from so many different places and backgrounds found that the Marist Life was something alive for them all, something to feel strongly about.

Br Eugenio Sanz
Madrid



Marist presence in Nicaragua

NICARAGUA

Nicaragua frequently makes front-page headlines: political strife, economic sanctions, earthquakes, elections... With nearly four million inhabitants in 130,000 square kilometers, it has relatively low population density: roughly 27 persons per square kilometer. It is one of the poorest countries of the region, with an agricultural economy dependent primarily on cotton and coffee. In terms of ethnic makeup, 70 per cent of the inhabitants are of mixed blood, 16 per cent are white, 10 percent are black, and only 4 per cent are Indians.

From the Marist perspective, Nicaragua is part of the Province of Central America. The latter is one of the most extensive, geographically, in the Institute, since it also takes in Guatemala, Panama, El Salvador, Costa Rica and Puerto Rico, as well as several formation centers in Spain.

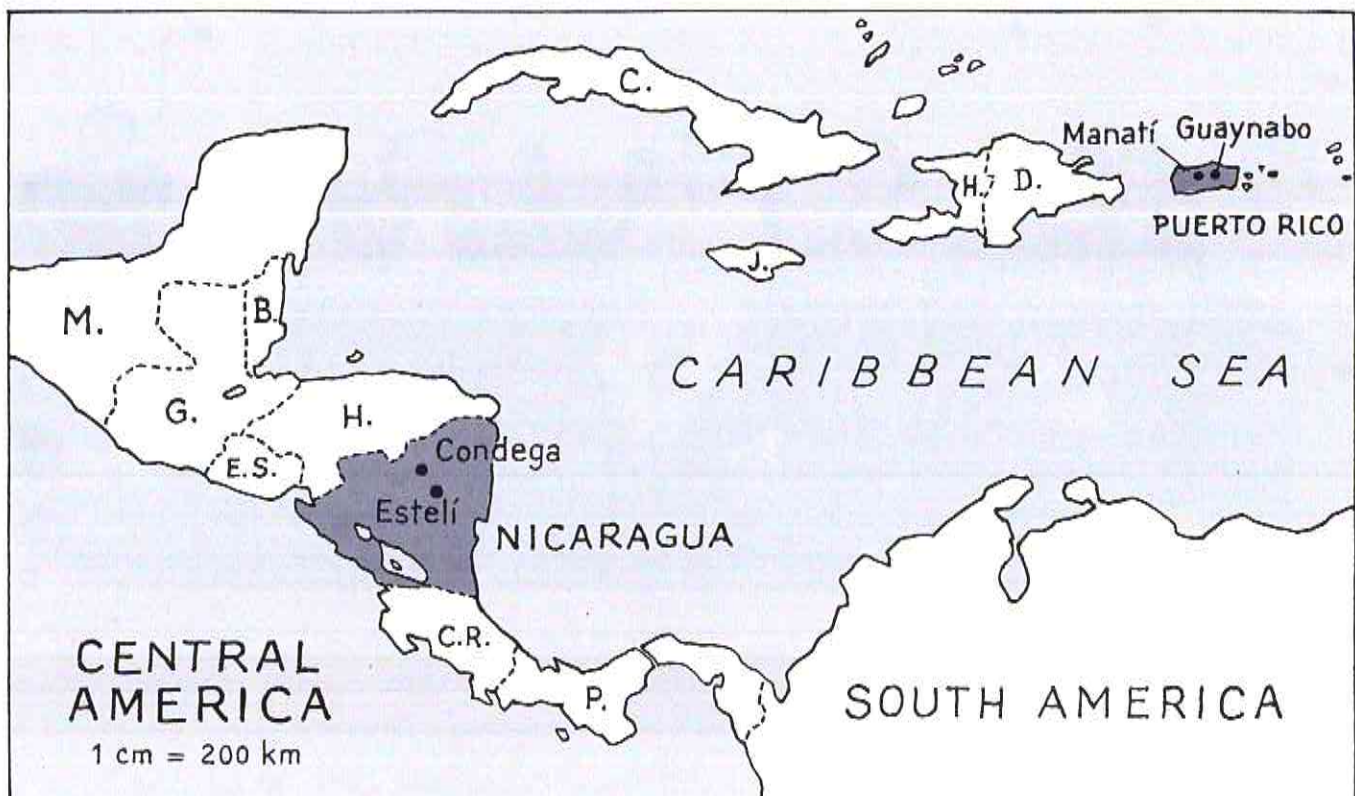
There are two Marist communities in Nicaragua, in Estelí and Condega. Both belong to the vast diocese of Estelí, which has only twenty-three priests, of whom nine are diocesan, plus thirty-three sisters and eleven Marist brothers.

ESTELÍ

Estelí lies 146 km from the capital, Managua, on the Panamerican Highway to Honduras. The population is probably around 30,000 but no one really knows for sure. It is like a large village in which nothing in particular seems to stand out. The brothers live in a rented one-storey house, like all the others in town. A stone cross in the middle of the tiny garden which separates the houses marks the grave of Bro. Mariano Blanco from El Salvador, who was killed at that spot in 1979. In those first moments of confusion, it was hardly possible to know where the shots had come from.

There are seven brothers in the community, and the understanding among them is striking, especially since four are under thirty-five and the other three are over seventy-five. «We found that community is one of our priorities», one of them remarked; «we have differences of opinion but no arguments; we respect one another's ideas. We have all had to mature within the community.»

The community of Estelí shares the life, problems and uncertainties of the Nicaraguan people. They have made



— Around the Marist World —

their presence and their openness to everyone a way of being a brother, of living our Marist vocation. «Nicaragua» said one of the younger brothers, «has helped me live my religious life better. I have found values in these people which I have not found elsewhere».

A few years ago, there was a widespread literacy campaign in the country. A number of brothers took part in it, and they have indelible memories of the time they spent with the people, sharing fully in village life. Perhaps one of the secrets of the brothers' success is that while avoiding all political involvement, they stood and still stand with the people —not by uttering beautiful words, but by sharing harsh realities.

The brothers who work in the Instituto San Francisco receive government salaries, like any other teachers. Those who earn the most receive twenty dollars a month. The community decided to live on that amount, out of solidarity with the people among whom they have taken root. There can be no doubt that such an attitude has helped them to better understand the poor. The latter, in turn, realize that there are no overflowing cupboards in the brothers' house, and so they share with them whatever they can: bread, milk, cheese, or vegetables. Sometimes, when there is nothing in the house, Bro. Lucas, the community's «providence» at the age of seventy-nine, goes into the street... and never comes back empty-handed.

Pedro, 80, and Mauro, 76, speak and act with the enthusiasm of the youthfulness they never lost. Mauro was financial manager for the diocese, a dynamic man, who designed the school and the brothers' residence. He did what he could to collect money after the war, for necessary repairs (to the cathedral, for example), and for new building, like the dispensary for the neediest cases, and the seminary.

Pedro is all heart. He has a great deal of contact with the people. Every day, he faithfully consecrates several hours to visiting the sick. His routes are all mapped out by neighborhoods. He brings them Communion, listens to them and advises them, and leaves them with a word and message of peace. And he still has time to serve as the bishop's secretary.

One of the apostolates of the brothers in Estelí is Instituto San Francisco, mentioned above. It stands directly in front of the community residence; the brothers took it over in 1970. There are 1,040 students; in the mornings, four brothers work in the secondary school, and in the afternoon, three work in the primary. Adults come for evening courses organized by the government, so the premises are occupied all day long, although the rooms and grounds are also made available for sports or for various meetings. The school fees are mostly symbolic, and everyone can afford to pay them. The students come mainly from among the middle class and the poor.

Religion is taught two or three hours a week: on the secondary level, by the brothers; and on the primary, by boys from the REMAR group or other volunteers among the



Brothers of the Condega community.

older students. Since these classes are held at the beginning of the afternoon session, the volunteer catechists stay at school after their regular classes in order to render this service to the younger ones.

The local families greatly appreciate the school, as does the Ministry of Education, because of its discipline and the seriousness of the program. In the secondary, there are more girls than boys, because the latter must begin their compulsory military service at sixteen.

Besides the school, the brothers are also responsible for the administration, animation and finances of the parish of San Antonio, which takes in nine «barrios», each with 150 to 350 families, plus 25 rural communities. Two priests take care of the sacramental ministry, mostly on Sundays and Thursdays. In the rural area, the coming of a priest is a sometimes thing. The bishop has commissioned the brothers to celebrate the Liturgy of the Word, distribute Communion, administer baptism and the anointing of the sick, and to witness marriages.

In the central parish there is Sunday catechesis, with the help of some of the young people, most of them from REMAR. About 400 children attend, divided into three levels according to the diocesan program: initiation, First

— Around the Marist World —



Two brothers from Estelí with some students.

Communion, and perseverance. The brothers also prepare people for marriage and baptism, and help train catechists and «Delegates of the Word» for the entire diocese.

Two brothers spend their Sunday mornings in the 25 rural communities, celebrating the Liturgy of the Word and distributing Communion. They also organize seminars for the catechists and the religious leaders of these communities.

The bishop is obviously very satisfied to have both first-class pastoral ministers and close collaborators in the person of the brothers.

CONDEGA

This is a much smaller town than Estelí, in a more rural setting. The nearby mountains mark the border with Honduras. Its geography makes Condega a strategic location. At the entrance to the town, a large sign announces: «Condega, first city liberated by the Sandinista National Liberation Front, in 1979.»

There are four brothers, of four different nationalities, in the Marist community there; their average age is about thirty-six. Their residence is a poor little house in the middle of town. The local youth meet there several evenings a week.

The brothers work in Instituto César Sandino, on the outskirts of town. It was taken over by the Province in 1978. At present, there are 776 secondary students, in two co-ed sessions (day and night). Two brothers are involved in school administration and another is a full-time teacher. As in Estelí, the brothers are paid by the government. The Ministry of Education also gives the school a 90 percent subsidy. The students pay very little, so everyone can have access to the school. The morning session also features an accounting program.

The students, most of whom are Catholic, come from rural areas and are quite poor. They like the brothers, although they have very little background for appreciating the Christian message. None the less, thanks to the brothers' concern for these young people, they are gradually drawing closer to the Church. One brother coordinates the

Bro. José Antonio directing a celebration in El Coyolito (Estelí).



— Around the Marist World —

catechetical programs for the entire township, which takes in Condega and forty-five rural communities. Preparation for First Communion and Confirmation is given in the parish.

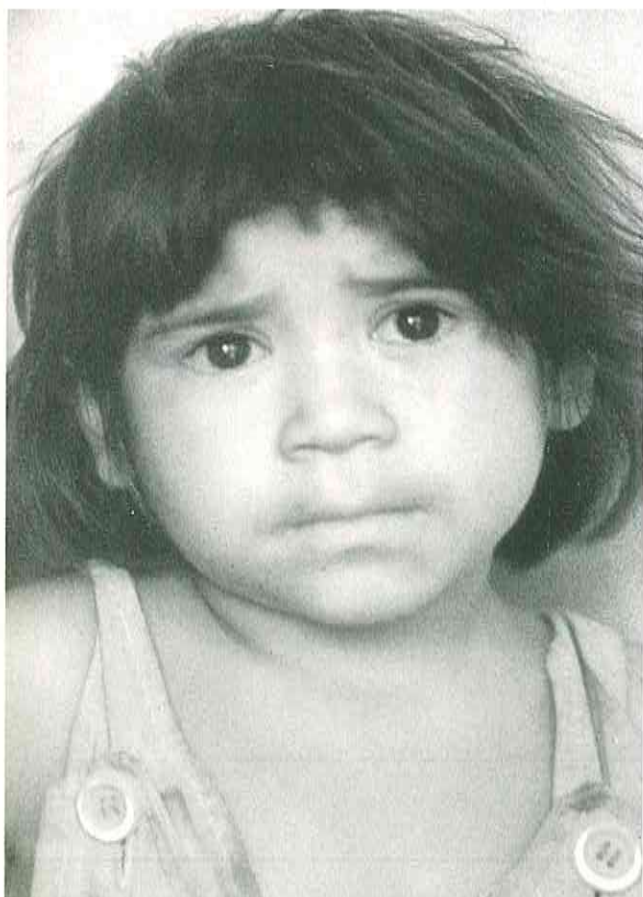
The fourth brother was delegated to coordinate various social programs: bee-keeping cooperatives, and sewing collective, and food distribution. He also works on one of the recently-created «Peace Commissions», maintaining dialogue with the «Contras», establishing contacts between the townspeople and their relatives who are refugees in Honduras, and working toward the social reintegration of those who return.

The strong political climate of the town has created tension and conflict for the brothers; there have been calumnies and accusations. At the moment, the climate is much calmer; the brothers are listened to and respected.

HOPE

The brothers in Nicaragua are responding to what the Church and our own charism are asking of us today. «Here are Cali and our Constitutions», said one of the brothers; «the Province is evolving toward greater involvement with the poor, and that is becoming our normal way of understanding Marist life».

To date there have been five Nicaraguan vocations, and this vocational awakening adds new motives for hope.



Bro. Lucas, the "providence" of Estell.

Three of these brothers are in temporary vows, the other two in the novitiate. The scholastics say that the witness of the older brothers, and the openness to other fields of apostolate besides the school, were decisive factors in their vocational journey. REMAR also influenced them considerably. All these young men were members of that apostolic group.

The young people appreciate the brothers' openness. But there is certainly little leisure in their day, and while the latter makes contacts easier, it also demands greater availability. Optimism is joined to caution when it comes to discerning motivation; one does not become a Marist in order to escape from a difficult situation or avoid military service...

The committed lifestyle of our Marist communities in Nicaragua raises enthusiasm and a challenge. The brothers there do not think they are doing anything out of the ordinary, and they are not seeking publicity. I hope they will forgive me. They say that, in spite of everything, living in Nicaragua is a privilege. These paragraphs are simply an attempt to share it with others.

*Bro. José M. Ferre
November 1989*

HEED THE CALLS OF THE CHURCH



- Apostolic Exhortation *Redemptoris Custos* (on St. Joseph).
- The fostering of vocations (*The message of the Holy Father*).

APOSTOLIC EXHORTATION

«REDEMPTORIS CUSTOS»

THE FIGURE AND MISSION OF ST. JOSEPH

When the Pope published the apostolic exhortation *Redemptoris Custos (RC)* a short time ago, the media evinced little interest in it. Perhaps some were looking for a pontifical statement on more concrete realities or more specific problems. Some people may have wondered what was the sense of harking back to an "old" personage about whom little that was new could be said.

None the less, here is *Redemptoris Custos*, completing the trilogy which began with *Redemptor hominis* and continued with *Redemptoris Mater*.

Do we, as Marist Brothers, feel at all challenged by this exhortation? Article 76 of our Constitutions says:

"As the Founder wished, we honour St. Joseph, the principal patron of the Institute. He teaches us forgetfulness of self in the service of others. We ask him to help us share his love for Jesus and Mary."

This is not merely an invitation to revive devotion to him simply on the basis of invocations, novenas, images or external actions. All of those things are good, if they are the result of something deeper and more vital. The apostolic exhortation accentuates certain essential aspects of our consecration, which are echoed in our Constitutions and which can be summed up in a few key words: **service, love, interior life.**

"FORGETFULNESS OF SELF IN THE SERVICE OF OTHERS"

Our mission in the Church, which was the topic of the recent General Conference, is one of service. "The aim of our service of evangelisation is the formation of true disciples of Jesus Christ" (*Const. 86*). "We willingly put our lives and our talents at the service of the Church and of the world, doing good quietly" (*Const. 5*). Bro. Superior General has reminded us that, "One of the forces most destructive of a sense of mission is

lack of apostolic availability". Perhaps, then, this is a good occasion to return to Joseph, so that he may teach us "forgetfulness of self in the service of others".

The basic attitude of the entire Church must be that of "hearing the word of God with reverence", an absolute readiness to serve faithfully God's salvific will revealed in Jesus. Already at the beginning of human redemption, after Mary, we find the model of obedience made incarnate in Saint Joseph (*RC, 30*).

Saint Joseph dedicated himself totally to "serving the Incarnate Word" (*RC, 31*).

Let us at the same time learn from him how to be servants of the "economy of salvation". May Saint Joseph become for all of us an exceptional teacher in the service of Christ's saving mission, a mission which is the responsibility of each and every member of the Church (*RC, 32*).



— "Heed the calls of the Church" —

"TO SHARE HIS LOVE FOR JESUS AND MARY"

The exhortation repeats the words of Pope Leo XIII, who, in *Quamquam pluries*, referred to the fatherly love which Saint Joseph showed for the Child Jesus and the affection which united him to the Immaculate Virgin Mother of God (cf. *RC*, 31).

Through his complete self-sacrifice, Joseph expressed his generous love for the Mother of God, and gave her a husband's "gift of self"... In the Liturgy, Mary is celebrated as "united to Joseph, the just man, by a bond of marital and virginal love". There are really two kinds of love here, both of which *together* represent the mystery of the Church —virgin and spouse— as symbolized in the marriage of Mary and Joseph (*RC*, 20).

Why should the "fatherly" love of Joseph not have had an influence upon the "filial" love of Jesus? And vice versa, why should the "filial" love of Jesus not have had an influence upon the "fatherly" love of Joseph, thus leading to a further deepening of their unique relationship? Those souls most sensitive to the impulses of divine love have rightly seen in Joseph a brilliant example of the interior life (*RC*, 27).

The total sacrifice, whereby Joseph surrendered his whole existence to the demands of the Messiah's coming into his home, becomes understandable only in the light of his profound interior life. It was from this interior life that "very singular commands and consolations came, bringing him also the logic and strength that belong to simple and clear souls, and giving him the power of making great decisions —such as the decision to put his liberty immediately at the disposition of the divine designs, to make over to them also his legitimate human calling, his conjugal happiness, to accept the conditions, the responsibility and the burden of a family, but, through an incomparable virginal love, to renounce that natural conjugal love that is the foundation and nourishment of the family. (*RC*, 26).

The invitation contained in our Constitutions, to share Joseph's love for Jesus and Mary, must be situated in this context. It was because he was "led by the Spirit" that "Marcellin was seized by the love that Jesus and Mary had for him" (*Const.* 2). And, "We allow the Holy Spirit to guide us in the footsteps of Christ, chaste, poor and obedient", so that "our response of love becomes more and more all-embracing" (*Const.* 13).

Just as with Joseph, "Our vow of chastity admits us to deeper levels of the mystery of the Church" (*Const.* 22). "We give ourselves to a love relationship with Christ and with Him alone, holding nothing back, [and] we set aside married love and fatherhood" (*Const.* 20).

The love of Jesus and Mary were the source of Joseph's interior life, rooted in prayer and silence. He reminds us that Jesus "is to be the focus" of our life (*Const.* 7), that the Lord "alone can fully satisfy the yearnings of our heart" (*Const.* 24), and that, "Our love relationship with Christ, who is Master and Lord of our lives, needs to be deepened each day" (*Const.* 71).

"WORK AS AN EXPRESSION OF LOVE"

The apostolic exhortation, brief though it is, devotes an entire chapter to work, and its title alone speaks volumes: work as an expression of love. The Pope of *Laborem Exercens* returns to that same subject:

Work was the daily expression of love in the life of the Family of Nazareth. The Gospel specifies the kind of work Joseph did in order to support his family: he was a carpenter... [The] "submission" or obedience of Jesus in the house of Nazareth should be understood as a sharing in the work of Joseph... Human work, and especially manual labour, receives special prominence in the Gospel... At the workbench where he plied his trade together with Jesus, Joseph brought human work closer to the mystery of the Redemption (*RC*, 22).

What is crucially important here is the sanctification of daily life... St. Joseph is the model of those humble ones that Christianity raises up to great destinies; he is the proof that in order to be a good and genuine follower of Christ, there is no need of great things —it is enough to have the common, simple and human virtues, but they need to be true and authentic (*RC*, 24).

Isn't all this a challenge to our Marist life? "The home at Nazareth is the model for our family spirit... This spirit finds expression and gains strength in a special way in love of work, which has always been one of our characteristic features" (*Const.* 6).

"By the tasks they perform, Brothers employed... in manual work cooperate in the apostolate of the Institute" (*Const.* 85). And the chapter on formation reminds us that, "Manual work, carried out in the spirit of these first followers of Champagnat, adds its own contribution to a balanced formation" (*Const.* 99).

"We live out the reality of personal and community poverty in adopting a life of work and frugality" (*Const.* 32). And it is precisely in this chapter on poverty that Joseph reappears in our Constitutions: "Together with Joseph the carpenter, [Mary] lives as one of the insignificant people of Nazareth" (*Const.* 30). I think that the challenge given us by our Constitutions goes beyond simply working FOR the poor; it invites us to work WITH them: "Our preference is directed toward the poor, with whom we share our lives and our work" (*Const.* 167). Such an attitude is right in line with our Marist tradition from the very beginning: "Loving the poor as he did, our Founder wanted to send us more especially to them, without excluding others. His first followers, by their austere life-style, lived very much on the level of the people they were serving" (*Const.* 33).

May Saint Joseph, "patron of the Church in our day" (*RC*, VI) and principal patron of the Institute (*Const.* 76), help us to renew our charism and our sense of mission.

THE FOSTERING OF VOCATIONS

Some extracts from the message of the Holy Father,
in the light of our Constitutions

Vocations can and should grow in the educative atmosphere of the school, in particular the Catholic school. The latter, in fact, has received a mandate from the Church, to contribute to the total formation of the person and the Christian, and, consequently, it is called to develop the germs of vocation which the Holy Spirit has placed in the soul of the young. By its very nature it should cooperate also in the preparation of people capable of announcing the Gospel in terms that can be comprehended by today's culture.

The multiplicity and the contradictory nature of the cultural messages and life models which pervade the environment in which youth lives today, threaten to alienate it from faith values even in Christian families. The Catholic school which does not confine itself to giving a purely doctrinal formation, but which offers an educative milieu where it is possible to live a communitarian experience of faith, prayer and service, can play an important and decisive role in encouraging young people to adopt a life direction inspired by the Gospel.

Each year we set up a pastoral programme in our schools in concert with the local Church community. This programme provides especially for apostolic movements and for education in the Faith: catechesis, prayer, sacraments (*Stat. 87.1*).

The solid witness of an educative community and the climate of faith which is breathed there constitute the specific service which the Catholic school ought to render to the Christian education of youth.

The most persuasive invitation to follow Christ comes from the witness given by our consecration, and by our life of simplicity and joy lived in a community which is in solidarity with the poor (*C. 94*).



Given that education in the Catholic school should provide formation in the Christian understanding of life, it cannot ignore the problem of the vocational option. Isn't it true that to prepare a person for life signifies helping him become aware of God's plan which each one carries within himself?

God has a loving plan for each human being, which He makes known in a series of calls... Within the Church we come to learn the ideals of the Gospel and to bring them to life (*Const. 92*).

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*).

A school which is trying to educate must speak about vocation, not only in a general manner but in such a way as to make clear the various aspects of the fundamental call to the gift of oneself, including total commitment for the Kingdom.

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 (*Const. 93*).

The Catholic school can provide a valuable help to the choice of vocation, thanks to the motivations and the experiences which it favours and to the atmosphere of faith, of generosity and of service that it creates.

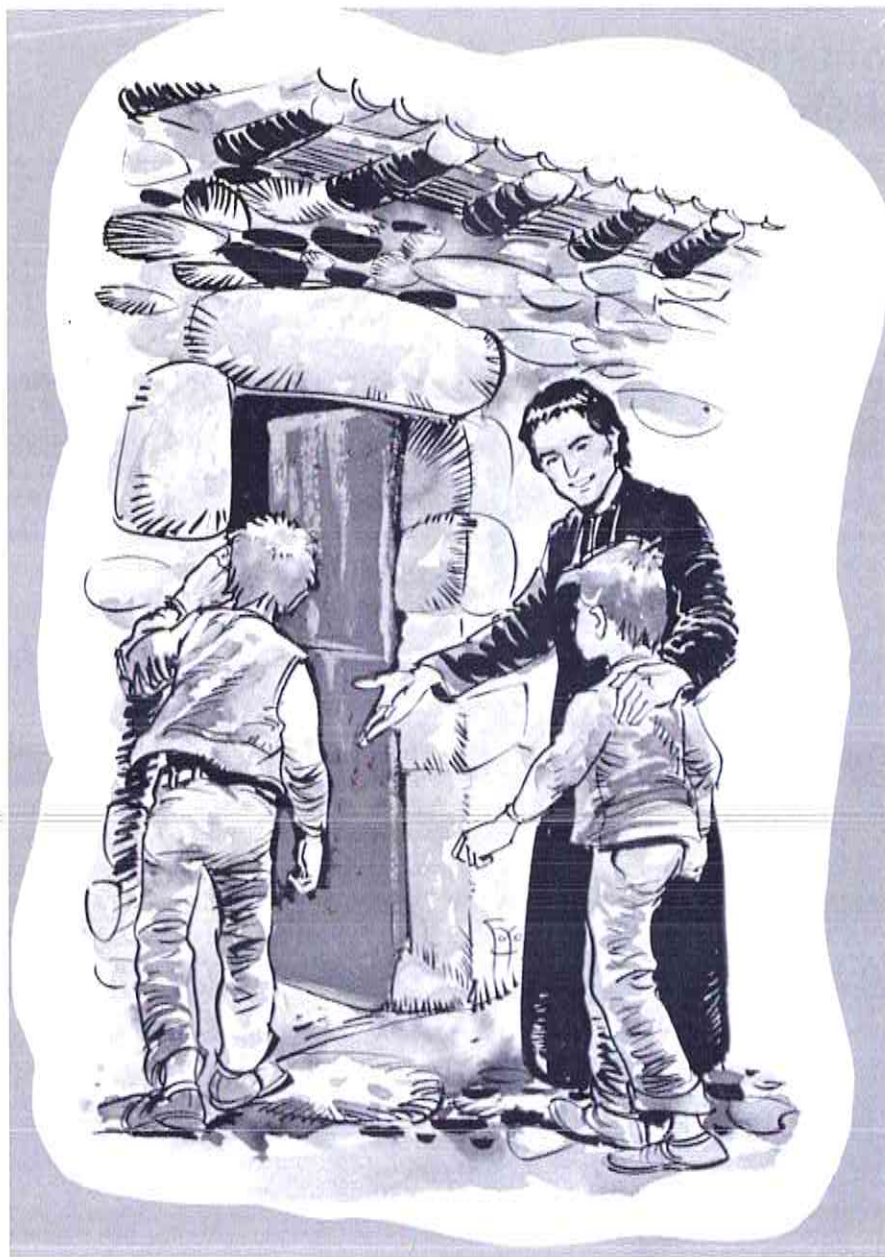
We encourage young people to be aware of the needs of others, to open their hearts to the will of the Father, and to make more and more their own Mary's readiness to be of service (*Const. 93*).

The Catholic school, while respecting the rights of young people to make a free choice, and the autonomy of academic disciplines, should take into account, in the total educative project, the needs and expectations of the Church community and, first among these, religious and priestly vocations.

The work of encouraging vocations needs to be organised in close liaison with the diocese and with an awareness of the Church's needs (*Stat. 93.1*).

I speak in particular to the young people who frequent Catholic schools... Learn from your school the integration of faith and culture, so

"Heed the calls of the Church"



difficult to attain in a social milieu which is not always penetrated by Christian values. Learn above all to make a harmonious synthesis of faith and life.

The Marist school, as envisaged by Father Champagnat, offers families an approach to education which draws faith, culture and life into harmony. It is an approach which stresses the values of self-forgetfulness and openness to others... (*Const. 87*).

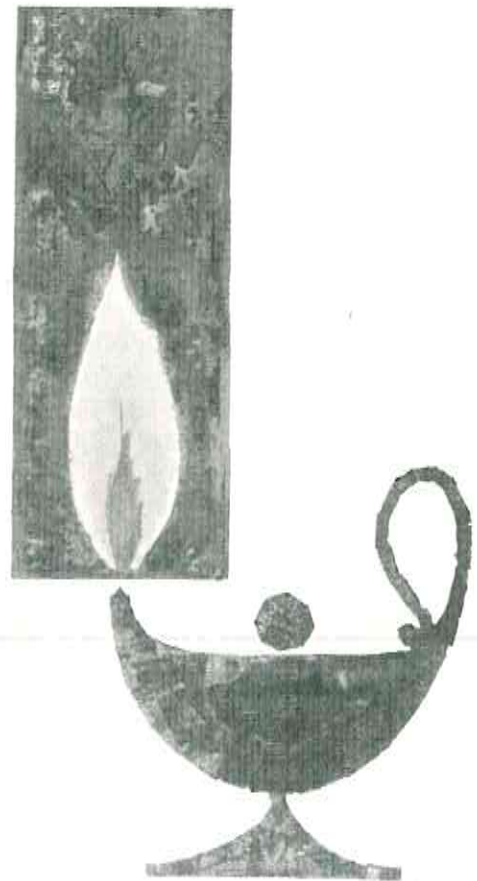
Vocations to a special consecration serve to make clear the vocation of Baptism: they grow, are nourished and become strong through serious and constant care given to the divine life received at Baptism and through the application of the means which favour the full development of the interior life and lead to the choice of a life totally vowed to the glory of God and to the service of one's brothers. These means are:

- listening to the Word of God,
- participation in the Sacraments, above all in the Eucharist,
- the sacrament of Penance,
- personal prayer,
- spiritual direction,
- a filial love of the Blessed Virgin,
- ascetical observance.

We help young people to develop the grace of their baptism by a more radical commitment for the sake of the Kingdom... (*Const. 93*).



OUR DECEASED



AMEZCUA ESQUIVEL, José (Juan Auspicio)	80 S	MORELIA, Mexique	06.03.89
BARTEL, Hubert (Ehrenfried)	71 P	FURTH, b. L. Allemagne	01.04.89
HOGG, Georg (Felicianus)	80 S	FURTH, b. L., Allemagne	02.04.89
FRECHETTE, Rosario (Rosario Joseph)	88 S	IBERVILLE, Q. Canada	02.04.89
TAMIGNIAUX, Jules (Louis Jules)	85 S	Mt. St. GUIBERT, Belgique	06.04.89
KALBERMATTEN, Karl (Aribert)	64 S	SION, Suisse	07.04.89
CORONA MADERA, Darío (Darío Luis)	82 S	MORELLA, Mexique	12.04.89
CARROT, Frédéric Marie (Laurent R.)	70 P	ST. CHAMOND, France	15.04.89
MIGUEL VALLEJO, Ireneo (Tomás A.)	62 P	VALLADOLID, Espagne	15.04.89
RODRÍGUEZ GÓMEZ, Elías (Elías M.)	91 S	MORELIA, Mexique	15.04.89
VIACELLI, Luiz João (Tobias Angelo)	65 P	PORTO ALEGRE, Brésil	15.04.89
DRAYSON, Francis Paul (Joseph V.)	81 S	NEGOMBO, Sri Lanka	16.04.89
ORTEGA DEL CAMPO, Alejandro (Jorge A.)	74 S	BEALMÁDENA, Espagne	24.04.89
IDROBO, Serbio (Pío Miguel)	87 S	POPAYÁN, Colombie	27.04.89
SCOTT, John Joseph (Lambert Adrian)	82 S	AUCKLAND, N. Zélande	01.05.89
RABANAL RODRÍGUEZ (Ernesto Luis)	86 P	LEÓN, Espagne	05.05.89
KELLY, Patrick Francis (Xavier J.)	81 P	DARLING HURST, Australie	08.05.89
GUIMOND, Joseph Georges (Cletus R.)	73 S	MIAMI, États-Unis	08.05.89
BERWICK, Juan	50 S	BUENOS AIRES, Argentine	17.05.89
MICHELENA ARRAIZA, Jesús (Pablo A.)	73 P	LARDERO, Espagne	29.05.89
PUJOL JUVENTENY, Jaime (Tomás María)	86 S	LES AVELLANES, Espagne	04.06.89
DE LA PARTE MARTIN, Andrés (Serviliano)	82 S	VIGO, Espagne	11.06.89
MULLER, André (André Léon)	91 P	ST. GENIS LAVAL (France)	17.06.89
HAZLETT, James (Romanus Peter)	76 P	CAMPBELLTOWN, Australie	20.06.89
DE OLIVEIRA DUTRA, Astrogildo (R. Vital)	78 S	CAMPINAS, Brésil	21.06.89
LEICHTNAM, Pierre (Godefroy)	81 S	BEAUCAMPS, France	22.06.89
LINEEN, Michael	47 P	GUADALAJARA, Mexique	25.06.89
MURAT, Marcel J. M. (Paul Damien)	63 P	N. D. de l'HERMITAGE, France	27.06.89
CLAUSSNER, Eugène (Paul Eugène)	81 S	S. FOY-LES-LYON, France	29.06.89
ARMIÑO ARMIÑO, Julio (Juan Epifanio)	77 S	SANTIAGO, Chili	30.06.89
BARGIANO, Guillermo (Guillermo Abel)	74 S	BUENOS AIRES, Argentine	01.07.89

TORRES BENÍTEZ, Manuel José (Manuel O.)	86 S	MORELIA, Mexique	02.07.89
GÓMEZ OLEA, Aristides (Lupicinio)	64 P	BENALMÁDENA, Espagne	09.07.89
GONZÁLEZ CUADRADO, José M. ^a (Javier F.)	70 S	BUENOS AIRES, Argentine	18.07.89
GLASS, Kevin George (Salvius Henry)	72 S	SYDNEY, Australie	01.08.89
LÓPEZ COSGAYA, Jesús (Arsenio José)	82 S	LARDERO, Espagne	01.08.89
PALMADA POCH, Vicente (Apolonio)	83 S	GERONA, Espagne	07.08.89
PUEBLA BARCENILLA, Florencio (P. Tomás)	66 P	PALENCIA, Espagne	07.08.89
SCHMID, Johann Josef (Joseph Flavius)	67 S	FURTH, b. L., Allemagne	07.08.89
FERNANDO Solomon (Joseph Patrick)	66 P	RAGAMA, Sri Lanka	09.08.89
CORTEZ DANTAS, Mauro (Ricardo Tadeu)	65 P	RECIFE, Brésil	12.08.89
SOON KUAN HANG (Joche Chanel)	71 S	SINGAPOUR	17.08.89
SOBRINO HERRERO, Dámaso (Jorge L.)	73 S	TOLEDO, Espagne	23.08.89
DOUCET, René (Victor Basile)	78 P	S. ANNE DE BEAUPRÉ, Canada	28.08.89
GAGNON, Onésime (Barthélemy)	93 S	S. ANNE DE BEAUPRÉ, Canada	02.09.89
BRENNAN, Thomas (Kieran Thomas)	72 S	NEW YORK, États-Unis	05.09.89
ÁLVAREZ GONZÁLEZ, José (J. Gilberto)	74 S	MADRID, Espagne	07.09.89
VANDER VENNET, Camille (Léon Prudence)	65 P	S. ANDREAS LUBBEEK, Belgique	16.09.89
SIMON, Henri (Paul Sébastien)	96 P	ST. GENIS LAVAL, France	25.09.89
CORNELLO, Spiridion (Marie Spiridion)	83 S	VARENNES S/ALLIER, France	25.09.89
PERREAULT, Philippe (Régis Alphonse)	83 S	IBERVILLE, Q. Canada	27.09.89
PLOUFFE, Elphège (Elphège)	67 P	VERDUN, Q. Canada	28.09.89
MARTINS, Felipe (Porfirio Edmar)	61 P	TAGUATINGA, Brésil	08.10.89
MALOUIN, Omer (Charles Omer)	90 S	IBERVILLE, Canada	13.10.89
CONDE SUÁREZ, Manuel (Felisindo)	68 P	ORENSE, Espagne	14.10.89
MORA LOMELI, Salvador (José Salvador)	88 S	MORELIA, Mexique	14.10.89
MURILLO ROCHA, Benjamín (Pedro Damián)	52 P	TEPIC, Mexique	16.10.89
CHAZALON, Fernand (Artémidore)	88 P	ST. PAUL-3-CHÂTEAUX, France	17.10.89
HOWLEY, Cletus (Benildus)	65 P	MITCHELL PARK, Australie	25.10.89
VIEIRA D'AVILA, Dorval (Bento Labre)	77 P	CURITIBA, Brésil	27.10.89
VASER, Giorgio	89 P	VELLETRI, Italie	29.10.89
MERINO RAMOS, Segundo (Juan María)	79 S	LARDERO, Espagne	30.10.89
ECHEVERRÍA MENDÍA, Manuel M. ^a (Melchor)	86 S	SEGORBE, Espagne	09.11.89
GARCÍA CAVERO, Clemente (Mario Cl.)	79 S	ROXOS, Santiago, Espagne	12.11.89
WALL, Vincent (Leo Vincent)	85 S	MIAMI, États-Unis	17.11.89
MAYR, Johann (Evariste Louis)	79 S	FURTH, b. L., Allemagne	18.11.89
PLOUFFE, Armand (Gabriel Armand)	86 P	HAUT-RICHELIEU, Canada	23.11.89
SOLDATELLI, Adolfo (Teófilo Nestor)	70 P	CHAPECO, Brésil	26.11.89
JAUNAY, Marcel (Damasçène)	83 S	VARENNES S/ALLIER, France	05.12.89
FUSANI, Mario (Epifanio Simón)	68 S	DARREGUEIRA, Argentine	11.12.89
ROVIRA SERRABASA, Juan (Lorenzo A.)	75 S	CHOSICA, Perou	14.12.78
STADLER, Josef (Gottlieb)	83 S	SANTA MARIA, Brésil	16.12.89
GOOS, Wilhelm (Egfrid)	82 S	FURTH, b. L., Allemagne	26.12.89
POISSON, Fernand (Louis S. Ernest)	74 S	IBERVILLE, Q. Canada	27.12.89
IZQUIERDO PASCUAL, Gregorio (Gil A.)	66 S	CHICHICASTENANGO, Guatemala	28.12.89
MURPHY, Redmond Dwyer (Elcar)	80 P	SYDNEY, Australie	01.01.90
FANK, Hubert (Ausonnius)	76 S	MALMEDY, Belgique	16.01.90
CREIGHTON, James (Regis James)	79 S	MIAMI, États-Unis	21.01.90
FULTON, Herbert Francis (Bernard P.)	81 S	LOWER HUTT, Nlle. Zélande	24.01.90
ALONSO FERNÁNDEZ, Román (Román José)	87 S	BENALMÁDENA, Espagne	31.01.90
LAFRANCE, Lucien (Pierre Lucien)	64 P	IBERVILLE, Canada	01.02.90
WEBER, Théodore (Louis Kostka)	91 P		05.02.90
ROMAND, Jean Jules (Jean)	72 S	ST. CHAMOND, France	06.02.90
BERRUTO, Giuseppe C. (P. Adrien, PETER)	95 S	ROME, (Maison Gén.)	12.02.90
SCHALLER, Paul Joseph (Roger Adrien)	82 S	FRIGOURG, Suisse	13.02.90
FRAINER, Mário (Hilário M.)	77 S	CURITIBA, Brésil	21.02.90



Asamblea marista del Cono Sur. Pilar (Argentina), noviembre de 1989

CURSO DE FORMADORES. San Lorenzo de El Escorial. Febrero-junio 1988

Fila superior: Aureliano Brambila (Méx. Occ.), Rubén Romo (América Central), Ivanor Pereira (Río de Janeiro), Manel Castillo (Cataluña), Pablo González (Perú), Teódulo Pérez (Cataluña), David Aranda (Levante), Luis-Antonio Martínez (Norte), Amancio García (Madrid), José-Manuel García (Madrid), Isidoro Buezo (Castilla), Joventino Laquini (Río de Janeiro), P. Guillermo (capellán), Baptista Santos (Río de Janeiro).

Fila inferior: José Granja (Cataluña), Esteban Sánchez (Ecuador), Enrique Hurtado (Cataluña), Rufino Sánchez (Luján), Paulino Jacob (São Paulo), Charles Howard, S.G., Benito González (Madrid), Fco. Javier Ocaranza (Méx. Occ.), Javier Salazar (Levante), José Luis Ampudia (León), Darío Bortolini (São Paulo).





GRUPE FRANCOPHONE DE SPIRITUALITÉ. Septembre-novembre, 1989

Debout: Frères Richard Féchir, Arthur Duguay, Joseph Marth, Georges Garrel, Ireneu Martim, Roland Leclerc, Roger Pelchat, Roger Marragou, Armand Laflamme, Joseph Richard, Bernard Descroix, Jean-Guy de la Sablonnière, Louis Richard.

Assis: Frères Alfredo Damian, Pierre Bailleul, Ignace Mertès, Claude Lavallée, Charles Schmidt, abbé Charles Cauty, Armand Morin, Stephen Minogue, Marcel Soutrenon, François Weber, André Noll, Xavier Behr, Léonce Lagier.

1989 ENGLISH-SPEAKING RENEWAL GROUP (NEMI)

Back Row - Left to right: David Hayes, Terrence O'Rourke, Brian Wanden, Reg Keating, sm, Anthony Huck, Graeme Lawler, John McDonnell, Dominic O'Sullivan, David McLeish, Donnell Neary, Donald Newton.

Front Row - Left to right: Geoffrey Marshall, Hugh Turley, Paul Kelly, Desmond Quirke, Bernard O'Malley, Charles Howard, sg, Peter Walsh, Brian Mackenzie, Shanthi Liyanage, Rene Reyes, John Byrd.



SESSIONS DE SPIRITUALITÉ