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Updates

18/11/2010: Deceased Brothers: José Rigo (Brasil Centro-Sul); Angel María Cortés Maal (Norandina); Anthony Docherty (África Austral / Southern Africa); Miguel Rey Casado (Compostela)

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17/11/2010: Ad gentes and the pastoral agents - Curitiba

16/11/2010: New marist link: L'approche vocationnelle (France)

16/11/2010: IVth Meeting of the Council of Rectors and Representatives of the Marist International Network of Institutions of Higher Education

15/11/2010: Deceased Brother: Kenneth Marino (United States of America)

15/11/2010: World Youth Day (WYD) hymn is released

12/11/2010: The Marist Union of Brasil celebrates a Marial Year in 2011

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11/11/2010: The Province of « América Central » holds its 5th Provincial Assembly

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Marist Institutions of Higher Education

IVth Meeting of the Council of Rectors and Representatives of the Marist International Network of Institutions of Higher Education

The Meeting took place in the Events Centre of the PUCRS of Porto Alegre. The University excelled itself in attending to and caring for those taking part, accommodated in the various communities of the Marist Brothers in the city. Transport was provided each day. A group of auxiliary personnel accompanied and assisted the members of the meeting, facilitating the work of the Secretariat and other practical matters. The meals at the end of each morning were taken in the Panoramic Restaurant of the University. At the end of each afternoon, the Eucharist was celebrated in the University Church. The Pastoral group organising this prepared booklets in the different languages (Portuguese, Spanish, English). A short time of prayer prepared for the start of each day also helped us place our work in the presence of God.

Brothers José María Ferre and Teófilo Minga acted as efficient simultaneous translators during the meeting.

We cannot fail to be grateful for the organisation of all these details and congratulate the organisers for their success in putting them into practice.

5 October 2010

The Meeting began at 8:30 a.m. in the Event Centre of the University with the inauguration ceremony. Brothers Evilazio Teixeira and Juan M. Anaya welcomed those present in the name of the Executive Committee of the Council elected at Sala-



manca (Spain) in 2008. This was followed immediately by the constituting of the Presidential Board. Then the participants listened to the singing of the Pontifical anthem and the Brazilian national anthem.

The first talk of the Meeting was given by Br. Joaquim Clotet. Its title was: Major challenges for the University in the XXI century, subtitled: Considerations and Perspectives for Marist Higher Education in the XXI century. Professor João Dornelles Júnior (PUCRS) acted as moderator.

After a short interval for rest and refreshment, the first Round Table was held. Those taking part were Brothers Joaquim Clotet, Clemente Ivo Juliatto (Rector of PUCPR) and José María Amigo (Director of the School of Alcalá de Henares), coordinated by Br. João Carlos do Prado (Executive Secretary of UMBRASIL). The topic was: Vision of the future of the IHE (Unesco, Fiuc, Proceso de Bolonia). The speakers presented, respectively, the chal-

MARIST News

N.º 128 - Year III - November 18th, 2010

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lenges deduced from the activities and documents of each of the 3 organizations considered in the title.

After lunch, the members visited some of the departments of the University: the Museum of Science and Technology, the department of Extramural Education and the Library.

6 October 2010

At 9 in the morning, after the opening prayer, Br. Evilazio Teixeira and Professor of PUCRS Paulo Roberto Franco gave the second conference of the Meeting. Its title: Mission and Management in our Marist IHE. Challenges for the future. Br. Juan M. Anaya was moderator.

After a brief pause, the second Round Table took place, with the participation of Brothers John McMahon (Director of the Marist Postgraduate Project with the Australian Catholic University), Silvestre Jacob (Rector of ISMA) and Evilazio Teixeira. It had as topic: Future directions for the development of the Marist IHE. At 2 in the afternoon, work began with Brothers Evilazio Teixeira and Juan M. Anaya conducting a Forum, open to the participation of all present, to gather the reactions raised by the challenges presented up to that time in the Meeting. The rest of the afternoon was used to visit the Park of Technology maintained by the University.

7 October 2010

At 9 a.m. after the opening prayer, Br. Josep Maria Soteras read the third conference of the Meeting, which had been prepared by Br. Emili Turú, Superior General. Its title: What does the Marist Institute expect from its IHE? subtitled: Some dreams for the future of the Marist IHE. The third Round Table was with Professors Ricardo Tescarolo (of PUCRS), Jaime Nieto (Rector of the Marist University of Queretaro) and Br. Wilfredo Lubrico (Rector of Notre Dame of Marbel University). It had as theme: The Marist Mission Document in Higher Education – Practical applications for the future. Professor Ricardo Tescarolo presented the project of Extramural Postgraduate Studies in Marist Mission and Spirituality, en-

trusted by the General Council of the Marist Brothers to PUCPR.

The afternoon work was entirely devoted to the approval of the Statutes of the International Marist Network of Institutions of Higher Education. These Statutes were partly approved at the Meeting of the Council in Salamanca (2008).

8 October 2010

The first part of the morning was devoted to the study of the proposal of the working group responsible for studying the exchange of knowledge, students and professors among our IHE. This group was represented on the board by Br. Luis Adalberto Dávalos (Rector of the Marist University of Guadalajara), acting as reporter and moderator, and Professor Gabriel Morales (of the same University), who acted as secretary.

Appreciation was expressed for the work achieved to date by the working group, but the final conclusion was that it was better to keep the group working in order to present a proposal of agreement which contemplates the movement of students among our IHE and provides clearer details about how to exchange knowledge among ourselves. A little before 11 a.m. Brothers Joaquim Clotet and Wilfredo Lubrico signed in the presence of the Council an agreement of co-operation between the Universities of which they are Rectors.

The Council decided to postpone the meal in order to finish deciding matters related to the Meeting, and the work necessary for its preparation, and the action of the Network during the intervening period. Brothers Evilazio Teixeira and Juan M. Anaya co-ordinated the work. The decisions taken were:

- The V Meeting of the Council will be held in 2012, at the Marist University of México.
- The new Executive Committee of the Council will consist of Brothers José Antonio Espinoza (Rector of the Marist University of México) as Co-ordinator, João Carlos do Prado (new Director of the Mission Bureau of the Marist Brothers), as Secretary and John McMahon (Director of the Marist Postgraduate

Project with the Australian Catholic University), together with Professors Ricardo Tescarolo (PUCPR) and Manuel Carretero (Marcellin Champagnat Faculty of the Human and Social Sciences of the Pontifical University of Salamanca). The last three as members.

• In addition to the already existing one on the exchange of knowledge and students (Br. Luis Adalberto Dávalos – Marist University of Guadalajara), the following new working groups were constituted:

- a) To complete the proper norms of the Network: Brothers Clemente Ivo Juliatto (Rector of PUCPR), Armando Bortolini (PUCRS) and Silvestre Jacob (Rector of ISMA).
- b) On University Ministry: Brothers Vicente Ojeda (Vice Rector of the Marist University of Querétaro), Wilfredo Lubrico (Rector of Notre Dame of Marbel University) and Pablo González (Rector of Marcelino Champagnat University).
- c) On mobility of teaching, auxiliary and service personnel: Professors Miguel Baquedano (Marist University of Mérida), Gabriel Morales (Marist University of Guadalajara) and Fernando González (Marcellin Champagnat Faculty of Human and Social Sciences of the Pontifical University of Salamanca).
- d) On Extramural Postgraduate Studies in Marist Mission and Spirituality: Professors Ricardo Tescarolo (PUCPR), Jaime Nieto (Rector of the Marist University of Querétaro) and João Dornelles Júnior (PUCRS).

The final evaluation of the meeting showed a high level of satisfaction among the participants, with great emphasis on the formidable welcome provided by the PUCRS and the Brothers of the Province of Rio Grande do Sul. Other aspects noted were the excellent spirit of brotherhood which animated the meeting, as well as the good degree of accomplishment of the objectives of getting to know one another, share reflections, and plan jointly for the future.

Juan Miguel Anaya
Secretary of the Mission Commission

With Mary, to a new land

The Marist Union of Brasil celebrates a Marial Year in 2011

The XXI General Chapter's fundamental call « With Mary, go in haste to a new land », has inspired the Marist Union of Brasil (UMBRASIL) to establish a Marial Year with the perspective of reviving Mary's presence in Marist life. This will contribute to rediscovering the Marial profile of the Church and provide as well a good preparation for the commemoration of the bicentenary of the birth of the Society of Mary (1816-2016) and of the Institute of the Marist Brothers (1817-2017).

The Marial Year will develop along two essential axes: Mysticism and spirituality; Formation and celebration. It will extend from 25 March to 8 December 2011.



The general objective of the Year is to revive the presence of Mary in the Marist life of Brasil.



The handmaid of the Lord

Mary's participation in the Trinity's mystery of love (1)

This article continues those published on Marist News Numbers 105, 107 and 111



After defining the meaning of the « Marial principle », Von Balthasar develops three traits by means of an analysis in which he underlines its depth, width and extent. The ensemble of intellectual traits with which he works out these three creations could constitute three icons offered to the eyes and heart of the believer.

The first might be called the icon of the mystery. In this description, Von Balthasar paints in broad features the deep and generous reality of the mystery of the Church as a « multitude united in the name of the Father, the Son and the Holy Spirit. » The Church is composed of all those who have been chosen « in Christ from before the creation of the world ». Christ loved the Church and delivered himself for her « to sanctify her » (Ep 4,5.25-27). We are born as Church in the mystery of God one and three, of God who is love. The foundations of this mystery of love can be found in the letter to the Ephesians. Von Balthasar invites us to see the Church as the manifestation of the « great mystery » of the Trinitarian love for mankind. So he defines this relationship as a « miracle of love ».

When Von Balthasar underlines the mysterious dimension of the Church in its origins, to place in relief Mary's role as prototype of the Church, he considers that one should put aside chronological calculations about the precise time of its foundation. The different moments (Annunciation, Calvary, Pentecost...) « are rather the 'historical' actualisation of a supratemporal and eternal reality within history¹. » The deepest origins of the Church are to be traced through the vast design of creation and salvation history as far as God, who is the true source of love.

The fundamental cell of the Church is the union of Christ and Mary. The physical union in Mary's womb, and the mystical union, in the heart of the Church, is what sustains all other

1 - H. U. Von Balthasar, *Il tutto nel frammento* - Già e non ancora. Opere di Balthasar Vol. 27, Jaca Book, p. 136.

unions between mankind and God. Mary's « yes » embraces all other « yeses » addressed to God. Mary participates in the mystery of the « multitude of those gathered in the name of the Father, the Son and the Holy Spirit » as « handmaid » of the Lord, as « woman » and as « disciple ».

Manifestation of the beginning of the Church in the house of Nazareth

The fundamental disposition of the Church is an echo of the handmaid of the Lord (Ancilla Domini)² which allows the gift of love of Trinitarian life to mould her. Von Balthasar recognises the beginnings of the Church in the incarnation of the Son of God. « The message of the angel was addressed to Mary; she accepted it and, when from the threefold depths of her heart she responded: « I am the handmaid of the Lord; let it be done to me according to your word » (Lc 1,38), at that moment, the eternal Word began existence as a human being in time³. » This union of the Son of God with the woman Mary was the first cell of the Church.

Mary's « yes » at the Incarnation offers the point of departure of the ecclesial New Testament faith. This « yes » is the encounter between the « totality » of God and our disposability. At that moment, the encounter between God's totality and man's total disposability



is at the origin of a totality of communion. The Holy Spirit comes down from the first to the second, bearer of the divine seed, of the Word, to sow it in a woman's womb⁴. »

Von Balthasar considers the union produced at the Annunciation between the virgin mother and the child as the « first cell » of the Church, fruit of the Holy Spirit, the Spirit who « will always be present in the prayers, sacraments and charisms of the Church⁵. »

Mary's « yes » to the Word which impregnates her womb is not simply an individual response: it contains the collective dimension of openness to God. The communitarian « we » of the Church which is formed from the Trinitarian « we », already finds its expression in the « yes » of Mary to God in the name of the whole human race⁶. » « The whole faith of her people finds its definitive formulation there⁷. » In other terms, Mary's « yes » is produced by the Holy Spirit with a universality which

recapitulates and incarnates every moment of disposability with rapport to God:

« Even the slightest future indicator of gift and disposability of whatever human being was already understood in the yes of Mary; according to Saint Thomas Aquinas, Mary responds for the whole human race. So this yes is also open to the future, to accommodate all the yeses expressed in the real womb of the Church. In Mary, the Church has already been perfected by the Holy Spirit, in whom she pronounces her « yes », is from always the « we » of God and has already commenced her work on earth, that of building up the « we » pronounced and lived by each one in everyday life⁸. »

« The icon of the Annunciation, more than any other, permits us to see clearly how everything in the Church goes back to this mystery of acceptance of the Divine Word when, by the work of the Holy Spirit, the alliance between God and humanity was sealed in a perfect manner. Everything in the Church, every institution and every ministry, including that of Peter and his successors, is "placed" under the mantle of the Virgin, in the space full of grace of her "yes" to the will of God⁹. »

A.M. Estaún



2 - "The expression ' handmaid of the Lord ' is a problematic one for Feminist theology. The master-servant relationship is a detestable one in human society. Centuries of patriarchal interpretation have presented Mary's response as submissive obedience, and offered this position as the ideal of the woman with regard to man. This vision is in contradiction with the expectations of women regarding their own dignity. Traditional demands of conformity with the patriarchal order and the attitude of obedience to male religious authorities – whether it is a matter of God, husband, or priest – cause women to react differently to this text and refuse it as harmful to physical and psychological health, as well as to a spirituality of liberation.

All the same, exegetes find it very positive that Mary appears in her relationship with God as independent of man's control, an attitude which in itself saps patriarchal ideology. Women observe that, in this scene God speaks directly to Mary; the message does not pass through the mediation of her father, her betrothed or a priest. Moreover, she has no recourse to a masculine authority to ask guidance or permission about what she should do. Mary's consent is a free act of self giving, the aim of which is to co-operate in the creation of a new world. In touching on the roots of our humanity, these messages reveal the possibilities hidden at the limits of our existence; there is one of the great founding decisions of the person which shape human life. » The annunciation is an event of faith. In a dramatic way, the free and autonomous response of this poor and absolutely unconventional peasant girl inaugurates a new chapter in God's history with the world. ' It is Mary's faith which makes possible God's entry into history ', writes Ruether". Elizabeth A. Johnson Verdadera hermana nuestra, Herder, Barcelona 2005, p. 296

3 - Homélie de Benoît XVI lors de la concélébration eucharistique avec les nouveaux cardinaux. 25 mars 2006.

4 - Católico, 73.

5 - « Concepito di Spirito Santo, nato da Maria Vergine », dans H. U. VON BALLTHASAR, Maria, icona della Chiesa, San Paolo, Milano 1998,53-65, spécialement 61.

6 - Sponsa Verbi, 201; Teodramática, IV, 328-336.

7 - Católico, 73-74.

8 - Ibid. [NdT: traducción retocada].

9 - Homilía de Benedicto XVI en la concelebración eucarística con nuevos cardenales. 25 de marzo de 2006.