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Meeting of former Marist Brothers

Guatemala



Laudetur Jesus Christus et Marie Mater eius. It was with this prayer of praise we greeted each new day. We had learnt it from our first days in the houses of formation (Carión, Pontós and Miranda de Ebro - Spain). In thanking the good God and his Mother Mary, who have always accompanied us, I wish to salute the Marist Brothers and thank them for the invitation they addressed us to a reunion on 17 October.

In the Marist house, we learned to love and praise God. The formation we received, the education, the community and personal prayer, the love of work learned from those brothers wearing the soutane with the crucifix on their breast, those brothers who gave their lives so that we might grow, such is the foundation of our lives: a life of faith and of

service of others.

We know the brothers as if they were our own. We know the sense of belonging. We breathe in the refreshing air of the Marist Family. We form part of this great network of the Marist mission in the world of today. We who have been part of the Institute carry in our hearts and in our lives the teachings of the exemplary men who educated us.

We have integrated and made our own, thanks to what we lived in Marist life, the Christian message: « He who wishes to become great will be your servant », in the manner of Mary and in the shade of the Marial virtues of simplicity, humility and modesty.

Thank you for having made yourselves

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so close to us and for having given us the opportunity to share with you the same ideals and the same vocation. There we learned the values and human and Christian principles which have inspired our ways of doing and acting in our personal and professional lives.

In the house of all - the « Liceo Guatemala » – we gathered to recall what were our first steps in the Christian life. In a Marist ambiance, frank, serene and fraternal, in the image of our personal and institutional origins, Brother Hipólito Pérez, Provincial, greeted us and talked to us about the works and challenges of the Marist Brothers in the Province. Thanks to the photos, we recalled places and companions, teachers and friends. During the gathering, we listened, we were listened to, and we

shared part of our lives, what we are now and what we are doing, and our desires to remain always united in the Marist mission and educational work. They were moments filled with joy, with union, with satisfaction for our common past. We engaged ourselves to stay in contact, to remain in the tracks and paths of Marial spirituality AD JESUM PER MARIAM, to reflect together about a new model which integrates us fully into the life of the Institute.

We celebrated the encounter in the Eucharist, and at table we shared the friendship which united us. From this « rostrum » we express our thanks, admiration and respect for all the Brothers who formed us so tenderly in the faith of our parents and who showed us the face of God. To those who are already sharing the

Lord's table in rejoicing, THANKS! All of us who shared this special Sunday of 17 October 2010 intend that the charisms and ministries entrusted to us are always at the service of others and especially of the least favoured. The task is not an easy one. But if we count on the help of the good God, everything becomes simpler.

Fr. Champagnat will certainly be happy to see his children, religious and lay, remain united and sharing the joy of being Marists. That is how we were able to experience it. We have been happy and grateful for this gesture from the Marist community! We hope to remain Marists and continue to share your affection, always united through the power of prayer. This was an experience very much in the line of the first brothers.



The Handmaid of the Lord

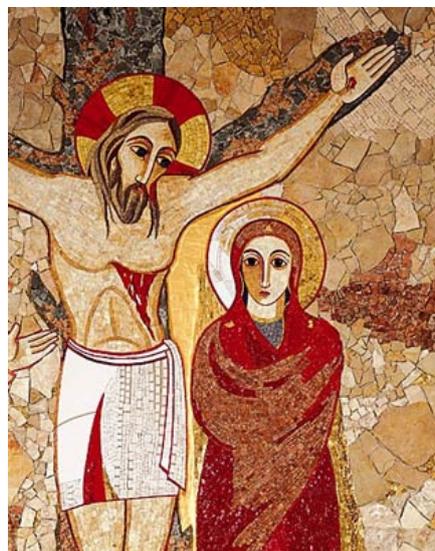
The participation of Mary in the Trinity's mystery of love (2)

Manifestation of the beginning of the Church on Calvary

Von Balthasar sees the cross as another singular moment of the historical manifestation of the origin of the Church. Mary's love reaches its climax at the foot of the cross. Together with Mary the whole people of God is assembled on Calvary to give a second "yes", to accept a second conception.

If we analyse along allegorical lines the presence of Mary and the disciple at the foot of the cross, we discover that a "Woman" and a man remain together at the Cross of Jesus. The Crucified tells his mother in the last words he utters on this earth: "Woman, behold your son"; and then to the disciple: "Behold your Mother".

This article continues those published on 20 and 31 May, 20 June and 11 November 2010.



Mary's attitude of faith as "handmaid of the Lord" flows on to the Church. The openness and disposability of the members of the Church to the summons of God has as manifestation the holiness of daily life. Mary's openness to God at the foot of the cross consists in its acceptance. "Mary's acceptance on Calvary is the very prototype of all ecclesial acceptance"¹.

"The author of the letter to the Hebrews interprets Psalm 39 precisely in the light of the incarnation of Christ: "When Christ came into the world, he said: (...) 'Here I am, O God; I come to do your will'" (Hb 10: 5-7). Before the mystery of these two "Here I



am"s, the "Here I am" of the Son and the "Here I am" of the Mother, which reflect each other and form a unique Amen to the loving will of God, we are left astounded and, full of gratitude, we adore"².

Mary at the foot of the Cross is truly the personification of the Church, the "Church coming to birth". This means that we encounter here an important theological fact, as much for ecclesiology as for mariology. On Calvary, at the moment when the Church is born in these two persons, in this Woman and in this man who symbolise the Church, the words of Jesus are of crucial importance for their reciprocal relationship. In effect, the principal figure, the one who has the more important title, is not the disciple but the "Woman": Mary. The question is not one of sending the disciple on apostolic mission, nor of entrusting him with the task of proclaiming the Good News and of teaching, but of inviting him to become "son" of Mary, "son" of the Church, that is, a true believer in the Church.

Jesus could have pronounced on this occasion words different from those we find in Jn 19:26-27, similar to those of the mission discourse of the Risen Christ in the Synoptics (cf. Mt. 28:29-30; Mc 16:15-18); he could have told Mary, for example, to observe all that the apostle commanded her to do (cf. Mt. 28:20) in the name of Jesus himself. But we find nothing of that!

As for the "disciple whom Jesus loved", the sole mission he receives

is to take Mary for mother. His primary task is not to go and preach the Gospel, but to become Mary's "son". For him and for all the rest, it is more important to be a believer than an apostle. To be son of Mary and of the Mother-Church is the first and most fundamental aspect of all Christian existence. And this is as fully valid for the successor of Peter, for bishops and priests, as for any believer. Playing with the words a little, we can say: being incorporated as sons of God in the mystery of the Church, our mother, is more essential than exercising a ministry in the Church.

Manifestation of the beginning of the Church at Pentecost

The third moment of the foundation of the Church underlined by von Balthasar is Pentecost. In the midst of the praying Church, Mary receives the Holy Spirit, destined for all. "Saint Luke, at the beginning of the Acts of the Apostles, which describe the life of the first Christian community, after having recorded one by one the names of the Apostles (Acts 1:13), affirms: All these joined in continuous prayer, together with several women, including Mary the mother of Jesus,

and with his brothers (Acts 1:14).

"In this text he singles out the person of Mary, the only one, apart from the Apostles, whose name is recorded. She represents a face of the Church different and complementary with respect to the ministerial or hierarchical"³. In the Pentecost event "Mary is converted into the centre and focal nucleus of the Church illuminated by the Spirit"⁴.

Mary's faith journey, from the moment she was overshadowed by the Spirit in Nazareth until the outpouring of the Spirit on the Church in the cenacle, is completed, so to speak, by a new role: the Holy Spirit inspires the Church today with her Marian profile. Through being "full of the Spirit", Mary is converted into the model and archetype of the Church. At Pentecost, Mary received the Spirit in such a perfect way that she can form the nucleus of the Church with all the saints, with those who have received charisms and with all those who live this perfect acceptance of grace.

AMEstaún



¹ Teodramática, IV, 370.

² Homily of Benedict XVI in the Eucharistic concelebration with the new cardinals, 25 March 2006.

³ Catechesis of John Paul II (6-IX-95)

⁴ María hoy, 40; Sponsa Verbi, 218.

100 years of the Marists in Chile

A pilgrimage begins the celebration of the Centenary

The whole Marist family of Chile assembled on the Pilgrimage which announced "let's go to the feast" for the 100 years in this country. At four stations, we record the courage and confidence in Mary of many lay people and brothers who have spent their lives in this work.

Brother Jesús Pérez, Mission Delegate in our country, gave the "let's get going", with a message from Brother Emili Turú, Superior General of the Congregation. To the beat of the Centennial Hymn, the pilgrimage set out along Avenue 5 April in the commune of Maipú, in Santiago de Chile.

"Build the house for us, give us your inheritance" was the first stop, when there were already more than 2,000 Marist pilgrims. With them we reviewed the history between 1911 and 1929, marked by the arrival and installation of the brothers in our country and symbolized in the distribution of seeds to the Rectors of the various works.

The next station received the name "You will be Champagnat today". This was the period between 1931 and 1964, when Marist work was consolidated on the world level. Three giant figures repre-

sented Brothers Eulogio, Diógenes and Luis, whose example inspires us to continue journeying for a further hundred years.

The figure of Brother Basilio Rueda, Superior General between 1967 and 1985, marked the 3rd Station: "Now we must not move backwards". He was the one who, after Vatican Council II, initiate important changes in the Congregation. We highlighted one of his letters, entitled: "A new space for Mary".

The last station took place in the interior of the votive chapel of Maipú, dedicated to the Virgen del Carmen, Patroness of Chile. After the approximately 2 kilometer walk, we record the "New Marist Presences" which have been evident from 1988 up to the present. Great importance was given to the example of Brother Fernando de la Fuente, one of the martyrs of Zaire.

All the pilgrims placed their badges in some linen cloths reading: "With your hands we continue the Mission", a concrete invitation to "dream the future", as the slogan of this centenary says. Thus we began the Mass, marked by signs such as the presentation of 100 sunflowers by representatives of the



various works.

Brothers and lay Marists also brought to the altar sandals and soil; the soil the brothers trod when they arrived, the soil of our present works, and the new land God is inviting us to discover.

Finally, Brother Provincial, Antonio Peralta, invited all to build a Church with a Marial face. As a sign of missioning, two representatives from the colleges, works and Marist fraternities will receive a picture 

Defence of children and youth - Seminar, Chile

The International Catholic Bureau of the Child (BICE), the « Hogar de Cristo », the Social Ministry and the FMSI (Fondazione Marista per la Solidarietà Internazionale) organised a seminar in Santiago, Chile, from 8 to 12 November, to exchange and share about educational strategies aimed at the defence of children and adolescents in the Catholic organisations of Latin America.

The Marist Inter-American Solidarity Network sent seven representatives, coming from Brasil, Chile, Peru and Colombia. They presented two experiments which had been

found successful: the voices and dreams of children and adolescents in the area of education, with the objective of observing individual and collective dreams and perspectives; promoting rapid learning and basic standards, with the aim of allowing children and young people to find their school level and insert themselves into the educational system and so continue their studies.

The aim of the seminar was to promote spaces for the sharing of the methodologies used in socio-educational practices.

