



Marist Brothers East Asia



Marists  
of Champagnat

# News Bits

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## Updates

### NDMU blesses IBED Gymnasium & JHS Canteen

By: Danesh Jemy Ann Sapero



A new legacy unfolds as Notre Dame of Marbel University –Integrated Basic Education Department held the blessing of the newly built NDMU-IBED Gymnasium and JHS Canteen on February 2, at the NDMU-IBED Campus.

The short ceremony began with the Holy Mass of the Feast of the Presentation of our Lord. The blessing rite kicked off with the University President Bro. Paterno S. Corpus, FMS delivering his message, highlighting the legacy of the late university president Bro. Wilfredo E. Lubrico, FMS.

The blessing and ribbon-cutting of the gymnasium and JHS canteen were done by the Marist Brothers, Board of Trustees, administrators, contractors, faculty, and staff of the NDMU-IBED.

In attendance during the event were Bro. Dominador A. Santiago, FMS, Provincial of the East Asia Province; Mr. Orman O. Manansala, member of the Board of Trustees, Dr. Andres O. Magallanes Jr, Administrative Vice-President; Dr. Joan P. Palma, Academic Vice-President; Mr. Kenneth Albert Anino, CPA, MBA, University Comptroller; Bro. Noel T.

Fernandez, FMS, IBED Director; Mr. Allan C. Sumadic, MA, ES and JHS Principal; and Mrs. Leann Jester D. Rosali, MSc, SHS Principal.

Engr. Marites Almanzor and Engr. Loven Almanzor of Almarich Construction as well as Arch. Joseph Albert S. Non from Tritan Construction were also recognized during the ceremony. The Almarich and Tritan Constructions were the contractors for both the gymnasium and JHS canteen. Mr. Ezequiel D. Quijano hosted the said event.

*Photos during the event:*



*Congratulations NDMU Community!*



# Activities at Catholic High School, Sibul, Malaysia

## Photo Collage

### 2022 Lunar New Year Celebration



The Brothers during the celebration.



Br. Anthony Tay







Dinner with the Brothers at the Benefactor House in Sibiu.



Giving Fruit Baskets to the Girl Boarders

2022  
Happy New Year!



*Photos during the  
Catholic High School  
Inspection*





# Catholic High School 2022 School Re-opening



Catholic High School  
2022.01.10

# MARIST BROTHERS SINGAPORE

## Gong Xi Fa Cai, Happy Chinese New Year!

The community celebrated the Chinese New Year on the first day of the festivities with a simple dinner prepared by Br. Elmer. During the meal, Br. Thomas shared about some of the traditions and practices during the Chinese New Year like putting up of decoration, reunion dinner with family members on New Year's Eve, giving of red envelopes (ANGPAU) and other gifts and home visit. It was a learning experience and discovery for Br. Elmer as he listened to Br. Thomas' sharing.



During this Chinese New Year, the brothers in the community received different gifts and goodies from friends, Board and School Managements, teachers, staff and parents of the Catholic Kindergarten as well as from the old boys of Br. Joseph Duffrese. As they shared their blessings, they also wished and assured the brothers of their prayers. The community is touched by their generosity, wishes and prayers. Their simple gesture gives meaning and enthusiasm for the brothers. Thank you so much and God bless you always!



Br. Elmer helped the teachers and staff of Catholic Kindergarten in putting up the Chinese New Year decoration in the premises. The school celebrated the Chinese New Year on 3 February. It was done by class in a very simple way by following the restrictions and regulations of the Early Childhood Development Authority and Ministry of Health.

On the other hand, one of the traditions of Maris Stella High School is to visit some of their alumni during the Chinese New Year. On 3 February, the three selected student leaders together with

the two Vice Principals visited Mr. Lee Yi Shyan and Mr. Teo Siong Teng in their respective offices. Normally one of the brothers joins them for the visitation; but unfortunately the brothers missed the opportunity because of the



conflict of schedules. Thank you Maris Stella High School for inviting the Marist Brothers to be part of your visitation. Hopefully, next year one of the brothers can accompany you.

Bro. Thomas is supposed to visit his brothers and sisters in Penang but because of this pandemic he prefers to stay home in Singapore. However, he tries to contact them via WhatsApp. He plans to also visit his sister-in-law and nephews' family in Singapore one of these days as part of the Chinese New Year celebration.



Despite his health condition, Br. Thomas managed to attend different meetings, some via Zoom and others, face-to-face. He attended the MOE meeting with Mr. Yap and Mr. Lim, the VP of the

MSHS. He also attended the MSHS School Management Meeting and the one with Br. Ador, Br. Andrew and Mr. Yap regarding the MSHS Board Formation. Aside from the meetings, Br. Thomas also managed to see his doctor for cholesterol screening and eyes check-up in January.

On the other hand, Br. Elmer is directly involved in the Catholic Kindergarten. This school year 2022, he assists in three levels of classes: the K2 and K1 for their phonic lessons and outdoor activities and Pre- Nursery for their outdoor activities. He is also a relieve teacher in case the form teacher is absent. The rest of his schedule is helping the office as well as assist the children in need.

Last 14 January, Br. Elmer saw his doctor for a regular blood sugar screening and high blood pressure medication. The result of his blood sugar screening was desirable. However, the doctor advised that the high blood pressure medication will be continued as preventive maintenance. Br. Elmer also joins the Holy Hours and Adorations at the Immaculate Heart of Mary Parish every first Friday of the month.

The community wishes that the Year of the Tiger will be a good year for us and also, we are praying for good health and perseverance so that we can do the mission entrusted to us. Thank you and God bless you all. Xi Nian Kua Le!





# International Meeting of Coordinators, Animators, Directors of Vocation Ministry

January 31, 2022 (1pm Rome | 8pm Philippines).

Together with Ms. Leann Jester Daus Rosali (NDMU), Dr. Angela Undar (NDC), Ms. Mia Fernandez (Marist School, Marikina), Ms. Agnes S. Reyes (Laity Coordinator-East Asia), all participants from the different administrative units (AU), and yours truly Br. Jef Guino-o. Thank you for the meaningful and insightful sharing of thoughts and reflections coming from all the participants.

**Year of Marist Vocations 2022-2023**  
**Caring for and generating MARIST LIFE.**



# THE ARCHIVIST'S CORNER

## #68

Br. Romulo L. Porras, FMS



*The following article is reprinted from the research paper done by Br. Niño Pizarro and Br. Demosthenes Calabria. This Research Paper entitled 60 Years of Marist Presence in the Philippines (1948-2008) was part of the requirements of the Patrimony Course in Rome in 2008. This section is found on pages 107-114.*

### **Challenges in the Province**

In 1988, Bro. Karl Gaspar C.Ss.R, a Redemptorist Brother, conveyed an edifying message in his article entitled "Foreign Missionaries? What Kind of Presence?" about the new way of looking at the roles of Missionaries in the Church. He mentioned vividly that this paradigm shift was influenced by Vatican II document, leading the Church into a growing awareness about their role for social transformation. He said that the Missionaries were then no longer seen in the same paradigm as those who came before Vatican II. *"Expectations of them have changed and, if missionaries cannot respond to these expectations, then they have no business staying in this country (Philippines)."*<sup>1</sup> And he added that some missionaries in the Philippines were *"among the first ones to explore questions related to their roles in a Third World rocked by social unrest and confronted with the challenge of social transformation."*<sup>2</sup>

Bro. Karl, in his paper, presented the typical culture of people who belong to the Third World nations with the emphasis on Filipino culture. He said that it was a culture of "silence" characterized by *"low self-esteem, strong tendency to depend on other people, lack of creativity, blind acceptance of their fate, etc.."*<sup>3</sup> He added that *"Christians who committed themselves to the task of social transformation could become involved in initiating and supporting ongoing conscientization programs that reach out to the poor and powerless."*<sup>4</sup> In other words, to initiate programs centered on the empowerment of the poor could be a beginning of a social transformation. On the other hand, he also emphasized what the missionaries could do and could not do. One of the things that he mentioned was that missionaries should *"be opened to coordinate efforts and to share whatever resources are at the disposal"*.<sup>5</sup> And he stressed the idea that missionaries should be careful about doing their task before the people.

Let me quote what he had said: *"If they take a dominant role, especially regarding decision-making where they play the classic 'one-person show', the people's belief that the foreigner knows best is reinforced. They should trust staff members, and*

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<sup>1</sup> Karl Gaspar C.Ss.R. (1988) , *Foreign Missionaries? What Kind of Presence?*

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Some examples of Conscientization programs that Bro. Karl had given were, *"to develop among the people sense of dignity and an acceptance of their worth as human persons, to provide them with the self-confidence needed to empower them to participate in the process of change, To instill in their minds and hearts self-reliance that can liberate them from blind subservience to all those in authority, to encourage them to reach out to others, to develop a creativity that leads them to discover methods and techniques appropriate to their situations"*. (Karl Gaspar, C.Ss.R.(1988); *Foreign Missionaries? What Kind of Presence?*)

<sup>5</sup> Karl Gaspar C.Ss.R. (1988) , *Foreign Missionaries? What Kind of Presence?*



*provide them with needed encouragement, while remaining in the background. They should not plan everything, nor impose their ideas from above. They should provide a lot of affirmation to the people. They should see to it that education programs are evocative and dialogical in methodology, so that the people can be drawn to appreciate their resources, experiences and gifts.*

*The banking approach must be dismantled, once and for all.*<sup>6</sup> I personally think the Bro. Karl has major points in saying those words above. Time changes so do people's perspective about their lives and their roles in the society and the Church. The ideas of collaboration and mutual assistance have been penetrating in the minds of the people especially those committed ones. To come into this point, for the missionaries, must not be an easy task to do since it would come to a point where they had to let go of the old missionary activities and to learn a new way to be an effective missionary of today.

In the history of the life of the Marist Brothers in the Philippines, we could trace events in the past that brought questions related to the roles performed by some of the foreign Brothers in the Philippines. These were also the events that triggered the administration in the 80s and brought changes in the Institute.

The presentation that I am going to do now is not to recall the details of the factions and problems in the past involving Foreign Brothers and Filipino Brothers. Instead, I will try to present something simple with the hope to lead us to have a glimpse of the past and to realize that problems are actually not problems at all at all times. Once they are brought into light through dialogue, they can serve their purpose and be a blessing for all.

Indeed, there were factions in our Institute in the 80s which was brought by differences and misunderstandings. If the Brothers, who were already living their Religious life during and even before these years, would be asked about their experiences, they could attest and would always have stories to tell. But I chose not to go into that process. Instead of doing so, allow me to present the fruit of the Brothers' dialogue among themselves during their retreat and General Assembly on December 30, 1987 to January 3, 1988. Hopefully, through this, we could draw a picture of what had happened in the past and realize that dialogue is a very indispensable approach to pacify such kind of situation. They are presented as follows:

### **Dialogue: First Step Towards Greater Unity<sup>7</sup>**

**I. Filipino Brothers: What do we want our foreign Brothers to know and understand about us?**

- a. *We are hesitant to express ourselves in English for fear of criticism. Please understand that English is not our native language.*
- b. *When we speak in the dialect it is with no intention to offend or insult. We just feel more at home in expressing our thoughts and feelings this way.*
- c. *Our ordinary way of talking and conversing is normally mixed with humor (light).*
- d. *We are very sensitive. We do not wish to be reprimanded in public.*
- e. *We do not want to be compared with you, your training or your way of doing things.*
- f. *Please understand the growing awareness of nationalism in us.*

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<sup>6</sup> Ibid

<sup>7</sup> Marist Brothers' Archives (Rome), Philippine Marist Brothers' Retreat-General Assembly (December 30, 1987-January 4, 1988), Holy Cross Retreat House, Calumpang, General Santos City; Doc. 683.R.1233

- g. *We ask you to respect the Filipino culture as expressed in various ways:*
- *in the food we eat and the clothes we wear at home;*
  - *our process of dealing with problems is very slow and people-oriented rather than project oriented; consultation is very important to us;*
  - *trust that Filipinos can achieve the end in their own way and time; this particularly refers to the running of schools and the running of the Province;*
  - *Our sense of hospitality is meant for all who come to us;*
  - *Our way of running schools and dealing with students and teachers will differ from your way;*
- h. *Due to differences in training, age and culture, our understanding of theology, prayer, religious life, intimacy, friendship will differ from that of yours.*

**II. Foreign Brothers: Desirous of fostering greater understanding, truth and openness between Filipinos and Foreigners the following is hereby presented: What do we want our Filipino Brothers to know and understand about us?**

- a. *That our cultural background is one where people in general speak frankly and/or even bluntly at times. We ask our Filipino Brothers to be tolerant of their cultural trait for we know at times there is need for greater sensitivity.*
- b. *That there is the danger of stereotyping all foreign Brothers and not allowing for the individual differences that may exist among these Brothers.*
- c. *That we are products of different cultural backgrounds, education, religious formation and apostolic experiences and that there is need to understand and respect this.*
- d. *That the age gap does make for misunderstanding; or, different outlooks and opinions.*
- e. *That even though we foreign Brothers are naturally articulate in English, allowance is made for linguistic differences and we do not wish to convey the idea of being superior nor desirous of dominating discussions, idea-sharing, etc..*
- f. *That there is the danger of foreign Brothers being too task-oriented in a Filipino culture which is characterized by a strong personal orientation.*
- g. *That there is strong desire for the Filipino Brothers to succeed and thus we recognize the need of making ourselves available for consultations, advice, etc. so our experiences can be shared.*

During the process of dialogue, the Brothers were divided into two groups to clarify misunderstandings between the Filipino and the non-Filipino groups. These groups were facilitated by two facilitators namely, Bro. Charles Howard and Bro. Renato Cruz. Thanks to these Brothers who facilitated the dialogue process in the Institute. With their intervention, things were brought to light and clarified. The Brothers became more aware of their own differences and their own responsibility to each other. They learned to accept one another and respect each other. Above all, they learned to open their hearts to each other since they realized more deeply that they could learn from each other's differences. What made it beautiful was that dialogue, understanding, sympathy and forgiveness gradually became part of each one's daily endeavors.

After the retreat, on January 7, 1988, Bro. Renato, in his letter, addressed few important points for the Brothers to ponder. In his letter to the Brothers, he expressed his appreciation to what had transpired during the retreat and most especially during the Brothers' sharing. He was convinced of the presence of the Spirit during the gathering. What was interesting in Bro. Renato's letter was his message to the Brothers concerning his plan to the Province. As a Provincial, he wished to deepen unity and personal accountability in the Province. To do so, for him, was to commit to a common vision and be a witness of



unity and love to a fragmented society which has various competing groups. He believed that personal accountability was indispensable in the Province. For him, it had no definition since it had to start with oneself. He stressed that each one should claim responsibility to all communities and to the Province. Lastly, to express his deep affection and oneness with the Brothers, he made a commitment to “insure the continuance and growth of our Marist Charism” in the Philippines and to show each one his love in a personal way.<sup>8</sup> Thus, he wanted to listen to each Brother during his community visit.

Indeed, it was a great challenge for the Provincial and above all for all the Brothers. The Holy Spirit must have worked hard to soften the hearts of each person involved. Thanks that there was always been a word called dialogue to help people know that they were not called to build walls but they were called to build bridges, to become means for unity and not division. Allow me then to end this part with the words of Bishop Tutud found in the last part of the article of Bro. Karl Gaspar. They are as follows:

*“Dialogue must not only be a dialogue of life. It must be a fruit of a life of dialogue. One must move from fear of dialogue, to dialogue out of fear, to love of dialogue, and above all, to dialogue out of love.*

*In the world of dialogue, time does not respect what is done without it. No culture is static. No person is without a culture. Thus, people in dialogue with persons cannot remain static.*

*In dialogue, when things go deeper, one may have to be asked how one relates with God.*

*In dialogue one has to walk on ‘weeds’ as gently as among ‘flowers’.  
In the last analysis, what is important in dialogue is not what it does to us, but what it ‘does’ to God. It allows God to enter into God’s own world.”<sup>9</sup> # # #*

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Marist Brothers’ Archives (Rome); Doc. 683.R.1230, Letter of Bro. Renato to the Marist Brothers in the Philippines, Jan. 7, 1988  
Karl Gaspar C.Ss.R. (1988), Foreign Missionaries? What Kind of Presence?

## *Birthday Greetings to:*



February 6  
Br. Mark Roberth R. Laurea



February 15  
Br. Timothy Song (Hyo-seob)

## *Death Anniversaries:*

February 08, 1982 – Fr. Emile Bolduc, OMI (Affiliated Member) died in Philippines.

February 08, 1965 – Br. Louis Alexis died in St. Genis-Laval.

February 09, 1932 – Br. Marie Archangelus died in Beijing.

February 10, 1987 – Br. Joche Timothe died in Chungqing, China.

February 11, 2005 – Br. Jesus Rodriguez Alaniz died in Mexico City.

February 12, 1959 – Br. Joseph Leonore died in St. Genis-Laval.

February 12, 1971 – Br. Francois de Sales died in France.

February 13, 2004 – Br. Thomas Edward Hennessy died in USA.

February 14, 1978 – Br. Jonas Cruz died in Sri Lanka.



*Let us pray...*

- For the sick brothers, affiliated members, benefactors, family members, friends, and students.
- For all essential workers, that God will protect them as they continue to serve others.
- For those most susceptible to the Coronavirus, that God will protect them from illness and surround them with the peace of knowing that they are loved and cared for beyond measure.
- For our Brothers working in other countries.
- For more vocation to religious life.
- For our schools / universities, students, teachers, administrators and alumni.
- For all our birthday celebrants, may they receive God's abundant grace in their lives.