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## Updates

**24/06/2010:** Ruwanda - Save Novitiate has eleven new Brothers

**24/06/2010:** New book received: El Preu de la Traïció (Miquel Mir - Mariano Santamaria)

**23/06/2010:** Video: Message of Br. Emili Turú to the young Brazilian Brothers

**23/06/2010:** Photo gallery: Remodeling work at the Hermitage - 104

**23/06/2010:** Province of « Brasil Centro-Norte »: Course for Marist Leaders

**22/06/2010:** Marist blog: Questions and answers on the way "to a new land" (2) (Br. Pau Fornells)

**22/06/2010:** Mexico - Meeting of Marist Directors, May 2010

**21/06/2010:** Deceased Brother: Zacarias Aguirre Asurmendi (Ibérica)

**21/06/2010:** "La risposta sta nelle tue mani" - Words of Br. Emili Turú SG at the close of the XXI General Chapter in Italian

**21/06/2010:** Intercommunity Meetings in Guatemala

**20/06/2010:** What the "Marian principle" of the Church means

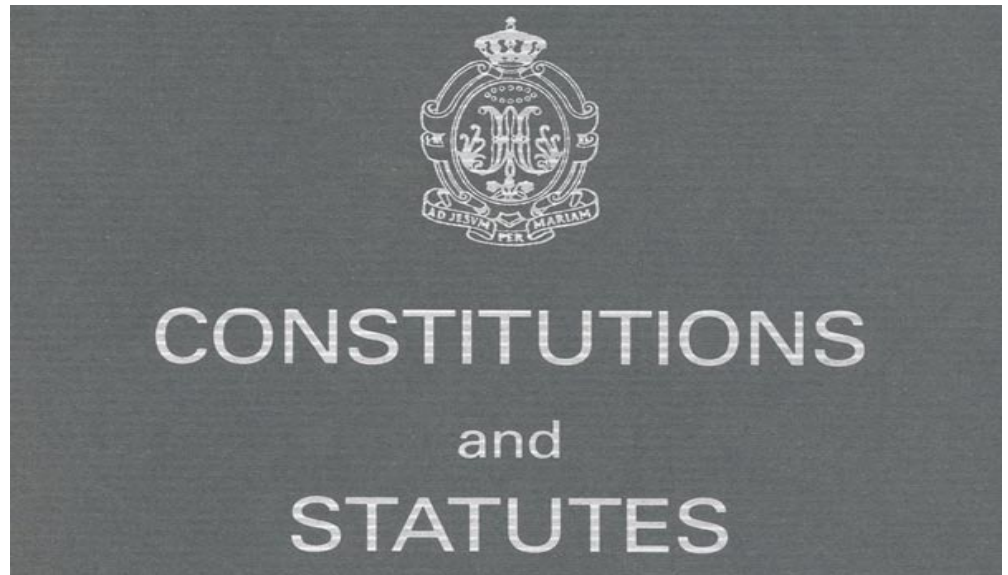
**19/06/2010:** Brazil - National Meeting of Lay Religious men

**18/06/2010:** Edition of the Constitutions and Statutes

**17/06/2010:** Marist News 110

## Edition of the Constitutions and Statutes

Setting in motion the process for accomplishing a mandate of the Chapter



The 21 General Chapter left a double task to be performed in relation to the Constitutions over the next few years. In the first place, it saw the need to gather in a single text all the changes which have been made in both the Constitutions and the Statutes. The number of articles that have undergone modifications since the edition of 1985 is significant and it would be very useful to have them altogether in one volume. The second task emerging from the Chapter has reference to a thorough revision of the Constitutions and Statutes, with the full participation of the Brothers.

With reference to the first task, the Chapter asked the General Government to "appoint a Publication Team, which will integrate in a single text the various changes effected in the Constitutions and Statutes by this and previ-

ous Chapters. This text will be consistent in style, language, numbering and references". To carry out this task, the General Council has appointed Brothers Antonio Ramalho, co-ordinator, Juan Miguel Anaya and Edward Clisby (General Administration) and Maurice Goutagny (l'Hermitage).

This small Publication Team, once its work is complete, will publish the text of the collection made, which will serve as a working instrument for achieving the second task proposed by the Chapter. For this work of revision and animation, the Chapter asked the General Council to "appoint a commission to carry out this revision and that the new text be presented at the XXII General Chapter". At present, the General Council has not yet named the members of this commission.

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# What the “Marian principle” of the Church means

## Mary model of faith

Taking as his basis the development of the experience of the primitive Church, von Balthasar speaks of **five principles** which make up the fundamental structure of the Church: the Petrine principle, the Pauline principle, the Johannine principle, the Jacobine principle and the Marian principle which embraces them.

The **Petrine principle** is the best known: it calls to mind the figure of Peter. From his reading of the Gospel, of the Acts of the Apostles and the letters of Peter, von Balthasar points out the figure of Peter, relating it to the proclamation of the kerygma and to its concrete realization in the life of the Christian. The continuation of Peter’s mission has to do with the Creed being preached in an ordered manner throughout the world through the pastoral ministry.

The **Pauline principle** is linked with the missionary character of Paul, the apostle to the Gentiles, the one who was converted by pure grace, without merits or works, breaking irremediably with the past. We can see the continuation of Paul’s mission in the irruption, unforeseen and ever new, of new charisms in the history of the Church. It is a prophetic and heavenly principle, which involves the great missionary charisms, the great conversions, the great visions poured out upon the Church through words inspired by the Spirit. It places the accent on the vertical extension and structure of the Church. The great charisms derive from the heavenly Jerusalem and are testified to in word and life. On this basis, they manifest freedom in the Holy Spirit, although submission to Peter is a sign of the authenticity of the missions. The Pauline tradition infuses vision and

certainty of salvation into the Church through its charismatic dimension.

The **Johannine principle** is the one in which von Balthasar sees reflected the great part of his own work. John is the beloved disciple, the evangelist of the new commandment. Von Balthasar considers the continuing mission of John as one of unity. It synthesizes the Petrine and Pauline elements, combining them with a contemplative vision. This dimension of the Church becomes incarnate in all those who live the evangelical counsels and have contemplative love as their mission: they communicate the message that with love everything is possible.

The **Jacobine principle** is based on James, brother of the Lord, who appears to have taken Peter’s place when he left Jerusalem (Acts 12:17). At the Council of the Apostles, he put forward the decisive motion of reconciliation between Jewish and Gentile Christians (Acts 15:13-21). But he represents, above all, the continuity between the Old Covenant and the New, Tradition, the legitimacy of the letter of the law against pure spiritualism. It is the dimension of the Church which affirms the historical sense of things, continuity, Tradition, canon law. This principle is personified in those who have the mission of reminding us that it is necessary to be anchored in the primary experience and that it is important to return to the origins of our Christian story to discover new lights which allow us to continue moving forward.

The **Marian principle** affirms that Mary is the model of faith for all the members of the Church.

The basis of this principle is found in

the Trinitarian logic which shows us the ineffable mystery of God which has been revealed to us in Christ. “He has let us know the mystery of his purpose, the hidden plan he so kindly made in Christ” (Eph. 1: 9), which he decided “to act upon when the times had run their course to the end”, nothing other than that “he would bring everything together under Christ, as head, everything in the heavens and everything on earth” (Eph. 1:10). In von Balthasar’s writings, Mary is an explanation of this mystery of love and a model of our encounter with the mystery of God revealed in Jesus Christ.

Jesus, in his life, surrounded himself with a human “constellation” composed of Mary, Peter, the apostles, the sisters of Bethany, etc. All represent different missions of the Church, which are perpetuated in the course of its history.

*“In the Paschal and Pentecost community, Peter would recognize, like the other apostles, Mary as mother of the Lord through her docility to grace and her response to the will of God. While Mary, accompanying the nascent Church, would see in Peter the disciple to whom her son gave the keys to the Kingdom of Heaven. For Mary, Peter is a point of reference in whom “to have unity” until the end. For Peter, on the other hand, the reference is Mary, because, apart from being Mother, she is what the whole Church “ought to be”. And neither of the two is mistaken”<sup>1</sup>.*

The characteristic which Mary brings is that she is the “prototype” of the Church, its “model”, from the beginning of her mission, that is, from the event of the Annunciation. “Mary comes before everyone else and, obviously, Peter

<sup>1</sup> Manuel María Bru Alonso  
<http://www.archimadrid.es/princi/menu/hilo/textos/2004/07julio/11072004.htm>



himself and the apostles"<sup>2</sup>. "The Marian profile is anterior to the Petrine one ... and it is more lofty and pre-eminent, richer in implications for the person and the community"<sup>3</sup>. The Marian principle is, in various aspects, more fundamental than the Petrine principle. In fact, the Marian principle antecedes the Petrine. This means that being a believer is more important than performing a ministry in the Church.

This new slant on Mariology is fundamental in the teaching of the II Vatican Council and is one of the most significant contributions to the renewal of the Church. In the conciliar document *Lumen Gentium*, the Church, through the voice of the council fathers, "wishes to set forth more precisely to the faithful and to the entire world (its) nature and encompassing mission". The same document describes the Church as "The People of God" (9) or "a people made one with the unity of the Father, the Son, and the Holy Spirit" (4). Chapter VIII, dedicated entirely to Mary, proclaims her a "pre-eminent and altogether singu-

lar member"(53), "the model and excellent exemplar in faith and charity" (53) of this multitude of believers who make up the Church.

When this chapter of *Lumen Gentium* affirms that Mary is "prototype" and "model" of the Church, it means that she is the model of each of the members that compose

the "multitude of believers". Mary's "yes" to God is the perfect act of love that humanity has made to God. The life of the Church continues and makes present Mary's "yes", and "is manifested especially in the sanctity of love and in the evangelical life of the believer"<sup>4</sup>. For Christianity, the encounter with the Mystery of love implies the conversion to love.

The explanation of the organizational **structure** of the Church is described in terms of the **Petrine principle** which is the basis of institutional unity. Peter's relationship with Jesus at the origin of the ecclesial community, in the foundation of the Church, shows the desire of Jesus that Peter be the one who presides in charity and is the centre of union for all.

*"The Petrine profile is lived today by the Pope and the whole college of bishops, with the help of the priests and deacons, docile to the action of the Spirit, which through them steers the ship of the Church"*<sup>5</sup>.

The explanation of the **essence** of the Church highlights the **Marian**

**principle** which describes the foundation on which the holiness of the Church is based.

*The Marian profile is lived by all the faithful, all the charisms, all the prophets, all the love poured out on the world when the Word is lived without reserve or compromise, and when it is left to the Spirit to move the hearts of the faithful. They are not two poles in tension, two aspects to balance, or two dialectical realities. No, they are two concrete faces which seek each other, serve each other, need each other, and contemplate each other in the sole contemplation of the Lord, who gave his life for them, and for whom they are also ready to give their lives. The world intends to detach itself from the Church, because it may be rather a power structure, without Mary; or because it may be a current of enthusiasm off course, without Peter. But neither of the two will ever be found wanting"*<sup>6</sup>.

Mary's relationship with Jesus at the beginning of the community shows that Mary makes the most perfect act of communion with the plans of Jesus in accepting to do his will. Mary's "yes" constitutes an Alliance. This is the reason why we can speak of a "Marian face" in referring to the charisms and the holiness of the Church.

The resonances Mary's function, thus understood, has in the life of the Church are numerous: she is the model for the life of the Christian; she is the prototype that woman can contemplate to find their place in the Church; she is the "style" of the ecclesial movements. Mary is, as well, the road that leads to ecumenism and interreligious dialogue, that makes it possible for Christianity to avoid the risk of becoming inhuman and for the Church to avoid the risk of becoming functionalistic and without soul.

AMEstaún



<sup>2</sup>. Alocución dirigida por el Papa, en 1987, a los cardenales y a los preladados de la Curia Romana.

<sup>3</sup>. Alocución dirigida por el Papa, en 1987, a los cardenales y a los preladados de la Curia Romana.

<sup>4</sup>. Brendan Leahy. El principio mariano en la eclesiología de Hans Urs von Baltasar

<sup>5</sup>. Manuel María Bru Alonso <http://www.archimadrid.es/princi/menu/hilo/textos/2004/07julio/11072004.htm>

<sup>6</sup>. Manuel María Bru Alonso <http://www.archimadrid.es/princi/menu/hilo/textos/2004/07julio/11072004.htm>

# Intercommunity Meetings in Guatemala

## Marists towards a new land

**U**nder the slogans of "Marists towards a new land" and "with Mary, go in haste!" we communities of brothers and sisters of Guatemala, kept an appointment together at the Liceo Guatemala. As usual, family spirit and the joy of reunion reigned among all the Marist Brothers and Sisters, and each had questions about how other communities were going, to cheer us or concern us according to what we heard.

Br. José Luis, community animator for the Brothers of the Liceo Guatemala, welcomed us, inviting us to give the best of ourselves to the others, to take advantage of the atmosphere, and to prepare ourselves interiorly to harvest good fruit from our meeting. Then, our Brother Eddy Pacheco led us in morning prayer in which each community made show of a symbol representing its current life and activities. All very reflective and thought-provoking, with a great significance which, together with the way it attracted our attention, made us feel united to the rest as each presented his symbol in the name of his brothers or sisters.

Following that, Br. Hipólito, Provincial, put us in tune with a presentation on the programme to be followed in the whole Province towards our next Provincial Assembly, preparatory to our Provincial Chapter. It is all based on the documents coming from our last General Chapter and framed with reflections about what is being asked of us by the community reflection guides. It motivates us to continue having minds and hearts disposed to receiving the grace of the Spirit, at the same time as praying that the timetable of activities as members of the Institute and of our Marist province of Central America, Puerto Rico and Cuba, will let us give the



best of ourselves to obtain the best fruit from all this work, before and after our next Provincial Chapter, and so contribute all this to the life, bubbling over, of our beloved Institute.

Then, we were given a reflection document with framework taken from the Letter and documents of the XXI General Chapter. It invited us to set out for a new land, one of the slogans of our Meeting. We were also invited to meditate on the following: "We have discovered that in our littleness is the power of God and in our weakness the loving hand of the God of love" and "We go in haste with Mary of the Visitation and Marcellin Champagnat to see the young Montagne". This sent us to personal reflection, to be then shared in small groups on this question: "What meaning and implications does "To walk with Mary" have for us from the daily reality of our life and Marist presence in Guatemala?" But starting also from that, we were convinced that we will do hardly anything unless we convert our hearts and live the other slogan that inspired us in past days: "New heart

for a new world"

A short time for relaxation before speaking and sharing prepared us for the public fórum and the communication of our Br. Hipólito and other brothers of news of the province. The Eucharistic gathering came to bring together our reflections and the joy of living together as brothers and sisters, present our petitions, receive Holy Communion and thus authenticate our brotherhood in Christ, the Lord of our consecrated lives. With a small but significant present of a bag of good coffee to sample in family-community, we were sent out, at the end of the Eucharist, to make our reflections from this day a reality.

We are grateful for the fraternal and joyful welcome from our brothers at Liceo Guatemala and we thank God and the Good Mother for this rich time of encounter which helps us recharge our personal and community batteries. Thanks, too, to the team animating the meeting. May it all be for the greater glory of God, Mary, and Marcellin.

