



FROM THE PROVINCIAL'S DESK ...

1 August 2013

Dear Brothers and Friends,



In recent months I have had the opportunity to study the rights of children in detail and been involved in a workshop with school leaders on the rights of children. Those who participated have done further work with schools on this important topic. The last General chapter called us Marists to become experts in the rights of children. I believe this to be imperative for us. We need to reflect more deeply on the rights of all people we work with. So many of the people we work with are poor and often the poor have no voice. We need to become their voice. An understanding of the principles of **Catholic Social Teaching (CST)** is a great help.

What are these principles?

1. The dignity of the human person
2. The Common Good
3. Solidarity
4. Subsidiarity
5. Option for the poor

The dignity of the human person

The human person is made in the image of God. This implies having a fundamental freedom and dignity that are the basis for human rights. Recognising this image in our neighbour, CST rejects any policy or system that reduces people to economic units or passive dependence as explained, for instance, by John XXIII in *Pacem in Terris*, 1963 ("Peace on Earth") and John Paul II in *Laborem Exercens*, 1981 ("On Human Work"). In the latter text, the John

Paul II emphasizes that work increases human dignity, labour has priority over capital, and that workers (including women) have rights.

The Common Good

People exist as part of society. Every individual has a duty to share in promoting the welfare of the community and the right to benefit from that welfare. Public authorities exist mainly to promote the common good and to ensure that no section of the population is left out. In *Sollicitudo Rei Socialis*, 1987 ("The Social Concern of the Church") John Paul II points out the need of conversion from 'structures of sin' towards solidarity and the importance of an option for the poor.



Solidarity

As members of the one human family, we have mutual obligations to promote the rights and development of peoples across communities and nations. Solidarity is the fundamental bond of unity with our fellow human beings and resulting interdependence. All are responsible for all; and in particular, the rich have responsibilities towards the poor. 1967 [cf. Paul VI *Populorum Progressio*, ("The Development of Peoples"). Christians are to strive for international justice.

Subsidiarity

All power and decision-making in society should be at the most local level compatible with the common good. Subsidiarity will mainly mean power passing downwards, but it could also mean passing appropriate power upwards. The balance between the vertical subsidiarity and the horizontal solidarity is achieved through reference to the common good. In his encyclical of 1931, *Quadragesimo Anno* ("On the Fortieth Year"), Pius XI criticizes the abuses of both capitalism and communism and stresses the unity between capital and labour.

Option for the poor

This call has been taken up with new urgency and with far-reaching consequences for pastoral action. Fidelity to Christ means seeing him above all in the faces of suffering and wounded people. [cf. *Sollicitudo Rei Socialis* and *Centesimus Annus* ("The One Hundredth Year") also by John Paul II 1991]. The last-named letter reviews major events of the last century, constantly affirming human dignity and human



rights, justice and peace. The fall of Marxism does not signify a victory for capitalism.

Why emphasise CST?

So that we can we apply these principles in our management of schools and communities?

To remind us that university degrees are no reason to lord it over those we serve and work with.

We should be seen as simple and poor and not as rich persons in the school community.

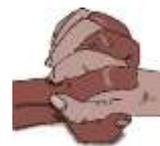
We should be just and fair in our wages.

We need to care for the weak and less fortunate.

What sparked off this theme?

After visiting communities of our Province, I was struck by the poverty of the people around our schools and communities. I wondered what impression our lifestyle makes on these people. How do they see us? Are we seen as the rich landlords? I am not saying we are living in luxury. But we certainly are so much better off than the local people.

During my visits to some communities I have asked about the salaries of our workers both in the community and in the schools. I am pleased that some communities see the importance of paying a just and a living wage to the workers. Some communities however do not pay well at all, or expect unreasonable working hours. We need to look at paying living wages and require fair working hours.



The church has much to say about a living and just wages for workers. We cannot use our lack of funds as an excuse for not paying what people deserve. Are there things that we need to skimp on if it means paying workers correctly? We cannot have sodas and beer and goods over and above what we need and then say we have no money to pay our workers correctly Church documents clearly spell out issues of solidarity and justice. The scriptures often remind us of the duty of paying just wages and caring for the poor.

To help your reflections on these questions, here are some scripture texts: Romans 4:4; James 5:4; Leviticus 19:13; Jeremiah 22:13; Malachi 3:5; 1 Timothy 5:18; Luke 10:7; Colossians 4:1; Luke 3:14; Matthew 20:1,15; Matthew 10:10; and Genesis 30:20-34.

Brothers, please ponder on these matters. Let us become "experts in the rights of children and of all people". Make Champagnat proud of our love for the poor.

Joe

INTERNATIONAL GATHERING OF MARIST YOUTH - RIO DE JANEIRO



Rio: Friday 19 July

Greetings from the International Gathering of Marist Youth (IGMY) in Rio de Janeiro. Four representatives of our Province are attending: Brother Leonard Brito (Zimbabwe), Lalitha Mtetwa (Zimbabwe), Silvio Albino Agostinho André (Angola), and Br João Francisco José Francisco (Richa). The meeting takes place from 17 to

22 July, just prior to World Youth Day which runs from 23 to 28 July.

This is a historic event in the Marist congregation, involving the participation of 300 persons - Brothers, Marist students, Marist laity and volunteers from 40 countries and 25 provinces in the Marist world. Our base is the College of St. Joseph Tijuca in Rio de Janeiro. This is an experience of sharing and growth in the Marist spirit and so helping to foster the realisation of Champagnat's dream.

Our theme is: "Change - Make a difference" and the motto: "Go and make disciples of all nations" (Mat 28:19)



Representatives from Africa



2nd Day - Southern Africa

Br Ernesto Sanchez CG opened the gathering in the absence of Br Emili Turú (who joined us only on the next day because of difficulties with flights). Other General Councillors also attended: Antonio Ramalho, Mike De Waas, and John Klein, as well as the Superiors of the four Administrative Units in Brazil, and a number of Provincial Councillors from Brazil and beyond.

We experienced the feelings of the three apostles at the Transfiguration: "It is good to be here." It has been a wonderful blessing to find



one another as brothers and sisters from all over the world sharing the same ideals as Saint Marcellin Champagnat.

May Jesus, Mary and Champagnat bless us our entire Marist family. *(Brother Richa)*



VISIT TO THE DISTRICT OF MELANESIA

As preparation to for the General Conference, the Provincials and District Superiors were asked to visit a different Province or district. I was fortunate to be asked to visit the District of Melanesia. After the difficulty of getting the visas, I left on the 14 June 2013 on a long journey that took 24 hours in the air, not counting the hours at airports. When I stepped of the plane at Port Moresby, Papua New Guinea, (population of PNG is 6.3 million) the long trip was worth it as I escaped the chilly winter weather for a warm 30 degrees. PNG is an area of the world that was badly affected by the 2nd World War and one can still see monuments to the fact.



It took a day to get over jet lag and I then flew to Bougainville Island (population 230000 people) to meet the Marist community running the school at Mabiri. The trip was an eventful one as we got off the plane and started to walk to the village on Buka Island. No sooner had we started to walk when a land Cruiser pulled up and offered us a lift. The driver was a past student of the Brothers. From the Land Cruiser to a small motor boat to cross the canal between Buka and Bougainville,

no more than a 5-minute ride. We looked for another Land Cruiser to get a ride to Mabiri. This ride reminded me of my South Nyanza days, it wasn't as bad.

What struck me all the time while in Papua New Guinea was the vegetation! A plant lover's paradise! A great area is still natural forests. I became excited at the number of wild orchids growing in the trees. No one else seemed too excited by the sights so I kept my thrills of sight to myself.



After about a three-hour drive we arrived at the community. Brother Ken, the district leader and I were



warmly met by the community members. It was close to supper time so we sat around the table and chatted through supper until almost time for bed. The Brothers have a ready spirit of hospitality.

The next morning I was pleased to be shown around the school to meet and to speak with some of the students. The school has three sections, a primary school, a secondary school and a skills school with about 500 students in all. The architecture was interesting: the typical building of the area is constructed on stilts. This helps to keep the buildings cool and dry. I experienced Mass at the school. I could not help

being struck by the beautiful singing, some of the hymns in English and others in Pigin. I must say I fell in love with Bougainville. We then rode up to Awara.



We went back to Port Moresby for a day or so to rest and then on to Madang. Madang is along the North coast of PNG. The brothers there are teaching at the Divine Word University. I was shown around this harbour city with its special history. The Japanese invaded and captured Madang without a fight during World War II in 1942. In September 1943, Australian forces launched a sustained

campaign to retake the Finisterre Range and Madang. The town was captured on April 24, 1944. During the occupation and fighting the town was virtually destroyed and had to be rebuilt afterwards.

Then once again we went to Port Moresby for a rest and then onto to Honiara, Solomons (Population 560,000). I visited the community there and was shown the school of 500 students and the postulancy. The first afternoon I was taken for a drive along the coast to Visale. I was struck on how flat the island is. I was also truck by the work that the Brothers do here in running the school and in the simple life they live. On my return to Port Moresby I had some problems concerning the visa which as you can imagine caused some anxiety. Such crises makes for more colour in the telling of the story of my trip to Melanesia. I wish I could share more with you as I experienced so much. The things that I could share are about the brothers and what they are doing that would make this letter too long. Other things I could share are beauty and the culture and the plants, and bird and animal life and the art. I met the president of Bougainville and visited the Parliament House in Port Moresby.



I am most grateful to Brother Ken and the brothers of the District of Melanesia for their hospitality and welcome to their communities. I really felt at home. A special thanks to the Brothers at the District House in Port Moresby for their help, hospitality and kindness during my visit. I would like to congratulate the Brothers on their great Marist spirit and the wonderful work done by them all in the district. Marist is alive and well in Melanesia.

Prayer Requests



- **The General Conference** in September.
- **Our Deceased BROTHER KIZITO BUTE**
- **Deceased relatives** of our Brothers and the bereaved: Br Peter Justen; Br Victor Chomba, Br Auxensio Dixon, and Br Patrick Bwalya.
- **Our Brothers working in troubled areas:** e.g. Syria, Eastern Congo,, Central Africa
- **Our sick and elderly** whether Brothers, family or friends.

LOVE OF WORK



Love of work, a legacy of simplicity. Brothers Boston on the left and Misheck on your right with hoes in their hands. Just in front of them the sweet-potatoes - the work of their hands. Early this morning, they were asked to dig out all of them and replace the tilled piece of land with maize shortly before they complete their novitiate.

No one can question that our novices come from the areas where subsistence farming has a central place. Ever since they have been here, they have demonstrated that they come from farming homes. If there is a legacy we shall remember them by at the novitiate, the top most will be the work of their hands in the garden. Bravo brothers for reminding us that our apostolate ought to be more than being teachers and catechists.

St. Marcellin concurs with you when he wrote, "If it were only a question of teaching children secular subjects, the Brothers would not be necessary; if our only aim were to give religious instruction, we could confine ourselves to being simply catechists. But we aim at something better; we want to give them a Christian spirit and Christian attitudes and to form them to religious habits and the virtues possessed by a good Christian and good citizen. If we are to do these things, we must be teachers; we must live in the midst of the children; and we must have them with us over a long period."

With the qualifications we may have in the future, love of manual work may sound degrading to our noble profession as teachers. Yes, as consecrated men we need to be counter-current, just like our Founder who never saw work as a degradation of his clerical state but was competent in a number of trades (*Simeon Banda, fms, Matola, Mozambique*)



Celebrating World Refugee Day



The picture shows a group of novices with Auxiliary Bishop John Charles at Amparo parish on the occasion of *World Refugee Day* (20 June). "We felt united as one family with our brothers and sisters who are refugees in Mozambique. We praised the Lord in diverse languages."

BIRTHDAY GREETINGS

13 Aug 1987	Baptista Fernando Mulila
14 Aug 1981	David Kachoka
20 Aug 1983	Patrick Banda
21 Aug 1975	Tomás Sawayenga
23 Aug 1968	John Katumbi
24 Aug 1947	Joe Walton
25 Aug 1945	Luis Sobrado
27 Aug 1976	Joseph Nsambo
29 Aug 1964	Raphael Mariso



A VIEW FROM THE PACIFIC OCEAN –

an extract from the District of Melanesia Newsletter



We welcomed Br. Joe, Provincial of Southern Africa to the District of Melanesia. Br. Joe visited Brothers in St. Joseph's Mabiri -Bougainville, Marist Brothers in Madang - D.W.U and St. Joseph's Tenaru and Laumanasa Formation House in Solomon Islands



BR. JOE FMS
PROVINCIAL OF SOUTHERN AFRICA



International Marist Commission for BROTHERS TODAY

Interview with member **BR NORBERT MWILA**

1. Tell us about yourself. Where do you come from? What is your work?

I am Bro. Norbert Mwila, from the Province of Southern Africa, Zambian in origin, but now working in Mozambique which is a part of our Marist Province of Southern Africa. My current ministry is formation at the level of Novitiate.

2. What does it mean for you to be a brother today?

It is to live fully and vibrantly the call to Marist life as originally intended by our founder, St. Marcellin, within the reality of our times. We face tough challenges in facing a more rapidly changing world in an age of high levels of technology. How do we understand and live out our Marist spirituality now in a meaningful way?

3. Is the animation of the animation of vocations initial formation an important mission for the Institute? How should we go about doing it, in your opinion?

Judging from what I see in terms of initiatives that are taken and are still being explored, the Institute sends out a clear signal that animation of vocation and initial formation occupy a special place of



concern as vital and a particular priority. Unless the Marist way of life is passed on to the current and up-coming generations, it risks diminishment.

It's a basic and primary responsibility of every brother to play a key role in encouraging and giving a supportive role to those considering Marist life either as brothers or as lay persons. The latter have a different way of living out the Marist spirituality and call in our present day.

4. Almost 200 years from the foundation of the Institute, what are the challenges for the brothers, today?

St. Marcellin's deep sentiment is still strongly felt right through to the 21st century. "We need brothers." And even much more when the nurturing of faith and developing it in the lives of the young people is so critical.

An added element of widening our understanding Marist spirituality is to equally support the section of the lay Marist vocation among people who feel similarly attracted to our way of life but not being brothers.

One can be a Marist without being a brother in the sense of a call. While promoting brotherhood life style we equally encourage the Marist laity as another form of a call.

5. Are the challenges taken on by Marcellin still relevant?

They are, and this is realized in Marcellin's thinking: "All the dioceses fall under our plan." It is a special special understanding that embraces a call to be brothers for the Institute and not only one's particular geographical area. Our Founder had a much wider and global view.



5. What particular experiences of the brothers of your region could be an example for the Institute?

That the young people and the underprivileged have a special place of consideration in our ministry. Schools, learning institutions and parishes make up basic places to meet up with young people. Additionally, moments of sharing and celebrating together special events like retreats, seminars and feasts like Champagnat Day are regarded as moments to share our lives together as Marists.

NO NEED TO PRAY BEFORE MEALS !!

Little Johnny and his family were having Sunday dinner at his Grandmother's house. Everyone was seated around the table as the food was being served.



When Little Johnny received his plate, he started eating right away.

'Johnny! Please wait until we say our prayer.' said his mother.

'I don't need to,' the boy replied.

'Of course, you do.' his mother insisted. 'We always say a prayer before eating at our house.'

'That's at our house.' Johnny explained. 'But this is Grandma's house and she knows how to cook!'

**NELSON MANDELA'S 95TH BIRTHDAY –
marked at St Henry's Marist College, Durban**



Linking hands and remembering RSA's national icon – 18 July 2013

SPECIAL PATRONS OF THE BROTHERHOOD

ST. FRANCIS OF ASSISI

1182-1226 (Feast: October 4). Francis was the son of a wealthy cloth merchant. He was gallant and chivalrous throughout his life, but he regretted his misspent youth and experienced a deep conversion after a long illness as a prisoner-of-war. Francis began living simply and caring for the sick, especially lepers. Many of his early companions joined him in a life of penance and service. In 1209 his community was approved as the "Friars Minor." Although he was never ordained, it was the long-standing custom in the Middle Ages that a brother-superior of a religious community could read the Gospel, preach, and wear a deacon's dalmatic while assisting at the sacred liturgy.



SOMETHING TO THINK ABOUT

The Miserly Beggar

The king was to pass by a beggar's hut and the man was beside himself with excitement, not because he was about to see the king but because the king was known to part with expensive jewels and huge sums of money when moved by compassion.

He saw the king's chariot just as a kindly man was filling his begging bowl with uncooked rice. Pushing the man aside, he ran into the street, shouting praises of the king and the royal family.

The chariot stopped and the king beckoned to the beggar.

"Who are you?" he asked.

"One of the most unfortunate of your subjects," said the beggar. "Poverty sits on my doorstep and follows me about like a dog. I haven't eaten since yesterday afternoon!"

"Have you nothing for your king except a tale of woe?" said the ruler, putting out his hand. "Give me something."

The beggar, astonished, carefully picked up 5 grains of rice from his bowl and laid them on the king's outstretched palm.

The king drove away. The beggar's disappointment was great. He raved and ranted and cursed the king again and again for his miserliness. Finally, his anger spent, he went on his rounds.

When he returned home in the evening he found a bag of rice on the floor.

"Some generous soul has been here," he thought and took out a handful of rice from the bag. To his astonishment there was a small piece of gold in it. He realised then that the bag had been sent by the king. He emptied the rice on the floor, feeling sure there would be more gold pieces in it, and he was right. He found 5, one for each grain of rice he had given the king.

"It is not the king who has been miserly," thought the man, sadly. "If I had been generous and given him the whole bowl of rice, I would have been a rich man today."



<i>Br Joe's Calendar</i>	
AUGUST	
1 - 11	<i>LaVerna, RSA, Retreat for final profession</i>
12 - 23	<i>Medical check-up, Jo'burg</i>
24 - 31	<i>Finance workshop, Lusaka,</i>
31	<i>Provincial Council, Zambia</i>
SEPTEMBER	
1	<i>Provincial Council, Zambia</i>
1 - 2	<i>Finance workshop, Lusaka,</i>
6 - 29	<i>General Conference, France</i>
30	<i>Johannesburg, RSA</i>
1 - 5	<i>Provincial Council, Jo'burg</i>
OCTOBER	
7 - 11	<i>Visit from the Commission for the Laity Johannesburg, RSA</i>
19 - 21	<i>Provincial Chapter,</i>

FAREWELL - Brother Luis Garcia Sobrado

Luis worked in Zimbabwe and Zambia for over twenty years before becoming the founding Rector of the Marist International Centre in Nairobi. After seven years in this post, he was elected as Councillor General in the Chapter of 1993. During this term, he became a member of the newly-founded Province of Southern Africa (1999). From 2001 to 2009, he was Vicar General to Br Seán Sammon. His world-wide missionary apostolate continued thereafter when he was appointed as superior of the Asia section of *Mission ad Gentes*. His term there now ended, he has asked to rejoin the Province of Compostela. After a sabbatical period, he is likely to volunteer for another three years working in Asia. **THANK YOU LUIS** for your long service in this Province, to Marist Africa, and to the wider Institute. May the Lord bless you and your future ministry.



Marist Brothers living in great danger ...

in this year of FAITH ... living dangerously in HOPE and LOVE

Read all about them at <http://www.champagnat.org/400.php?a=6&n=2892>



WORLD YOUTH DAY (WYD) – Delegation from Ndalatando Diocese

Brother EUCLIDES NANGOLO was asked to be a leader of the diocesan youth delegation to Rio de Janeiro. In the week prior to WYD proper, the group spent time being hosted in families and taking part in a number of activities in preparation for the event.

Letter from Br Euclides Nangolo 21 July



Two pictures are attached. In the first one we are praying the way of the cross. The other picture shows my new family. Here we spend much time in prayer and in visiting people in their homes, but next week we will go to Rio de Janeiro where we will be joined by young people from all over the world together with the Pope.

We are staying in Guar, the home of Friar Antnio Galvo (1739 -1822), the first Brazilian

saint, canonised by Benedict XVI in 2007. We visited his home and the church where he was baptised and celebrated his first Mass.

The family that took me is a good one: the husband is a Eucharist Minister and so is his wife. Good people with a lot faith, love and care for one another. As for the rest, that’s part of any pilgrimage: you arrange things one way and they end up the other way round. But that is life! (*Euclides Nangolo*)



Brothers Jos Quintas (AN), Peter Zulu (ZA), Ignatius Matemba (MA) and Mark Chikandwe (MA) professed vows for a second time in Lilongwe 28 July 2013