



# Message

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#### **COLLEGIO INTERNAZIONALE (1995-1996).**

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#### **CURSO DE ESPIRITUALIDAD. Roma, abril-junio de 1996**

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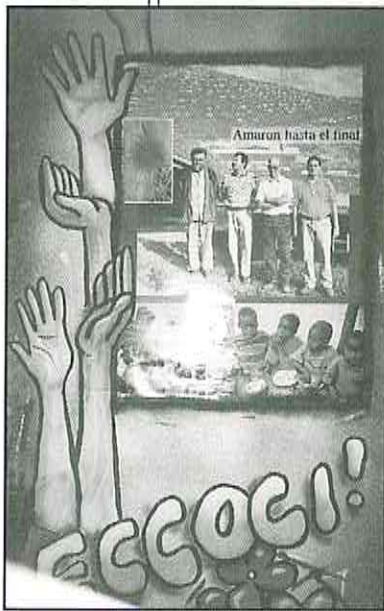
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heard these words  
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# THEY CHOSE TO STAY

For quite some time now, our Brothers in Zaire have lived in the face of grave danger. In 1991, for example, they suffered through the first plunderings of that country, plunderings which had a special impact on the capital city of Kinshasa. At that time embassies advised all foreigners to leave Zaire without delay; they offered assistance to those who asked to be evacuated immediately. The members of some religious congregations, heeding the embassies warnings, decided to evacuate. In spite of the obvious risks involved, our missionary brothers *chose to stay*.

Following the terrifying slaughter that took place in Rwanda in 1994, tension and insecurity continued to grow in the region. In light of this development, we evacuated our novices from Nyangezi, relocating them to Bangui in the Republic of Central Africa. Subsequent instability on that part of the African continent, however, led us to carry out a second evacuation of the novices from Bangui to Obala in Cameroon.

The «Masisi War», in 1996, between the bahunde and the bahutu, brought tremendous suffering to the families of some of our Zairean Brothers. It also made it almost impossible for our school in Bobandana to continue functioning. In the face of all these difficulties, our Brothers in that area chose to stay and help the displaced families of the bahunde.

By the end of October, a new armed conflict flared up in eastern Zaire bringing to the Great Lakes region increased instability and violence. As a consequence, three Brothers were forced to leave Zaire quickly; a short time later two additional Brothers had to be evacuated to Brazzaville. The lives of these five men were in serious jeopardy due to a combination of their ethnic origin and the region in which they were living. As the situation deteriorated, we had come to realize that we could no longer provide them with the protection they required and evacuated them.

The regions of North and South Kivu, shortly thereafter, came into a state of war. Our Brothers in Goma, Bukavu, Nyangezi, Kindu, and Kinsangani began to suffer the consequences of this development. All of these Brothers had been invited to make a discernment to consider the option of leaving Zaire or, at least, to withdraw from the zones of conflict. They *chose to stay*.

I realized also, though, that the Brothers of the community in Bugobe needed some special attention and help. Beginning in July 1995 and continuing during the ensuing months, the refugees in that area passed through a series of dramatic crises. In my opinion, they have been and continue to be the victims of the policies of various local and international powers who are working to further their own interests in the area. The final costs of these policies for the refugees in suffering and human life is a painful reality to contemplate. What to do with our Brothers in these circumstances? Still having an option to leave the camp, they chose to stay in spite of all the consequences they knew could come about as a result of their decision. They loved the people they served and lived in solidarity with them. Their zeal to share in the plight of the men and women of the camps outweighed their prudent desire to move to a safer place.

In recent weeks I have received an enormous number of letters of sympathy for the loss of our four Brothers. Two of them brought to mind a quote from Archbishop Oscar Romero. In referring to the assassination of priests and men and women religious when the violence in El Salvador was at its peak, he said: «At a time when so many simple people are being slaughtered, it would be no good news at all if no members of the clergy and religious life shared their plight.» Let us pray with and to our Brothers Servando, Miguel Angel, Fernando, and Julio; yes, let us pray that their lives and their deaths be the means through which greater justice and a lasting peace may come to the people and that part of the African continent that they served so well. In introducing this issue of FMS Message - which renders heartfelt tribute to the Marist community of Bugobe, to Archbishop Christopher of Bukavu, to Fathers Constantine and Andrew, and to the Sisters of St. Vincent Laurentia, Coletter, and Josephine assassinated recently in Goma — permit me to reflect for a moment on these two questions.

Brother Benito Arbues, Superior General



## Miguel Angel Isla Lucio

He was born on 8th March 1943 in Villalain (Burgos). His parents, Agustin and Amilia, died several years ago. He has three brothers: Cipriano, Gerardo and Agustin who is a Marist Brother. He entered the Hispano-American Juniorate of Valladolid on 3rd September 1955. He made his novitiate at Liéganes in 1960 and then left for Argentina where he remained until 1973. He spent some time in Rome, then, in August 1974, he asked to be allowed to leave for the Marist Missions in Ivory Coast where he remained until 1995. He had worked as catechist, teacher and principal in Dimbokro, and then in Korhogo as Superior of the District.



In 1995, in response to the appeal of the Brother Superior General, he volunteered to go and work in the refugee camps in Zaire. He was in community with some Rwandan Brothers and later with Servando, Julio and Fernando. They worked heroically, providing material aid to the refugees and teaching catechism. They were assassinated on 31st October 1996.

## Servando Mayor García

He was born on 20th July 1952 in Hormillos del Camino (Burgos). His parents, Servando and Otilia, Brothers: Elia, María Cruz, Jerónimo, Angel, Aurora, Evelio, J. Amado and the Marist Brothers: Serafín, Fernando and Servando.

He entered the novitiate in Maïmon (Córdoba) on 29th June 1971. He devoted himself to teaching and the formation of the young in several colleges of the Province as teacher and principal. He was Superior of the community of Bugobe for a year. These four Brothers carried out a very considerable amount of aid work for the refugees. They faced the difficult and dangerous situation of the mission and the camps in a truly evangelical spirit. They were assassinated on 31st October 1996.





## Fernando de la Fuente de la Fuente

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He was born on 16th December 1943 in Burgos in Spain where his parents, Sigismundo and Primitiva, were living at that time. He has one sister, María Milagros. In September 1956 he entered the Juniorate of the Marist Brothers in Valladolid. He made his novitiate in Liéganes (Spain) in 1960. He took his first vows on 2nd July 1962. He continued his formation in Chile where he accomplished important work in education and catechesis as teacher and principal in several Marist Colleges in that country of the Andes from 1982 to 1995. He was also a Provincial Councillor.



Following the appeal that Brother Benito Arbués, Superior General, addressed to all the Brothers of the congregation, to aid the mission of the Rwandan Brothers, Brother Fernando offered to participate as a expression of missionary solidarity. He was accepted and left in December 1995 to serve the mission. After two months in Belgium, at the Centre for the Formation of French-speaking Missionaries, he went to Zaire, to the refugee camp of Nyamirangwe (Bugobe), in February 1996. He was in the community composed of Brothers Servando Mayor, Miguel Angel Isla and Julio Rodríguez. All four were assassinated in this mission on 31st October 1996.

## Julio Rodríguez Jorge

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Brother Julio Rodríguez Jorge was born on 20 October 1956 in Piñel de Arriba (Valladolid), the son of Edesio and Maria Angeles. He has two brothers: Celso and Frede.

He studied at the Marist Juniorate of Villalba (Madrid) and that of Sigüenza (Guadalajara). He entered the Novitiate of Maïmon (Córdoba) on 9th September 1975. He made his first religious profession there on 8th September 1976 and his perpetual profession in Madrid at San José del Parque College on 27th September 1981.

After a short time in the colleges of this Marist Province, he left for Kisangani, Zaire in August 1982. He came back to Spain in September 1986 to complete his formation and then returned to Zaire in September 1988.

He offered his services to the Superiors to go to help the Brothers working in the refugee camps. His request was accepted and in September 1996 he joined the community of the refugee camp in Nyamirangwe, near Bugobe, where he met his death together with his Brothers on 31st October 1996.





# *How it happened:*

**In the course of the liturgical celebration, at the General House in Rome, for the four Brothers who were assassinated, Brother Benito Arbúes, Superior General, spoke to the large congregation about the events leading to this liturgy. He spoke of these Brothers and their mission to Zaire.**

"Every Eucharistic celebration is an offering, an immolation and a thanksgiving. In today's Eucharist several special motifs are joined to the sacrifice of Jesus, to our praise and our thanksgiving to God the Father of all goodness and all mercy. The violent death of the Archbishop of Bukavu, Monseigneur Christophe is added to that of our Marist Brothers: Julio, Fernando, Miguel Angel and Servando, and, finally in Goma, that of two priests and a Sister, all three Zairean. We must also add to these the thousands of people killed in this conflict who are never mentioned...

The violent deaths of Servando, Julio, Miguel Angel and Servando interrupted the physical presence of a religious community in the camp of Nyaminrangwe. But now their lives take on a new dimension and their message of Jesus Risen from the dead is proclaimed with even greater clarity.

After living through the experience of these last few weeks, I have the feeling that these four Brothers have passed beyond the canonical boundaries of the Marist Institute, and from now on become part of the patrimony of the Church, of the consecrated life and of a multitude of people of good will who have met God in hearing of these violent deaths.

## ***Who are Fernando, Miguel Angel, Servando and Julio ?***

Fernando lived the greater part of his life far from his native Spain, in Chile where he had been a formator and Provincial Councillor. He had been in Zaire for less than a year. On 23rd October I asked him if he could continue six months more in Nyaminrangwe and his response was spontaneous and even joyous. "I was expecting your invitation and I assure you that you have made me a great gift. Thank you sincerely for the good news."

Miguel Angel lived 13 years in Argentina and 22 years in Ivory Coast where he had been District Superior.

Julio had lived 14 years in Zaire and in May I invited him to join the community of Nyaminrangwe.

As for Servando, it was his first missionary experience. He was Superior of the community of Bugobe. Like the other Brothers he had undertaken this task for one year, but seeing the circumstances of the

refugees living in the camps, he joyfully agreed to remain for another year. In his Province of Bética, he was a Provincial Councillor and a member of the team for pastoral animation, and it was hoped that he would take up this work again on his return.

## ***What were they doing in a refugee camp ?***

In August 1994, the Assembly and the District Council of the Brothers of Rwanda took the decision to have a presence among the Rwandans. Within the country, three communities which centred their mission on the schools were reopened. Six Brothers formed a new community at the service of the refugees outside the country. In view of the escalating difficulties faced by the refugees and the Rwandan Brothers themselves, the community was reinforced with three non-African Brothers. But as the dangers persisted, we decided to withdraw the Rwandan Brothers from the Bugobe community.

The more I come to know about this project, the greater is my admiration of the Brothers who launched it. They had the intuition to create an education project in perfect harmony with the thrust of our last General Chapter: integrated with the Church, in full collaboration with the lay people who shared the responsibilities, a project which responded to the needs of the locality. And the animating force was fraternal consecrated community which, in all the difficulties, had become a point of reference which inspired confidence. "When they see us, it's as if they see God," said Julio to his mother.

## ***Who killed them and why ?***

There are some details concerning their deaths which will never be known with any certainty. Others are very clear:

They were assassinated on 31st October around eight o'clock in the evening. They were apparently shot. The authors of the crime were a group of the Interhamwe military (the former Rwandan government), who remained a few days in the Brother's hut and prevented anyone from approaching, claiming that the Brothers were being detained because they were spies. The four bodies were recovered from the waste-water tank on 14th November and have been interred at our novitiate house in Nyangezi.



Many reasons might be given for the assassination. For me only one is sure: they were killed because, in spite of the risks involved, they decided to stay at the side of these thousands of people who were adrift in the country, victims of panic and under pressure from those who wanted to use them as human shields in the conflict.

From 23rd October, Brother Jeffrey Crowe and myself had been in daily telephone contact with them. Now we regret not having recorded our conversations with Servando: so calm, so full of faith, so clear-minded about the decision they had taken and the risks they were running. He feared being assassinated by the rebels who were approaching, and they also distrusted the violent element that had arrived at the camp towards the end of October.

To my insistent invitation to withdraw, their response was always the same: We cannot abandon those who are already abandoned by everyone. If you were here you would do the same. We have decided to stay, if you will permit us. The morning of October 31st Servando telephoned the General House and communicated this message: "Everyone has left the camp of Nyamirangwe. We are alone. We are expecting an attack at some time or other. If we do not call back this evening it will be a bad sign. They will probably take the radio and the telephone. The sector is very agitated. The refugees fled without knowing where they were going, a sign that violent elements have infiltrated." That very day I was able to speak twice with Servando. The last time was at

1.30 p.m. when he told me: "We are still alone, but perhaps the refugees will return because they don't know where else to go. We are staying put because we don't want to be associated with the military or with the other armed groups."

**Dear Brothers Servando, Julio,  
Fernando and Miguel Angel**

As Superior, I accepted your decision to stay, and with you I accepted the risks that you would run, but on receiving the news of your death, I felt a very deep sorrow. Sorrow for your families, and for the harm done to themselves by those who assassinated you. I am convinced you pardoned them because they did not know what they were doing. We Marists, we pardon them and we pray for them.

I cannot hide from you the fact that, throughout all the agony of these last days, I have felt a great admiration for each of you and a great interior joy that you have been witnesses of Jesus of Nazareth in risking your lives, even to a violent death. You remained in Bugobe through love of God and the refugees. Thank you for your generosity, and for your faith. Don't forget that the refugees continue to depend on your intercession because the international political authorities are showing only slight interest in offering humanitarian aid and in bringing peace to the region of the Great Lakes.

*Brother Benito Arbués  
Superior General*

## HÉROES IN ZAIRE

From out of a world which is incapable of coming to the aid of a great African tragedy arises the heroic example of missionaries, four of whom we know to have violently lost their lives on 31 October at the hands of Hutu militia. Now the world regards them as heroes and martyrs, which indeed they were. Alfonso Rojo told yesterday in his report of the outstanding generosity of the four religious who, aware of the possibility of being killed, nevertheless remained at their post, handing over their truck to allow two local priests, a seminarian and a group of sisters to escape. And Rojo continued: "a terrible loneliness and a sense of helplessness engulfed the four Marists in the hours leading up to their deaths."

Their bloody end is all the more moving in that the four religious had buried their lives there in order to stand by people in dire need. Not politics but charity was their business, and violence was meted out to them in return. What a terrible injustice! It would, however, be a mistake for us to judge the greatness of their self-surrender by this final violent end. Heroism consists not only in death for an ideal, but also in the day-to-day total commitment to one's neighbour, expecting nothing in return...

*Justino Sinova ("El Mundo", 14-11-1996)*



# *The Sacrifice of Lives*

We print below some short extracts from articles that have appeared in the press on the killing in Zaire of the four Marist Brothers: Servando, Miguel Àngel, Fernando and Julio. The generous sacrifice of their lives has had an enormous impact and the witness they have given has been received with widespread admiration. The press, radio and television have contributed greatly to making known this witness and have contributed to a heightened awareness and appreciation of the lives of missionaries who work among people suffering the effects of injustice and hatred.

## LORD, HAVE MERCY

I have known the Marists for many years, though I never attended their schools. I know them and love them. My great friendship with many of them dates from the time when I shared with them in the Focolare spirituality. It was then that I got to know Julio Rodríguez, one of the four "martyrs" who have given their lives for Christ in Zaire. Julio was a young man who possessed all the qualities that Marcellin Champagnat wanted his Brothers to have. He was simple, upright, hard-working and pious. In him there was neither insincerity nor that dichotomy, sometimes found in some of the clergy, in which there is little relationship between life on the one hand and high-sounding phrases about commitment to the poor on the other. That is why he went to Africa, where he spent many years labouring in the service of Christ and of people.

That is the first thing I want to point out about this young man and his companions, and I stress it because I have noticed that nobody is mentioning it these days.. The Marists whom I know, and Julio in particular, were not "humanists". They were not in Zaire out of love for a vague "humanity" in general or for a marginalised people as a whole. As Chesterton said of St Francis of Assisi, the woods did not prevent him from seeing the trees. They were in Africa because they believed in Christ and because they had very big hearts which had room for every man and woman individually who walked into their lives with outstretched hand and tears in their eyes.

But they were wrong in one thing. I don't know which of them it was, because we have no detailed information yet, but a hidden witness heard one of them cry out "My God, we're going to die. Have mercy on us!" The one who uttered those words was mistaken, for it was not on them that God needed to have special mercy.



Julio Rodríguez

No, they were not the ones in need of God's mercy or at least not so much. We are the ones who stand in greater need of it.

Have mercy, Lord, on the world's politicians, especially those who indulge in ridiculous, long-winded discourses while millions are dying of hunger or are being slaughtered. Have mercy also on the murderers, whether Hutus or Tutsis. Forgive those who murdered my friend Julio and his companions. Forgive those who killed the other innocent victims.



But don't exhaust your mercy on them, Lord. Keep some for me too, for those of us who are neither politicians, nor Tutsis nor Hutus. Forgive those of us who think we are exempt from any responsibility in this situation and are shocked that other people are doing nothing. Forgive us for thinking that criticising others and salving our conscience with the odd alms-giving lets us off the hook as regards doing something more ourselves.

Have mercy on us, Lord, and don't treat us as our inaction, our selfishness and our laziness deserve. May the blood of these sons of yours, who died in your name, rise up not to condemn us but to intercede on our behalf.

In return, Lord, I promise that I will not allow myself to be discouraged by the disappointments that fill my heart, that I will not ask where you are hiding yourself when I'm let down by a representative of your Church. In return, and without wishing thereby to "buy" the mercy I need, I promise that I will work harder, pray more earnestly, forgive more frequently, and ask more often for forgiveness from those whom I offend. I can't love you by going to Africa, giving up my life for you to the mercy of fever, hunger or murder. But I can burn myself out for you here, in this battlefield that is my cross and my glory. Accept my life, Lord, as you have accepted the lives of these four new martyrs, and, like them, give me the strength to persevere to the end. Take pity on my failings and sustain me in a struggle that proves too much for me.

Congratulations to the family of the victims and to the Congregation to which they belonged. I feel for them and share their sorrow. But our Brothers are in heaven and their names and that of the Church are written there too.

Santiago MARTÍN (ABC, 15-11-1996)

## REAL CHRISTIANS

*"... Greater praise, however, and deeper admiration are due to those who freely give their lives in the service of their neighbour. The Marists are called Brothers not only because such is what they are within their religious congregation, but also because they project outwards that brotherhood which inwardly they live. The four Brothers murdered in Bugobe (Zaire) readily responded to the appeal of their Superiors on behalf of these unfortunate people, and there they willingly remained in spite of their own premonitions as to what the outcome might be. To all, especially to the most needy, they freely offered civilisation, culture, food, faith in God, the Gospel and their love as brothers. They even went as far as to denounce what was happening in the hope that they might be instrumental in preventing the tragedy. Yet there still remained something for them to do, surely the most important. Many times they had heard these words of the Master : " Greater love than this no-one has than to lay down his life for his friends." And they made a free decision to give this supreme witness. They would surely not want to be awarded posthumous medals for bravery or solidarity. Nor would they wish to be regarded as heroes. Just brothers, Marist Brothers. The manner of their death was a parable, putting into action, as Jesus did, the words of the Gospel: "Unless the grain of wheat falls on the ground and dies, itself remains alone, but if it dies it produces much fruit"...*

Luis, obispo de Segovia. (" El Adelantado de Segovia ", 15-11-1996)



## THE STUFF OF MARTYRS

Religious whose apostolate is education, as in the case of the Marist Brothers, spend their lives transmitting knowledge and giving their pupils the basic formation to be and live as good Christians. Thousands of hours are spent in such a task. I can bear witness to the selfless work of the Marist Brothers, labouring tirelessly and almost anonymously, for I had the good fortune to spend twelve years with them in their college in Granada.

But it was not by word but by their martyrdom in Africa that four sons of Marcellin Champagnat gave their own final witness. There could be no more powerful way of doing so. Sometimes one deed is more effective than a thousand words. Many people who till now have had only a vague idea of what a Marist Brother is have suddenly become great admirers of them. The old saying of Tertullian is again being fulfilled : “The blood of the martyrs is the seed of new Christians”...

Albert Schweitzer, no stranger to tragedy, used to say that no Christian martyr ever made any resistance to violence. The immolation of Christ was freely accepted. The weapons of missionaries are their hunger for justice, and peace is what they strive for. The Marist Brothers use the spoken word in their daily task of teaching. And they die in silence, bearing witness to what they taught during their lives. Such is the stuff of martyrs.

*Manuel JIMÉNEZ DE PARGA ("EL MUNDO", 15-11-1996).*

### *Letter of Brother Spiridion Ndanga, Superior of the District of Rwanda to Brother Adolfo Varas, Provincial of Madrid.*

Dear Brother Provincial, The Marist District of Rwanda is living in a state of shock following the events at Bugobe on 31st October 1996. In fact, Brother Provincial, how can one understand that a charity which waives all boundaries and limitations can be met with such limitless hatred?

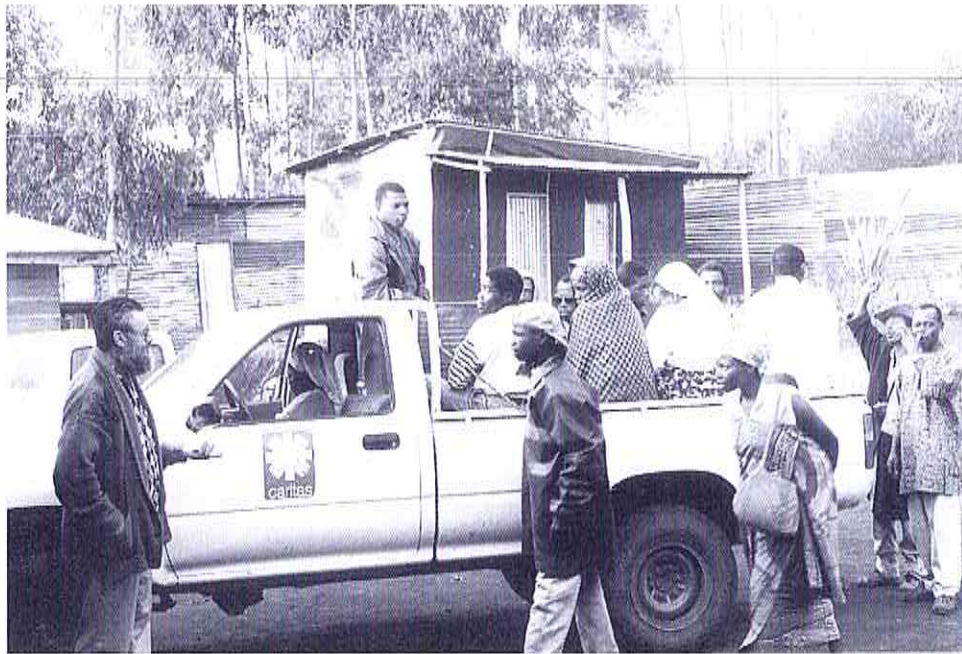
Our four valiant Brothers have witnessed to a boundless and immeasurable charity in devoting themselves, without counting the cost, to the cause of the Rwandan refugees who are neither Spanish, nor white, nor European. They have broken through all the barriers erected by men, they have listened to the cry of the poor, they have given themselves in solidarity. Would it not have been enough for them to have devoted themselves to Spanish youth ? But their hearts, as large as the world itself, hastened to the aid of those who would otherwise have found no answer

to their cries of distress; these poor people who know nothing of politics but who are the victims of politicians driven only by their own self-interest.

These Brothers have given true meaning to humanitarian action, action which does not recoil before any sacrifice, be it even the risk of death. They have given proof of a great sense of mission: “In situations where religion is persecuted or society is in crisis, we remain in the country, if at all possible, through a sense of fidelity to our mission” (Const. 80). They have died martyrs, imitating Christ totally in this act of supreme charity.

What was done to our Brothers surpasses all understanding. They were neither Rwandan nor “Banyamulenge”, nor opposition. They had no political motivation. Why kill anyone who is not fighting against you? The violence of which they were the victims is unjust and senseless. It knows no boundaries because it is an attack on life itself. May the blood of our Brothers obtain the conversion and pardon of their executioners, may it obtain peace in the world at large and in the region of the Great Lakes in particular. May their example inspire us to make a total gift of our own lives!...







# Mary, model of listening

In this article we would like to reflect on the importance of listening, with special attention to Mary whose entire life was one of welcoming and listening.

We could say much about listening, this key word which characterizes the whole tradition of the Jewish people: "Listen, Israel". In the Bible, from Genesis to Apocalypse, we find this verb mentioned 627 times. It is surely the verb used most often in the whole of the Scriptures.

We expound much on the Word but how often on listening? We know the proverb "Silence is golden, speech is silver". Moreover, on the psychological plane, listening assumes great importance. The human being feels a great need to be listened to. The most bitter cry of distress we are likely to hear is perhaps that of the adolescent who, on the point of tears, declares: no one wants to listen to me. Recently a pastoral worker reported that there are young people who talk to the cat, to a poster even, through the lack of anyone to listen to them.

From our point of view, listening is a disposition of the soul, a marital attitude to be integrated into our lives. According to the dictionary there are three aspects of the verb "to listen":

1. to dispose the ear to hear;
2. to strive to understand
3. to become aware, to obey.

When we consider Mary's listening we can discern these three levels.

## *Listening with the ear*

The first phase of listening is that of the ear. To lend an attentive ear: what a beautiful expression! To listen is first of all to remain silent, to allow the other to speak without interruption. A silence of expectation, of attention, of discreet presence. There is no dialogue possible without listening.



Mary, you are the silent one, the Mother of listening, you have heard much and observed much. The eyes and the ears complement each other. One says: to be all eyes, all ears.

Mary, you listened to God, you listened to Jesus, you listened to Joseph. You listened to Elizabeth, to the shepherds, the magi, and the aged Simeon, the prophetess Anna.

You watched, you listened to the apostles of Jesus, to the enemies of Jesus. You listened to the best and to the worst.

Mary, you lent an attentive ear to everyone.



### *Listening with the intelligence*

The second phase of listening is that of the intelligence. To listen with the intelligence is to discern, to try to understand, to reflect on what the ear perceives; always striving to grasp the point of view, the thought of the other; to go beyond the words and the language. Sometimes the gestures, looks and attitudes reveal more than the words themselves. Words are so relative.

Mary, Mother of interior listening, you knew how to discern. You used your intelligence to grasp the deep meaning of what was said to you. When the angel announced to you that you were going to conceive, you reflected immediately and asked the question: how can that be done? The angel gave you a new fact: you would conceive by the power of the Holy Spirit. You accepted this fact in faith and made it part of your discernment. Everything thus fell into place and in all simplicity you said yes. You conceived Jesus in faith before you conceived him in the flesh.

Your listening, Mary, is active and searching.

### *Listening with the heart*

The third phase of listening: that of the heart. To listen with one's heart is to pass to acts. It is to apply to one's life what the intelligence has grasped and welcomed.

Listening with the heart is total listening. The heart is where one is most oneself, the place where one encounters all that one is.

Commitment, service, mission, obedience: these are what is involved in listening with the heart. And the Lord proclaims blessed those who hear the word of God and keep it (Cf. Luke 11,28).

The beatitude of listening: the Marial beatitude.: " Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled" (Luke 1,45).

Mary of listening, you really knew how to listen with the heart. You pondered all these things in your heart. After having heard and discerned you acted. You went with haste to Elizabeth committing yourself to mission.

Your obedient listening, O Mary, is always a disposition of the will to accomplish the will of God.

If you gave us a Jesus who always listened to the Father, a Jesus obedient to death, it is because you proclaimed that you were the handmaid of the Lord: "Let what you have said be done to me" (Luke 1,38).

When I contemplate the listening of Mary, I become conscious of the importance of listening in my own life. To live the beatitude of listening as Mary did, I must have an attentive ear, an intelligence on the alert, and, above all, an open heart.

If I imitate the listening of Mary, I will be able to welcome the word that the Lord gives me each day, ponder it and integrate it into my life. I will be able to respond to the calls and needs of my brothers. I will be able to discover and love the face of Jesus in the little ones, the poor and the humble.

Yes, Lord, I need to be what you want me to be, a listening being. Guide me and accompany me on the way of Mary, the way of listening.

And you, Mary, give me all your love that I may listen.

If the Bible begins with the unhappy story of a man called Adam who did not know how to listen (Gen. 3) it ends happily with the promise to those who listen: " Let everyone who listens answer, "Come"... All who want it may have the water of life, and have it free" (Apoc. 22,17).

When I can truly make the prayer of Samuel my own: " Speak Lord, your servant is listening", then something important will have happened in my life, then will I understand better Mary, the Mother of listening.

*Br Armand Morin*



## Mariology Symposium

To celebrate the Sixth Centenary of the apparition of Our Lady of La Salette and the Centenary of the arrival of the Marist Brothers in Brazil, a Mariology Symposium was held in the Archdiocesan Marist College in São Paulo from 22 to 26 July 1996.

This Symposium had been organised by an Intercongregational Committee consisting of five people and it attracted some 250 participants: priests, religious, and laity, choosing for its motto: "Let us rejoice with Mary in the Lord".



The conferences took place in the mornings, the main themes being Mary Star of the new Evangelisation in the Latin American Magisterium; Marist folklore in the post modern period; Marian apparitions in the crisis of Reason in the New Era; Mary in biblio-theological understanding; Mary and the Femininity of God; Mary in the popular Theological Universe. In the afternoons in-depth round-table discussions with specialists on variations on the theme were held.

Liturgical animation and celebrations and times for personal prayer facilitated the interiorisation of what was being learned and helped create a climate of Marial fellowship.

The presence of Bishops, theologians of both sexes and people of other denominations was an important contribution and heightened the interest of the participants.

To judge from the general enthusiasm demonstrated at this Symposium, it was a most significant event and met the needs of many. There is every cause to believe that this seed that has been sown will germinate and produce real fruit for the society and the Church in Brazil.

*Bro Afonso Levis*



# Marist Pilgrimage in France

*As we have already mentioned in the last issue of ECHO, a large representation of the different branches of the Marist Family in France organized a pilgrimage to various places associated with our Marist origins in this country. We now give the text of a few interventions relating to this pilgrimage and to the Marial spirit which animated the numerous pilgrims:*

"Members of the great family of the Society of Mary, you come to spend a week "retracing your roots", "returning to the sources", which will enable you to set out again with renewed dynamism to fulfill your mission.

In today's world we encounter innumerable difficulties of all kinds. Priests, Brothers, Sisters, Lay Marists, whatever be your particular vocation, like the Apostles at Pentecost, be witnesses of God's love in the various places in which you work. And how varied are these fields of mission! What a great number of lives they affect!

Have no fear, in spite of your frailty; behold our first Fathers, our first Brothers, our first Sisters; behold the twelve Apostles of Jesus Christ! See how the Spirit was active in them and through them! Behold Mary, the first disciple! Like her, be believers, be servants, be present and attentive to your brothers and sisters, be compassionate; and in all circumstances, pray! Yes! Fear not! Go ahead in confidence and hope! Be bold! The Lord is with you!

*Jacques Faivre, Auxiliary Bishop of Lyons*



*At Our Lady of the Hermitage*



### **The Marist Family**

A family affair! I must confess that for many years this was for me a rather vague expression. I am a little ashamed to admit to having lived a number of years in Toulouse, where there was a small community of Marist Fathers, without our having ever invited one another to our houses! Was it due to some reciprocal misunderstanding, certain preconceptions?

Then came Champagnat Year followed by Colin Year with their numerous friendly gatherings of Fathers, Brothers, Sisters and lay Marists.

The summers are a special time of Marist collaboration by way of accompaniment of camps, hiking expeditions, retreats for 18-25 year olds, or simply family living shared by the various branches. Groups have been formed for reflection and sharing on our respective Constitutions. Requests have been made and responses given. The Marist Brothers have established a community in St. Victoret in response to a letter from the Marist Missionary Sisters of that city. In Germany an inter-Marist project has been begun. And, of course, similar collaborations have been long under way in Oceania, Australia and New Zealand.

Our recent General Chapters have brought us closer together: renewed efforts in discernment, in creative fidelity, response to the calls of the world which accord with our foundational charisms. The lay members of our four branches challenge us in various ways. Some new and exciting pages remain to be written in our Family Story.

Françoise Perroton, lay tertiary of the Marist Fathers, left 150 years ago at the age of 49, in answer to an appeal from some women on Wallis and Futuna, new churches founded by the Marist Fathers from 1837 onward gave new breadth to our Marist vocation of evangelization.

Mary, discreetly, brought us together once again, leads us by the hand, invites us to help one another to find once again our common heritage, our respective riches, our mission in the bosom of the Church.

A family affair! Family treasure! Not to selfishly admire or leave to gather dust, but to make fruitful so that the Kingdom may spring forth and grow strong in the hearts of the young at the dawn of this third millennium. *Br Henri Vignau, C.G. FMS, July, 1996.*

#### **Reactions of some of the participants after the Marist Pilgrimage of July 1996**

We would like the contact between the five branches to increase while preserving the sense of simplicity, listening, openness, sharing, availability. Like Mary, let us be present where the needs are, always as Church responding to the mission confided to all the baptized. *A lay Marist*

To live fully our spirit: To be men and women witnessing to tenderness, mercy, the humility of God. To be artisans of unity and peace. *A Marist Sister*

Like Mary in Nazareth, we do not have to seek with whom we can share our lives, but to welcome simply those whom the Lord places on our path. *A layman*

O Lord, grant to us, lay people, who have received so much from the Fathers, the Brothers, the Sisters who educated us, the inspiration to discover the needs of the mission today and to become involved in it. That our diversity be fruitful in responding to the diversity of calls upon our time. *A laywoman*

This week lived among Marists of the various branches seems to me a sign: we have recognised that our sources have much in common and that they lead us to believe that to live the Gospel in the manner of Mary can have meaning for today. I believe in the Marist future, a little different perhaps, but faithful to its sources. The mission tomorrow: we will discover it. *A Marist Father*



# **Union of European Conferences**

## **Brother Jacques Scholte, New President of UCESM**

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UCESM (Union of European Conferences of Major Superiors): an apostolic body that speaks for 460,000 members.

UCESM, formed in 1981, held its 7th General Assembly in Freising (Germany) from 27th November to 3rd December 1995. This Union at present includes 32 national conferences of men and women religious belonging to Institutes of apostolic life, which represent some 460,000 persons, of whom 85% are women.

The Freising Assembly was devoted to the Evolution and the Identity of Religious Life in Europe. It was also rather innovative in electing to its presidency a religious who was not a priest: Jacques Scholte, a Marist Brother from Holland. A first! The vice presidency was confided to Françoise Petit, a Belgian member of the Sisters of Charity and president of the Union of Religious of Belgium.

### ***Time of purification***

Invited by the Association of Journalists of Religious Affairs (AJIR /JOREB), the two new leaders of UCESM attempted to sum up the evolution of religious life in Europe. Brother Scholte first broached the question of the identity of religious life in Europe in the context of "believers becoming a minority, and religious a minority within that minority". Formerly, apostolic congregations were too much identified with and reduced to "their works" or "their mission". But "the first characteristic which is fundamental to religious life is the seeking of God". This quest is certainly not the sole preserve of religious, but they are, in fact, seekers of God by profession, as much in their own lives as in the life of the world of today.

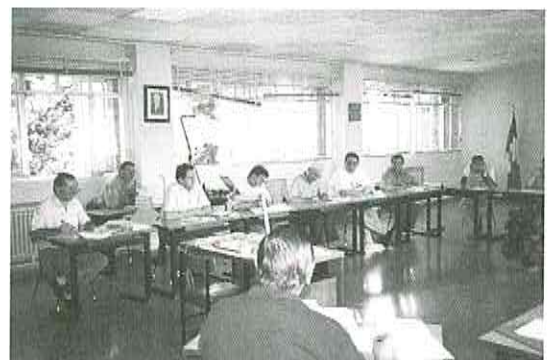
In reviewing the last thirty years, the president of UCESM notices a withdrawal of religious from the schools, hospitals and other apostolic works. The decrease in the



number of vocations and the aging of religious communities do not constitute the whole explanation. For Brother Scholte, when all is said and done, "it is a beneficial period, a time of purification". "Religious do not identify themselves in terms of what they do, but primarily by what they are". What our society needs are men and women "who are living the fundamental attitudes of reconciliation, compassion, mercy...". We must also find "new modes of expressing our religious life" to a new audience. This is for us "both a challenge and an adventure". For Brother Scholte, religious life is not experiencing an identity crisis, and its fundamental concerns have not changed, for "it remains centred on the Evangelical Councils and on community life". It is still necessary that this life be characterized by confidence in God and seeking him in all things. This is what constitutes the "contemplative" frame of mind which is not incompatible with an active (sometimes overloaded) life, and this could well be "our message to Europe". And religious, "liberated by faith in Jesus Christ", must be able to bear witness to this.

Moreover, Sister Françoise Petit and Brother Jacques recognize that the Synod has really encouraged them, and that the episcopal recommendations leave them great liberty. Both are convinced that it was an historical Synod since "for the first time women had a voice". In fact, women represent 85% of European religious engaged in the apostolic life, and they have had enough of men discussing among themselves the life that women have to lead.

It is high time, remarks the vice president of UCESM, that a collaboration was developed between congregations of men and women, not only "to get away from the rivalries of the past" but to better utilize the available means and energies, as much for ongoing formation as for social projects, teaching and presence among the young. Urging common reflection in order to deepen the identity and the mission of all religious life, Françoise Petit emphasized how the evangelical councils are "lived as challenges to today's world, calling in question certain ways of understanding power, material well-being and love".



*Meeting of European Provincials in Scotland (1994), Lebanon (1995) and Spain (1996)*



# School for educators

## in the Province of Catalunya (Spain)

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From 1993 the "Secretariat de l'Escola Cristiana de Catalunya (SECC) - which is responsible for the denominational schools in Catalunya (Spain) - has been running courses called the "School for Educators" (EdE) which is described as *"a formation course for lay teachers who would like to devote one term to personal formation from the double perspective of believers and educators, and which is sponsored by the governing bodies of the respective schools"*. One of its objectives is *"to promote harmony between one's formation as a believer and teacher and the practical application of this in one's work of teaching and running christian schools"*.

It presumes that the teacher enrolling for the course is on paid leave of absence from his duties for one term in order to allow him to give full time to the work of personal renewal, deepening his qualities as a professional teacher and preparing himself for active co-operation in renewing and promoting his own school.

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One of the enriching factors of this course is its "inter-institutional" nature, since the participants come from different religious educational establishments, representing infant, primary and secondary levels.

There is a section for common formation of educators who come from different institutions but who, as believers and teachers, share the same concerns. It comprises nine modules of twenty hours each. There are individual subjects given by specialists recruited by SECC.

It combines practical work, group discussions and personal reading. There is also scope for debating current topics of interest. One whole day is devoted to a topic, including discussions, films and visits, before the topic is debated.

Another section is geared to each individual teacher with the support of the institution that is facilitating his participation in the course. This consists of two aspects: a) training in the charism of the institution, as described by the religious body running the particular school (in our case Marist). b) formation of a personal nature : facilitating a group project on a topic related to the formative contents of the EdE or with the work of education being done in the school.

Facilities are also available for E-mail as a means of communication. For the duration of the course each participant has access to a computer with printer and modem, provided by the school from which he comes.



### MY OWN EXPERIENCE

In this session of the EdE two teachers from our Marist schools took part. We were both very happy to accept this offer from the Brother Directors and endeavoured to live up to the trust that had been placed in us.

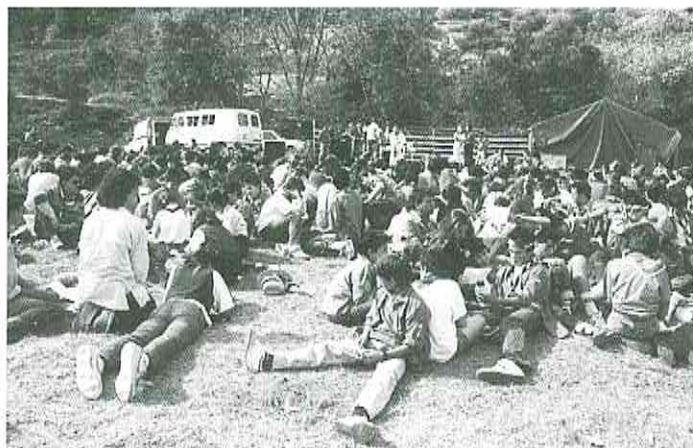
It was a good opportunity to become better acquainted with the Marist life and work. The two weeks devoted to formation in the Marist charism enabled us to appreciate better both the work of education as well as the social work which the Institute is doing in Catalunya.

The first week we visited the "monastery" of Las Avellanas, which has turned out so many Brothers and which is also famous for the annual Easter Youth celebration. There we had explained to us, among other things, the fundamentals of Marist pedagogy. We also visited the college at Lleida and saw how a school can transcend the boundaries of the classroom. In Igualada we saw the new college and were amazed to see the extraordinary work being done to meet the challenges of the new Spanish education system. And in the provincial house we learned about the presence and organisation of the Marist Institute today, as well as about the youth movements existing in our colleges.

The second week was more social in content, and we saw that much is being done to show solidarity with the needy. We began with a visit to the offices of SED (an NGO which co-ordinates and carries out different projects in America and Africa). The next day we moved on to Rubí, where, apart from visiting the college, we learned about all the social projects being done there for marginalised groups. We went too to Can Oriol, a reception centre for abandoned children, which is run by the Marists, though they do not own it. We ended in Tarragona, in the working-class district of Buenavista, in the College of John XXXIII, a technical school belonging to the archdiocese but run by a Marist community which has done so much to raise the level of a college which had been rapidly going down hill.

All this brought home to us that the work of teaching which we are doing in our school remains very little in comparison to the relentless devotion of a few Brothers spending their lives in the service of their neighbour, and showing us by their deeds what the message of Jesus really is.

*Miguel Ángel Suárez, Teacher in "Maristes Sants" Barcelona*



# A joyful experience of a Marist community

*"A community" says Jean Vanier, "is like an orchestra playing a symphony. Each individual instrument is in itself beautiful, but when they all are playing together, each allowing the other to come in at the right time, then it is even more beautiful."*

*"Brought together without having chosen our companions, we welcome one another as gifts of the Lord " (C63)*

What I am about to describe here is the fruit of an experience of living for five months - from 2nd February till 27th June - in an active Marist community. It is an "inside view" for someone hoping to become a permanent member of the Marist family. No doubt the picture I describe will have its limitations. And any experience can be seen from different perspectives or perceived differently by different people. But the basis of this account will be the Constitutions.

As a novice I learned that a young Brother "in a community where he is welcomed and encouraged, finds community life a setting that strengthens him in his vocation". Trained in a spirit of freedom and responsibility he will be inspired to respond with love to God and to the Institute in accordance with his state of life.

Feeling himself loved and capable of loving, the young Brother directs his energies to the apostolate. Feeling himself appreciated, he in turn values others. He knows how to ask pardon and to give it and tries to free his heart from any resentment. In this way he wins the confidence of his Brothers and is led to share with them his joys and sorrows, his success and failures along the way. Thus he will not be tempted to seek compensation outside the life of the community.

Let's look now at my experience of life in our community of Lábrea-Am. There the Brothers have their identity in the Church, live the charism of Champagnat and the spirit of Mary. Simplicity is the hallmark of their life. Their work is within the framework of the local Church. They also try to remain closely linked to other religious.

As consecrated men, they witness to the evangelical counsels and give witness to a life of chastity where it is a real challenge to do so. Poverty, in terms of buildings etc is not so much in evidence, given the situation in which they find themselves. But the Brothers are not idle and the witness which they give is more one of being and doing. It strikes me as a good witness to poverty the fact that the Brothers put whatever they possess in the material line at the disposition of others. For example, the school and the sports hall are quite often used for different outside church, cultural or sports activities...

The community is not perfect but it runs smoothly and for



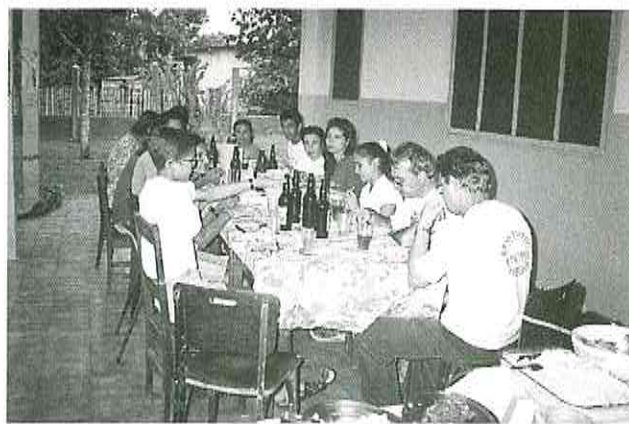
*Children preparing cassava foo-foo  
(Marist mission in Canutama/).*



me it was a place of growth and of sharing.

In an area such as Lábrea, the community can be a source of encouragement to many broken families. It shows how, despite difficulties, it is possible to live in harmony.

*A team of Brothers and lay people at a working meeting*



Since prayer is one of the principal supports of religious life, the Brothers aspire to a prayerful lifestyle, trying to let their prayer permeate all that they do each day. Prayer from life and for life, nourished by the day's actual events, reading the signs of the times in the Word of God and in the concrete happenings of life. Much importance is attached to the two strong community prayer times of each day, morning and evening, in addition to times of personal prayer.

As regards their work, the Brothers exert their influence over a wide area. In San Agustín school which they run, they are responsible for a good part of the children of Lábrea. They are very active in catechism, the Apostolate of Prayer, the Legion of Mary, visiting the sick etc.

Communication between the Marists in Brazil and even with the main Province is not as good as it might be. News either arrives late or not at all.

I have given thought to the value of on-going formation, since the Brothers live quite isolated. They give so much of themselves and receive nothing; hence the need for opportunities for them to revitalise themselves by personal and community studies and to receive the support of the Province and of the Commission for On-going Formation.

The Brothers are anxious that the Institute should continue in existence. New members are needed if this is to happen. In spite of past "failures", they keep alive the flame of the vocations ministry. Faced with this challenging situation, the Marist community of Lábrea must cash in on the number of young people they have in our schools, be more active in some of the apostolic youth movements (cf C86) and play a greater part in the marginalised communities...

I am very grateful to the Brothers for the help they have given me in my efforts to imbibe the way of life and the spirit of our Congregation. Dear Brothers, may the Good Mother guide you in your mission which is so important for the building of the Kingdom of God.

*Bro Raimundo Leão, novice.*



*Aerial view of Lábrea (Brazil)*

# National Meeting of Brazilian Youth in Mendes

This was an occasion where values, hopes, anxieties and fears all surfaced, together with a commitment to the building of the Civilisation of Love.

On the occasion of the celebration of the Centenary of the arrival of the first Marist Brothers in Brazil in October 1897, there took place in Mendes, from 24 to 30 July 1996, a meeting of young people, mostly from the youth movements in our colleges.

They came from the six Provinces of Brazil and were 350 in number, accompanied by some 50 advisers and invited guests. The 400 or so participants gave themselves fully to the exchange of experiences, achievements and inspirations. The outcome was a real demonstration of dreams, activity and solidarity.

The aims of this meeting were : to give a strong experience of evangelisation of Marist youth on the occasion of the Marist centenary in Brazil;

- to spread and deepen Marist spirituality;
- to empower the youth leaders to become more involved in their society, while at the same time providing an opportunity for fraternal sharing and exchange of ideas and experience of the richness of the Marist charism.

The young people arrived full of enthusiasm for this get-together and there followed seven days of intense activity. Within the daily schedule the participants, boys and girls, had two conferences given by Brothers: "The Young Person and his Relationships" and "Youth and Christ". The two giving the conferences, Bros Joaquim Oliveira and Afonso Murad, were very well received, since they spoke a language which was meaningful to the young.

Within each day's programme too there was something of interest to the young, such as : round-table talks and group dynamics; workshops to give scope for individual talents, the celebrations of the Eucharist (one of which was for an old Marist Brother who had died and who had worked with the youth until he was in his nineties, a eucharist which was a real religious lesson); the social time together, where the topics of the day were taken up again and filled out with personal experiences; the presence of Bro Claudino, General Councillor and representative of Bro Benito Arbués, who himself sent a message of hope and encouragement for the youth. All these contributed to the great success of the occasion.

The collective and individual effort which was put into the event proved well worth while. Each Province tried to send its best representatives. We soon realised the sterling qualities of the young people who were there and their enthusiasm to deepen their commitment to the Gospel and to the Marist family. It was clear that they understood our charism and wanted to support us in it, while asking us to trust them and the values which they would be contributing.

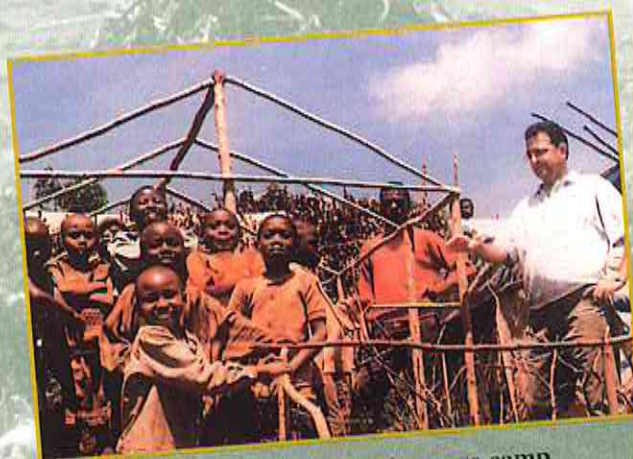
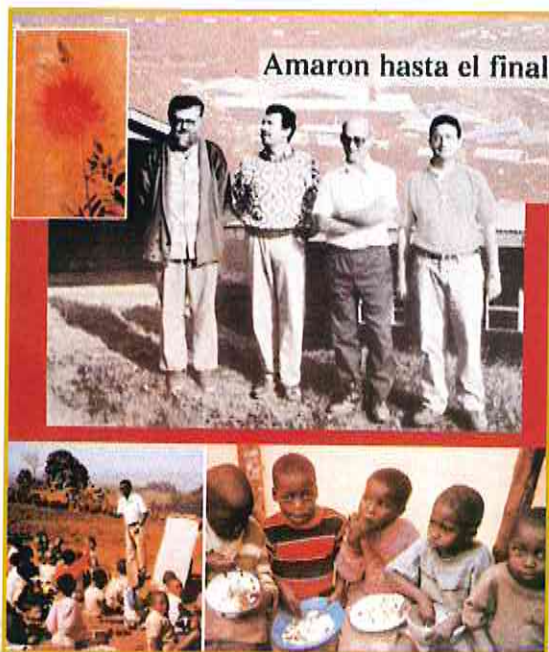


# They gave their lives

Brothers Miguel Ángel Isla Lucio,  
Julio Rodríguez Jorge,  
Servando Mayor García  
and Fernando de la Fuente de la Fuente  
in Bugobe (Zaire) 31-10-1996.



(Below, from left to right): Miguel Ángel, Etienne (priest),  
Urbain (priest), Augustin (layman in charge of the mill).  
(Above from left to right): Telesfor (lay student), Julio,  
Fernando and Servando.



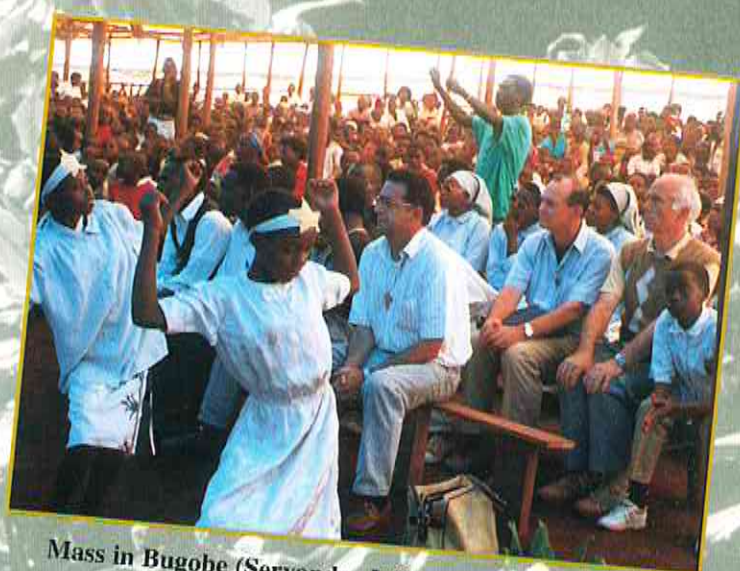
Servando in the Nyamirangwe camp.



Miguel Angel Isla

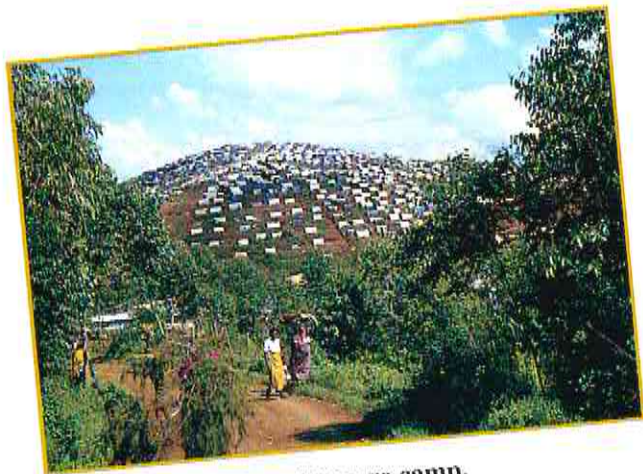


Fernando in the food and school-material store  
(may 1996).



Mass in Bugobe (Servando, Jeffrey and Miguel Sanz).





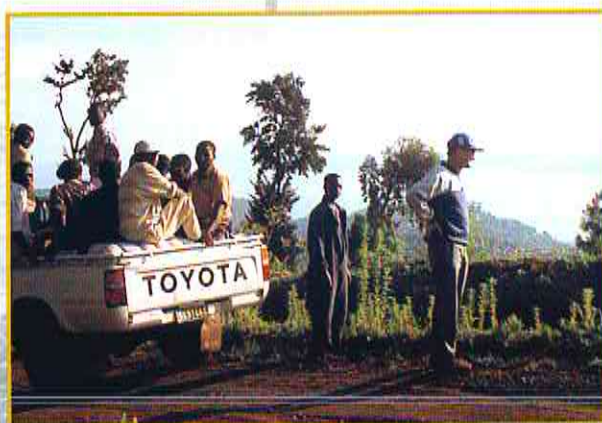
Nyamirangwe camp.



Outdoor classes.



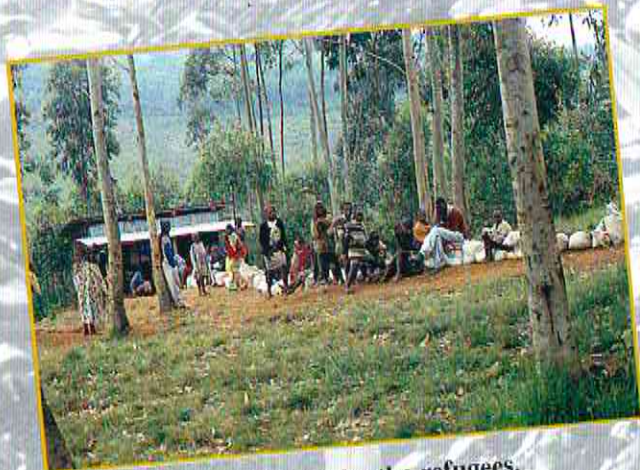
African dancing in the camp.



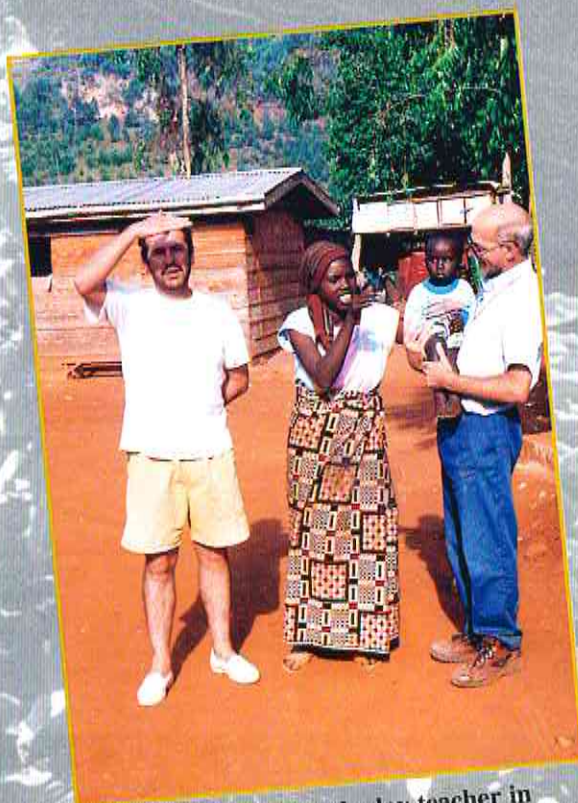
A visit from Brother Jeffrey.



Children in Nyamirangwe.



The mill used by the refugees.



Julio, Fernando and a lay teacher in the Nyamirangwe camp (1996).





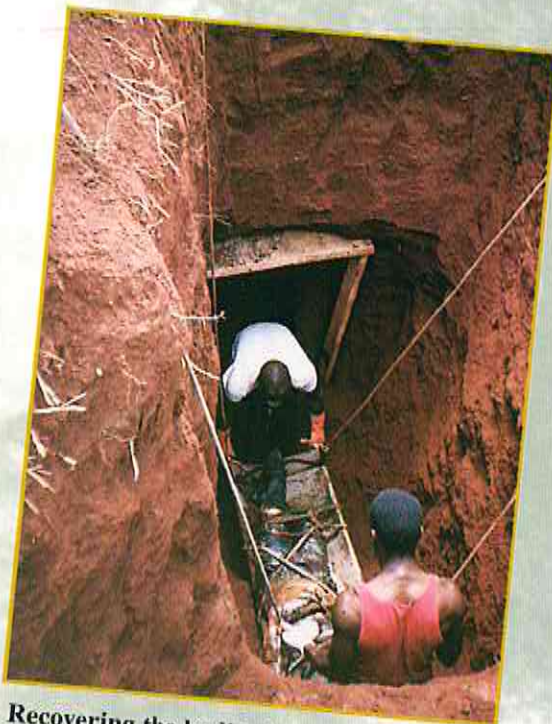
Servando, Fernando,  
Julio and Miguel Angel.



The house after the attack (Bugobe, 10-11-1996).



The chapel  
after  
the attack.



Recovering the bodies from the waste-water  
pit (Bugobe, 14-11-1996).



Nyangezi,  
novitiate house:  
the graves of  
the four Brothers  
(14-11-1996).



## The funeral Mass



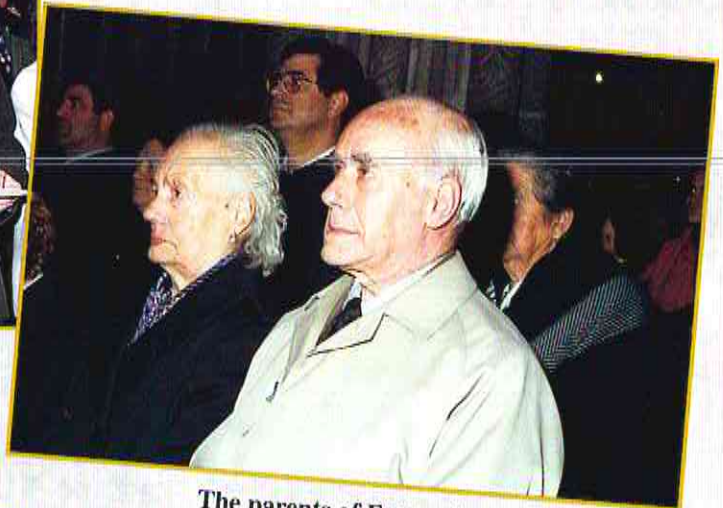
Mass in Valladolid.



The mother, brother and other members of Servando's family.



The parents of Julio with Brother Benito Arbués, Superior General.



The parents of Fernando.



The brothers of Miguel Angel.



The funeral in the General House of Rome.



Evidence of this was the manifesto-letter which was read by the youth from each Province during the final Eucharist, held at the feet of the Good Mother, in the National Basilica of Our Lady of the Aparecida, half-way between Rio de Janeiro and San Paulo.

### **Manifesto of the Youth of the Province of São Paulo**

Here is the manifesto from the youth of the Marist colleges in São Paulo:

"We the youth of the Marist Colleges of the Province of São Paulo, gathered in Mendes(RJ) from 24 to 31 July 1996, to mark the Hundred Years of the Marist Presence in Brazil, proclaim before the whole Brazilian society our values, hopes, anxieties and fears, and our commitment to building the Civilisation of Love.

**We announce:** Jesus Christ as the One who gives meaning to our lives; the unity of the Marist youth of Brazil resulting from this meeting; the works of solidarity realised by the Province of São Paulo; the loyalty of the Marist youth to the Roman Apostolic Church; the value of youth meetings at regional and national levels; that no single one of us is as strong as all of us together; the faith in our Our Lady as intercessor and the value of devotion to our Good Mother; the ability of young people to transform everything that is contrary to God's designs, and their sensitivity to others; the Marist charism as applied to education: "To educate well you have to love".

**We denounce:** the ineffectiveness of our social structures, made worse by the lack of concrete commitment to solidarity; the selfishness of youth; the prejudices of youth; the lack of dialogue between youth and the Marist Brothers; these latter recognise our potential yet do not give us scope to exercise personal responsibility; authoritarianism on the part of the Brothers and teachers in schools; the lack of opportunities for the training of student leaders (associations..); the failure of secondary schools to give an integral education; the failure of society to appreciate the school teachers; the absence of young Brothers in our colleges.

**We pledge ourselves to:** to show to other young people, by our way of life, what we have learned; encourage other young people to participate in Youth Ministry groups; to become even more committed to the work we are doing; to plan our activity in order to make it more efficient; not to be ashamed to profess our faith in God and the Catholic religion; be the youth of the Church, not mere theorists, strive to overcome lethargy and passivity; refrain from forming closed groups, but rather ones which are open to the community; harmonise the Youth ministry work of the colleges in the Province with those in the diocese.

We ask God, through the intercession of Blessed Marcellin Champagnat and the Good Mother, to give us the strength to become true Marist youth".

*Bro Paulo Celso Ferrarezi*



# Vocation ministry in New Caledonia

*"If this work perish..."*

## **1. A mission in difficulty**

Here is what Brother Désiré-Alphonse, Assistant General, wrote after his visit of 1948: *"The Mission in New Caledonia celebrates this year the 75th anniversary of its foundation. Our circulars provide large extracts on the beginnings of this work which might be considered the first mission of the Congregation... For the honour of the Institute and the edification of its members we ought to list the 56 Brothers who are buried in the cemeteries of this large island and its dependencies. The mission numbers 43 Brothers and directs 14 establishments..."*

*But our confrères turn in distress, but also with great hope, to their Superiors and confrères in Europe. In spite of their exhaustion they are holding on, but they plead for others to come to their relief".*

*(Report of Brother Désiré-Alphonse)*

Five years later, in 1953, Brother Leonida, Superior General, visited the Sector and made a similar appeal to the Brothers. "In spite of the shortage of personnel in our French Provinces, a few Brothers need to be sent to New Caledonia. It will be necessary to find new volunteers. God does not want us to allow one of the first Missions founded by our Institute to disappear."

## **2. An unsuccessful attempt**

At the time of his visit of 1948, Brother Désiré Alphonse, A.G., had urged that a Juniorate for the indigenous people of the country be opened as soon as possible. The Juniorate was inaugurated on 24th September 1949 with a celebration to which were invited Bishop Bresson, the Fathers of the Seminary, the Fathers of the District and numerous religious. Two Brothers were going to be in charge of the first 13 Juniors. Another Brother soon arrived to lend a hand.

But the worldwide crisis of vocations had affected New Caledonia: from 1949 to 1969, 141 candidates were received at the Juniorate. 13 of these arrived at the Novitiate and two at perpetual profession. None of them persevered.

## **3. The illusion of volunteer service**

A gleam of hope appeared around 1950, the time that the Province of Beaucamps took charge of the destiny of the District. But soon the dearth of vocations reached the Province as well. A last hope appeared in the form of a law encouraging cooperation; this law permitted young people to choose between military service or volunteering to serve as technical aides in one of the overseas territories of France. It was thus that many young Brothers and former pupils came to work for a period of two years as volunteers. The works of the mission were to find in this scheme a temporary (and rather illusory) boost to their vitality.



#### **4. An effort by the whole District**

The drying up of the source of vocations in France, an unsuccessful attempt at the local level; enough, surely, to cause discouragement! But this was not the case. The organization of the District was planning consultative commissions on themes considered to be important. The Vocations Commission was the most energetic and persevering, an evident sign of the faith of the Brothers in the future. From the beginning two decisions were taken: to pray and to act. A daily prayer for vocations and a reflection group which began by producing little booklets on the subject of vocation.

#### **5. A sign from Heaven**

1980 was a year of hope. For some time, the Bishop of Vanuatu - a group of islands immediately to the north of New Caledonia - had been expressing the wish to have two Marist Brothers. They were to be English speakers and teachers. They were destined for a Vocations Centre directed by a New Zealand Marist Father. Now it happened that two Brother fitting the above description were free at the end of the year. All seemed to be going well. But a short time before the end of that scholastic year, a laconic note arrived from Vanuatu indicating a change of plan on the part of the Bishop. The hope of a foothold in this diocese so rich in vocations seemed definitely lost.

#### **6. Insistence of the call to Vanuatu**

This disappointed hope of a foundation in Vanuatu was felt deeply by a good number of Brothers. But it was necessary to continue to hope.

In a way, it was the Lord himself who responded. Within a space of a few months, two letters arrived in Païta from Malekula. They came from two young men humbly requesting to enter the Marist Brothers. After a fairly long reciprocal acquaintance, they were admitted to the Novitiate; only one persevered and is at present training in Manila.

1990. A new request arrived from the Bishop of Vanuatu; this time it was no longer required that the Brothers speak English as the courses would now be given in French. On communicating this request to the Brothers, the Superior of the District called for volunteers. Two offered their services; they were 68 and 69 years of age. This did not matter to the Bishop.

Thus it was that on the 18th February 1991, two Brothers returned to Vanuatu; a first foundation had been attempted there in 1904 but had been closed in 1912.

In 1995, two Brothers began a community in Santo. Their mission is to assist at the boarding hostel of St. Michael's School.

#### **7. The response from Heaven**

It is well known that the Lord will not be outdone in generosity. In 1994, four past pupils of Lolilima asked to enter the postulancy. Two of these are now in the final year of the Novitiate in Lomeri (Fiji). And this year 1996 will see the reopening of the Postulancy at Païta with 5 young candidates.

#### **To conclude**

This page of history is meant neither as an expression of self-satisfaction nor as a shout of triumphant, but as a thanksgiving to the faithful God who said: "Ask and you will receive", and again: "Pray the Lord of the harvest".

Our thanks also to Mary who continues to do everything for us so that her work may not perish. Confidence! Confidence!

*Brother Jean Harlé*



## Marist Centre for spirituality of "SAN LORENZO DE EL ESCORIAL"

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(30th Anniversary)

1996 marks the thirtieth anniversary of this Marist foundation devoted to the ongoing formation of the Brothers, with courses of spirituality for Brothers who speak Spanish, Portuguese or Italian. It is a follow-on from the former "Second Novitiates", successively held in Grugliasco (Italy), St Quentin (France) and, for a time, in Sigüenza (Spain).

From Sigüenza it moved to El Escorial on 16 February 1966, taking the name "Centre for Marist Spirituality". In the early stages the Director of the Sigüenza course continued at the helm in El Escorial. This was Bro Basilio Rueda, later elected as Superior General.

Since the inauguration of El Escorial until 1995 there have been fifty-four uninterrupted five-month sessions, with a total of 1159 Brothers having benefited from them, an average of 21.5 per session.

The directors during this lengthy period have been: Brothers Basilio Rueda, Carlos Schram, Juan María, Rigoberto Limón, Luis Casimiro, José López Ampudia and Ramón Benseny. The present staff is comprised off Brothers Ramón Benseny, director (Province of Cataluña), Daniel Herrera, subdirector (Province of Mexico Central) and Francisco Alvarez, administrator (Province of Chile). The chaplain is Fr Guillermo Rubio, an Augustinian from the Real Monastery of El Escorial.

The property covers about seven hectares. It is situated in the Guadarrama mountain range near Madrid, at the foot of Mount Abantos, and three kms from the town of San Lorenzo de El Escorial. It is within easy access to Madrid, both by rail and by road. Its situation among the mountains, and the many trees on the property itself make it an ideal spot for the Brothers to relax and go for walks.

The house is dependent on the General Administration and its financial statements are submitted to the Administration in Rome. Such, in brief, is the situation of the Marist house in El Escorial as it celebrates its thirtieth birthday. *Bro Francisco Alvarez, Administrator.*

*Spirituality course in the  
Escorial (1993 session).*





# Ten years at the Marist International Centre in Nairobi

*"My soul sings to the Lord"* for his gift to Marist Africa. I would like to write here about the theme of my song.

## *1. Brief history of the Marist International Centre*

For a number of years it had been becoming increasingly clear that the formation of Brothers on the African Continent was not adapted to the needs of the Church in Africa and Madagascar. It was the methodology rather than the content that was at fault. It was agreed that the drawing up of a suitable post-novitiate program was a matter of urgency. The General Administration under the leadership of Brother Charles Howard, Superior General, made this project one of its priorities. Thus it was that at the beginning of 1986 Brother Powell, C.G., was sent to visit Abidjan in Ivory Coast, Kinshasa in Zaire, Nairobi in Kenya, and Harare in Zimbabwe with a plan for the establishment of a Marist formation centre. Meeting in Kutama in Zimbabwe in April, the Superiors of the Administrative units of Marist Africa arrived at a decision to establish the post-novitiate formation centre in Nairobi.

At the same time, the financing of the building program was discussed, and also the appointment of a formation team and the drawing up of a program of studies. Brothers Luis Sobrado and Jacques Gonzalez were chosen in view of their education, their devotion to the Institute and their experience in Africa. They were soon joined by Brothers José Maria Ferre and Teofilo Minga with the same experience and apostolic zeal. By 15th August 1986 these Brothers were able to celebrate the Feast of the Assumption in the "Maisonnette" on the property. In October, 27 young Brothers - some of them older than their formators - met at the Marist International Centre. The official academic opening was on 28th October 1986.

*Marist International Centre in Nairobi*





As at the Hermitage, the Brothers combined a life of prayer, study, apostolic activity and manual work. They assisted in the earthworks for the driveway and the foundations of various buildings. Visitors could be excused for thinking it was a school for civil engineers. Some of the young Brothers found this work too taxing. The strongest among them persevered, however, and are now proud of the results of their labour.

Brother Adrien Beaudoin was called in to manage the temporal affairs of the establishment and to animate the liturgies. The modest beginnings of the library benefited from the expertise of Brother Julien Bergeron who also took care of the maintenance of the vehicles.

While the buildings were still under construction, Brother Chico (Francisco J. Monego) worked hard on creating an environment which would foster recollection and intellectual pursuits.

Several other Brothers contributed greatly to the development of the Centre: Brother Andrew Fournier whose efficient organization enabled the kitchen to cope with the increasing population of the Centre; Brother Anthony Hunt who capably initiated the role of Registrar, Brothers Léonide Rabemahasoia, Leo Nwaigwe and Kalisa Téoneste who were the first Brothers from Africa and Madagascar on the formation team, Brother Cyprien Gazaille who displayed great skill in negotiations with the immigration services, Brother Daniel Herrera who contributed much to the success of the dynamic accompaniment program; and many other Brothers who have assisted with courses and seminars.

The late Brothers Robert Bates and Marc Baulé gave the last drop of their energy in laying sound foundations for the MIC. Those who knew them can never forget their religious commitment and outstanding devotion to the formation of our young African Brothers.

The MIC was affiliated to the Pontifical Urbanian University by a decree dated 15th March 1990 and renewed in 1993. Brother John Parker, the present Dean of Studies, is now in the process of seeking Kenyan Government recognition for the training program and academic diplomas of the Centre.

Brother Teofilo Minga, who is still a member of the formation team, is thinking of writing a history of the Centre. He hopes that this project will find support.

## *2. The students.*

At the beginning the students were only our own Marist Brothers. In fact the Centre was intended for young Brothers coming out of our novitiate program. This is still the case. The Brothers are divided into small communities called "fraternities" and one among their number is appointed "moderator" to act as superior of the particular Fraternity, under the guidance of one of

formation personnel called "the animator". However, for the last seven years, the Centre has welcomed non Marist students as well: Brothers, Sisters, and lay people. The conditions for entry for these are very strict: we accept only those eligible for entry to the University of Kenya.



*Christmas picture in the Chapel of the MIC (Nairobi)*



As the number of our student Brothers decreases - we have only 50 for this academic year - we will need to go beyond the quota of 25% of places allocated to non Marists by our major superiors. For example, this year in the third year program, we have 22 Marist Brothers and 4 external students (2 Sisters and 2 Brothers), 14 Marist Brothers and 8 Sisters in the second year, 13 Marist Brothers and 7 external students (only one Brother among them) in the first year. The outside students have a very good spirit and seem to readily assimilate our spirituality.

The academic program provides specifically Marist courses intended for our own Brothers. Though the other students are not excluded from them, they seem to prefer to deepen their formation in their respective congregations. We have no intention of proselytizing.

### ***3. Formation personnel***

We have a strong formation team of 18 Brothers. All are fully involved in the services of administration and teaching. But they are also aware that they are here especially to act as models and witnesses. This is why they are even more concerned with accompaniment and the animation of the Fraternities, the coordination of commissions, the apostolic activities of the groups and manual work. They are particularly anxious to pass on our spirituality by means of the courses they give.

### ***4. Activities***

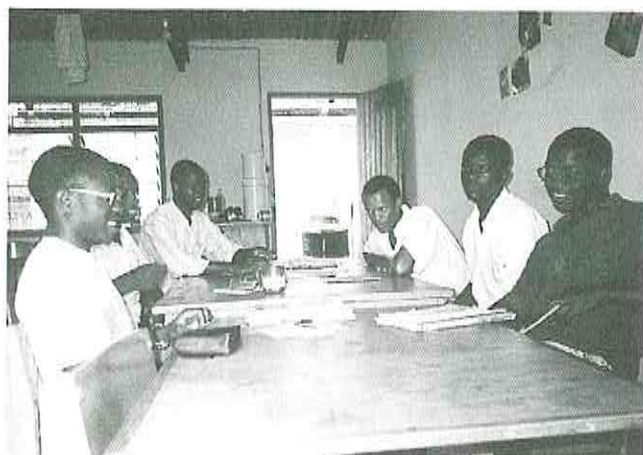
The formation at the MIC provides all the advantages of a harmonious blending of studies, apostolic activity, community life and prayer. The academic program offers biblical and theological studies, an introduction to anthropological and pedagogical research, and teaching methodology.

For apostolic activities, the Brothers are divided into groups to catechize the poor, to assist catechists, to animate youth movements in the schools, to provide moral support to young people not at school, to provide Christian education for children in the vicinity of the Centre, to supply material aid to the poor and to visit the sick. Community duties include the daily tasks for the upkeep of the property, work on the commissions and manual work.

Usually prayer life is shared in the oratories of the Fraternities. However, on Sundays and special feast days the whole community celebrates Mass and Office together in the main chapel.

### ***5. The teaching staff***

Marist teachers are not very numerous at the Centre. Most of the main courses are given by non Marists. Our superiors will have to be prepared to make great sacrifices to release Brothers to join the team both as teachers and apostles of Marist spirituality.



Our visiting teachers are far better qualified academically than ourselves. The students notice this and mentioned it to the evaluation team who carried out

*Group of students from different countries at teaching practice (Mbita, 1996).*



an very objective assessment in 1994, making concrete suggestion to our major superiors and to the academic staff of the MIC.

As rector, I would like to make an urgent appeal to our Provinces who have Brothers who are good religious, well educated and willing to lend a hand, to allow them to come and share their talents with us. The superiors of Africa and Madagascar have already begun to prepare future formation personnel, thanks to the financial aid of the Belgium-Holland Province.

### *6. Hopes*

The Brothers at present in training as future formators are former students of the Centre, full of enthusiasm and keen to share the fruits of their studies with Marist Africa and the whole Marist world. Even if the number of young Brothers has diminished over the last two years, this is not because the source of vocations has dried up. Rather, the criteria for admission have become more demanding and vocational discernment more serious in the stages of postulancy and novitiate. This is a very positive development. Venerable Brother François still reminds us today that Father Champagnat used to thank the Holy Virgin for sending unsuitable candidates away from the Institute even more than for attracting numerous vocations to it.

Another sign of hope: the continuing experience of Marist solidarity. We have Brothers from four other continents who devote themselves body and soul to the task of forming our African and Malagasy Brothers. Without presenting them as heroes, I must admit that in their effort to adapt not only to the rhythm of life of a house of formation but also to the styles of life of the different cultures, they are for us witnesses to Marist simplicity. I do not doubt that, if we follow their example, we ourselves, in a short while, will be able to send our own missionaries to other continents.

It is on this note of optimism that I would like to conclude.

Following the example of our Blessed Founder, I must say that "Mary has done everything for us" in Nairobi. And she continues to do everything today, with the active participation of Brothers burning with zeal to make her known and loved as the WAY that leads to JESUS. Generous Brothers have contributed to the foundation of the Centre. It is vital that generous Brothers continue to devote themselves to its development according to the plan of God for the African continent. *Bro. Eugène Kabanguka*

*Bros Paul Lavoie and Giovanni Bigotto distributing gifts at a centre for children suffering from AIDS*





## **FORMATION OF BURSARS OF AFRICA**

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A session for the formation of Bursars from Africa and Madagascar took place in Nairobi, Kenya, at the Marist International Centre, from August 26 to September 3, 1996

The message from Brother Benito Arbués, Superior General, underlines the importance of the meeting: "Your mission of administering the patrimony of the Institute is a very important one ... The Institute entrusts you with an important and apostolic mission: you are the administrators of the patrimony of the Church ... Your mission as administrators is a delicate one and demands of you much wisdom, prudence and good stewardship in order to preserve the patrimony of the Institute ... Your mission and service demand also a good formation to be able to accomplish your work well."

The main objective was the formation of the Bursars. The topics on the agenda were: the basic notions of accountability, the Financial Report's presentation, hand written bookkeeping, computerised bookkeeping, the difference between capital expenditure and current expenses, the budget, the way of writing development projects to various NGOs.

A special thanks to Brothers Léopold Robert (Provincial Bursar of Iberville) and Allen Sherry (Director of the Bureau of Solidarity) who helped me to animate the session.

The participants came from: Malawi, Zimbabwe, Nigeria, Ghana, Kenya, Ivory Coast, Tanzania, Zambia, Rwanda, French Cameroon, Madagascar, Central Africa, French Novitiate of Obala, English Novitiate of Kutama and the Marist International Centre.

From the evaluation I was able to determine more precisely the participants' expectations: more exercises, more practice with a computerised accounting programme, more sharing and a time to discuss personally local problems with the General Bursar.

Two points to study in great detail during another session in the future: the creation of a medical fund, an old age pension fund, etc... there are no existing funds in African countries. Moreover, how to generate local income in order to become self sufficient: can we invest in Real Estate where commercial rentals are very important?

*Br Yvon Bédard, CMA, General Bursar*





# The Province of Germany

## The Resources of the German Province

**Brother Herbert Scheller**, former Provincial of Germany, was coming to the end of his extended term of office. Can he be re-appointed? Impossible; A replacement has to be found. We consult, we study the requirements, and we consider the likely candidates. Where can we find the ideal person for the job? Low and behold, among the treasures we have we discover in **Brother Manfred Gschrey**, a gem who, for almost the last quarter of a century, has been a member of the Provincial Council.

It will be a difficult job - people say - there are many problems. So what? Every problem has a solution when we dare to tackle it squarely. It is true that the number of Brothers in the Province has fallen by half during the last twenty years, that new recruits are scarce, even non-existent at times. Are we going to give up the struggle, sit back and wait to die?

Let us look back a bit. Ten years ago the Province dared **to open a new mission in Kenya**, shouldering responsibility for its financing and staffing, accepting help from wherever it was offered. On the home front schools are being developed one after the other. Mindelheim has just completed a new extension. A new College has sprung up in Furth within the last four years. Recklinghausen has just had the blessing ceremony of its new buildings which have allowed it to almost double its intake. Cham, justifiably proud of its modern school, decides to build a residence for the Brothers. There is activity and growth all over, like the blades of grass which grow between the stones on a trodden path.

People are falling off along the way! That does not matter, we close ranks, share the most important duties, we adapt structures and give responsibilities to others in a spirit of mutual trust. But the Brothers are always there to rekindle the flickering flame, to bolster morale. The Christian school, the religious education of youth must go on.

In this hand-to-hand battle of man against circumstances we are likely to suffer a few casualties, receive cuts and bruises. This is true. But so long as these are only skin deep, it is not a major problem. It may even prove beneficial, if it forces us to safeguard the internal organs - in this case, that which is essential to religious life.

So we would like to say to the Brothers of the German Province: "Weigh up your resources, invest them wisely. The capital which one has in the bank appears to be losing value at times, but that is not really the case. When the day of reckoning comes...just wait and see. The returns will surprise you!"

*Br. Paul Sester.*



*"Ten years ago the Province dared to open a new mission in Kenya..."*

*First four missionaries of the German Province (Roo, Kenya): Bros Michael O'Hara, Andreas Krupp, Gerard Gillespie and Ewald Frank*



# Papua New Guinea

## From the District of PNG/SI An Outreach Ministry

It was only after World War II when Australia took over the administration of Papua New Guinea that the development of the country really began. Because of the generally inaccessible nature of the terrain, however, this has been comparatively slow. Consequently large well-populated areas have been slow to benefit from the modernisation and development enjoyed in other parts of the country.

**Bongos** is one of these particularly remote areas where there is a comparatively large population which is almost entirely Catholic, having its own parish priest. A primary school of some 220 students has been established there, but obviously suffers from a lack of equipment and a shortage of teachers who would be prepared to undertake the inconveniences and privations that would be experienced in such a remote area.

The number of Marist Brothers in Papua New Guinea is thirty five only, fifteen being indigenous. What, then, it may be asked, prompted the decision to provide three Brothers who might be prepared to undertake such an apostolate to a place like Bongos ?

The suggestion of doing more for the poor and underprivileged had been received with enthusiasm at an Assembly of the Melanesian Brothers, although there may have been second thoughts had they known how difficult the journey would be !

Two indigenous Brothers, one only recently professed, and Br. Terry set out from Wewak by truck arriving at a point, Tau, where after six and a half hours, they could go no further

with the truck. An excerpt from Terry's account gives some idea of the difficulties: "We slept at the parish house and set out walking with as much as we could carry, leaving the bulk to be brought over later by the people of Bongos. This trip took seven and a half hours walking and climbing, taking plenty of rest stops, as few were used to this kind of walking." On arrival they found there were two houses the Brothers could use, but only after much repair work had been done. However, school was ready to start in January, much to the amazement of the people, as school usually began a month after one or two teachers had arrived.

On the first day over a hundred children turned up in the rain to be enrolled in first grade. Many had come from long distances' but half had to be turned away. The problem then was how to deal with the children's saturated clothes....

Fortunately there is an airstrip about half an hour's flight from Wewak in a small plane. Goods can be brought, then carried on foot over rough terrain for about two hours to the school. Not an easy hike when burdened with luggage, as Br. Ray Arthur can attest after his visitation as District Superior.

There is no doubt that the presence of the Brothers there is much appreciated, and that much good will result from their work and their witness. It is a venture which would have had the wholehearted support of Blessed M. Champagnat. *Bro. Faber*

*\* Bro Terry Kane with some students and friends  
near the school in Bongos.*





# **In South Madagascar**

## **1. Ten years ago...**

St. Peter Chanel College was founded in 1986 at the request of Mgr. Jean-Guy Rakoton-dravahatra, Bishop of Ihosy. There was no Catholic school within a radius of 200 km and only 12% of the children of the region were going to school. The opening took place on 15th September. A community of three Brothers (Brs Bernard Rasabo, Marc Andriananjaina and Denis Rakotoarivony) and two lay teachers welcomed 150 first year pupils.

They were real pioneers: there was no running water, no electricity, no telephone, and they had to contend with the tropical heat, the mosquitoes and the isolation - 130 km to Fianarantsoa, and a two-day journey by bush taxi to Antsirabe.

But great things grow from small beginnings. In 1999-00 the College had a roll of 500 pupils and was able to present its first candidates for the Brevet examination. A 60% success rate was the encouraging result - higher than that of the public college.

## **2. A good tree bears good fruit...**

Thanks to the labour and sacrifices of each of the Brothers and their assistants the College went from strength to strength. Financial assistance came in from several sources: the Bishops, APEL, benefactors; this made the construction of new classrooms possible and allowed us to add upper sec-

ondary classes (lycée). At the beginning of the 1992 school year, Br Léonide Rabemahaso took over the direction of the College with a team of four Brothers and 30 lay teachers serving 800 pupils. In 1993 we presented our first candidates for the Baccalauréat. The young people of Ihosy are now able to gain access to one of the six universities in Madagascar.

## **3. Tenth anniversary...**

Such an occasion is always a happy one!

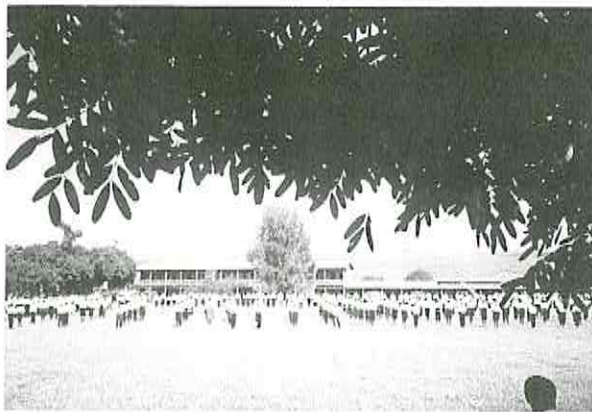
A) Saturday 27 April 1996

The official opening of the celebrations took place in the presence of Bishop Jean-Guy Rakoton-dravahatra, the civil and military authorities, and a large number of former pupils. In his address, the Bishop emphasized the educative role of Catholic schools: "...It is in the School that honest people are formed for the Nation and men of faith to serve the Church."



*The three pioneers of Ihosy*





*Gymnastic display at the centre*

**B) Sunday 28 April 1996**

The day began with the singing of the National Anthem followed by a display of creative movement performed by a group of pupils by way of greeting to the assembled friends. This was an occasion to recall our *raison d'être*: sent on mission, the Marists and their collaborators bear the Good News to the dioceses of the world in order to form virtuous citizens and good Christians.

Several eloquent addresses were then delivered by the representatives of the various authorities.

Then followed the Solemn Mass in honour of St. Peter Chanel, the Marist martyr of Oceania. All the pupils, parents, teachers, Brothers, past pupils and parishioners were united in giving thanks.

The afternoon was devoted to sporting events: our three colleges: St. Joseph's (Antsirabe), St. Vincent de Paul (Bekota) and St. Peter Chanel (Ihoso) competed in soccer and basketball. A very

friendly spirit prevailed in all these events. Those less interested in sport were free to wander around the classrooms, peruse the photos on display or buy objects made by the pupils.

The day closed with a display of folk dancing performed by the boys of Chanel and the girls of Bekota supported by a singing group from the town of Ihoso. At about 6 pm the lights were extinguished and everyone went home, a little tired, perhaps, but happy.

#### **4. Where will we be in ten years time?**

Though we may feel satisfied with what has been achieved to date, we must turn our eyes to the future because many difficulties await the youth of tomorrow: unemployment, vice, drugs, poverty. We Marist educators are faced with the challenge of how to help the marginalized young people who are becoming more and more numerous. Will we prove capable of bringing to bear our experience, our prayer, our friendship, our devotedness, in order to prevent them falling victims to delinquency, violence or sickness?

This celebration will encourage us to face these new difficulties with determination.

Our thanks to all the organizers of these beautiful days of festivity.

**P.S. IN MEMORIAM:** Bishop Jean-Guy died on 21st September at Notre-Dame de La Salette (France) where he had gone to celebrate the 150th anniversary of the apparitions.

*The two directors, Brothers Léonide and Denis*



*Saint Peter Chanel College*





# Mozambique

The Marist Brothers arrived in Mozambique in 1948. Their first establishment was in Beira. Then the State and Church asked them to take charge of the teacher training school in Alto Molocue, in the Upper Zambezia. Later Pius XII College was opened in Lourenço Marques, then the teacher training school at Alvor and finally in 1956 the Marist formation centre was built in Nivara.

## *Nationalisation*

During the government policy of nationalisation the Brothers lost not only control of the establishments but were regarded as lay teachers. Some left the country and the Mozambique Brothers, the product of the novitiate in Nivara, were subjected to all kinds of restrictions. From 1975 life became very difficult indeed for the Church in general in Mozambique.

*Construction of a chapel (Nivara)*



## *Hopeful signs*

In the middle of the eighties a more open policy was gradually introduced. The seminaries were re-opened and it became possible again for missionaries to enter the country.

The Brothers played their role within the Church, teaching in the seminaries, while also remaining on the staff of state schools. They were very much appreciated and held posts of responsibility.

After the Rome Accord (4 October 1992))

and with the declaration of a general peace, there was an upsurge everywhere of projects aimed at reviving a nation torn asunder by the wars.

## *Resumption of projects*

Giving priority to question of vocations, the Sector set up the house of formation in Beira, which was soon moved to Matola (Maputo) with a well built house in a beautiful setting.

The Brothers in Zambezia, who were scattered throughout the province, started coming together from 1981 in Quelimane, where a community was established. From Alvor, the Brothers went to take up residence in a house in the city of Manhica. These three houses now make up the official communities of the Marist sector of Mozambique.



The Brothers are now trying to establish their own field of action : new works are springing up : in Manhiça the building is well under way, made with local material, with classrooms to hold hundreds of children who cannot gain admission to state schools (orphans, the poor, displaced persons etc).

Our Day-school in Lisbon is giving a lot of support to this programme and has already paid the annual salary of one of the teachers.

A more complex project, which is making use of the partly-destroyed buildings of the novitiate in Nivara (Alto Molocue), is catering for the educational needs of many children from the rural area, giving them technical and academic training. The material restoration of the centre has been done thanks to the help given by the Province as well as by other organisations such as "Manos Unidas" who sponsored some Brothers and young people from Spain to go and work there during the summer months. The local population too has given much assistance. The biggest problem will be finding teachers for such a project.

As for vocations, we are already getting our first candidates. God is beginning to bless the Church in Mozambique with many vocations.

The school year is about to begin and many thousands of pupils cannot find places in schools, not even in the private ones which are opening. Likewise thousands who did make a start cannot continue beyond middle school. The situation is worst in the big cities far away from the capital : shortage of teachers, inadequate equipment and exorbitant cost of textbooks etc. There are whole provinces without pre-university education and with few secondary schools.

This does not mean to say that things are satisfactory at primary level: many teachers abandon teaching altogether in order to seek more remunerative employment.; there is cor-

ruption; and there is inadequate preparation and scarcity of scholastic material here too...There have sprung up some schools sponsored by different social, parish and business organisations...but the quality is poor. The State recognises the education given by the Church in the Seminaries.

The Church is also beginning to introduce higher education. There are plans to set up one or more faculties in Beira, Nampula and Quelimane, which will constitute the Catholic University of Mozambique.

At the end of the academic year the Bro Provincial and the Director of the Day-school in Lisbon came to this country to help with the Brothers' retreats. The Province is well aware of the current needs and also of the human limitations. The harvest is great but the labourers are few.



*Marist Formation Centre in Matola (Maputo)*



*Site for a school to be built in Manhiça*



# Marist Community in PALMAS (Brazil)

Palmas is the capital of the new state of Tocantins. It is a city still under construction where heavy machinery and numerous labourers are very much in evidence. Some public institutions, including the government, are already functioning ...And there are so many people from the surrounding states : Pará, Maranhão, Piauí, and Goiás.

The presence of the Church in Tocantins, especially in Palmas, is acting as the leaven in the dough: quiet, humble, rendering service. The region of Palmas has a population of 120000 inhabitants and canonically is one single parish. Yet other religious congregations have been gradually introduced : The Slaves of Divine Love, Apostolicas of the Sacred Heart, the Doroteas Sisters, the Dominican Sisters of Montreuil, the Redemptorists, Sacred Heart Fathers, Franciscans and the Orionists. Besides the parish priest, there is a diocesan priest working in the Education Secretariat, who is responsible for establishing religious education in the new state. There is a host of all sorts of budding churches. The Lutherans have the Lutheran University which is doing very fine work, has much influence and enjoys a very good reputation.

And now a Marist community has come to Palmas with three Brothers from the Provinces of Rio de Janeiro and São Paulo . It was on 16th October that this Marist community started up, the three Brothers being Mario Joaquim Batista, Marcos Albuquerque Gomes and Gilberto Rodrigues Rocha. Also present for the inauguration were Brothers Afonso Murad and José Cardoso.

After a period of prayer and discussion, it was agreed what the aim of this interprovincial Marist community should be : To create a youth centre in order to reach as many young people as possible and bring them to a love of Christ through Mary.

In Palmas the youth are looking for help, friendship, accompaniment, light, and the Gospel. In this first meeting of ours we emphasised the importance of this youth centre which the Brothers were, by God's grace, about to start. The residents of the area where Marist house is situated have already been encouraged by the presence of the Brothers. They realise that, without being priests, these men can help and support them in their christian lives.

The Marist community of Palmas is a response to the XIX General Chapter which calls the Institute's attention to the cry of the world, of lay people, and of youth, and which invites the Provinces to daring and hope in order to open communities in the frontiers of society, alongside the abandoned ones.

In February of 1995 the two Provincials travelled to Las Palmas to make preparations for the setting up of this community, already agreed on by the two Provincial Councils in a meeting in Bel Horizonte the previous year.

The coming of the Brothers has made it possible for them to make a first contact with the local situation. They hope to help in building up the Kingdom of God, which is Justice, Peace and Joy in the Holy Spirit (Rom 14,17), in the footsteps of Fr Champagnat and under the protection of the Good Mother.



*Bros Mario Joaquim and Marcos in the interprovincial residence of Palmas (Brazil)*



# HOLIDAY CAMPS IN HUNGARY

The Dayton Accord brought an "official" end to a war that had lasted more than three years, laying waste in the process what was formerly known as Yugoslavia, one of the most beautiful countries in Europe.

In theory a cease-fire is holding and the machinery for maintaining peace is in place. Nevertheless, the deep wounds of this long and cruel conflict remain open with many important questions still unanswered.

Germany, for example, has taken the terrible decision to repatriate 320.000 Bosnians who live in their country. In Austria the extreme right, who received 28% of the votes in the country's last elections, are about to follow the German example. In Hungary, the refugee situation and the camps which admit them is becoming a very serious economic problem, one to which there seems no solution.

*Summer camp with Bosnian refugees (Hungary).*



## *The context.*

In the case of Hungary, this country has in the past five years become a reception place for refugees. It is estimated that since 1989 more than 150.000 people have sought refuge here.

There are two reasons why this is so. The first is that, in spite of economic hardships, the transition to democracy has been a model one, with the result that Hungary is seen as a point of stability in an area of general instability.

The second reason arises from Hungary's geographical situation, bordering to the east and to the south Ukraine, Rumania, Serbia, Croatia, and Slavonia, all countries that have been affected by war.

Concretely, the Hungarian government has made available four areas (Nagyatad, Bicske, Bekescsaba and Debrecen) for receiving the flow of refugees which come mainly from former Yugoslavia.

## *Plan of action.*

Since the start of SED (Solidarity, Education, Development), activities have been organised each summer to allow our Marist volunteers to experience poverty and deprivation at close quarters especially in Third World countries.

One of the concrete results of the Marist presence within the context of central and eastern Europe since 1990 has been the work which we are doing in the refugee camps.

The main problem, however, in organising such activity is how to find the correct channels through which to achieve objectives. In our own case, we chose to visit "in situ" two refugee camps, thereby putting ourselves in a good position to be able to consult reliable sources as to how to proceed.

This summer we were in one of these camps, Demecen, in the east of the country. The camp is a former Soviet army



barracks which has been renovated. It has been functioning for a year and has replaced the obsolete and inadequate refugee camps formerly existing in Hungary, such as Nagyatad, where we were working last year.

Just now there are about one hundred refugees in the camp, mostly women, children and old men. They have come from places which have become infamous as disaster areas: Tuzla, Bihac, Banja Luka. There are also Albanians from Kosovo, Croats from Slovenia and Hungarians from Vojvodina, a real geographical hotchpotch of horror and ethnic cleansing. All these people have lost homes and loved ones. They, especially the grown-ups, still have vivid memories of the atrocities of the war.

As for ourselves, the experience of last year's group was a great help to us in planning our work together this year. What is very important is the spirit of mutual co-operation and understanding that has existed among us, in spite of the diversity of nationalities - 23 volunteers from Italy, Hungary and Spain. The exchange of ideas and the good spirit has helped us to tackle with greater confidence our work for the refugees.

One might think that there would be much sadness involved in such work. Yet, surprisingly enough, there have been times of real joy too. Perhaps the fact that we are living among them in the camps makes for greater mutual appreciation. The Bosnians are simple and delightful people. When they have a steaming cup of coffee between their hands they are likely to tell you their most intimate secrets. They have given us more than we have given them. Once again the words of Jesus about the Kingdom of Heaven come back to us: It is surely they who will be the first in the Kingdom, they who notwithstanding the atrocities and the miseries that they have experienced, are still able to greet us with a broad smile every time they meet us.

How often I have asked myself how I would feel and react were I in their place...Each day we draw closer to them: a game of chess, a cup of coffee, a football match...all this draws us together. And we often meet just to sing, play and enjoy ourselves.

May the good Lord bless these lovely people and resolve their plight without delay. As for ourselves, we have found a little home among them during the warm summers in the vast plains of Hungary.

*Bro. David López*



*Sporting activities in the Bosnian refugee camp in 1995*



# «La Cordée»

## Saint-Martin-la-Plaine (France)

In 1985, the Brother Provincial asked a group of Brothers to prepare to receive some young people in difficulty. Two years later in concert with the Ministry of Justice, "La Cordée" welcomed to La Ronze its first occupants, 4 or 5 young people between the ages of 13 and 18, sent by the judges: boys coming out of prison or difficulty in the family, at school or in the streets. Many friends helped us financially or with moral support in creating this home away from home.

Three Brothers at the beginning, two now, provide the follow-up for these young people. But the whole community of La Ronze is involved in the therapy which is summed up in the phrase "Living alongside".

With the help of these young people we completed the setting up of the premises. But there is still plenty of work to be done on the large property and buildings of the Youth Centre of La Ronze.

Now we accompany them in their work in order to prepare them to cope with college, the LEP or employment, which is often precarious.

Meals are shared with the whole community and are a time to listen, to speak and to prepare them to return to their real families or what remains of them.

We relax with them in their free time to show them how they can occupy these moments of liberty in an enjoyable way. We share a weekly meeting with them where they can talk about their joys, their successes, their difficulties, and raise any questions. Psychologists, psychiatrists, teachers and welfare officers can be called upon to give a clarification, or a confirmation.

We accompany them during the difficult time of a court appearance at the Assizes or the Youth Tribunal.

We also sometimes live through the sad experience of a relapse, a running away, return to prison or return to the Centre, and (rarely, it is true), a severing of all relations.

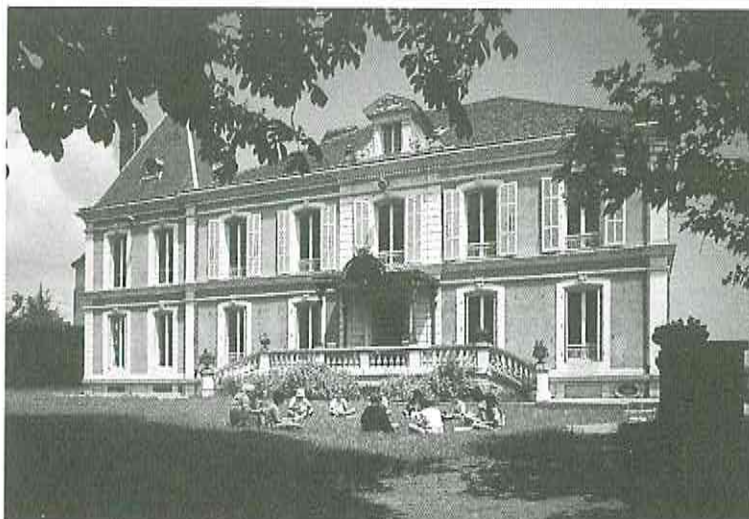
For us this accompaniment is a way of solidarity with the neglected, the poor, and of living in the manner of Mary and of Champagnat, the way of the Gospel.

Here as elsewhere: "To educate is to empower". The power to be patient with oneself, to hope, to take set-backs in one's stride. The power to know one's limits and work within them.

These young people in difficulty have allowed us to discover their great gifts: their tolerance, solidarity, courage to face situations which seem to have no solutions, and also, on occasions, their sense of humour. Like Rabah, the specialist, who, on passing a row of handbags imprudently left aside by a group of visitors, remarked: "Just as well we are all honest folk here!"

The efforts of "La Cordée" to help rehabilitate these youth in difficulty is just a drop in the bucket compared with what still remains to be done in our world where unemployment and family problems lead to so much maladjustment and petty crime. Here, as elsewhere, the harvest is great but the labourers are few.

*Saint-Martin-La-Plaine*





# Youth Centre

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## **Santa Fé - Caxias Do Sul (Brazil)**

"An experience of intercongregational co-operation by religious in a liberating and transforming education".

Responding to the challenge of so many people who are marginalised from society, a group of religious congregations, established in Caxias do Sul, and inspired by the Fraternity campaign of 1977, whose slogan was: "Begin with your own house ", started a joint programme to care for the children and adolescents of the Santa Fé district , as this is one of the poorer areas of the city. There was also a great need for the presence of religious in the animation of pastoral work in the parish.

The religious congregations which took part in this project were the Murialdinas of St Joseph, the Capuchin Friars Minor, The Sisters of St Joseph of Chamberí, the Sisters of the Immaculate Heart of Mary, The Sisters of St Charles and the Marist Brothers of the Schools.

At first the Youth Centre tried to keep the children and adolescents occupied and keep them off the streets. But as time passed it became evident that it was not enough just to keep these young people busy. A broader type of formation was needed , of a human and christian nature, concerned also with the future of these boys and girls. And so pretechnology and professional courses were started.

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Today even other needs are being discovered and the "Youth Centre" is broadening its scope, all with a view to helping the young people from poor backgrounds.

What part do the Marist Brothers play in this work ?

Our Province of Porto Alegre is actively involved in the following way

- With the capable presence of Bro Pedro Marcon who has given his devoted service during the whole seventeen years he has been in the district.
- By donating two pieces of land to the district of Santa Fé.
- Providing workers and building materials for the work going on in the Alvorado Building, under the advice of engineer Zambelli, for a recreational centre of 25 x 12m.
- The same is being done for the levelling, surfacing and enclosing with a metal fence of an outdoor sports field.
- Payment of the construction of a house for the caretaker

In conclusion, we can say that the Youth Centre, with its joint involvement of religious and lay people, especially in the educational project, is a concrete way of contributing small stones for the larger work of building that better world so much desired by all. desired by all.

*Bro Pedro Marcon*

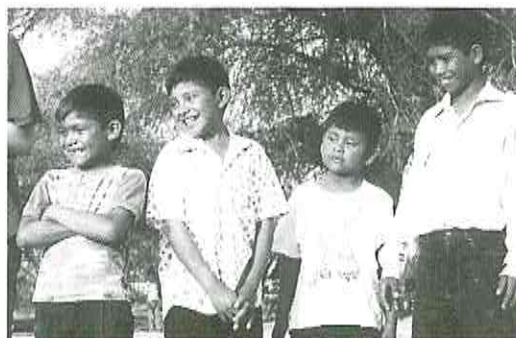


# **SOCIAL WORK**

## **IN THE "CHACO CENTRAL"**

### **(PARAGUAY)**

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The Marist Brothers arrived in Central Chaco on 2nd February 1993, the international year of the native indians. We were responding to an invitation from Mgr Lucio Alfert, O.M.I. to assume the running of a parish school to which we gave the name "Santa María del Chaco". It is situated in the new town of Mariscal Estigarribia, outside the military fort. Now, three years later, the school has grown considerably - pre-school, primary, four years of secondary and two of teacher-training.

However, the influence of the Brothers in the Vicariate Apostolic of river Pilcomayo (V.A.P.) is felt even beyond the boundaries of the college we run. We form part of the V.A.P. educational team which is responsible for an area of 125.000 square kms with a population of about 70.000, of whom 29.000 are indians from nine different tribes. There are also three Mennonite Colonies with a total of 14.000. We have new towns and "estancias" where 28.000 Paraguayans live. In the most recent "estancias" there are about 1000 foreigners (Germans, Swiss, French, Austrian).

Within this mixture of cultures and languages we are running from the Vicariate some 20 schools, which have boarders. We also take part in the education reform of the country, working with the Education Secretary of the department of Boquerón. We are not alone in this work. We live and work in an apostolic community, consisting of 10 priests, 34 religious, together with our Bishop.

It is not yet seventy years since the local Church came to this wilderness of tropical forest, where fauna and flora persist in spite of indiscriminate exploitation and destruction. There is great vitality in the catechumenates and, in the native indians, a passion for following the way of God. For 25 years the Vicariate has worked to recover the ancestral lands of the indians, to study their language and write grammar books, dictionaries, catechisms and readers - all from the point of view of each culture and history, trying to create a co-ordinated bi-lingualism (Nivaclé-Spanish) (Guaraní-Spanish). Even health matters are dealt with. And in Education there is the training of teachers, farming and animal husbandry etc. All this is geared to forming self-supporting indigenous christian communities. The task is not an easy one. Nor is it for us Marist Brothers, who experience the apostolic zeal of Fr Champagnat when he said : *"All the dioceses of the world enter into our vision."*

But the Marist District of Paraguay, nourished by the Province of Cataluña, has, after three years in Chaco, affirmed its decision to be there by building a community house for the Brothers. And we are anxious to have a network of all the Brothers working with the Indigenous people, exchanging experiences and coming together for the Week of Indian Theology which we hold each year in Mariscal Estigarribia. Already volunteers have been together for some months organising the Mission camps. The youth of SED are appreciated in the Vicariate. A small community: Bros Higinio, Domingo, Antonio who have welcomed in their midst Bros Aleix and Alberto. And it opens its doors to all who are looking for an experience of a missionary apostolic experience. *Bro Antonio Ortega*



# Marist School

## “Brother François Rivat”

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In line with the XIXth General Chapter's emphasis on solidarity, the Province of Sao Paulo has undertaken to have each fee-paying College support an educational work for the under-privileged.

Thus the Marist College of Londonien supports the free school, Our Lady of Peace, on the outskirts of the city. It has 180 pupils. The Marist College, St Mary of Curiba, supports the ecological school, Marcellin Champagnat which has 280 rural pupils from the neighbouring community of Tamandaré. The Marist College of Ribeirao Preto supports the Social Centre Pau d'Alho with 35 boarding pupils and as many day pupils from the vicinity. Santisia College supports the infant school of Lar Feliz with 120 pupils. The Province and the community of Brother Lourenço takes charge of the infant school, Marcellin Champagnat in Itaquera with more than 140 pupils. Our Lady of Glory College cares for the day nursery, Brother Justino, for children

from the shanty town close to the College with 35 children, and, finally, Marist College of Maringá comes to the aid of the 180 young people at the Social Centre John XXIII, in collaboration with the Diocese.

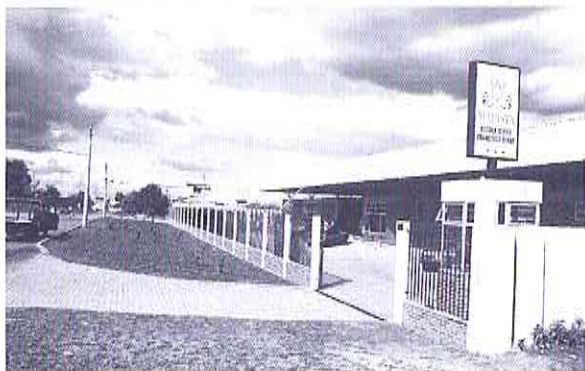
This year, as part of the celebration of the Centenary of the Marists in Brazil a Marist Primary School, Brother François Rivat, was opened under the patronage of Marist College of Brasilia. It is situated in a densely populated suburb of that city, Samambaia. The style of construction is simple but very functional and attractive. This school began with 230 pupils but this number is expected to rise to 340 in the coming years.

It's opening was a real celebration with Bishop Alberto Correa blessing the buildings in the presence of a large gathering of pupils and their families, the civil authorities, teachers and auxiliaries of Marist College. A military fanfare added solemnity to the occasion.

By naming the school after Brother François it is hoped to give impetus to the flagging cause of beatification of our first Brother Superior General. We have no doubt that he will protect this school from above.

We are sure that this work will be a great blessing not only for this poor section of the local Church but also for all those involved in its foundation.

*Brother François Rivat School (1996)*





## **Visit of Bro. Benito Arbués, S.G., to Rwanda and Zaire**

We print here a few photos which recall this recent visit of the Superior General. He was able to meet with the Brothers in Rwanda and with a few from Zaire, but encountered problems when it came to seeing the Brothers working in the different refugee camps in that country.

In spite of the gravity of the situation affecting mainly the Great Lake district, our Brothers in the various communities situated to the north and south of the Lake have remained at their posts, continuing the exemplary work they are doing in the areas of Goma, Bobandana, Nyangezi, Bukavu, Bugobe and Nyamirangwe. Among the destitute refugees are family members of our Rwandan and Zairean Brothers.



*The Save College Community*



*Brothers and teachers of the Save College*



*Bro. Superior General with Bro. Diogène's family*



*Bro. Superior General's address to the students of Save*



*In Kigali with Bro. Kalisa's family*





# Frères décédés



(du 22 juin 1996 au 30 novembre 1996)

(D'après les informations reçues des Unités Administratives)

Prénom .....	Nom .....	Age .....	Prof .....	Unité Adminis. ....	Lieu de décès .....	Date .....
Aureliano .....	FIGUEIREDO .....	81 .....	S .....	Rio de Janeiro .....	Goiânia .....	24-05-1996
André .....	BURQUEL .....	74 .....	P .....	Belgique-Hollande ..	Florenville .....	09-06-1996
André .....	WEETS .....	68 .....	P .....	Beaucamps-St-Genis ..	Nancy .....	08-07-1996
Amelio .....	CARDUCCI .....	67 .....	P .....	Córdoba .....	Loro Piceno .....	11-07-1996
Humberto .....	ALVAREZ HACES .....	65 .....	S .....	Mexique Occidental ..	Paris .....	16-07-1996
Jerónimo .....	JIMENEZ ALVAREZ .....	78 .....	S .....	Bética .....	Sevilla .....	18-07-1996
Allan Thomas .....	MADIGAN .....	77 .....	P .....	Sydney .....	Randwick .....	22-07-1996
José Cruz .....	GALARRAGA BEÑARAN ..	86 .....	P .....	Norte .....	Lardero .....	24-07-1996
Antonio .....	RODRIGUEZ SOTELO .....	91 .....	S .....	Rio de Janeiro .....	Mendes .....	26-07-1996
José .....	ESTEVEZ da SILVA .....	85 .....	S .....	Rio de Janeiro .....	Mendes .....	27-07-1996
Cecilio .....	ALONSO GONZALEZ .....	60 .....	S .....	Madrid .....	Kindu .....	05-08-1996
Pedro Humberto .....	IZQUIERDO VALDIVIA .....	67 .....	P .....	Amérique Centrale ..	Santa Tecla .....	05-08-1996
Herminio .....	TORAL TORAL .....	81 .....	P .....	León .....	Tuy .....	09-08-1996
Luiz João .....	MARTINI .....	91 .....	P .....	Santa Maria .....	Santa Maria .....	11-08-1996
James Cyril .....	MULLANY .....	83 .....	S .....	Sydney .....	Drummoine .....	15-08-1996
Vincent Patrick .....	DALY .....	81 .....	S .....	Melbourne .....	Bendigo .....	21-08-1996
Fabián .....	ECHARTE GAZTELU .....	80 .....	S .....	Norte .....	Lardero .....	21-08-1996
Bernard .....	ROTHER .....	78 .....	P .....	Afrique du Sud .....	Durban .....	22-08-1996
Ernesto Miguel .....	DORCA CABAÑO .....	75 .....	S .....	Equateur .....	Quito .....	23-08-1996
Louis de Gonz. .....	RAKOTODRAINIBE .....	57 .....	P .....	Madagascar .....	Betroka .....	28-08-1996
José .....	MAGALHÃES .....	74 .....	S .....	Rio de Janeiro .....	Belo Horizonte .....	08-09-1996
Benjamin .....	PIGATTO .....	87 .....	S .....	Porto Alegre .....	Viamão .....	08-09-1996
Melchor .....	MULET VELILLA .....	76 .....	S .....	Catalogne .....	Las Avellanas .....	13-09-1996
George .....	RIGBY .....	78 .....	S .....	Sydney .....	Campbelltown .....	19-09-1996
Gabriel .....	BAJO ALVAREZ .....	75 .....	P .....	Córdoba .....	Luján .....	20-09-1996
Mauro .....	PEREZ de ALBENIZ .....	78 .....	S .....	Bética .....	Benalmádena .....	02-10-1996
Joaquín .....	LIÉBANA CALLE .....	70 .....	P .....	Equateur .....	Quito .....	11-10-1996
Rovilio .....	OMIZZOLLO .....	71 .....	P .....	Santa Catarina .....	Florianópolis .....	22-10-1996
Acrisio .....	SANTOLAMAZZA .....	87 .....	P .....	Italie .....	Velletri .....	27-10-1996
Donatien .....	LANOUEITE .....	85 .....	P .....	Québec .....	Château-Richer .....	30-10-1996
Servando .....	MAYOR GARCIA .....	44 .....	P .....	Bética .....	Bugobe .....	31-10-1996
Miguel Angel .....	ISLA LUCIO .....	53 .....	P .....	Levante .....	Bugobe .....	31-10-1996
Fernando .....	de la FUENTE .....	53 .....	P .....	Chili .....	Bugobe .....	31-10-1996
Julio .....	RODRIGUEZ JORGE .....	40 .....	P .....	Madrid .....	Bugobe .....	31-10-1996
Michael Leo .....	BERRELL .....	83 .....	P .....	Sydney .....	Campbelltown .....	03-11-1996
Julius .....	DE VRIES .....	83 .....	P .....	Belgique-Hollande ..	Nimègue .....	07-11-1996
Jean .....	WANG PING .....	88 .....	S .....	Chine .....	Melaka .....	10-11-1996
Henri .....	CHARRON .....	83 .....	S .....	Iberville .....	Iberville .....	11-11-1996
Baltasar .....	RODRIGUEZ IZQUIERDO ..	74 .....	S .....	Rio de la Plata .....	Lobos .....	16-11-1996
Justo .....	FERNANDEZ PALMA .....	64 .....	P .....	Norte .....	Lardero .....	17-11-1996
Gérard .....	STOCKEBRAND .....	86 .....	S .....	Belgique-Hollande ..	Saint-Hubert .....	19-11-1996
Antonio .....	BORTOLINI .....	78 .....	P .....	Porto Alegre .....	Rio de Janeiro .....	19-11-1996
José Luis .....	MARTINEZ CALETT .....	51 .....	S .....	Mexique Central .....	México .....	24-11-1996
Luigi .....	GARDA .....	85 .....	S .....	Italie .....	Carmagnola .....	27-11-1996
Ermezindo .....	PIRES .....	82 .....	S .....	Portugal .....	Lisboa .....	30-11-1996





**CENTRO DE ESPIRITUALIDAD MARISTA. San Lorenzo de El Escorial (Sesión 56, agosto-diciembre, 1995).**

*(De izquierda a derecha y de arriba a abajo).*

1.ª fila: Saturnino González (Ecuador), Daniel Herrera (México C), Francisco Álvarez (Chile), Carlos Sáiz (Levante), Simeón Izquierdo (Norte), Maximiliano Grande (León), Abilio Dos Santos (Portugal), Juan Ruiz (México C).

2.ª fila: Rogelio Jiménez (Colombia), José Luis Trullén (Levante), Aloisio Kuhn (Santa Catarina), José González (León), Lázaro Maroto (América C), Neftalí González (León), Martín Serrano (México C), Alfredo Orenge (Río de la Plata).

3.ª fila: Paulo Passim (Porto Alegre), Ramón Benseny (Director, Cataluña), Fray Guillermo Rubio (capellán, Escorial), H. Benito Arbués S. G., Florencio Ramos (Madrid), Esteban Aparicio (Bética), Gaspar Fernández (Levante), Gentil Meneguzzi (Porto Alegre).

**CENTRO DE ESPIRITUALIDAD MARISTA. San Lorenzo de El Escorial (Sesión 57, febrero-junio, 1996).**

*(De izquierda a derecha y de arriba a abajo).*

Fco. Javier Felices (Venezuela), Alejandro Tobar (Bética), Fulgencio Martínez (Levante), Ilario Caresia (São Paulo), Ismael del Río (León), Ernesto Benavidez (Córdoba), Marcelino Ganzarain (C. G.), Acadio Heck (Sta. María), Jesús Navarro (Norte), Alexandro Aldape (México Central), José Antonio Castañeda (México Central), Eduardo del Cura (Cataluña), Francisco Álvarez (Administrador, Chile), Claudiano Maniega (Chile), João da Silva (Portugal), Carlos Muñoz (América Central), Moisés Caballero (Norte), Ramón Benseny, Superior (Cataluña), Ángel de Grado (Castilla), Fray Guillermo Rubio (capellán), Benito Arbués, S. G., José M.ª Labrador (América Central), Rafael Izquierdo (Río de la Plata), Edilmo Caicedo (Colombia).

*Ausentes:* Carlos de la Vega (Levante), Daniel Herrera, Subdirector (México Central).







**FIVE MONTH SPIRITUALITY PROGRAM (Manziana, 1996)**

*Standing-from left:* Danilo Pamplona (Philippines), Anthony Robinson (Syd.), Mark Gillogly (Syd.), Mark Murphy (Syd.), John Koorey (N. Z.), Lawrence McCane (Syd.), William Beninati (Syd.), Roy Mooney (Poughk.), Robert Sutton (Syd.).

*Seated from left:* William Selden (Syd.), Anthony Burrows (Syd.), Neil Mitchell (Melb.), Bryan McKay (N. Z.), Orm. Rush, Chaplain (Aust.), Bernard Yamaguchi (Japan/Poughk), Anthony Paterson (Melb.), Paterno Corpus (Philippines), Thomas Chin (China), Joseph Peiris (Sri Lanka).

**COURSE D'ESPIRITUALITÉ (Groupe francophone). Rome, septembre-octobre, 1996.**

*1re rangée du bas (de gauche à droite):* José Idilio-Teixeira, Estacio Macedo de Oliveira, Lucien Labelle, Louis-Richard, Célestin Kanyambiri (aumonier), Alain Delorme (responsable), Benito Arbués (supérieur général), Jean Loiselle (resp.), Bernard Bourdat, Jean Laufer, Louis Van Bruwaene.

*2e rangée:* Jean-Charles Ferland, Marcel Bolduc, Eugène Trottier, Jean Guyot, Jean Vincent, Gérald Gatien, Amabile Gentile Biazus, Charles Thelen, Amando Bortolini, Jules Roy, Jean-André Vincent, Flavio Testa.

*3e rangée:* Gilles Poitras, Carlos Lacante, Jean-Denis Rakotoarivony, Gabriel Cazals, Jean Matussiére, Antonio Bortolini, Louis Silvant, Pierre Sarailié, Pierre Nussbaumer, Raymond Sagnimorte, Salatiel Franciscano do Amaral, Joseph Perret.

